

CHAPTER II

REVIEW OF RELATED LITERATURE

This chapter presents a brief description and explanation about theories that support this study. There are several theories that are important to be discussed, they are definition of Sociolinguistics, study dimension of Sociolinguistics, the relationship between language and culture, concept of value, context, social level, relationship between language and social level of a society, forms of address, Javanese in modern era and previous studies.

2.1 Definition of Sociolinguistics

There are many experts who have their own explanation to describe what Sociolinguistics is. Hickerson (1980, cited in Chaer 2010, p. 4) states Sociolinguistics is a developing subfield of linguistics which takes speech variation as its focus, viewing variation or its social context. Sociolinguistics is concerned with the relationship between such social factors and linguistics variation. Based on Cripser and Widdowson in J.P.B. Allen (1975, cited in Chaer 2010, p. 4), Sociolinguistics is the study of language in operation, its purpose is to investigate how the convention of the language use relate to other aspects of social behavior.

Meyerhoff (2006, p.1) states Sociolinguistics use a range of methods to analyze patterns of language and attitudes toward language use. Some sociolinguistics patterns can only be observed systematically through close examination of lots of recorded speech and a good understanding about the speaker's background or place in a community.

In short, Yule (1996, p. 239) states Linguistics deals with the inter-relationship between a language and society.

2.2 Study Dimension of Linguistics

Dittmar (1976, cited in Chaer 2010, p. 5) states first conference of Sociolinguistics in University of California, Los Angeles, 1964 found seven study dimensions of Sociolinguistics. The seven dimensions which are the problems in Sociolinguistics are (1) social identity of the speaker, (2) social identity of the hearer, (3) social environment where the interaction process run, (4) synchronic and diachronic analysis of the social dialects, (5) social judgment of the speaker towards utterance forms, (6) level of variation and language variety, (7) the application of Linguistics research.

Social identity of the speaker can be investigated from the relationship between who the speaker is and who the hearer is, or in other words, what the relationship of the hearer to the speaker is, whether this relationship is family, working partner, acquaintance and so on. In contrary, social identity of the hearer can be investigated from the social position of the speaker to the hearer. The example in *Mangan Ora Mangan Kumpul* is shown on p. 107, between Pak

Ageng and Mr. Rigen:

Mr. Rigen : “*Kalo Bapak rame-rame dahar gudeg begini apa Bapak tidak merasa buang-buang saja?*”

“If you altogether with your friends are eating *gudeg* like this, don’t you think it is wasting your money?”

Pak Ageng: “*Tidak. Memangnya kalo aku jajan dengan uang-uangku sendiri tidak boleh? Lagipula ini jajan gudeg. Nguri-uri warisan tradisional. Saya kan tidak ngajak teman-teman dan kamu jajan steak dan hamburger, Mister.*”

“No, is it wrong if I buy all of this food by my own money? One more thing, this is *gudeg*. Just, let’s say I preserve our traditional food. I don’t ask my friends and you to eat steak and hamburger anyway.”

The conversation pictures Pak Ageng as the boss and Mr. Rigen as the housemaid. Mr. Rigen as the person from lower social level addresses Pak Ageng by calling him *Bapak*. On the other hand, Pak Ageng addresses his housemaid by saying *kamu*. In Indonesia culture especially in Java, people with higher social level tend to be called as *Bapak* or *Ibu*, *Mbak* or *Mas*. Word *kamu* or *engkau* is only used to address people who have same or lower social level than the speaker.

Actually, Indonesia also has another polite language to address “you”, that is *anda*, but actually word *anda* is very rare to be found in everyday life. The most common situation when word *anda* is used is in a class. There is common thing when a lecturer calls *anda* to address his or her students.

Social environment where the interaction process run points to the place in which the speaker and the hearer interact. This place can be in a school, mosque, football yard and so on. For making the interaction process effective, of course people should concern the place where they have the conversation. Let’s say we

cannot talk with a loud voice when we are in library because it can disturb people surround us, but converse when we are in football yard, it is better if we are talking with a quite loud voice since it is in the opened space, so that our hearer can get what we are saying. Synchronic and diachronic analysis of the social dialect is the description of social dialect pattern. This dialect pattern conducts only in a limited time or non-limited time. This dialect is used by the speaker by concerning his or her social level in the society.

Social judgment of the speaker towards utterance forms means that people from the same social class would have similar judgment to interpret an utterance of the conversation. This statement is appeared since every person in society must have a social status or must be involved in certain social class. Level of variation and language variety are appeared because people in one society must be different than people in other societies. Since society has heterogenic character in their own, so that the communication tool of the people must be various. This variation can be in the form of dialect, accent and others, it depends on its social function.

The last dimension, which is the application of Linguistics research, means linguistic study must be applicative. This study should be capable to solve problems related to language in society, for example, problem about language teaching, official language, translation of language and so on.

2.3 The Relationship between Language and Culture

To understand the relationship between language and culture, first we should know what language is and what culture is. Based on Wardhaugh (2006,

p.1) “a language is what the members of a particular society speak.” He also states that language is a communal possession, although it is admittedly an abstract one.

Individuals have access to it and constantly show that they do so by using it properly. On the other hand, the definition of culture based on Nababan in Goodenough (1981 cited in Chaer 2010, p.1630):

The way in which people have organized their experience of their past efforts to accomplish recurring purposes into operational procedures for accomplishing these purposes in the future, that is a set of “grammatical” principles of action and a series of recipes for accomplishing particular ends. They include operational procedures for dealing with people as well as for dealing with material things.

“Culture, then, consist of standards for deciding what is, standards for deciding what can be, standards for deciding how one feels about it, standards for deciding what to do about it, and standards for deciding how to go with it”

(Nababan in Chaer 2010, p.164). From the definition from Nababan, we know that all communication systems of human, including language can be classified as culture. Koentjaraningrat (1992 cited in Chaer 2010, p.164) states that culture only belongs to human, grow and develop along with the people who use it. He sees that the relationship between language and culture is subordinate, means that language is a part of culture.

Zhang (2011) states: Culture and language are closely linked. Language is the carrier of culture, culture is reflected through language. Language is also one part of the culture, language contains profound cultural connotations. Culture transmission is one of the important characteristics of human language. Without cultural setting, language

acquisition is out of the question, so it is well believed that language is culturally loaded, and has a strong influence on language, particularly on its social function and pragmatics in communication. Language is the presentation of culture. Without knowledge of culture, it is difficult to learn language well. Obviously, we intend to use culture in order to function in a particular society.

Another theory about relationship between language and culture comes from Kadarisman (2010, p. 38) who notes:

Moderate version of the Sapir-Whorf states that the way we perceive reality is partly determined by the language we speak. This implies that a native language has strong influence on the thought patterns of its individual speakers; and hence the collective thought patterns of the speech community contribute to the formation of culture-specific way of thinking.

2.4 Concept of Value

There are some definitions from experts to explain the concept of value.

B.F. Skinner (1971 cited in Suryadi and Kusnendi 2010, p. 603) states:

Nilai sebagai sesuatu yang dimiliki hanya oleh manusia dan manusialah yang memberikan nilai atau menilai dunia luarnya, yang pada dasarnya tidak bernilai.

Value only belongs to human and only human who can give value to the world, which actually is non-valuable.

Another definition comes from Kluckhohn in Danandjaja (cited in Suryadi and Kusnendi 2010, p. 604):

Nilai adalah suatu konsepsi yang jelas, baik tersurat maupun tersirat, dari seseorang atau suatu kelompok tertentu mengenai apa yang seharusnya diingini yang mempengaruhi pemilihan sarana dan tujuan tindakan.

Value is a clear concept, whether it is shown in implicit or explicit way, from a person or a group of persons about what people should want that influences the choice of media and the purpose of their action.

That definition means value is something unique, it is different from one group of persons to other groups. So that value gives an identity of a group.

George England (cited in Suryadi and Kusnendi, 2010 p. 604) states:

Nilai merupakan suatu kerangka kerja perseptual yang secara relatif bersifat permanen. Kerangka kerja tersebut membentuk dan mempengaruhi hakikat dari watak perilaku perorangan pada umumnya.

Value is a conceptual framework that relatively permanent. This conceptual framework forms and influences the attitude of most people.

From the definition of value, we can conclude that something is value if it is fulfill these two criteria:

- a. It can be used for identifying a social group.
- b. It is used as a framework or as a concept of actions of group of persons.

These persons see this framework as an ideal concept for living.

2.5 Context

For understanding how the forms of address used by Javanese people, we should know the importance of context of utterances that will be examined.

Wardhaugh (2006, p. 96) states context determines language choice. In a society

in which more than one language (or variety) is used you must find out who uses what, when, and for what purpose if you want to be socially competent. The relationship between the study field examined in this research and context is expalined by Downes (cited in Wardhaugh, 2006, p. 15) as follows:

Sociolinguistic research as ‘work’ is intended to achieve a better understanding of the nature of human language by studying language in its *social context* and/or to achieve a better understanding of the nature of the relationship and interaction between language and society.

2.6 Social Level

Social level based on literal meaning consists of two words, social is “relating to human society and its organization” meanwhile level is “a particular position in a system that has different rank” (Longman, 2008, p. 1507 & p. 918).

Compile from various sources, social level has the same meaning with social stratification and social class, which is social class itself based on Barker (2006, p. 436) is a classification of persons into groups based on shared socio-economic conditions. Class is a relational set of inequalities with economic, social, political and ideological dimensions. Based on the process (Koentjaraningrat in Salamun, 2004, p. 42), there are two kinds of social level, authorized social level and unauthorized social level.

Pelapisan sosial resmi adalah suatu pelapisan sosial jelas dilandasi oleh sistem hukum dan kewajiban bagi dan dilindungi oleh hukum yang berlaku. Pada pelapisan sosial tidak resmi, pada umumnya warganya tidak mempunyai konsepsi yang jelas tentang susunan

masyarakat mereka, juga istilah-istilah tertentu untuk menyebut lapisan-lapisan tertentu kecuali sebutan-sebutan yang sifatnya kabur, seperti golongan atas, pegawai negeri, orang kampung, dan sebagainya. Jadi ukuran-ukuran yang digunakan cenderung kurang jelas.

Authorized social level is a stratification that based on legal and liability that protected by applicable law. In un-authorized stratification, the users have no a clear conception of it. There are also no specific terms to mention certain level, the terms are obscures, such as upper level, officer, kampong people and so on. Therefore, the measurement is not clear.

2.7 Relationship between Language and Social Level of a Society

Like already explained before, Sociolinguistics is a study that concerns about the relationship between language and society. This relationship refers to the relationship between language forms, variety of dialects and so on with certain functions in the society. For example, we use formal language when we have formal conversation in school or business meeting, but in another condition, like when we are chatting in neighboring environment, informal language is appropriate.

Javanese are people whose their variety of language can be clearly described the level of society. Variety of language according to Hudson and Ferguson (cited in Wardhaugh 2006, p. 25) is term of a specific set of “linguistic items” or “human speech patterns”, such as sounds, words, grammatical features and so on which we can uniquely associate with some external factors, such as geographical area or social group. On the other hand, to understand the level of society, we should examine two factors: from nobility factor and from social level factor. We can examine social factor itself from person’s education level or

wealth. In most conditions, person's education level and wealth are running linear.

But it is not always. Some wealthy people are not well-educated and so the contrary.

For understanding the relationship between language and society by examining the nobility factor, we can take Javanese people as the sample.

According to Kuntjaraningrat (1967 cited in Chaer 2010, p. 39), social level of Javanese is divided into four, they are (1) *wong cilik*, (2) *wong saudagar*, (3) *priyayi* and (4) *ndara*. Another conception comes from Clifford Geertz (in Pride in Chaer 2010, p. 39), he divides Javanese into three categories, they are (1) *priyayi*, (2) people who are not *priyayi* but living in town and they get well-education, (3) farmer and people who live in town but do not experience well-education. Later, this social variety impacts to the variety of language they use.

Language is used between *wong cilik* somewhat different than which is used between *saudagar* or even *priyayi*. In *Mangan Ora Mangan Kumpul*, the language use between *wong cilik* (low class people) is reflected in a conversation between Madam, Mas Joyoboyo and Mr. Rigen on p.186:

Madam : "Ha, enggih, Mas Joyo. Wong hari kedua lebaran kok ya sudah jualan niku pripun?"

"Mas Joyo, why do you already work on a second day of Lebaran?"

Mas Joyo : "Ha sampeyan sendiri bagaimana, Bu Madam? Lebaran-lebaran kok malah di kuta. Dan Mas Rigen juga kok ya nggak nyusul anak istri pulang ke desa"

“How about yourself Bu Madam? Why do you still here even in *Lebaran* days. And Mas Rigen, why don’t you accompany your wife and kid to go home?”

Madam : “*We, lha. Kalo saya tidak sepiksal turun dari Tepus ke sini sida berantakan kerjaan Rigen disini. Tuwek-tuwek begini saya sepiksal diimpor Pak Ageng, lho.*”

“Mr. Rigen cannot handle this home without me. Eventhough I am old, Pak Ageng still needs my favor.”

Mr. Rigen : “*Lha kula ya begitu, Mas Joyo. Kalo saya nyusul mboke tole dan tole Beni lha kasihan tamu-tamu dari Jakarta mesti isah-isah piring dan cuci pakaian.*”

“That’s right. If I go to accompany my wife and kid, so how about the guests from Jakarta? Should they wash the plates and the clothes by themselves?”

From the conversation, we can see people talk each other by using mix Indonesian and Javanese languages. The researcher classifies this conversation is in Indonesian language since most of words used is Indonesian, however still they use Javanese words in some conditions, especially when they address other person. They use *sampeyan* or the name of the person (e.g. Mas Joyo) rather than *kamu* or *kowe*, to show their respect to the addressee. For addressing the addresser himself, we can see two forms, *saya* and *kula*. Eventhough, *saya* and *kula* are different in the classification of language, one is Indonesian and another is Javanese, but they are in the same level of politeness. In Indonesian, *saya* is a polite form of *aku*, and in Javanese *kula* is a polite form of *aku*. Finally, word *Mas* is used to designate two persons, Mas Joyo and Mr. Rigen. In the conversation, *Mas* is used to show the level of intimacy, all of them are from the

same class, so they tend to build solidarity. For reaching this purpose, they choose word *Mas* rather than *Pak*. Especially for Madam, Mas Joyo calls her *Bu* Madam, not *mbakyu* (stand for *Mas* for female) since based on the researcher's assumption, Madam is much older than the addresser. So that the function of *Bu* is not for showing the different level of class, but the gap of age between the addresser and the addressee. Javanese is a local language and tend to be used by low class people.

The language used between *priyayi* (high level people) is reflected in *Mangan Ora Mangan Kumpul* p. 257, between Pak Ageng and Mas Mulyo:

Mas Mulyo : "*Pangling to? Pangling to?*"

"You still remember me, don't you?"

Pak Ageng : "*Terus terang, ya. Siapa ya? Astaga! Mas Mulyo iki?*"

"Honestly, who are you? Oh God! Mas Mulyo?"

Mas Mulyo : "*Ha, ha, haa! akhirnya kamu mengenali saya juga.*"

"Ha, ha, ha! At last you can recognize me."

Pak Ageng : "*Ini tadi dari mana, Mas? Kok masih pakai baju layat Imogiri?*"

"Where did you come from, Mas? Why are you wearing a funeral dress?"

Mas Mulyo : "*Aku sudah beberapa lama berangkat dari Jakarta. Dapat tugas memantau daerah. Maklum sebentar lagi kongres. Eh, kok sampai sini pas pemakaman Ngersadalem. Ya sekali ya layat.*"

“I have gone from Jakarta for a little sometimes. I got a job to monitor districts. You know, there is a conference not long after this. But, such I arrived, there is *Ngersadalem* funeral, so I decided to visit.”

The researcher classifies the conversation is using Indonesian since most of words used is Indonesian. In Indonesia, high level people which is characterized by well-education tend to use Indonesian as their basic language. It can be understood since Indonesian is a formal language which is applied in education institutions (e.g. school), so that people who are familiar with these institutions will be influenced, so they will use Indonesian more often. Gravin and Mathiot (1956, cited in Chaer 2010, p.192) explain prestige function is one of social function why some people choose standard language, in this case is Indonesian.

Pemakai ragam baku itu akan memiliki perasaan harga diri yang lebih tinggi daripada yang tidak dapat menggunakannya, sebab ragam bahasa baku biasanya tidak dapat dipelajari dari lingkungan keluarga dan lingkungan hidup sehari-hari. Ragam bahasa baku hanya dapat dicapai melalui pendidikan formal.

The users of standard language have higher prestige than people who cannot use it, it happens because standard language cannot be learned from family environment. Standard language only can be learned from formal education.

The most appropriate language that can be used as standard language in Indonesia is Indonesian. According to Moeliono (1975, cited in Chaer 2010, p.195):

Umumnya yang layak dianggap baku ialah ujaran atau tulisan yang dipakai oleh golongan masyarakat yang paling luas pengaruhnya dan paling besar kewibawaannya. Termasuk di dalamnya para pejabat negara, para guru, warga media massa, alim ulama dan cendekiawan.

Standard language is statements or inscriptions used by people who have widest influence and power, such as government officers, teachers, active consumers of mass media, preachers and scholars.

From the recent conversation, we can see the way of addressing people.

The addresser uses *kamu* rather than *sampeyan*. In addition, for addressing the addresser himself, we can see the word *aku* and *saya* which both of these expressions are Indonesian forms. The reason why Pak Ageng uses *Mas* to designate *Mas Mulyo* because he wants to build solidarity, since Pak Ageng and the *Mas Mulyo* are from the same social level (socio-economic aspect), but still *Mas Mulyo* is older than him.

The language is used between different level (socio-economic aspect), *wong cilik* and *priyayi* is reflected in *Mangan Ora Mangan Kumpul* p.170:

Pak Ageng : “*Mr.Rigen, apa kamu, Ms.Nansiyem, dan anakmu Beni Prakosa akhir-akhir ini ayem?*”

“*Mr. Rigen, are you, Ms. Nansiyem and your son, Beni feel peaceful?*”

Mr. Rigen : “*Bagaimana, Pak?*”

“*Yes Sir?*”

Pak Ageng : “*Apa kamu semua ayem hatinya?*”

“*Are all of you peaceful?*”

Mr. Rigen : “Wong begitu kok ditanyakan to, Pak, Pak. Mau tidak ayem itu terus bagaimana? Wong apa-apa sudah panjenengan cukupi. Lha, ya mestinya ayem itu, Pak.”

“It is a weird question, Sir. How we do not feel peaceful? You have fulfill all of our needs, of course we feel peaceful.”

From the recent conversation, we can see the different social level from the way people addressing other. Pak Ageng uses *kamu* to refer Mr. Rigen and Mr. Rigen uses *Pak* (shortened of *Bapak*) to refer Pak Ageng. It can be understood since the position of Pak Ageng is the boss and Mr. Rigen is the housemaid. In Indonesia, *kamu* is the standard form of “you”. It is used if the addressee has the same or lower social level from the addresser. In another hand, *Bapak* is used if the addressee has higher social level from the addresser. Besides from the form of addressing people, in Java, variety is also shown by the level of language. Chaer (2010, p. 40) states variety of language based on the social leve is called as *undak usuk*. *Undak usuk* makes the speaker needs to know the social background of the person before he or she talks to. Errington (1985 p. 4) states ‘whatever two Javanese meet, they must always ask themselves: “who is this person? Who am I? what is he to me?”’ In some conditions, this matter is somewhat problematic. The problem appears when the addressee has higher social level in the case of wealth but younger in age or if the addressee is older but has lower social level (socio-economic aspect). Another problematic thing appears because based on Javanese ethic code, the addresser from higher social level cannot use higher level of address form to refer him or herself.

Clifford Geertz (1976, cited in Chaer 2010, p. 40) classifies Javanese language into two, they are *krama* and *ngoko*. Another classification comes from Uhlenbeck (1970, cited in Chaer 2010, p. 40), Javanese language is divided into three level of language, those are *krama*, *madya* and *ngoko*. The example of the variety appears in following conversation, between a mother (higher social level) and her child (lower social level):

Mother : “*Aku arep nang pasar. Kowe nitip opo?*”

“I am going to market. Do you want me to buy you something?”

Child : “*Kula mboten nitip nopo-nopo.*”

“No, I don’t.”

The conversation shows that the mother uses *ngoko* to talk to her child. She uses *ngoko* to designate her child (*kowe nitip opo?*) because she realizes that the child has lower social level than herself, but still uses *ngoko* to designate herself (Javanese ethic code). On the other hand, the child uses *krama* (*kula mboten nitip nopo-nopo*) to designate him or herself to answer the mother.

Another example comes from Suwito (1983, cited in Chaer 2010, p. 41), which can be seen in Table 2.1:

Table 2.1 The Usage of Address Forms by Considering the Social Level between Adreesser and Addressee

A <i>Anda mau pergi kemana?</i> (Where are you going?)			B <i>Mau pulang</i> (I am going home)		
<i>Kedudukan</i> (Social Level)	<i>Variasi</i> (Variation)		<i>Kedudukan</i> (Social Level)	<i>Variasi</i> (Variation)	
-	<i>Krama</i>	1. <i>Sampeyan ajeng teng pundi?</i> 2. <i>Panjenengan badhe tindak pundi</i>	+	<i>Ngoko</i>	1. <i>Arep mulih</i> 2. <i>Arep mulih</i>
-	<i>Ngoko</i>	1. <i>Kowe arep menyang endi?</i> 2. <i>Slirane/panjenengan arep tindak/ menyang pundi?</i>	-	<i>Kromo</i>	1. <i>Ajeng wangsul</i> 2. <i>Badhe wangsul</i>
+	<i>Krama</i>	1. <i>Sampeyan ajeng teng pundi</i> 2. <i>Panjenengan badhe tindak (dhateng) pundi?</i>	+	<i>Kromo</i>	1. <i>Ajeng wangsul</i> 2. <i>Badhe wangsul</i>
-	<i>Ngoko</i>	1. <i>Kowe arep menyang endi?</i> 2. <i>Slirane/penjenengan arep tindak/ menyang endi?</i>	-	<i>Ngoko</i>	1. <i>Arep mulih</i> 2. <i>Arep mulih</i>

Footnote:

1. Sign (+) is used to show that the person who utters that statement has high social level.
2. Sign (-) is used to show that the person who utters the statement has low social level.

Table 2.1 shows variety of language, whether it is *krama* or *ngoko*. This variety depends on the addresser. (1) If the addresser has lower social level than the addressee, so that the question will be in the form of *krama* and the answer will be in *ngoko*. (2) If the addresser has higher level than the addressee, so that the question will be in the form of *ngoko* and the answer will be in *krama*. (3) But if the addresser and the addressee have the same social level, so the question and the answer will be in the same forms. Means, if the addresser uses *krama* in his or her question, so the addressee will also uses *krama* to answer it, but if the addresser uses *ngoko*, so the addressee will use *ngoko* to reply.

2.8 Forms of Address

Language can represent the society that uses it. Address forms is a part of language so that we can also learn a society by concerning the forms of address.

Mo (cited in Zhang 2011, p. 54) states the address forms refer to verbal communication, in a speech at both ends of the speech event and by the speaker and listener, through certain channels (verbal, written or telecommunications).

Still in Zhang (2010, p. 54), Chen states that address forms is an essential part of people's language. A language is called address forms system contains the language associated with specific cultural content. In addition, Tang (2004, cited in Zhang 2011, p. 54) states address forms can reflect a vivid relationship between language and culture, and also show distinctive features of the nationality culture.

Address forms is a part of language that are used for addressing people. Zhang (2011) states:

General address form is one language form which is used by people to address each other in some speech communication forms. Addressing expressions can incarnate the cultural connotation of a language.....The choice of addressing expressions fully reflects the social relationships of power and equality among people.....the use of address forms is essential to social communication which involves identifying and selecting appropriate address forms.....Thus if a person wants to communicate appropriately, he/she needs to acquire the address rules so as to know what forms of address are possible and appropriate.

Furthermore address forms can describe many social aspects between interlocutors, such as kinship, age, occupational status and others. Yu Chen (2010, p. 82 & 84) states:

The way people address others also can change depends to whom they are talking. This change from an address form employed to define intimate relationships within a family or among close friends or business associates to the one used to define general relationships between strangers, between people of asymmetrical age and occupational status, between students and professors, and between young people and their seniors.

Address forms also can be used to signify power and solidarity between interlocutors. Zhong Xiaopei (p. 39) states:

Power indicates the social distance between people while solidarity implies a similarity and a degree of closeness and intimacy between people who are equally powerful in the social order. As part of a linguistic system, address forms can signify power and solidarity between the addresser and the addressee. Rules of selecting appropriate address forms reveal the social norms and cultural characteristics of a nation.

We can see the difference of social aspect in *Mangan Ora Mangan* p. 4, conversation between Pak Ageng and Mr. Rigen.

Pak Ageng : “*Mr. Rigen, kowe nyoblos apa, hah?*”

“*Mr. Rigen, what will you choose?*”

Mr. Rigen : “*DPR wit jambu, tingkat satu srengenge, tingkat tiga kebo.*”

“*Guava tree for DPR, The sun for the first level, buffalo for the third level*”

Pak Ageng : “*Lho?*”

“*What?*”

Mr. Rigen : “*Lha, nyoblos apa saja 'kan saya tetap jadi batur sampeyan, to, Pak...*”

“*Whatever I will choose, I am still your housemaid, am I not?*”

In this conversation we can see Pak Ageng calls Mr. Rigen directly to his name, Rigen. “*Mr.*” does not mean to respect Rigen, this calling is only used to joke. Since Pak Ageng is the boss, he does not need to be really concerned with language norm he used to designate his housemaid. In Javanese, *kowe* is classified as *ngoko*. *Ngoko* is a language variety used to designate someone who has lower or same social level, but in this case is lower. This difference variety appears when Mr. Rigen talks to designate Pak Ageng. He prefers to use *saya* to designate himself. *Saya* is Indonesian language. From the context, *saya* is used for showing neutral sense. It is neutral since in Indonesia, the level of language does not really need to be concerned. But still, *saya* is a polite form to mean “*I*”. In converse with Pak Ageng who uses *kowe* (*ngoko* form) to be meant “*you*”, Mr. Rigen prefers to

use *sampeyan* to designate Pak Ageng. In Javanese *sampeyan* is classified as *krama*, which is a polite form of language. *Krama* form is used when the addressee has higher social level than the addresser. The last, Mr. Rigen needs to use *Pak* to refer Pak Ageng. It is according to language norm of Javanese society to add honorific address form, *Pak* before the name of the addressee for showing that the addressee is a person who has a higher social level than the addresser or respected person for the addresser.

In addition, according to Kadarisman (2010, p. 222) forms of address are divided into three classes; true 2nd pronoun, 2nd pronoun substitutes and zero pronoun. Further, the table of this classification is named “Indonesian 2nd pronoun system and its English Equivalent”, which is shown as follows.

Table 2.2 Indonesian 2nd Pronoun System and its English Equivalent

A. True 2 nd Pronoun	English Equivalent
A1. Kamu	You
A2. Eng(kau)	
A3. Anda	
B. 2 nd Pronoun Substitutes	
B1. Bapak/Ibu	
B2. Pak/Bu + name	
B3. Kakak/Adik	
B4. Kak/Dik + name	
B5. Saudara	
B6. Name	
C. Zero Pronoun	

2.9. Javanese in Modern Era

Javanese is a society which concerns to people social level in their daily interaction. Perspective about this social level seems already implanted since those people are very young. Mulder (p.105) states:

Being civilized is to know order, inwardly and outwardly so. When just born the child is considered to be “*during Jawa*”, that is, not yet socialized as a Javanese should be.....It is the task of its parents to instill these rules. Because the new-born child already carries within itself its own lot and course the task of parents is not so much the molding of the character of their children but more to teach them self-mastery, good manners, and respect for order. That order is primarily hierarchically organized, which is expressed in the behavior and the speech levels of the Javanese language.

Furthermore, based on Berman (cited on Hefner, 2001), the variety of Javanese language focuses on the relationship that exists between participants and not on the specific events, opinions, or actions. By the modernization, Javanese is not the only dominant language that is used by Javanese people. Today Javanese already mix their local language with Indonesian, however is not simply replacing Javanese. Partly by virtue of their cognate connection, the two have become bound up in complex ways (Errington, 1998, p. 473). The difference between Javanese and Indonesian language specify in Muedjanto (1993, p. 53), he states:

When we speak Indonesian, we use only one level. The first speaker uses words of the same level as those used by the second speaker. Unlike in Javanese, the same set of words is used also for any third persons that may be mention in a conversation.....This is quite different from Javanese, which is complicated not only in its grammar and structure, but also in its speech levels.

In addition Hefner (2001) explains about Javo-Indonesian bilingualism. He states “Javanese syncretism tolerates mix languages usage by suppressing the social relevance of oppositions between (language) systems.” He also mentions “code switching between Indonesian and Javanese sometimes assimilates

Indonesian usage to the heavily inflected patterns of Javanese, but other times show almost no indexing of social relations.” In his statement, he said “We’re all long way here from the Java of all-pervasive hierarchy”.

2.10 Previous Studies

There are several studies which support this research. First research comes from Zhang, journal published in 2011, entitled A Comparative Study of the Sino-American Address Forms from an Intercultural Communication Perspective. This study found address forms differ across languages, but they all nevertheless index status and social distance. Address form is in nature relational and thus a language variable that mirrors social and political reality. Meanwhile, cultures can differ in a variety of ways. The different cultural background will have definitely great influence on the specific usage of addressing language for different peoples. Second research comes from Xiaopei, journal entitled Cultural Implications behind Power and Solidarity – a Case Study of Chinese and British English Address Forms. He states as part of a linguistic system, address forms can signify power and solidarity between the addresser and the addressee. Rules of selecting appropriate address forms reveal the social norms and cultural characteristics of a nation.