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PROCEEDINGS

International Seminar

LANGUAGE MAINTENANCE AND SHIFT II

July 5-6, 2012



Master Program in Linguistics, Diponegoro University
in Collaboration with
Balai Bahasa Jawa Tengah

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Editors:

Agus Subyanto

Mualimin

Prihantoro



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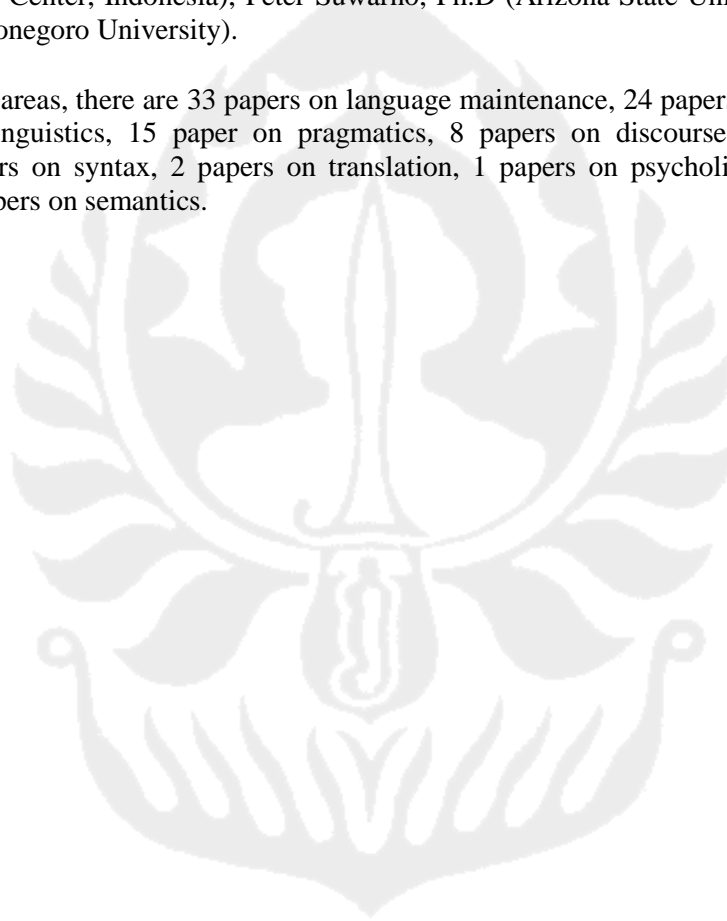
Editors' Note

This international seminar on Language Maintenance and Shift II is a continuation of the previous international seminar with the same theme conducted by the Master Program in Linguistics, Diponegoro University in July 2011. We do hope that the seminar with this theme can become a yearly program of the Master Program in Linguistics, Diponegoro University, as we see that this topic still needs our serious attention due to the inevitable impact of globalization on the life of indigenous languages.

We would like to thank the seminar committee for putting together the seminar that gave rise to this collection of papers. Thanks also go to the head and secretary of the Master Program in Linguistics Diponegoro University, without whom the seminar would not have been possible.

The table of contents lists all the papers presented at the seminar. The first five papers are those presented by invited keynote speakers. They are Prof. Dr. Hanna (Balai Bahasa Provinsi Sulawesi Tenggara, Indonesia), Prof. Dr. Bambang Kaswanti Purwo (Atma Jaya Catholic University, Indonesia), Dr. Sugiyono (Language Center, Indonesia), Peter Suwarno, Ph.D (Arizona State University), and Herudjati Purwoko, Ph.D (Diponegoro University).

In terms of the topic areas, there are 33 papers on language maintenance, 24 papers on language learning, 19 paper on sociolinguistics, 15 paper on pragmatics, 8 papers on discourse analysis, 8 paper on morphology, 2 papers on syntax, 2 papers on translation, 1 papers on psycholinguistics, 1 papers on phonology, and 1 papers on semantics.



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International Seminar "Language Maintenance and Shift II", July 5-6, 2012

SCHEDULE OF THE INTERNATIONAL SEMINAR LANGUAGE MAINTENANCE AND SHIFT II			
TIME	NAME	TITLE	ROOM
07.30 - 08.20 WIB	REGISTRATION		LOBBY
08.20 - 08.45 WIB	OPENING		PAKOEBUWONO
08.45 - 10.45 WIB	PLENARY 1		PAKOEBUWONO
	Hanna	BAHASA DAERAH PADA ERA GLOBALISASI PELUANG DAN TANTANGANNYA	
	Sugiyono	PENANGANAN BAHASA DAERAH: SEBUAH TANTANGAN	
10.45 - 11.00 WIB	COFFEE BREAK		PAKOEBUWONO
11.00 - 12.30 WIB	PARALLEL 1 A		ROOM A
	Asih Prihandini, Deny Nugraha	REVITALISASI BUDAYA NGA-DONGENG LEWAT TEKNOLOGI INFORMASI SEBAGAI UPAYA PELESTARIAN BUDAYA TUTUR (SASTRA LISAN) DIKALANGAN KELUARGA SUNDA MODERN	
	Deni Karsana	MENGURAI DILEMA BAHASA KAILI DITENGAH ARUS GLOBALISASI	
	Dwi Wulandari	THE IMPORTANCE OF POSITIVE LANGUAGE ATTITUDE IN MAINTAINING JAVANESE LANGUAGE	
	Zubaedah Wiji Lestari & Muhamad Qushoy	PERSON DEIXIS IN SUNDANESSE JOKES (THE ANALYSIS OF CANGEHGAR IN "BASA CINA" AND "ASAL-USUL" EPISODES)	
11.00 - 12.30 WIB	PARALLEL 1 B		ROOM B
	I Dewa Putu Wijana	PERANAN BAHASA-BAHASA DAERAH DALAM PERKEMBANGAN BAHASA GAUL REMAJA INDONESIA	
	Indah Arvianti	KARONESSE INTERFERENCE IN INDONESIAN AS THE REFLECTION OF KARONESSE MAINTENANCE	
	Hendarto Supatra	LANGUAGE ATTRITION IN JAVA (SOME NOTES ON THE PROSSES OF JAVANESES LANGUAGE LOSS)	
	M.Oktavia Vidiyanti	PANDANGAN WONG USING BANYUWANGI TERHADAP BAHASA USING: KAJIAN PEMERTAHANAN BAHASA	
11.00 - 12.30 WIB	PARALLEL 1 C		ROOM C
	Muhammad	SASAK LANGUAGE AND TINDIH MAINTAINING	
	Ngadiso	MAINTAINING JAVANESE LANGUAGE AND CULTURE TO SUPPORT CHARACTER EDUCATION IN GLOBALIZATION ERA	
	M. Suryadi	KERAPUHAN PENGGUNAAN BAHASA JAWA PADA KELUARGA MUDA JAWA PERKOTAAN	
	Yune Andryani Pinem	PEMERTAHANAN BAHASA VS PERUBAHAN BAHASA PADA CAKAP KARO DI TANAH KARO, SUMATERA UTARA	
11.00 - 12.30 WIB	PARALLEL 1 D		ROOM D
	Rukni Setyawati	ASPEK SOSIAL BUDAYA, DAN KEPERIBADIAN INDIVIDU SEBAGAI JEMBATAN PEMERTAHANAN BAHASA IBU	
	Swany Chiakrawati	MAINTAINING INDIGENOUS LANGUAGE THROUGH UNDERSTANDING THE PHILOSOPHY AND CULTURE (THE PROBLEM IN MAINTAINING 'FUKIEN (HOKKIEN)' AND 'HAKKA' DIALECTS AS INDIGENOUS LANGUAGE AMONG OVERSEAS CHINESE SOCIETY IN MEDAN, NORTH SUMATERA)	
	Teguh Sarosa	THE DYING PHENOMENON OF JAVANESE LANGUAGE USE IN ITS SPEECH COMMUNITY	
	Prihantoro	ON MONITORING LANGUAGE CHANGE WITH THE SUPPORT OF CORPUS PROCESSING	
12.30 - 13.30 WIB	BREAK		PAKOEBUWONO

International Seminar "Language Maintenance and Shift II", July 5-6, 2012

TIME	NAME	TITLE	ROOM
13.30 - 14.30 WIB	Aan Setyawan	PATTERNS OF LANGUAGE CHOICE IN SEMARANG SOCIETY; STUDY ABOUT LANGUAGE SHIFT AND MAINTENANCE	ROOM A
	Abadi Supriatin	PENGGUNAAN KOSA KATA DALAM BAHASA TEGAL	
	Agnes Widyaningrum	PRESERVING AND MAINTAINING NATIVE TONGUE THROUGH CULTURAL EXPOSURE	
	Andi Rizki Fauzi	THE EFFECTIVENESS OF JAVANESE AS A COMPULSORY LOCAL CONTENT SUBJECT IN THE PRIMARY EDUCATION CURRICULUM TO MAINTENANCE THE JAVANESE LANGUAGE IN JAVA	
13.30 - 14.30 WIB	Anggi Riris Pawesty	THE IMPLICATION OF BEHAVIOURISM THEORY IN TEACHING GRAMMAR FOR ELEMENTARY STUDENTS	ROOM A
	Anik Widyastuti	LANGUAGE CHOICE IN MULTILINGUAL COMMUNITIES	
	Barans Irawan Palangan	INTRODUCING TRANSLATION ACTIVITY: AN IMPLEMENTATION OF LANGUAGE MANTAINENCE IN CLASSROOM	
	Bening Angga Dita	USING CONSTRUCTIVIST METHOD TO TEACH HORTATORY EXPOSITION FOR GRADE 8 OF JUNIOR HIGH SCHOOL STUDENTS	
13.30 - 14.30 WIB	Casiyah	THE ROLE OF KYAI IN JAVANESE LANGUAGE MAINTENANCE	ROOM B
	Dewi Puspitasari	LAGU DOLANAN ANAK ALTERNATIVE SONGS IN TEACHING JAVANESE LANGUAGE FOR CHILDREN	
	Didit Kurniadi	TEACHING ENGLISH AS A FOREIGN LANGUAGE IN VOCATIONAL HIGH SCHOOL USING CONSTRUCTIVISM APPROACH	
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	Juanda, Nungki Heriyati	BUKA PINTU: BUHUN YANG TIDAK SELALU TERISTIMEWAKAN	
	Katharina Rustipa, Abbas Achmad Badib, Djoko Sutopo	THE FLOWS OF IDEAS OF ENGLISH ARGUMENTS BY INDONESIAN WRITERS FOUND IN THE OPINION FORUM OF THE JAKARTA POST: AN INDICATION OF LANGUAGE SHIFT	
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	Daniel Ginting	THE RHETORICAL STRUCTURE AND COMMUNICATIVE STRATEGIES OF THE STUDENTS' REQUESTS IN THE WEB DISCUSSION FORUM	
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	Yusup Irawan	AMBANG KONTRAS AKUSTIK INTONASI KALIMAT DEKLARATIF-INTEROGATIF DALAM BAHASA SUNDA	
	Maryanti E. Mokoagouw	WACANA MOB PAPUA: KAJIAN EKOLINGUISTIK DIALEKTIKAL	
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	Deli Nirmala	EMBODIED EXPERIENCES IN METAPHORS IN BAHASA INDONESIA	
	Hyunisa Rahmanadia	KOSAKATA WARNA DALAM BAHASA SUNDA KANEKES	
	Rizki Hidayatullah, Septi Mustika Sari	KONSEP WANGI DALAM <i>JANGJAWOKAN MINYAK SEUNGIT</i> : KAJIAN ANTROPOLINGUISTIK DI DESA JATISARI, KECAMATAN JATISARI, KABUPATEN CIANJUR	
	Chusni Hadiati	THE CHARACTERISTICS OF BANYUMASAN CONVERSATIONAL IMPLICATURES	
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	Mytha Candria	A RELEVANCE-THEORETIC ANALYSIS OF PARALLELISM IN MUSTOFA BISRI'S "SIAPA MENYURUH"	
	Yovita M. Hartarini	PEMERTAHANAN LOGAT BAHASA IBU DI WILAYAH KOTA KENDAL	
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	Mualimin	REQUESTS IN JAVANESE: A CASE STUDY ON READERS FORUM OF PS MAGAZINE	
	M. Abdul Khak	PERGESERAN BAHASA SUNDA DAN BAHASA CINA DI JAWA BARAT: ANALISIS KOMPARATIF	
	Hidayatul Astar	PEMERTAHANAN BAHASA IBU DI DAERAH TERTINGGAL	
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	Agus Sudono	POLA PILIHAN BAHASA DALAM JUAL BELI DI PASAR TRADISIONAL (STUDI KASUS DI PASAR WINONG, KABUPATEN PATI)	
	Devina Christania, Pradipta Wulan Utami	CAMPUR KODE BAHASA BETAWI DAN BAHASA INDONESIA DALAM KOLOM "ALI ONCOM" PADA SURAT KABAR HARIAN POS KOTA: KAJIAN SOSIOLINGUISTIS	
	Evynurul Laily Zen	SISTEM PANGGILAN KEKERABATAN SEBAGAI CERMIN BUDAYA DAN POLA PIKIR MASYARAKAT JAWA: DULU DAN KINI	
	Sudirman Wilian	THE POTENTIAL LOSS OF SASAK SPEECH LEVEL: A SURVEY OF LANGUAGE USE AMONG SASAK YOUTHS IN WEST LOMBOK	

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	Mohammed Azlan Mis, Mohammad Fadzeli Jaafar, Norsimah Mat Awal, Hayati Lateh	KAJIAN BAHASA PERHUBUNGAN MASYARAKAT DI SEMPADAN MALAYSIA-THAILAND: ANALISIS PILIHAN BAHASA	
	Sri Mulatsih	SPEECH PLANNINGS ON THE STUDENTS' CONVERSATION (A CASE STUDY OF FOURTH SEMESTER STUDENTS OF ENGLISH DEPARTMENT, DIAN NUSWANTORO UNIVERSITY)	
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	Taufik Mulyadin	INDUSTRI KREATIF, ANAK MUDA, DAN <i>BASA SUNDA</i>	
	Veria Septianingtias	ANALISIS DIALEK A DAN DIALEK O BAHASA LAMPUNG: KAJIAN FONOLOGI	
	Yuni Ferawaty	INTERFERENSI BAHASA CINA DIALEK HAKKA PADA ISTILAH PENAMBANGAN TIMAH BANGKA	
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	Yuliarni	KONTRASTIF BAHASA MINANGKABAU DENGAN BAHASA INDONESIA DI TINJAU DARI SEGI PREPOSISI	
	Frans I Made Brata	LEXICAL MEANING AND ITS LOSS AND GAIN OF INFORMATION IN TRANSLATION	
	Retno Purwani Sari	DECONSTRUCTION OF IDEOLOGICAL HEGEMONY OF LANGUAGE-CULTURE MAINTENANCE IN SUNDANESE MEDIA	
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09.45 - 11.00 WIB	PLENARY 2		PAKOEBUWONO
	Herudjati Purwoko	LINGUISTIC DOMAINS: KEYS TO THE MAINTENANCE OF JAVANESE	
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JAVANESE AFFECTIVE WORDS IN TERM OF ADDRESS

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Abstract

One of language functions is to express someone's feeling to others. This accommodates good and bad condition experienced when people are interacting with others. Good experiences are usually represented by acceptable expression in all situation and people. On the other hand, people also sometimes have to deal with condition in which they do not feel happy with. Language, then, is used to accommodate that bad experience in the form of using deictical expression, especially person deixis. Then, this deixis is classified as one type of harse languages and apperars in the use of addressee system in language. Harse language expressing addressee system in Javanese language is practiced in daily life and in various scales of usage. The use and form of this addressee system differ from the standard one. At least, there are seven representations of addressee system in harse language, namely replacing person's name by animal, by kind of occupation, by mentioning abnormal part of body, by words expressing retarded menta, by using racis or classis words, and by spiritual creature. These addressee systems also indicate social functions. There are four functions of addressee, they are indicating respect to someone being addressed, showing solidarity among members of community, expressing inconvenient feelings, and insulting other persons.

Key words: addressee system, social function, harse language, deictical expression and deixis

1. Introduction

Term of address is a linguistic expression that is used to address an interlocutor or someone to get involved in one type of verbal interaction. Based on its grammatical category, these words belong to personal pronoun referring to second person. In Indonesian, this word is usually represented in the form of second person *kamu* or others that have similar function. In a speech, this word can be replaced by other words, such as *Saudara, Anda, Bapak, Ibu, Abang* etc. It means that one second personal pronoun is not always fixed for representing one reference only. The use of these different forms of word depends on non linguistic factors that get along with the conversation. It is the context that a speaker considers. Linguists, especially sociolinguists, claims that setting, participant, end, act, key, instrument, norm, and genre of speaking are those that might give great impacts to the selection of the appropriate linguistic code in an interaction. Let's consider the following utterances :

(1) *Tadi Ibu bilang, kamu hari ini diminta untuk mengikuti pertemuan keluarga sore ini.*

Mam said, today you are supposed to attend family meeting this afternoon.

(2) *Tadi ibu bilang, bapak diminta untuk mengikuti pertemuan keluarga sore ini.*

Mam said, you are supposed to attend family meeting this afternoon.

Utterance (1) and (2) have similar proposition and linguistic code, the difference lies on the second person pronoun *kau* and *bapak* which refer to same person. The use of two different expressions in one speech event shows that in a conversation every person involved will apply the appropriate linguistic code in a given context. One interpretation to the utterance (1) is that the conversation happens between two persons that have closeness and close distance, this enables the use of second person *kamu* without giving inconvenience to the person being addressed. Reversely, utterance (2) shows different type of relation with the utterance (1); the use of second person *bapak* in east culture is to perform respect to some one being addressed that has higher social position.

Term of address is deictical expression. Its use is determined by the way a speaker considers the position of listener. If S/he considers the counterpart in lower position, the linguistic code is the linguistic code performing less respect as exemplified by pronoun *kamu* in utterance (1). In contrast, if the speaker is

higher than the listener, the term of address chosen is the one that gives respect, such as personal pronoun *bapak* in utterance (2) above.

Instead of being used in formal background, term of address is also used in non formal conversation. In this context, the speaker applies very different linguistic codes identified by the use of non standard expression that is greatly influenced by the culture of a community. Javanese has their own expression diectical expression which characterises its language. Some of examaples can be seen in two utterances below.

(3) *Ndes, aku wingi ketemu nyokapmu. Jare kowe rak bali pirang-pirang dino iki. Iyo, to?*
Ndes, yesterday I met your mother. She said you went away for several days, did't you?

(4) *Ndut, wingi sido ganti power stiring e to. Sampe piro yo saiki?*
Ndut, did you buy the power steering yesterday? How much does it cost?

Those two different terms of address *ndes* and *ndut* are often found in daily conversation between two intimate locutor and interlocutor in informal context. Additionally, the speaker oftens shows his/her special intention through the use of this address system. The word *ndut* in Javanese facilitates the various functions. It may fuction as just a word to address counterport or in very different point of view it can also be used to show the speaker's intention of insulting and showing subordinate – superordinate relation as shown above.

The pronoun *Ndut* obviously refers to the body appearance of counterpart. In this case, the speaker is not only addressing but also using the pronoun as one way of insulting. The response to this address term varries; it could be a positive and negative depending on the perception of listener to the speech given. The phenomenon above abandontly is practiced in daily speaking. There are so many second personal pronouns using expression like utterance (3) and (4) in colloquial conversation. Instead of as expression of addressing, They may function also as a sign showing closeness, solidarity or defense from speech given by interlocutors (Bonvillian, 2003:86). This non formal eddress system is the main interest on the research.

There are two aims of the research, they are: firstly, the researcher is describing the classification of non formal address system based on its use in daily conversation, and secondly, the reseacher is giving description on the function of non formal address system in daily conversation. These two descriptions hopefully will give a comprehensive understanding on the types of address system, formal and non formal. The result will give new perception on address system and add references to the research on address system.

The research was carried out in Semarang Municipality focused on the use of address terms by various speakers coming from different social background. The data were collected by non- participatory observation and participatory observation. On participatory observation, the rearscher got involved in any activity of conversation conducted by respondents and recorded simultaneously the conversation. By doing this step, it is hoped that the researcher got the data naturally. On the second method, the researcher only observed actively conversation conducted by respondents. The researcher, then, recorded the conversation and noted every information related to the research in a data card, namely: the interlocutors, physical and non physical context.

Besides, the researcher also used introspective methode in which the researche is as the source of data considering that he is also a Javanese speaker. The data were collected based on the knowledge of the researcher on the use of this non formal address word.

The analysis was done using componential analysis for identifying the classification of address systems in Javanese language. The researcher also used *padan pragmatik* to figure out the function of address system in daily conversation; *who is the speaker, to whom she/he speaks to, in what kind of situation, when, where and what and what is the objective of the use of the address terms.*

2. Address System

Terms of address based on the definition of Kridalaksana (2001:191) refers to every morpheme, word, phrase that is used to refer in a conversation and are different in form as the concequence of different types of relation between speaker and hearer. There are two important points in this definition; the expressions in address system is not always in the form of word and type of address term used in conversation is determined by type of relation between speaker and hearer. There is no formal standard of using term of address and the one who can determine the application of the term of address is the speaker; how the speaker considers his/her counterpart in the conversation. Since the speaker is the persons

deciding the address expression being used, then address system is deictical expression (Comrie 1976, Levinson, 1983:90, dan Yule 1996).

In a contextual conversation, second person pronoun *kamu* in Indonesian language can be represented in various linguistic morphemes, words, and phrases such as *Anda*, *Saudara*, *Yang mulia*, *Lu*, *pak RT* etc. The application of one form of various second person expressions is based on the consideration of the counterpart's position in the speaker perception. Morphem *Lu* from dialect Betawi might replace *kamu* as the speaker considers the hearer having similar social position, high solidarity and low range of imposition. In other condition, the speaker may use the word *Saudara* since the speaker considers they have great social distance, weak solidarity, and high range of imposition.

Fasold (1990:2) states that most of languages in the world have two forms of *address terms*, namely name and second person pronoun. Indonesian language has more various forms. According to Kridalaksono (1993:71) address term is part of pronoun and classified into six categories, they are:

- a. Self name : Mari ke sini, **Ali**. *Come here, Ali*
- b. Kinship : **Pak**, apa artinya ini? *Sir, What does it mean?*
- c. Rank : Selamat pagi, **Dok**. (*Dok : dokter*) *Good morning, Doc*
- d. Word showing the doer
pe + verb, : **Pendengar** yang terhormat, *Dear listener.....*
- e. pronoun + -ku, : Oh.. **Tuhanku** sayangilah hamba
Oh my God give me your mercy
- f. Other pronoun : **Yang Mulia** mau kemana?
Your honour, where are you going to?

Beside the pronouns mentioned above, Sudaryanto (1989:81) already mentioned several deictical expressions that might be classified as second person pronoun, but this pronoun is mainly used to raise affective touch to interlocutor. Those are the words that are used in conversation for stating bad labelling to listener. Belong to this categories is the word for labelling someone, insulting by mentioning someone's name, making fun of someone, humiliating, being ashamed of, humiliating someone in result of making other feel inconvenient. These address terms are exemplified on the utterance below.

(4) *Ndut, wingi sido ganti power steering e to. Sampe piro yo saiki?*

*Ndut, yesterday you bought the power steering, didn't you?
How much does it cost now?*

The utterance above shows the use of pronoun *ndut* replacing second person *kamu* by mentioning physical appearance attached to someone. When it is done in a conversation, the reaction to this kind of pronoun may result in inconvenient feeling to hearer or the speaker may use it as s/he has certain intention through the pronoun. For sure, there is an affective function of using this term of address.

Is it always responded in negative way? It depends. Interlocutors will give negative reaction when this word is in result of inconvenient feeling and it will be responded positively as the interlocutor feels that the words are not functioned for negative purpose but showing low social status gap, and indicating as the member of similar in-group of social community.

There are some competences required to avoid misunderstanding between speaker and hearer when they use terms of address. The competences, according to Swain (1980), are based on three theoretical frame, they are grammatical, sociolinguistic, and strategic competence.

The competence in grammar requires the knowledge of meaning and grammatical construction, while sociolinguistic involves the speaker's knowledge on the use of the language in social context. Competence on strategy focuses on the way to manipulate a communication in such way to reach the goal of communication. Canale, then, adds the fourth competence namely, discourse competence. It is competence to see every type of conversation as a unity meaning from various sentences or utterances that compose a discourse.

A few years later, Chomsky (1980:224 in Rose 1997:127) considered the need of pragmatic competence as other component to know. This competence is the knowledge of principles to apply grammatical constructions effectively to reach the goal of communication. In more specific way, pragmatic is defined as an ability to use a language effectively and understand language in its context (Thomas, 1983:92). This definition, actually, has two different points as mentioned by Chomsky. Firstly, the concept given by Chomsky does not give consideration to the role of hearer in an act of communication. Secondly, Thomas explicitly differentiates pragmatic competence as an ability, while grammatical competence is a knowledge of language system. These two different competence are classified into one competence by Chomsky.

3. Social factors

Language is always treated differently in different context. The difference of using linguistic codes is influenced by same factors. Holmes (2001) stated that the language choice in one type of conversation generally is determined by the factors below:

a. Participant/ interlocutors

Language choice in one situation will be different with other situation. When someone having interaction with other faces people from different social background, absolutely S/he will apply different linguistic codes. People from different ages, for example, young to older people, will use linguistic codes which are considered as media to give respect to the older.

b. Social Context

Social context that backgrounds the conversation will give serious impact to the use of language choice. Social context here refers to some elements, namely, education, sex, religion, age, intimacy etc. Besides, the formality of situation also gives contribution to the linguistic choice. People talking in formal situation will choose the standard language. In contrast, when the situation is informal, mostly they use colloquial language

c. Topic of Conversation

Topic in a conversation leads to the use of appropriate language choice. When the topic of a conversation is light, simple, intimate and close to the feeling of people involved, the participant will also use the linguistic code that might represent the situation. When the topic is heavy and serious topic, people tend to use standard code and diction. The mental distance between the speaker and hearer will also change; the expression used in the interaction will reflect that they are in different position and power.

d. Function of Conversation

The function of a conversation leads to the use of linguistic form. One form of linguistic may have more than one functions. The non formal address system, for example, may function to address someone and at the same time it also functions to show intimacy between speaker and hearer or to insult someone's feeling.

Beside social factors determining the use of linguistic forms, Holmes (2001:9) also included social dimension that also gives contribution to the selection of linguistic codes. There four social dimension, namely:

a. Social Distance

The relation among participants ranging from intimate to non-intimate causes different linguistic code being used in a conversation. Intimate relation will be represented by the use of non-standard linguistic codes and a long social distance causes the use of standard linguistic codes. The scale of relation ranging between intimate to long distance can be seen below.

Intimate _____ long
(high solidarity) (low solidarity)

b. Power Scale

The power embedded in a person determines the use of linguistic codes. A speaker talking to someone who has lower power will produce different linguistic code than to those who have higher power. In the use of honorific system, people tend to use more respectful address term when they are talking to someone with higher position.

Higher power _____ lower power
(Super-ordinat) (sub-ordinat)

c. Formality Scale

There are two types of formality: formal and informal situation. The more formal the situation, the more standard and frozen linguistic code they use. In contrast, the more informal the situation, the more non standard linguistic code they apply. Colloquial language usually appears in informal situation.

d. Referential and Affective Scale

Referential function of language manifests in the use of linguistic code in which the meaning of a word is determined by the symbol being used and an object being referred. Affective scale represents the meaning of words which express someone's feeling to a certain condition. The scale ranges from good to bad.

4. Discussion

4.a Types of Address Term

The data analysis shows that the use of address terms, especially second person pronoun used in informal situation, can be classified into seven categories, namely: replacing person's name by animal, replacing person's name by profession or job position, replacing person's name by mentioning abnormal part of body, replacing person's name by words for mentally retarded person, replacing person's name by racist and classist words, replacing person's name by lowered character, and replacing person's name by spiritual creature.

1) Replacing person's name by animal

Terms of address using this type are found in various form of expression and types of animal in the world. The animal replacing the second person is usually domestic animals bred by person in a community. This name is embedded to the person who has similar characteristic with the animal, to the profession owned, and to the animal being bred. The data are as shown below.

(1) **Nyuk (munyuk)**. *Aku ki apal karo kelakuanmu. Wengi kowe mesti ngatpusi aku. Jare meh menehi komisi, tapi nyatane , ndi?*

Nyuk (munyuk) (monkey). *I know well your habit. You laid. You said you're gonna give me the tip, what can you say?*

(2) **Tik, Pitik**, *minggu ngarep aku meh duwe gawe. Aku njaluk tulung golek ke pitik sing kiro-kiro cukup kanggo wong patang puluh. Iso to?*

Tik, Pitik (chicken), *next week I am going to have a ceremonial feast. I wanna buy chickens for 40 persons, can I?*

The second person pronoun in utterance (1) dan (2) are used for different background. The pronoun in utterance (1) is embedded to someone else who has similar characteristic with the animal mentioned. In the utterance, the speaker seems feeling annoyed with the habit of hearer who is used to doing tricky. Tricky for Indonesian is analogous with this animal (monkey). This animal is greedy. This characteristic is personalized to the person in utterance (b).

Pitik (chicken) in utterance (2) is designation for a person who sell and buy animal, especially chicken. This word, then, is formulated into name + animal, such as *Budi Pitik*. The word *pitik* here is used to identify a certain and the only person in a society. It is also used to distinguish a person named Bambang with others who have similar name.

2) Replacing Person's Name by Profession and Job Position

In daily conversation, Profession and position is often embedded to someone's name as second person pronoun. There are various expressions that replace the second person pronoun, such as **pak RT, Bos, Sersan, Komandan** etc. these terms of address refer to the person who has the position in an office or informal position in society and also are used for someone perceived having characteristic as the profession or position mentioned. The data below show the example of this kind of address term.

(3) **Bos**, *parkir e agak ngri lagi yo. Maklum , bos lagi rame dadi kudu rodok mepet. Ndak apa ya bos!*

Bos (Boss), *little bit to the left. Sorry, there so many visitors here, so teh parking is jammed together. Is it ok, boss!*

(4) *Waah nek masalah kuwi, aku rak pati dong. Piye, pak RT, biasane sampeyan rak wong sing paling ngerti karo berita terkini neng lingkungan kene, yo to?*

Indeed, I really don't know the problem. What do you think pak RT (informal position in society) you are the person who always understand the present information in this area, aren't you?

(5) *Piye ndan, (komandan) khabare khan yo apik-apik wae to. Wengi ono kebakaran neng RT 06. Kuwi lho umahe pak Remon. Untung bapak-bapak kene ono sing neng umah. Nek ora, wah blaik ndan!*

How are you doing ndan (commander). Are you ok. Yesterday, there was a fire at RT 06. The house of mr Ramon. Fortunately, there were some guys not working. If they didn't, I could not imagine ndan!

The term of address in utterance (3) is uttered by parking man to a driver who is going to park his car. Ignoring to the status of the driver, the parking man addressed him with the word bos in order to give respect to any person who parks their vehicles

Here, the parking man identifies and generalizes to any person coming out of a vehicles as a person that will give him money for parking. He considers every person giving him the money of parking will always be addressed to a wealthy person (boss).

In Utterance (4), the pronoun is intended by the speaker to give respect to someone who has the social status in their society. The honoric system is strengthened by the use of pronoun *Sampeyan* that once again indicates respect in Javanese language.

3) Replacing Person's Name by Mentioning Abnormal Part of Body

This pronoun is usually uttered by a speaker to hearer who has non-proportional shape, color and size of the body such as *gendut* (overweight), *kerempeng* (overslim), *jliteng* (black), *cebol* (dwarf), *sipit* (slanting), *tonggos* (bucktoothed), *ndower* (pout), *caplang* (wide ear) etc. These pronouns are usually spoken among close friends.

A: *Mestine, aku wingi iso lho dadi salah siji kontestan sing melu final neng lomba badminton neng GOR Mugas.*

In fact, I could be the one that qualified to the final of badminton competition at stadium Mugas

B: *Rasah ngimpi kowe Ndut. Awak semono gedene po yo iso namplek kok!*

Don't put yourself that high, ndut. Do you think you can hit the shuttle in your overweight?

A: *Wee, lha kowe rak ngerti main ku. Takon kae karo mbah Ngarso.*

Well, you don't know me. Ask the old Ngarso

4) Replacing Person's Name by Words for Mentally Retarded Person

The term of address in this category is the word that is attached to stupid, slow thinker, and physical appearance identical to mentally retarded person. The second person pronouns in this category are *gombloh*, *bego*, *pekok*, *lemot*, *oneng* etc.

A: *AKu ki rak patek dong karo kuwi lho, carane ng-install program anyar neng Balckberry ku. iso rak kowe?*

I really don't know how to install the new program in my Blackberry, can you?

B: *Kowe kuwi emang gaptek, tenan*

You are really stupid on technology

Ngene ki lho mbloh (gombloh) carane. Sik tontoni ki.

This is the way, stupid, you see

A: *Iyo yo, piye carane?*

Ok, ok. What is the way?

Since (A) does not know the way to install the new program, the speaker (B) gets up set and calls him *mbloh* (stupid) that is usually addressed to someone who can not do even the easiest thing.

5) Replacing Person's Name by Racist and Classist Words

This term of address contains racist and classist words. This word is addressed to someone who has similar characteristic or physical appearance with those coming from certain ethnic, social class and region. The address terms include the word *negro* (black), *chino ireng* (black chinese), *Ambon*, *Batak*, *Jawa* etc

a) *Dasar chino ireng, kowe kuwi lho itungan banget. Karo konco kok yo iso ngono lho.*

Just like black chinese, you are too calculating for everything. How could you do that even to your friend

b) *Eh mbon (Ambon), aku meh tekok. Yen ngolek spare part sing apik tur murah neng ndi ya?*

Hi, mbon (Ambon; one capital in East Indonesia. I wanna ask you a question. Wher can I find cheap but good quality spare part?

6) Humiliating Character

The meaning of words of these terms of address is originally good according to the perception of Javanese people, such as *Arjuna*. This is one of good characters in leather puppet show. He is close to the god, having devine power, the heir of Astina Kingdom, but his character is distorted to the bad one as *Arjuna* has more than one wife. This word has negative meaning; the one who easily moves from one girl to other. Let's see the example below

A: *Hai, arjuna, ikut sebentar yuk...*

Hi, Arjuna. Come along with me

B: *Neng ndi?*

Where?

A: *Wis ayo, melu. Nanti tak kenal ke karo konco-kocoku
Just go. Later I introduce you with my friends (girls).*

There are still other expression to show this feeling such as *pekun* and *palyboy*

7) Replacing Person's Name by Spritual Creature

Terms of address such as *setan (evil)*, *mabahe (animal that is considered having supranatural power)*, *kuntilanak (woman evil)* etc are often found in daily conversation. This is usually used to express deep feeling of anger or dislike to someone else.

A: *Eh setan..... bener nggak benderane abang?*

Hi, evil..... is it true that the

B: *Lho kok kowe tekok aku to. Khan dek e to sing ngomong yen iku cuma formalitas wae
Why did you ask me. You knew he was the one telling the flag, I said it for
formality only*

4.b The Function of Address Term

Principally, term of address is second person pronoun used to address someone in one conversation. Besides, from the perception of social dimension, terms of address perform social function in which interlocutors in a conversation offer their bargaining position through the use of this pronoun. People can feel the intrinsic meaning behind the use of this deictic expression. Its function is various ; it may function as the way to give respect to other, to show close relation among participants, to show inconvenient feeling, and to humiliating or insulting others.

1) Showing respect to hearer

The speaker applies this second person pronoun to give respect to the counterpart. The position of the speaker is sub ordinate of the hearer. Even though, the conversation was conducted in informal situation, there are still honorific system marker in this term of address. The word **Bos** in the utterance (3) does not exactly refer to someone in **that** position, but every person that will use the parking area. The speaker actually does two acts at the same time; addressing and showing respect.

Besides, the use of the word **Bos** is also use to shorten the sicial distance between speaker and hearer.

3) **Bos**, *parkir e agak ngri lagi yo. Maklum , bos lagi rame dadi kudu rodok mepet. Ndak apa ya bos!*

Bos (Boss), *little bit to the left. Sorry, there so many visitors here, so teh parking is jammed together. Is it ok, boss!*

2) Indicating Intimacy between Speaker and Hearer (in-group)

The term of address *mbloh (gombloh)* as exemplified in utternce below

A: *AKu ki rak patek dong karo kuwi lho, carane ng-install program anyar neng Balckberry
ku. iso rak kowe?*

I really don't know how to install the new program in my Blackberry, can you?

B: *Kowe kuwi emang gaptek, tenan*

You are really stupid on technology

Ngene ki lho mbloh (gombloh) carane. Sik tontoni ki.

This is the way, stupid, you see

A: *Iyo yo, piye carane?*

Ok, ok. *What is the way?*

Indicates that there is intimacy between speaker and hearer. It seems impossible to figure out the use of silimar code in formal situation and great social distance. From the way speaker and hearer use the symbol of interaction, the use of word **mbloh** is a part of interaction symbol to show closeness among the speaker and hearer or one of them as part of certain communities in a society. From the response given, the hearer feels comfortable even though the speaker uses an expression mentioning non-proportional word for mentally retarded person. There is closeness and intimacy. Therefore, the hearer does not feel insulted by the speaker. This conversation normally happens among friends in one community or group.

3) Performing Inconvenient Feeling

The word *setan (evil)* in the utterance below shows how the speaker feels during the conversation. It seems that he was up set to the hearer.

A: *Eh setan..... bener nggak benderane abang?*

B: *Lho kok kowe tekok aku to. Khan, ndek e to sing ngomong yen iku cuma formalitas wae*

4) Humiliating Others

Terms of address is often used to humiliate the other in a conversation. The humiliation is done by mentioning a word having negative meaning according to the perception of the community. There are many words used by speakers to do humiliating. The word *cino ireng* refers to the counterpart analogized with stingy person that will always calculate everything in term of money. The same thing happens to the use of word *Ambon*. This word refers to a person that has physical appearance in such dark in color, long and curly hair and heavy voice. This is for insulting a person actually, since the person has different physical than others. Being different, sometimes leads others to embed certain meaning and perception.

5. Conclusion

Terms of address vary in certain ways; there will be formal or standard and non standard of second person pronoun in a conversation. The various terms of address are the consequences of interaction that will always be determined by factors out of linguistic. Social factors causes people to choose different code when they are in different social context. The words *ndut, ndes, setan, jliteng* often come to ear instead of *Bapak, Saudara, yang Mulia* that have higher value to people. The first second pronoun usually comes to people in very informal situation, close relation, and intimate social distance. Additionally, as its linguistic forms, these terms have their social function.

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