ADDRESS TERMS IN JAVANESE : PEKALONGAN CASE

A THESIS

In Partial Fulfillment of the Requirements

For Master's Degree in Linguistics

Didik Santoso

13020212410006

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ADDRESS TERMS IN JAVANESE : PEKALONGAN CASE

Submitted by :

Didik Santoso
13020212410006

approved on August 7th, 2017 for plagiarism check and thesis examination to get master degree by

Advisor,

J. Herudjati Purwoko, Ph.D
NIP 19530327198131006

Master's Program in Linguistics

Head,

Dr. Deli Nirmala, M.Hum
NIP 196408141990011001

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A THESIS VALIDATION

ADDRESS TERMS IN JAVANESE : PEKALONGAN CASE

Submitted by:
Didik Santoso

13020212410006

Approved by

Strata II Thesis Examination Committee Master Degree in Linguistics

On August 9th, 2017

Chairperson,

J. Herudjati Purwoko, Ph.D
NIP 195303271981031006 (August 14th, 2017)

First Member,

Dr. Deli Nirmala, M.Hum
NIP 196111091987032001 (August 14, 2017)

Second Member,

Dr. Nurhayati, M.Hum
NIP 196610041990012001 (August 14th, 2017

Third Member,

Dr. Suharno, M.Pd
NIP 195205081983031001 (August 14th, 2017)

Accepted and declared in Semarang
On August 14, 2017
Head of Master Program in Linguistics,

Dr. Deli Nirmala, M.Hum
NIP 196408141990011001

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STATEMENT OF ORIGINALITY

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Semarang, August 2017



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ADDRESS TERMS IN JAVANESE : PEKALONGAN CASE

Abstract

Javanese is the largest local language in Indonesia. Javanese which is used in every place has a unique characteristic, depending on the location. One of the characteristics is its address terms. Address terms used by people in Pekalongan are different in form from those used by Javanese people in other regions. The purpose of the study is to find out the address terms in Pekalongan regency and factors that influence the use of address terms. The data were collected from the Pekalongan people when they were engaged in conversations. The writer used both participants and non participants observation, and note taking technique. The writer also used unstructured interview and elicitation technique in interviewing the native speakers. Data were analyzed by using translational and pragmatic distributional methods. The result shows that there are seven categories of address terms in Pekalongan regency: proper name, kinship address terms, occupation/ proffession, religion, ethnics (Chinese and Arab), friendship, and ephitets/ nicknames. Factors that influence the use of address term in Pekalongan regency are: age, gender, social status, bloodline status, marital status, setting, intimacy and ethnics.

Key words : address term, honorific, proper name, kinship, occupation, religion, ethnic, friendship, ephitets/ nickname address terms.

Abstrak

Bahasa Jawa merupakan bahasa daerah yang paling banyak digunakan di Indonesia. Bahasa Jawa yang digunakan di masing-masing daerah mempunyai ciri khas yang berbeda dengan daerah lain tergantung letak wilayahnya. Salah satu ciri khas yang berbeda dengan daerah lain adalah kata sapaan. Kata sapaan yang digunakan oleh orang Pekalongan berbeda bentuknya dengan kata sapaan yang digunakan masyarakat Jawa daerah lain. Tujuan dari jurnal ini adalah untuk menemukan kata sapaan yang ada di kabupaten Pekalongan dan faktor-faktor yang mempengaruhinya. Data dikumpulkan dari percakapan orang-orang Pekalongan yang mengandung unsur kata sapaan. Penulis menggunakan observasi partisipan dan non partisipan serta teknik mencatat. Penulis juga menggunakan wawancara tidak terstruktur dan teknik *elicitation* dalam mewawancarai penutur asli Bahasa Jawa di Pekalongan. Data dianalisis menggunakan metode terjemahan dan distribusional pragmatik. Hasil dari penelitian ini menunjukkan ada tujuh macam kata sapaan di kabupaten Pekalongan: Nama diri, kata sapaan kekerabatan, pekerjaan, agama, etnis (Cina dan Arab), pertemanan dan nama julukan/ panggilan. Faktor-faktor yang mempengaruhi penggunaan kata sapaan di kabupaten Pekalongan

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adalah: umur, jenis kelamin, status sosial, hubungan darah, status pernikahan, setting, keintiman, dan etnis

Kata kunci : Kata sapaan, honorifik, kata sapaan nama diri, kekerabatan, pekerjaan, agama, etnis, persahabatan dan julukan.

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CHAPTER I

INTRODUCTION

1.1 Background of the Study

If we talk about language, there is a close relationship between life of human beings and the means they use in interaction. In several cases we have to take account of the way we start talking to other people in every conversation. This process needs the company of other people. Such a process can only take place when two people or more are engaged in speech activities where exchanging speech actually happens. In this interaction the people usually address each other. From this point it is reasonable to assume that address term is one of the language elements which is very important in social interaction.

Address term is a word or phrase for addressing someone. Crystal (2008) stated that address term is a term used to refer to someone in a direct linguistic interaction, while Kridalaksana (2008:214) explained address term is a morpheme, word or phrase to refer to someone in social relations implying situational contexts based on the relation between speaker and the addressee.

Linguists have concerned themselves with the study of language for many years, they are motivated to know more about the social function of language in general and the social function in particular. A study of the social function of the language is sociolinguistics, in this study the writer would like to discuss a particular aspect of the sociolinguistic field, named address terms. The topic takes on interest when the writer considers that the usage of address terms are different depending on situation or social contexts.

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Most of Pekalongan people use address terms in a unique way. They have special address terms which differ in every subdistrict in Pekalongan. Pekalongan people tend to use unreal name of the person they talked to. They have special nickname for several acquaintances', and usually for close friends, for example :

Dialogue 1

Ibu	:	*Awas* ***lop*** *ana montor!*
(Mother)		Watch out **son** there is a motorcycle!)
Anak Laki-laki	:	*Iyo* ***mak***.
(son)		Yes **mom**.

Dialogue 2

Omar	:	*buahahaha... gowese ng kasur* ***lhem***.
		Bhuahaha... I ride on my bed **dude**.
Faiq	:	*Bhuahaha... Alesan Klasic* ***dhe****...Gowes ra* ***dhe****, Men tambah rame*
		Bhuahaha. It's a classic reason ***dhe***... come on ***dhe***, let's ride a bike ***dhe***, to make more fun.

In the conversation above Pekalongan people have their own way to address some people they talk to. Address term like ***lop*** (son) in dialogue 1 is used by elder people usually their mother, father, or grand mother and grandfather to their beloved son or grandson. It is different from the address term ***le*** (son) in general Javanese. While in dialogue 2, the address term ***lhem*** and ***dhe*** is used to address male best friends in informal situations. The term ***dhe*** is abbreviation from the word ***pak dhe*** and it is different from Javanese in general.

Address term mentioned in the explanation above are different from in any other places in *Pantura* (north coastal) region and there has not been any research in this area before, for that reason the writer is interested in doing research on the use of address term by Pekalongan people.

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The objectives of the research are : to find out address term in Pekalongan regency and factors which influence the use of address terms in Pekalongan regency.

1.2 Scope of the Study

The scope of the study is the use of address terms in Pekalongan Regency. The address term mentioned in this study is focused on the use by the native of Pekalongan people.

1.3 Statements of the Problems

Based on the background of the study mentioned above, problem statements are as follows:

1. Do the Pekalongan society have the specific address terms?
2. What are the factors that influence the use of address terms of Javanese in Pekalongan regency?

1.4 Objectives of the Studies

The objectives of this study are:

1. To find out the specific address terms of Javanese in Pekalongan regency?
2. To find out the factors which can influence the use of address terms in Pekalongan Regency?

1.5 Significance of the Study

This research, like other scientific research, is expected to contribute some significances, both in terms of its theory and practice. This study theoritically hopes to contribute the theory dealing with address terms in Javanese in the area

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of sociolinguistics and practically hopes to take a part as one of the references for beginner who wants to conduct research in the same field.

1.5 Organization of The Report

This thesis is divided into five chapters. The first chapter is introduction which consistsof background of the study, scope of the study, statements of the problems, objectives of the study, significances of the study, related literatures, research method, and organization of the report. The second chapter is review of literature which consists of previous study andunderlying theory. The third chapter is research method which consist of research design, research location, population and sample, data collection, data analysis, and method of presenting data. The fourth chapter is findings and discussions which consists of research findings and discussions. The fifth chapter is conclussion and suggestions which consists cunclussion and suggestions.

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CHAPTER II

REVIEW OF LITERATURE

2.1 Previous Studies

There are many studies about address terms in other local languages that have been conducted by other researchers. On this research, the researcher uses six previous studies related to the usage of address terms.

Syafyahya (2000) conducted research entitled "*Kata Sapaan Bahasa Minangkabau di Kabupaten Agam*". This research divided address terms in Agam regency into two groups of address terms, namely kinship and non-kinship terms. First group, kinship terms are divided based on bloodline status and marital status. Second group, there are three kinds of non kinship terms, namely custom, religion, and general address terms. The factors that influence the use of address terms in Agam regency are: education, economic status, and age. The similarities between my research and Syafyahya's research are the subject of the research, namely address terms. The differences are in the research location and result. Syafyahya's research was conducted in Agam regency, while mine was in Pekalongan Regency.

In his study entitled "Address Term in A Family of Javanese *Priyayi"*, Supardo (2007) ilustrated the use of sociolinguistic approach to analyze the address terms used by the member of royal family of Yogyakarta Palace (*Priyayi*). Supardo did his analysis by explaining the use of address terms in the family. They are: address terms between parents and children, children and children, masters and maid servants, children and maid servants.

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The research explains the usage of address terms, it does not explain the form and fuctions of address term by the royal family. Beside the writer also does not mention the factors that influence the usage of address terms in the member of royal family, so the writer of this research will add the objective of the study as the factors that influence the use of address term.

Steven E Clayman conducted a research entitled "Address Term in the Service of Other Actions : The Case of News Interview Talk" (2010). The research concerns a recurrent practice in news interviews that is intertwined with this broader development in broadcast talk, namely the practice of addressing the journalist or interviewer by name.

This article demonstrates that address terms can be employed in the service of a variety of other actions beyond addressing per se, focusing on two responsive action environments in broadcast news interviews. Address terms are associated with a variety of actions – expression of beliefs, opinion, feelings, intention and so on – that are offered asgenuine, sincere or from the heart.

From the research conducted by Clayman it is clearly different in the source of data from my research. The data are taken from the interviews in television, while in my research the data is taken from the daily conversation which contain address terms of Pekalongan people.

"*Sistem Sapaan Bahasa Madura Dialek Sumenep : Kajian Sosiolinguistik*" (2005) by Foriyani Subiyatningsih. In her thesis, Subiyatningsih focuses on the usage of address terms in Madura language Sumenep dialect. The researcher was involved in conversation and the address terms in the conversation

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were used as the source of the data. The data were divided into two: address term in the area of kinship and non kinship. The objectives of this thesis are; (1) to classify address terms based on the form and meaning. (2) to describe the paterrn of address terms in Madura language Sumenep dialect; (3) to describe the linguistic form of address terms in Madura language Sumenep Dialect.

From the thesis above, Subiyatningsih did not mention function of address term and factors that influence the usage of address term in her objective of the study. Those points will differ from the research before.

In his thesis "*Penggunaan Kata Sapaan Melayu Kutai*" Rusbiyantoro (2011) concluded that there are six kinds of address terms in Kutai Malay language, namely kinship, pronoun, proper name, title of nobility, zero and ephitet terms. The social factors which can influence the use of address terms in Kutai Malay language are gender, age, circumstance, intimacy and social status. The similarities of Rusbiyantoro's research with my research is the subject of the research that is address terms. While the difference is in the language being research. Rusbiyantoro talk about Kutai Malay language, while mine discusses Javanese language of Pekalongan dialect.

Suminar's (2001) thesis entitled "Sistem Sapaan Bahasa Sunda" concluded that address terms in Sundanese language are divided into three categories, namely address terms based on its form, meaning and function. There are some factors which can influence the use of address terms in Sundanese language, namely situation, genetic relationship, intimacy, gender, age, marital status, and

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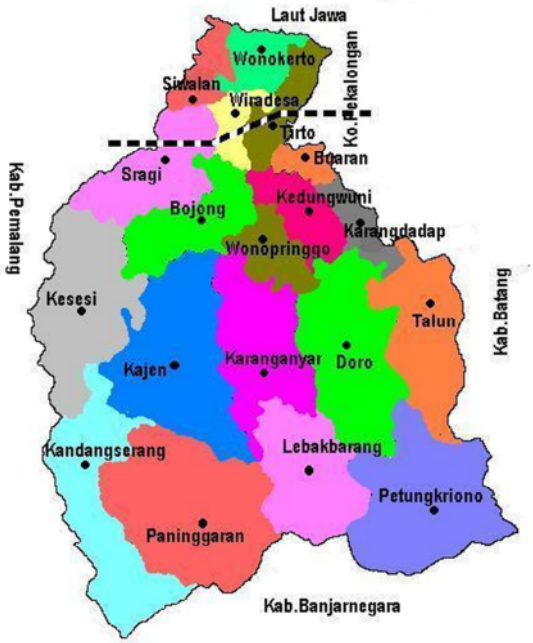
ethnical orientation. However, Suminar's research talk about Sundanese language, while mine discusses Javanese language of Pekalongan dialect.

2.2 Pekalongan Regency

Pekalongan regency is one of Central Java regencies with the capital city of Kajen. This regency is bounded with Java Ocean and Pekalongan city in north, Batang regency in east, Banjarnegara in south, and Pemalang regency in west.

Pekalongan regency consists of 19 subdistricts, 276 villages and 13 urban villages. The name of subdistricts are Bojong, Buaran, Doro, Kajen, Kandang Serang, Karang Anyar, Karang Dadap, Kedungwuni, Kesesi, Lebak Barang, Paninggaran, Petung Kriyono, Siwalan, Sragi, Talun, Tirto, Wiradesa, Wonokerto, and Wonopringgo. The subdistricts in Pekalongan can be divided into three categories based on the area, firstly coastal area (Wonokerto and Tirto) secondly, Industrial or city area (Buaran, Kedungwuni, Tirto, Sragi, Wiradesa, Siwalan) and third is mountain area (Doro, Kajen, Kandang Serang, Karang Anyar, Karang Dadap, Lebak Barang, Paninggaran, Petung Kriyono).

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Map of Pekalongan regency

The history of Pekalongan dated back to the early 12th century. A book written in 1178 by a Song dynasty official already had record of Pekalongan, then known to Chinese merchants as “Pukalong”, it was then a seaport of Java(then known as Dvapa); the king of Java lived at Pukalong, knotted his hair at the back of his head, while his people wore short hair and wrapped their body with colorfully weaved cloth.

Based on the article in pekalongan tourism. com, Pekalongan became a part of the kingdom of the Sultanate of Mataram through treaty and marriage alliances by the early 17th century. The area was on the geographic periphery of the empire, which was based in interior central Java. However, it was a wealthy area, and by the end of the 17th century, the substantial money and produce it sent

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to the center made it a key part of Mataram's realm. The area went into economic decline during the 18th century, and the Dutch East India Company began to gain substantial influence over the area's political and economic life. The Dutch built a fort in the city in 1753 which still stands.

From the 1830s, Pekalongan area had become a major producer of sugar. Sugarcane had been grown in the area since early 12th century, as recorded in Chinese history books, but production expanded substantially during the mid-19th century due to Dutch efforts. Initially, production was boosted through compulsory corvée labor. Today the sugar factory can be seen in Sragi subdistrict, which still operates to produce sugar.

Pekalongan has long been known as batik city, and one of the batik production centers located in district Buaran and Wiradesa. Some well known manufacturers such as Batik Humas, stand for Mohammed Hussein Assegaff. The sarong factories (cloth palekat) are also famous in Pekalongan, among others are *Gadjah Duduk* and *Wadimor*.

Besides the Batik products Pekalongan is also famous for its culinary, like Megono. Megono is made from young jackfruit in slices with coconut sambal. It is tasty and spicy, it is usually served while it is hot with an additional menu like raw petai and fried fish. This rice is wrapped in teak leaves or banana leaves, and people used to call it "Sego Gori".

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Like any other cities in Java, Pekalongan is mostly populated by Javanese people who spoke in Javanese. The dialect in Pekalongan usually ended with the word "*ra*", for example : *"ojo koyo kui ra"* (don't be like that). The dialect in the southern are different from the northern subdistrics. In the southern, some sentences are ended with the word *"ndean"*, for example: *"Simbok maring pasar, ndean?* (Mother goes to market, maybe?) while in the northern, the sentences ended with the word *co'e*, for example : *Mae lungo nang pasar, co'e*? (Mother goes to market, maybe?).

Besides the diffrentiation in dialect, Pekalongan regency also has special address terms to address the adrressee. The use of address terms are different based on the region, education level, social status and age. Most of the people of Pekalongan call the addrresee with special nickname that is totally different from their real name. For instance, *lhem, mhad, tek, jon, nda, nju, etc.* Pekalongan people use those address terms to show the intimacy between them.

2.3 Underlying Theories

2.3.1 Definition of Address Terms

There are many definitions of address terms delivered by linguist, one of them are Braun. According to her address terms are "words and phrases used for addressing. They refer to the collocutor and it contains a strong element of deixis (1988: 7)". Braun says that in most languages form of address concentrated on three word classes ; (1) verb; (2) noun, suplememented by words which are syntactically dependent on them; and (3) pronoun. According to Kridalaksana

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(2008:214), address term is a morpheme, word, or phrase that is used to address someone in different speech situations in accordance with the relationship between the speaker and the addressee, while Chaer (2011:107) stated that words used to address, rebuke, or mention the second person pronoun are called address terms. Futhermore, McConnell in Holmes and Miriam Meyerhoff (2003:73) said that address terms are some label for directly addressing the addressee, and in the utterance they are not gramatically related to other expressions.

2.3.2 **Address Terms**

Braun (1988: 8) explains that "verb forms of address are verbs in which reference to the collocutor is expressed, e.g., by means of inflectional suffixes." In languages like Spanish (or Portuguese or Finish) where the use of subject pronouns is not obligatory, these verb forms are particularly necessary as they are the only bearer of collocutor reference. Nouns of address are "substantives and adjectives which designate collocutors or refer to them in some other way" (Braun 1988: 9). There are many different types of nouns of address. For example, we can include in this class: names; kinship terms; titles; abstract nouns; occupational terms; words for certain types of relationship.

Regarding pronouns of address, they are pronouns referring to the communication partner. The most common ones are second person pronouns such as "you" in English or "*tú*", "*vosotros*", "*usted*", "*ustedes*" in Spanish, where we can find the so-called T/V distinction (Brown and Gilman,1960).

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Based on the communicative competence of individual speakers those kinds of form may be employed inter alia in greeting encounters, including opening sequences. Following are forms of address term and system in context:

1. Non-verbal and paralinguistic factors (proximity, distance, pitch, loudness)
2. Structures and forms of openings and closings (e.g. pre-greeting events)
3. Bound and free forms of address.
4. Pronouns of address (T/V distinctions, pluralization)
5. Special verb forms or nouns of address
6. Names, kinship terms, titles
7. Terms of endearment
8. Avoidance forms and behavior
9. Special languages/registers/codes

Wardhough said that the use of title, last name, and first name (TLN/FN) indicated inequality in power, that mutual TLN indicated equality and unfamiliarity, and that mutual FN indicated equality and familiarity (2006:282). The switch from mutual TLN to FN is also usually initiated by the more powerful member of the relationship. Other option exist too in addressing another: title alone (T) e.g., Professor or Doctor; last name alone (LN), e.g., Smith; or multiple naming, e.g., variation between Mr Smith and Fred. The use of title alone indicates that it is less intimate than the use of title first name (TLN) for example Doctor Sandra.

People sometimes give names to and address, non-humans as well as humans (Wardhough, 2006). This usually did by the people who keep a lot of pets

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of different kinds. They name their pets as well as human names, and sometimes talk to them with special address term.

2.3.3 Factors in Using Addressing Term

There are many factors that make the people use certain address terms, one of them is social factors, as Wardhough (2006: 288) stated that a variety of social factors, usually governs our choice of terms; the particular occasion; the social status or rank of the other; gender; age; family relationship; occupational hierarchy; transactional status (i.e. , a service encounter, or a doctor-patient realtionship or one of priest-penitent); race ; or the degree of intimacy. The choice is sometimes quite clear; when racial or caste origin is important in society that is likely to take preference; when family ties are extremely strong, that is likely to be prefered and so on.

According to McConnell in Holmes and Miriam Meyerhoff (2003:7), address terms are often socially required and always gramatically optional and socially loaded. Holmes (2001:8) stated that some social factors which relate to the language used in this case address terms are participants, the social setting, and the function of interaction, who is speaking (speaker) and who they are speaking to (addressee) are important factors which can influence the use address terms. For example, if a daughter as a speaker wants to address her mother, she will use *Mom*, but when the addressee is her father, she uses *Dad*. The setting or where they are speaking (e.g. home,school, and office) is one of the relevant factors in using the address term. For instance, a grandson who has grandmother as a teacher in his school uses the different terms based on the context

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(Grandmother in home and Mrs in a school). The aim of the interaction or why they are speaking can be included in choosing the address terms. For example, if a husband wants to express feeling to his wife, he will use honey/ darling for addressing his wife, but when he shows anger to his wife, he uses *Hey* you or another term that a little bit rude to hear.

Holmes (2001: 9-10) mentioned four different sosial dimensions that relate to the social factors above, they are social distance scale, status scale, a formality scale, and referential and affective function scales. Social scales and status scales are the dimensions which is concerned with paricipant relationships. Formality scales, is a dimension that in accordance with the setting or social context of the interaction, while the last scale is related to the aim or the function of the interaction.

Social distance talks about the closeness between speaker and addressee. The choice of address term we use to a person with intimate social distance will be different to someone with long social distance relationship, for example, we can use some terms that a little bit rude to hear like *Hey moron* or *Idiot* for addressing a close friend, but we cannot use that terms to a new friend with long social distance.

In status scale, when some one who has a higher status will be addressed with more polite terms than some one who has a lower status or equal status. For instance, when an employee wants to address his friends, he will use proper name, while he wants to address his boss he will use *sir* folowed by name to show his respect.

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Formality scales, can be divided into two situations, namely formal and informal situations. People will use different adrress terms in different context. For example, when a son has a father who works as a teacher, will address diferently at school and at home. The last scales are in connection with information of referential kind and how someone is feeling. For instance, when Frank utters *Bastard, why you put us in a trouble again and again"* to his friend Simon, it expresses that Simon made atrouble which affected to Frank and the others friends, and also the use of *bastards* is to show anger with Simon.

2.3.4 Honorifics

In analyzing the data of address terms in Pekalongan regency, the researcher also using honorific terms in pragmatic. Mey. L Jacob (1998:341) stated that the term honorifics refers to special linguistic forms that are used as a signs of deference towards the nominal referents or the addressee. In other words honorifics can be describe as grammatical form that encodes the relative social status of the participants of the conversation. Honorifics conveys formality form, social distance, politeness and humility deference or respect through the choice of an alternate.

According to Stephen and Levinson (1987) honorific speech is a type of social deixis, as an understanding of the context. In this case, the social status of the speaker in a speech context is crucial to the other participants.Based on the status of the individual, honorifics are divided into three categories:

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a. Addressee (or speaker/hearer)

Addressee honorifics express the social status of the person being spoken to (the hearer), regardless of what is being talked about.

For example, Javanese has different words for “you” depending on the status level of the person spoken to.

b. Referent (or speaker/referent)

Referent honorifics express the status of the person being spoken about. In this type of honorific, both the referent (the person being spoken about) and the target (the person whose status is being expressed) of the honorific expression are the same. This is exemplified by the T–V distinction present in many Indo-European languages, in which a different 2nd person pronoun (such as tu or vous in French) is chosen based on the relative social status of the speaker and the hearer (the hearer, in this case, also being the referent)

c. Bystander (or speaker/bystander)

Bystander honorifics express the status of someone who is nearby, but not a participant in the conversation (the overhearer). These are the least common, and are found primarily in avoidance speech such as the "mother-in-law languages" of aboriginal Australia, where one changes one's speech in the presence of an in-law or other tabooed relative.

Javanese people usually follow a rule when speak to another people. Whenever two people meet they should ask themselves: "Who is this person? Who am I? What is this person to me?

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So it is important to use the kind of rules when we starts to make some conversations. Some factors that influence the use of certain honorifics terms are; age, rank, kinship relations, and intimacy.

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CHAPTER III

RESERACH METHOD

3.1 Research Design

This research uses descriptive qualitative method. This research is descriptive, because it aims to describe situation or area of interest factually and accurately (Isaac and Michael, 1987:42). While qualitative research is especially effective in obtaining culturally specific information about the values, opinions, behaviors, and social contexts of particullar populations (Mack, 2005:1). Furthermore, Sukmadinata (2012:60) mentioned, qualitative research is a research design used to describe and analyze the phenomena, events, social activity, attitude, belief, perception and human thought.

3.2 Research Location

The research was conducted in Pekalongan regency of Central Java Province. The researcher chooses the location because Pekalongan has unique or special address terms that are different from those in any other place in Central Java province.

3.3 Population and Sample

The population of this research is all of the speeches especially which contain the address terms that are used by native speakers of Pekalongan Dialect. The writer took 10 regencies of 19 regencies in Pekalongan which represent the address terms in Pekalongan regency. In this research, the writer used purposive sampling technique in interviewing native speaker of Pekalongan dialect to get the data in accordance with address terms in Pekalongan regency.

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3.4 Data Collection

The subject of this research is address terms of Pekalongan dialect which are taken from observation. The writer observed the daily conversations in different social contexts and did note taking technique in accordance with address terms. In observation, the writer used participants and non participant observation. To get the data in formal situations, the researcher observed village officer and teacher/school staff. On the other hand, the researcher observed families, freinds, people in neigbourhood, traditional markets, and street vendors to get the data in informal situations.

This research also uses interview technique. The writer interviewed the native speakers of Pekalongan dialect that live in Pekalongan regency related to the address terms. In interviewing the respondents, the writer used unstructured interview and elicitation techniques. The researcher interviewed a civil servant, a teacher, a student, a fisherman, an employee of batik industry, and a farmer. In a family, the writer interviewed the head of a family whom has enough education to fulfill the writer's intention.

3.5 Data Analysis

Data in the form of address terms in Pekalongan dialect which are obtained from observation and interview are divided into two parts; they are kinship and non-kinship terms. Then, the data were analyzed by using qualitative analysis which contained the descriptions of the data, described the characteristics of the data, and correlated the data to the social factors behind it.

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In analyzing the data, the writer uses distributional method (Sudaryanto, 1993: 13-15). Distributional method is a method that is used to describe or determine lingual identity of particular unit. The types of distributional method which are used in this research are translational and pragmatic distributional methods. Translational distribution method is used because the object of this research is Pekalongan dialect that must be translated into English as media's description. Furthermore, pragmatic distributional method is used to identify the use of address terms.

3.6 Methods of Presenting Data

Sudaryanto(1993:145) mention two types of presenting method, namely formal and informal. Formal presenting method is a presenting method that uses an artificial language, while the informal presenting method is a presenting method that uses a natural language. In this research, the writer uses informal presenting method to present the data, because the writer uses natural language in discussions.

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CHAPTER IV

FINDINGS AND DISCUSSION

In This chapter the researcher presents the research findings and discussion on the address terms in Pekalongan dialect, Pekalongan Regency.

4.1 Research Findings

After completing analysis of the data, the researcher found that there are 7 kinds of address terms in Pekalongan Regency.

4.1.1 Proper Name

No	Name	Address Term
1	Proper Name	(Sofi) Nur Indah Sari

4.1.2 Kinship Terms

No	Kinship Terms	Address Term
2	Father	*Pak*
3	Father	*Pa'e*
4	Father	*Bapake*
5	Mother	*Ma'e*
6	Mother	*Biyung*
7	Mother	*Simak*
8	Mother	*Simbok*
9	Elder Brother	*Mas*
10	Elder Brother	*Kang*
11	Elder Sister	*Mbak*
12	Elder Sister	*Mbak Yu/ Yu*
13	Elder Sister	*Nju*
14	Younger Brother/ Sister	*Dhik*
15	Son	*Lop*
16	Son	*Le*
17	Son	*Ndung*
18	Son	*Nang*
19	Son/ daughter	*Ntot*
20	Daughter	*Nduk*

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21	Daughter	*Sinok/ nok*
22	Daughter	*Siweng/ Weng*
23	Daughter	*Sibeng/ Beng*
24	Grandfather	*Pak Tuwo*
25	Grandfather	*Kaki*
26	Grandfather	*Mbah + proper name*
27	Grandfather/ Grandmother	*Simbah / mbah*
28	Grand Mother	*Mak Tuwo*
29	Grand Mother	*Nini*
30	Grand Mother	*Mboke*
31	Grand Mother	*Simbong*
32	Grand Mother	*Mbah + proper name*
33	Great Grandfather	*Buyut/ yut*
34	Uncle (Older than father)	*Pak Wo*
35	Uncle (Older than father)	*Pak Dhe*
36	Uncle (Older than father)	*Wak*
37	Auntie (Older than mother)	*Siwo*
38	Auntie (Older than mother)	*Mak Wo*
39	Auntie (Older than mother)	*Bu Dhe*
40	Uncle/ Auntie (younger than father/ mother)	*Paklik/ Bulik/ lik*
41	Uncle/ Auntie (younger than father/ mother)	*Lik + proper name*
42	Grandson	*Tol*
43	Grandson	*Sinang/ Nang*
44	Grandson	*Ndung*
45	Grandson	*Le*
46	Grandson	*Lop*
47	Granddaughter	*Sibeng/ beng*
48	Granddaughter	*Nduk*
49	Granddaughter	*Nok*
50	Granddaughter	*Weng*
51	Cousin	*Mas, Kang, Mbak*

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4.1.3 Occupations and Professions

No	NonKinship Terms	Address Term
52	Male Villagers Chief	*Pak Lurah*
53	Female Villagers Chief/ Villagers Chief's wife	*Bu Lurah*
54	A Male neighbourhood head	*Pak RT*
55	A female neighbourhood head/ A male neighbourhood head's wife	*Bu RT*
56	Staff Village (Religious affairs)	*Lebe*
57	Staff Village (Kepala Dusun)	*Bau*
58	Staff Village (Development affairs)	*Bayan*
59	A former village head	*Manten*
60	Male gardener in School	*Pak Bon*
61	A seller	*Lik*
62	Male teacher	*Ru / pak guru*
63	Retribution man in traditional market	*Anjun*

4.1.4 Religion

No	NonKinship Terms	Address Term
64	Male Islam teacher	*Pak Kyai*
65	Male Islam teacher	*Ustad*
66	Female Islam teacher	*Bu Nyai*
67	Female Islam teacher	*Ustadzah*
68	Hajj	*Haji/ kaji*

4.1.5 Ethnic (Chinese)

No	NonKinship Terms	Address Term
69	Male Seller	*Kokoh*
70	Male Seller	*Baba*
71	Female Seller	*Cik*
72	Female Seller	*Ncim*
73	Female Seller	*Mamah*
74	Male Shopkeeper	*Kung ren*
75	Female Shopkeeper	*Yung ren*

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4.1.6 Ethnic (Arab)

No	**Kinship and Non KinshipTerms**	**Address Term**
76	Father	*Abi*
77	Mother	*Ummi*
78	Brother	*Akhuya*
79	Sister	*Ukhti*
80	Uncle	*Ammah*
81	Grandparents	*Jiddah*
82	Male seller	*Abah*
83	Female seller	*Ummi*

4.1.7 Friendship

No	**NonKinship Terms**	**Address Term**
84	Male and female friends	*Lhem*
85	Male and female friends	*Mhad*
86	Male friends	*Bol*
87	Male friends	*Jon*
88	Male and female friends	*Tek*
89	Male and female friends	*Lhog*

4.1.8 Ephitets or nickname

No	**NonKinship Terms**	**Address Term**
90	Slamet	*Kempek*
91	Person with taller body	*Doglong*
92	Person with big belly button	*Bodong*
93	Person with flat nose	*Pesek*

Based on the data finding, the researcher found several specific address terms in Pekalongan regency, they are : *nju, lop, ntot, beng, weng, pak tuwo, mak tuwo, simbong, bayan, ru, anjun, lhem, mhad, bol, tek, lhog, kempek, and doglong.*

The researcher found that age, gender, social status, bloodline status, marital status, setting of place, intimacy, and ethnic are the social factors which can influence the use of address terms in Pekalongan regency.

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4.2 Discussions

This part shows the address terms which are used in Pekalongan regency. There are 7 kinds of address terms in Pekalongan, namely proper name address term, kinship terms, Occupation/ Profession, religion, ethnics (Chinese and Arab), friendships, and ephitets or nicknames.

4.2.1 Proper Name Address Term

Proper Name

Proper name address term is the name that the person got from the first time of birth and every person has his own proper name. Pekalongan people use proper name for addressing. For more detail about this term, see the example below:

(1) ***Sof***, *nek pak metu aku tukoke ndog.*
Sofi if will go out I buy egg
" Sof, if you want to go out, buy me eggs"

The participants on the example are sofi and her friend (employees of bakery store). The setting of the sentence is on the bakery store. The topic of the sentence is buying some ingredients to make cake. The aim of the sentence is to ask for some help from the addressee.

Proper name is usually used by a speaker that is older than the addressee or has higher position than the addressee. This term can also be used when the speaker and the addressee have an intimate social distance. The proper name is widely used in informal situations. For instance, it can be used in family, neighborhood and friendship.

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4.2.2 Kinship Terms

There are 50 kinds of kinship address terms in Pekalongan regency namely :

Pak

In a family, Pekalongan people use *pak* to address father. This term is commonly use in Javanese society. For more explanation about this term, we can see the example below:

(2) ***Pak***, *sesuk aku meh nang Semarang.*
Father, tomorrow I will to Semarang.
Father, I will go to Semarang tomorrow.

The participants in the example are son and father. The setting of this conversation is in the house. The topic of the sentence is that the speaker wants to go to Semarang city. The aim of the sentence is asking father's permission to go to Semarang city.

Pak is commonly used by the Javanese to address father. It can be informal and formal situation. If the speaker is the child of the addressee, he or she will use *pak* to address his/ her father.

Sometimes people use *pak* to address the addressee even do not have any family relationship. The aim to use *pak* is to respect other people especially older people. For example in the dialogue below:

Pak, *barange taruh mriki mawon.*
Sir, things put here
Sir, put the things here.

From the sentence above, the addressee is an office boy and the speaker is the manager. Even the manager has high status, he addresses the office boy with

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pak. It means that the speaker respect the addressee, because the speaker is younger than the addressee.

Pa'e

In a family, Pekalongan people use *pa'e* to address father. This term is commonly used by Javanese society. For more explanation, we can see the example below:

(3) ***Pa'e***, *aku pak nyilih mobile ngko sore.*
Father, I will borrow car this afternoon
Father, I will borrow the car this afternoon.

The participants in the example are a father and son. The setting of the sentence is in the house. The topic of the sentence is borrowing a car. The aim of the sentence is asking permission to use father's car.

Same as *pak*, the use of *pa'e* also commonly see in the Javanese society. This term sometimes is used *pak* to replace *pa'e*. If the speaker is the children of the addressee, they will use *pa'e*. This term also can be used in informal situation where the distance between father and his children is close.

Sometimes people use *pa'e* or *pak* to addreess older men, eventhough they do not have any family relationship. The speaker will use *pa'e* if the addressee has the same age from the speaker's father. The purpose is to respect older people and to show the intimacy between them.

Bapake

In a family, Pekalongan people use *bapake* to address father. This term is used in mountain area (Petung Kriyono, Paninggaran, Lebak Barang subdistricts). For more explanation about this term, we can see the example below:

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(4) ***Bapake***, *kie oleh undangan dek pak RT nggo ngko mbengi.*
Father, this get invitation from pak RT for tonight.
Father, you get the invitation from pak RT for tonight.

The participants in the example are son and his father. The setting of the sentence is in the house. The topic of the sentence is about coming to the *pak RT* (a male neighbourhood head) meeting. The aim of the sentence is to inform father to come to the meeting hold by pak RT.

Bapake is usually used by children for addressing their father in informal situation. This term is only in family environment, because it happens in a family context, When the speaker is the child of the addressee, he or she can use this term for addressing his or her father.

Ma'e/ mak

In a family, Pekalongan people use *ma'e* to address mother. This term is almost used in every subdistrict in Pekalongan. For more explanation, we can see the example below:

(5) ***Ma'e***, *pak kliwonan pora?*
Mother, *will kliwonan or not?*
Mother, will you go to kliwonan or not?

The participants in the example above are a son and his mother. The setting of the sentence is in the house. The topic of the sentence is about kliwonan market . The aim of the sentence is to ask if mother will go to kliwonan market. (Kliwonan is a kind of traditional market held every Friday kliwon)

Mak is used by children for addressing their mother in the informal situation. When the speaker is the child of the addressee, he or she can use this term for addressing his or her mother. This term can be found in family and

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outside of the family context. In family context, it is clear that the speaker and the adressee had close relationship (as children and mother), outside the family context, this term is also used to address a female who has the same age as the speaaker's mother. For example the use of *mak* to address best friend's mother,or a seller who has the same age as the speaker's mother. Look at the conversation below:

Mak, *urang sekilo piro?*
Old female food seller, shrimp a kilo how much?
Old female food seller, how much is a kilo of shrimp?

The participants in the example above are an old female seller and her buyer. The setting of the sentence is in the traditional market. The topic of the sentence is about buying shrimp. The aim of the sentence is to ask the price of a kilo of shrimp.

The term of *mak*, is commonly used by speaker to address a female old seller in traditional market. The use of *mak* is to show the intimacy between the seller and buyer or the addressee has the same age as speaker's mother.

Biyung

In a family, Pekalongan people use Biyung to address mother. This term is used only in mountain area (Petung Kriyono, Paninggaran and Lebak Barang). For more detail, see the example below:

(6) ***Biyung***, *bapake nang ngendi?*
Mother, father in where?
Mother,where is father?

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The participants of the example are a daughter and a mother. The setting is in a house. The topic of the sentence is the where about of father. The aim of the text is a asking where the father is.

This term now is rarely used by the Pekalongan people, only those who live in a mountain area. People with lower education and live in a village use this term. The term can be found in family context.

Simak/ mak

In a family, Pekalongan people also use *simak/ mak* to addreess mother. This term is commonly used in Pekalongan who live in mountain area (Petung Kriyono, Lebak Barang, Kajen, Talun, Paninggaran, Doro and Wonopringgo). For more detail, see the example below:

(7) ***Mak***, *Sing kolah sopo?*
Mother, Bathroom who ?
Mother, who is in the bathroom?

The participants of the example are a son and his mother. The setting of the sentence is in a house. The topic of the sentence is person in bathroom. The aim of the sentence is that the speaker wants to know someone in the bathroom.

Same as *biyung*, the term *simak/ mak* is used to address mother. The different is in the location they live, people who use biyung live in the deep village and people who use simak/ mak live in village near the city. Background of education and age also influence the use of this term. Older people use *biyung* to address his/her mother,while younger people tend to use simak/mak to address his/ her mother. This term can be used in family or outside family context. In outside family context to address a woman who has the same age or older than

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the speaker's mother. For example to address women seller in a traditional market.

Simbok / mbok

Pekalongan people who lived in mountain area usually use this term to address mother. For more explanation see the example below:

(8) ***Mbok***, *sampun dhahar dereng?*
Mother, have eat yet
Mother, have you eaten?

The participants of the example are a daughter and her mother. The setting of the sentence is in mother's house. The topic of the sentence is about eating. The aim of the sentence is to ask mother whether she had eaten or not.

Same as *biyung and simak* the term *simbok/ mbok* is usually used to address mother. Background of education and age influence the use of this term. Older people use *simbok* to address his/her mother, while younger people tend to use *simak/mak, ma'e* to address his/ her mother.

This term can be found in mountanious area (such as Petung Kriyono, Paninggaran and Lebak Barang)

Mas

In a family, Pekalongan people use *mas* to address brother. This term is commonly used by the Javanese people. For more explanation, see the example below:

(9). ***Mas***, *Elsane* *nangis.*
Brother, elsa (the speaker's nephew) cry
Brother, Elsa cries.

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The participants of the example are younger brother and older brother. The setting of the sentence is in the house. The topic of the sentence is about crying nephew. The aim of the sentence is to tell the brother that his little daughter was crying.

This term is commonly used by the Javanese to address brother. If the speaker uses this term it shows the intimacy between them and respect with the older brother.

Kang

In a family, Pekalongan people use *kang* to address older brother. This term is commonly used by the people who lived in the village. For more explanation, see the example below:

(10). ***Kang*** *nyong pak ngarit* *ndisik.*
Brother, I will ngarit (get some grass to feed the goat) first.
Brother, I will get the grass first

The participants of the example are older brother and younger brother. The setting of the sentence is in the house. The topic of the sentence is getting some grass. The aim of the sentence is to tell the addressee that the speaker will get some grass in the fields.

This term is commonly used by the people who live in a village in Pekalongan regency. Like *mas*, the term kang is also used to address older brother, the difference is in the speaker. *Kang* is commonly used by 50 year old persons while *mas* is used by under 50 year old persons. Factors that influence the use of *kang* in addressing older brother are age and where the speaker lives.

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In a village in Petung kriyono subdistict, the researcher found that the term *kang* was also used to address older sister. The speaker age of 60 used kang to address older sister and live in the village. Background of education also influenced the use of this term. This term is only found in Petung Kriyono subdistrict of Pekalongan regency.

Mbak

In a family, Pekalongan people use *mbak* to address older sister. This term is also commonly used by the Javanese to address older sister. For more explanation see the example below:

(11). ***Mbak****, ngesuk sampean kon nang sekolahan.*
Sisters, tomorrow you have to school.
Sisters, tomorrow you have to go to school.

Ana rapat wali murid.
There is meeting parents students
There is a meeting for students' parents

The participants of the example are younger sister and older sister. The setting of the sentence is in the house. The topic of the sentence is about coming to school. The aim of the sentence is telling the older sister to come to school for student's parents meeting.

Same as *mas*, this term is commonly used in a family context. The usage can be formal and informal situation. If the speaker is younger than the addressee, he/ she will use *mbak* to address older sister. outside of the family context, the term *mbak* is used to address older woman who has the same age as the speaker's sister or bother. The aim is to respect other people in the conversation.

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Mbak yu/ yu

In a family, Pekalongan people use *mbak yu/ yu* to address older sister. For more explantion, see the example below:

*(12). Masak opo **yu** ?*
Cook what **sister**?
What do you cook, sister?

The participants of the example are a younger brother and older sister. The setting of the sentence is in the house. The topic of the sentence is about cooking. The aim of the sentence is to ask sister, what she was cooking for that day.

Pekalongan people who live in the village area, commonly use this term to address older sister. This term can be used in family and outside family context. Outside family context, this term is used to address older woman who has the same age as the speaker's sister, for example a seller in the market or neighbours.

The place where the speaker lives, background of education and age are some factors that influence the use of this term. Older people (about 50's) usually use this term to address their older sister. It is rare, that younger people use this term to address older sister

Nju

In a family, Pekalongan people use the term *nju* to address a woman (older sister). For more details, we can see the following example:

(13). ***Nju***, *rika masak apa?*
Older sister , you cook what ?
Older sister, what do you cook?

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The participants of the example are a woman and her sister. The setting of the sentence is in front a house. The topic of the sentence is cooking. The aim of the sentence is to ask sister, what she was cooking for that day.

Nju is usually used to address a woman that is older from the speaker and commonly used by women in 50's age. It is rare that young women use this terms. This terms can be found in every place in Pekalongan like Paninggaran, Kesesi, Wiradesa, Talun, Wonokerto subdistrict. When someone uses this term, it shows the intimacy between them, that they like a family. Background of education also influences the use of this term. A woman with lower education tends to use this term.

Today the word *nju* is also used by youngsters to address her friends as a joke. For example:

*eh, **nju** pak rindi?*
Eh, **friend** will go?
Eh, friend where will you go?

The participants of the example above are a woman in senior high school and her friend (woman). The setting is in the school. The topic of the sentence is activity in breaking time. The aim of the sentence is to ask a friend's activity in breaking time.

The term *nju* on the sentence above shows that there is a change in the use of the term. Past time the term *nju* is used to address older sister, but today the term is also used by the younger age as a joke.

The term *nju* is one of the specific address terms that can be found in Pekalongan regency.

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Dhik

In a family, Pekalongan people use *dhik* to address younger brother/ sister. For more explanation see the example below:

(14). ***Dhik***, *tulung bukakke lawang.*
Younger brother, please open door
Younger brother, please open the door

The participants of the example are a younger brother and older sister. The setting or social context is in the house. The topic of the sentence is opening the door. The aim of the sentence is asking the addressee's help to open the door.

This term is commonly used by the Javanese to address younger brother/ sister. This term can be used inside and outside the family context. Inside the family use, the speaker who is older than the addressee will use this term, to show the intimacy among them.

Today, a few people use this term. Now people tend to use proper name to address the addreesse that is younger than the speaker.

Lop

Lop is used to address a boy (son, younger brother, or grandson). This term can be found in every place in Pekalongan regency. For more detail explanation, we can see the example below:

(15). ***Lop***, *aku tukakna shampo?*
Younger brother, I buy shampoo?
Younger brother, can you buy shampoo for me?

The participants of the example above are a younger brother and a sister. The setting of the sentence is in the house. The topic of the sentence is buying a

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shampoo. The aim of the sentence is asking the addressee to buy shampoo in a *warung*.

The term *lop* is used in informal situation usually to adrress a boy. The speaker is older than the addressee. This term is also influenced by an intimate social distance with the addressee. If the speaker knows well or has close relationship with the addressee, he or she will use this term to address the addressee. The term *lop* can be found in a family, neighbourhood, or friendship context. From the explanation above, some factors that influence the use of term *lop* are degree of intimacy, gender and age.

This term is one of the specific address terms in Pekalongan regency.

Tole/ le

Le is usually used to address a boy (son, younger brother, or grandsond). This term can be found in every place in Pekalongan regency. For more detail explanation, we can see the example below:

*(16). Ngko sore mangkat pora **le**?*
This afternoon going (school) ***son***?
Are you going to school this afternoon *le*?

The participants of the example are a father and his son. The setting of the sentence is in the house. The topic of the sentence is going to school. The aim of the sentence is asking the addressee whether he went to school or not.

This term is used to address a boy, but sometimes is used to address a son, younger brother, or grandson. The aim is to show love and care to the addressee. It can be used in family and outside family context.

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Sindung/ ndung

Sindung/ ndung is used to address a son. For more example see the example below:

(17). Tulung tukokke rokok ***ndung****.*
Please buy cigarettes ***son.***
Please bought me cigarettes son

The participants of the example above are son and his father. The setting of the sentence is in the house. The topic of the sentence is buying cigarettes. The aim of the sentence is to ask the addressee to buy cigarettes.

This term can be found in family or outside family context. In family context, the speaker wants to show the intimacy between father and son. While outside family context, the speaker wants to show love and care, make the distance between speaker and addressee closer. The use of *ndung* outside family context can be seen in the following example :

Ndung *klambine dilebokke ra.*
Boy (student) uniform tidy.
Ndung please tidy your uniform.

The participants of the example above are student and teacher. The setting of the sentence is in the school. The topic of the sentence is school uniform. The aim of the sentence is to ask the addressee to tidy his uniform.

From the example above, the speaker wants to make the distance closer. Like the relationship between father and son.

Nang

In Pekalongan society, *nang* is used to address son. For more explanation see the example below:

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(18). Kamare *disaponi* ***nang****?*
Bedroom broom **boy(student)**?
Clean the bedroom boy?

The participants of the example above are a son and father. The setting of the sentence is in the house. The topic of the sentence is cleaning the bedroom. The aim of the sentence is to ask the addressee to clean the bedroom.

This term is used to address a son. It can be family or outside family context. The purpose of this term is to show the love and care.

Ntot

In a family, Pekalongan people use *ntot* for addressing last child in a family member. For more detail about this term, we can see the example below:

(19). ***Ntot*** *mangan mono, bapakmu wis tuku sate.*
Last child, eat now your father already buy *sate.*
Last child, you can eat now your father already buy *sate*.

The participants in the example above are a son and his mother. The setting of the sentence is in the house. The topic is about eating sate. The aim of the sentence is to ask son to eat.

Ntot is usually used by a mother to address his last child. The aim using this term is to flatter the child for doing something ordered by his/her parents. This term only use in the family context and rarely used outside the family context. This term is one of the specific address terms in Pekalongan regency. It only found in this city.

Gendhuk/ ndhuk

In a family, Pekalongan people use *gendhuk/ nduk* to address a girl (daughter, younger sister, and granddaughter). for more explanation see the example below:

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(20). Ayo ***ndhuk****, adus disek.*
Come on **daughter**, take shower first
Come on daughter, take a shower.

The participants of the example above are a daughter and mother. The setting of the sentence is in the house. The topic of the sentence is about taking shower. The aim of the sentence is asking the addressee to take shower.

The term *ndhuk* is derived from *gendhuk*, this term is usually used by the Javanese to address a girl (daughter, younger sister, and granddaughter). Pekalongan people also use *ndhuk*, to express love and caring.

Sinok/ nok

In a family, Pekalongan people use *sinok/ nok* to address daughter. This term can be found in every subdistrict in Pekalongan regency. For more explanation see the example below:

(21). ***Nok****, tulung latare disaponi.*
Daughter, help yard broom
Daughter, broom the yard please?

The participants of the example are daughter and her mother. The setting of the sentence is in the house. The topic of the sentence is cleaning the yard. The aim of the sentence is asking the addressee to clean the yard.

This term can be found almost in every place in Pekalongan regency. If the speaker has a daughter, he or she will address the daughter with *sinok/ nok*. This term also shows that the distance between speaker and addressee is close. The purpose is to express love and caring with the daughter. This term also shows the affective scale, with good expression without anger.

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Beng

In a family, Pekalongan people use this term to address a daughter, younger sister or a granddaughter. This term can be found in several places in Pekalongan like in Wonokerto, Wiradesa, Paninggaran and Lebak barang subdistricts. Not all subdistricts in Pekalongan use this term. For more detail explanantion, we can see the example below:

(22). ***Beng***, *tulung sapukna kamare nyong?*
Daughter , help broom room? Me
Daughter, please broom my room?

The participants from the example above are daughter and mother . The setting is in the house. The topic of the sentence is cleaning the room. The aim of the sentence is asking daughter to broom mother's room.

Beng is used by a man/ woman who is older than the addressee to address young girl. It can be his/ her younger daughter, younger sisters or even granddaughter. The term *Beng* can be used in family and outside family context. Usually only old people use this term and rare use by young people in Pekalongan. This term only be found in the village area.

Sometimes older people use this terms to address female foreigners that have younger age than the speaker. For example in the traditional market. A seller will address her female buyer with term *beng*. The purpose is to persuade the buyer to buy her things that she sell.

The term *beng* is one of the specific address terms that can be found in Pekalongan regency.

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Weng

In a family, Pekalongan people use this term to address younger sister, younger daughter or granddaughter. The use is same as *Beng*, it just different in saying between *beng* and *weng*. For more detail, see the example below:

(23). ***Weng****,* *pulsamu wis diisi durung?*
Daughter , pulse alredy filled yet?
Daughter, your pulse alredy filled yet?

The participants of the example above are father and daughter. The setting of the sentence is in a house. The topic of the sentence is pulse. The aim of the sentence is asking the addressee whether her pulse has already been filled or not.

This term is used by a man or a woman who is older than the addressee. The purpose is to show the intimacy between them. The term can be used in family or outside family context. The term *weng* is one of the specific address terms that can be found in Pekalongan regency.

Pak tuwo

In a family in Pekalongan, people use Pak Tuwo to address grandfather. This address term is usually used in mountain area (Petung Kriyono subdistrict). For more detail explanation, see the example below:

(24). ***Pak tuwo****,* *sepeda nang pawon kae jek kanggo pora?*
Grandfather, bicycle in kitchen there are used or not?
Grandfather, bicycle in the kitchen are used or not?

The participants of the example above are grandfather and his grandson. The setting of the sentence above is in grandfather's house. The topic of the sentence is borrowing bicycle. The aim of the sentence is asking the addressee to borrow an old bicycle in the kitchen.

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Pak tuwo, is usually used by grandchild to address grandfather in informal situation. The people in mountain area like in Petung Kriyono prefer to use pak tuwo than *simbah/ mbah* because for Petung Kriyono people, the term *simbah/ mbah* refers to smart person (like *mbah dukun*) so they prefer to use *pak tuwo* (means old man). This term can be used in family and outside family context. Outside family context, the term *pak tuwo* is used to address old people who do not have any family relationship with the speaker or have same age as the speaker's grandfather although the speaker doesnot have any intimate social distance with the addressee.

The term *pak tuwo* is one of the address terms in Pekalongan regency to address grandfather. This term only found in Pekalongan regency.

Kaki

In a family, Pekalongan people especially who lived in the mountain area (Paninggaran subdistrict), use *Kaki* to address grandfather. Paninggaran subdistrict is located near Pemalang regency, so most of the language is influenced by Pemalang dialect. For more detail explanation about this term we can see the example below:

*(25).**Kaki**, iki duit nggo tuku obat.*
Grandfather, this money for buy medicine.
Grandfather, this money is for you to buy medicine.

The participants in the example above are grandfather and granddaughter. The setting of the sentence is in the house. The topic of the sentence is about giving money. The aim of the sentence is that the speaker gives money to the addressee for buying medicine.

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Kaki is usually used by a grandchild to address his/her grandfather in the informal situation. *Kaki* can be used both in the family and ouside the family contexts. When outside the family, people use this term to address the addressee, it means that the addressee has the same age as the speaker's grandfather. The origin of the place is also infuenced the use of this term. A family from Paninggaran subdistrict moved to another subdistricts, they will use the term *kaki* to address grandfather. So it can be said that the place of origin influences the use of certain address term.

***Mbah* + Proper name**

In a family, Pekalongan people use *mbah* + proper name to address grandfather. For more explanation, see the example below:

(26). ***Mbah yanto,*** *gawa tempe pora?*
Grand father, bring tempe (soybean cake) not
Grandfather, do you bring tempe or not?

The participants of the example are grandchild and grandfather. The setting of the sentence is in market. The topic of the sentence is bringing *tempe*. The aim of the sentence is asking the addressee whether he brought *tempe* or not.

This term is commonly used by the Javanese to address grandfather or grandmother. The pattern is *mbah* followed by the name of grandfather or grandmother. The name can be the last name or first name.

When the conversation does not happen in the house, the speaker still uses *mbah*+proper name. The choice shows that there is an intimate social distance so that term is still used in outside of the family environment. This term can be used inside and outside of the family context.

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Simbah/ mbah

In a family, Pekalongan people use *simbah/ mbah* to address grandfather or grandmother. It is common term in Javanese society. For more explanation see the example below:

(27). ***Mbah***, *badhe ngampil ondho*
Grandfather, want borrow stairs (made of bamboo)
Grandfather, I want to borrow the stairs

The participants of the example are grandson and grandfather. The setting of the sentence is in the grandfather's house. The topic of the sentence is borrowing stairs. The aim of the sentence is borrowing stairs from the addressee.

This term is commonly used by the Javanese to address grandfather or grandmother in general. This term can be used in family or outside the family context. If the addressee has the same age as the speaker's grandfather or grandmother, he/ she will use *mbah*. The aim is to respect older people. Outside the family context, the term *mbah* is also used to address older people, for example a seller in traditional market.

Mak tuwo

In a family, Pekalongan people use *mak tuwo* to address grandmother. This term can be found in Petung Kriyono subdistrict. For more explanation see the example below:

(28). ***Mak tuwo***, *badhe teng pundi?*
Grandmother, will go?
Grandmother, where will you go?

The participants of the example above are granddaughter and grandmother. The setting of the sentence is in the house. The topic of the sentence

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is addressing grandmother. The aim of the sentence is to ask the addressee where she will goes to.

This term is used to address grandmother, it can be found in mountanious area and rarely used by the people. The usage of this term is same as *simbah/ mbah*, the differentiation is the location of the people live. In Petung Kriyono, this term is used with *pak tuwo* (to address grandfather), they do not use *simbah/mbah* to address grandfather or grandmother because they think that only smart people (shaman) that fit to address with *simbah/ mbah*. The term *mak tuwo* is one of the address terms that can be found in Peklaongan regency.

Mboke

In a family, Pekalongan people use *mboke* to address grandmother. This term can be found in Paninggaran subdistricts. For more explanation see the example below:

(29). ***Mboke***, *aku tak mangkat disit.*
Grandmother, I go (to school) first.
Grandmother, I am going now (to school).

The participants of the example are granddaugther and grandmother. The setting of the sentence is in the house. The topic of the sentence is leave taking. The aim of the sentence is asking permission to the addresse to go to school.

This term is used to address grandmother. The usage is same as *nini*. This term can be found in the Paninggaran subdistricts. The example above shows that term *mboke* has changed, outside Paninggaran subdistricts *mboke* is used to address mother, but in this place *mboke* is used to address grandmother.

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In this case, the speaker uses *mboke* to address grandmother, because the speaker had been raised by her grandmother since she was child. while her mother lives in the city to work.

Nini

Nini is commonly used by Pekalongan people to address grandmother. This term can be found in Paninggaran subdistrict bordering with Pemalang regency. For more detail explanation about this term we can see the following example:

(30). ***Nini ne****,* *uwis madang apa durung?*
Grandmother, have eat yet?
Grandmother, have you eaten ?

The participants of the example are granddaughter and grandmother. The setting of the sentence is in the house. The topic of the sentence is eating. The aim of the sentence is asking the addressee whether she had eaten or not.

Nini is usually used by Pekalongan people to address grandmother in informal situation. The use of *nini* same as Kaki, both can be used in family and outside family context. When a grandchild called her grandmother with *nini*, it shows the intimacy between them and can be also as a marker the origin of place. *Kaki* and *nini* is usually used by the villagers in mountanious area.

Simbong/ mbong

In a family, Pekalongan people use *simbong* to address grandmother. This term can be found in Bojong, Kesesi and Sragi subdistricts. For more explanation, see the example below:

(31). ***Mbong****,* *wedange wis umeb.*
Grandmother, water already boil

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Grandmother, the water is boiling.

The participants of the example are granddaughter and grandmother. The setting of the sentence is in the *warung makan* (place for selling food). The topic of the sentence is boiling water. The aim of the sentence is to tell the addressee that the water already boiled.

This term is used to address grandmother, it can be found in Bojong, Kesesi, and Sragi subdistricts (those place are bordered with Pemalang regency). It is a special address term different from that in another place in Pekalongan regency. This term can be found in informal situation and only in family context. If the speaker and the addressee are outside the family environment, they will use *simbah/ mbah*. so it can be an identity for them if they use *simbong* term.

The term *simbong* is one of the specific address terms that can be found in Pekalongan regency.

***Mbah* + Proper name**

In a family, Pekalongan people use *mbah* + proper name to address grandmother. For more explanation, see the example below:

(32). ***Mbah Tun****, tulung gawekke mie.*
Grandmother, help make noodles
Grandmother, please make me noodles

The participants of the example are grandson and grandmother. The setting of the sentence is in the house. The topic of the sentence is making noodles. The aim of the sentence is asking the addressee to make noodles.

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This term is commonly used by the Javanese to address grandfather or grandmother. The pattern is *mbah* followed by the name of grandmother. The name can be the last name or first name.

This term can be found in family and outside family context. If the speaker has already known the name of the addressee, he or she will use *mbah* followed by name, but if the speaker does not know the name of the addressee, he or she will use *mbah* (without name). The aim is to show the intimacy between them and also to respect older people.

Buyut/ yut

In a family, Pekalongan people use *buyut/ yut* to address great grandfather or great grandmother. This term can be found in almost every subdistricts in Pekalongan. For more explanation, see the example below:

(33). ***Yut****,* *kok* *dereng* *sare?*
Great grandfather, not yet sleep?
Great granfather, why you are not sleeping yet?

The participants of the example are grandson and great grandfather. The setting of the sentence is in great grandfather's house. The topic of the sentence is greeting great grandfather. The aim of the sentence is asking the addressee why he is not sleeping yet.

Buyut/ yut is commonly used by the Javanese to address great grandparents. This term can be found in family environmet. Today, this term is rarely used by Pekalongan people, because only a few people who has great grandparents. They tend to use *simbah/mbah* to address great grandparents.

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Pak wo

In a family, Pekalongan people use pak wo to address uncle (older than father). For more explantion, see the example below:

(34). ***Pak wo****, saiki kerja nang ngendi?*
Uncle, now work in where?
Uncle, where do you work now?

The participants of the example are uncle (older than father) and nephew. The setting of the sentence is in the street. The topic of the sentence is working place. The aim of the sentence is to ask the addressee where he goes to work.

The term *pak wo* is used to address uncle (older than father). This term can be found in every place in Pekalongan subdistricts. The usage of *pak wo* is in informal situation and happened in family context.

Pak dhe

In a family, Pekalongan people use *pak dhe* to address uncle (older than father). This term can be found in every place in Pekalongan subdistricts. For more explanation, see the example below:

(35). ***Pak dhe****, sesuk lego pora? Tulung benakke lawang pawon.*
Uncle, tomorrow free or not? Help fix door kitchen
Uncle, are you free for tomorrow? Please fix the kitchen's door.

The participants of the example are uncle (olderthan father) and his nephew. The setting of the sentence is in uncle's house. The topic of the sentence is fixing the kitchen's door. The aim of the sentence is to ask the addressee whether he can fix the kitchen's door or not.

The term pak dhe is commonly used by the Javanese to address uncle (older than father). If we look at the example above, *pak wo* also use to address

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uncle. The difference is the people who use it. If they live in the village they will use pak wo, while they live in the city they will use pak dhe.

This term shows the intimacy between uncle and nephew. This term can be found in family environment.

Wak , Siwo/ wo

In a family, Pekalongan people use *wak, wo,*or *siwo* for addressing uncle (older than father or mother) or auntie (older than father or mother). The use of *wak* can be found in mountain area (Petung Kriyono and Paninggaran Subdistricts) and *wo, siwo* can be found in coastal and industrial area (Kesesi, Siwalan, Buaran, Wiradesa and Wonokerto subdistricts). For more detail about this terms, we can see the example below:

(36).	***Wak***	: *Lin, kowe sekolah nang ngendi?*
	Uncle	: Lin you school in where?
		Lin where do you go to school?
	Ulin	: *Nang Kajen* ***wak****.*
	Ulin	: In Kajen **uncle**
		In Kajen uncle.

The participants in the example above are uncle (older than father) and his nephew. The setting of the sentence is in the uncle's house . The topic of the sentence is school. The aim of the sentence is to ask the addressee what school she goes to after graduated from junior high school.

Wak is usually used by a nephew to address his uncle in the informal situation. Actually the use of *wak* term is not only in family environment but also used by people outside family. When people use this term to address the addressee, it means that the addressee is older than the speaker's father although the speaker does not have any intimate social distance with the addressee.

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Another use of *siwo* can be seen in the example below:

(37). ***Wo,*** *nyong njaluk peleme yo?*
First auntie, I ask mango ?
Auntie, may I have the mango ?

The participant in the example above is auntie (older than father) and her nephew. The setting of the sentence is in auntie's house. The topic of the sentence is mango fruits. The aim of the conversaton is to ask for mango fruit for *lotekan* (making some Javanese fruit salad).

Siwo is derived from the words *simak tuwo* (older mother) or sometimes can be used as *wo,* normally found in family environment. It is to address the speaker's uncle/ auntie to show intimacy between them as a nephew and auntie and also to respect older people in a family.

Mak wo

In a family, Pekalongan people use mak wo to address auntie (older than mother). For more explanation, see the explanation below:

(38). ***Mak wo****, ana gereh layur pora?*
Auntie, there are *gereh layur* (kind of salty fish) or not ?
Auntie, do you have salty fish or not?

The participants of the example above are auntie (older than mother) and her nephew. The setting of the sentence is in the auntie's house. The topic of the sentence is salty fish. The aim of the sentence is to ask the addressee whether she has salty fish or not.

The term *mak wo* is used to address auntie (older than mother), the usage is same as *pak wo* as the explanation above. This term can be found in every place in Pekalongan subdistricts, especially who lives in the village.

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The people who use *mak wo* or *pak wo* is fewer than *pak dhe* or *bu dhe*. This term can be found in the family context. The aim is to show the respect older people and to make the social distance closer.

Bu dhe

In a family, Pekalongan people use *bu dhe* to address auntie (older than mother). This term can be found in every place in Pekalongan regency. for more explanation, see the example below:

(39). ***Bu dhe****, mas Hepi wonten griyo mboten?*
Auntie, brother Hepi in the house or not?
Auntie, brother Hepi are in the houseor not?

The participants of the example are auntie (older than mother) and her nephew. The setting of the sentence is in the auntie's house. The topic is seeking cousin. The aim of the sentence is asking the addressee whether his cousin is in the house or not.

This term is commonly used by the Javanese to address auntie (older than mother) and found in every place in Pekalongan subdistrict. The term can be used in family context and in informal situation.

Pak Lik/ Bu Lik/ lik

In a family, Pekalongan people use *lik* to address uncle/ auntie (younger than father/ mother). This term is commonly used in Javanese society. For more explanation about this term, we can see the example below:

(40). Pak rindi ***lik****?*
Will where **auntie** (younger than father)?
Where will you go auntie?

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The participants of the example are auntie (younger than father) and her nephew. The setting of the sentence is in the house. The topic of the sentence is activity on the day. The aim of the sentence is asking the addressee where she will go.

Javanese society use this term to address uncle or auntie (younger than father/ mother). This term can be found in any interaction in Pekalongan subdistricts, especially in the village of mountanious area. The word *pak lik* is derived from *bapak cilik* (little father) and *bu lik* is derived from *ibu cilik* (little mother). The speaker uses this term because there is a familial relationship between speaker's parents and the addressee. The aim of using this term is to respect older people and to show that there is any relationship between them.

The term can be found in family context and outside family context. Outside family context, this term is used to address a seller in the market or on the street. Children are often use this term. In this context, speaker and the adrressee do not have any family relationship. This term will be explained in next pages.

***Lik* + Proper name**

In a family, Pekalongan people use this term to address uncle or auntie (younger than father/ mother). This term is commonly used in the Javanese society. For more explanation, see the example below:

(41). ***Lik Mar[yani]***, *aku sesuk nyilih montore.*
Auntie Mar[yani], I tomorrow borrow motorcycle
Auntie Mar[yani], I borrow your motorcycle tomorrow

The participants of the example above are auntie (older than mother) and her nephew. The setting of the sentence is in the house. The topic of the sentence

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is borrowing motorcycle. The aim of the sentence is asking the addressee to borrow her motorcycle.

This term same as the explanation above, the difference is from the adding the proper name of the addressee. It aims is to differentiate between one uncle to another uncle. In this case the speaker has more than one uncle/ auntie, so to make it clear the speaker adds the term with proper name.

The term can be used inside and outside the family context. The usage shows us the intimacy between speaker and the addressee.

Tol

In a family, Pekalongan people use tol to address grandson. This term can be found in Petung Kriyono subdistrict. For more explantions, see the example below:

(42). Ojo playon ***tol****, ngko ndak dawah.*
Don't run **grandson**, will be fall
Don't run grandson, or you will fall.

The participants of the example above are grandmother and grandson. The setting of the text is in the yard. The topic of the sentence is telling grandson. The aim of the sentence is telling the addressee not to run over the yard.

This term is special, because it is only found in Petung Kriyono subdistrict. The word *tol* derived from *tole* (boy). The villagers use *tol* instead of *le*, because they already use it since the previous generation. Only older people use this term, to address grandson, while the younger prefer to use *nang*, *lop*, or *ndung*

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This term can be found in family environment. The speaker uses it to express care and love with the grandson with the soft voice. If the speaker is angry he/ she will not use that term. They prefer to use proper name to show anger. The term *tol* is one of the specific address terms that can be found in Pekalongan regency.

Sinang/ nang

In a family, Pekalongan people use *sinang/ nang* to address grandson. This term is commonly used by the Javanese society. For more explanation, see the example below:

(43). ***Nang***, *mpun maem dereng?*
Grandson, already eat yet?
Grandson, have you eaten?

The participants of the example are grandmother and grandson. The setting of the sentence is in the house. The topic of the sentence is eating. The aim of the sentence is asking the addressee whether he has already eat or not.

On the previous explanation, the term *nang* is used to address son. This term is also same in the usage, the difference is from the addressee. The aim is to express love and caring to the grandson. This term can be found in family and outside family context. Outside family context, the term *nang* can be found in the school life. A teacher will use certain address term that shows the intimacy to the addressee. When the teacher uses the term *nang* to call the students it means that the teacher already regards them as their own children.

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Ndung

In a family, Pekalongan people use *ndung* to address grandson. This term is commonly used by Javanese society. For more details, see the example below:

(44). ***Ndung***, *ayok pakpung riyen.*
Grandson, let's take a shower first.
Grandson, let's take a shower.

The participants of the example above are grandmother and grandson. The setting of the sentence is in the house. The topic of the sentence is taking shower. The aim of the sentence is asking the addressee to take a shower.

This term is used to address grandson. The aim is to show the intimacy between them and also to express love and caring to the addressee. Sometimes the speaker uses *ndung, nang, lop* to address grandson. It depends on the habit in the society, and the meaning is same.

Le

In a family, Pekalongan people use *le* to address grandson. This term is commonly used in Javanese society. For more explanation see the example below:

(45). ***Le*** *mrene, simbah tulung tukoke rokok?*
Grandson come here, grandfather help buy cigarette?
Grandson come here, please bought cigarette for me?

The participants of the example above are grandfather and grandson. The setting of the sentence is in the house. The topic of the sentence is buying cigarette. The aim of the sentence is asking the addressee to buy cigarette.

Le is derived from the word *tole*. It is a term to address grandson. This term is common in Javanese society, and it can be found in every place in Pekalongan subdistricts. The aim is same to express love and caring with the

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addressee. This term can be used in family and outside family context. outside family context, for example to address a boy that the speaker does not know his name well.

Lop

In a family, Pekalongan people use *lop* to address grandson. For more explanation, see the example below:

(46). *Awas* ***lop*** *ana montor!*
Watch out **grandson**, there is motorcycle!
Watch out grandson, there is motorcycle crossed by!

The participants of the example above are grandmother and grandson. The setting of the sentence is in the street. The topic of the sentence is playing arround the street. The aim of the sentence is to tell the addressee that there is a motorcycle crossing by.

On the previous explanation, the term *lop* is used to address son. This term is also same in the usage, the difference is from the addressee. The aim is to express the intimacy between speaker and addressee. This term can be used inside and outside family context. Outside family context, the term can be found in neighbourhoods. If the speaker wants to addressa boy, and the speaker does not know the name. He/she will use *lop* to address the boy.

Sibeng/ beng

In a family, Pekalongan people use sibeng/ beng to address granddaughter. for more explanation, see the example below:

(47). ***Beng*** *tukoke brambang nang warung.*
Granddaughter bought onions in food stall
Granddaughter please bought onions for me.

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The participants of the example above are grandmother and granddaughter. The setting of the sentence is in the house. The topic of the sentence is buying onions. The aim of the sentence is asking the addressee to buy onions in the food stall.

On the previous explanation the term *beng* is used to address daughter, this term also same in the usage. The difference is on the addressee. The aim of this term is to express love and caring to the addressee. This term can be used inside and outside family context. Outside family context, the term can be found in the traditional market. The seller will address the buyer with *beng* if the buyer is younger than the speaker or has the same age as the speaker's granddaughter. See the example below:

*Luru opo **beng**?*
Look for what **girl**?
What are you looking for girl?

The participants of the example are a buyer and a seller. The setting of the sentence is in the traditional market. The topic of the sentence is activity in the traditional market. The aim of the sentence is to ask the addressee what she wants to buy.

The age of the speaker is over 50 years old. It is never used by younger people. The aim is to persuade the buyer to buy the things that the seller has and makes the distance between speaker and addressee closer.

Ndhuk

In a family, Pekalongan people use *ndhuk* to address granddaughter. This term is commonly used by the Javanese society. For more explanation, see the example below:

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(48). ***Nduk***, *piringe diasahi!*
Granddaughter, plates wash!
Granddaughter, please wash the plates!

The participants of the example are grandmother and granddaughter. the setting of the sentence is in the house. The topic of the sentence is washing the dishes. The aim of the sentence is to ask the addressee to wash the dishes.

On the previous explanation about *nduk* to address daughter, this term is same in the usage. It is to address a girl (daughter, granddaughter or younger sister). This term can be used inside and outside family context. Outside family context, the term *ndhuk* can be found in the neighbourhoods and traditional market. if the speaker does not know the name of the addressee, he/ she will use *nduk* to address the addressee.

Nok

In a family, Pekalongan people use *nok* to address granddaughter. This term can be found in every place in Pekalongan regency. For more explanation, see the example below:

(49). ***Nok***, *simbah dipijeti.*
Granddaughter, grandfather massage
Granddaughter, please massage your grandfather

The participants of the example above are grandmother and granddaughter. The setting of the sentence is in the house. The topic of the sentence is giving massage to grandfather. The aim of the text is to give massage to the grandfather.

On the previous explanation *sinok/ nok* is used to address daughter. This term is same in the usage. The difference is on the addressee. the aim of this term

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is to express love and caring to the granddaughter. The term can be used in family and outside family context. If the speaker does not know the name of the addressee, he/ she will use *nok* to address the addressee.

Weng

In a family, Pekalongan people use *weng* to address granddaughter. This is special address term that we can find in Pekalongan. For more explanation, see the example below:

(50). Ayo ***weng****.* *Mlebu* ***weng***
Come on **granddaughter**. come in **granddaughter**
Come on grandddaughter. Please come in grandddaughter

The participants of the example are grandmother and granddaughter. The setting of the sentence is in grandmother's house. The topic of the sentence is visiting grandmother. The aim of the sentence is asking the addresseeto come in to the house.

Now this term is rarely used by the Pekalongan people, because the speakers of this term are identic with older people (over 50 years old). This term is only found in the village area. Actually the term *weng* is used to address a girl (daughter, granddaughter, younger sister) to show love, care, and attention.

Weng can be used in family context and outside family context. Outside family context the term can be found in the neighbourhoods and traditional market to address someone (girl) that the speaker does not know the name well and also to address buyer/ seller in the traditional market.

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Mas/ kang, mbak/ yu

In a family Pekalongan people use mas/ kang, mbak/ yu to address cousin (older than the speaker). These terms are commonly used by the Javanese society. For more explanation see the example below:

*(51). Kapan balik dek laut **mas**?*
When back from the sea **brother**?
When you back from the sea brother?

The participants of the example are cousin and his brother. The setting of the sentence is in the house. The topic of the sentence is visiting cousin. The aim of the sentence is asking the addressee when he back from the sea.

This term is commonly used by the Javanese society to address cousin (older than speaker). The aim is to respect older people, even the age of the speaker is younger than the addressee. The speaker must call his/ her cousin with *mas/ kang*.

If the addressee is a woman, the speaker may address the addressee with *mbak/ yu*.

4.2.3 Occupation or profession

In this section, the reseacher found 13 address terms correlating with occupation or proffesion in Pekalongan regency, they are:

Pak Lurah

In the village, *pak lurah* is used to address male villagers chief. This term is commonly used in Javanese society. For more explanation see the example below:

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(52). ***Pak lurah***, *mbenjang jalan sehat dimulai jam pinten?*
Male villagers chief, tomorrow healthy walking begin hour what?
Male villagers chief, when will the healthy walking begin?

The participants of the example are the villager and the head of the village. the setting of the sentence is in the village office. The topic of the sentence is healthy walking activity. The aim of the sentence is asking the time of healthy walking begin.

This term is used to address head of the village. If the speaker is the head of the village, he will be addressed with *pak lurah*. And if the head of the villagers is a woman, she will be addressed by *bu lurah*. This term shows that the addressee has higher status than the speaker. It can be found formal and informal situation

Bu lurah

In a village, *bu lurah* is used to address female villager chief. This term is commonly used in Javanese society. For more explanation see the example below:

(53). ***Bu lurah***, *anak kulo angsal KIP mboten?*
Female villager chief, son my get KIP or not?
Female villager chief, my son get KIP or not?
KIP (Kartu Indonesia Pintar) : Indonesian Smart Card

The participants of the example above are a villager and a female villager chief. The setting of the sentence is in the villager office. The topic of the sentence is KIP (indonesian Smart Card). The aim of the sentence is asking the addressee about KIP for her son.

A female villager chief will be addressed with *bu lurah*. It means that she has a highest position in the village. It shows that the addressee has higher status

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than the speaker. The aim is to respect other people, based on the position in the village. This term can be used in formal and informal situation.

Pak RT

In a village, *pak RT* is used to address male neighbourhood head. This term can be found in every place in Pekalongan subdistricts. For more explanation see the example below:

(54). *Ngapuntene **pak RT**, kulo minggu iki mboten saget maringi iuran.*
Sorry **male neighbourhood head**, I week this can not give contribution.
I'm sorry **male neighbourhood head**, this week I can not give you contribution.

The participants of the example above are a villager and male neighbourhood head. The setting of the sentence is in the villager's house. The topic of the sentence is weekly money. The aim of the sentence is asking the addressee some money for weekly activities.

Pak RT is usually used by the speaker to address someone who has a high position in the neighbourhoods. *Pak RT* is an occupational status in neighbourhoods, someone in this position will be addressed by the neigbours by *pak RT*. This term can be formal and informal situation, as long as someone served as male neighbourhood head.

If the speaker has the same age with the addressee or the speaker is older than the addressee, he/ she will address by the term ***te*.** It derives from the word RT.

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Bu RT

In a village, *bu RT* is used to address female neigbourhood head or a male neighbourhood head's wife. This term can be found in every place in Pekalongan subdistricts. For more explanation see the example below:

(55). ***Bu RT***, *badhe tindak pundi?*
Male neighbourhood head's wife, will go where?
Male neighbourhood head's wife, where will you go?

The participants of the example above are a villager and a male neighbourhood head's wife. The setting of the sentence is in the street. The topic of the sentence is greeting. The aim of the sentence is to greet the addressee.

Same as the explanation above, the term *bu RT* is used by the speaker because of the occupation that she gets. It shows that the addressee has high position in the neighbourhoods. This term can be used in formal and informal situation.

Lebe

In a village, *lebe* is used to address a staff village (religious affairs). This term can be found in every place in Pekalongan regency. For more explanation see the example below:

(56). ***Pak lebe***, *nyuwun tulung damelke surat boro kawin.*
Staff village, ask help make letter for marriage.
Staff village, please make letter of marriage for me.

The participant of the example above are a villager and staff village. The setting of the sentence is in the village office. The topic of the sentence is making letter for marriage. The aim of the sentence is asking the addressee to make a letter for marriage.

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lebe is used by the speaker to address someone who works in a village office (religious affairs). If the person is male, he will be addressed with *pak + lebe*. *Pak lebe* is an occupational status in a village. *Pak lebe* can be used by the speaker in formal and informal situation. If the speaker is older or his best friends he/she will address with *be or lebe* without *pak*.

Bau

In a village, *pak bau* is used to address a staff village (*kepala dusun*). Now this term is rarely used by the people, only in certain places people still use this term. Petung Kriyono, Paninggaran, Lebak Barang and Siwalan are subdistricts that still use the term *pak bau*. For more explanation, see the example below:

(57). ***Pak bau***, *rapate badhe dimulai jam pinten?*
Staff village (*kepala dusun*), meeting will start hour what?
Staff village (*kepala dusun*), when will the meeting begin?

The participants of the example are villager and staff village. The setting of the sentence is in *pak bau's* house. The topic of the sentence is monthly meeting. The aim of the sentence is asking the addressee when the meeting will begin.

Pak bau is used by the speaker to address someone who works in a village office. *Pak bau* is occupational status in a village. If the the addressee works as staff village (kepala dusun) he will be addressed by *pak bau*. This term can be formal and informal situation.

Pak Bayan

In a village, *pak bayan* is used to address a staff village (development affairs/ *irrigation*). This term can be found in Petung Kriyono subdistrict. Because

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of the development or modern life, this term rarely used by Pekalongan people. For more explanation, see the example below:

(58). ***Pak bayan***, *sawahe wis mili banyune.*
Staff village, rice fields already flow water
Staff village, the fields already get the water.

The participants of the example above are a villager and a staff village (development affairs/ *irrigation*). The setting of the sentence is in the house. The topic of the sentence is irrigation. The aim of the sentence is telling the addressee about the irrigation.

Pak bayan is used by the speaker to address someone who works in a village office. *Pak bayan* is identic with someone who knows well about irrigation. If someone works as a staff village (*irrigation affairs*) he will be addressed by *pak bayan*. *Pak bayan* is occupational status in a village. This term can be formal and informal situation.

Pak manten

In a village, *pak manten* is used to address former village head. This term is commonly used in Pekalongan regency. For more explanation, see the example below:

(59). ***Pak manten***, *pripun kabare?*
Former village head, how the condition?
Former village, how are you?

The particiants of the example above are a villager and former village head. The setting of the sentence is in the street. The topic of the sentence is greeting. The aimof the sentence is asking the condition of the addressee.

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Pak manten is used by the speaker to address former village head. This term can be formal and informal. If the addressee is former village head, he will be addressed by *pak manten*. When the village head is a woman, she will be addressed by *bu manten*.

Pak Bon

In a school, gardener/ cleaning service is usually addressed by *pak bon*. This term can be found in the school in Pekalongan regency. For more explanation, see the example below:

(60). ***Pak bon***, *wingi rak mangkat nang ngopo?*
Gardener, yesterday not go to why?
Gardener, why did not go to school yesterday?

The participants of the example above are a student and gardener. The setting of the sentence is in the school. The topic of the sentence is working. The aim of the sentence is asking the addressee why he did not go to work yesterday.

Pak bon is used by the speaker to address someone who works as gardener or cleaning service in a school. This term is commonly used by the students, the other school member will address the gardener/ cleaning service by the name. This term is usually used informal situation.

Lik

In Pekalongan regency, a seller is usually addressed by *lik*. This term can be found in every place in Pekalongan. For more explanation see the example below:

(61). ***Lik***, *nyong pak tuku tahu gejrot sewu.*
A food seller, I want buy *tahu gejrot* (fried tofu with sweet sauce) one thousand.
A food seller, I want to buy *tahu gejrot* one thousand rupiahs.

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The participants of the example are a boy and a food seller. The setting of the sentence is in the street. The topic of the sentence is buying tofu. The aim of the sentence is buying tofu from the addressee.

Lik is used by the speaker to address a seller in the market or street. This term is special, because it is only found in Pekalongan regency. Usually children use this term.

Ru

In a village, *ru* is used to address a teacher. This term is derived from *guru* (teacher). For more explanation see the example below:

(62). ***Ru***, *lha ndi rokoke.*
Teacher, where the cigarette
Teacher, where is the cigarette?

The participants of the example above are a villager and a teacher. The setting of the sentence is in the house. The topic of the sentence is cigarette. The aim of the sentence is asking for a cigarette to the addressee.

Ru is used by the speaker to address teacher. This term is derived from *guru* (teacher). If the speaker has the same age or older than the addressee, he/ she will use *ru* without *pak*, but if the speaker is younger than the addresse, he/ she will address the teacher using *pak guru*. And if the speaker wants to respect to the teacher or showing politenes, then he/ shewill use *pak guru* (male) or *bu guru* (female). The aim of using *pak guru/ bu guru* than *ru* is that to respect the addressee (teacher). This term can be found in informal situation.

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Anjun

In Traditional market, anjun is used to address someone who takes retribution from the seller. This term rarely used by the people, only older people used this term. For more explanation see the example below:

(63). ***Pak anjun***, *badhe teng pundi?*
Retribution man, will to where?
Retribution man, where will you go?

The participants of the example above are a seller and retribution man. The setting of the sentence is in the traditional market. The topic of the sentence is greeting. The aim of the sentence is asking the addresee where he will go.

Anjun is used by the spaker to address someone who takes the retribution from the seller in traditional market. This term can be found in Sragi and Wiradesa subdistricts. The speaker of this term is usually older people (over 40 years old). If the speaker is younger, he or she will address the addressee by using *pak* followed by proper name. This term is only used informal situation. This term is one of the specific address terms in Pekalongan regency.

4.2.4 Religion

There are 4 address terms in the area of religion, they are:

Pak Kyai

In Pekalongan society, *pak kyai* is used to address someone who knows well about the religion or someone who leads the moslem community. This term is commonly used in Javanese society. For more explanation see the example below:

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(64). ***Pak kyai***, *kulo badhe tanglet. Menawi pernikahan melalui* video call *niku sah mboten?*
Pak kyai, I want to ask. If marriage via video call it is legal or not?
Pak kyai, I want to ask. If a marriage held via video call is legal or not?

The participants of the example above are a *santri* (student) and *pak kyai* (male Islam teacher). The setting of the sentence is in the mosque. The topic of the sentence is marriage. The aim of the sentence is asking to the addressee about a marriage.

Pak kyai is used by the speaker to address who knows well about the religion. This term can be formal and informal situation. The aim of this term is to respect other people.

Ustad

In Pekalongan society, *pak ustad* is used to address someone who knows well about religion or teacher in islamic school. For more explanation see the example below:

(65). ***Pak ustad***, *tugase dikumpulke kapan?*
Teacher, assignment collect when?
Teacher, when the assignments are collected?

The participants of the example above are *a santri* (student) and *pak ustad* (teacher). The setting of the sentence is in the school. The topic of the sentence is assignment. The aim of the sentence is asking to the addressee when does the assignments are collected.

Pak ustad is commonly used in school environment to address a male teacher. This term can be used in formal and informal situation. Some students use this term in outside the school environment, it shows respect to the teacher.

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If the speaker has the same age with the addressee or the speaker is older than the addressee, he will be addressed with *tad* without *pak*.

Bu Nyai

In Pekalongan society, *bu Nyai* is used to address someone who knows well about religion or female Islam teacher.This term is commonly used in Pekalongan regency. For more explanation see the example below:

(66). *Bu nyai, diaturi wonten griyane bu Atikah.*
Bu nyai, invites in house bu Atikah.
Bu nyai, you has invitation in Mrs. Atikah's house.

The participants of the example above are *a neighbour* and *bu nyai*. The setting of the sentence is in the house. The topic of the sentence is invitation. The aim of the sentence is asking the addressee to attend the invitation.

This term is commonly used by the Pekalongan society to address a woman who knows well about the religion. The age of the addressee is usually older than ustadzah (female Islamic school teacher). This term can be used in formal and informal situation.

Ustadzah

In Pekalongan society, *ustadzah* is used to address female Islam teacher. This term is commonly used in Pekalongan regency. For more explanation see the example below:

(67). ***Ustadzah*** *dian, tulung kelas A di absen disek ya.*
Female Islam teacher, please class A check the presence first .
Female Islam teacher, please check the presence in class A.

The participants of the example above are *a teacher* and ustadzah dian. The setting of the conversation is in the teacher office. The topic of the sentence is

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taking student's presence. The aim of the sentence is asking help addressee to take presence.

Ustadzah is common address term in Islamic school. This term is used to address female teacher. *Ustadzah* means teacher in Arabic. This term is usually used in education environmet or in Islamic school.

Haji/ Kaji

In Pekalongan society, *haji* is used to address a person who already took hajj in Mecca. This term is commonly used in Pekalongan regency. For more explanation see the example below:

(68). ***Pak Kaji,*** *badhe tindak pundi?*
Pak Kaji, will go where?
Pak Kaji, where will you go?

The participants of the example above are *villager* and *pak haji*. The setting of the conversation is in the street. The topic of the sentence is greeting. The aim of the sentence is to greet the addressee.

A person who had Hajj in Mecca will be addressed by haji/ *kaji*. If the person is male will address with *pak haji/ pak kaji* and female with *bu kaji*. *Haji/ Kaji* is a prestigious title for Pekalongan people. So, when someone already took a hajj, he/ she will be address by *pak haji/ pak kaji* or *bu haji/ bu kaji*

In several cases, people are addressed with *haji/ kaji* even they have never been go to hajj. For example in a market, some seller will call the buyer with *pak haji/ pak kaji* or *bu haji/ bu kaji* to address the buyer. They use the terms in order to persuade the buyer to buy something. For the seller itself the term can make the bargaining process is easier and get the lowest price. For the buyer itself they

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never angry with *haji/ kaji* terms. They regard it as pray (*do'a*). The seller just answer it with ameen if seller call with *pak haji* or *bu haji*.

4.2.5 Ethnic (Chinese)

Ethnicity is one of factors that influenced the use of address terms. The writer found that Pekalongan people have special address term to address chinese community. The terms are : ko*koh, baba, cik, ncim, mamah, kungren, and yungren.*

Kokoh/ koh

In Pekalongan society, *kokoh/ koh* is used to address Chinese male seller. For more explanation see the example below:

(69). ***Koh****,* *ono ndog pora?*
Chinese male seller, there are eggs or not?
Chinese male seller, do you have eggs or not?

The participants of the example above are a buyer and Chinese male seller. The setting of the sentence is in the store. The topic of the sentence is buying eggs. The aim of the sentence is asking the addressee whether he has eggs or not.

Kokoh/ koh in Chinese means older brother. *Kokoh/ koh* is used by the speaker to address Chinese male seller. The speaker and the addressee usually have the same age. This term is used by all the buyer, baik pelanggan atau bukan.

Baba

In Pekalongan society, *baba* is used to address Chinese male seller. For more explanation see the example below:

(70). ***Bah****,* *berase wis tekan durung?*
Chinese male seller, rice already come or not?
Chinese male seller, rice already come or not?

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The participants of the example above are buyer and Chinese male seller. The setting of the sentence is in the store. The topic of the sentence is rice. The aim of the sentence is asking the addressee whether the rice has come or not.

Baba/ bah is used by the speaker to address Chinese male seller. The speaker is younger than the addressee. The age of the addressee is over 60 years old. This term is used only by the customer.

Cik

In Pekalongan society, *cik* is used to address Chinese female seller. For more explanation see the example below:

(71). ***Cik***, *gulo 2 kilo.*
Chinese female seller, sugar 2 kilos
Chinese female seller, sugar 2 kilo2 please.

The participants of the example above are buyer and Chinese female seller. The setting of the sentence is in the store. The topic of the sentence is buying sugar. The aim of the sentence is buying some sugar from the addressee.

Cik in Chinese means older sister. *Cik* is used by the speaker to address Chinese female seller. The speaker is usually have the same age from the addressee. This term is used by the buyer (not customer)

Ncim

In Pekalongan society, *ncim* is used to address Chinese female seller. For more explanation see the example below:

(72). ***Ncim***, *brambang sekilo.*
Chinese female seller, onions a kilo.
Chinese female seller, a kilo of onions please.

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The participants of the example above are buyer and Chinese female seller. The setting of the sentence is in the store. The topic of the sentence is buying onions. The aim of the sentence is buying onions from the addressee.

Ncim is used by the speaker to address Chinese female seller. The age of the speaker and the addressee are over 40 years old. This term is rarely used by the buyer.

Mamah/ mah

In Pekalongan society, *mamah* is used to address Chinese female seller. For more explanation see the example below:

(73). ***Mah***, *gulo jowo 2 kg.*
Chinese female seller, palm sugar 2 kg.
Chinese female seller, palm sugar 2 kg please.

The participants of the example above are buyer and Chinese female seller. The setting of the sentence is in the store. The topic of the sentence is buying palm sugar. The aim of the sentence is buying palm sugar from the addressee.

Mamah/ mah is used by the speaker to address Chinese female seller. The speaker and the addressee knows well each other so the speaker uses *mamah/mah* to address the addressee. This term is rarely used by the people, they prefer to *cik* to address Chinese seller.

Kung ren

In Chinese family, *kung ren* is used to address male housemaid . For more explanation see the example below:

(74). ***Kung ren*** Ifan, tamane wis diresiki durung?
Chinese male seller Ifan, garden already clean or not?
Chinese male seller Ifan, have you clean the garden?

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The participants of the example above are male housemaid and his master. The setting of the sentence is in the house. The topic of the sentence is cleaning the yard. The aim of the sentence is asking the addressee to clean the yard.

Kung ren is used by Chinese people, they use the term to address male housemaid. The addressee can be Chinese or Javanese. This term is only used in informal situation.

Yung ren

In Chinese family, *yung ren* is used to address female housemaid. For more explanation see the example below:

(75). ***Yung ren***, *dino iki masak apa?*
Female housemaid, day this cook what?
Female housemaid, what do you cook for today?

The participants of the example above are female housemaid and her master. The setting of the sentence is in the house. The topic of the sentence is cooking. The aim of the sentence is asking the addressee what she cook for that day.

Same as *yung ren*, *kung ren* is used by Chinese people to address female housemaid. The addressee can be Chinese or Javanese. This term only uses in informal situation.

4.2.6 Ethnics (Arab)

In Arab community, the researcher found 8 address terms use in Pekalongan regency, they are:

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Abi

In Arab family, *abi* is used to address father. For more explanation see the example below:

(76). ***Bi****,* *antum* *diluru* *ammah.*
Father, you look for uncle
Father, uncle is looking for you.

The participants of the example above are a son and his father. The setting of the sentence is in the house. The topic of the sentence is telling information to father. The aim of the sentence is telling speaker that uncle was looking for him.

In Arab family in Pekalongan regency, abi is used to address father. In other family, father sometimes addresses by *abah*. The meaning of abi or abah is same that is to address father. The family keep using Arab address terms, even their daily communnication in Javanese. It is one of the power of Arab family in preserve the tradition.

This term can be used in family and outside family context. Sometimes Javanese people address adult male Arab with abi or abah. Javanese use the terms is to respect Arab people and make the relationship closer.

Ummi

In Arab family, *ummi* is used to address mother. For more explanation see the example below:

(77) *Saka* *umahe* *Agung* ***mi****,* *garap* *tugas.*
From house Agung **mother**, do assignment
From Agung's house mother, did the assignment.

The participants of the example above are a son and his mother. The setting of the sentence is in the house. The topic of the sentence is going home. The aim of the sentence is telling the speaker where did he go after school.

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Ummi is used to address mother in Arab family. This term can be used in family and outside family context. In outside family context for example in trading conversation. An Arab woman seller is usually addressed with *ummi*. This term uses to make the distance between buyer and seller closer.

Akhuya

In Arab family, *akhuya* is used to address brother. For more explanation see the example below:

(78) ***Akhuya***, *aku diter tuku buku nang toko buku Asco.*
Brother, I accompany buy book in store book Asco
Brother, please accompany me to buy book in Asco book store.

The participants of the example above are a yonger brother and older brother. The setting of the sentence is in the house. The topic of the sentence is going to book store. The aim of the sentence is asking the addressee to buy book in book store.

Akhuya is used to address brother. This term can be used to address younger brother or older brother. The term is used to respect brother in Arab family. Sometimes older brother addressed with *bang* (it influenced with Indonesian language).

Ukhti

In Arab family, *ukhti* is used to address sister. For more explanation see the example below:

(79) ***Ukhti,*** *aku nyilih laptope sedela.*
Sister, I borrow notebook a moment.
Sister, I borrow your notebook for a moment.

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The participants of the example above are a yonger sister and older sister. The setting of the sentence is in the house. The topic of the sentence is borrowing notebook. The aim of the sentence is borrowing notebook from the addressee.

Ukhti is used to address sister in Arab family. This term can be used to address younger sister or older sister. Sometimes the term *ukhti* is used in outside family context to address female friends. By using *ukhti* they want to show to other friend that they have close relationship like siblings.

Ammah

In Arab family, *ammah* is used to address uncle. For more explanation see the example below:

(80) ***Mah,*** *iki dikasih umi jajan.*
Uncle, this give mother snacks
Uncle, this is snack from mother

The participants of the example above are a nephew and uncle. The setting of the sentence is in the house. The topic of the sentence is giving snacks. The aim of the sentence is giving snacks to the addressee.

Ammah is used to address uncle in Arab family. This term can be used to address uncle (older than father) or uncle (younger than father). This term is only used in family context.

Jiddah

In Arab family, *jiddah* is used to address grandparents. For more explanation see the example below:

(81) ***Jiddah,*** *iki obate nang nduwur meja.*
Grandfather, this medicine on above table
Grandfather, the medicine is on the table.

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The participants of the example above are a grandson and grandfather. The setting of the sentence is in the house. The topic of the sentence is giving medicine. The aim of the sentence is giving medicine to the addressee.

Jiddah is used to address grandparents in Arab family. This term can be used to address grandmother or grandfather. Sometimes older people are addressed with *jiddah*. It means that the speaker already regard the addressee as his/her grandparents.

Abah

In Pekalongan society, *abah* is used to address male Arab seller. For more explanation see the example below:

(82) ***Bah,*** *ono habbatus sauda kapsul?*
Male seller, habbatus sauda capsule?
Male seller, do you have habbatus sauda capsule?

The participants of the example above are a buyer (Javanese) and seller (Arab). The setting of the sentence is in the store. The topic of the sentence is buying habbatus sauda. The aim of the sentence is asking to the addressee whether he has habbatus sauda or not

Pekalongan people addresse a male Arab seller with *abah*. This term is used to respect other peole and make the distance between buyer and seller closer. So the process of bargaining the things want to buy is easier. Besides *abah* a seller sometimes addresses with *pak haji* (for male) and *bu haji* (female seller)

Ummi

In Pekalongan society, *ummi* is used to address female Arab seller. For more explanation see the example below:

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(83) ***Mi,*** *duwe gamis warna putih?*
Female seller, have gamis colour white?
Female seller, do you have white gamis?

The participants of the example above are a buyer (Javanese) and seller (Arab). The setting of the sentence is in the store. The topic of the sentence is *gamis* (Muslim cloth for women). The aim of the sentence is asking to the addressee whether she has white *gamis* or not.

Ummi is used by Pekalongan people to address female Arab seller. Beside *ummi*, Pekalongan people also use *bu haji*. This term choice is influenced by the ethnic. Javanese people will address Arab people with certain Arab address terms, even the language use is Javanese.

4.2.7 Friendship

In Pekalongan regency, people have special address term to address friends. The researcher found 6 address term to address friends,they are : *lhem, mhad, bol, jon, tek,* and *lhog.*

Lhem

In Pekalongan regency, *lhem* is used to address close friends. This term can be found in Wonokerto, Wiradesa, Tirto, Siwalan and Buaran. For more explanation see the example below:

(84). *Buahahaha... gowese nang kasur* ***lhem***.
Bhuahaha... ride bike on bed **dude**.
Bhuahaha... I ride my bike on the bed dude.

The participants of the example above are friend and another friend. The setting of the sentence is in the Angkringan (food seller). The topic of the

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sentence is riding bicycle. The aim of the sentence is asking the addressee where he rode bicycle on Sunday.

The term *lhem* is a friendship address term. The speaker and the addressee are close friends and know well each other. This term makes the distance between speaker and addressee closer. This term can be used by man or woman in informal situation. The term *lhem* is one of the specific address terms in Pekalongan regency.

Mhad

In Pekalongan regency, *mhad* is used to address close friends. This term can be found in almost every place in Pekalongan regency. For more explanation see the example below:

(85). *Sing menang sopo* ***mhad****?*
Win who **dude**?
Who won **dude**?

The participants of the example are friend and another friend. The setting of the sentence is in the house. The topic of the sentence is volleyball match. The aim of the sentence is asking the addressee who won the match.

Mhad is one of address term that is popular in young people. The aim is to make the distance between speaker and addressee more closer. This term can be used in informal situaation. *Mhad* is derived from the word *Carmad*. *Carmad* is a name of a man with innocent face and does not have high education (it can be said as stupid person). As everybody knows that every kind of person like *Carmad* always have bully with his friend. From that time the word mhad is used to

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address friends. The term *mhad* is one of the specific address terms in Pekalongan regency.

Bol

In Pekalongan regency, *bol* is used to address close friends. This term can be found in Wiradesa, Wonokerto, Siwalan and Tirto. For more explanation see the example below:

(86). *Dorone tak tuku aku* ***bol***.
Pigeon will buy me **dude**.
I will buy the pigeon dude.

The participants of the example above are friend and another friend. The setting of the sentence is in the house. The topic of the sentence is buying pigeon. The aim of the sentence is buying pigeon from the addressee.

Bol is derived from the word *bolo*. *Bolo* in Javanese means friends. This term same as *lhem* that is used to address close friends. The speaker of this term is usually teenagers. They use it to address male friends. Female never used this term. The usage is only in informal situation. The term *bol* is one of the specific address terms in Pekalongan regency.

Jon

In Pekalongan regency, *jon* is used to address close friends. This term can be found in almost every place in Pekalongan regency. For more explanation see the example below:

(87). ***Jon*** *njo ra* ***Jon***.
Friend come on dude.
Come on friend.

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The participants of the example above are friend and another friend. The setting of the sentence is in the class. The topic of the sentence is asking friend. The aim of the sentence is asking friend to go to toilet.

Jon is very popular in Javanese society. This term is used by the youngsters to address friends. The relationship between speaker and addressee are close. The usage is usually in informal situation.

Thek

In Pekalongan regency, *thek* is used to address close friends. This term can be found in Wiradesa and Wonokerto subdistricts. For more explanation see the example below:

(88). *Kie bukune sopo* ***thek***
This book who ***dude***
Whose book is this dude.

The participants of the example above are friend and another friend. The setting of the sentence is in the class. The topic of the sentence is asking friend. The aim of the sentence is asking the addressee whose book is this.

Other people who hear this term will think that this term is rude. Because it uses the name of the animal. *Thek* is derived from the word *kethek*. It means monkey. This term is only found in coastal area in Pekalongan. Wonokerto and Wiradesa subdistrict are the place that we can found the usage of this term. The term *thek* is only used by teenager and children. The speaker and the addressee are close, so they will never angry if their friend use that term. The term *thek* is one of the specific address terms in Pekalongan regency.

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Lhog

In Pekalongan regency, *lhog* is used to address close friends. This term can be found in Wiradesa and Wonokerto subdistricts. For more explanation see the example below:

(89). + *Hahahaha. Pancen wajahe koyo kakean utang hahaha*
Hahahaha. really face like alot debt hahaha
Hahahaha. Your face really like a person who has a lot of debt.
- *Jek narsis* ***lhog***
Narsistic **dude**.
Narsistic **dude**.

The participants of the example above are friend and another friend. The setting of the sentence is in the house. The topic of the sentence is commenting a photo. The aim of the sentence is giving comment to the addressee's photo.

Same as *lhem, bol, jon, and thek*, this term is also used to address friends. This term can be found in Wonokerto and Wiradesa subdistricts. The word *lhog* is derived from *lholhog*. It means stupid. People outside the subdistricts will think that this term is rude, because they call their friends with stupid. Only children and teenager used this term. The term *thek* is one of the specific address terms in Pekalongan regency.

4.2.8 Ephitet or nickname

Pekalongan people have unique nickname to address someone. The factors are from physical characteristic and the habit from the society. In this section the researcher found 6 address terms relating to ephitet or nickname.

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Kempek

Same as with *mamik/ amik*, *kempek* is also used to address aperson whose name is *Slamet*. This term can be found in Wonokerto regency. for more explanation see the example below:

(90). Mpek, bali nggoto kapan?
Person who has name Slamet, go home fisherman when?
Person who has name Slamet, when you are back from the sea (fisherman)?

The participants of the example above are friend and another friend. The setting of the sentence is in the house. The topic of the sentence is fisherman. The aim of the sentence is asking the addressee when he come back from the sea.

The term *kempek* is is used to address person whose name is *Slamet*. *Slamet Kempek* is firstly a name of person which have big influence in the Wonokerto subdistricts community. Nowdays his name is used to address a person who has *Slamet* name.

This term is only found in Wonokerto subdistricts. The speaker address the addressee with kempek because it is already a habit in the society that person with Slamet will be addressed by *kempek*. This term is only found in informal situation.

Doglong

In Pekalongan regency, *doglong* is used to address someone who has tall body. For more explanation see the example below:

(91). ***Glong***, *wulan ngarep kosong pora?*
Person with tall body, month next free or not?
Person with tall body, do you have free time next month?

The participants of the example above are friend and another friend. The setting of the sentence is in the house. The topic of the sentence is activity in next

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month. The aim of the sentence is asking the addressee whether he has free time next month.

People who has tall body will be addressed with *doglong*. This term can be found in several places in Pekalongan regency. Besides *doglong*, people also uses the term *gantar* to addresss person who has tall body. The speaker and the addressee is usually have same age or older than the addressee. The term *doglong* is one of the specific address terms in Pekalongan regency.

Bodong

In Pekalongan regency, *bodong* is used to address someone who has big belly button. For more explanation see the example below:

(92). ***Dong***, *anakmu sekolah nang ngendi?*
Person with big belly button, your son school in where?
Person with big belly button, where does your son go to school?

The participants of the example above are friend and another friend. The setting of the sentence is in the street. The topic of the sentence is school. The aim of the sentence is asking the addressee where his son goes to school.

This term is used to address person who has big belly button. The speaker and the addressee usually know well each other and have the same age. If the speaker does not know well the addressee, they will address with proper name. This term is only used in informal situation.

Pesek

In Pekalongan regency, *pesek* is used to address someone who has flat nose. For more explanation see the example below:

(93). ***Sek***, *PR mu wis digarap durung?*
Person with big belly button, your home work has been done?

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Person with big belly button, hve you done your home work?

The participants of the example above are friend and another friend. The setting of the sentence is in the classroom. The topic of the sentence is doing homework. The aim of the sentence is asking the addressee whether she has done her home work.

This term is commonly used in Javanese society to address person with flat nose. The speaker and the addressee have the same age or the speaker is older than the addressee. The addressee can be man or woman. This term is used in informal situation.

4.2.9 Factors that influence the use of address terms in Pekalongan:

From the discussion above, the researcher concluded that there are some factors influencing the usage of address terms in Pekalongan regency. The factors are: Age, gender, social status, bloodline status, marital status, setting of place, intimacy and ethnics. The researcher found that age and bloodline status are the factor that mostly use by the Pekalongan people.

Age of the speaker and the addressee influence the use of address term. When the speaker is older or younger than the addressee, he/ she will use different address terms. For example: *beng, weng, nok, ndung, nang, lop, tol.*

Bloodline status also the main factors that the researcher found in Pekalongan regency. There are 50 address terms in the area of kinship. So, based on that finding the researcher concluded that bloodline status is the most factors in using address terms in Pekalongan regency beside age factor.

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Gender, social status, marital status, setting of place, intimacy and ethnics are also another factors influencing the use of address terms. The differentiation in gender will also influence the use of address terms. For example: if the speaker is a man and the addressee is a woman, he will address the woman with *mbak, nju, mak, nok, beng, weng, nini, siwo, budhe.* If the addressee is a man he will address with *lop, le, nang, ndung, tol, mas, pak tuwo.*

Social status also one of factor that influence the use of address terms. People with high social status will be addressed differently by the speaker. For example *pak kyai, bu nyai, bu ustadzah, pak ustad.*

Marital status is also influence the use of address terms. If the person is married, he/ she will be address differently after getting married. For example, before married a man can be addressed by *mas, le, ndung, lop* but after he got married he may be addressed by *pak.*

Different setting of place also influence the use of address terms. Setting of place can be devided into two, namely formal and informal. When the conversation take in formal place it will use more polite address terms if compared to informal setting of place. For example: If the speaker and the addressee are son and mother. Son is a student of elementary school and mother is his teacher in the school. When the son is at home, he will address mother with *ma'e or mak* (mother) and when the situation is at school, son will address his mother with *bu guru* (teacher).

In a social interaction among the teenagers in Pekalongan regency, there are some address terms that is used by them. The teenagers use the terms depend

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on the degree of intimacy. If the teenagers are close friends, they will address with *lhem, mhad, bol, jon, thek* and *lhog.* But, if the teenagers are not close friends, they will address their friends with their proper name.

Beside factors mentioned in above explanation, ethnics is one of factor influencing the use of certain address terms. In the research, there are two ethnics that use certain address terms, namely Chinese and Arabs. Different ethnics will use different address terms. For example, if someone wants to buy something in a Chinese store. He/ she will use Chinese address terms (*cik, ncim, kokoh, baba*) rarely people will address Chinese seller with Javanese terms like *lik, mas, mbak.* This is also happened in Arab stores, the buyer will address the seller with Arab address terms (*abah, ummi*).

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CHAPTER V

CONCLUSIONS AND SUGGESTIONS

5.1 Conclusions

After analysing the data from address terms in Pekalongan regency. The researcher found that there are 7 address terms, they are proper name address terms, kinship address terms, occupation/ profession, ethnics, friendship, ephitets/ nicknames. The researcher also found factors influence the use of address terms in Pekalongan regency, they are age, gender, social status, bloodline status, marital status, setting, ethnic, and intimacy.

Several address terms in Pekalongan regency is decreasing, because not all people use address term of Pekalongan dialect. This happened because the speaker in some address terms is getting old and died, so some address terms never found in some subdistricts in Pekalongan. For example : *biyung, weng, beng, simbong, tol, anjun, pak bayan, and pak bau.*

This research is one of the ways in recording address terms existing in Pekalongan regency and as one way to preserve address terms in Pekalongan regency.

5.2 Suggestions

Based on the geograhic location, Pekalongan is bordered with 3 regencies (Batang, Pemalang, and Banjarnegara) and it has 21 subdistricts. The region can be also divided into three areas (coastal area, city, and mountain area). From that factors, many research can be conducted in Pekalongan regency. especially in linguistic research.

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