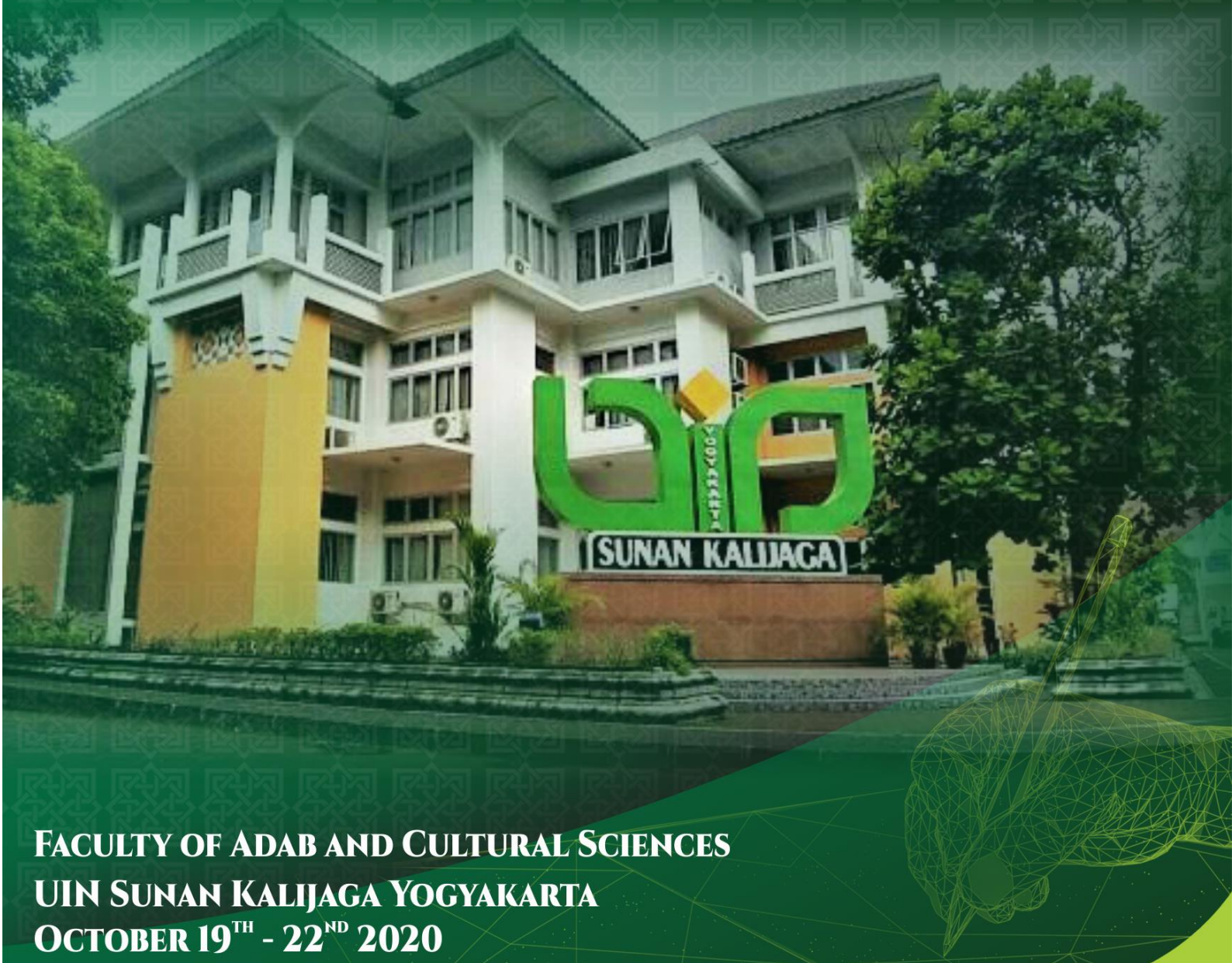


# PROCEEDINGS

# THE 2<sup>nd</sup> ADAB-INTERNATIONAL CONFERENCE ON INFORMATION AND CULTURAL SCIENCE

## “Globalization & Humanities : Making Sense of Islamic Culture in The Contemporary World”



**FACULTY OF ADAB AND CULTURAL SCIENCES  
UIN SUNAN KALIJAGA YOGYAKARTA  
OCTOBER 19<sup>TH</sup> - 22<sup>ND</sup> 2020**



## **PROCEEDINGS**

### **Adab-International Conference on Information and Cultural Sciences**

*“Globalization & Humanities : Making Sense of Islamic Culture in The  
Contemporary World ”*

**UIN SUNAN KALIJAGA YOGYAKARTA**

Yogyakarta, October 19<sup>th</sup>-22<sup>nd</sup> 2020

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Arranged by:

**Faculty of Adab and Cultural Sciences**

**UIN Sunan Kalijaga**

**Yogyakarta**





## PREFACE

*Assalamu 'alaikum wr.wb.*

Alhamdulillah, all praise and gratitude should only go to Allah Almighty, for all the graces and blessings that give us health and wisdom so that this Virtual Aiconics Conference could be accomplished properly as scheduled.

This is the 2nd Adab-International Conference on Information and Cultural Sciences (AICONICS) held by the Faculty of Adab & Cultural Sciences UIN Sunan Kalijaga Yogyakarta. Due to the Covid-19 pandemic, the conference would be fully held online. Whereas, the first conference last year was held offline. Hopefully this conference could be continuously organized as a medium for the faculty members to share their knowledge and also improve their academic experiences as well as international exposure.

Different from the 1st conference last year which was only held in one day, this 2020 Aiconics conference is held in 4 days which is divided according to the four study programs at Adab faculty, i.e., Arabic Language and Literature, Islamic History and Civilization, Library and Information Science, and English Literature. Sequentially, the Aiconics conference will be held from 19 to 22 October 2020. Each study program has panels not only for invited speakers, some of whom are from abroad, but also for presenters who have submitted their papers to us.

This booklet consists of schedule and abstracts of all the panels which will be held during this Aiconics conference. The speakers of the first day are about 24 (5 panels), the second day is about 17 speakers (4 panels), the 3rd day is about 12 speakers (3 panels), and the 4th day is about 8 speakers (2 panels). So, all together there would be about 61 speakers. Hopefully all speakers would show up and present their papers satisfactorily. This booklet aims to guide all the speakers and participants to join the panels accordingly. As this booklet is published in PDF format, you can also easily distribute it among your colleagues so that the conference would be more fruitful for all the academicians, the speakers and the participants in particular.

Finally, I would convey my deepest appreciation to all the committee, the speakers and the participants who have contributed greatly to the success of the 2nd Aiconics Conference. Hopefully, we could organize much better event in the future. Regards and best wishes.

*Wassalamu 'alaikum wr.wb.*

Yogyakarta, October 19<sup>th</sup>, 2020  
Dean of Faculty of Adab & Cultural Sciences  
UIN Sunan Kalijaga

**Dr. Muhammad Wildan, M.A.**





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## Animacy Concept on Pronoun, Genitive, and Concordance Systems in Indonesian and Javanese

Khristanto<sup>1\*</sup>, Arif Budiman<sup>2</sup>

\* Lead Presenter

<sup>1\*</sup> Universitas Muhammadiyah Purwokerto, Indonesia

<sup>2</sup> Universitas Islam Negeri Sunan Kalijaga, Indonesia

### Abstract

Animacy refers to categories based on "animate" and "inanimate", which are internalized in the structure of language. Nouns are classified based on their level of "animacy", the distinction between humans and animals, and animals are graded again from higher and lower levels (Comrie: 1989). This study aims to compare the concept of animacy in three languages, namely English, Indonesian and Javanese - especially from the behavioral aspects of the pronouns of these languages, namely first, second, and third person pronouns (human, animal, object) both plural and singular. The study data will be analyzed by using Comrie's typology perspective (1989). From the analysis, it was shown that English is language which gives a specific pronoun for non-human animates and inanimate entities, like animal or things, with its pronoun of "it" and even equalizes "them" to human in plural form. Meanwhile, the two languages do not have any specific pronoun for non-human. Javanese, even, do not have the third person pronoun for human subject either singular or plural—meaning the animacy level for third person is lower than the first and second person. Javanese has further animacy distinction in terms of Genitive case and action/behavioral verb agreement between human and non-human.

**Keywords:** animacy, human, language, Indonesian, Javanese.

### 1. INTRODUCTION

Animacy is "the element of meaning of an object which explains whether the reference to the noun is alive or has consciousness, and how" alive "or" conscious " it is (Bloum & Bouma, 2013). In more refined way, animacy is defined as "the semantic property of nouns denoting whether an entity can act, or is perceived as acting, of its own will" (Bjerva, 2014). It is clear here that animacy deals with a possession of "internal will" or "mind". The concept of animacy is relevant in determining the "acceptability" (felicity) of a logical speech. Generally, animacy does not affect the grammaticality of an utterance / sentence, but it plays a major role in determining how speakers arrange the sentences that are spoken/written. However, it is also true that human being (H-animate) is the only noun class which can take certain agent roles and speech roles. H-animate has a special place in "narrow syntact" which is impossible for other animates (Wiltschko and Ritter, 2015:870).

Although it is not completely grammatical, the concept of animacy will affect grammar. In certain language, animacy affects the placement of the referent as the subject, the marker of the actor (accusative). This case is found in the Russian language which does not distinguish accusative (subject) and nominative (object) for inanimate, but makes distinctions on animate (Bloum & Bouma, 2013). In many languages, it determines the case marking and argument selection. It is also found in many cases that the "subjects tending to be higher in an animacy hierarchy than objects" (Bjerva, 2014). Thus, if there are two words "boy" and "ball", then our

mind tends to believe that ‘subject’ of the clause will be the “boy”—only considering that the former has higher animacy than the latter.

The paper will focus on animacy as grammatical concept. The objective is to compare the animacy typology of Indonesian and Javanese and to describe how animacy affects the semantic choice among Javanese speakers. The paper will address the concept of animacy (Comrie, 1989), the animacy in Javanese and Indonesian, and the animacy in Javanese especially its relation to genitive case of body parts and the verb agreement of agentive roles.

## 2. THE CONCEPT OF ANIMACY

An interesting case for animacy is found in Yidiny language, which has a number of logical implications of this animacy concept in its grammar (Comrie, 1989: 41). One reflection of this concept of animacy appears in the form of a choice of designating pronouns, such as “that” —with “nungdu” used for higher-animacy noun phrases, and this form should be used if the noun phrase is human and “nung-ngu” used for a noun with low animacy.

However, animacy has relevance to linguistics because it is basically a category of concepts that have structural relevance in various languages. Although its initial intuition was non-linguistic, the existence of animacy in a variety of languages provided an important basis for the early speculations and generalizations that stemmed from the study of few languages.

Animacy is defined by Comrie (1989) as “a hierarchy whose main components, from highest animacy to lowest, include: humans> animals> inanimate objects. Some languages use this less detailed separation, such as only humans; non-human, alive; non-living, or any more detailed separation. Although this animacy data is the result of a synchronic analysis of various languages, there are diachronic animacy data that is relevant for use in language change studies. Thus, animacy can be a relevant parameter in language change. That is, animacy is a universal conceptual category that stands alone in the realization of a particular language.

Comrie exemplifies the concept of animacy from its relevance to the Accusative (A) case marker and Pronoun (P) case markers, by showing that the existence of different accusative cases is often correlated with a high degree of animacy. However, in some cases, the separation may not apply. For example, generally first and second person pronouns are treated as “more animate” by the criterion of marking cases, although this is not always the case. The first pronoun “I” is no more “animate” than the common noun phrase “author” or “author”. Correspondingly, some languages treat “name (person)” as having a higher degree of animacy than common noun phrases. Although, in fact, there is literally no difference between “Shakespeare” and “the author of Hamlet” (Comrie, 1989: 186). In a more recent concept of animacy, the animacy hierarchy becomes longer, not only a matter of life; non-life, but also the form of expressions of names and common phrases included in it. Further, it is explained that this hierarchy is also determined by the concept of “agency” and closeness to the speaker / listener. Although the concept is actually a factor outside of language. In fact many grammar phenomena in various languages are very sensitive to this hierarchy (Bayanati & Toivonen, 2019: 156).

1st / 2nd person> 3rd person pronoun> proper name> human noun> non-human animate noun> inanimate noun (Silverstein, 1976 in Bayanati & Toivonen, 2019: 156).

Hierarchy can be explained naturally from the point of view of what linguistic expressions refer to in reality. The grading reflects the closeness of the “referral” to the speaker and listener. This closeness includes closeness of relevance, interaction and possibly empathy (Yamamoto, 1999). The hierarchy starts with the type of entity closest to the point of view of a particular individual (speaker and listener), then descends along the scale of agency and closeness to the speaker or speaker. After that, the third person who is relevant and well-known in the discourse is called a pronoun. Then, individuals who are relevant and important enough to be called by their own names. Then the hierarchy is further sorted according to their level of



relevance to speakers / listeners and their tendency to engage in existing interactions. The hierarchy continues with other people, followed by animals, and finally, at the most basic hierarchy are inanimate objects (Bayanati & Toivonen, 2019: 157).

It can be seen that this animacy concept is connected with the case markers. In addition, this concept does interact with other parameters, and is not only relevant to one parameter itself. A phenomenon in a language may require reference to animacy with for example "definiteness" or topicality. It means that the relation between the concept of animacy, which is attached to the noun phrase, and the concept of "control", which is related to the relation between the noun phrase and the predicate. As in Javanese, non-human subjects always take the predicate (behavior/action) from the *ngaka* (non-honorific) variety; The verbs (predicates) of the variety of *krama* (honorific) are used only for human subjects.

Another parameter that is relevant to the concept of animacy is the semantic role that binds between noun phrases and predicates, which is somewhat opposite to "control", which may also be in one path of interpretation. In Comrie's findings, many languages with a "verb agreement" operation are determined by the degree of animacy which is usually attached to a certain grammatical relation. Thus, "agreement" is determined more by indirect objects, rather than direct objects, or is controlled by the benefactive rather than indirect objects (Comrie, 1989: 187).

From the above explanation, we understand that the correlation between linguistic phenomena and the concept of animacy is very close, much closer than many universal tendencies, but still not an absolute universal. It is not surprising that there are certain languages that are opposite or different from this trend. In many languages, there is a random distribution of some objects between the more animate and the less animate ones, such as the distribution of Latin inanimate nouns, between masculine, feminine (which usually belongs to the animate class), and neutral (specifically inanimate) (Comrie, 1989: 187).

One of the cases that somewhat deviate the trend of this animacy concept are found in English. It has very unique noun phrases that are different from other noun phrases in the hierarchy. The second person pronoun "you" has no difference between the nominative (as subject) and accusative (as object). Whereas this distinction or separation is characteristic of highly animated noun phrases, such as "I" and "me", and is even found in the hierarchy below, the third pronouns ("he" and "him"), and even ("they" and "them"), which can even have an inanimate reference.

Likewise, with the plural form which is usually attached to noun phrases with high animacy, and distinguishes between the plural and the singular, again "you" is an exception. Even though the inanimate noun actually has a distinction in this regard (Comrie, 1989: 187). In addition, another parameter that shows ambivalent interactions with animacy is "amount". There is not yet sufficient evidence whether the number increases or decreases the animacy level, but there is evidence of a correlation between "amount" and "animacy" as either positive or negative. For example, in Slavonic languages, plurality or plurality increases the tendency for phrase nouns to use the animate accusative ending (1989: 188).

### 3. ANIMACY IN JAVANESE AND INDONESIAN

If we relate the animacy concept to Indonesian and Javanese, it seems that these languages also have animacy parameters in noun phrases, especially in relation to pronouns and Genetif case (possessive). The case of pronouns influenced by the concept of animacy is found in both languages, with a slightly different degree of distinction, while the genetic case is only found in Javanese. Meanwhile, in terms of numbers, the two languages do not differentiate between animate and inanimate categories or animals and humans.

The animacy concept that applies in Indonesian only differentiates between humans and non-humans. This means that animals are seen as having the same status as inanimate



objects. The same animacy hierarchy also applies in Javanese, where there are only human and non-human categories. This can be seen from the pronouns for humans and non-humans in both languages, as illustrated in table I. Of course, the first and second person pronouns do not apply to non-humans, because animals and inanimate objects do not have a space where "they" interact one another verbally, except in fables or cartoons. Thus "aku" ("I"), and "kamu" ("you") refer only to human noun phrases, because "humanoid" is the only eligible group for taking the speech role either as "speaker" or "addressee" (Wiltschko and Ritter, 2015:870). This is also the case in Javanese, which has no pronouns for non-human objects, either singular or plural.

Table 1 Animacy Reflections in the pronouns of Indonesian and Javanese

number	1st Person				2nd Person				3rd Person			
	Ind		Jav		Ind		Jav		Ind		Jav	
	S	P	S	P	S	P	S	P	S	P	S	P
Human	<i>Aku, saya</i>	<i>Kami, kita</i>	<i>Aku kulo</i>	<i>Kita sedaya</i>	<i>Kamu, Anda</i>	<i>Kalian, Anda (semua)</i>	<i>Koe, panjenengan</i>	-	<i>dia</i>	<i>mereka</i>	<i>dheweke</i>	-
Non-human	None				None				None	None	None	

The third person pronoun representation also applies only to humans. The use of the third plural pronoun ("they") for non-humans is unclear and consistent. It seems "they" are only given exclusively to humans as well, although sometimes it is used to refer to animals or plural inanimate objects. While the singular form, "dia" or "ia" is still the exclusive right of humans, or the "humanized" (anthromorphic). Javanese language does not have a third plural pronoun for both human and non-human. There is only a singular form, and is only used to designate human nouns. For non-humans, Javanese will call the noun directly over and over again or use synonyms or hyponym forms or whatever, because there is no grammatical system that accommodates a third person for non-humans.

Thus, in terms of noun phrases, animacy in Javanese and Indonesian differentiate humans and non-humans. The pronouns only apply to human nouns. These two languages do not have any distinction between animate and non-animate; they are all objects or non-humans. There is a distinctive system of cognition in which Javanese and Indonesian speakers do not see "animal" as an entity whose level of animacy is higher than "stone", for example. They may look at both of them as "non-mindful" so that they are included in the same class.

It appears that animacy in a grammatical system requires careful observation of three aspects, namely grammatical animacy, cognitive expression of animacy, and factual animacy (biology, and associated properties) (Bayanati & Toivonen, 2019: 156). Perhaps these three things do not fully apply in the two languages we are discussing, because they do not separate things on the basis of life or non-life, but only distinguish between the highest animacy (human) and non-human. Animated cognitive expressions are not fully reflected, but only categories of intelligent and senseless creatures.

Besides in pronouns, in Javanese, animacy can also be seen from the genitive (possessive) case, especially in the stratified variety of Javanese. Javanese has different terms for human and non-human limbs, especially for the Yogya-Solo or *wetanan* dialect in general. For humans, the limbs are mentioned with its high variety (*krama*), while non-human limbs are always referred with the Low variety. Some examples of separating "genetic cases" of humans and non-humans are shown in Table 2. To refer to a "head" for example, it will be called "*sirah*" for human, but "endhas" or "ndhas" for non-humans, *Sirahe adik* (The brother's head), *Ndhas pitik* (chicken's head).

Table 2 Human vs non-human limbs

Indonesian	Javanese		English
Non/hum	human	Non-human	Non-/hum
Kepala	<i>Sirah</i>	<i>Ndhas</i>	Head
Mata	<i>Mripat</i>	<i>Mata</i>	Eye
Hidung	<i>Irung</i>	<i>Cungur/congor</i>	Nose
Mulut	<i>Tutuk</i>	<i>Cangkem</i>	Mouth
kaki	<i>suku</i>	<i>Sikil</i>	leg

However, not all part of the body in the human and non-human are called differently. The separation is indeed normative as a standard animacy grammatical rule in the use of Javanese, though few parts are mentioned in the same way. For example, for the words like, *dada* (chest), *pupu* (thigh), *jenthik* (fingers). Javanese, apart from the variety that separates humans and non-humans, has genitive honorifics, which will be referred with high variety for humans.

Such separation is also evident in the mentioning of behavior or actions between humans and non-humans. In other words, there is a verb-agreement in Javanese which is determined by the animacy hierarchy. It is reflected in the use of manners that only apply to actions performed by humans as honorific variety verbs. However, the verbs in low variety (*ngaka*), which applies to non-humans, is also used of humans in a non-honorific manner, for example to describe one's own behavior conveyed to others of equal status.

Table 3 Human vs non-human's actions

Indonesian	Javanese	English
<i>Sapinya <u>jalan</u> ke selatan</i>	<i>Sapine <u>mlaku</u> ngidul</i>	The cow walked to the south
Aku <u>jalan</u> ke selatan	<i>Aku <u>mlaku</u> ngidul</i>	I <b>walked</b> to the south
	<i>Kuli <u>mlampah</u> ngidul</i>	I <b>walked</b> to the south
Bapak <u>jalan</u> ke selatan	<i>Bapak <u>tinduk</u> ngidul</i>	Bapak <b>walked</b> to the south

The word "*mlaku*" ("walk") has an agreement with the subject of human and non-human, but for the next two words, (*mlampah*, *tindak*) with the same meaning, only apply to the human subject. For Indonesian and English, the verb "*jalan*" and "walk" apply to all kinds of nouns, despite of their animacy differences. The concept of verb-agreement which is bond to this animacy is more prevalent and normative in Javanese. Almost all behavioral verbs have the category of *ngaka-krama* variations, where non-human nouns will always be paired with a *ngaka* variant.

#### **4. CLOSING**

The concept of animacy and the hierarchy of animacy can serve as analytical tools that can reveal the reason behind some questions like the absence of non-human pronouns in Javanese and Indonesian. It also reveals the underlying concept that the Javanese only uses the *ngaka* variety to refer to animal genitive, though Javanese has a *krama* designation for the “name” of animal itself. However, animacy in our cultural conception of language does not appear to be a matter of animate or inanimate, but is governed by reason. Thus, animals and things are put into the same class because they are all not classes of objects that need to be referred using honorific variants.

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