ADDRESSING SYSTEM OF KINSHIP TERMS IN JAVANESE SOCIETY:

A Case Study among Javanese People Living in Semarang

A THESIS
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PRONOUNCEMENT

I honestly confirm that I compile this thesis by myself and without taking any result from other researchers in S-1, S-2, S-3, and in diploma degree of any university. I ascertain also that I do not quote any material from other publications or someone's paper except from the references mentioned in the bibliography.

Semarang,   July 2014

Nabila Krisnanda

MOTTO AND DEDICATION

"Hate no one, no matter how much they have wronged you. Live humbly, no matter how wealthy you become. Think positively, no matter how hard life is. Give much, even if you have been given little. Keep in touch with the ones who have forgotten you, and forgive who has wronged you, and do not stop praying for the best for those you love."

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Ali ibnAbiThalib

"Kalaukamubelumbisamemberimanfaatataumembahagiakan orang lain, paling tidakjanganmenyusahkanmereka."

My beloved Father

"Kalausegalasesuatuberjalandengankeinginankita, darimanakitabelajarsabar.Kalausegalasesuatumudahdidapatkan, darimanakitabelajarberjuang.Kalaukitatidakpernahkehilangan, darimanakitabelajarikhlas."

@luluiii

"Everything happens for a reason. Nothing is useless."

Nabila Krisnanda

This paper is dedicated to

My beloved family, and

everyone who always supports and helps me accomplished this paper.

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I realize that this thesis is still far from perfect. I. therefore, will be glad to receive any constructive criticism and recommendation to make this thesis better.

Finally, I expect that this thesis will be useful to the readers who interested in learn Javanese language, especially in addressing system of kinship terms.

Semarang, July 2014

Nabila Krisnanda

TABLE OF CONTENTS

ABSTRAK

Dalam proses komunikasi, seseorang menyampaikan ide atau gagasannya melalui bahasa. Hubungan antara seorang penutur dan mitra tutur dapat tercermin dalam penggunaan bahasa dan pemilihan. Salah satu hal yang juga dapat menetukan hubungan antara penutur dan mitra tutur adalah kata sapaan. Penggunaan kata sapaan ini sangat terikat oleh adat istiadat setempat, kesantunan, serta situasi dan kondisi percakapan. Dalam penelitian ini, saya meneliti kata sapaan dalam bahasa Jawa. Masyarakat Jawa memiliki budaya yang unik. Mereka sangat memperhatikan kesopanan dalam berperilaku, termasuk ketika sedang berbicara. Mereka selalu berusaha menentukan bahasa yang tepat sebelum diucapkan pada mitra tuturnya. Pemakaian bahasa yang demikian mempengaruhi pula penggunaan kata sapaan di dalam bahasa Jawa. Hal ini berhubungan erat dengan nilai sosial dan kesopanan di dalam masyarakat Jawa.

Tujuan penelitian ini adalah untuk mengetahui realisasi penggunaan kata sapaan bahasa Jawa dalam sistem kekerabatan yang digunakan dalam percakapan sehari-hari, serta mencari tahu faktor apa yang berperan penting dalam pemilihan suatu kata sapaan.

Data yang digunakan berupa ujaran dalam percakapan sehari-hari dari masyarakat Jawa. Data yang diambil berisi kata sapaan dalam bahasa Jawa, sehingga metode pengambilan sampel menggunakan *purposive random sampling* dan metode Simak Bebas Libat Cakap. Dalam menganalisa data, saya menggunakan beberapa penjelasan, salah satunya dari Brown and Gilman dan Poedjasoedarma.

Hasil analisa menunjukkan bahwa penggunaan kata sapaan bahasa Jawa dewasa ini mengalami perkembangan, khususnya yang berhubungan dengan sistem kekerabatan. Sebutan seperti *Mbok, Mak, Paklik, Mbakyu* sudah sangat jarang kita jumpai, bahkan tidak digunakan lagi dalam masyarakat Jawa sekarang ini khususnya di daerah perkotaan. Sedangkan kata sapaan seperti *Mbak, Mas, Pak*, dan *Bu* adalah kata sapaan yang terbuka, maksudnya adalah kata sapaan ini digunakan tidak hanya untuk anggota keluarga, tetapi juga untuk menyapa orang lain. Beberapa hal juga mempengaruhi penggunaan kata sapaan seperti kedekatan antara penutur dan mitra tutur, solidaritas, kesopanan, usia, dan kekuatan di dalam masyarakat Jawa itu sendiri.

Kata Kunci: istilah sapaan bahasa Jawa, kekerabatan, konteks

CHAPTER I

INTRODUCTION

1.1. Background of the Study

In communication, we need at least two people involved in it. They are referred to the first person as a speaker and the second person as a hearer. The relationship between speaker and hearer can be seen from the language used when they communicate.

There are many different ways of we say something to others. How we want to say and what we want to say are an important part of it. The selection of sentence types, words, and sounds best unite the *what* with the *how*, and when we do communication. How we said is as important thing as what we said to others. There is one way to look at the relationship between speaker and hearer from the use of address forms; namely, pronominal choice forms, or the use of naming (Wardhaugh, 1986:251).

From the use of address form, we can also see the intimacy and distance between speaker and hearer. The choice of language they used, like the fineness and accuracy of word or language is crucial to determine the politeness in communication. Thus, as a speaker and hearer, they should comply with the applicable norms and cultures. If someone does not speak accorrding to the procedure with the norms and cultures, they will get a negative value in their environment.

To know the non linguistic factors which lead conversers to select one speech, the writer uses components stated by Holmes (1992:11). The components are the participants (who is speaking and who they are speaking to), the setting or social context of the interaction (where they are speaking), the topic (what is being talked about), and the function (why they are speaking).

In Javanese, language use, especially in addressing someone, greatly affects the social behavior of society. Javanese uses the address form based on the level of their society, kinship, and closeness relationships between speaker and hearer.

Being polite in Javanese is obviously a complex linguistic matter. Age, sex, kinship term, and social status determine the ways of speaking politely. The relevant context also influences the choice of words that they will use. A Javanese speaker will use different level of language to the same person in a different occasion. Conversely, they will use the same level of language to the different people in the same occasion (Holmes, 1992:303).

This research will discuss the use of address form in Javanese relating with kinship terms in some Javanese families. It is important to study it because I would like to see the use of address form relating to kinship terms. I also would like to explain the use of address form representing the Javanese families' role in society. That way, we will know that in addressing someone there are some factors that play an important role in determining the choice of addressing.

According to the explanation above, I decide to make a research on the actual use of address form focusing in kinship term in Javanese.

1.2. Research Problem

From the topic of research above, then some problems will be generated. The research problems in this study are:

1. How is the addressing system of Javanese kinship terms actually used by the Javanese society in daily conversations?

2. What are the factors that affect the use of address form in the kinship terms of Javanese?

1.3. Purpose of the Study

The purposes of this research are:

1. To know the actual use of addressing system of Javanese kinship terms by the society in daily conversations.

2. To find out the factors that influence the use of address form in kinship terms of Javanese.

1.4. Previous Study

The research about address form in Javanese is not the first one conducted. The first previous study explains address form, but it does not analyse address form in Javanese. On the other hand, the second previous study explains Javanese, but it does not focus in addressing system. These study explains about the whole conversations in Javanese. The third previous study explains addressing system in Javanese *priyayi*. The third one is almost same with my study, but in my study does not focus only for Javanese *priyayi*. Hence, it is a good suggestion for me to

add and complete the previous studies that are related to address form and Javanese.

Here are the three previous studies about address form and Javanese speech level that can be used as references for to conduct the study.

The first study was written by Riska Widiastuti (2006) titled "Analisis Penerjemahan Tuturan Sapaan (You) dan Tuturan Acuan (She, He, We, I) dalam Novel Oliver Twist dari Bahasa Inggris ke Bahasa Indonesia". The writer observed address term (you) and reference terms (he, she, we, I) in novel titled Oliver Twist by Charles Dickens and the Indonesian version translated by Sunarya PK. The purpose of this research was to analyze the factors which influence the translation of *you,* he, she, we, and I. In this study, the writer used some theories in underlying her research. The writer used theories from some linguists; they are theory of translation (Peter Newmark 1988), because she also used translation technique in her thesis, theory about sociolinguistics (Wardhaugh, 1986:2) and (Goffman in Wardhaugh 1998: 272), and theory of politeness (Brown and Levinson). In order to analyze the data, the writer of this study began with collecting the data from the original novel Oliver Twist and the translated novel. Then she randomly took 40% of the data to be analyzed. She used *padan* method to analyze the data, based on sociolinguistic approach. After analyzing the data, the writer had a conclusion that the translator seem to consider some factors, such as status and role of the speaker and the interlocutor as well as someone (people) who is talking about.

The second study was written by Muchtar Azis Muttaqin (2011) titled "Javanese Speech Levels Used In Tawang Village, Susukan Subregency, Semarang Regency (A Case Study Of Javanese Speech Level Used In Daily Activities by Twang Teenagers)". This research had some purposes. They were to analyze the background of the speakers which influences the use of Javanese speech level, to describe the kind of Javanese speech level which is used by Tawang teenagers, and the relationship between social class and the use of speech level in Tawang village. The writer of this study used some theories of Javanese (Poedjosoedarmo, 2011:1) and theory of sociolinguistics (Fishman in Chaer, 1995:4). To support his study, the writer used descriptive method. From his research, the writer could say that most teenager in Tawang village used *ngoko* (low level language of Javanese) to their mother, and they used *krama* (high level language of Javanese) to their father. The result of this study showed that the use of Javanese was influenced by some sociolinguistic factors; like age, social status, kinship terms, and profession.

The third study was written by Susilo Supardo (2007) titled "Address Term in a Family of Javanese Priyayi". The purpose of this study was to collect address terms as information of addressing system in a certain class at the time. The writer of this study used some theories of Javanese (Poedjosoedarmo, 1979:6) and theory of family (Hornby, 1974:313). To support his study, the writer used descriptive method. The subjects of this study were members of a family of Javanese *priyayi* who lives in Yogyakarta. The sources were coming from the self-informant in the form of idiolect, the data which are reached in a diary, and the collection of letters

are then sorted in accuracy. In this study, the writer said the relationship between the speaker and the hearer can be seen from the kinship terms, age, and social stratification. The result of this study found there were more than twenty address terms. Major patterns were found in the class which seems to be different from those found in English or many other languages. The Javanese *priyayi* members never address each other in *njangkar*, but they use a certain address forms.

1.5. Writing Organization

In order to make a systematic writing, I present this thesis into five chapters that is organized as follows:

CHAPTER I   : INTRODUCTION

        This chapter consists of background of the study, researh problem, purpose of the study, previous study, and writing organization.

CHAPTER II   : REVIEW OF LITERATURE

        This chapter explains explain language and culture, language and context, address form in general, and address form in Javanese culture.

CHAPTER III   : RESEARCH METHOD

        This chapter explains the type of research method, data and sources, sample and population, method of collecting data, and method of analyzing data.

CHAPTER IV   : DATA ANALYSIS

This chapter shows of the data that is collected and its analysis.

CHAPTER V : CONCLUSION

This chapter shows the summary of the whole explanation of this thesis.

CHAPTER II

REVIEW OF LITERATURE

In this chapter, I use the theoretical framework from some sources that explain language and culture, language and context, address form in general, and address form in Javanese culture.

2.1. Language and Culture

An understanding of the relationship between language and culture is important. The relationship between them is a complex one because it underlines the great difficulty in understanding people's cognitive processes when they communicate. Chomsky in Eastman (1985:47) states that

> Ability to acquire language is innate, so too the general outlines of cultural design may be partly or largely built in. In culture, humans continually produce behavior sequences, as in language they produce speech sequences, that they had never experienced before. New combination of familiar elements of behavior is continually being generated.

It can be said that there is a close relationship between language and culture. Culture is transmitted by language. Conversely, human learns their culture through language. Moreover, language tends to be involved in all aspects of culture. The connection of language and culture can be used as a tool of development of culture and as a mirror of the culture in every region.

In this view, language provides a screen or filter to reality. It determines how speakers perceive and organize the world around them, both the natural world and the social world. Consequently, the language people speak helps to form their world-view.

Edward Sapir, in his studies with Benjamin Lee Whorf, recognizes the close relationship between language and culture. The Sapir-Whorf hypothesis (Wardhaugh, 1986:212) states that the way we think and view the world is determined by our language. Therefore, it means that the belief that the structure of the language determines how people see the world. The hypothesis also claims that people in a culture use language that reflects their particular culture's values. Instances of cultural language differences are evidenced in that some languages have specific word for concepts whereas other languages use several words to represent a specific concept.

There are some examples throughout the world to support the Sapir-Whorf hypothesis, i.e:

1. The Garo of Assam, India, has dozens of words for different types of baskets, rice, and ants. These are important items in their cultures. However, they have no single-word equivalent to the English word *ant*. Ants are just too important to them to be referred to so casually.

2. Both people and bulls have *legs* in English, but Spanish requires people to have *pternas* and bulls to have *patas*.

3. English has a general cover term animal for various kinds of creatures, but it lacks a term to cover fruits and nuts; however Chinese does have such a cover term (Wardhaugh, 1986:216).

From the examples above, it shows that there is a continuous relationship between language and culture. Further, those examples also indicate the role of

context too. How the culture and language affect each other will be more clearly evidenced by the presence of the context.

2.2. Language and Context

There is a close relationship between language and context. They can not be separated. According to Malinowski in Ramlan (1993:8-11), communication does not only consist of speaker, hearer, and topic that they are talking about, but also more than that. There are cultural background and circumstances around the speaker and hearer. From there, an idea about context of situation and context of culture were appeared. Firth in Ramlan (1993:12) completes the idea about the context of situation. He stated that there are four main concepts of context of situation. They are participants, verbal and non-verbal action, the another relevant features like objects and events around the participants, and impact of speech act during the conversation (in Ramlan 1993:12).

This suggests that context is a part of language. Context permeates language, and contextual assumptions affect how we understand language, and context of speech have to be better understood to develop a realistic communication.

Language and context are built together, and they will create a new relationship. Subsequently, that relationship will create the use of specific language in a certain context. This works continuously and one becomes a part of each other. For example, if two strangers want to have a conversation, they will know what one of them is talking about from the language and context they used

or what they are talking about then it will create a specific language and certain context.

Language and context also apply when people greet someone. As an example the following is a survey questionnaire conducted by Blocker that illustrate how language and context runs in addressing people.

Interviewer   : And how do you address the chairman of your department?
Professor   : By his first name. Dale.
Interviewer   : What if he were here in front of us, would you still call him Dale?
Professor   : No, I'd call him Dr. W.

(in Fasold 1990:22)

The conversation shows how the address form is influenced by the context especially the context of situation. It describes the selection of the use of address form that starting from the status of the addressee and with the setting (e.g. Your Honor when addressing a judge in court, but not outside the court). Besides, it also indicates that addressing people depends on whom the speaker is talking to.

At the end, it can be said that address form is a manifestation of relationship symbol and a hint for certain context. Automatically, in discussing the address form, we have to pay attention to the connection between language and context. How the address form is used in a particular society depends on the context of situation or cultural too.

2.3. Address Form

2.3.1. Definition

Address forms are the words speakers use to designate the person they are talking to while they are talking to them. Address forms are really part of complete semantic systems having to do with social relationships (Fasold, 1990:1-3). It means that speakers use address forms to indicate someone's relation to others.

Wardhaugh (1986:251) states that there are many different ways, like sentences types, words, and sounds that best unite the what with and how, when we do communication. How we say is as important thing as what we say to others. There is one way to look the relationship between speaker and hearer from the use of address forms: namely, pronominal choice forms, or the use of naming. However, actually address form is not as simple as what we imagine. Address form is not only to greet person that we are talking to, but it also has many functions and factors that influence address form. In Indonesia, we know that our country has a wide variety of ethnics and regional languages. Thus, due to the differences in languages and ethnics, there may be a lot of varieties in address form.

2.3.2. Function of Address Forms

The use of address form has its own function which depends on the culture and context in every conversation

In some countries, especially in Europe or America, there is a difference on the use of address forms, but it is not as complicated as in Indonesia which has many regional languages. Brown and Ford in Fasold (1990:8) state that when the speakers do not have an intimate term with the addressee then some forms of Title and Last Name (TLN) will be used. On the other hand, people use First Name (FN) to address people whom the speaker has close relationship.

Whereas according to Brown and Gilman in Fasold (1990:4), many languages have a distinction corresponding to the *tu-vous (*T/V) distinction in French, where grammatically there is a 'singular you' *tu* (T) and a 'plural you' vous (V).

In addition to the function and difference of address forms in many countries with different culture, there are also examples of address form in many places. According to Cf. Geiger in Fasold (1990), there is a case when people will address one person with different address forms. For example, a man can be expected to address his wife by her first name, but may refer to her as, 'Mom', 'my wife', 'Mary', Mrs. Harris', or Tommy's mother. It depends on whom he is talking to (1990:3). While, according to Ervin Tripp in J.B. Pride, if the speaker simply does not know the other person's name, he uses some address usually used in American English address. Ervin-Tripp's chart leads us to 'title', 'Mr.', 'Mrs.', or 'Miss' plus an empty last name, as for another example, it will be perfect to address a priest, for example, as "Father" (1972:228-9).

As we know from the examples, there are some styles in using of address forms throughout the world that shows us its functions in different culture and context of a certain address form.

2.3.3. Factors Influencing the Use of Address Forms

There are also some factors in the use of address form. Generally, these factors may represent the use of address forms in various places. The use of address forms around the world has changed over time.
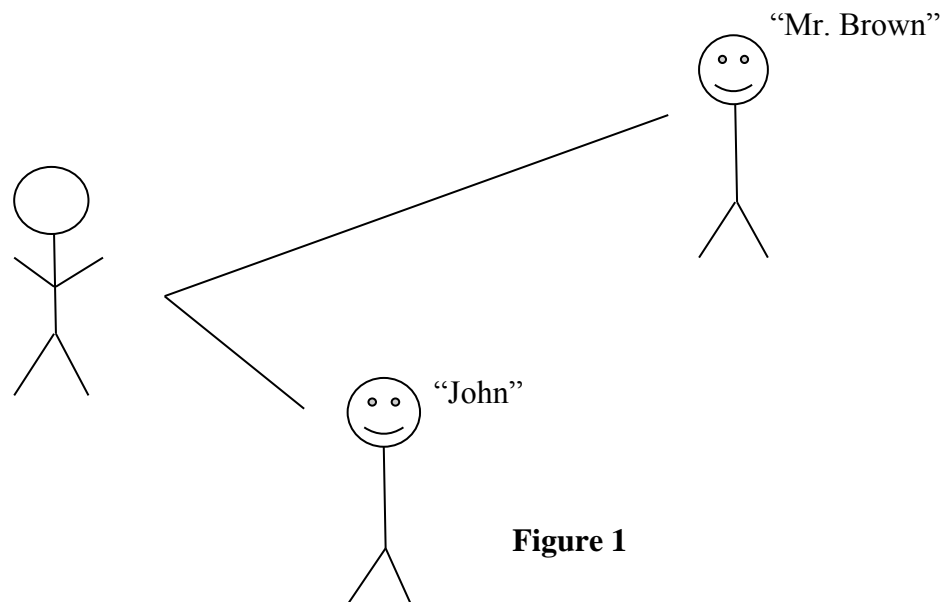
In western countries, the use of address forms especially related to the solidarity is more emphasized than the status of the speakers. However, mostly in eastern country, the status difference is still considered very important (Holmes, 1992:303).

According to Brown and Gilman in R.A. Hudson, there are two important factors that influence the relationship between the speaker and the addressee. They are power and solidarity. They argue that 'power' is easier to define than solidarity. "Power" is a self-explanatory, but "solidarity" tends to relate with the intimacy between the speaker and the addressee – how close they are and how many social features they have (religion, sex, age, region of origin, race, profession, hobby, etc) (1996:122-3).

For example, in the following case, how do people decide to address a male named John Brown as *John* or as *Mr. Brown?* The answer depends on the relationship between the speaker and John Brown. What power is distributed between them, and how their solidarity is revealed. It means that power and solidarity have a significant role in addressing someone. *John* is used when there is a high solidarity between the speaker and John Brown, or John Brown has a less power than the speaker. Otherwise, *Mr. Brown* is used when there is a low

solidarity, or John Brown has more power than the speaker. For more details, we can see the figure.

Figure 1

Figure 1 shows that the length of the line is meant to indicate the closeness between the speaker and John Brown (person addressed), while the vertical direction of the line indicates power relationship.

Meanwhile, in eastern country, especially in Java, language can show the relationship between the speaker and the hearer. The relationship can be seen by the social level in their society (Poedjasoedarma, 1979:6). It also shows the use of address forms among them.

According to Geertz in J.B. Pride (1972), to address someone in Javanese, we have to pay attention to some factors that are relating with the social class in Javanese. It means that Javanese people still emphasize the social status differences.

Javanese people recognize certain codes for expressing politeness and respect. Javanese also has its own way of showing relationship between the interlocutors. The speakers of this language have special terms of address which they use when they talk to other people. They know the people who can be addressed by using certain address terms convenient to both the addressor and the addressees. The choice of address terms depends on some social exterminators, such as: physical, economical, the kinship terms, political power, differences in age, gender, and any others (Poedjasoedarma, 1979:6).

Thus, we know that address form is the word to greet, call, and start the conversation that refers with other people we are talking to which has many functions and factors in every places.

2.4. Address Forms of Javanese Culture

Being polite in Javanese is obviously a complex linguistic matter. According to Geertz (1960:167), status and familiarity determine the ways of speaking politely. The relevant context also influences the choice of words that will be used. A Javanese speaker will use different level of language to the same person in different occasion. Conversely, they will use the same level of language to different people in the same occasion (Holmes, 1992:303).

Based on Poedjosoedarmo (1975:2), there are several factors that cause Javanese language is still actively used today. The factors are:

1. Javanese literary tradition has been handed down;

2. Many lovers of Javanese are still actively trying to make the Javanese language remains sustainable;

3. There are a lot of Javanese speakers that is still using Javanese as their mother language.

Javanese has a complex speech levels. As said by Poedjasoedarma (1975), speech level is language variations whose differences are determined by the speaker and interlocutor. Speech levels of Javanese is divided into three main parts: *Ngoko*, *Madya*, and *Krama*. Each part of Javanese has different function based on many aspects.

1. *Ngoko* is the lowest level of speech level in Javanese which is appropriately used for intimate or informal relationship.

2. *Madya* is the middle level which expresses formality or intermediate degree. It is semi-formal and semi-polite level.

3. *Krama* is the highest level to address high status people with the purpose to show great respect and formality (Poedjasoedarma, 1979:1-3).

Poedjasoedarma (1979:6) also said that generally, language can show the relationship between the speaker and the hearer. The relationship can be seen by the social level in their society. There are certain classes of people who should be respected and there are other social classes that can be treated as common people. There are some factors that influence the differences of language they used when they communicate such as physical, economical, the kinship terms, political power, differences in age, gender, and any others.

There are some words used to show respect and politeness to others. For example, in addressing someone there are the first person pronoun like *aku, kula, dalem, kawula*; second person pronoun like *kowe, sampeyan, panjenengan, paduka*; and the third person pronoun such as *dheweke, kiyambake, piyambakipun, panjenenganipun*. (The addressing words above are written from the lowest level into the highest level) (1979:6-7).

Javanese has a unique culture. This is reflected on the use of language including the choice of address forms. Javanese people put a politeness aspect in having a communication. They should determine the right language before they are starting a conversation. According to Geertz in J.B. Pride, to address someone in Javanese, we have to pay attention with some factors that are relating with the social class in Javanese. There is a case when someone wants to say a sentence like this "Are you okay?". The first selection, if the speaker is more superior to the interlocutor or they have a close relationship, they may use this kind of sentence *"Apa pada selamet?"*. But if someone has an inferior status with the interlocutor or they do not have a close relationship to each other, they may use the kind of sentence *"Menawi sami sugeng?"* (1960:167).

The way Javanese people express politeness (including the way they use address form) is also influenced by the Javanese culture. This is because the reflection of some concepts of Javanese cultures such as: *tata krama, andhap-asor, and tanggap ing sasmita* (the language styles, humbling oneself while exalting others, and being able to catch the hidden meaning). The use of address form and the politeness strategies used in Javanese are bound by the Javanese

concepts. As a result, it is almost impossible to conduct politeness in Javanese without comprehending and applying those cultural concepts.

CHAPTER III

RESEARCH METHOD

In this chapter, I would like to explain the methods applied in conducting this research. Sudaryanto (1993:3) states that method is a kind of systematically work plan to make a research runs easily so that it can achieve its main purpose. The method is to make the readers understand about how the research is done and what kinds of technique are used. This chapter contains four parts, they are type of research; data sources, population, sample, and sampling technique; methods of collecing data; and methods of analyzing data.

3.1. Type of Research

The type of this research is descriptive method with a qualitative approach. Descriptive method is a method trying to illustrate the characteristics of a population factually and accurately (Djajasudarma, 1993:16-17). Descriptive method is a method whose data is not numbers, but words. It describes something. There are efforts to describe, make a note, and analyze the conditions that occur. The data can come from script, photo, document, record, etc. This method tries to show and give information and condition of a certain object.

According to Djajasudarma (1993:10), there are two types of approach in a research, namely quantitative approach and qualitative approach. Quantitative approach is based on the counting of the special characteristics of the data, while, according to Kirk and Miller in Djajasudarma (1993:11), qualitative approach is a

particular research in social science that is fundamentally depending on human observation in their environment, and dealing with the people and their language.

3.2. Data Sourses, Population, Sample, and Sampling Technique

In this research, I try to find out any kinds and influences of the use of address forms in Javanese in daily conversation. Here, I choose the utterances from Javanese people that contains Javanese address forms in daily conversation as the data sources. I use primary data because the data sources of this research come from the daily conversation of Javanese people in Semarang.

The population of this research is all Javanese people living in Semarang.

Sample is the actual part of population. Sample represents the whole population. In this research the samples are Javanese people living in Banyumanik, Tlogosari, and Pasadena.

To find the sample, I use purposive random sampling technique. It means that, in deciding the samples that will be used, I have some criteria. The criteria are they are all Javanese people and they live in Semarang (Banyumanik, Tlogosari, Pasadena). They are twenty nine people and I divide them into six groups.

3.3. Methods of Collecting Data

Collecting data is one step of research method. I apply some methods in collecting the data. They are *simak bebas libat cakap* method, *catat* technique, and recording technique.

The first method that is used is non participant observation or it is usually called *simak bebas libat cakap* method. According to Sudaryanto (1993:134-135) *simak bebas libat cakap* method is a method in which the researcher does not involve in a dialog or a conversation. In doing this, I do not involve in the conversation with the speakers. I only listen to the conversation carefully. While doing so, I am also taking a note about the current conditions, or it is also called *catat* technique. Sudaryanto (1993:135) defines this technique as follows:

> *"Teknik catat adalah peneliti menyadap dengan menyimak dan mencatat setiap peristiwa kebahasaan yang terjadi. Peneliti harus membawa alat catat dan mencatat berbagai hal seperti situasi tutur, penutur, dan mitra tutur, keadaan pertuturan, norma pertuturan, dan berbagai hal yang sekiranya membantu peneliti dalam menganalisis data."*

Catat technique makes me easier to represent the compiled data. Furthermore, I would like to present and show the actual use of address form in Javanese society.

Then, I record the conversation with recording technique. I use recording technique to get the scripts of the Javanese conversation containing Javanese address form.

Next, after recording a conversation that, I transcribe all the data that I have gained. From the transcript data, I could analyze various Javanese address forms that come up in conversation.

3.4. Method of Analyzing Data

According to Sudaryanto (1993) there are two methods of analyzing data. They are identity method and distributional method. For each method, it has some sub methods. In this study, for the first method, I use method from distributional method, which is inferential method. This method is to conclude from the information compiled. It means I could analyze and summarize the data by describing one by one. There are three types of inferential method; they are inductive, deductive, and abductive methods. For more specific, I use inferential inductive methods. This method is a method used when we take the data first then it will be concluded.

It can simply be said that in analyzing the data, I use a code by making a bold in the word of address form to make it easier to be analyzed. The first thing that I analyzed is the types of Javanese address forms in all of the conversation. I also explain the actual use of address form by describing one by one. After that, I analyzed the factors which influence the use of address form.

For the second method, I use contextual method to analyze the data. This is actually an addition method in method of analyzing data. This method was chosen

because what I observed in this research is connected by the context in the daily conversation in Javanese society.

In sum, the following steps are taken in analyzing the data are transcribing the data taken, deciding which data should be analyzed, formulating the number occurrence of the actual use of address form, analyzing the address form used based on its context, and the last is taking conclusion.

CHAPTER IV

DATA ANALYSIS

In this chapter, I will show the data compiled, then I would like to describe them one by one. First of all, I would like to write the background of the participants. After that, I will make a lists of Javanese address form used by the participants as findings, then it continous with the explanation of each address forms included by the conversation transcripts from some participants.

4.1. Background of the Participant

All participants come from Javanese family living in Semarang. I devide them into six groups. They all are Javanese, but they do not only use Javanese language for their daily conversation. Sometimes, they use Indonesian for communication.

The first group has four participants. They are K (male, 6 years), B (K's grandmother, 66 years), H (K's uncle, 51 years), and J (K's neighbor, 63 years). K often speaks in Javanese language in his environment. He is an active child, so it is not surprising that he easily interacts with other people near him. K also has a very close relationship with H (his father's older brother). B takes care of K because his parents are busy working from morning till night. K is also close with J who is B's close friend.

The second group consists of five participants. They are M (female, 22 years), S (M's sister, 11 years), A (M's aunt, 55 years), T (M's male neighbor, 57 years),

and C (a stranger, a *cilok*'s seller, 30 years). In her family M usually uses Javanese language with her family and sometimes she uses Indonesian with her neighbor and other people who do not have a close relationship with her. M has a close relationship with A. Next, T has a close relationship with M's family. And T is older than M's parents. In this group, there is a conversation between S and C. C is very close with all buyers that most of them children.

The third group has four participants. They are D (female, 24 years), Y (D's father, 55 years), Yi (D's mother, 51 years), and V (female, vegetable seller, 39 years). D uses high level of Javanese language (*krama*) when she speaks with Y. D has a closer relationship with Yi than with Y. When D speaks with Y, she uses low level Javanese language (*ngoko*) or Indonesian. There is also a conversation with a vegetable seller in this group.

Next, the fourth group consists of five participants. They are P (female, 22 years), Pa (P's young brother, 8 years), Tm (owner of small shop, female, 57 years), Tn (Tm's assistant, female, 23 years), and Po (a stranger, a parking man, around 25 years). P is very close with Tm. P's parents and Pm's family has known each other for around 15 years.

The fifth group has three participants. They are Dh (22), Ta (Dh's young sister, 15 years), and Mw (Dh's housemaid, 45 years). Mw is very close with this family. Eventhough Mw is a housemaid, this family do not pay attention about the status difference. They have a close status distance, and they keep a politeness in their daily comunication.

The last group has eight participants. They are Mu (female, 22 years), E (Mu's mother, 48 years), G (Mu's father, 50 years), O (a stranger, a male beggar, around 11 years), Yu (Mu's neighbor's, 5 years), L (Mu's neighbor, Yu's mother, 45 years), F (G's friend, 50 years), and R (a stranger, a male soup seller around 51 years). Mu's family and their neighbor have a close relationship, and they usually have a chat at one of their houses. The relationship between G and F is not close enough, they are just co-workers.

4.2. Address Forms Used in Javanese

Below is data that I found in my research. There are twelve Javanese address forms of kinship terms as follows.

Number	Lists of Address Forms in Javanese	Meaning
1.	Mbah/Embah	Grandmother/Grandfather
2.	Nang	Son
2.	Pakdhe	Uncle (older brother from parents)
4.	Dek/Dhik/Dik	Younger sister or brother
5.	Budhe	Aunt (older sister from parents)
6.	Lek/Lik	Uncle or aunt (parent's younger brother or sister)

7.	Bapak/Pak	Father
8.	Ibu/Bu	Mother
9.	Yu	Miss / older sister (old Javanese version of calling older sister)
10.	Mbak	Older sister
11.	Mas	Older Brother
12.	Nok	Daughter

1. *Mbah/Embah*

The examples of the conversation below show us the use of address form *Mbah* or *Embah*. According to the dictionary *Embah* is the parents of our parents. Javanese dictionary, *Busastra Jawa* (2001:184) said that *Embah utawa Eyang iku wong tuwane bapa utawa biyung.* However, many Javanese speakers use *Mbah* or *Embah* as an address form for any old woman or man. It may or may not refer to our grandparents.

The illustration can be seen from the following examples;

Data 1

This conversation happened in the afternoon. It is between K and B (his grandmother). B cooked some water for K to bathe. This dialogue occured when

the water was boiled. The situation of this conversation was informal and in a relaxed situation.

K   : "**Mbah[1],** *wes umup, Mbah.*"

            'Grandma, the water is boiled.'

B   : "*Ya rene to, kowe ki ya ngono wes ngerti wes umup, aja mlayu wae.*"

            'So, let's go to bathroom. Do not play and run around this house!'

Data 2

This conversation happened when K was talking to J (B's close friend). K asked where B is. The situation of this conversation was informal and in a relaxed situation.

K   : "**Mbah[2]** *Jo, embahku di mana ya?*"

            'Grandma Jo, do you know where my grandma is?'

J   : "*Mbah lagi beli lombok bentar, Nang, di gang sebelah.*"

            'Your grandmother is buying chilis in the next alley. Wait a minute, Boy.'

In data 1, *Embah* is used for our grandmother, but in the data 2, *Embah* is used for an old woman that is not our grandmother, but she is in approximately at the same age as our grandmother, and she has a close relationship with the speaker. It shows us the extension function from the use of *Embah* today.

2. *Nang*

In Javanese, there are many words that can be used to address a son or a boy, one of which is *Nang*. In the Javanese dictionary *Bausastra Jawa* (2001:532),

Nang is *kenang, lanang; thole*. All of them mean a boy. Therefore, the word *Nang* comes from the word *lanang* or *kenang*. In English, it means a boy. Today, it is not only parents call *Nang* for their son, but also sometimes, his uncle, aunt, or granparents can also address a young boy with *Nang*.

Data 3 and Data 4 will show the use of *Nang* in daily conversation.

Data 3

This conversation happened in the afternoon. It is still between K and B (his grandmother). B warned K to brush his teeth. The situation of this conversation was informal and in a relaxed situation.

B   : "*Sikatan lho, Nang[1].*"

     'Don't forget brushing your teeth, Boy.'

K   : "*Iya, Mbah...*"

     'Okay Grandma.'

Data 4

This conversation happened when Mu's family were on the way to the airport. When they stopped in the traffic light, there is O (a stranger) came to their car, and he asked for some money to Mu's father. Then G (Mu's father) gave some snacks for O, and asked something to O. The situation of this conversation was informal and in a relaxed situation.

O   : "*Om, minta, Om.*"

     'Please give me some money, uncle.'

G   : "*Ki Nang[2], ana jajan, didumke kancamu yo.*"

'I have some snacks. Here they are, share with your friends, Boy.'

Data 3 shows us the use of Javanese address form between B (grandmother) and K (grandson). B, a grandmother addresses K (her grandson) with *Nang*. Data 4 shows the use of *Nang* had an extension function from kinship term to non kinship term, because G addresses a boy, a strange child with *Nang*. G actually wants to show his affection to this boy.

There is also an addition explanation of *Om*. Actually, *Om* is not Javanese address form, but in this occasion, I would like to give a simple explanation of the definition of *Om*. It may give more information and comparison to address an uncle when we discuss about *Lek/Lik* later. According to the website http://kbbi.web.id/om-2, definitions of Om are *1. kakak atau adik laki-laki ayah atau ibu; 2. panggilan kpd orang laki-laki yg agak tua*. It means that 1. *Om* is address form to address the older or younger brother of our parents; 2. Address form to address the older stranger male. In data 4, O (a stranger) addresses G (Mu's father) with *Om*. It shows that the second definition of *Om* is working.

3. *Pakdhe*

The address form *Pakdhe* in Javanese is used to address the older brother of our parents. In *Busastra Jawa* (2001:563), *Pakdhe* is a shortness of *Bapak Gedhe* or a big father. However, I also found an occasion where *Pakdhe* is not used only to address older brother of our parents.

The illustration can be seen from the following examples.

Data 5

This conversation happened when K visited H's house (K's uncle). As usual, K always looked for some snacks for himself. K asked H to buy some snacks. The situation of this conversation was informal and in a relaxed situation.

K   : "***Pakdhe[1]***, *aku laper. Ndak ada makanan to Pakdhe?*"

'*Pakdhe*, I am so hungry, there is no food here, Uncle?'

H   : "*Kamu nyuwun opo, Nang? Martabak mau?*"

'What do you want, Boy? You wanna *martabak*?'

Data 6

This conversation happened in the evening between M and T (M's neighbor). M wanted to ask a help to T. She entrusted her house's key to T, because she wanted to go to campuss. Because, a few minutes later S (M's young sister) came from school. The situation of this conversation was informal and in a relaxed situation.

M   : "***Pakdhe[2]***, *titip kunci ya nanti kalo Dek* Sarsa *dateng tolong dikasihin aja. Makasih Pakdhe.*"

'*Pakdhe*, may I entrust this key, please? If Sarsa come later, you may give it to her.'

T   : "*Iya, nanti Pakdhe kasihin ke Sarsa.*"

'Yes, yes off course, I will give it to her later.'

M   : "*Makasih, Pakdhe.*"
'Thank you, *Pakdhe*.'

Data 5 shows us the dialog between a nephew with his uncle. It shows that the address form *Pakdhe* is used for kinship term in the family. But, in Data 6, M

addresses T with *Pakdhe*, because her family and her neighbor's family have a close relationship, besides, people that M called as *Pakdhe* is older than M's parents. We also can see the use of *Pakdhe* in underlined, T also addresses himself *Pakdhe* in accordance with what is addressed one. It proves that the use of *Pakdhe* is extended not only an address form for kinship term but also for other people who has a close relationsip from the speaker.

4. *Dek/Dhik/Dik*

The examples of the conversation below show us the use of address form *Dek*. *Dek* is address form to the younger brother or sister in Javanese. The address form of *Dek* is used to show the fineness than just calling him or her with their name. But, today *Dek* may or may not to address a young sister or brother. In Javanese dictionary, the word Dek comes from *Dhik* or *Adhi* or *Adhik*. According to *Bausastra Jawa* (2001:3), *Adhi yaiku sadulur enom; anake paman utawa bibi; wong kang luwih cilik utawa luwih enom.*

Data 7 and Data 8 show us the extention function of the use of *Dek*.

Data 7

This short conversation happened in the afternoon between M and S (her sister). M offered S an ice cream. S wanted the chocolate one. The situation of this conversation was informal and in a relaxed situation.

M   :*"Dek[1] kamu mau es krim ndak?"*

             '*Dek*, do you wanna an ice cream?.

S   : *"Rasa apa? Aku maune yang coklat"*

     'What flavour? I wanna the chocolate one.'

M   : *"Nih."*
     'Here it is.'

Data 8

This conversation happened on Monday afternoon between Ta (a master's daughter) and Mw (the maidservant) in the dining room. Ta asked Mw about what foods can be eaten this afternoon. The situation of this conversation was informal and in a relaxed situation.

Ta   : *"Mbak, masak apa?"*

      '*Mbak*, what are you cooking?'

Mw   : *"Itu **Dek²**, ayam goreng sama sop."*

      'I cook fried chicken and soup, *Dek*.'

Ta   : *"Lha Mbak udah makan?"*

      'Have you eaten, *Mbak*?'

Mw   : *"Udah, **Dek²**, Lha kamu mau meh ditemeni makan?"*

      'Yes, I have. Do you need a friend for a meal?'

Data 7 proves the actual use of *Dek* in Javanese. M addresses S with *Dek*, because S is M's young sister. Meanwhile, Data 8 shows the address form of *Dek* is now used to show the fineness than just calling him or her with their name. As a servant, Mw addresses Ta (the daughter of her master) as *Dek*, besides, for respecting her master, Ta is the youngest child in the family.

5. *Budhe*

The examples of the conversation below show us the use of address form *Budhe*. The address form *Budhe* in Javanese is used for addressing the older sister of our parents. In *Busastra Jawa* (2001:563), *Budhe* is a shortness of *Ibu Gedhe* or a big mother. However, I also found an occasion where *Budhe* is not used only to address older sister of our parents.

Data 9

This conversation happened on Monday morning, when M went to her aunt's house (A). When M arrived, A wanted to go to the market. A asked M to go with her but M refused. Then M asked A where her uncle was. The situation of this conversation was informal and in a relaxed situation.

M   : "**Budhe**[1], *ni mau ke mana?*"
    'Where are you going, *Budhe*?'
A   : *"Pasar , Gis. Meh melu apa?"*
    'To the market, wanna come with me?'
M   : "*Ndak usah* **Budhe**[1], *lha ni, Pakdhe di rumah ndak?*"
    'No, thank you, *Budhe*. Is *Pakdhe* at home?'

Data 10

This conversation happened on Sunday morning in a small shop of P's neighbor. P wanted to buy something in the small shop. There, there are the owner of the shop (Tm) and her assistant (Tn). First, P met Tn and asked her if there is an oyster sauce or not. Then Tm came out and asked P some questions. While

waiting for the oyster sauce, P and Tm had a small chat. The situation of this conversation was informal and in a relaxed situation.

P   : *"Mbak, ada saus tiram?"*

                'Is there an oyster sauce, *Mbak*?'

Tn   : *"Bentar yaa."*

                'Wait a minute.'

Tm   : *"Cari apa Mbak Puji?"*

                'What are you looking for, Miss Puji?'

P   : *"Saus tiram **Budhe[2] Tm**."*

                'An oyster sauce, *Budhe* Tm.'

Data 9 shows us the dialog between a nephew with his aunt. It shows that the address form *Budhe* is used for kinship term in the family. But, in Data 10, P addresses her neighbor with *Budhe*. It shows that the address form *Budhe* was extended from kinship to non kinship. P's family and her neighbor's family have a close relationship, besides, the person that P called as *Budhe* is older than M's parents. It proves that the use of *Budhe* is extended not only an address form for kinship term but also for other people who has a close relationsip from the speaker.

6. **Lek/Lik**

In Javanese *Lek* or *Lik* has more than one meaning. According to *Bausastra Jawa* (2001:466, 362), *Lik utawa Kelik yaiku* 1.) *undang-undangan kanggo bocah lanang*; 2.) *embok cilik utawa pak cilik*. It means 1.) *Lik* is address form for a boy; 2.) *Lik* is the shorthenen of *Bulik* or *Paklik*. It refers to one's father or

mother younger sister or brother. But today, *Lik* has experienced a slight shift of meaning. Now Javanese people usually use *Lek* or *Lik* to address someone in a lower class or it is ussually for a male seller. The example of the conversation below shows us the use of address form *Lek.* S addresses C (a *cilok's* seller) with *Lek,* because *Lek* is familiar address form for Javanese seller especially in children society. *Lek* means Sir, Miss., or Mrs. but in low level.

Data 11

This conversation happened on Sunday afternoon. S wanted buy some snacks for herself. She went to C (the *cilok's* seller) near her house. The situation of this conversation was informal and in a relaxed situation.

S   : "**Lek***, Aku tumbas cilok dua ribu yaa..*"
         'Sir, I want to buy *cilok* two thousands rupiahs.'
C   : "*Ya, pedes rak?*"
         'Okay, the hot one or not?'
S   : "*Gak usah pedes, Lek.*"
         'No Sir.'

From data 11, we know that the address form of *Lek/ Lik* is now used for the male seller. The use of *Lek/Lik* as an address form to address an uncle is very rarely used or may be it is no longer used today. It can be assumed that Javanese people are no longer use *Lek/Lik* due to its inferiority connotation meaning. It is the same case as *Yu* or other Javanese address form such as *Mbok* or *Mak* to refer to *Bu/Ibu*. In addition, Om which was not a Javanese address form as gradually use to replaced *Pak Lek/Pak Lik*.

    7. *Bapak/Pak*

The examples of the conversation below show us the use of address form *Pak* or *Bapak.* Mostly, in Javanese family, the address form for Dad is *Pak* or *Bapak.* According to *Bausastra Jawa* (2001:47)*, Bapak yaiku wong tuwa sing lanang; panyeluk marang wong sing kaprenah tuwa.* It means that *Bapak* is an address form for our father, and for an older man.

Data 12, 13, and 14 will show us the use of *Pak* or *Bapak* in Javanese. It begins from kinship term, in the middle of kinship term (it means they know each other), and non a kinship term.

Data 12

This conversation happened on Thursday morning between D and Y in living room. D asked Y why he did not go to the office yet. They had a short conversation. In this dialogue, Y also asked D to prepared her grandmother a cup of tea and asked her brother to eat. The situation of this conversation was informal and in a relaxed situation.

D   : "***Pak*[1]**, *mboten tindak kantor, nggih? Kok mpun jam sementen tasih ning dalem?*"
     'You don't go to the office, do you? Why are you still at home now?

Y   : "*Iya, iki rada telat, ngenteni ibumu kuwi, meh bareng sisan ning kancane jare.*"

     'Yes, I think I will be late, because of waiting your Mom. She is going to her friend's house.'

...

Y   : "*Iya, lha Kowe opo rak mangkat kampus, Nok?*"

     'Oh okay, so how about you, don't you go to campuss, Dear?'

D   : "*Mangke **Pak*[1]**, mlebet siang, jam 10.*"

'Yes, I will go to campuss at 10, Dad.'

Data 13

This conversation happened in the office at afternoon between G (Mu's father) and F (his friend). It was a break time, and G asked F to join him looking for a lunch. The situation of this conversation was informal and in a relaxed situation.

G : "***Pak²**, mpun rampung, dhahar yo, ning warung e Yu Tum."*

  'Sir, have you done with your job? Let's have a lunch at *Yu Tum*'s food stall.'

F : "*Lha beneran iki, ayo, **Pak²**, iki yo wes rampung og."*

  'Yes, I am done. Let's go Sir.'

Data 14

This conversation happened in the morning. It is between Mu and R (a soup seller). Mu asked R not to give some sauces in her soup. The situation of this conversation was informal and in a relaxed situation.

Mu : "*Ndak usah pake sambel ya, **Pak³**?"*

  'I do not want the sauce, Sir.'

R : "*O yaa, nek make sambel ambil sendiri.*"

  'It's okay, if you want, you can put by yourself actually.'

Mu : "*Oh iyaa.*"

  'Okay.'

Data 12 shows that D addresses Y (her father) *Pak* or *Bapak*. But in Data 13 happened a conversation between G and F (his co-workers). They are in the

same age, but they use *Pak* for addressing each other, because they want to show the politeness, and mutual respect. Meanwhile, in Data 14, we know that the use of *Bapak* or *Pak* is not necessarily kinship term of address form. This example shows the second definition of *Bapak* or *Pak* which said that *Bapak* or *Pak* is an address form for an older man. *Bapak* or *Pak* is very popular used (not just between family member), but it can be used to address almost anyone older, including one's teacher, co-worker, even strangers.

8. *Ibu/Bu*

According to *Bausastra Jawa* (2001:276)*, Ibu utawa Bu yaiku wong tuwa sing wadon; panyeluk marang wong sing kaprenah tuwa*. *Ibu or Bu* is an address form for our mother in Javanese. But today, *Bu* is address form for adult female. *Bu* is used to esteem and give an impression of politeness.

The illustration can be seen from the following examples;

Data 15

This conversation happened in the morning between D and Yi (her mother). D asked her mother what she cooking for today is. Yi wanted her daughter to take her to the market. The situation of this conversation was informal and in a relaxed situation.

D : "***Bu***[1], *dina iki masak apa*?"

'Mom, what are you cooking for today?'

Yi : "*Mau adhimu njaluk bayem karo lele. Ayo terke ning pasar.*"

'Your brother asked me to cook spinach and catfish. Please take me to the market.'

D   : "*Ya, **Bu**[1].*"

      'Okay, Mom.'

Data 16

This conversation happened in the afternoon between E (Mu's mother) and L (E's neighbor). L with her daughter visited E's house and have a chat. The situation of this conversation was informal and in a relaxed situation.

L   : "*Hayo adek jangan nakal to. Lho **Bu**[2] kok sepi, lha anakmu kemana? Kuliah?*"

      'Dear, please do not be naughty. anyway Mrs. Your house looks silent. Where is your daughter? Does she go to campuss?'

E   : "*Halah, rapapa, **Bu**[2]. Bocah ki piye to. He'e anakku ntes wae mau mangkat kuliah.*"

      'It is okay Mrs. Yes, my daughter just left for college.'

Data 17

This conversation happened in the morning, when Yi wanted to buy vegetables in vegetable's seller (V) which every morning passed her house. In this conversation, Yi asked to V, there is an eggplant or not. The situation of this conversation was informal and in a relaxed situation.

Yi   : "*Gawa, terong rak, Yu?*"

      'Do you bring eggplant, *Yu*?'

V   : "*Niki wonten, **Bu**[3].*"

      'Yes, Madame, I bring it. Here it is.'

In Data 15, the use of *Bu* is for mother. But in Data 16, we know that the use of *Ibu* or *Bu* have an extension function from kinship term to non kinship term, it can be used for addressing a woman to show the politeness.

It can be said that from Data 16 and 17, we know that the use of *Ibu* or *Bu* is not necessarily kinship term of address form. These examples show the second definition of *Ibu* or *Bu* which said that *Ibu* or *Bu* is an address form for an older woman. *Ibu* or *Bu* is very popular used (not just between family member), but it can be used to address almost anyone older, including one's teacher, friend, even strangers.

9. *Yu*

According to *Bausastra Jawa* (2001:861), *Yu* is *bakyu (embak ayu).* So, actually *Yu* is the shortenen from *Embak Ayu* or *Bakyu*. In the past, Javanese people use the address from *Yu* for the older sister. But today, *Yu* had experienced a slight shift of meaning. Now Javanese people usually use *Yu* to address someone in a lower class or it is ussualy for a female seller. The example of the conversation below shows us the use of address form *Yu*. Yi addresses the vegetables seller with *Yu***.** In English, it means Miss. or Mrs., but in low level.

Data 17

This conversation happened in the morning, when Yi wanted to buy vegetables in vegetable's seller (V) which every morning passed her house. In this

conversation, Yi asked to V, there is an eggplant or not. The situation of this conversation was informal and in a relaxed situation.

Yi : *"Gawa, terong rak, **Yu**?"*

'Do you bring eggplant, *Yu*?'

V : *"Niki wonten, Bu?"*

'Yes, Madame, I bring it. Here it is.'

10. *Mbak*

Mbak is used to address the older sister in Javanese. It is for young brother or sister to address his or her older sister. It is to respect and to show the politeness. According to Javanese dictionary *Bausastra Jawa* (2001:184), *Mbak or Embak yaiku mbakyu; sedulur wadon sing kaprenah tuwa.*

Data 18, 19, and 20 will show us the use of *Mbak* or *Embak* in Javanese. It starts from kinship term, in the middle of kinship term (it means they know each other), and non a kinship term.

Data 18

This conversation happened on Monday afternoon between P and her young brother (Pa). Pa asked P where she is going to. Then P answered and asked Pa to follow her in her private class. The situation of this conversation was informal and in a relaxed situation.

Pa : *"**Mbak[1]**, meh ning ndi?"*

'*Mbak*, where are you going?'

P : *"Meh ngelesi. Melu gelem rak?"*

'I want to teach my student in her house. Do you want to join?'

Pa   : *"Ha, meh ngapa, ngelesi?"*

    'What? You want to teach a student?'

P   : *"He'e ngelesi, ngko Pandu melu sinau bareng, ayo nek melu ndang pakpung."*

    'Yes, what's wrong? If you join me, you will study together with my student. Let's take a bath now.'

Data 19

This conversation happened on Monday afternoon between master's son (Dh) and his housemaid (Mw). They talked about the park lamp which are being repaired by a handyman. The situation of this conversation was informal and in a relaxed situation.

Dh   : *"**Mbak², Mbak²**... Lampune kuwi sidane piye? Wes dibenekkne mbek bapake?"*

    'Mbak, Mbak... How is the lamp? Has it been repaired?'

Data 20

This conversation happened on Sunday morning in a small shop of P's neighbor. P wanted to buy something in the small shop. At there, there are the owner of the shop (Tm) and her assistant (Tn). For the first, P met Tn and asked her there is an oyster sauce or not. The situation of this conversation was informal and in a relaxed situation.

P   : *"**Mbak³**, ada saus tiram?"*

    'Is there an oyster sauce, *Mbak*?'

Tn   : *"Bentar yaa."*

    'Wait a minute.'

The use of address form *Mbak* has various addressee. *Mbak* is also used for addressing a woman whether we already known or not, and she is older than the speaker. It can be shown in the use of *Mbak[3]* in Data 20. According to Javanese dictionary *Bausastra Jawa* (2001:184), *Mbak or Embak yaiku sesebutan marang bocah (wong) wadon kang kaprenah tuwa (dudu sedulur)*.

Actually *Mbak* is used to address the older sister in Javanese. As we seen in Data 18. But in Data 19 shows the meaning shift *Mbak* in one family, but they do not have a kinship term. Although, they have no kinship relationship, they lived in the same haouse, and they are close enough. To show the politeness for his servant, Dh addresses her *Mbak[2]*. It is because, his servant is older than him and it is also a habitual in his family to address their servant *Mbak[2]*.

Nowadays it is not only the young brother or sister that called his or her older sister *Mbak*, but also in Data 20 shows that people who will address a young lady that they do not know her name. In other words, *Mbak* is also used to address strangers who are not old enough to be called *Ibu* or *Bu*.

11. *Mas*

Mas is used to address the older brother in Javanese. But, actually according to Javanese dictionary *Bausastra Jawa* (2001:494-495) there are three meanings of *Mas*, 1.) *sesebutan marang wong kang isih darah; 2.) sesebutan marang wong sing duwe pangkat tetengahan; 3.) penyebut marang mitra sing rumaket.* 1.) *Mas* is used to address our sibling; 2.) *Mas* is used for people who has a power in the middle class; 3.) *Mas* is used to address people who have a close relationship with

us. But in reality, today the use of *Mas* also addressed for an older strange male around us who is not older enough to be addressed *Bapak* or *Pak*. The point is the use of *Mas* is to show our politness to the addressee.

Data 21, 19, and 22 will show us the use of *Mas* in Javanese. It begins from kinship term, in the middle of kinship term (it means they know each other), and non a kinship term.

Data 21

This conversation happened when Ta wanted to ask her brother (Dh) about her homework. Ta had a difficulties in mathematics exercises. The situation of this conversation was informal and in a relaxed situation.

Ta   : "***Mas[1], aku nomor 5 gak bisa, caranya piye?***"

'*Mas*, please help me to do number 5. I do not know how the formula is.'

Dh   : "*Ya yang ini kamu kaliin dulu, terus baru kamu bagi sama jumlah anak di kelas.*"

'First, you have to multiply this one, then, you should devide the result by the number of the students in the classroom.'

Ta   : "*Ah iyaaa, aku bisa. Makasih mas.*"

'Okay, I got it. Thank you, *Mas*.'

Data 19

This conversation happened on Monday afternoon between master's son (Dh) and his housemaid (Mw). They talked about the park lamp which are being repaired by a handyman. The situation of this conversation was informal and in a relaxed situation.

Mw : "*Lha kuwi ijek dibenekke, **Mas²**.*"

     'Yes, it is still fixed, *Mas*.'

Dh : "*Sing pojok kana rausah dipasang rak wes masalahe nek dike'i lampu malah wagu.*"

     'In the corner, it should not be given lamp, I think. Because it looks weird.'

Mw : "*Ya **Mas²**, ngko tak omongke bapake.*"

     'It is okay *Mas*, I will tell the handyman.'

Data 22

This conversation happened when P wanted to go home from the market. P rode a motorcycle. She wanted to take her motorcycle from the parking area. She asked a help a parking man. The situation of this conversation was informal and in a relaxed situation.

P : "***Mas³**, bisa tolong keluarin motor saya?*"

     'Excuse me, *Mas,* could you help me to take my motorcycle out?'

Po : "*Oh iya, Mbak.*"

     'Of course, *Mbak*.'

P : "*Makasih, **Mas³**.*"

     'Thank you, *Mas*.'

Data 21 shows the used of *Mas* that related to the kinship term. Ta called Dh *Mas* because it is clear that Dh is Ta's older brother.

Nowadays, it is not only the young brother or sister that called his or her older brother *Mas.* Data 19 shows that as a midservant, Mw wants to show her respect for her master, so she addresses master's son *Mas*, eventhough she is much older than her master's son.

Data 22 shows the meaning shift in non kinship term. It is not only the young brother or sister that called his or her older brother *Mas*, but also people who will address a young gentleman that they do not know his name or in other words, it can be said that *Mas* is address form for an older strange male around us who is not old enough to be addressed *Bapak* or *Pak*. It is to show respect and politeness.

12. *Nok*

Nok is an address form for a daughter. It is to show the clossness and an affection from parents to their daughter. *Nok* is a shortness from *Dhenok*. According to *Bausastra Jawa* (2001:147). *Dhenok yaiku panyeluk marang bocah wadon.* It means that *Nok* is an address form for a daughter or for every girl in Javanese. But it shuold be emphasize that those who call *Nok* are much older than the girl being called.

The illustration can be seen from the following examples.

Data 12

This conversation happened on Thursday morning between D and Y (her father) in living room. D asked Y why he did not go to the office yet. They had a short conversation. In this dialogue, Y also asked D to prepared her grandmother a cup of tea and asked her brother to eat. The situation of this conversation was informal and in a relaxed situation.

Y   : "*Iyo, lha Kowe apa rak mangkat kampus, Nok[1]?*"

          'Oh okay, so how about you, don't you go to campuss, Dear?'

D   : "*Mangke Pak, mlebet siang, jam 10.*"

              'Yes, I will go to campuss at 10, Dad.'

Data 23

This conversation happened when L and her daughter visited Mu's house. They met Mu's mother (E) and had a chit chat. Yu wanted to turn on the television, and she asked E to turn it on. The situation of this conversation was informal and in a relaxed situation.

E   : "*Lho, kamu sudah pulang sekolah, **Nok²**?*"

            'You have come home from school, Dear?'

L   : "*Sudah, Budhe, sekarang mau maen ke sini boleh ya, Budhe?*"

            'Yes, I have come home, *Budhe*. Now may I play in your house?'

Yu   : "*Dhe, aku mau nyetel tv, setelin to, Budhe.*"

            '*Dhe*, I want to watch tv, please turn it on.'

E   : "*Lha disetel sendiri to, itu remotnya di sebelah sofa.*"

            'You can turn it in by your self, the remote is beside sofa.'

Data 12 shows us the address form of *Nok* is used to address his own daughter. Meanwhile, in the Data 23, the use of *Nok* is not for daughter. E addresses Yu with *Nok*. It is because they are very close enough, and E assumes that she is like her own daughter, so she wants to show her affection to the girl. It proves that the use of *Nok* had a meaning shift from family to non family.

The use of address forms (*Mbah/Embah, Nang, Pakdhe, Dek/Dhik/Dik, Budhe. Lek/Lik, Bapak/Pak, Ibu/Bu, Yu, Mbak, Mas, Nok*) as described above indicate that the Javanese address forms have complex actualizations than address

forms of western countries. For example, the use of *Mbak* has a lot of realizations and function in daily conversation of Javanese society. Actually *Mbak* is used to address the older sister in Javanese. As we seen in Data 18, but in Data 19 shows the meaning shift *Mbak* in one family, but they do not have a kinship term. Although, they have no kinship relationship, they lived in the same haouse, and they are close enough. To show the politeness for his servant, Dh addresses her *Mbak²*. It is because, his servant is older than him and it is also a habitual in his family to address their servant *Mbak²*. Therefore, nowadays it is not only the young brother or sister that called his or her older sister *Mbak*, but also in Data 20 shows that people who will address a young lady that they do not know her name. In other words, *Mbak* is also used to address strangers who are not old enough to be called *Ibu* or *Bu*.

Another example is the use of *Lek/Lik*. In Javanese *Lek* or *Lik* has more than one meaning. According to *Bausastra Jawa* (2001:466, 362), *Lik utawa Kelik yaiku* 1.) *undang-undangan kanggo bocah lanang*; 2.) *embok cilik utawa pak cilik*. It means 1.) *Lik* is address form for a boy; 2.) *Lik* is the shorthenen of *Bulik* or *Paklik*. It refers to one's father or mother younger sister or brother. But today, *Lik* has experienced a slight shift of meaning. Now Javanese people usually use *Lek* or *Lik* to address someone in a lower class or it is ussually for a male seller. The example of the conversation below shows us the use of address form *Lek.* S addresses C (a *cilok's* seller) with *Lek/Lik,* because *Lek/Lik* is familiar address form for Javanese seller especially in children society. *Lek/Lik* means Sir, Miss., or Mrs. but in low level.

From data 11, we know that the address form of *Lek/ Lik* is now used for the male seller. The use of *Lek/Lik* as an address form to address an uncle is very rarely used or may be it is no longer used today. It can be assumed that Javanese people are no longer use *Lek/Lik* due to its inferiority connotation meaning. It is the same case as *Yu* or other Javanese address form such as *Mbok* or *Mak* to refer to *Bu/Ibu*. In addition, Om which was not a Javanese address form as gradually uses to replace *Pak Lek/Pak Lik*.

4.3. Factors Influencing the Use of Address Forms

The way Javanese people express politeness (including the way they use address form) is also influenced by the Javanese culture. This is because the reflection of some concepts of Javanese cultures such as: *tata krama, andhap-asor, and tanggap ing sasmita* (the language styles, humbling oneself while exalting others, and being able to catch the hidden meaning). The use of address forms and the politeness strategies used in Javanese are bound by the Javanese concepts. As a result, it is almost impossible to conduct politeness in Javanese without comprehending and applying those cultural concepts.

Therefore, there are some factors that determine the use of address forms from the data analysis. The graduation of respect and the value of politeness are the things that affect the choice of address forms that Javanese people will be used. Intimacy, solidarity, age, power, social status, and kinship relationship are the key factors attributable to the use of Javanese address forms.

CHAPTER V

CONCLUSION

Today the use of Javanese address form has been shifted. Javanese address forms relating to kinship terms have been used not only for the member of family but also for other people who do not have kinship terms or even strangers. As examples the use of *Pak, Bu, Mbak*, and *Mas* are open address forms. It means that these address forms can be used to address family member or to non-family members. So, almost in every occasion, Javanese people address strangers or people they know their name yet as *Pak, Bu, Mbak*, or *Mas*. It is intended to satisfy the values of politeness and to respect their interlocutor.

Javanese address form also has been improved. There are some Javanese address forms are no longer used because its inferiority connotation meaning. Today, Javanese people tend to address mother as *Ibu* than *Mak* or *Mbok*, the elder sister as *Mbak* or *Kak* than *Mbakyu*, and uncle as *Om* than *Paklik* or *Lik*.

Thus, we know that everybody has his or her own status, and everybody is supposed to realize his or her status then to understand his or her position. The idea of 'knowing where you pose yourself' is very strong in Javanese culture. It means that they can not arbitrarily address their interlocutor. They should consider their position in the society.

There are also some factors that play an important role in the use of addressing system of Javanese kinship terms in society. They are intimacy, solidarity, politeness, and power.

The way Javanese people express politeness (including the way they use address form) is also influenced by the Javanese culture. This is because the reflection of some concepts of Javanese cultures such as *tata krama*. The use of address form and the politeness strategies

used in Javanese are bound by the Javanese concepts. As a result, it is almost impossible to conduct politeness in Javanese without comprehending and applying those cultural concepts.

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