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## THE USE OF NATIVE LANGUAGE IN *YOWIS BEN THE SERIES* EPISODE 01

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### Abstract

*The study aims to discover how Javanese social behaviour is represented on Yowis Ben movie episode 01 through the use of native language. This study uses sociolinguistic as theoretical framework and a qualitative descriptive research approach. The findings have revealed that the usage of native language in Yowis Ben the Series Episode 01 represents Javanese social behaviour which can be seen from the conversation occurs among the communicators. From the conversations, know that they use several form of Javanese language ethics, known as unggah unggah which is the source of Javanese language variations. Researchers have noted that this phenomenon occurs because of the position of the language and structure that is shown when we are using certain language. Cultural and social factors that exist in society attached until now one of them is what determine the use of language as a social behaviour.*

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## Introduction

As an effort to fulfil their needs, human naturally bound with each other through communication. Communication is a process of transmitting information from one person to another.<sup>1</sup> The word communication is derived from the Latin word, *communis*, which means common. Thus, we can conclude that communication can't exist if there is no common understanding as a result of information exchange. There are at least two elements in every communication exchange, known as the sender and the receiver. The sender initiates the communication. The receiver is the individual to whom the message is sent. The sender encodes the idea by selecting words, symbols, or gestures with which to compose a message. The message is the outcome of the encoding, which takes the form of verbal, nonverbal, or written language. The message is sent through a medium or channel, which is the carrier of the communication. However, although the sender already encoded the idea to create a message, communication still will not occur if the receiver does not have the same understanding of the encoded idea as the sender. Communication emphasize on common understanding.

Communication has at least five function, and one of them is to create community or civilization. As the community continue to develop, the communication occurs as a form of social interaction begin to get its own characteristics, making one differs to

another. Whether it be the way they communicate, the language used, the aim of the communication, and other aspects that may potentially differs due to different sociological context. One of the most prominent aspect in this case is the language difference.

Language is a symbol of sound that arbitrator, has meaning and social function<sup>2</sup>. Community or social group uses language as a means of communication, cooperation, expressing ideas or opinions so as to create mutual understanding between speakers and listeners. Language can also be used to identify yourself so that it is easily recognized by others so that it can also be said that language is self-identity. In Indonesia there are three languages used, namely native language, national language (Bahasa Indonesia), and foreign language but is rarely used only by certain people with certain functions, which is often used is the native language as the identity of each person from their home region and Bahasa Indonesia as the national language or country language. As a social institution, language is one of the sign systems that is naturally used to express ideas; in fact, among the existing sign systems, language is the most important sign system<sup>3</sup>.

On the opposite hand, mentioned that native language pillar of the country's culture. Each region in Indonesia has its own different native language which means that Indonesia has a lot of native

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<sup>1</sup> Joann Keyton, *Communication and organizational culture: A key to understanding work experience* (California: Sage, 2011), 17.

<sup>2</sup> Abdul Chaer, *Linguistik Umum, Edisi Revisi* (Jakarta: Rineka Cipta, 2012), 33.

<sup>3</sup> Ferdinand de Saussure, *The Object of Study*. In Lodge, D. (Eds.), *Modern Criticism and Theory*. (London: Longman, 1988), 26.

languages used from each region<sup>4</sup>. The variety of different languages is the one of the factors that enrich Indonesian culture. The native language will also become the identity of each society and or tribes that they use as everyday spoken language. Native languages also influenced by social structures that affect the values contained therein. People have to learn the procedures or structures exists in the language, so that they can convey their message clearly. For example, Javanese language (which is the native language of Javanese tribe) has some kind of rules to regulate how messages are conveyed among the existing social structure called “*unggah-ungguh*”.

This phenomenon of language difference due to sociological context can be learned through sociolinguistic knowledge field. Sociolinguistic is a study that learns the relationship between language and man. Sociolinguistics consist of two words namely socio and linguistics which means society and linguistics is the study of language. When it becomes a term, sociolinguistic is the study of language associated with the condition of society by being studied by sociology. Language in sociolinguistic not only the structure of words but also a tool of social interaction that educates the user community of the language.<sup>5</sup> Educating the language community here means to provide knowledge for language users of language structure as well as its correct use.

So that when people enter the language community can be well received by a group of users of that language.

Sociolinguistics as language studies that is aimed to study how the convention of a language related to other aspects of social behaviour.<sup>6</sup> With such the use, communication can run smoothly according to the aspects that apply to the language and can be accepted by the community because it can be said language as social behaviour. Language as social behaviour is influenced by several factors namely: 1. The participants: who is speaking and who are they speaking to? 2. The setting or social context of the interaction: where are they speaking? 3. The topic: what is being talked about? 4. The aim: “why are they speaking?”. From these factors it is understandable that each individual will communicate in different ways depending on the four factors<sup>7</sup>. It is all done so that we can understand the deep meaning of language and achieve the purpose of communication. Each individual as a social being will surely be taught how to socialize according to the ethics contained from some of these factors, therefore it can be said that language as social behaviour.

As written above, one important aspect that can be seen during a communication process is media. Media is everything that can be used to channel messages from the sender to the recipient so as to attract students' thoughts, attention,

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<sup>4</sup> Rahardi Kunjana, *Dimensi-Dimensi Kebahasaan Aneka Masalah Bahasa Indonesia Terkini* (Yogyakarta: Erlangga, 2006), 13.

<sup>5</sup> Joshua Fishman, *Language in Sociocultural Change* (California: Stanford University Press, 1972), 28.

<sup>6</sup> Rafiek, *Sosiolinguistik Suatu Pengantar* (Pustaka Ilalang, 2005), 1

<sup>7</sup> Holmes Janet, *An Introduction to Sociolinguistics* (England: Pearson Education Limited, 2001), 15.

and interests so that the learning process occurs<sup>8</sup>. Whereas according to states that mass media is a tool used to communicate with the function of conveying information or messages from the messenger to the recipient of a general message, which means it is acceptable to many people<sup>9</sup>. As long as the person accesses the mass media related to or desired, then there is no obstacle for them to receive the information provided. Mass media in question such as social media, newspapers, radio and film.

Film is an audio-visual medium that can attract many people for various functions such as seeking entertainment, information, and movies can educate the public with the moral message contained in it. Meanwhile, film is a media of one cultural result that shows the Expression and Development of Art. The film consists of sound recording, fine arts and literary theatre art and architecture as well as musical arts<sup>10</sup>. Web Series is a form of Internet Viewing. The concept of Web Series is similar to television programs but with a relatively short airing duration, about 5-20 minutes. A Web Series is usually divided into episodes where the airing time is or rather: uploaded, usually following a pattern that exists on television. Let us say a new episode will appear once a week, every Monday. But the benchmark is not always standard, it may change depending on the situation of the condition that occurs.

In Yowis Ben The Series Episode 01 many use regional languages that can be classified into various forms of language. Yowis Ben The Series Episode 01 has the integrity of the meaning and level of language used or the norms of language norms depending on who the interlocutive is, so it can be researched with elements of language and social behaviour. And in Yowis Ben The series Episode 01, I think the selection of word structure in the dialogue is appropriate in accordance with the prevailing Javanese structure, so that viewers do not feel misunderstood when watching Yowis Ben The Series Episode 01. One of the things that can be analyzed from Yowis Ben The Series Episode 01 is language as social behaviour.

### **Language as social behaviour**

What we know is the wording or sentence used to communicate or interact. However, Labov states that language is social behaviour<sup>11</sup>. It means that language is not only a wording but behind it all there is its own meaning that debated social values or norms that are considered important by the language society. As a part of society, people will always be bounded by values or norms in the language. Society will not abandon the values or norms contained in the language, because that would be considered as disrespectful. According to sociolinguistics related to language as social symptoms and cultural symptoms<sup>12</sup>. Language is not only considered a social symptom but also a

<sup>8</sup> Arief Sadiman, *Media Pembelajaran dan Proses Belajar Mengajar, Pengertian Pengembangan dan Pemanfaatannya* (Jakarta: Raja Grafindo Persada, 2002) 6-19.

<sup>9</sup> Hafied Cangara, *Pengantar Ilmu Komunikasi* (Jakarta : PT. Raja Grafindo Persada, 2002), 131.

<sup>10</sup> Onong Uchana Effendy, *Dimensi-Dimensi Komunikasi* (Bandung: PT. Alumni, 1986), 239.

<sup>11</sup> Peter Trudgil, *Sociolinguistic: An Introduction* (London: Penguin Book Limited, 1974), 34.

<sup>12</sup> Sumarsono, *Sosiolinguistik* (Yogyakarta: Pustaka Pelajar, 2004), 3.

symptom of culture. It is understandable because every society must have a certain culture. As a part of sociolinguistic, society is bound by the cultural values of society, including values when someone used the language. This value comes from language variation used as an effect of social stratification which later create some kind of rules that regulate the exchange of message among each social structure.<sup>13</sup>

For example, there's a certain rule used by Javanese people to speak Javanese which called *unggah-ungguh*. This rule was established according to the social class that exists among Javanese tribe, which is: a) Noble; (b) Intellectual; and (c) Farmer and uneducated person. The nobles would speak using *krama inggil* or *krama alus* which is the highest (proper) form of Javanese language, meanwhile the farmers would speak using *ngoko lugu* (lowest form of Javanese language). Not limited to that, *unggah-ungguh* is also used on the basis of differences in social status in society because Javanese people still use social status as benchmark in communicating. This social status can be defined by the occupation, age, relationship and intimacy.<sup>14</sup>

According to (Poedjasoedarma, 1979 : 7-8), there are 3 types of speech levels which formed by sense of politeness among Javanese people, which are:

1. *Ngoko* a lowest form of Javanese language that has the least sense of politeness. This form is used among people with the same social status, to people with lower social status (e.g. parents to children), and to someone we are familiar with (e.g. among friends). However, familiarity sometimes is not a factor that can validate the use of *basa ngoko*. For example, children will not use *basa ngoko* towards their parents eventhough both parties are familiar with each other, the exception happens because there are still a difference of social status among parents and children.
2. *Madya* is the moderate level of Javanese language form. This form is used among someone older to adress youngster with higher social status (often related to their socio-economic status).
3. *Krama* is the highest (most proper) form of Javanese language which shown the most sense of politeness. This form is used toward someone with higher social status (e.g. employee to manager) or someone we are not familiar with.

The use of *unggah ungguh* can be highly affecting the value of our message, as the differences in the word used among each language level can deliver a literal different meaning. The concrete proof of this statement would be the word *siram* in the sentence *Bapak sare, kula siram. Siram* has different meaning according to which language level used, for example *siram* will mean watering in *ngoko* context. Meanwhile, the same sentence can be referred as bathing in *krama* context. However, to address themselves, Javanese people use *ngoko* instead of *krama* or *madya*, while at the same time they use *krama* to refer to someone older than them.

<sup>13</sup> Mansoer Pateda, *Sosiolinguistik* (Bandung: Angkasa, 1987), 79.

<sup>14</sup> Suwito, *Pengantar Awal Sosiolinguistik Teori dan Problema* (Surakarta: Henary Offset, 1982), 23.

If we contextualise this statement with the sentence *Bapak sare, kula siram* the correct pattern would have *Bapak sare* using *krama* form, while *kula siram* use *ngoko form*. However, the *kula siram* part above is not in the right context. Because the subject somehow address themselves using *krama* form, which is the contrary to the right pattern. Therefore, the sentence translated as “While father was sleeping, i watered him” when actually the initiated message was “While father was sleeping, i was taking a bath”.

Therefore when we use language to communicate, we must be careful and properly pay attention to the structure and rules used in the language. Because it will affect the message conveyed. The misuse of language rule will end up to impoliteness. Besides, we will be considered polite when using good and correct language and pay attention to who the interlocute we are talking to. Language can be called as a social behaviour because the application of the right language structure used in the dialogue. Every language we use has its own social value. If there is an error in usage it results in the social value of the user of the language. From this we know that language as social behaviour. Language is also a tool of social control serves to control communication so that people involved in communication can be denied. Each observes speech, behaviour, and other symbols that indicate the direction of communication.

### **Factors that determine communication as social behaviour in traditional context**

#### 1. Cultural Factors.

Cultural factors can also influence language as a social behaviour, this is

shown by the interaction of speakers and listeners. In this interaction, several behaviours arise based on each other's thinking so that a habit or culture is born. This culture and habits will change depending on who they speak to and where the user speaks the language. We use formal language to speak to someone older, someone with higher status and against someone we don't exactly know or a stranger. The exact opposite applies when we are speaking to someone who is familiar, someone at our age or someone with the same status level, we are using informal language.

#### 2. Social Factors.

According to (Holmes, 2001) the use of language in a community belongs to the social sphere, which means the influence of social factors on behaviour. When someone meets someone else in a different environment, they will automatically learn the language in accordance with the norms that apply to the language. This knowledge gain also including what is the appropriate language in his community. All the skills mentioned above called sociolinguistic competence.

#### 3. Setting

Settings play huge part in influencing language as social behaviour, whether it be place settings or situation settings. The community will use the structure and position of the language in its place. We as a society must be able to show social behaviour at a certain settings, one of

them is through language. If the setting is formal then use formal language, but if we are in informal setting then use informal language.

#### 4. Topic

The topic also affects the language. We also can't carelessly use language structures when discussing a topic. We should also pay attention to what topics will be discussed. If the topic is very important and formal, such as academic related topic, it would be better if we use formal language, otherwise it would be considered as disrespectful and will disguise the user of that language.

### Research Design

This research uses qualitative approach. Qualitative research is a scientific research that aims to understand a phenomenon in social contact naturally by prioritizing the process of deep communication interaction between researchers and the phenomenon studied<sup>15</sup>. Qualitative research is used to investigate, describe, explain, find the quality or privilege of social influences that cannot be explained, measured or described through quantitative approach.<sup>16</sup>

There is a fundamental difference between the basic role of theory in quantitative research and quantitative research. In quantitative research, research goes from theory to the data, and ends in acceptance or rejection of the theory used; whereas in qualitative research researchers departed from the data, utilizing existing

theories as explanatory material, and ended up with a "theory". This "theory" comes from the characteristics of qualitative research that seek every answer behind the "whys". In qualitative, methods of information about identity and the role of informants, including the information contained becomes very important for researchers to get results. Qualitative research is a research that in its activities researchers don't use numbers in collecting data and in providing interpretation of the results.

### Qualitative Research Characteristics

The following are some characteristics of qualitative research:

First of all, qualitative research uses human beings as the main instruments of data collection, Qualitative research using data in the form of words, images and behaviours that are not poured in the form of numbers or statistical numbers. This can be explained because human (as the main instrument) creates a various complex phenomenon which cannot be explained solely by numbers.

Second, this method is descriptive or the basis of theory and more likely to analyse. This research uses qualitative method that aims to describe sociolinguistic language as social behaviour in Yowis Ben The Series Episode 01. Data obtained by watching, listening, Yowis Ben The Series Episode 01 and recording all the necessary information. After that, the data that has been obtained is analysed properly and presents the data and concludes the data.

<sup>15</sup> Lexy J. Moleong, *Metodologi Penelitian Kualitatif* (Bandung: Remaja Rosdakarya, 2005), 6.

<sup>16</sup> Saryono, *Metode Penelitian Kualitatif* (Bandung: PT. Alfabeta, 2010), 1.

Third, prioritize meaning. Qualitative research prioritizes meaning, the meaning expressed revolves around the perception of an event, for example research on the role of the principal in teacher development, researchers focus on the opinion of the principal about the teacher he built. In this study the researchers also greatly displayed the meaning. Here researchers reveal the meaning of the determination in language as social behaviour and how language is meant as social behaviour,

Fourth is inductive. Qualitative research is inductive, qualitative research does not start from the deduction of theory, but is initiated from empirical facts. Researchers study a process or discovery that occurs naturally, record, analyse, interpret and report and draw conclusions from the process. Researchers in Yowis Ben The Series Episode 01 also do the same thing that is to pay attention to the video until it is finished, hear well, record and draw conclusions of the data that has been obtained.

### **Findings and Discussion**

This research was conducted to obtain data in the form of traditional communication in “Yowis Ben The Series Episode 01”. “Yowis Ben The Series” is an Indonesian comedy-drama web series released on September 18, 2020. This Web series is a prequel to the “Yowis Ben”. The web series starring Bayu Skak, Brandon Salim, Joshua Suherman, and Tutus Thomson. This Web Series is a product or part of Web Television, a new form of Information Technology media. Generally, people upload or view the Web Series on

the sites of streaming video service providers, such as YouTube or Vimeo.

The results of this study obtained data that showed language as social behaviour. Language as social behaviour can be shown from some of the dialogues among the players. For example, at the scene Bayu with Pak Ustad, Bayu with Doni, Doni with Stevia, Mr. Kamidi with Bu Jum, Bayu with Mr. Kamidi. Bayu with his mother (Mrs. Jum), Cak Jon with Pak Ustad. Almost all of the data in this study contained elements of traditional communication in the Web Series Yowis Ben Episode 1. Traditional communication occurs because the speakers is using traditional language (*Javanese*) in order to match the series' background setting which took place in Malang, East Java, and also to match the series' theme which emphasized on the daily life of Malang highschoolers. Therefore, in this episode there are many dialogues using Javanese language, which in Javanese language there is "*Unggah Ungguh*" in a language. *Unggah-Ungguh Basa Jawa* is the customary rule of Javanese people regarding manners using Javanese language. The usage of *Unggah ungguh* when speaking *Javanese* strengthen proof that there is a phenomenon of traditional language in “Yowis Ben The Series Episode 01” which is influenced by social behaviour.

To explain further about the meaning of native language as an influence of social behaviour in “Yowis ben The Series Episode 1”, we can take a look at few examples below:



**One:**

1. Mr. Komidi: “*Tekan. Sudah. Bu gedange apik – apik, nggih*”  
(Here come the good quality bananas, ma’am)
2. Mrs. Jum : “*Iyo, Iki suwun yo*”  
(Alright, here. Thank you)
3. Mr. Komidi : “*Loh, Bu, kok mung 10 ewu?*”  
(Ma’am, why is it only 10 thousand rupiahs?)
4. Mrs. Jum : “*Aku kan member silver, jarene lungo nang ndi ae mbayare 10 ewu*”  
(I have the silver membership, right? So, wherever I go I only have to pay 10 thousand rupiahs).
5. Mr. Komidi : “*Bu, pripun, Jenengan kulo undakke nang member gold*”  
(Ma’am, what if I make you a golden membership?)
6. Mrs. Jum : “*Keuntungane apa?*”  
(What are the benefits?)
7. Mr. Komidi : “*Kuathah, selain belajaane didokke, numpak becak peng 3 mbayare mung 2*”  
(There’ll be so much benefits. Beside I help you carry your belongings, you only have to pay 2 for 3 rides)  
Mrs. Jum : “*Gratis 1?*”  
(Free a ride?)
8. Mr. Komidi : “*Leres, pas panas kentang kentang, Bu Jum entuk es teh + gorengan*”  
(Exactly, Ma’am. When the weather is extremely hot, you’ll get ice tea and fritters)

In the data above we know a phenomenon of traditional language influenced by social behaviour, this can be

shown in data 1.5, from the word *njenengan* or *panjenengan* (You in honorific). Other example would be in the sentence 1.7, there is the word *kuathah* or *kathah* (which means “many/much”) and in 1.9 there is the word *leres*, which means “right”.

The words *njenengan* or *panjenengan*, *kuathah* or *kathah*, and *leres* are *krama inggil* in Javanese. *Krama inggil* is one of the levels in Javanese language that is quite subtle. Typically, manners are used when talking to a respected parent or figure. Here, Mr. Karmidi's social behaviour is polite from the way Mr. Kamidi talks to Mrs. Jum, therefore the conversation above showing that language as social behaviour.

**Two:**

1. Mr. Komidi: “*Eh, eh, Kowe anake Bu Jum, ayo numpak becakku*”  
(Hey, hey, you are the son of Mrs. Jum, right? C’mon ride my pedicab)
2. Bayu: “*Kenopo emang?*”  
(Why?)
3. Mr. Komidi : “*Ibumu member becakku saiki aku ngeterno kowe. Ayo!*”  
(Your mom is my member, so now I give you a ride. C’mon!)
4. Bayu : “*Piro?*”  
(How much is a ride?)
5. Mr. Komidi : “*Murah, 30.000*”  
(It’s cheap, only 30 thousand rupiahs)
6. Bayu : “*Woo.. Larang, jarene ibukku member, longono thithik talah lek*”  
(Boo hoo! That’s expensive! If my mom is a member, you should give a discount)
7. Mr. Komidi: “*Sing memberkan Ibumu duduk kowe, wis ngene wae 25.000*”

*belanjaanmu sing ngeterno aku, kon mlaku*"

(The member is your mom, not you! Ok then, 25 thousand rupiahs and I'll carry your luggage and you can walk)

8. Bayu : "*Tak tambahi 5000, aku melok ngancani belanjaane*"

(I'll add 5 thousand rupiahs so I can be with my luggage)

9. Mr. Komidi : "*Deal yo!*"

(Ok, deal!)

10. Bayu : "*Tapi Kok sik tetep larang yo!*"

(Is it just me or it is still expensive?)

From the data above in 2.1, 2.3 and 2.7 there is the word *kowe*. This word means "you" in *ngoko lugu* which is a form of language used usually by elders to talk to youngsters, or by chairmen to their subordinates. But looking at the context of the conversation between Mr. Komidi and Bayu, *ngoko lugu* is used as a form of communication between elder and youngster.

Same as the usage of *krama inggil* in the conversation (1), from conversation (2) we can also find a phenomenon related to the influence of social behaviour on communication which is shown by the way Mr. Komidi uses *ngoko lugu* when speaking at Bayu.

### **Three:**

1. Doni : "*Kon yakin klambine awak dewe kaya ngene?*"

(Are you sure our clothes are like this?)

2. Bayu : "*Yakin*"

(No doubt)

3. Doni : "*Kon mesti tuku, I get I free yo!*"

(You bought this right? It's a buy 1 get 1 free, right?).

### **Four:**

1. Stevia : "Don"

(Don)

2. Doni : "*Eh, Stev, Gak gak, mindahno. Wedi kena kaca*"

(Hey, Stev. Uh, I'm just moving this box so it won't hit the glass)

3. Stevia : "*Oh tak kira arep masukno infaq*"

(Oh, I thought you were going to put in infaq)

4. Doni : "*Lapo mrene?*"

(Why are you here?)

5. Stevia : "*Omahku cedek ini, cedek omah, Kon lapo ndek kene?*"

(My house is nearby. Why are you here?)

6. Doni : "*Oh, Aku ngeterno Bayu*"

(Oh, I'm accompanying Bayu)

From conversation (3) and (4), we can find out that the *unggah ungguh* used is by applying *ngoko lugu* in the daily conversation between close friends (Bayu with Doni and Doni with Stevia). An exact example of the *unggah ungguh* used is the word *kon*. *Kon* in Javanese means "You", it has the same meaning as *kowe*, but the difference is the word *kon* is more familiar among teenagers in urban area such as Malang, Surabaya, and Sidoarjo.

Meanwhile *kowe* is normally used among teenagers from rural area. What interesting though, is *kon* sometimes perceived as harsher word than *kowe* and is not normally used even though the conversation flows using *ngoko lugu* language.

**Five:**

1. Bayu : “*Ngapunten Pak Ustad kulo Bayu. Niki Doni badhe tanglet, Pak lek kulo kan sakniki sampun gadah jodoh.*”  
(Excuse me, Ustad this is Bayu. Doni wants to ask you, about the mate of my uncle)
2. Ustad : “*Iyo, iyo*”  
(Okay, okay)
3. Bayu : “*Kulo kale Doni, badhe tanglet masalah jodoh niki pripun?*”  
(Me and Doni want to ask you about the matter of mate)
4. Ustad : “*Nah, Adzan*”  
(Wait, Adzan)
5. Bayu : “*Sak rampunge adzan*”  
(After Adzan)
6. Ustad : “*Komat*”  
(Iqamah)
7. Bayu : “*Sak rampunge komat*”  
(After Iqamah)
8. Ustad : “*Sholat!*”  
(Shalat)

**Six:**

1. Mrs. Jum : “*Bay!*”  
(Bay!)
2. Bayu: “*Dalem... Dalem Bu*”  
(Yes, yes Mom?)
3. Mrs. Jum: “*Iki klambimu wis Ibu setrika*”  
(I already ironed your clothes)
4. Bayu: “*Sip...Maturnuwun, Bu*”  
(Okay, thank you, Mom)
5. Mrs. Jum: “*Iyo, Ibu nang pasar sik yo Bay*”  
(Your welcome. I’m going to the market)

From both conversation (5) and (6) we know that the conversations are spoken in *krama inggil*. This can be seen from the way Bayu speak to Mrs. Jum and Ustad. To be more specific, we can find the word *kulo* and *tanglet* in conversation 5.3. The word *kulo* means “Me” in Javanese and used to address oneself for elder people.

Meanwhile the word *tanglet* is the *krama inggil* form of the word *takon* which means “ask” in Javanese. Other example would be *dalem* which is a polite way to say “Yes” in Javanese language or *matur nuwun* which is a *krama inggil* form of “Thank you” in English. From these conversations, we can conclude that Bayu can be considered as polite regarding how he speaks to elders using *krama inggil*.

Therefore, from this data it can be stated that language can be as social behaviour, because of the position of the language structure that we use when using the language. Culture and social factors that exist in society attached until now one of them is language as social behaviour, society can assess one's social behaviour from the structure of the language used and to whom to talk to. If the mis-use then there will be a misunderstanding between users of the language.

In “Yowis Ben The Series Episode 01” it can be stated that the language structure and language position are used appropriately depending on who is communicating. If to a parent or a respected person then use polite language and if you are talking to a friend of his age or familiar then use informal language so as not to be awkward. If there is a misstructure of the word in the cast dialogue Yowis Ben The Series Episode

01, then by the audience who comes from Java and understands the language will think disrespectful or annoyed. Therefore, in Yowis Ben The Series Episode 01 this can show what language means as social behaviour.

Language as a social behaviour in this study is the application of the right language structure used in the dialogue. Because every language we use has its own social value. If there is an error in usage it results in the social value of the user of the language.

### Conclusion

Sociolinguistics is the study that learns the language used by society. Language is a symbol of sound that arbitrator, has meaning and social function. Community or social group uses language as a means of communication, cooperation, expressing ideas or opinions so as to create mutual understanding between speakers and listeners.

What it means is that language is not only a wording but behind it all there is its own meaning that is debated social values or norms that are considered important by the language society. As a social society people will always be bound by values or norms in the language. Society will not abandon the values or norms contained in the language, if people abandon it or forget it will be considered disrespectful. In Yowis Ben The Series Episode 01 many use regional languages that can be classified into various forms of language. Yowis Ben The Series Episode 01 has the integrity of the meaning and level of language used or the norms of language norms depending on who the interlocutive

is, so it can be researched with elements of language and social behaviour. The results of this study obtained data that showed language as social behaviour. Language as social behaviour can be shown from some of the dialogues of the players, Bayu when had a dialogue with Pak Ustad, Bayu with Doni, Doni with Stevia, Mr. Kamidi with Bu Jum, Bayu with Mr. Kamidi. Bayu with his mother (Mrs. Jum), Cak Jon with Pak Ustad.

Culture and social factors that exist in society attached until now one of them is language as social behaviour, society can assess one's social behaviour from the structure of the language used and to whom to talk to. If the mis-use then there will be a misunderstanding between users of the language. Language as a social behaviour in this study is the application of the right language structure used in the dialogue. Because every language we use has its own social value. If there is an error in usage it results in the social value of the user of the language.

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