

# Types of Epistolary Discourse in the Javanese Language

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**Abstract.** This research discusses the types of epistolary discourse in the Javanese language. The theory used in this research is discourse structure by van Dick which states that a discourse consists of three parts, namely macro, superstructure, and micro. The method used in this research is qualitative descriptive. The research data is the Javanese language letter discourse. The data is obtained using the scanning method. Based on its character, epistolary discourse can be differentiated into a personal letter (*layang pribadi*) and formal letter (*layang dhines*). Based on its goals, epistolary discourse can be differentiated into an invitation letter (*serat ulem*) and giving an authority letter (*serat/nawala kekancingan*). Based on its completeness, a personal letter (*layang pribadi*) can be differentiated into a short letter (*layang cekak* or commonly called *layang kitir*) and a complete letter (*layang ganep*).

**Keywords:** types, discourse, epistolary, letter

## INTRODUCTION

Epistolary discourse is a discourse or language use contained in a letter [1]. Epistolary discourse is one of the discourse types. According to Baryadi, epistolary discourse is a type of discourse that, in form, can be differentiated from other types of discourse [2]. Based on its form, discourse can be divided into epistolary discourse, cartoon discourse, comic discourse, and mantra discourse. Based on its communication media, epistolary discourse is a written discourse [3].

Epistolary discourse in Javanese is used in communication in the form of letters. In addition, as a prose form (*gancaran*), Javanese letters can be in the form of *tembang macapat* (meter song) [4]. In Javanese, the discourse in the form of a letter is called by several names, namely *layang* (Ngoko form), *serat* (Kromo form), and *nawala* (archaic form), which all mean 'letter'. Thus, in Javanese epistolary discourse can be matched with *layang* discourse, *serat* discourse, or *nawala* discourse.

Javanese letters can be personal (individual to a friend, relative, parent, or children) or official (individual to an institution, institution to individual, or institution to institution) with various functions. The nature of language, including the

language of the letter, is reflected in its use. In this language usage, the language is bound to its social function [5]-[7]. As a form of communication, the Javanese letter has begun to be abandoned by its language user community. Therefore, an effort to describe Javanese letters is required.

To the author's knowledge, research on epistolary discourse in the form of letters in Javanese is rarely carried out. Existing research entitled "Epistolary Discourse in Javanese and Related Aspects" by Setiyanto et al. (2018) discusses Javanese epistolary discourse function, type, structure, and register. This study, which the author did, is part of a study conducted by [4].

The problems discussed in this study are the types of Javanese epistolary discourse, especially in the form of *gancaran* (prose). The purpose of this study is to describe the types of Javanese epistolary discourse. By describing the types of Javanese epistolary discourse, it is expected that the result of this study can complement Javanese discourse research. In addition, the result of this study is expected to be able to help Javanese language users in comprehending the whole discourse, especially epistolary discourse.

The theory used to underlie the types of Javanese epistolary discourse research is the structural theory proposed by van Dijk (1985). A discourse consists of three parts, namely (a) macro, (b) superstructure, and (c) the micro [2]. The macro is the global meaning of discourse; the superstructure describes discourse framework; the micro illustrates small aspects of the meaning of discourse, which can be understood from the use of words, clauses, sentences, and inter-sentences as stated by [8].

## METHOD

The method used in this research is a descriptive qualitative method. The descriptive method is used because it is in accordance with the purpose of this study, namely describing the object as it is without making an assessment. The qualitative method is used because this study does not consider the productivity and the effectiveness of one type of data [9].

The data of this research are Javanese letter discourse. The letter discourse data includes (1) *layang pribadi* 'private letter' in the form of *serat ulem temanten* 'marriage invitation letter' and (2)

*serat dhines* 'official letters' in the form of (a) *serat/nawala kekancingan* 'decision/confirmation/decreed letter', (b) *layang dhawuh* 'warrant', and (c) *layang undangan kumpulan* 'meeting invitation letters'. The sources of this research data are in house field, library/mass media (print media) field, and the internet compare to [10].

This research was carried out through three stages, namely, (1) data provision, (2) data analysis, and (3) presentation of data analysis results see [10]. At the stage of providing data, the method of referencing is used with four activities, namely collecting data using reading marking techniques, recording data using note-taking, selecting data, and classifying data. At the stage of data analysis, the BUL method is used for the direct element see [10]. At the stage of presenting the results of data analysis, an informal method (using ordinary words) see [10].

## RESULT & DISCUSSION

Based on its nature, epistolary discourse can be distinguished from *layang pribadi* 'personal letter' and *layang dhines* 'official letter'. Based on its purpose, epistolary discourse can be distinguished into invitation letter and authorization letter.

Based on the completeness, *layang pribadi* 'personal letter' can be distinguished from *layang cekak* or commonly called *layang kitir* 'short letter' and *layang ganep* 'complete letter'. Based on its contents, *layang dhines* 'official letter' can be distinguished from *serat* or *nawala kekancingan* 'decreed letter' and *layang dhawuh* 'warrant'.

### 1. Personal Letter

Based on the completeness, *layang pribadi* can be distinguished from *layang cekak* or *layang kitir* and *layang ganep*. *Layang kitir* contains a short message. The following is an example of a personal letter in the form of *layang kitir*.

- (1) *mBakyu, mangke menawi estu tindak peken, kula badhe ndherek, nunut becakipun. Nyuwun dipunampiri, watawis jam pinten?*

*Rayi  
Bune Djodi [11]*

'Mbakyu (older sister), when you go to the market, I will join you, hitchhike the pedicab with you. Please pick me up, at what time?

Little Sister  
Djodi's Mother

Example (1) is a *layang kitir* containing a short message from Djodi's mother to her older sister that asks her older sister to pick her up when her older sister is going to the market. The characteristic of

the *layang kitir* appears in its short content, and it is written into the body of the letter stating only in section content.

Unlike the *layang kitir*, *layang ganep* contains a complete message and consists of parts of a complete letter as well. Here is an example of a personal letter in the form of a *layang ganep*.

*Serat saha ingkang sembah pangabekti, putra pun Singasatra kekalih ... katur ing Panjenenganipun ingkang rama uwa Kyai Kasandinama sakilyan ibu, adadalem ing nagari Yogyakarta ....*

*Nuwun wiyosipun ... wulan Ruwah ngajeng punika badhe kula prelokaken sowan tuwi Panjenengan Uwa sekalian, kaliyan nyowanaken ingkang wayah Sitimarjam.*

*Nuwun kawuningana ... pun Marjam sampun dumugi ing pangkat 3 SGA ... Sasampuning angsal ijasah SGA, ing pangangkah taksih badhe nglajengaken dhateng IKIP.*

*... Menawi saged klebet ing IKIP, ingkang wayah badhe kula caosaken ndherek ing ngarsanipun Uwa-sekalian ....*

*Ing wasana, wigatosing serat punika, amung sasampuna Uwa sekalian priksa menggah wosing prelunipun badhe pisowan kula ing wulan ngajeng.*

*Katur Kaping 16 Djuni 1966*

*Inkang putra pun  
Singasatra [11]*

'Letters and greetings, Singasatra and my wife ... delivered to our Uncle Kiai Kasandinama and our Aunt, located in Yogyakarta City...

Thereby the intention ... in the coming month of Ruwah I plan to go to meet Uncle and Aunt while accompanying my grandchild Sitimarjam.

For your information ... Marjam has reached the 3<sup>rd</sup> rank SGA .... After achieving the SGA diploma, based on the plan, she will still continue to IKIP.

.... If your grandchild is accepted at IKIP, I will entrust your grandchild with Uncle and Aunt here ....

Finally, the essence of this letter, hopefully, Uncle and Aunt would understand the purpose of my visit in the next month.

Written on the 16<sup>th</sup> of June, 1966

Your Nephew,  
Singasatra'

Example (2) is a *layang ganep* so that it contains a complete message and consists of complete parts of letter (head, body, and closing). The message of the letter in example (2) is a Singasatra's notification to Kiai Kasandinama and his wife (Singasatra's uncle and aunt) that Sitimarjam (Singasatra's daughter) is in the SGA, the 3<sup>rd</sup> level. After graduating from SGA, Sitimarjam is planned to continue studying at IKIP. If Sitimarjam is accepted at IKIP, Singasatra will entrust his daughter to Kiai Kasandinama's house. This can be seen in the following part of the letter.

*Nuwun kawuningana ... pun Marjam sampun dur pangkat 3 SGA .... Sasampuning angsal ijasah S pangangkah taksih badhe nglajengaken dhateng IKIP Menawi saged klebet ing IKIP, ingkang wayah badhe kula caosaken ndherek ing ngarsanipun sekaliyan ing ngriki ....*

**2. Official Letter**

Characteristics of an official letter can be known from its contents and form. The official letter contains official matters. Official letter form can be marked by the inclusion of logos, letter number, and institution stamp. Based on its contents, in Javanese, it is found out that *layang dhines* in form of *nawala kekancingan* and *layang dhawuh*. *Nawala kekancingan* can contain a decision to grant authority for the use of the title. The following is an example of a *nawala kekancingan* containing the decision to authorize the use of the title.

(3) *'Decree of Sri Paduka Kangjeng Gusti Pangeran Adipati Aria Pakualam IX al Haji in the Kingdom of Pakualaman, Yogyakarta*

*Number: 270/KPA/2016  
I, Kangjeng Gusti Pangeran Adipati Aria  
Pakualam IX al Haj in the Kingdom of  
Pakualaman, Yogyakarta*

*already acknowledge next : ...  
in view of next : ...  
considering next : ...*

*therefore now it is my will to give rank and position:*

*KMAy. Roro Fitria  
Kangjeng Mas Ayu*

*This decree is given to those who have the right to be known and implemented as it should be and it becomes her guide.  
Pakualaman on the 28<sup>th</sup> of Suro, 1949 or the 9<sup>th</sup> of November, 2016.*

*Sri Paduka Pakualam IX  
(stamp and signature)  
To:  
Roro Fitria '*

Example (3) is a *nawala kekancingan* containing the decision to award the title "kangjeng mas ayu" (K.M.Ay.) from Sri Paduka Pakualam IX to Roro Fitria.

Aside from being a *nawala kekancingan*, the Javanese official letter can be in the form of *layang dhawuh*. The following is an example of an official letter in the form of *layang dhawuh*.

(4) *Dhawuh Pamarentah Ageng Kepatihan Surakarta dhumateng Kanjeng Bupati ing Sragen, suka uninga:*

- 1) ...
- 2) ...

*Punika kaestokna.  
Surakarta kaping 8 Juli 1910.*

*'Orders of Kepatihan Surakarta Big Government to Kanjeng Bupati in Sragen, to inform:*

- 1) ...
- 2) ...
- 3) ...

*They) are expected to be carried out.  
Surakarta, the 8<sup>th</sup> of July, 1910*

*Patih Surakarta Adiningrat*

Example (4) is a *layang dhawuh* containing an order from Kangjeng Raden Adipati Joyonagoro to Kanjeng Bupati in Sragen to carry out the message stated in command number 1) ..., 2) ..., and 3)...

**3. Invitation Letter**

In Javanese, an invitation letter is called *layang undangan* or *serat ulem*. Based on its contents, an invitation in Javanese can be differentiated into *serat ulem temanten* 'wedding invitation letter' and *layang undangan kumpulan* 'meeting invitation letter'.

**a. Serat Ulem Temanten**

*Serat ulem temanten* contains an invitation from the owner of the wish to relatives and/or others to attend the wedding. The following is an example of *serat ulem temanten*.

In example (5) the owner of the wish, the family of Mr. Soediyono-Mrs. Ambaryatminingsih and Mr. Wirman Syamsu-Mrs. Neni Susilawati intend to invite Mr./Mrs./Brother/Sister (*Bapak/Ibu/Sedherek*) to attend and give prayers and blessings (*rawuh angestreni saha paring donga pangestu*) in a wedding and thanks giving event (*pawiwahan dhaup saha syukuran*) of the daughter and her future daughter-in-law, namely Yekti Hapsari Proborukmi, S.E. and Windikurnia Apriyanto, S.Kom. on Saturday, the 17<sup>th</sup> of May, 2014, at 19:00 to 21:00 western Indonesia time in

Pekerjaan Umum (PU) hall (PU Street), Patimura Street, No. 20, Kemayoran Baru, South Jakarta.

(5) ‘Peace be upon you, as well as the mercy of God and his blessings

By asking for Allah SWT Blessing. The Most Gracious, our family will hold a wedding and thanksgiving for our child:

Yekti Hapsari Proborukmi, S.E.  
Daughter of Mr. Soediyono & Mrs. Ambar Yatminingsih

With

Windikurnia Apriyanto, S.Kom.  
Son of Mr. Wirman Syamsu & Mrs. Neni Susilawati

The time:

day: Saturday

date: the 17<sup>th</sup> of May, 2014

at: 19: 00-21: 00 western Indonesia time

located in: Ruang Pendopo Pekerjaan Umum (PU) Patimura Street No. 20 Kebayoran Baru, South Jakarta

It is the greatest pride and happiness for our family if, by your willingness and not being in obstacle, Mr/Mrs/ Brother/Sister is pleased to be present to bless and give the blessing pray to the bride and groom.

Finally, our family expresses many thanks and apology if there are deficiencies and mistakes.

And peace be with you and God’s blessing

Best regards:

Family	Family
Mr. Soediyono	Mr. Wirma Syamsu
Mrs. Ambaryatminingsih	Mrs. Neni Susilawati

Solemnization of married is planned:

Saturday, the 17<sup>th</sup> of May, 2014

3:30 p.m. Western Indonesia Time

Place: Pekerjaan Umum (PU) hall/mosque

**b. Layang Undangan Kumpulan**

*Layang undangan kumpulan* contains an invitation to the party invited to attend a meeting to discuss a matter. The following is an example of a *layang undangan kumpulan*.

(6)

<b>PENGURUS RT 01 RW 01 DUSUN DESA KECAMATAN KABUPATEN</b> Sekretariat: Dusun RT 01 RW 01 Desa, Kecamatan Kabupaten 55571		
No	: 05 /RT.01/IV/2017	Katur kagem
Hal	: <u>Undangan</u>	Bapak/Tbu/Sdr..... Ing Palenggahan
Assalamu'alaikum Warahmatullahi Wabarakatuh Kanthi hangajab mugrahaning Gusti Allah, nyuwun kanthi sanget rawuhipun panjenengan ing: Dinten :Ahad Pon, suryo kaping 9 April 2017 (2 Rejeb 1950) Wanci :20.00 wekdal Indonesia iring kilen Panggenan :Balai RW 01 (Bapak Paijo) Adicoro :Rembagan Warga RT.01, lan Arisan Awit saking rawuhipun, kawulo ngaturaken agunging panuwun. Wassalamu'alaikum Warahmatullahi Wabarakatuh		
		Sleman, 08 April 2017 Sekretaris
Pepiling: • ..... • .....		
		Ki Jurutulis

**ADMINISTRATOR OF RT 01 RW 01 HAMLET VILLAGE SUB-DISTRICT DISTRICT**  
**Secretariat: Hamlet RT 01 RW 01 Village, Sub-District 55571**

No.:05/RT.01/IV/2017

Subject: Invitation

Submitted to

Mr./Mrs.

in place

Peace be upon you, as well as the mercy of God and His blessings. By invoking the grace of Gusti Allah, your presence are highly expected in:

day : Sunday, the 9<sup>th</sup> of April, 2017 (the 2<sup>nd</sup> of Rajab, 1950)

time : 20.00 west Indonesian time

place : Balai RW 01 (Mr. Paijo’s house)

program : RT 01 Resident Meeting and Social Gathering

For your presence, I express many thanks.

And peace be with you and God’s blessing

Example (6) is a *layang undangan kumpulan* containing an invitation for hamlet residents... RT 01, RW 01, Village ..., Sub-District ..., Sleman Regency to attend RT 01 Resident Meeting and Social Gathering (*Rembagan Warga RT 01 lan Arisan*) on Sunday, the 9<sup>th</sup> of April, 2017 (*dinten Ahad Pon, suryo kaping 9 April 2017*) at Balai RW 01 (Mr. Paijo’s house).

**CONCLUSION**

In Javanese, there is an epistolary discourse or letter discourse. Epistolary discourse in Javanese can be classified according to its nature and purpose. Based on its nature, epistolary discourse can be differentiated into *layang pribadi* ‘personal letter’ and *layang dhines* ‘official letter’. Based on its purpose, epistolary discourse can be classified

into *serat ulem* 'invitation letter' and authorization letter. Based on the completeness, *layang pribadi* can be distinguished from *layang cekak* or *layang kitir* 'short letter' and *layang ganep* 'complete letter'. Based on its contents, *layang dhines* can be classified into *serat/nawala kekancingan* 'decision/confirmation/decreed letter' and *layang dhawuh* 'warrant'.

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