

**PRESERVATION OF BAGONGAN LANGUAGE IN YOGYAKARTA  
PALACE AS PART OF LINGUISTIC AND CULTURAL DIVERSITY  
IN INDONESIA**

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**Abstract**

*The purpose of this article is to provide an understanding of the importance of preserving the Bagongan language used by the courtiers of the Yogyakarta palace. The preservation of a language is important, in order to support linguistic, literary and cultural diversity in Indonesia. Abdi dalem as a language speaker, the palace and the government are the parties who must try to maintain the use of Bagongan language in the Yogyakarta palace. The extinction of the Bagongan language resulted in the loss of traditional cultural traditions of the palace community, even though that part became the attraction of tourists visiting the Yogyakarta palace. The research was conducted with a qualitative approach with anthropolinguistic methods that connect language with culture. The results can be seen that the Bagongan language is still used by courtiers, especially in correspondence within the Tepas office and KHP Yogyakarta palace. The role of Pengageng became important in encouraging courtiers to communicate using the Bagongan language. Feeling hesitant and afraid of being said to be impolite is one of the reasons courtiers do not use Bagongan language in the palace. The Yogyakarta Palace has carried out various strategies so that the Bagongan language is always used by courtiers, namely: 1) Giving an appeal in the book Pranatan Sowan / Marak Lan Basa Bagongan, and asking Pengageng to always use the Bagongan language; 2) Conducting free Pawiyatan courses for courtiers; 3) Holding various storytelling and writing competitions in Bagongan; 4) Using Bagongan language in various customary, traditional and cultural events within the Yogyakarta palace. Language is an important part of cultural development in the Yogyakarta palace. The preservation of the Bagongan language is one of the supports of linguistic, literary and cultural diversity in Indonesia.*

**Keywords:** Bagongan language, Abdi Dalem, Yogyakarta Palace and Indonesian Cultural Diversity.

**1. INTRODUCTION**

Indonesia is a country that has a diversity of ethnicities, cultures and languages. The diversity of ethnic groups has resulted in a large number of regional languages developing in Indonesia. But unfortunately the number of languages that develop in Indonesia, the number is decreasing over the years. There are data showing 718 languages, 715 languages (ethnologue), while the Language Agency data in 2017 in its language map, states that there are 652 languages in Indonesia ((Ibrahim, Mayani, & Khairun, 2018).

Language has become an important part of culture that supports the sustainability of Indonesian national culture in the midst of other world civilizations. This is as stipulated by the 1945 Constitution of the Republic of Indonesia. Efforts to protect language are actually related to the promotion of Indonesian culture, which is interpreted as a strategic step in the form of "Cultural Promotion through Protection, Development, Utilization, and Cultural Development, in order to realize an Indonesian society that is politically sovereign, economically independent, and has personality in Culture" (Law of the Republic of Indonesia Number 5 of 2017). The promotion of Indonesian culture will not be realized, if the Indonesian state from year to year always loses its language because it is no longer used by its speakers in communicating.

The government needs to advance cultural potential in accordance with Law of the Republic of Indonesia Number 5 of 2017, which is part of long-term investment in advancing a progressive nation and country. The importance of optimizing all cultural potentials is a manifestation of shared responsibility towards independence and community welfare (Anoegrajekti et al, 2021). It can be interpreted that everything related to the creation, taste, charities and works of Indonesian people must be appreciated and upheld. It means that language, language use, the life process of language-speaking communities will refer to cultural practices which of course can also produce cultural products. Society as a community of language users becomes an active actor of culture from the level of language users to increase to the level of cultural industry. Of course, it is the language-speaking community that is at the forefront of understanding the challenges and needs in advancing their culture and preserving their language.

The extinction of a language will harm our nation, because the loss of linguistic diversity sooner or later will result in changes in the cultural level of society. This is something logical, because language is used as a means of communication by its users. A language is used as an expression of a cultural situation, because language intersects with the culture in society. This situation also occurs in the Yogyakarta palace where in general people know various languages in communication with each other. The state and the community need to jointly maintain language preservation, and strive for the promotion of culture, from the local to the national level. Likewise the people in the Yogyakarta palace.

People in Yogyakarta and the palace environment in general use Javanese language with three basic variations, namely the level of speech of Ngoko, Madyo and Kromo (Retnaningtyas, Nababan, & Purnanto, 2019). The use of Indonesian and various foreign languages (English, French, Japanese, Chinese and so on) is used by the courtiers of the palace, when they meet tourists who do not understand Javanese or Indonesian regional languages. Language variation is related to the level of speech, namely the level of Javanese language use which is influenced by the social status or background of our interlocutors (Sulistiyawati, 2021).

The chromo variety is also called a variety of languages that indicate a high level of piety. The Ngoko variety shows the lowest level of reverence, while the Madyo variety shows the level of piety between Kromo and Ngoko. The level of speech is often referred to as *ungguh-ungguhing basa* or referred to as the speech level. (Kridalaksana, Rahyono, Puspitorini, Widodo, & Darmoko, 2001: xxii). The level of speech in Javanese is closely related to the way of greeting when speakers communicate with their interlocutors who are influenced by their socio-cultural background.

The courtiers as Javanese speakers, must realize that in the palace environment they must use Bagongan language. The rules for using the Bagongan language in the palace environment are contained in a small book entitled *Pranatan Sowan / Marak Lan Basa Bagongan*. The duties of a courtier then and now are certainly different. Now the duty of the courtier is to be a cultural guard, because the function of the palace is related to the center of knowledge development, tourism activities, and the palace as a museum for the people who visit it (Heryanto, 2010: 11).

The courtiers of the palace were under the responsibility of a king entitled Sri Sultan Hamengku Buwono X or Ngarso Ndalem Sampeyan Ndalem Ingkang Sinuhun Kanjeng Sultan Hamengku Buwono Senopati Ing Ngabdurrahman Sayidin Panatagama Kalifatullah Hinggang

Jumeneng Kaping Sedasa. He manages thousands of palace servants and (Asri Wijayanti, 2019) states that the number is 1800 people in charge of managing the continuity of the Yogyakarta palace government system. All courtiers are required to use Bagongan language in the palace, and only Sri Sultan Hamengku Buwono X does not use Bagongan language.

Based on the above situation, all efforts and strategies must be made so that the Bagongan language is always used by palace courtiers and maintained its preservation. This is because language has a function as a marker of self-identity and group flexibly, marking the existence of race, gender, religion that represents itself (Yosef, 2004, Cleveland, Laroche, & Papadopoulos, 2015). Language is the key identity of community contact (Niño-Murcia & Rothman, 2008) in (Andriyanti, 2019). The Bagongan language becomes an intangible heritage, which must be preserved by all its uses, namely courtiers when working in the Yogyakarta palace environment.

The Bagongan language and the Yogyakarta palace with all its contents become priceless cultural heritage, so it must be preserved. The palace is said to be a symbol of language and culture, as well as a religious symbol, so it becomes something interesting to study, including the study of the preservation of the Bagongan language used by courtiers in the Yogyakarta palace. This is reinforced by (Wardoyo & Sulaeman, 2017) which states that the Yogyakarta palace is one of the cultural properties owned by Indonesia. Moreover, Unesco in 2003 has rescued various local languages that are feared extinct, because the essence of the loss of a language means the loss of the cultural heritage of the community (Azhar', 2011).

Of course, as part of academia, we do not expect the extinction of the Bagongan language whose speakers are limited to the Yogyakarta palace environment with the age of courtiers as speakers categorized as old. So that the preservation of the Bagongan language used by the courtiers of the Yogyakarta palace, becomes something that is very important to be done by the Government and the community.

## **2. METHOD**

This research uses a qualitative approach with anthropolinguistic methods, namely conducting studies on language and culture, and observing how language is used daily as a tool in social action (Lauder, 2005: 81). Anthropolinguistic studies are sometimes called the ethnolinguistic method, which conducts language studies not solely from its structure, but more likely to function its use in the context of its situation in the environment of the courtiers of the Yogyakarta palace

Moleong (2018:6); Rodiah (2019) stated that qualitative research is a research procedure that produces descriptive data in the form of written and spoken words about individual nature, circumstances, symptoms of certain groups that can be observed. This approach, as a research procedure that produces descriptive data in the form of written or spoken words of people or observable behavior so as to form a descriptive research method. Descriptive research is a research method that describes all state data of the subject or object of research that is analyzed and compared based on reality in the field.

This research focuses on the preservation of Bagongan language in the courtiers of the Yogyakarta Palace, with research participants using a number of courtiers, especially in Kawedanaan Hageg Punakawan Widya Budaya located in the Yogyakarta palace environment.

The research steps used by the researchers were 1) conducting observations and interviews about the use of Bagongan language in the abdi dalem environment of the Yogyakarta palace; 2) conduct observations and interviews on the inhibiting and supporting factors of the use of Bagongan language in the Yogyakarta Palace; 3) Match observations and interviews to be classified in Bagongan language usage results; 4) Make important notes about the language data and language usage obtained; 5) Analyze the language data obtained by linking with its language and culture; 6) Make anthropolinguistic or ethnolinguistic reports.

Data collection techniques in this study used observation techniques. Observation is collecting data or information that must be carried out by making direct observation efforts to the

place to be investigated (Arikunto, 2006: 124; Joesiana, 2018). The objects observed were the results of interviews from informants, namely the selected courtiers of the Yogyakarta palace. Researchers as human instruments, of course, have set the focus of research, choose informants as data sources, interpret data and make conclusions on all the data they obtain.

### 3. RESULTS AND DISCUSSION

This study focuses on the use of Bagongan language in the Yogyakarta palace environment by courtiers, how the socio-cultural situation in the palace, how Bagongan language is used in the daily lives of courtiers in the palace environment. Translation from the older generation to the younger generation? Are there any efforts on the part of the Yogyakarta palace as part of the Government in protecting the Bagongan language?

#### **Socio-Cultural Situation in Yogyakarta Palace**

Yogyakarta Palace was founded by Sri Sultan Hamengku Buwono I in 1756, with the name Yogyakarta derived from the words *Yogya* and *Karta* (Heryanto, 2015: 5) *Yogya* means good and *Karta* means prosperous. But there are also those who say Yogyakarta comes from the word *Ngayogyakarta* which comes from the word *Ayu Bagya Karta* which is read with *Ngayu Bagyo Karto* or *Ngayogyakarta*

Yogyakarta Palace stretches from Tugu (North) and Krapyak (South), as well as between Code River (East) and Winongo River (West) flanked by Mount Merapi and South China Sea. Tugu building in the north has a distance of about 2 km from the Yogyakarta palace. The Tugu building used to be in the form of Golong-Gilig which was round at the top; Gilig is in the form of a pillar with a pointed top. The meaning of Golong-Gilig religiously is the unity or manunggal of Kawula Gusti (the death of the king with his people, as well as the meaning of the union of man with his God).

Keraton as a gathering place for thousands of Punakawan and Keprajan courtiers in carrying out their duties at the Yogyakarta palace. These courtiers have different socio-cultural backgrounds. There are those with noble backgrounds or called blue blood, namely people who have kinship with the Yogyakarta palace.

Differences in socioeconomic background also occur among courtiers, some are above, middle and lower social levels. They also have different educational backgrounds, some are only in elementary or People's School, junior high, high school but there are also many courtiers who have undergraduate education, even holding a Master's or Doctorate degree. Usually, courtiers with Bachelor's, Master's or Doctoral degrees come from Keprajan's courtiers.

Abdi dalem Punakawan and abdi dalem Keprajan must submit an official letter written to the palace, when they will become abdi dalem. The palace will give an assessment, if considered worthy to be a courtier, then the palace will issue a button, namely the Yogyakarta palace decree containing the relationship between the courtier and the Yogyakarta palace.

The duties of Punakawan and Keprajan courtiers have differences, in terms of their duty time and daily responsibilities. Punakawan courtiers are people who are on duty every day in the palace, while Keprajan courtiers are only on duty when there are special events in the palace called caos or sowan bekti, which is when the palace needs energy and assistance from the courtiers. Usually, those who become courtiers of Keprajan are civil servants or State Civil Apparatus who request placement in the Yogyakarta palace.

Abdi dalem Keprajan can serve every 2 weeks or depending on the time of assignment. A courtier of Keprajan who serves as an ASN outside the palace, at a certain time will serve caos in the palace. Abdi dalem Keprajan after retiring from ASN, can choose as a full courtier of Punakawan.

Other differences between Punakawan courtiers and abdi dalem Keprajan, which involves the promotion of courtiers Punakawan which is faster by 2 to 4 years, while abdi dalem Keprajan is 5 years. The Punakawan abdi dalem internship process can be carried out for 2 to 4 years depending

on the discipline, responsibility and loyalty of the courtiers to the palace based on the assessment of the palace.

Abdi dalem Keprajan does not carry out the internship process, because his placement is based on a Decree (SK) which depends on the level of his employee group. Punakawan and Keprajan courtiers, courtiers as people who are able to become cultural servants at the Yogyakarta palace, will get a decree or Button Letter (Decree) issued by the Kraton Ngayogyakarta, based on Pranatan Kalenggahan Number: 01/Pran/KHPP/XII/2004 (Sudaryanto, 2018)

Another similarity is in the hierarchy of the rank and position of Punakawan and Keprajan courtiers in the government structure of the Yogyakarta palace, all starting from the path of Magang, Jajar, Bekel Anom, Bekel Sepuh, Lurah, Wedono, Riyo Regent of Anom, Regent of Anom, Regent, Regent of Kliwon, Regent of Nayaka to Prince Sentana (Kanjeng Pangeran Haryo / KPH). Of course, it is very rare for courtiers to achieve the highest title, namely KHP or Kanjeng Pangeran Haryo, which is usually occupied by courtiers who come from noble families of the Yogyakarta palace

In the tradition of the Yogyakarta palace, the origin of blood greatly determines the lineage of courtiers. A courtier who is related by blood to the Yogyakarta palace, and is of noble blood, will have a different daily vocation from the average community. This means that the rank of rank is also determined by a person's position in lineage. A person with the title Kanjeng Raden Tumenggung and Kanjeng Mas Tumenggung has differences based on the caste of his blood origin, the title Raden was given to nobles, while the title of Mas was given to ordinary people. In plain view, the titles of Kanjeng Raden Tumenggung and Raden Mas Tumenggung are equal, what distinguishes them is the origin of the blood flowing in the courtier.

The courtiers came from areas around Yogyakarta, such as Sleman, Magelang, Kulon Progo, Kota Gede and other cities. There are also courtiers who have lived for generations around the Yogyakarta palace, for example in the Panembahan, Patangbelas, Siliran, Mantrijeron, Jogokaryan, Patehan, Nyutran areas around the Yogyakarta palace.

Abdi dalem generally comes from Java. They master various levels of Javanese (Ngoko, Madyo, Kromo), Indonesian and English or other languages. They also understand that there is a Bagongan language that must be used in the palace environment. Language is part of culture, people must determine the use of language and involve the user community at every social level. Language speakers will construct their cultural knowledge in the form of knowledge systems (cognitive systems) to interpret speech behavior and social behavior.

Differences in the social background of Punakawan and Keprajan courtiers, such as the origin of lineage, level of education and so on will result in differences in the position of courtiers in the Yogyakarta palace. Yogyakarta Palace also recognizes the kinship system, namely blood ties due to marriage. The son of the first generation king, Kanjeng Gusti Pangeran Adipati Anom, Kanjeng Gusti Pangeran Adipati, Gusti Raden Mas, after marrying became Gusti Pangeran Haryo. While Gusti Raden Ajeng after marriage will become Gusti Raden Ayu. Various stratifications or social layering in the Yogyakarta palace environment will affect the use of language.

### **Language Situation in Yogyakarta Palace**

The courtiers of Punakawan and Keprajan generally came from the city of Yogyakarta, who mastered various levels of Javanese (Ngoko, Madyo, Kromo and Kromo Inggil). They also know and use Indonesian as the language of unity used in the territory of Indonesia. There are also those who master various foreign languages such as English, French, Dutch and so on, especially courtiers who are in charge of the tourism department or tourism tepas whose job is to queue foreign tourists to visit the Yogyakarta palace.

The courtiers also understood that in the Yogyakarta palace, they had to use Bagongan language in daily communication with other courtiers. Bagongan language as part of culture, must be used by courtiers by involving the user community. Language speakers must construct their

cultural knowledge in the form of knowledge systems (cognitive systems) to interpret speech behavior and social behavior, as well as courtiers of the Yogyakarta palace.

The use of Bagongan language should be maximized in the daily lives of courtiers in the Yogyakarta palace. This is because the Bagongan language is to eliminate the strata or social level of the palace community which is thick with feudalism culture. In royal culture, the position of a person is determined by his blood origin or family lineage. So that people who are in lower position, must respect others in totality, including the choice of greeting words used in speaking to their interlocutors in the Yogyakarta palace.

Bagongan language is a special language used by courtiers inside the palace and is not used outside the Yogyakarta palace. The Bagongan language is sometimes called Kadaton, or Mlebet basa. While in Yogyakarta the base of Mlebet is called Bagongan. The beginning of the emergence of the Bagongan language was actually to get around the inability of Bagong characters to use the correct language, according to the linguistic karma system.

Bagong characters are described as characters who often mistakenly use language related to the social background of speakers such as title, rank, position, social status, education level and so on. As a form of policy, Bagongan language emerged as a language that does not recognize social distance between speakers and speakers. This language is considered democratic, because courtiers do not need to prioritize their social background in language. This of course we can say brings social distance closer between speakers and listeners.

Bagongan language has long been used in the palace, since the time of the kingdom of Kapa-Kapa (Galuh) with its king Mahaprabu Sindula until the time of the Majapahit kingdom continued the reign of Sultan Agung until the time of Hamengku Buwono I (Bulletin DJoko Lodang No.21, 24/10/2015, Setu Legi 10 Sura 1949 Jimawal).

Bagongan language is used by courtiers of the palace to avoid gaps in the social status of the wearer, used to shorten the social distance of speakers and speech partners. So that Bagongan language is often called a democratic language, has high pugeran value and must be used by courtiers from Magang, Jajar rank to Prince Nayaka and Prince Sentana must all be willing to use Bagongan language. The only person who is not obliged to use Bagongan language is the king, Sri Sultan Hamengku Buwono, who does not speak Bagongan. He would use Javanese Ngoko to anyone to speak at the palace.

Based on the results of interviews with several informants, namely Kanjeng Raden Tumenggung (KRT PW, RTW, JTN, WP, CPN) and Kanjeng Mas Tumenggung (KMT PS and LH) it is said in general that "Bagongan language is still used in the communication of the courtiers of the Yogyakarta palace However, this is influenced by Pengageng or the leaders of the courtiers, so that not always the courtiers use Bagongan language orally. This was influenced by the courtier's hesitation towards Pengageng whose social distance was too far.

Bagongan language is still used in written correspondence, namely in all letters in the Kawedanaan Hageng and Tepas neighborhoods in the Yogyakarta palace environment. In addition, the Bagongan language is still used in a series of traditional and cultural ritual events within the Yogyakarta palace.

The following is an example of the use of Bagongan language in correspondence within the Yogyakarta palace, namely a car loan letter for the Labuhan ceremony from KHP Widya Budaya to the Wahana Sarta Kriya (equipment section) of the Yogyakarta Palace.

**Labuhan Ceremony Car Loan Letter from KHP. Widya Culture  
Kawedanaan Hageng Punakawan Widya Culture**

Angka: 351/WB/IV/14

Bab: Titihan/mobil Hajad Dalem Labuhan

*Serat Katur Dhumateng: Pengageng KHP Wahana Sarta Kriya Keraton Ngayogyakarta Hadiningrat* (Letter addressed to the Head of KHP Wahana Sarta Kriya Keraton Yogyakarta).

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*Serat Saking: Pengageng II KHP Widya Budaya Keraton Ngayogyakarta Hadiningrat* (Letter from Pengageng II KHP Widya Budaya Keraton Yogyakarta Hadiningrat).

*Nuwun, wiyose kanthi serat puniki maniro hatur kawuningan bilih hajad dalem Labuhan patuh taun puniki, dhumawah benjing dinten:* (Respectfully, through this letter I inform you about the Sultan's hajad namely Labuhan in this year, estimated tomorrow):

*Jumawah Wage 30 Rejeb Alip 1947 hutawi 30 Mei 2014* (Jumat wage 30 Rajab 1947 atau 30 Mei 2014).

*Tumuju dhumateng 3 panggenan henggeh puniku:* (Aimed at those 3 places)

1. *Parangkusumo, Kretek Bantul* (Laut Parangkusumo, Kretek Bantul)
2. *Redi Merapi, Cangkringan Sleman* (Gunung Merapi, Cangkringan Sleman)
3. *Redi Lawu, Tawangmangu, Karanganyar, Surakarta* (Gunung Lawu, Tawangmangu, Karanganyar, Surakarta).

*Bidhal saking Kagungan Dalem Regol Srimanganti wenei tabuh 8 henjing* (Depart from Dalem Regol Srimanganti starting at 8 am). *Mingkang puniku maniro nyuwun kasudhiyake mobil, sopir sekomplite, jangkep, eseh 6 hiji* (Therefore I asked to be provided with a car, a complete driver, until 6 pieces were completed). *Ning wasana maniro nuwun sumangga* (This time I thank you).

*Diserat dinten Senen Kliwon 20 Jumadi: akhir Alip 1947/*

(Ditulis hari Senin Kliwon, 21 April 2014).

The following discussion is a conversation that took place in the palace between 2 people with different social backgrounds, namely a person of noble blood with the average community. The conversation was conducted by an ordinary person with the lowest rank of courtier, namely the rank of Jajar and called Mas Jajar (P-1) with a person with the rank of Kanjeng Raden Tumenggung (KRT) who came from a noble family (P-2). The rank of courtiers are Jajar, Bekel Anom, Bekel Sepuh, Lurah, Wedana, Riyo Regent of Anom, Regent of Anom, Regent, Regent of Kliwon, Regent of Nayaka and Prince Sentana. Here's the dialogue between the two:

(Dialogue-1)

P-1: *Sugeng Enjing Kanjeng?* (**Good morning, Kanjeng?**)

P-2 : Oh **henggeh?** (Oh, yes?)

P-1: Badhe nyaosaken serat, Kanjeng?

P-2: *Monggo Ca ?*. (Go ahead, Co-konco). *Serat saking sopo?* (Letter from whom?)

P-1: *Serat saking Tepas Dwara Puro Kanjeng ?* (Letter from tepas Dwara Puro).

P-2 : Oh, **henggeh**, *suwun*. (Oh yes, thank you).

The above discussion was carried out by two palace courtiers with the rank of Jajar (Mas Jajar) and the Regent of Kliwon entitled Kanjeng Raden Tumenggung (KRT). Judging from the difference in rank and title of the two courtiers, we can state that abdi dalem P-1 (Mas Jajar) is a courtier who comes from ordinary people (non-nobles) with the lowest rank in the rank of abdi dalem of the Yogyakarta palace. While (P-2) is a courtier with the title Kanjeng Raden Tumenggung (KRT) who comes from a noble family, has a high rank and becomes a deputy Pengageng in the office.

In the conversation, abdi dalem Jajar (P-1) greets (P-2) using the phrase, "Sugeng Enjing, Kanjeng?" It means Good morning sir?. The greeting word used by P-1 is Kanjeng, which is a greeting word related to the rank title of his speech partner. The choice of the word Kanjeng is used by the 1st speaker because they feel that the position of the interlocutor is much higher and should be respected, so the speaker decides to use a greeting word related to the position of the speech partner. The speech partner (P-2) replied to him, "Oh, henggeh" (Oh, yes) in Bagongan.

Only then did the speaker declare, "badhe nyaosaken fiber, Kanjeng? (I want to deliver a letter, sir?). Speakers tend to use Javanese kromo, which can be seen in the form of the phrase "nyaosaken serat", the meaning (-aken) of chromo level Javanese markers, as well as the word "fiber"

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tends to be used in Javanese kromo, while the Javanese word Ngoko is "layang" which means the same as "fiber". As for the correct Bagongan language, it should be, "Maniro. Badhe nyaosake *serat*, Kanjeng".

The shape of nyaosake and *serat* was chosen, because the social status of speakers with interlocutors is very different, so speakers (P-1) hesitate to use Bagongan language. Similarly, speakers tend to use the greeting word Kanjeng which refers to the position of their speech partner. It was chosen because the social distance between speakers and speech partners is quite far apart. Speakers have not been able to eliminate their social status in front of their interlocutors. Even though we know, the Bagongan language does not recognize a person's social status or suppress it. It is very rare for courtiers in the palace to lightly use the word konco-co, even though this word is a choice of words to bring closer the distance status and social status of speakers and speech partners. This means that the word Konco-Co is often a form of the word that is avoided from being used, so that courtiers are not said to be impolite by the interlocutor. That is what is often stated by courtiers.

The speech partner (P-2) who is a Vice Pengageng 2 and has the title Kanjeng Raden Tumenggung (KRT), tries to invite his interlocutor to use Bagongan language, namely, "Monggo, Co" (please, friends). Fiber so sopo? (Letter from whom?). Speech partners use the word Konco in Bagongan language with the intention of bringing the relationship between the speaker and the interlocutor closer. So P-2 does not address the interlocutor with job titles or other pronouns in Javanese. This means that the speech partner (P-2) has lowered his social status by greeting (P-1) using the word "Konco" and bringing closer relations with his subordinates. As a performer he showed that he had used Bagongan language when talking to one of his subordinate courtiers at the Yogyakarta palace. However, speakers (P-1) still use chromo-level Javanese, namely, "Serat saking tepas Dwara Puro, Kanjeng" which is characterized by the form of the word "*serat*, saking" while Javanese Ngokonya is "layang, soko". The speaker (P-1) chose to use chromo-level Javanese as a tribute to his interlocutor who had a higher social status, as well as the choice of the word "Kanjeng" as a greeting that stated one's position in the palace.

### **Yogyakarta Palace Policy in Preserving Bagongan Language**

The Yogyakarta Palace has made rules for the use of Bagongan language within the Yogyakarta palace, although it is in the form of an appeal to courtiers to use the Bagongan language. It is stated in "Pranatan Sowan Marak Lan Basa Bagongan Selebeting Karaton Ngayogyakarta Hadiningrat" which we can interpret as the facing rules and Bagongan language in the Yogyakarta palace. The book was written by Mr. Brongtodiningrat which contains various matters related to the use of Bagongan language in the palace. This means that the palace is well aware of the importance of the Bagongan language, so that it is always used in daily communication. But the palace has not sanctioned courtiers who do not use Bagongan language.

Language policies that have been carried out by the Yogyakarta palace so that the Bagongan language is known by courtiers include:

- 1) Conduct Pawiyatan courses for all courtiers in turn, depending on the budget owned by the palace. Pawiyatan is a training event on various rules of governance of Javanese language and culture, for courtiers, which is held every Tuesday and Thursday from 09.00 to 14.00. This activity is carried out alternately for all Punakawan courtiers and Keprajan courtiers for free. The materials provided in the training include Sabda Tama, Keraton Philosophy, Satrya Character, Abdi Dalem's Dexterity, Bagongan Grammar, Bab Hajad Dalem, Dress and so on to religious sembatane. and culture. Pawiyatan speakers usually use Bagongan language. The insertion of Bagongan language material proves that the palace pays attention to the preservation of the courtier's language. Of course, this must be done continuously in various coaching activities, so that Bagongan language becomes a language understood by courtiers, always used in daily communication in the Yogyakarta palace. The Pawiyatan event also gave a number of tasks to courtiers, including conducting oral and written tests in Bagongan.



- 2) Keraton also developed the Bagongan language by using various competition events such as oral storytelling competitions using Bagongan language, or writing competitions using Bagongan language. It is important to raise the awareness of the courtiers so that they master and use the Bagongan language as courtiers at the Yogyakarta Palace. The participation of all parties in the palace environment, both courtiers and Pangageng in the Kawedanaan Hageng Punakawan and Tepas in the palace environment, is required to always support the Bagongan language to be used on various occasions in the palace environment, in accordance with applicable regulations. Bagongan language is actually a democratic language, which does not care about the status and social background of its users.
- 3) The palace has also reminded the Pengageng, namely people who have high ranks and positions in various offices or KHP and Tepas in the Yogyakarta palace, must always remind their subordinate courtiers to use Bagongan language on every occasion. Without the intervention of Pengageng in paying attention to the courtiers in using the Bagongan language in the palace, it is difficult to achieve even distribution of the use of the Bagongan language. The use of Bagongan language must be done so that this language is sustainable and known by courtiers for future generations.

Here is an example of a conversation between courtiers in the Pawiyatan course as follows:

(Dialogue -2)

P-1: *Ngunjuk wenten ngersaake wedang kalih pacitane. Maniro nderekake, matur nuwun. Monggo dilajengke ingkeng PR-e sami diparingake mriki. Sak lajenge jarak-e.* (Please this water and food tasted. I say thank you, let's continue by looking at the homework placed here (desk).

P-1: *Henggeh pun, dipun bukak layang Honocoroko jilid kalih. Wengi sampun pak Kromo menyang Kuta nggeh, sampun layak?* ( Yes, let's open the second volume of the Honoroko book. Yesterday Mr. Kromo left Kuta, can you? P-2: *He..he...Kulo saget, saestu.* (he—he.. I already can, really)

P-1: *Nah henggeh, mboya nderek Pawiyatan, mestine nggeh sowan wenten pasinaon ingkang Pawiyatan.....pun tindakake sedoyo nggeh?*

(Now yes, not participating in Pawiyatan, should have attended the Pawiyatan lesson... All there huh?).

P-2: *Henggeh mangke, Kanjeng..* (Yes, later Kanjeng).

- 4) Yogyakarta Palace still uses Bagongan language in various traditional and cultural events, such as in the Ngabekten event, which is an annual tradition every Eid al-Fitr held at the palace. Ngabekten is defined as the word bekti which means filial piety to respect parents or who people are respected. The tradition of Ngabekten in the palace is carried out by a courtier with a certain rank to the king, namely Sri Sultan Hamengku Buwono. The procession will begin with the gathering of all courtiers occupying the seats provided, then Ngarso Dalem Sampeyan Dalem Inggang Sinuwun will give an order "forward for the courtiers of Prince Sentana to Riyo Regent Anom Punakawan/Keprajan". This is a sign that the Ngabekten event will begin, so that the courtier on duty will say the following sentence in the dialogue:

(Dialogue-3)

P-1: Assalamualaikum Wr. Wb. “Konco-konco Dhawuh Timbalan Dalem Kepareng maju chaos bekti”

P-2: “Henggeh sendhiko” (answered together).

Similarly, when the event is over, the sentence spoken is:

P-1: “Kanca-kanca Dhawuh Timbalan Dalem kepareng mundur”

P-2: “Henggeh sendhiko”

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Similarly, in the event of Labuhan Alit once a year and Labuhan Ageng which is held every 8 years in the hills of Dlepih Kayangan. This place was used by Panembahan Senopati for asceticism before building a strong kingdom and government. Used as a hermitage location for the kings of Mataram and Yogyakarta Sultanate such as Sultan Agung Hanyakrakusumo and Pangeran Mangkubumi/Sri Sultan Hamengku Buwono I. Berikut ini adalah contoh percakapan atau dialog yang menggunakan bahasa Bagongan dalam upacara adat Labuhan di Dlepih Khayangan maupun di pantai Laut Selatan , sebagai berikut:

(Dialogue-4)

Nyai Widononggo, kulo nyaosaken labuhan dalem Inggang Sinuwun Kanjeng Sultan Hamengku Buwono Inggang Kaping X Ing Nyayogyakarta Hadiningrat.( Nyai Widononggo, I handed over the Labuhan object from Sultan Hamengkubuwono X in Yogyakarta).

(Dialogue -5)

Kawula nuwun, Gusti Ratu Kidul, kawulo nyaosaken Labuhanipun wayah ndalem. (I excuse me, Gusti Ratu Kidul, my servant handed over the anchorage belonging to your majesty's grandson).

Based on the description above, it can be seen that the palace has carried out various policies so that the Bagongan language is used in various palace activities by courtiers, including organizing Pawiyatan courses, various language and cultural competitions, as well as using Bagongan language in traditional and cultural events within the palace.

### **Preservation of Bagongan Language Maintaining Linguistic, Literary and Cultural Diversity in Indonesia**

The preservation of Bagongan language as part of a minority language that is only used in the Yogyakarta palace by relying on Javanese, must always be prioritized. The hope is that Bagongan language will still be the language in the daily communication of the courtiers of the palace. This is done because Bagongan language is a democratic language, which is a language that is considered to eliminate social distance between speakers and listeners in communicating.

Bagongan language as part of one of the languages in Indonesia certainly deserves to be preserved so that the language can still be learned by our children and grandchildren in the future. Currently the number of languages that are growing in Indonesia, the number is decreasing over the years. There is language data that shows the number of 718 languages, 715 languages, and Badan Bahasa data in 2017 in its language map, states that there are 652 languages in Indonesia (Ibrahim, Mayani, & Khairun, 2018).

The loss of a number of regional languages in Indonesia resulted in the displacement of the language-speaking culture, because the language represents the lives of u speakers in their daily lives. If the Bagongan language is no longer cultivated or used by courtiers in the palace, then various cultural traditions that have been carried out by courtiers, will lose cultural values that mean religiosity. Even though it is the culture in the life of the courtiers of the palace that makes the palace a tourist destination. The tourists are interested in the Yogyakarta palace, because they see the traditions and culture that live in the daily lives of their courtiers. In addition, they are also interested in enjoying artifacts of palace relics in the lives of courtiers and the royal family of the Yogyakarta palace.

The language, literature and culture that live in the daily environment of courtiers, become something that must be maintained and preserved. Without Bagongan language, culture would be unequal because culture is communicated through language. The preservation of the Bagongan language is one of the important things to maintain linguistic, cultural and literary diversity in Indonesia.

#### 4. CONCLUSION

The preservation of the Bagongan language as part of maintaining the diversity of the number of languages in Indonesia is very important. Bagongan language as a minority language that is only used in the Yogyakarta palace, becomes a language that closes social distance between speakers and listeners, so Bagongan language is called a democratic language.

Bagongan language is still used in all traditional cultural events in the palace, such as Ngabekten, Labuhan and various events in the Yogyakarta palace. Bahasa Bagongan masih dipakai dalam semua surat-menyurat di kantor Tepas dan Kawedanaan Hageng Punakawan di keraton Yogyakarta. The Yogyakarta palace has made efforts to preserve the Bagongan language by means of:

- a. Encourage courtiers to use the Bagongan language contained in the rules of Pranatan Sowan Marak Lan Basa Bagongan Selebeting Karaton Ngayogyakarta Hadiningrat, but have not imposed punitive sanctions on courtiers who do not use that language. Ask for help from Pengageng or leaders in Tepas and KHP to use Bagongan language when talking to courtiers. Bahasa Bagongan digunakan dalam berbagai acara tradisi dan budaya di keraton Yogyakarta.
- b. Conducting Pawiyatan courses with the material provided, namely Sabda Tama, Keraton Philosophy, Satria Character, Abdi Dalem's Dexterity, Bagongan Grammar, Hajad Dalem Chapter, Dress to Religious Sesembatane. and Culture for courtiers.
- c. Holding various Bagongan language competitions, telling stories orally and writing in Bagongan language. The preservation of Bagongan language as a minority language is important in maintaining linguistic and literary diversity and culture in Indonesia. The loss of the Bagongan language will result in the loss of the daily culture of the courtiers, because the culture is communicated through the language of its speakers.

Tourists visit the Yogyakarta palace because they are interested in the cultural customs and traditions of the courtiers, and enjoy various artifacts left by the courtiers and the royal family. Bagongan language and the culture of courtiers of the palace are two important sides that complement each other. Without language, the cultural values that live in the daily lives of courtiers will lose their religiosity.

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