

# The Past Forms of Japanese *Futsuugo* and Javanese *NgokoLugu*: Contrastive Analysis in Sociolinguistics

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## Abstract

*This paper is based on studying the differences and similarities in the form, structure, and usage of past sentences futsuugo-ngoko lugu in Japanese and Javanese. The study combines a qualitative and sociolinguistically informed comparative method. The data were taken from different sources, namely Shin Suikoden and Jin (a Japanese novel and play respectively), Ketoprak Wiswakarman (a traditional Javanese play), and Panjekar Semangat (a Javanese magazine), and were then analyzed from a contrastive linguistic perspective. Theories on Japanese and Javanese descriptive sentences, namely those of Ishii,[1] Masuoka,[2] Poedjosoedarmo,[3] Sasangka,[4] and Wedhawati,[5] were used. Besides, Djadjasudarma and Citraresmana [6] descriptive-qualitative method, Sanada's,[7] concept of Sociolinguistics, as well as Tarigan's,[8] Ishiwata and Takahashi's,[9] theories of contrastive linguistics were also consulted. The study aimed to describe the differences and similarities in the forms, structures, and usage of past sentences futsuugo-ngoko lugu in Japanese and Javanese based on the dialogues' data. The study concludes that the addressers and addressees' speech levels in the Japanese conversations are those of futsuugo and ngoko lugu, which are comparable in the Javanese.*

**Keywords:** *futsuugo; Japanese; Javanese; ngoko lugu; past sentences; sociolinguistics.*

## 1. Introduction

Javanese and Japanese are two languages which are not related, have a speech level or language level, but the typology of the language is different. Therefore, the author examines the differences in these languages' past verb forms using the contrastive method. In contrast, research is a language analysis that aims to show the similarities and differences between languages or dialects to find principles that can be described in practical problems (Kridalaksana, 1982: 11).

From both language differences, the writer examines the categorization of the two languages by limiting the research scope into the past tense category *futsuugo* in Japanese with *ngoko lugu* level in Javanese. By examining this comparison of past sentences, the writer wants to overview the differences and similarities between the two languages. Especially when viewed from the form of the past sentence, both languages have their

uniqueness in changing the form of verbs, nouns, adjectives, and others.

*Futsuugo* is used when talking with familiar people (family, friends, and others) and is a form that does not show respect (informal) (Hirabayashi and Hama, 1988: 207). In Japanese, the traditional or casual form only falls under the level of *futsuugo*. Meanwhile, *ngoko* levels are generally used to talk to parents to children, grandchildren, or young people, conversations with equals who ignore position and age, superiors and subordinates, employers and assistants, and others (Sasangka, 2004: 25).

*Ngoko*, according to Sasangka (2004: 17) consists of a) *Basa Antya*: there are the words *krama* Inggil, *krama*, *ngoko*, added *ngoko*. Example sentences: *Adik arep dipundhutake menda*; b) *Antya Basa*: there are *Krama* Inggil words in addition to the *Ngoko* vocabulary. Example sentence: *Adhik arep dipundutake wedhus*; c) *Ngoko Alus*: there are mixed words between *ngoko* and *krama*. Example: *Adhik badhe ditukokke wedhus*; d) *Ngoko Lugu*:

there are words and additions of *ngoko*. Example: *Adhik arep ditukokake wedhus*. "A goat will be bought for my younger brother."

The past form of verbs in Japanese is marked by the form もう (adverb) and the suffix ~た which are added with adverbs of time, such as *kesa*, *kinou*, *ototoi*, and so on. In contrast, the past form of verbs in Javanese is marked by the adverb *wis*, *uwis*, *dhek wingi* (auxiliary), depending on the form *ngoko*, *madya* or *krama* (Wedhawati et al. 2006).

**Table 6 Past Sentence Forms of Futsuugo and Ngoko Lugu Level**

<i>Futsuugo's</i> past sentence	Past sentence of <i>ngoko lugu</i> level
Data (1) 弟はもう寝た。 <i>Ototo wa mou neta</i> . 'My younger brother had slept.	<i>Adhiku wis turu</i> . My younger brother had slept. (Ishii, 1984: 34)
Data (2) 昨日わたしは勉強した。 <i>Kinou watashi wa benkyou shita</i> . I had studied yesterday.	<i>Dhek wingi aku wis sinau</i> . I had studied yesterday. (Ishii, 1984: 34).

The past sentence form *futsuugo* in the example table 1 is indicated by the suffix ~ ta. The adverb *mou* 'already', *kinou* 'yesterday.' Meanwhile, the past verb form *ngoko* level is marked by the adverb form *wis* and *dhek wingi*.

The research theme regarding Japanese and Javanese's comparison has been previously researched by Kazuko Ishii (1991) with the title "Comparison of *Unggah-Ungguh* System in Japanese and Javanese". Furthermore, Hartati (2008) with the title "*Undak-usuk* Japanese and Javanese: A Comparison", Lestari (2009) "Comparison of Japanese Speech Levels in *Futsuu-Teinei* and Javanese *Ngoko-Krama*" (Thesis), Suherman (2009) with the title "Speech Level of Japanese and Javanese: Contrastive Analysis." Santoso, et al. (2018) Japanese and Javanese Directive Forms: A Study in Sociolinguistics. Their research focus is on

the comparison of formal-informal (polite and impolite) forms. This research focuses on past informal forms.

In this study, the data collection technique was the note-taking method, namely: recording the data sources taken from various data sources. Past sentence data in Japanese languages are taken from novels and drama scripts, while data for past sentences in Javanese are taken from *ketoprak* manuscripts that had been performed.

## 2. Methods

The research method used in this research is descriptive-qualitative. This study's data were obtained through literature reviews where the data source was text in which there was a past verb form *futsuugo-ngoko lugu* in Japanese and Javanese. Research with qualitative methods deals with the following considerations: (1) adjusting qualitative methods is more comfortable than complex reality, (2) this method directly presents the nature of the relationship between the researcher and the respondent; (3) this method is more sensitive and is more adaptable to the sharpening of mutual influence on the value patterns faced (Djadjasudarma and Citraesmana, 2016: 21).

In the descriptive-qualitative research method, it cannot be separated from the existence of sociolinguistic studies. Sociolinguistics or *shakaigengogaku no kenkyuubumon*, there are nine parts, namely: (1) methodology, (2) language variation (age differences, gender in language, particular accent etcetera.), (3) language activities (polite language, communication behaviour, and others), (4) language style (reality and language, etcetera.), (5) language communication (bilingual/bilingual system, and others), (6) language change, (7) knowledge language (language rules, identity, etcetera.), (8) acquisition of language (intermediate language, etcetera.), (9) language for

specific purposes (Japanese used in education, etcetera.) (Sanada, 2000: 15).

In this method, contrastive linguistic studies also need to be involved. Contrastive linguistics is a linguistic analysis that examines the striking differences or inequalities in one or more languages, while the similarities are not given much importance or attention. The similarities in the two or more languages are considered normal, just a general thing (Tarigan, 1992: 218).

The data used in this study were obtained by the observation method followed by the note-taking technique, namely by collecting data from various sources, such as Japanese *futsuugo* past sentence data were taken from novels and drama scripts. In contrast, *ngoko lugu* past sentence data were taken from ketoprak manuscripts. The Wiswakarman ketoprak script has been performed and an online magazine in the Javanese language, namely: Panyebar Semangat then matched with the use of the past sentence structure *futsuugo-ngoko lugu* in Japanese and Javanese. As a follow-up technique, note-taking techniques are used, both for the use of the past sentence form categories *futsuugo-ngoko lugu* straight Japanese and Javanese to be compared in terms of their usage.

Data is a very determining part of the final result of a study. Data in a language is the language itself that can take from sounds, writing, or signs. In this study, the authors used library data in books containing Japanese and Javanese language past sentences *futsuugo-ngoko lugu*. Data is the research material, and the material in question is not raw material but finished material. From this material, it is hoped that the object of research can be explained. In that material, there is the object of the research material in question. (Sudaryanto, 1993: 22).

After the data is classified, the data will be analyzed using a sociolinguistic approach by combining two

sociolinguistics and contrastive linguistics levels to determine the similarities and differences. The search for the meaning behind the data is based on context to examine the contents of speakers and speakers' speech, the relationship between the speakers, and the meaning of the speech outside the data. (Sudaryanto, 1993: 28).

In looking for the meaning behind the data, it is based on two kinds of assessment, namely: (1) The internal study of language that is studied from the functional structure related to the formation of linguistic elements, (2) Externally assessment of linguistics is based on a description of differences in linguistic features that make sense. Specific meanings that exist between social groups that use certain languages based on social strata. Interpret this meaning in the past sentence of *futsuugo-ngoko lugu* level in Japanese and Javanese, then using a descriptive research methodology, namely: a method that is solely based on existing facts or phenomena that are empirically alive in the speakers, so that the resulting, recorded in the form of the role of language commonly used in society.

### 3. Result and Discussion

The data analysis process was carried out in several stages, namely describing the use of past sentences in the form of *ngoko lugu* and *futsuu* in Japanese and Javanese based on usage in everyday sentences. In practical terms, the results of this study are expected to be useful for the development of Japanese and Javanese teaching patterns as well as learners, especially students majoring in Japanese and Javanese in seeing the comparison of differences and similarities in the use of past sentences *futsuugo-ngoko lugu* in Japanese and Javanese against language factors that are explaining the social phenomenon.

#### 3.1 Structure and Meaning of Past

### Sentence Forms of *Futsuugo* and *Ngoko Lugu* Level in Japanese and Javanese.

In the past sentence, the forms of *futsuugo* and *ngoko lugu* in Japanese and Javanese are also called informal languages. The level in the ordinary form (informal) in Japanese is known as the level form *futsuugo* (普通語), while the standard form (informal) in Javanese is called *ngoko* as seen in table 1 data (1).

### 3.2 Structure and Meaning of Japanese *Futsuugo* Past Sentences

In the past sentence *futsuugo* in Japanese consists of suffix *~ta*, *~datta*, and *~katta* which are attached to verbs, nouns and adjectives. Look at data (1) *neta* 'had slept' (verb), data (7) *suki datta* (adjective), data (8) *monku atta* (noun). In Javanese, the past sentence in the form of *ngoko lugu* consists of the adverb *wis ~* added to the verb and adjective. Look at data (11) *wis tuwa* "eld" (adjective) and data (13) *wis bayar* 'had already paid' (verb).

The past tense marker of Japanese can be in the form of conjugation or addition of suffix *~ta* (verb), auxiliary *~datta*, and *~katta* (nouns and adjectives). While the past sentence in Javanese is the form *wis ~* +adjectives and verbs.

### 3.3 Structure and Meaning of *Futsuugo*'s Past Sentences

Past sentences in the *futsuugo* level have the following sentence structure: *~ta*, *~datta* and *~katta*. Here are some examples of Japanese past sentence data at the *futsuugo* level:

#### Data (3)

「開かずの門か」と、洪はずかずか歩き出した。

[Akazu no mon ka] to Kou hazukazuka arukidashita.

'It is called a gate that never opened.

Speech situation:

A general spoke with a gatekeeper who was of a lesser position because he was his

subordinate.

(Shin Suikoden, 2011: 17-18).

In the previous sentence in data (3), it can be seen that the verb *arukidashita* is derived from the *aruku* verb 'to walk' and 'to take out' when combined and added to the form of *~ta* to become *arukidashita* 'to open'. *Futsuugo* is used when talking with close people (family, friends), who have a high position in those who have a lower position and others. This situation is following the opinion expressed by Sunagawa, et al. (1999: 251). In the past sentence in data (3), the speaker is a general, while the speaker is a temple guard, whose position is subordinate, so the use of this past sentence is possible to use the *futsuugo* form.

#### Data (4)

「そこで彼はもう一言、俺にもそれを売ってくれ、と喉の辺までは出しかけたが、ぐっと唾をのむ音をさせて。

*Soko de kare wa mou hitokoto, ore ni mo sore o utte kure, to nodo no hen made wadashikaketa ga, gutto tsuba o nomu oto o sasete.*

They can drink deliciously. It sucks. The words 'Please sell this wine to me' were about to reach him throat, but he swallowed them again. Finally, he said: "Being a pastor is impractical".

Speech situation:

Old priest with young son (wine seller).

(Shin Suikoden, 2011:28).

In the data (4), the past sentence can be seen in the *dashikaketa* verb 'to swallow back' which comes from the *dasu* verb 'to take out' and the *fukugougo* (a combination of several morphemes which are divided into various variations.) *kakeru* 'to hang.' This form *~ta* is a group of *futsuugo* levels. The *futsuugo* level is usually used in narrative among family members: parents to their children and vice versa, close friends, high status versus low-status people. This situation is in line with the opinion of Sunagawa et al. (1999: 251). In

data (4), the priest's position has a high status compared to the arak seller, so the *futsuugo* level form needs to be used in this situation.

#### Data (5)

さては、わが目にたがわず、あなたは先ごろまで、禁軍ご師範役として、武林に名の高い林冲どのおどったか。

*Sate wa, waga me ni takawazu, anata wa saki goro made, kingun goshihaneki to shite, takebayashi ni mei no takai hayashi fukashi dono de ozatta ka.*

"Thus, finally, Rin Chuu entered the gates of the Sai family residence accompanied by the house owner. Not only that, there was also a welcoming party at night. Among the family members and guests, there was an arrogant and arrogant martial arts expert called Guru Kou. He continuously drank wine and because Sai Shin often flattered and praised Rin Chuu's greatness, also because Rin Chuu was provided a higher place than him?

Speech situation:

A prisoner (Rin Chu) with Priest Flower. (Shin Suikoden, 2011: 172-173).

In the data (5), the *futsuugo* form appears in the verb *ozatta* (which comes from the verb *ozaru* 'there'). In this situation, a prisoner with a priest whose position is familiar, so this past tense uses the *futsuugo* level form.

#### Data (6)

仁 : 佐分利先生、もうそろそろ教えていただけませんか。

どうやってペニシリンを作ったのか。

佐分利 : あのう。。。。

Jin : *Saburi Sensei, mou sorosoro oshiete itadakemasen ka?*

*Dou yatte penishirin o tsukutta no ka?*

Saburi : *anou...*

Jin : dr. Saburi, would you please explain to me right away?

How is penicillin produced?

Saburi : *hmmn ...*

Situation of the speech: This conversation occurred between dr. Jin with dr. Saburi (colleague) when he was on his way to

deliver penicillin to Doctor Jin's place. (Jin, 2011, Episode 7)

In data (6), the past sentence can be seen in the verb *tsukutta*, which comes from the verb *tsukuru* 'to make, to produce'. This conversation took place between the doctor and his subordinates. So, the use of *futsuugo* may be used in this sentence.

#### Data (7)

田中 : 今日、赤を着すぎじゃないの？

Tanaka: *Kyou, aka wo kisugi janai no?*

Aren't you wearing red mostly today?

マリア : 別に、いいじゃん！赤が好きだったからわ。

Maria: *Betsu ni, ii jan! Aka ga suki datta kara.*

So what? Well, I already like red one.

Speech Situation:

At the party, Maria was wearing a red dress that caught the attention of other participants. Later, Tanaka came to comment on her.

(Kusmaryani, 2010: 12)

In data (7) because Tanaka and Maria are close friends, it is necessary to use *futsuugo* in this situation. The past sentence in data (7) can be seen in the adjective *suki* + auxiliary *~datta*.

#### Data (8)

マリア : なによ？文句あったの？

Maria: *Nani yo? Monku atta no?*

Why, anyway? "Was there a problem?"

田中 : 俺、赤きらいなんだったよな。

Tanaka: *Ore, aka kirain datta yo na.*

I hated red.

Speech Situation:

At the party, Maria was wearing a red dress that caught the attention of other participants. Later, Tanaka came to comment on her.

(Kusmaryani, 2010: 12)

In data (8) because Tanaka and Maria are close friends, it is necessary to use *futsuugo* in this situation. The past

sentence in data (9) can be seen in the noun *monku* + auxiliary *~ta*.

"Even though I was told you were the first to come, why do you still ask questions."

Rangkung : *Wa Sri ki lo.*

Wa Sri, you know?

Speech situation:

This conversation took place between Rambat (the buyer) and Wa Sri, who wanted to order food at a food stall. Wa Sri (40 years old food stall owner), and Rangkung (beautiful girl aged 20 who helped Wa Sri's work).

(Rambat Rangkung, 2011: 11-12)

**Table 7 Futsuugo's Past Sentence Structure in Japanese.**

Basic Form Verbs, Adjective, and Nouns	Pattern Verbs, Adjectives, and Nouns Past Forms
Data (1) <i>Neru</i> To sleep	V+suffix <i>~ta</i> <i>Neta</i> Slept
Data (2) <i>Benkyou suru</i> To study	V+suffix <i>~ta</i> <i>Benkyou shita</i> 'Studied'
Data (3) <i>Arukidasu</i> Open up	V +suffix <i>~ta</i> <i>Arukidashita</i> Opened up
Data (4) <i>Dashikakeru</i> Swallow	V +suffix <i>~ta</i> <i>Dashikaketa</i> Swallowed
Data (5) <i>Ozaru</i> Live	V +suffix <i>~ta</i> <i>Ozatta</i> Lived
Data (6) <i>Tsukuru</i> To make	V +suffix <i>~ta</i> <i>Tsukutta</i> Made
Data (7) <i>Suki</i> Like	Adj+auxiliary <i>~ta</i> <i>Suki datta</i> Liked
Data (8) <i>Monku</i> Trouble	N+auxiliary <i>~ta</i> <i>Monku atta</i> Had a trouble

In the data (9), the past sentence *ngoko lugu* can be seen in the verb *wis dikandhani* which comes from the verb "kandhani" get the adverbial *wis* containing the meaning of the past sentence in *ngoko* level. *Ngoko* level is used in familiar situations, such as friends, parents to children and others. This situation is in line with the opinions expressed by Poedjosoedarmo (1979: 13) and Wedhawati (2005: 444). The conversation situation in data (8) occurs between Rambat and Rangkung, whose positions are close friends. With the familiar situation between the speaker and the speaker in the data (9), it has been well established so that the use of *ngoko* levels should be used in this situation. Then, another example of past sentences in *ngoko* levels is in the following data (10).

Data (10)

Lodra : *Ya wis le, sajake iki wis tengah wengi, prayogane gage mapana turu.*

Yes, son, it looks like it's late at night, you better hurry up and go to bed '.

Rusmana : Yes, sir.

Situation: Conversation occurs between Lodra (foster father) and Rusmana (Lodra's foster child).

(Nugraha, 2014: 7)

In data (10) the Javanese language past sentence *ngoko lugu* is the a verb *wis, tengah* which comes from a combination of the 'middle' as noun, *wengi* as an adjective that mean 'night' which is *ngoko lugu* level. The form of *ngoko* level is generally used in

### 3.4 Structure and Meaning of Past Sentences *Ngoko Lugu* level

Past sentence structures in *ngoko, ngoko lugu* level generally use *wis ~* sentence patterns. *Wis* means already added with verbs and adjectives in Javanese. The following is an example of past sentence data in *ngoko lugu* level with *wis ~* pattern:

Data (9)

Wa Sri : *Genah wis dikandhani nomer siji ndhisik dhewe kono kok isih takon.*

speaking by parents to children, grandchildren, or young children, conversations with equals who ignore position and age, superiors and subordinates, employers and assistants, and others. This situation is in line with the opinion expressed by Poedjosoedarmo (1979: 13), Ishii (1984: 63) and Wedhawati, et al. (2005: 444). In this case, the speaker's position with the speaker is familiar, so *ngoko* level needs to be used in this situation. Then another example of past sentences in *ngoko lugu* level is in the following data (11):

Data (11)

*Aku ngono nadyana wis tuwa ngene ananging isih rosa anggone tumandang gawe....*

'Even though I am old like this but still strong enough to work' ...

In the data example (11) the past sentence of *ngoko lugu* level can be seen in the adjective *wis tuwa*, which comes from the adjective *tuwa* 'old'. In this case, the speech situation occurs between a mother and her daughter, so the use of *ngoko* level needs to be used. In Javanese, communication between parents and children (younger) is better to use *ngoko lugu* level.

Data (12)

*Nadyana aku iki wis ora isa weruh, nanging ora kok mung isa meneng banda tangan ora tumindak apa-apa..*

'Even though I cannot see now, I cannot just stand by to do nothing ...'

Speech situation:

This conversation took place between Gendhis (Nyi Sapar's daughter) and Nyi Sapar (Gendhis's mother). Gendhis saw his mother who kept working to clean the rice, who seemed not to feel tired, even though her eyesight was no longer good. Seeing this situation, he felt sorry. Then he tried to offer himself to replace his mother's job, but because her daughter was pregnant, her good intentions were rejected. (Tegalreja 1825, 2015:6).

In the example of the past sentence, *ngoko lugu* level in Javanese in data (13) can be seen in the verb *wis ora weruh*. The verb *wis ora weruh* comes from the verb *ora* 'no' and *weruh* 'know' in front of the two verbs the adverb *wis* 'already' is added and the negation *ora* 'no'. It is following the opinion of Sasangka (2004: 38). In Javanese speech act, the parent (mother/father) to the child when speaking to the child uses the form of *ngoko* levels.

**Table 8 Javanese *Ngoko Lugu* Past Sentence Structure**

Basic Form Verbs and Adjectives	The pattern of Verbs and Adjectives Past Forms
Data (9) <i>Dikandhani</i> Advise	Prefix (Adverb) <i>Wis</i> + V <i>Wis dikandhani</i> Had advised
Data (10) <i>Tengah wengi</i> Late at night	Prefix (Adverb) <i>Wis</i> + N+N <i>Wis tengah wengi</i> Lated at night
Data (11) <i>Tuwa</i> 'Tua' Old	Prefix (Adverb) <i>Wis</i> + Adj <i>Wis tuwa</i> Eld
Data (12) <i>Isa</i> 'Dapat' <i>Weruh</i> Look	Prefix (Adverb) <i>Wis</i> + <i>ora</i> (-) V <i>Wis ora isa weruh</i> Had looked
Data (13) <i>Mbayar</i> Pay	Prefix (Adverb) <i>Wis</i> + V <i>Wis mbayar</i> Had already paid

Data (13)

*Lo aku rak wis mbayar.*

"Well, I already paid."

The situation of the speech: The village head talks to a waiter at an entertainment venue. (Sang Pembayun, 2014: 65)

The past sentence *ngoko lugu* level in the data (13) is seen in the verb *wis mbayar* which comes from the paid verb 'pay'. Because the *lurah* (village leader) has a higher position than a waitress at an entertainment venue, the past sentence *ngoko* level, is necessary for this situation. It is in line with the opinion expressed by Poedjosoedarmo (1979: 13) and Wedhawati et.al (2006: 444).

### 3.5 The Use of Past Sentence of *Futsuugo* with *Ngoko Lugu* Levels

In the past sentence, Japanese at the *futsuugo* level can be contrasted with the past sentence in the form of *ngoko lugu* level in Javanese. The following is an example of the contrast between the two past sentences that the author has found.

#### a. Past sentence of *futsuugo* (example)

Data (6)

仁 : 佐分利先生、もうそろそろ教えていただけませんか。

どうやってペニシリンを作ったのか。

佐分利 : あのう。。。。

Jin : *Saburi Sensei, mou sorosoro oshiete itadakemassen ka?*

*Dou yatte penishirin o tsukutta no ka?*

Saburi : anou...

Jin : dr. Saburi, would you please explain to me right away?

How is penicillin produced?

Saburi: hmmn ...

#### b. Past sentence of *ngoko lugu* (example)

Data (9)

Wa Sri : *Genah wis dikandhani nomer siji ndhisik dhewe kono kok isih takon.*

Rangkung : *Wa Sri ki lo.*

Wa Sri: Even though you have been told that it was the first time you came, how come you still ask.

Rangkung : Wa Sri, you know?

From these data, it can be concluded that the lexical markers of past sentences in Japanese can be in the form of verbs, nouns and adjectives added with the *form ~ ta, ~ datta, and ~ katta*. Meanwhile, in Javanese, the lexical marker is the adverb form *wis ~* which can be added with Javanese verbs and adjectives.

### 3.6 Differences in Meaning of Past Sentences Between *Futsuugo*-*Ngoko Lugu* Level

Past sentences in Japanese and Javanese in the form of *futsuugo* and *ngoko lugu* level have differences and similarities, including:

#### a. Past sentences in Japanese and Javanese in the form of *futsuugo* and *ngoko lugu* level

have differences and similarities, including past sentences in Japanese recognize the concepts of *uchi* 'in' and *soto* 'outside', whereas, in past sentences, Javanese does not. At the same time, *uchi* also means a house or group of Japanese people always identify themselves, not only as individuals, but as members of a group. This situation can be seen in the data (4).

b. The past sentence in Japanese in non-formal situations recognizes the variety of male and female languages (*danseigo-joseigo*). In contrast, in the past sentence, the Javanese language is not the case. In the example data (7) the first sentence generally used by male, the second sentence used for female, because the *wa*-form is added at the end of the sentence as a marker for female language.

c. Past sentences in Japanese in the family context (father-mother) generally use the *futsuugo* form (usual). In contrast, in the past sentence, Javanese uses the *krama* (polite) form, on the contrary when parents (father-mother) speak to their children the past sentence generally use the form *ngoko* level (regular). As seen in data (9) and data (10), the use of the sentence used for familiar people such as a close friend. While in Javanese it is used by parents to younger people (parents to children).

d. In the Japanese language, the past sentence is formed from the composition of the form suffix *~ ta*, the auxiliary *~ datta*, and *~ katta* in front of the form which can be added with verbs, nouns and adjectives. Whereas in the past sentence, *ngoko lugu* in Javanese uses the *wis ~* form which can also be added to the form of verbs and adjectives. Look at data (1) *neta* 'had slept' (verb), data (7) *suki datta* (adjective), data (8) *monku atta* (noun). In Javanese, the past sentence in the form of *ngoko lugu* consists of the adverb *wis ~* which is added to the verbs and adjectives. Look at data (11) *wis tuwa* "eld" (adjective) and data (13) *wis bayar* 'had already paid' (verb).

### 3.7 Differences and Similarities in

### Japanese and Javanese *Futsuugo-Ngoko Lugu* Past Sentences

The past sentence in Japanese recognizes the existence of *keigo*, while the past sentence in Javanese recognizes the speech act system. In Japanese, there are *uchi* and *soto* systems, seniority (senior and junior), the relationship between superiors and subordinates, the relationship between service providers and service recipients (doctors and patients, guests with servants, teachers and students and others). At the same time, *uchi* also means a house or group of Japanese people always identify themselves, not only as individuals, but as members of a group. Attitudes, speech and even the vocabulary used will be different for people in the group and outsiders.

Likewise with the past sentence in Javanese which uses the Javanese speech levels system which recognizes relationships related to social status in society which is divided into two types, namely: first, asymmetrical relationships such as the relationship between children and parents, servants and employers, children. Fruit with the boss, ordinary people with the king etcetera. Second, asymmetrical relationships such as *priyayi* (people who have a particular position in society, for example, a *priyayi* (leader, king, a village head, etcetera.) with the people, parents and children, people who do not know each other (not yet familiar), etcetera. The difference is, in this case, *Ngoko* levels in Javanese do not recognize the existence of the *uchi* and *soto* system as in Japanese.

#### 4. Conclusions

The Japanese and Javanese language *futsuugo-ngoko lugu* past sentences have differences and similarities.

1) The past sentence *futsuugo* in Japanese recognizes the concept of *uchi* and *soto*, while in the past sentence, the Javanese language *ngoko lugu* level is not. At the same time, *uchi* also means a house or group of Japanese people always identify

themselves, not only as individuals but as members of a group;

2) The past sentence *futsuugo* in Japanese recognizes the variety of languages for male and female, whereas, in the previous sentence, *ngoko lugu* level is not;

3) The past sentence *futsuugo* in Japanese in the family (father-mother) generally uses the *futsuugo* form (usual). In contrast, in the past sentence, *ngoko* levels in Javanese is used by parents (father-mother) to their children. Children to their parents use the polite form (*krama*), used by people who have a high position towards their subordinates, such as the king with his subordinates, the teacher with the students, etcetera;

4) Past sentences *futsuugo* past verbs, adjectives and noun in Japanese are indicated by the form もう ~ た which is added with adverbs of time, such as *kesa*, *kinou*, *ototoi*, etcetera. Meanwhile, the past form of verbs and adjectives in Javanese is marked by the adverb *wis*, *uwis*, *dhek wingi* etcetera; 5) The past tense verbs, adjectives of *futsuugo* in Japanese have an inflexion; while in Javanese *ngoko lugu* have not an inflexion.

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