INTERCULTURAL COMMUNICATION IN THE PUBLIC DISCUSSION WITH THE MODERN ROYAL JAVANESE PRINCESSES

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Abstract

Current crosscultural communication and intercultural communication discipline include more theories such as increasing focus on studying the intercultural in different contexts and increasing debate as to what is intercultural itself. Today transformation of the media landscape for instance ranks of radio microphones as blogs, were replacing one-to-many voices of a mass medium with a broader range of voices. There is an ongoing existence of keraton, including their family play a significant role in society, this article aimed to reveal intercultural linguistics characteristic communications of modern Javanese women. Study shows that modern Javanese princesses applied some communication strategies such as the use of indirect pronouns, metaphorical expressions, and another repair of interlocutors. Most interestingly, the princess did not hesitate to express her true feelings in terms of speaking up today women's mindset is still limited by patriarchal values in general society.

Keywords: Cross-cultural, intercultural communication, public discussion, modern Royal Javanese.

Abstrak

Komunikasi lintas budaya dan disiplin komunikasi antarbudaya saat ini mencakup lebih banyak teori seperti meningkatkan fokus pada mempelajari antarbudaya dalam konteks yang berbeda dan meningkatkan perdebatan mengenai apa yang antarbudaya itu sendiri. Hari ini transformasi lanskap media, misalnya jajaran mikrofon radio sebagai blog, menggantikan satu-ke-banyak suara dari media massa dengan rentang suara yang lebih luas. Ada keberadaan keraton yang sedang berlangsung, termasuk keluarga mereka memainkan peran penting dalam masyarakat, artikel ini bertujuan untuk mengungkapkan komunikasi karakteristik linguistik antarbudaya wanita Jawa modern. Studi menunjukkan bahwa putri Jawa modern menerapkan beberapa strategi komunikasi seperti penggunaan kata ganti tidak langsung, ekspresi metaforis, dan perbaikan lawan bicara lainnya. Yang paling menarik, sang putri tidak segan-segan mengungkapkan perasaannya yang sebenarnya dalam hal speak up saat ini pola pikir perempuan masih dibatasi oleh nilai-nilai patriarki di masyarakat umum.

Kata kunci: *Komunikasi lintas budaya, komunikasi antar budaya, diskusi publik, Jawa Kerajaan modern.*

I. INTRODUCTION

Current cross-cultural communication and intercultural communication discipline include more theories such as increasing focus on studying the intercultural in different context and increasing debate as to what is intercultural itself (Croucher et al., 2015). More researchers progressively borrow constructs and theories from other disciplines to identify key issues, challenges and opportunities in the cross-cultural also intercultural communication.

The field of cross-cultural communication as well as intercultural communication are highly inclined towards discourses that based on a priori assumptions of cultural differences (Holliday et al., 2004). In a communicative event, Scollon and Scollon (2001) argue there are various social actions which implicitly or explicitly claimed about something. Thus, communication is generally realized through social action in the form of interpersonal discourse (Young & Sercombe, 2010).

Performance of either cross-cultural nor intercultural communication are considered to be investigated within the understanding of identity. Benwell and Stokoe (2006) show identity inside individuals is product of cognition but when it comes to characteristic which tends to be absolute, static and knowable shall be remarked as cultural identity. Society is acclaimed as a unified, singular, and organic system in terms of underlying values and behaviors.

Bruns and Jacobs (2006) have stated today transformation of the media landscape for instance serried ranks of radio microphones as blogs, were replacing one-to-many voices of a mass medium into broader range voices. The classic community is being transformed into a society of masses (Mills & Mullany, 2011). These opinions shall be considered to represent the use of a public discussion in cultural sharing phenomenon. In the American society people like celebrities, politicians or even warlords take a role in the distribution of controlling ideological commitments.

Javanese culture has been widely known from the two center cities of Java which are Yogyakarta and Surakarta. Two cities are located in Republic of Indonesia. Purwanti (2014) demonstrates cultural identity resulted from the existence of *keraton* or royal court in each city. They share similar history in the perspective of being the descendants of Mataram kingdom from the past. Nevertheless, the modern era began in 1945 when *keraton* suffered in their difference as Yogyakarta has equally been transformed to special region. In contrast, Surakarta had not been changed to rule the region. *Keraton,* Yogyakarta and Surakarta if these compared to the country which has multiple number of ethnics, cultures, and languages, they are acted for Javanese.

Regarding the ongoing existence of *keraton,* including their family play a significant role in society, this article aimed to reveal intercultural linguistics characteristic communications of modern Javanese women. The modern Javanese women has been represented by the modern royal Javanese princess in order to understand their contemporary cultural identity through the eye of multicultural perspectives.

Cross-cultural lexicography has studied some untranslatable words pertaining to wellbeing from across the world languages. From two hundred sixteen terms should be organized into three categories to attempt the definition of positive mental states in certain cultures such as feelings (comprising positive and complex feelings), relationships (intimacy and pro-sociality) and character (comprising personal resources and spirituality). This study had been shown by Lomas (2015) to enrich cross-cultural readers expanding their emotional vocabulary of English speakers.

The evolution of studying intercultural communication has been evolved in different ways in different countries and societies which depends on its social and political mainstreams. Previous research work shows China, Taiwan and Singapore use intercultural communication basis to differentiate cultural characteristics of Asian countries and redefine western based paradigms that mainly influenced by United States scholars (Kim, 2010). Intercultural communication is an answer to modern world complexities in understanding a wide range of cultural characteristics where identity as well as intercultural communication competence and adaption are lied on.

Additionally, Dooly and Rubinstein (2018) state there is a growing interest for any individuals to be engaged multiculturally and internationally in this age of communication revolution and intense globalization. Regarding this, there will be few indicators of emerging consensus that realities impact multiple levels worldwide, including things are published across the media worldwide.

There are two opinions about modern Javanese women. Firstly, they have a big power and social high status both in family and society since Javanese culture follows bilateral kinship system. Secondly, a statement against the first opinion which does not believe in high status instead, that is multiple burden of women (Falah, 2009). Yet in this contemporary society, there are different point of views influence change of culture and social values in order to adjust modernity with crossing their traditional values and new values called as hybridism.

The existence of modern Javanese women also has been demonstrated by Williams et al. began in 1948. Williams writes about Javanese traditional elite, *priyayi,* from thirteenth to twentieth century. They are people who kin to the king, including its royal family member. In the search of exploring cultural identity from the modern period, this article demonstrates time period of 1970 and afterwards started from when technology was giving a huge influence to the world history.

II. RESEARCH METHOD

The notion of words offers an aperture to another culture as Wierzbicka (1997) argues that words with special, culture-specific meanings reflect and pass not only ways of living characteristic of a given society but also ways of thinking. Sometimes it is consistently difficult to find exact interpretation for most words across the world languages while nuance was rendered when there are words to be translated.

Language plays a constitutive role in people experience, understand and perceive the world. This argues by Whorf (1956) that also known as Saphir-Whorf hypothesis. Linguistics determine inextricably constitutes and constrains thought. For instance, people from different cultures may had contrast experience of time due to particularities in their language grammar. In some languages, there is a lacked linear sense of past, present and future while some other languages are not. However, linguistic relativism believes that language shaped human thought and experience (Perlovsky, 2009).

Nadar (2007) proclaims that in the production of Javanese language there has been cultural values as in indirectness, concealing one's feeling towards other, avoiding responsibility and attention, preference for togetherness also adherence to status difference. Production of language will involve every human stage of communications such in a public discussion. As stated by Gumperz (1982), paralinguistic features signal how an utterance is meant in intracultural communication. These features include tone of voice, pitch, loudness, pauses to establish cohesion for the purpose of showing the relationship between ideas. Bateson (1972) tells signals indicates proportional content of the words spoken are intended. Most communication in any languages is characterized by indirectness (Lakoff & Johnson, 2003; Brown and Levinson, 1978; Goffman, 1967; Searle, 2010).

This research used qualitative method which frequently applied in a language research project. Wray (2006) proclaims method involves description and analysis rather than, for example, the counting of features. This was the type where needs longer-term observation, detail, a close perusal of data, and a relatively small number of subjects. Therefore, the findings should become a support to develop similar particular research works.

Research data had been taken across the internet exploration with the search keyword of 'modern Javanese princesses. Regarding to the very minimum time on doing the research, writing process of this article should limit the definition of modern royal Javanese princess which to be referred to the daughters of the king. They are on the first level descendant in royal family member. Aside of that, names of the princess were found should fill the criteria of being mentioned in the Google webpage where the keyword was typed from 1 June 2021 to 19 June 2021. Two profiles were pop upped: Gusti Raden Ayu Siti Noeroel Kamaril Ngasarati Kusumawardhani from *keraton* Pura Mangkunegaran, Surakarta and Gusti Kanjeng Ratu Hayu from *keraton* Kraton Ngayogyakarta Hadiningrat, Yogyakarta.

Consequently, another step was the data collection. This was collecting intercultural communication activity implemented in general society, particularly in a public discussion. Gusti Raden Ayu Siti Noeroel Kamaril Ngasarati Kusumawardhani was born in 1921 and died in 2015. Hence, unfortunately internet exploration did not provide either some discussions nor document archives about the princess.

In distinct, completely different things can be witnessed while searching for Gusti Kanjeng Ratu Hayu who later be considered to meet all the criteria of a royal Javanese princess living in the modern society. She was born in 1983, pursued her education in Yogyakarta, Singapore, United States and United Kingdom. Princess Hayu is the fourth daughter of Sri Sultan Hamengkubuwono X and Gusti Kanjeng Ratu Hemas. Most interestingly, she has been put much interest in technology until now she has been served in *keraton* division named Tepas Tandha Yekti. The division task is focused on information technology and documentation matters. Thereafter, princess utterances in front of the public discussions examined as modern royal Javanese princess linguistic features in language use.

III. RESULT AND DISCUSSSION

According to a public discussion arranged by TEDx Talks, Princess Hayu grew up in a royal family which never told her to conform to society perception of how a royal princess should be. Therefore, she went her own way and became an information technology specialist. She believes that despite the existing patriarchal culture, women are capable of defying stereotypes and build their paths to successful life.

From the data sentence (1) below, Gusti Kanjeng Ratu Hayu used indirect pronouns referred to outside parties of her inner social circle with *'ada yang bilang'* or 'some say that'. She gave very broad opportunities audiences for the audiences to interpret who she meant.

> *(1) "Memang tidak bisa dipungkiri dalam budaya Indonesia, ya, **ada yang bilang** wanita itu kependekan dari 'wani ditata', **ada juga yang bilang** urusannya perempuan itu adalah 'kanca wingking', urusannya hanya dapur, sumur, dan kasur."*

"It is undeniable in Indonesian culture, yes, **some say that** *'wanita'* (woman) is shorter form of *'wani ditata'* (dare to be setted), **some say that** her business is *'kanca wingking'* only in the kitchen, wells and mattresses."

(*TEDxMlatiWomen Talks,* 2020)

Later in the discussion, Gusti Kanjeng Ratu Hayu shared her personal thought about values inside her own family. Sri Sultan Hamengkubuwono X choose to have one wife only with children are girls. Many individuals offered a succession solution toward her father to remarry so he could get a son, but then he refused it. He told everyone that he experienced family circumstances for having many mothers. In fact, the empress, Gusti Kanjeng Ratu Hemas is not merely living her days inside the palace. She has a lot of social activities such served as a member of the Regional Representatives Council in Jakarta. Children of the king are required to complete study abroad themselves without taking anyone from the palace. Thus, they had to understand people from different cultures and were able to live independently.

Another significant symbol from data (2) while Gusti Kanjeng Ratu Hayu implied a metaphor in illustrating women position in the past with Javanese word *'dilungsurkih'*. This word can be interpreted as being second-handed, be caused to dismount while a material given to other person in any background matters.

(2) *"Bahkan ada juga masanya dimana istri itu bisa **'dilungsurkih'**, bahasa jawanya, atau diberikan ke bawahannya."*
"There is even a time when the wife can be **'lungsurkih'**, in Javanese language, or given to subordinates."

(*TEDxMlatiWomen Talks,* 2020)

The concept of metaphor is systematically built in every human argument when they talk. This has been argued beginning by George Lakoff's (1980) opinion that people expressions are mean what they mean. Metaphorical expressions in a language are tied to metaphorical concepts in a systematic way. Since the princess was indicating Javanese lexicon in order to have an equal expression of what she really meant in bahasa Indonesia, it is massively predictable if she wanted all the audiences were able to find mutual acknowledgment of being a woman in the past.

A specific characterization in a modern royal Javanese princess thought was how she articulated ideas inside her mind. She was confidently, without any hesitations, to bravely speak up her feeling of 'really uncomfortable' as seen in sentence (3).

(3) *"Cara mereka membuat statement itu membuat **saya sangat merasa risih."***
"The way they made that statement **was making me really uncomfortable."**

(*TEDxMlatiWomen Talks,* 2020)

Previously before the utterance was given, Gusti Kanjeng Ratu Hayu notified about her observation of women life while she was planning to study abroad. She gathered as an awardee of Indonesia ministry scholarship, met many peoples who smart and highly educated class. Nevertheless, they kept their mind when they go home then their worries were ordered to get married quickly, work - life balance, and what is the balance between woman career with her husband carrier.

Challenging the un-indirect ways communication of the modern royal Javanese princess also shown in data sentence (4). Gusti Kanjeng Ratu Hayu was clearly broke common people expectations to the royal family.

(4) *"... karena **ekspektasi orang-orang terhadap keluarga keraton seakan-akan** 'superhero', diminta tolong apa-apa pasti bisa."*
"... **because people's expectations of the royal family are as if they are 'superheroes',** anything can be asked for help."

(*CNN Indonesia,* 2020)

Geertz (1975) has argued that Javanese often do not say directly what they mean. Javanese interpersonal relations always related to the crucial issue of having *rasa* or feeling towards society so as to achieve an attitude which include tranquility, harmony, smooth and peaceful interpersonal connections. Errington also told that in practice, Javanese people are not allowed to speak directly about people in order to avoid direct reference. They will go to great length as Nadar stated, to avoid bad feeling between themselves and their interlocutors. These statements are plainly opposing data (4) shown above.

Furthermore, there also a noteworthy act when the princess operated a strategy which is termed as repair (Paltridge, 2012). This is a way of speaker's correct thing they or someone else has said and check what they have understood in a conversation. Repair is often done through self-repair and other repair. According to data sentence (5), the sentence illustrates particular other repair when the speaker of a trouble may try and get the recipient to repair the trouble, for instance if a name is proving troublesome to remember, as when an interviewer asking the princess about playing games.

(5) Interviewer: *"Main game masih nggak?"*
Gusti Kanjeng Ratu Hayu: *"Masih, tapi untuk game game RPG kan makan waktu, udah nggak bisa."*
Interviewer: *"Kalau game game zaman sekarang gitu kaya 'Mobile Legend'?"*
Gusti Kanjeng Ratu Hayu: *"Kalau 'Mobil Legend' enggak, sih, lebih ke aku nggak main online time yang aku harus stand by gitu juga, enggak."*
Interviewer: *"Yang RPG berarti?"*
Gusti Kanjeng Ratu Hayu: ***"Eh, enggak, maksudnya*** *paling 'tower defense' or something. Maksudnya sekarang, kan, harus…"*
Interviewer: ***"Eh..."***

Interviewer: "Are you still playing games?"
Gusti Kanjeng Ratu Hayu: "I am, but for RPG games that take time, I cannot anymore."
Interviewer: "How with todays game like 'Mobile Legend'?
Gusti Kanjeng Ratu: " 'Mobile Legend' is not (playing), so, it is more likely I donot play online (games) which I need to stand by too, no."
Interviewer: "RPG one?"
Gusti Kanjeng Ratu Hayu: ***"Eh, no, I meant*** just 'tower defense' or something. I meant now, really, must be…"
Interviewer: ***"Eh…"***

(*CNN Indonesia,* 2020)

Interviewer did not look if she knows general types of video games genre. RPG is actually an acronym of role-playing game, electronic game genre in which players advance through a story quest and often many side quests. Their character or party of their characters gain experiences that improves various attributes and abilities. Therefore, it mostly requires game players to stay online playing video games. Unlike the other type of role-playing video games, some other games are able to play un simultaneously such as sub-genre of strategy games genre named 'Tower Defense'. This genre is generally comprised of a human player who allocates to build tower so as to prevent enemies or 'creeps' from passing through the human players map. Even if Gusti Kanjeng Ratu Hayu had mentioned that she was no longer can not playing RPG, interviewer still asked the princess about 'Mobile Legend' which actually the brand game in role-playing genre. Also, she questioned again with straightforwardly was mentioning RPG after 'Mobile Legend' topic. Therefore, Gusti Kanjeng Ratu Hayu demonstrated other repair with, "Eh, no, I meant" (Sacks et al., 2010).

People perceptions of a princess life about the role and status of women in the Ngayogyakarta Hadiningrat Palace, has been changed while Gusti Kanjeng Ratu Hayu was being a professional worker. In some ways, linguistic features of a modern royal Javanese princess also affected with sociolinguistic code-mixing in English. Wardhaugh (1998) states code-mixing occurs when languages were used together to the extent that they change from one language to the other in the course of a single utterance. It is merely change some of the element in their utterance.

IV. CONCLUSION AND SUGGESTION

Public sphere is an intersection between people from multiple ethnics and public discourse in modern era. Insofar, these provides brand new perspective on contemporary public culture as to be seen from the ideological thoughts of a Javanese princess in the public discussion. The substance of public discourse which are manufactured and consumed in any social media platforms contains lesson for people. It cannot be divorced from modern individual expectations.

Approaches in understanding language terms shall be considered to be more developed in future studies. The basis background is that emphasis of a language illustrates visual representations of discourse identification. This must be included with factor-analytic examinations of construction validity in its interrelationships among concepts.

Critics to cross-cultural and intercultural communication need to be further expanded. There are some relevant and analytical tools to play as significant role that challenged by societies and individuals across the world. Future multifaceted nature will be highlighted as some possible trajectories which grown immensely over decades. Understanding an identity and its core concepts will be very dynamic in bursting new ideas and approaches.

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