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APPENDIX 1

THE TRANSCRIPTION OF UTTERANCES OF THE BRIDE'S SIDE AND THE GROOM'S SIDE IN NEMOKNO EVENT IN JAVANESE WEDDING CEREMONY

G : Kulonuwon!

B : Monggo. Bapak dari mana, kampungnya mana, namanya siapa, datang kemari perlu apa?

G : Sore iki aku kerungu tembang rawat-rawat sinambi woro. Opo bener iki tuan rumah nggelar sayemборо ne adat jowo? Bener opo ora?

B : Bener!

G : Opo gelar sayemборо ne adat jowo?

B : Siji, syahadat penetep toto gelar agomo islam. Iku artine opo kiayi?

G : Siji, syahadat toto gelar agomo islam, syahadat penetep syahadat Jowo. Siji kono coroko doto sowolopodo joyonyo mogo botongo. Iku arane jamus kalimo sodo, toto gelar agomo islam. Iku isine Ashadualla ila ha illallah, wa ashaduanna Muhammadar Rasulullah. Iku kang angko siji.

B : Sabanjuri mane kiayi. Nomor loro sirih panginangan, wong jowo ngarani gantalan. Iku artine opo kiayi?

G : Sirih panginangan wong jowo ngarani gantalan. Mulo kaki ratungasto siji, nyai ratu siji sak wata'e kebat koyok kilat, membyar wijel cahyo kang limo,

tandane kaki mantene manten sehabis jadi ratu kudu iso ngelakoni solat limang waktu.

B : Bener kiayi. Sak teruse, ojo seneng ndesek kiayi. Iki isek okeh meneh artine. Sak teruse kain panjang pasangane alu, bokor kencono isine sekar setaman, kelawan tigan sawung. Iku artine opo kiayi?

G : Bokor kencono isi ne sekar setaman kelawan tigan sawung. Mulo tigan sawung pundut Nyai dewi dipindh sukuring kaki penganten biso pecah. Siji, cangkang iku artine pemikiring kaki manten kelawan kaki pengnten, ketindh kaki manten nini manten biso pecah. Cangkang pamikiring kaki manten nini penganten. Ongko loro, kangaran makuto sutro nini penganten. Ongko telu, tirtu kang seto seniring kaki penganten, kang abang nini penganten ahiring tembe banyu loro manunggal marang nini penganten biso wijil putro kang soleh, putri kang soleha. Sekar setaman kanggo mbasuh kaki penganten biso bersih kaki pwinganten lahir batin. Kaparingan rahayuning widodo liring sambu kolo.

B : Sak teruse kembar mayang parijoto, kangtumbuh bareng sedino kangaran sekar pancoworno, kirnayo gambaring jagad. Sanggup opo ora kiayi?

G : iyo, sanggup aku! Abot abote tangisi marang kaki ratu, geleng mengku garwo putrine ingkang kagungan dalem tuan rumah.

B : Kiro – kiro kiayi sanggup?

G : Sanggup aku!

B ; Siji, keneng opo cangko'ane nganggo debok pisang rojo? Loro, bokore janur kuning? Keneng opo kembar mayang ono gambare manuk? Iku artine opo kiayi?

Keneng opo eneng gambar kitiran? Iku artine opo kiayi? Keneng opo gambar cemeti gading? Iku artine opo kiayi? Keneng opo nganggo kembang andong kencono seng mapan sajoroneng makam kuburan. Nek sanggup tak terimo Kiayi, nek nggak sanggup tak kongkon bali!

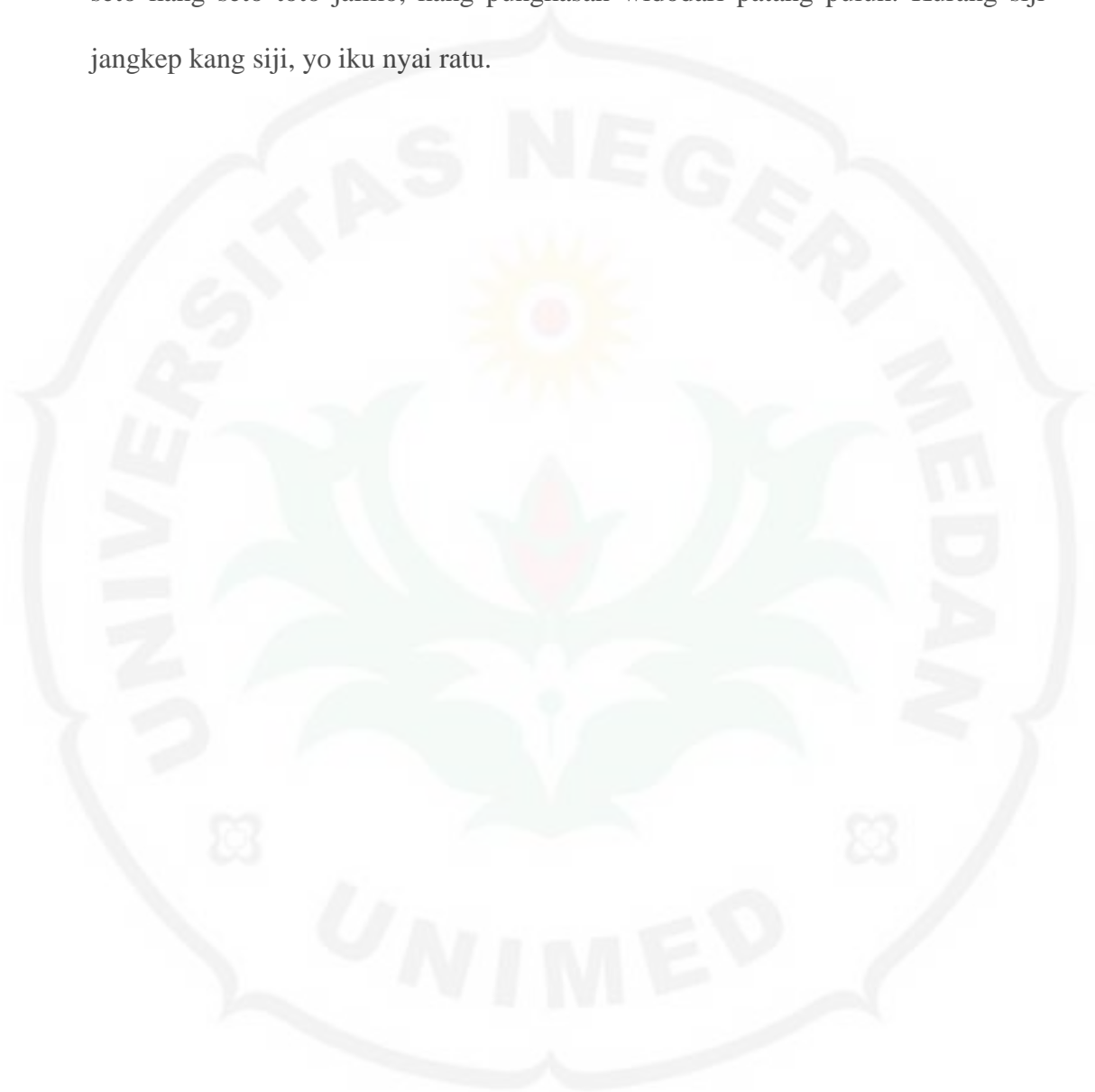
G : Mulo Sunan Kalijogo nurunke kembar mayang, iku tandane kaki ratu nyai ratu dadi ratu sak dino sak wengi. Ongko loro, bokore janur kuning, tanah jowo pesta kabeh nganggo awer-awer janur kuning. Kanggo penunjuk jalan uwong pesta. Mulo Sunan Kalijogo, sak banjure Sunan Kalijogo nurunke kembar mayang kadunungan kitiran. Artine rumah tangga ora gampang. Nek neg nduwur ojo seneng, nek neg ngisor ojo susah. Mulo kadunungan gambar manuk, wong jowo ngarani peksi. Mabur nendi, bali nendi semono ngedo. Ora keno bali ne nyeng omahe dowo. Orah keno baline nyeng omahe tonggone. Iku larangan agomo islam.

Semone ugo, Sunan Kalijogo nurunke cemeti gading. Cemeti iku pecut, kuning gadinge gajah. Iku kanggo pemecutin kaki penganten bali neng wong tuo dikandani seng apik. Nek neg morotuo dikandani seng apik. Kang pungsan nganggo godong andong kencono, seng sak joroning makam kuburan. Artine ingkang kagungan dalem keluargane bali nengjaman kelanggengan. Artine isi hormat marang leluhurin kabeh kembar mayang.

B : Iki dino tak terimo kiayi. Tandane kembar mayang ditukar.

G : Sore iki tak panggih dadi siji. Kembar iku podu, mayang kembang jambe. Pari padi jodo loro. Siji kakungan loro kenyo. Kakung lanag kenyo wadon. Pangiringe gamelan loko nonto. Mugel piyambah tampo ditambok poro prajongso. Wanoro

seto kang seto toto jalmo, kang pungkasan widodari patang puluh. Kurang siji jangkep kang siji, yo iku nyai ratu.



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APPENDIX 2

THE DESCRIPTION OF DATA ON THE LANGUAGE STYLES IN NEMOKNO EVENT IN JAVANESE WEDDING CEREMONY

- a. In the first sentence, the groom's side says greeting as the polite expression. In this polite statement the groom's side utters '*kulonuwon*' as the Javanese language. It means '*Assalamu'alaikum wr.wb*' in moslem's greeting or 'Peace be upon you'. So in this occasion, the groom's side use the formal way of speaking. It is said formal style because the purpose of this sentence is showing to respect the bride's family. (formal style)
- b. In the second sentence, which is uttered by the bride's side is '*monggo*'. It is the reply of the first sentence uttered by the groom's side. '*Monggo*' means pleasing honorably to the first person who utteres '*kulonuwon*'. So, '*monggo*' is the answer for '*kulonuwon*', and the bride's side says it in formal style. (formal style)
- c. The next question which is uttered by the groom's side is using the words '*bener opo ora?*'. It means that the groom's side shows the sense of honor for the bride's side to answer the question. In this sentences actually uses the consultative style. It is said consultative style because the sentence is interrogative and need some answer from bride's side. (consultative style)
- d. For the answer of the question of groom's side '*bener opo ora?*' which has the consultative style, the bride side gets the answer for that question with '*bener kiayi*'. The statement '*bener kiayi*' means 'that's right *kiayi*' shows

the honor and appreciate the '*kiayi*' who is the important man in Javanese wedding ceremony. The statement is said formal style because it shows the answer for the previous question uttered by the groom's side.

- e. The next sentence in this wedding ceremony is '*opo gelar sayembo ro ne adat jowo?*'. This is an interrogative sentence uttered by groom's side which needs answer from the bride's side. The question means 'what is the main thing in javanese wedding ceremony?'. This question is using question style. It is said consultative style because it uses the word '*opo*' which means question, and the question statement indicates the consultative style.
- f. The next statement from the bride side should be an answer. In this occasion, the groom's side absolutely gets the answer from the bride's side. The answer from the bride's side is '*iku artine opo kiayi?*'. It means 'what is the meaning of your question, *kiayi?*'. This statement addresses interrogative questions which needs an answer too. It is said consultative style, because the bride's side needs an answer from the groom's.
- g. The next statement is delivered by the groom's side. The statement is the answer from the previous question uttered by the bride's side. The statement is '*iku isine ash hadualla ilaha ilallah, wa ash hadu anna Muhammadarrasulullah.*' This statement is said formal because the purpose of the sentence is showing the honor to the question of bride side.
- h. The next statement comes from bride's side. The bride's side delivers her question by using the words '*iku artine opo kiayi?*'. It shows that the question needs answer. So, the bride's side needs an answer from the

groom's side. And, it is clearly that the bride's side again uses the consultative style.

- i. The next sentence which is uttered by the groom's side is '*cahyo kang limo iku artine solat limang waktu.*'. It means that 'the meaning is five-times prayer'. This utterance means the answer for the previous questions asked by bride's side. This statement is using formal style. It is said formal style because the purpose of the sentence is showing the honor of groom's side to the bride's side.
- j. The next statement is that the utterance from bride's side. The sentence is '*sak teruse ojo seneng ndesek kiayi!*'. It means 'next, don't be happy soon kiayi!'. Actually this statement is saying when the groom's side almost finished his answer for the previous question. So, it is clearly that this statement is casual style. It is said as casual style because there is an interruption from the bride's side to the groom's side while the groom's side answering the previous question from the bride's side. (casual style)
- k. The next statement which is uttered by the groom's side is a short statement. The groom's side answers '*iyu!*', which means 'yes!'. And the occasion to answer the word '*iyu!*' happens when the bride's side also almost finished her previous words. In this case, the statement is also using the casual style because it is also an interruption which is uttered by the groom's side to the bride's side.
- l. The next sentence is coming from the bride's side. In this occasion, the bride's side use the words '*sanggup opo ora kiayi?*', which means 'are you

able to answer *kiayi?*'. This sentence shows a question, and need an answer from the groom's side. In this case, the bride's side uses consultative style because it is showing the question.

- m. The next sentence is delivered by the groom's side. It uses the word '*iyō!*'. It indicates the formal style. The word '*iyō*' is the answer from the previous question which is uttered by the bride's side. The formal style is used to show the honor to the bride's side.
- n. The next sentence is coming from the bride's side again. This sentence is using the words '*sanggup ora kiayi?*'. This is a question which is uttered by the bride's side to the groom's side. So, again, this sentence is uttered in consultative style. It is said as consultative style because the sentence also needs answer from the groom's side.
- o. The next sentence is the answer from the groom's side. The sentence is the answer from the previous question from the bride's side. The words is '*sanggup aku!*', which means 'I am able to!'. This sentence indicates the formal style style, because the purpose of the sentence is to give the great honor to the bride's side.
- p. The next sentence is the question from the bride's side again. The question is '*kiro-kiro kiayi sanggup?*' which means 'are you able to answer my question?'. The question needs an answer from the groom's side. It indicates the consultative style again, because it needs an answer.

- q. The next sentence is the answer of the bride's side question, which is uttered by the groom's side. The answer is '*sanggup!*' which means 'yes!'. This indicates the formal style, and it is said to show the honor to the bride's side.
- r. The next sentence is a long sentence. The sentence is uttered by the bride's side. Again the sentence is a question. In this question which is uttered by the bride's side is using the words '*keneng opo?, iku artine opo?*', which indicate the question or interrogative sentence and need answer. And this absolutely shows the consultative style.
- s. The next sentence is uttered by the groom's side. It is the answer from the previous question of the bride's side. The answer is using the word '*iyu!*' which means 'yes'. This statement is showing the appreciation and honor to the bride's side. And this statement means as formal style.
- t. The next sentence is coming from the bride's side. This statement is the last question. The Javanese words '*nek sanggup tak terimo, nek gak sanggup tak kongkon bali?*' which means 'if you are able to answer my question, I please you to come in, if you are not able to answer my question, I please you to come out!'. This statement is an optional question, so the groom's side should give an answer to the bride's side. Again, this sentence is absolutely using the consultative style.
- u. The next sentence is coming from the groom's side. After getting the last previous question from the bride's side, it is time to answer the question. This statement is consisted of some advices for the couple whom is getting married, especially for the groom and the bride in Javanese wedding

ceremony. In this statement, we can find the words '*iku artine*' and '*iku tandane*', which have the meaning for 'it means'. The sentence also consists of some information how to make the new family for the young couple, especially for Javanese wedding couple. In this case, the sentence is delivered in formal style. It is said formal because the groom's side would like to show the big honor and appreciation to the bride's side.

- v. The next sentence is coming from the bride's side. This is the last sentence which is uttered by the bride's side. The sentence means approval from the bride's side to accept the attendance of the groom's side. In Javanese wedding ceremony, especially *Nemokno* event, this statement is the meaning of gaining the couple into one. In this statement, we can find the word '*tandane*', which signs that the bride's side using the formal style. The word '*tandane*' which has the meaning 'means'. It also shows the appreciation for the groom's side.