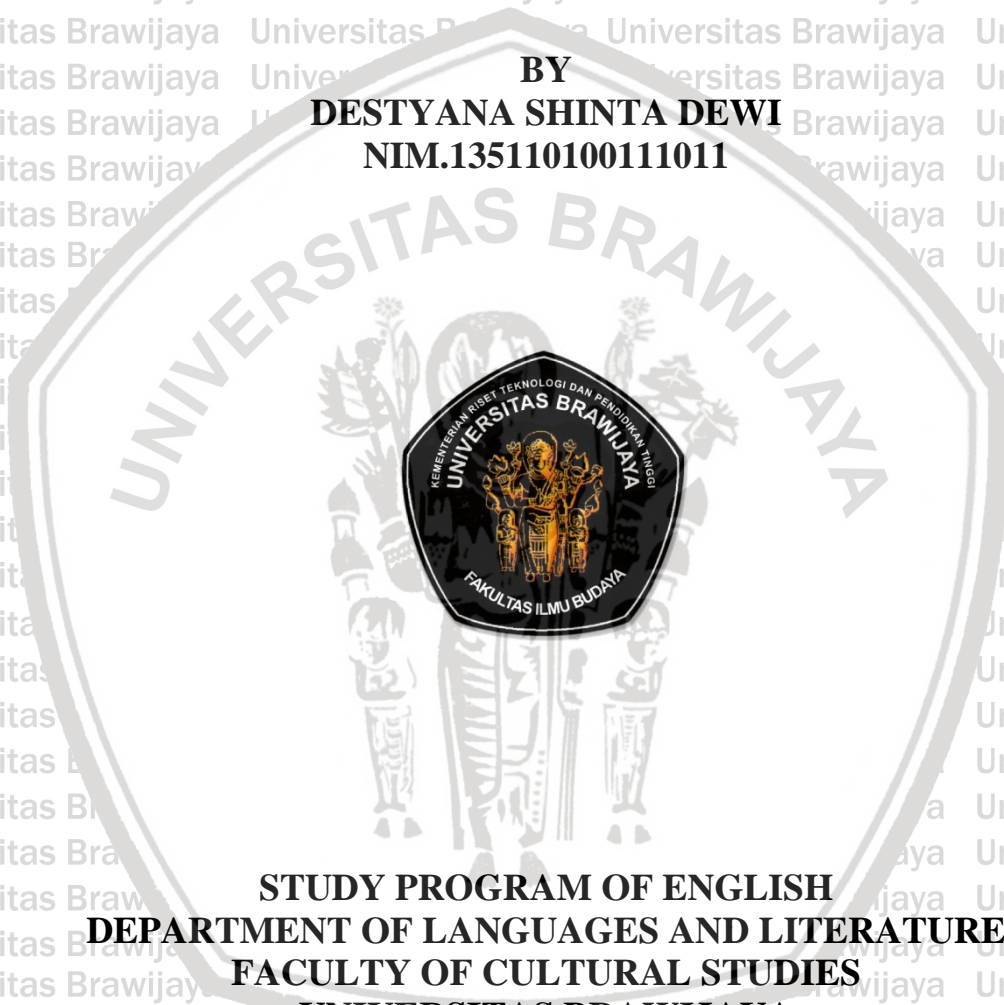


**BANYUMASAN TERMS OF ADDRESS
IN CILACAP REGENCY**

UNDERGRADUATE THESIS

**BY
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**STUDY PROGRAM OF ENGLISH
DEPARTMENT OF LANGUAGES AND LITERATURE
FACULTY OF CULTURAL STUDIES
UNIVERSITAS BRAWIJAYA**

2017

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UNDERGRADUATE THESIS

Presented to
Universitas Brawijaya
in partial fulfillment of the requirements
for the degree of *Sarjana Sastra*

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UNIVERSITAS BRAWIJAYA
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Hopefully this thesis could be used as a reference for the next research and it can emerge the knowledge in linguistic aspect. The writer also hopes that this thesis could enrich the reference in maxim and coherence studies at Universitas Brawijaya.

Malang, 23 Januari 2017

The writer

ABSTRACT

Dewi, Destyana Shinta (2017). **Banyumasan Terms of Address in Cilacap Regency**. Study Program of English Department of Languages and Literature, Faculty of Cultural Studies, Universitas Brawijaya.
Supervisor: Isti Purwaningtyas

Keywords: *Terms of Address, Banyumasan, Cilacap Regency.*

Banyumasan is one of various languages in Indonesia which is spoken by people who live in Banyumas area in Central Java such as Cilacap, Purwokerto, Tegal, Banyumas, Brebes and etc. The writer conducts a research about the terms of address used by people who live in Cilacap Regency, by using Kridalaksana's and Poedjosudarmo's theory. This research focuses on two problems: (1) What are *Banyumasan* terms of address used by people in Cilacap Regency (2) What are the factors affecting the use of address terms which are used by people in Cilacap Regency.

This research uses qualitative approach to describe the address terms phenomenon and answer the problem of the study. The data of this research are transcription of direct interview and the daily conversation used by people in Cilacap Regency.

This research reveals that there are thirty-six terms of address which are divided into four kinds; twenty-two terms categorized in kinship such as *Rama* and *Biyung*, four terms categorized in pronoun such as *Rika* and *Inyong*, seven terms categorized in title and rank such as *Pak Lurah* and *Pak Carik* and three terms categorized in others such as *Mamang* and *Batir*. In addition the use of *Banyumasan* terms of address are influenced by several factors such as age and occupation.

The writer hopes that this research can contribute a better and deeper understanding especially in *Banyumasan* terms of address that used by people in Cilacap Regency. She suggests for the next researchers who want to conduct a similar research in sociolinguistic, especially in terms of address phenomenon to use another theory to make their research more different and find the unique to address terms in different areas or cases.

ABSTRAK

Dewi, Destyana Shinta (2017). **Banyumasan Terms of Address in Cilacap Regency**. Program Studi Sastra Inggris, Jurusan Bahasa dan Sastra, Fakultas Ilmu Budaya, Universitas Brawijaya.
Pembimbing: Isti Purwaningtyas

Kata Kunci: *Istilah Sapaan, Banyumasan, Cilacap Regency*.

Banyumasan adalah satu dari berbagai macam bahasa di Indonesia yang diucapkan oleh orang-orang di area sekitar Banyumas di Provinsi Jawa Tengah seperti Cilacap, Purwokerto, Tegal, Banyumas, Brebes dan lain-lain. Penulis melakukan penelitian tentang istilah sapaan yang digunakan oleh orang yang tinggal di kabupaten Cilacap dengan menggunakan teori dari Kridalaksana dan Poedjosudarmo. Penelitian ini memfokuskan pada masalah: (1) Apakah istilah sapaan Banyumas yang digunakan oleh orang-orang di kabupaten Cilacap (2) Apakah faktor yang mempengaruhi penggunaan istilah kata sapaan yang digunakan orang-orang di kabupaten Cilacap.

Penelitian ini menggunakan pendekatan kualitatif untuk menggambarkan fenomena istilah sapaan dan menjawab permasalahan dalam penelitian. Data dari penelitian ini adalah kuesioner, transkripsi wawancara langsung dan percakapan sehari-hari yang dilakukan oleh masyarakat di kabupaten Cilacap.

Penelitian ini mengungkap bahwa ada tiga puluh enam istilah sapaan yang di bagi menjadi empat macam; dua puluh dua dalam kategori keluarga atau kekerabatan seperti *Rama* dan *Biyung*, empat kategori kata ganti benda seperti *Rika* dan *Inyong*, tujuh kategori dalam pangkat dan gelar seperti *Pak Lurah* dan *Pak Carik*, dan tiga istilah dalam kategori lainnya seperti *Mamang* dan *Batir*. Selain itu, penggunaan istilah sapaan dipengaruhi oleh beberapa faktor seperti usia dan pekerjaan.

Penulis berharap bahwa penelitian ini dapat memberikan kontribusi pemahaman yang lebih baik dan mendalam khususnya tentang istilah sapaan dalam masyarakat yang tinggal di kabupaten Cilacap. Penulis menyarankan bagi peneliti selanjutnya yang ingin melakukan penelitian serupa dalam bidang sosiolinguistik, terutama fenomena istilah kata sapaan untuk menggunakan teori yang membuat penelitian mereka lebih berbeda dan menemukan keunikan dari istilah sapaan di daerah yang berbeda atau kasus yang berbeda.

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CHAPTER I

INTRODUCTION

In this chapter, the writer presents background of the study, problems of the study, objectives of the study, and definition of key terms.

1.1 Background of the Study

Language is a communication tool used by people in daily life. According to Yule (1997, p.7), he states that language is a medium to have a communication with another person. It means that language is an important thing in conversation and by using language people can easily convey their messages toward another. In daily life, people use language for sharing their idea, giving advice and making appointment. Therefore, by using an appropriate language the result of interaction will be good. In other words, language has a relation to society.

One of the studies which investigate between language and society is sociolinguistic. According to Wardaugh (2006, p.13) says that sociolinguistics concerns with investigating the relationship between language and society with the goal of having a better understanding of the language structure and its function in communication. There are some fields in sociolinguistics which study about relationship between language and society such as language variety, dialect, speech community, terms of address and etc.

In communication process, people usually address to each other. For example, in Indonesia the children address their parents as either *Ayah* 'father' or *Ibu* 'mother'. The terms of address is a word or phrase that is to address other people Holmes (2001). The terms of address usually used by people to start the interaction. Many people will use different style of language depends on the situation.

Terms of address is one of the problems in sociolinguistics fields. There are many kinds of different style of terms of address in Indonesia. In this current research there are some linguist opinions about terms of address. One of them is Kridalaksana (1983). According to Kridalaksana (1983), what is meant by terms of address is that morpheme, word, or phrase to refer to each other in a conversation, which depends on the relationship between the speaker and addressee. Moreover, Based on Kridalaksana (1983, p.14) "the subjects or the respondents are the speakers or the first subjects, and the addressee or the second subject, and the one who is mentioned in the conversation or the third subject". Moreover, According to Kridalaksana (1983, p.15) there are nine forms of terms of address;

1. Personal name
2. Pronoun
3. Kinship
4. Title and rank
5. Form of pe + V, such
6. Form of N+ ku

7. Instruction

8. Noun

9. Zero characteristic.

Kridalaksana (1983, p.15), he divides into 9 terms of address forms.

The first is Personal name means that the speaker address the interlocutor by mention his or her name such as Budi, Andrew ad etc. The second, pronoun use in conversation such as *saya* (me), *aku* (I), *kami* (we), *engkau* (you), *mereka* (they).

The third is Kinship in address terms such as *ayah* (father), *ibu* (mother), *saudara* (sister or brother), *adik* (young sister or brother), it is related with terms in family.

Title and rank in terms of address such as *dokter* (doctor), *guru* (teacher). Then, Form pe+ V in terms of address such as *pembaca* (reader). Form of N+ ku in terms of address form such as *Tuhanku* (my God). Instruction means that the speaker give the instruction to she interlocutor such as *sini* (these), *situ* (there).

The noun is the speaker mention the interlocutor such as *Nona* (Miss), *Tuan* (Mr).

The last, Zero characteristic such as someone who says: *mau kemana?* (where do you go?) address forms to person is not mentioned any more. There is no shape, but meaning is there. It is called of zero. Then, Sumapow (2000, p.221) says that

“System terms of address in Indonesia is very complicated, because it has a lot of choice words that can be used to address people”. The terms of address are also

related with daily language in society. For example, most of people who live in Cilacap Regency used *Banyumasan* terms of address to address people which shows politeness or impoliteness in communication.

Cilacap is a regency (Indonesian: *kabupaten*) in the southwestern part of central Java province. Cilacap regency covers an area of 2.124 km, and it had a population about 1.662.248 people. The language that widely used by people who live in Cilacap is *Banyumasan*.

Banyumasan is commonly known as *Basa Ngapak*, it is a language spoken mainly in western Central Java and surrounding the Slamet mountain and Serayu river. Those area includes Cilacap, Kebumen, Banjarnegara, Purbalingga, Banyumas and etc.

The writer is interested to conduct this study, because according to Setiawan (2011) *Banyumasan* or known as *Basa Ngapak* is considered as one of the oldest language in Java. It is characterized by the use of some words in *Basa Kawi* or *Sansekerta* which is ancestor of Javanese language. For example the word '*inyong*' is derived from *Basa Kawi* '*ingong*'. According to Ahmad Thohari, he says that *Banyumasan* or known as *Basa Ngapak* is older than Javanese language which is now widely used in Java. *Banyumasan* has existed since the seventh century. In the 16th century *Banyumasan* start politicized by *Kerajaan Mataram* by changing *Bahasa Kuna* that is more egalitarian. Besides that, the other reason actually this is the personal reason from the writer why the writer is interested to conduct this study because the writer as the younger generation wants to preserve *Banyumasan* from extinction. The extinction's threats of the language which familiar with the words '*rika*' and '*inyong*' is caused by modernization and globalization. Nowadays in Globalization era there are many foreign cultures that easily come to Indonesian's culture. It makes Indonesian's

people slowly follow the foreign cultures for example today, there are many parents want their children become fluent in English. They think that if their children become fluent in English make their children seem cool. On the other hands people think that if there are people who still use local languages like *Banyumasan* make them seem old-fashioned and from lower class people. Thus, that is the phenomenon that make *Banyumasan* is close to extinction

In *Banyumasan* There are some rules of *Banyumasan* obligated in order to use terms of address, for example *Rika sih sapa* ? which means that “Who are you?”. In the example, the terms of address is *Rika* (You). In addition, the writer chooses Cilacap Regency because according to survey that done by Balai Bahasa Jawa Tengah on January 2016. Cilacap Regency is in the second position that the majority of its population use *Banyumasan* or known *Basa Ngapak* as their daily language in communication processes. The majority of people who live in Kedungreja subdistrict in Cilacap Regency is the native speaker of *Banyumasan*.

They use *Banyumasan* (*Basa Ngapak*) in their daily communication including the use of terms of address. Therefore, it can be concluded that the use of *Banyumasan* terms of address in the communication processes of the people who live in Kedungreja subdistrict in Cilacap Regency can represent the use of *Banyumasan* terms of address in Cilacap Regency. In conducting this study, the writer limits the scope of this research. The writer chooses people who live in Kedungreja subdistrict in Cilacap Regency as the research participants. The writer investigated *Banyumasan* terms of address in Cilacap Regency in pronoun, kinship, title and rank because those are the kinds of terms of address that oftenly

used by people who live in Kedungreja subdistrict in Cilacap Regency in their daily communication processes.

In this reasearch the writer analyzed *Banyumasan* terms of address in Cilacap Regency by using Kridalaksana's theory (1983) and Poedjosudarmo's theory (1979) . The theory will help the writer to solve the problems of this research one of them is to investigate what are the factors of *Banyumasan* terms of address in Cilacap Regency. The writer chooses this theory due to the object of the research is in Bahasa Indonesia specifically in *Banyumasan*. Therefore, it makes the writer easily to apply the theory to analyze the data because the data is the utterances from people who live in Kedungreja subdistrict in Cilacap Regency.

By choosing *Banyumasan* terms of address in Cilacap Regency as the topic, the writer assumes that this research will give significant roles for some components, such as; firstly, in terms of academic purpose, this research is expected to perform as the additional reference on the application of one of linguistics branches, that is Sociolinguistics with the specific discussion about terms of address. Secondly, this research is aimed to give additional knowledge and comprehension for students of English Program, especially those who take more concern on linguistics the implementation of terms of address whitin society. Since this study is in the field of *Banyumasan* terms of address, the writer expects that the result will be able to show the pattern of the way terms of address are used by people who live Kedungreja subdistrict in Cilacap regency. By analyzing how to address a person, the writer hopes that people know more about how to address a person in order to convey status and function when they use

terms of address in communication process. Especially for people who live in Cilacap Regency who may read this thesis later, the writer wishes this research makes them realize that *Banyumasan* or known as *Basa Ngapak* has many terms of address that should be preserved. Thus, Banyumasan terms of address can be inherited to the younger generation. Finally, it is hoped that this study will make a useful contribution to be an additional reference for those who want to make further studies in this field. From the previous explanation, the writer is interested in conducting a research entitled *Banyumasan Terms of Address in Cilacap Regency*.

1.2 Problems of The Study

Based on the background of the study, the writer wants to investigate how the terms of address used by people in Cilacap Regency. The question are as follow:

1. What are *Banyumasan* terms of address used by people in Cilacap Regency?
2. What are the factors affecting the use of terms of address which are used by people in Cilacap Regency ?

1.3 Objectives of The Study

Based on the problems of the study above, the objective of the study are :

1. To find out *Banyumasan* terms of address used by people in Cilacap Regency.
2. To find out the factors affecting the use of terms of address which are used by people in Cilacap Regency.

1.4 Definition of Key Terms

The following are the definition of key terms, they are :

1. Term of address : A word or phrase to address other people. (Holmes, 2001). In this study the term of address refers to terms of address used by people in Cilacap Regency.

2. Cilacap : Cilacap regency is a regency (Indonesian: *kabupaten*) in the southwestern part of central Java province. (<http://www.cilacapkab.go.id/>)

3. Banyumasan : *Banyumasan* is commonly known as *Basa Ngapak*, it is a language that spoken mainly in western Central Java and surrounding the Slamet mountain and Serayu river. (www.radarbanyumas.co.id)

CHAPTER II

REVIEW OF RELATED LITERATURE

The second chapter discusses the theories and information which are used to support the researcher to answer the problems of the study. The theories are sociolinguistics, terms of address, Cilacap Regency, *Banyumasan*, and previous studies.

2.1 Sociolinguistic

There are some linguists who discuss about the definition of sociolinguistic. According to Wardhaugh (2006, p.13), define “sociolinguistic concerned with investigating the relationship between language and society with the goal of having a better understanding of the structure of language and function in communication”. In other words, Sociolinguistics means that society and language are related to make communication easier. Then, (Downes cited in Wardaugh 2006, p.15), explains more by stating “Sociolinguistics is that branch of linguist which studies just those properties of language and languages which require reference to social, including contextual, factors in their explanation”. In other words, sociolinguistic is study about language and society such as terms of address.

In daily life, the people use verbal communication to interact with others. When the speaker and the hearer talk, it related with addresser and addressee. The addresser will choose the terms to mention the addressee. The terms which realated can be identified as terms of address.

One of terms of address statement is the following (Wardhaugh, 2006, p.267):

What is involved in addressing another, it seems 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 relationship, or one of priest-panitent); race; or degree intimacy.

There are some factors that influenced someone to choose the variety in terms of address. The background of the people can be showed when the communication started. Thus, factors in terms of address is important thing in communication process.

In this current research there are some linguist opinions about terms of address. One of them is Kridalaksana (1983). According to Kridalaksana (1983), what is meant by terms of address is that morpheme, word, or phrase to refer to each other in a conversation, which depends on the relationship between the speaker and addressee. Moreover, Based on Kridalaksana (1983, p.14) "the subjects or the respondents are the speakers or the first subjects, and the addressee or the second subject, and the one who is mentioned in the conversation or the third subject". Moreover, According to Kridalaksana (1983, p.15) there are nine forms of terms of address:

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6. Form of *N+ ku*
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Kridalaksana (1983, p.15), divides into 9 terms of address forms. The first is Personal name means that the speaker address the interlocutor by mention his or her name such as Budi, Andrew ad etc. The second, pronoun use in conversation such as *saya* (me), *aku* (I), *kami* (we), *engkau* (you), *mereka* (they).

The third is Kinship in address terms such as *ayah* (father), *ibu* (mother), *saudara* (sister or brother), *adik* (young sister or brother), it is related with terms in family.

Title and rank in terms of address such as *dokter* (doctor), *guru* (teacher). Then, Form *pe+ V* in terms of address such as *pembaca* (reader). Form of *N+ ku* in terms of address form such as *Tuhanku* (my God). Instruction means that the speaker give the instruction to the interlocutor such as *sini* (these), *situ* (there).

The noun is the speaker mention the interlocutor such as *Nona* (Miss), *Tuan* (Mr).

The last, Zero characteristic such as someone who says: *mau kemana?* (where do

you go?) address forms to person is not mentioned any more. There is no shape, but meaning is there. It is called of zero.

Furthermore, Brown and Gilman (1960) state that address form is divided into two types; they are singular and second person pronoun. They have some forms that are related to the types of address forms. The forms are the T forms (the use of *Tous*) and the V forms (the use of *Vous*), the terms borrowed from French. Gramatically, there is a '*singular you*' *tu* (T) and a '*plural you*' *vous* (V) but usage requires that you use *vous* with individuals on certain occasions.

The T form is described as the 'familiar' form and the V form is the 'polite' one.

2.2.1 The Factors Affecting The Use of Terms of address

Terms of address is a way someone to start the interaction. The speaker addresses to interlocutor in various ways. In Bahasa Indonesia terms of address is quite varied. Kridalaksana (1983, p.16) he stated that "the type of address that seems to be widely used is the terms of kinship". In other words, Kinship is more frequent than other terms. Moreover, Kridalaksana (1983) divided two factors that affecting the use of terms of address, they are status and function. The following is table of status and function that affect the usage of address in Bahasa Indonesia.

Table 2.1 : Status and function based on (Kridalaksana 1983 p.16)

Status		Function	
Higher	<i>Ayah, Ibu, Paman, Bibi</i> (Father, mother, uncle, aunt)	<i>Kata pelaku</i> (verb)	Pe + y : <i>Pembicara, pendengar</i> (Speaker, hearer)
Similar	<i>Saudara, anda</i> (You)	<i>Pangkat/ Gelar</i> (Title/ Rank)	<i>Dokter, guru, polisi.</i> (Doctor, teacher, police)
Lower	<i>adik, anak</i> (brother/ sister, children)		

Table 2.1 is example of status and function which consists of three columns of status which is divided into higher, similar, and lower and two columns of function which is divided into verb and title/rank. These examples are taken from Kridalaksana (1983, p.16).

From the table above, it can be concluded that status and function is main factors in the terms of address. Status can be explained as a social position and age of the speaker and the interlocutor. Then, function explains about someone's role in communication process for example as the speaker or the hearer and also someone's title/ rank which means the occupation of the speaker and the interlocutor.

Furthermore, Poedjosudarmo (1979) states that in eastern country like in Indonesia has terms of address that quite varied, especially in Java, language can show the relationship between the speaker and the interlocutor. The relationship can be seen by the social level in the society (Poedjosudarmo, 1979).

Moreover, Poedjosudarmo (1979) divided the factors that affecting the use of terms of address into five factors, they are nobility, occupation and religious position economic factor, education, and age.

In general, language has a way to show the different attitudes between the speakers to hearer because of the differences of their social status.

Poedjosudarmo (1979) states that there are five factors influence social status in society, as follow:

1. Nobility

Nobility is a group of people of high rank, or people belonging to the noble class in a country, especially those with a hereditary or honorary title. Commonly people who have noble status would address by special terms such as *Yang Mulia*, *Raja*, *Ratu* and etc. Those terms have a purpose to show respect and formality.

2. Occupation

Occupation is one of the factors that can influence the speaker in using certain types of terms of address. People who are not classified as a noble but have position such as president, village head, subdistrict head, district head, *kyai*, priest, police, and public prosecutor usually they have special term to address. For example President and *Kyai*. The term President used by people to address the person who has occupation as the leader of a country. Meanwhile the term *Kyai* used by people to

address people who have good understanding about religion specifically

Islam religion. Because they have special position in society make them have special terms to address them that show respect toward them.

3. Economic Factor

Economic factor recently influences people in using certain types of terms of address although it does not have big influence as noble and occupation. Before the Second World War, many rich men are greeted with usual style as friend. Now money factor have big influence on them as economic power can make people's status higher.

4. Education

Nowadays, education are very important for people. Poedjoesoedarmo (1979) says that people graduated from universities are in high social status although they are coming from low class family.

5. Age

Age is also factor that can influence the speaker in using certain types of terms of address. Usually terms of address that used to address older people have purpose to shows respect and formality.

Kridalaksana (1983) and Poedjosudarmo (1979) state the similar theories that explain about the factors affecting the speaker to address.

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Kridalaksana's theory classified into two groups status and function which related with terms of address by divided into three classes they are higher, similar and lower. He also give some examples in every classes for differentiate the factors that influence the speaker to address the hearer. Then, Poedjosudarmo's theory explain about the factors that influence the use of terms of address in *Bahasa Indonesia* by divided into five factors. Those factor are nobility, occupation, age, education and economic. The factors that stated by Poedjosudarmo (1979) are similar with the factors that stated by Kridalaksana (1983). For example occupation factor from Poedjosudarmo's theory explains that someone who has occupation such as leader of a country will be addressed as a President. The occupation factor is similar with the factor that stated by Kridalaksana's theory which is title/ rank in function.

2.3 Cilacap Regency

Cilacap is a regency (Indonesian: *kabupaten*) in the southwestern part of central Java province. Cilacap regency covers an area of 2.124 km, and it had a population about 1.662.248. The language that used in Cilacap is *Banyumasan* or *Basa Ngapak* (<http://cilapkab.go.id/>).

2.4 Banyumasan

Banyumasan is one of local languages in Indonesia. *Banyumasan* is commonly known as *Basa Ngapak*, it is a language spoken mainly in western Central Java and surrounding the Slamet mountain and Serayu river.

(www.radarbanyumas.co.id)

Banyumasan is a language used by people in daily activities as a device communication among the people and some regions in its surrounding. In other words, *Banyumasan* is main language for people who not only live in Cilacap regency but also other place arounds it.

2.5 Previous studies

In doing this research, the writer reviews some studies concerning about the terms of address, which help the writer as a guide and a comparison to the writer's research. The study done by Novi Retnowati (2011) entitled *An Analysis of Female and Male Javanese Terms of Address (A Case Study In Solo Palace)*.

The study concerning about the types of female and male Javanese terms of address in Solo Palace is useful for the writer's research because the domain of investigation of Novi Retnowati's study is in Central Java, it is the same as the writer's domain which is particularly in Cilacap Regency. It gives references for the writer about the kinds of the terms of address that mostly used by Javanese people because there are some *Banyumasan* terms of address that quiet similar with Javanese terms of address especially in Central Java. Then the study of Rommy Rumondang (2010) entitled *An Investigation on The Use of Batak Terms*

of Address By The Bataks in Surabaya. In his study he concerns about the types of terms of address that is used by Bataks people in Surabaya and the factors affecting the use of terms of address. The study conducted by Rommy Rumondang is also important for the writer since this study gives illustration to help the writer categorizing the terms of address that used by people in Cilacap Regency by using table to make the writer easier to classify and analyze the data.

The first previous study conducted by Rommy Rumondang (2010) entitled An Investigation on The Use of Batak Terms of Address By The Bataks in Surabaya. In his study, he used theory of Kridalaksana (1974) and Wardaugh (2006), he used qualitative method. The result of his study shows that there were 14 kinds of Batak terms of address used by the Bataks in Surabaya. Then, he classified into three kinds of terms of address. The kinds of terms of address were second personal prounoun, kinship, and Zero. The dominant kinds of terms of address is Kinship.

The second previous study was conducted by Novi Retnowati (2011) An Analysis of Female and Male Javanese Terms of Address (A Case Study in Solo Palace). She used the combination of Kridalaksana (1973), Wardaugh (2006), and supporting by Holmes (2001) theory. She used qualitative method in her research. The result of her study contained 16 female and 14 male Javanese addresse terms. Those Javanese terms of address classified into Pronoun, Kinship, Zero and Title and Rank. The dominant terms of address of her study is Kinship.

The similarity between this study and Rommy's study is both of the studies discussed about terms of address. However, this study and Rommy's study also has some differences. The differences are the object and theory of data analysis that is used by the writers. The object of the previous study is the daily conversation of Batak people in Surabaya and he used the theory of Kridalaksana (1982) and Wardaugh (2006). Meanwhile, the writer uses people who live in Kedungreja subdistrict in Cilacap regency as the object of the research and will use the theory from Kridalaksana (1983) and Poedjosudarmo (1979).

Secondly, the similarity between this present study and the second previous study is both studies discussed about terms of address. Then, the present study and the second previous study have some differences. The differences are the object of the second previous study is male and female javanese terms of address in Solo Palace and she used the theory from Kridalaksana (1974), Wardaugh (2006), and supporting by Holmes (2001). Meanwhile, the writer uses people who live in Kedungreja subdistrict in Cilacap regency as the object of research and will use the theory from Kridalaksana (1983) and Poedjosudarmo (1979).

CHAPTER III

RESEARCH METHOD

The writer used research method to conduct the research in order to get more complete result. Research method is an important way to reach the objectives of the research. This chapter presents research method which gives the detail of method employed in this research. It consists of (1) research design, (2) data source, (3) data collection, and (4) data analysis.

3.1 Research Design

In this research the writer used qualitative method to analyze the data.

According to Ary et al (2010, p.420).

“Qualitative research strives for testable and confirmable theories and explain phenomena by showing how they are derived from assumption ... It seeks scientific explanation that includes the discovery of laws governing not only the behavior of the physical world but also human behavior.”

It means that qualitative research explains the social phenomena, since human and society are the subject matter. It also explains and interprets the human and social behavior in a particular setting which fundamentally concern about social facts. This qualitative approach is the most appropriate approach that fit since the researcher wants to find out the explanation and understand the perspective of social phenomena, namely terms of address, which happen in

Cilacap regency.

The writer investigates the terms of address in daily conversation used by people who live in Kedungreja subdistrict in Cilacap regency. Moreover, this study used qualitative method because the researcher is the main instrument. This study also analyzes the data descriptively without requiring a statistical test or even numbers which is appropriate to this qualitative method (Ary, 2010).

2.2 Data Source

The data source of this study is taken from people who live in Kedungreja subdistrict in Cilacap regency. The writer also took the evidences from people who live in Kedungreja subdistrict in Cilacap regency who did conversation with the colleague, family, and friend in Cilacap regency.

According to (<http://cilacapkab.go.id/>) Cilacap is a regency (Indonesian: *kabupaten*) in the southwestern part of central Java province. Cilacap regency covers an area of 2.124 km, and it had a population about 1.662.248. The language that used in Cilacap is *Banyumasan* or *Basa Ngapak*.

In this case, the writer used purposive sampling to limit the criteria of participants choosed by the writer. Then, the writer took 10% out of 208 people (20 people) from the population of Tambakreja village in Kedungreja subdistrict in Cilacap Regency as the participants because the writer want to deep study about this topic. Based on (Walizer and Weiner cited in Dimba 2011, p.24) states that a sample of 10% has a lowest risk, is more accurate and has high level of significance. Moreover, Gay (1976) and Mulder (1989, cited in Dimba 2011,

p.24) argue that a sample of 10% is a minimum representative sample for a small population. There are some criteria used by the writer as follow:

1. People who living in Kedungreja subdistrict in Cilacap regency.

The consideration was they speak *Banyumasan* in daily life as mother tongue.

2. People who have lived in Cilacap Regency for at least three years.

The consideration was the people have been adapting with *Banyumasan* terms of address in Cilacap Regency.

The objects of this study were people who live in Kedungreja subdistrict in Cilacap Regency. The writer observed the meaning and the usage of *Banyumasan* terms of address in daily conversation that used by people who live in Kedungreja subdistrict in Cilacap Regency. The data was collected by using observation when the people are having conversation in their daily activities.

Then, the writer interviewed the people from Kedungreja subdistrict in Cilacap Regency to get additional data related with terms of address.

3.3 Data Collection

Data collection is important to determine the result of the study. Based on Ary et al (2002, p.25) "The goal is a holistic picture and deep understanding, rather than a numeric analysis of data". In other words, qualitative focuses on overall data analysis deeply than get data by numeric such table, diagram and etc.

In collecting the data the writer did some steps as follow:

1. The writer visited Kedungreja subdistrict in Cilacap Regency

2. The writer asked permission to the Chief of Tambakreja village in Kedungreja subdistrict in Cilacap Regency to observe.

3. The writer observed and recorded the conversation of the people in Kedungreja subdistrict in Cilacap Regency directly and naturally.

Observation is one of procedures to collecting the data. Moreover, Ary et al (2002, p. 430) he stated that “observation is the most basic method obtaining data in qualitative research”. It is a more global type of observation than the systematic observation used in quantitative research. Quantitative observation usually takes place over an extended period of the time and proceeds without any prior hypothesis. In collecting the data, the writer did an observation in order to collect the data directly from some participants. The writer stopped observing the participants when the data reached data saturation.

Data saturation means the writer stop to collect the data until data is saturated. Ary et all (2010, p.429) said that in qualitative research data saturation is the point at which no new information is forthcoming from additional participants.

4. The writer directly interviewed the participants

Interview is collecting the data directly to the respondents. According to Moleong (2013, p.186) interview is the conversation with a spesific purpose. The interviewer asked the question and the interviewee answers.

The process of collecting the data started from November 22 2016 until November 28 2016. In conducting this research, the writer directly interviewed the people from Kedungreja subdistrict in Cilacap Regency. The materials of

interview related to the terms of address that they used in daily conversation, the meaning of each terms of address, the usage of terms of address and also to find out the factors affecting the use of *Banyumasan* terms of address used by people in Cilacap Regency. The interview activity has purpose to answer the second problem of the study and also

5. The writer gave the participants consent form.

3.4 Data Analysis

Ary, *et al* (2002), stated that data analysis is a process whereby researchers systematically search and arrange the data in order to increase their understanding of the data and to enable them to present what they learned to others. To conduct this research, the writer use some following steps to analyze the data as follow :

1. To answer the first problem, after the writer collected the data from interview activity the first step that the writer did is rewrote the note from interview activity and then the writer proceeds to analyze them.

Then, the next step the writer started to categorize the data into three major categories based on kinship, pronoun, and title and rank. The three major categories show the types of terms of address that used by people who live in Kedungreja subdistrict in Cilacap Regency based on Kridalaksana's theory (1983). Therefore, what terms of address that mostly used by the participants to each subject can be detected easily.

Furthermore, the writer tried to find out the types of terms of address

used by people who live in Kedungreja subdistrict in Cilacap Regency by creating table as below to make the writer easily categorizing the terms of address that used by people in Cilacap Regency and helped the writer to analyze the data for the next step.

Table 3.1 Sample table to categorize Terms of Address

No.	<i>Banyumasan</i> Terms of Address	Kinds of Terms of Address			
		K	P	T/R	O

Note:

K : Kinship

P: Pronoun

T/R : Title/ Rank

O: Others

After the writer made a table of *Banyumasan* terms of address in Cilacap Regency , the writer classified *Banyumasan* terms of address found in Cilacap Regency into Kinship, Title/ Rank, and Pronoun.

2. To answer the second problem of study, the writer used a recorder software in mobile phone as a tool. The tool helped the writer in recorded the daily conversation of people who live in Kedungreja subdistrict in Cilacap Regency. Then, the writer transcribed the

recording of people who live in Kedungreja subdistrict in Cilacap

Regency's daily conversation and rewrote the note from the interview

activity to make the writer easier in analyzed the data. After that, the

writer analyzed the meaning of the conversation which conducted by

people who live in Kedungreja subdistrict in Cilacap Regency in order

to find out the factors affecting the terms of address by using

Poedjosudarmo's theory. Then, categorized the factors into five factors

those are nobility, occupation, age, education and economic.

3. After the writer analyzed the data to answer the problems of the study.

The writer asked for help to Mrs. Chusni Hadiyati, S.S, M.Hum. She is

a Linguistics lecturer of Faculty of Social and Political Science in

Universitas Jendral Soedirman. In this study she helped the writer as

resource person to validate the data. She corrected and gave suggestion

in the findings because she is Banyumasan native speaker and also

expert in Linguistics field.

4. Drawing the conclusion based on what has been found in the analysis.

After all of the steps, the writer drew conclusion to make the research

more detail for the reader and also for the writer herself.

CHAPTER IV

FINDINGS AND DISCUSSION

This chapter consists of findings and discussion. The findings are included data description and result analysis. The analysis has a purpose to answer the research problems. Then the discussion has a purpose to discuss the result of data analysis.

4.1 Findings

This chapter answered the problems of the study. The first problem of the study was to find out *Banyumasan* terms of address used by people in Cilacap Regency. Then, the second problem was to find out the factors affecting the use of terms of address which are used by people in Cilacap Regency.

The writer collected the data by visiting Kedungreja subdistrict in Cilacap Regency and recording the conversation of the people in Kedungreja subdistrict in Cilacap Regency directly and naturally. After collected the data, the writer transcribed from the source and classified the data based on Kridalaksana (1983) theory. After the writer classified the data and found some *Banyumasan* terms of address used by the people who live in Kedungreja subdistrict in Cilacap Regency, the writer concluded that there were some *Banyumasan* terms of address to be analyzed.

4.1.1 *Banyumasan* Terms of Address Used by People in Cilacap Regency

Here, there were some *Banyumasan* terms of address used by people in Cilacap Regency based on the writer's observation in Kedungreja subdistrict in Cilacap Regency. The writer classified *Banyumasan* terms of address used by people in Cilacap Regency based on Kridalaksana (1983) theory. The analysis in this subchapter were contained the meaning of *Banyumasan* terms of address and the function of them. *Banyumasan* terms of address used by people in Cilacap Regency can be shown as table below.

Table 4.1 *Banyumasan* terms of address used by people in Cilacap Regency

No.	<i>Banyumasan</i> Terms of Address	Types of <i>Banyumasan</i> Terms of Address			
		K	T/R	P	O
1.	<i>Rama</i>	√			
2.	<i>Biyung</i>	√			
3.	<i>Kaki</i>	√			
4.	<i>Nini</i>	√			
5.	<i>Simbah</i>	√			
6.	<i>Uwa'</i>	√			
7.	<i>Ibu ke/ Ibu</i>	√			

Table continued...

No.	<i>Banyumasan</i> Terms of Address	Types of <i>Banyumasan</i> Terms of Address			
		K	T/R	P	O
8.	<i>Bapake/ Bapak</i>	√			
9.	<i>Budhe</i>	√			
10.	<i>Pakdhe</i>	√			
11.	<i>Bulik</i>	√			
12.	<i>Paklik</i>	√			
13.	<i>Thole</i>	√			
14.	<i>Gendhuk</i>	√			
15.	<i>Anak</i>	√			
16.	<i>Kakang</i>	√			
17.	<i>Mamang</i>				√
18.	<i>Mbakayu</i>	√			
19.	<i>Rika</i>		√		
20.	<i>Kowe</i>		√		
21.	<i>Inyong</i>		√		
22.	<i>Kula</i>		√		

Table continued...

No.	<i>Banyumasan</i> Terms of Address	Types of <i>Banyumasan</i> Terms of Address			
		K	T/R	P	O
23.	<i>Pak Lurah</i>		√		
24.	<i>Bu Lurah</i>		√		
25.	<i>Pak Carik</i>		√		
26.	<i>Bu Carik</i>		√		
27.	<i>Pak Kayim</i>		√		
28.	<i>Bu Guru</i>		√		
29.	<i>Pak Guru</i>		√		
30.	<i>Batir</i>				√
31.	<i>Dik</i>	√			
32.	<i>Nama Diri</i>				√
33.	<i>Ipe</i>	√			
34.	<i>Adon tuo</i>	√			
35.	<i>Putu</i>	√			
36.	<i>Mas</i>	√			

Index :

K : Kinship

T/R : Title/ Rank

P : Pronoun

O : Others

Based on the table above, the writer found thirty six terms of address that used by people who live in Kedungreja subdistrict in Cilacap Regency. There were four kinds of terms of address; kinship, pronoun, title and rank, and others that used by people who live in Kedungreja subdistrict in Cilacap Regency. They used the terms of address to address their family, friends, etc. Then, the analysis of the data would be explained in the next part. They were include the meaning of each terms of address and the function of terms of address themselves. Furthermore, the writer would give some evidences and factors affecting the use of terms of address by using Poedjosudarmos's theory. Those would explain in the following part.

4.1.1.1 Kinship

Kinship is the terms used to address the member of the family or relatives. The writer found some kinds of terms of address which used by people in Cilacap Regency, as follow:

1. *Rama*: Father

The term *Rama* means *Ayah* in *Banyumasan*. The term *Rama* is used by children to address their father. The term *Rama* commonly used by the farmer's family or lower class family who live in the village.

2. *Biyung* : Mother

The term *Biyung* or known as *Ibu* in Bahasa, *Biyung* is used by children to address their mother. This term is paired with the term *Rama*. The term *Biyung* is used by people in lower class, such as farmer's family, labor and etc.

3. *Nini* : Grandmother

The term *Nini* is used by grandchildren to address their own grandmother from their father or from their mother. This term commonly used by middle and lower class people in Cilacap Regency.

4. *Kaki* : Grandfather

The term *Kaki* is used by grandchildren to address their own grandfather from their father or from their mother.

5. *Simbah* : Grandfather or Grandmother

The word *Simbah* means the parents of our parents. *Simbah* is the term that use to address any old woman or man. It may or may not refer to our grandparents.

6. *Uwa'* : Older brother or Older sister of Our Parent

The term *Uwa'* is commonly used by nephew or niece to address the older sister and the older brother from their parents. The term *uwa'* commonly used by lower class people.

7. *Ibu* / *Ibuke*: Mother

The term *ibu* is used by children to address their mother. *Ibu* is commonly used in family who have a middle up status in society. For example in Cilacap Regency family that use the term *ibu* commonly middle up family.

8. *Bapak/ Bapake* : Father

The term *Bapak* is used by children to address their father. Usually the term *bapak* is paired with the term *ibu*. This term commonly used by middle up family in Cilacap Regency.

9. *Budhe* : Older Sister of Our Parent

The word *Budhe* is the shortness of the words *Ibu Gedhe*. The address form *Budhe* is used by nephew or niece to address the older sister of their parents. But sometimes the address form *Budhe* used by younger people to address woman that they feel older than their parents.

10. *Pakdhe* : Older brother of Our Parents

The term *Pakdhe* is the shortness of the terms *Bapak Gedhe*. It means that the term *Pakdhe* is the term that used by nephew or niece to address the older brother of their parents. Besides the function of the term *Pakdhe* is not only to address our older brother from our parents but also used by younger people to address man who older than their parents.

11. *Bulik* : Aunt

The term *bulik* is a younger sister of our parents. This term is used by nephew or niece to address their aunt. *Bulik* is the term that commonly used by people not only who classified in lower class but also in middle and upper class.

12. *Paklik* : Uncle

The term *paklik* or *lik* is a younger sister of our parents. This term is used by nephew or niece to address their uncle. *Paklik* is the term that

commonly used by people who classified in lower class. *Paklik* is also used by people to address a male seller in Cilacap Regency.

13. *Thole* : Son

Thole is the term to address son. In Cilacap Regency people from middle and lower class used this term to address their son.

14. *Gendhuk* : Daughter

Gendhuk is the term to address daughter. It is to show the closeness and an affection from parents to their daughter. It means that *Gendhuk* is a term to address daughter or every young girls in Cilacap Regency. But it should be emphasize that the people who call *Gendhuk* are much older than the girl who being called.

15. *Nak* : Child

Nak is the shortness of the term *Anak*. The term *nak* used by parents to address their son or daughter. On the other hand the term *nak* is not only to address their own children but also to address the people that much younger than the speaker.

16. *Kakang*: Older Brother

The term *Kakang* is the term that used by the younger sister/ brother to address their older brother. The term *Kakang* also has function to address the all of older brother even they have not family relationship. This term commonly use by lower class people.

17. *Mbakayu*: Older sister

The term *Mbakayu* is the term that used by younger sister or younger brother to address his/her older sister. This term commonly used by lower class family in Cilacap Regency.

18. *Dik*: Younger Sister or Younger Brother

The term *Dik* was commonly used by people to address someone who younger than the speaker. It could be the speaker has a relationship with her/him or they did not have a relationship in family.

19. *Ipe*: Younger Sister in Law or Younger Brother in Law

The term *Ipe* is younger brother or younger sister who related to the speaker through marriage to his/her spouse or sibling, not through blood.

20. *Adon Tua*: Older Sister in Law or Older Brother in Law

The term *Adon tua* or in *Bahasa* means *kakak ipar* is older brother or older sister who related to the speaker through marriage to his/her spouse or sibling, not through blood. This term usually used by lower class people.

21. *Putu*: Granddaughter and Grandson

The term *Putu* or in English means grandchild used by people in Cilacap Regency to address the child of son or daughter. This term not only used by people in Cilacap Regency to address granddaughter but also used to address grandson.

22. *Mas*: Older Brother

The term *Mas* is the term that used by the younger sister/ brother to address their older brother. The term *Mas* also has function to address the all of

older brother even they have not family relationship. This term commonly use by middle class people.

4.1.1.2 Pronoun

A pronoun is defined as a word that substitutes for a noun or noun phrase used by speaker in conversation. In here, the writer found some *Banyumasan* terms of address in terms of pronoun , as follow:

4.1.1.2.1 First Personal Pronoun

The term first person to address the speaker himself/herself. Here, the writer found some *Banyumasan* terms of address in terms of First Personal Pronouns, as follow:

1. *Inyong*: I/ Me

The term *Inyong* is first personal pronoun which means I in English. This term is used by the speaker to address himself/ herself. This term used by people in middle and lower class to address himself/ herself when they do conversation in their daily activity.

2. *Kula*: I/ Me

Kula was one of the first person pronoun which meant I in English. The term *Kula* usually used by younger people to address older people or people who had high position in society. The people who live in Cilacap Regency commonly used *kula* to show respect toward older people or people who have high position in society.

4.1.1.2.2 Second Personal Pronoun

Second personal pronoun is a set of words or terms that used by speaker to address the person the speaker is addressing. Here, the writer found some *Banyumasan* terms of address in terms of Second Personal Pronouns, as follow:

1. *Rika*: You

The term *Rika* has function to address person or people that the speaker is addressing. It means that the term *Rika* used by people to address person or people in general. The term *Rika* in Cilacap Regency commonly used by younger people to address older people because the term *Rika* shows respect and courtesy to older people.

2. *Kowe*: You

The term *Kowe* has similar function with the term *Rika* but the term *Kowe* in Cilacap Regency commonly used by older people to address younger people or used by people in the same age to address each other. Usually the term *Kowe* used by lower class people.

4.1.1.3 Title and Rank

Title and Rank is one of the kind of terms of address which used by people who have high position in community or society. It referred to the people which respected by society because of their title rank. In here, the writer found several kinds of title and rank that used by people who live in Cilacap Regency, as follow:

1. *Pak Lurah*: Chief Village

Pak Lurah has meaning chief village in English. *Pak Lurah* is the term to address a leader of the village. In Cilacap Regency, *Pak Lurah* is someone who comes from upper class because he has high position in the society.

2. *Bu Lurah*: Chief Village's Wife

Bu Lurah is used by people who live in the village to address *Pak Lurah's* wife. The term *Bu Lurah* shows the respect and politeness from the people toward her because her husband is the chief village that has high position in the society.

3. *Pak Carik*: Secretary of Village

Pak Carik is the term that used by people who especially live in the village to address the secretary village.

4. *Bu Carik*: Secretary of Village's Wife

The term *Bu Carik* is the term that used by people to address secretary village's wife.

5. *Pak Kayim*: Religious Leader of Islam Religion

Pak Kayim is the term to address a religious leader in Cilacap Regency because he has understanding about knowledge of religion especially Islam religion. He has a duty to organize all the religion stuffs such as marriages, births, deaths, etc. He also known as spiritual teacher for people in society. *Pak Kayim* have high position or rank in the society. Then, most of people who live in Cilacap Regency had relation with *Pak Kayim* as spiritual teacher for guiding

their life in daily. Beside their parents, they also believe *Pak Kayim* can give a good advice for their life.

6. *Pak Guru*: Male Teacher

Pak Guru is a person who teaches students commonly in the formal school. The term *Pak Guru* used by people especially for everyone who is in the school environment to address the male teachers in school.

7. *Bu Guru*: Female Teacher

Same with the term *Pak Guru*. The term *Bu Guru* is a person who teaches students commonly in the formal school. The term *Bu Guru* has function to address female teacher that usually used by students and the people who is in the school environment.

4.1.1.4 Others Kinds of Terms of address Found in Cilacap Regency

In here, the writer also found some other kinds of terms of address, they are as follow:

1. *Batir*: Friend

The term *Batir* meant friend in English. *Batir* is a person who had close relationship between someone else. The term *Batir* was commonly used by people to address their friends.

1. *Nama Diri*: Personal Name

Personal name is one of kind of the terms of address. It means when the conversation happened the speaker address the interlocutor by mention his or

her name such as Budi, Andrew and etc. Usually this term used by Indonesian people to address other people who is in the same age or used by older people to address younger people that they already know.

2. Mamang: Seller

The term *Mamang* commonly used by people in Cilacap Regency to the location call every male seller. Actually the term *Mamang* is one of the terms of address which comes from *Bahasa Sunda* in West Java Province. Nowadays this term is already used by people in Central Java especially in Cilacap Regency because of Cilacap Regency is bordered with some regencies in West Java such as Ciamis Regency.

4.1.2 Analyzing the Influencing Factors

In this subchapter, the writer explained more about the result which is the factors affecting the use of *Banyumasan* terms of address which are used by people in Cilacap Regency based on Poedjosudarmo's theory. Then, the writer gives some evidences to emphasize the analysis by giving explanation of the influencing factors. The factors are:

4.1.2.1 Occupation Factor

According to Poedjosudarmo (1979) occupation factor can influence speaker in using certain types of terms of address. It means people who had high position such as a village head, subdistrict head, district head, kyai, priest, police,

and public prosecutor they will be addressed with special terms that show respect and formality.

Conversation 1 : *Bu Carik, Nama Diri*

Bu Carik : *Lel¹, ayuh melu meng umaeh Bu Hindun*

(Lel, Can you accompany me to Mrs. Hindun's house?)

Leli : *Arep ngapa, Bu Carik²?*

(What do you want to do, Mrs. Carik?)

Bu Carik : *Niliki Bu Hindun nembe babaran*

(I just want to visit her because she just gave birth)

Leli : *Oh inggih, Bu Carik³. Yen ngana tak siap- siap disit*

(Okay, Mrs. Carik. I will prepare my self first)

Bu Carik : *Gagean Lel⁴ aja kesuen engko kesoren selak adzan maghrib*

(Don't be too long because it's almost adzan maghrib)

Leli : *Nggih, Bu Carik⁵.*

(Yes, Ma'am)

Bu Carik : *Ya tak tunggu nang ngarep aja sue-sue.*

(Okay, I'll be waiting in front of the house)

This conversation above happened on November 22 2016 in Bu Carik's house at 16.00 WIB. The conversation was between Bu Carik (56) and Leli (24).

This conversation was about *Bu Carik* asked Leli her housemaid to accompany her to visit Mrs. Hindun's house because *Bu Lurah*'s neighbour Mrs. Hindun just gave birth. Leli answered that she could accompany her to go to Mrs. Hindun's house but she wanted to prepare herself first. From the conversation the writer found two terms of address they were *Bu Carik* in datum 2, 3 and 5 and Personal

Name in datum 2 and 4. The term *Bu Carik* in datum 2, 3 and 5 is included in the title and rank term. Usually this term used based on people's occupation. For example in Cilacap Regency if there is a man who had occupation as secretary village he will be addressed as *Pak Carik* and her wife also addressed as *Bu Carik*.

Thus, from the conversation above the write can conclude that the reason why Leli called the woman as *Bu Carik* because the occupation of her husband is secretary village or in *Banyumasan* term known as *Pak Carik* which means she is the secretary village's wife. Leli called her as *Bu Carik* because she wanted to show respect and politeness to her because *Bu Carik* had higher position in the society. Then, second term that the writer found in conversation above was personal name in datum 2 and 4. In the conversation Bu Carik called her housemaid only by using her name (Leli) in datum 2 and 4. It is because Leli had an occupation as her housemaid which meant Leli had lower position or status than *Bu Carik*.

Conversation 2: *Bu Lurah, Kula*

Bu Yanti : Assalamualaikum, Sugeng enjing **Bu Lurah** ⁶
(Assalamualaikum, Good morning, Mrs. Lurah)

Bu Lurah : Walaikumsalam
(Walaikumsalam)

Bu Yanti : Nyuwun sewu, **Bu Lurah**⁷. **Kula**⁸ badhe ngaturaken menawi rapat pertemuan ibu-ibu PKK RT.03 dadosipun dinten Jum'at tanggal 2 Desember 2016. Napa **Bu Lurah**⁹ saged rawuh?

(Excusme Ma'am. I just want to inform you that PKK RT.03 meeting is rescheduled on Friday, December 2 2016.

Can you come, Mrs. Lurah?)

Bu Lurah : Nggih, InsyaAllah saged.

(Yes, I can)

The conversation above occurred on November 23 2016 at 10.00 WIB in **Bu Lurah**'s house. The conversation was about **Bu Yanti** (56) wanted to inform **Bu Lurah** (53) if there was a reschedule for PKK meeting that replaced on Next Friday December 2 2016. From the conversation **Bu Yanti** used the term **Bu Lurah** in datum 6, 7 and 9 to address the interlocutor because she is the wife of Pak Lurah although she did not have an occupation as chief village or in *Banyumasan* term known as Lurah. Thus, the term **Bu Lurah** used by people especially in Cilacap Regency to show respect to *Pak Lurah*'s wife because her husband had special position and high status in society. The second term that the writer found in this conversation was *kula* in datum 8. The term *kula* usually used by people in Cilacap Regency to address himself/herself if she/he talking to the older people or people who have high status in society such as chief of village, secretary of village and etc. In the conversation above the term *kula* used by **Bu Yanti** to address herself because she knew that she was talking with **Bu Lurah** that had higher status than her in society even she was older than **Bu Lurah**. Because of it **Bu Yanti** used term *kula* to show respect and formality to **Bu Lurah**.

4.1.2.2 Age Factor

Age is also factor that can influence speaker in using certain types of terms of address. Usually the older people will addressed by the terms that show respect.

Conversation 3: Rama, Kowe, Inyong

Cecep : Rama¹⁰, inyong¹¹ arep ke omahe batirku, ya?

(Dad, Can I go to my friend's house?)

Pak Mardi : Ya, nganah nanging kowe¹² aja sue- sue ya

(Yes, you can but not for too long)

Cecep : Iya, Ma¹³ sedilit wae sak jaman

(Okay, Dad. Just an hour)

Pak Mardi : Aja kelalen jemuri disit klambine lan nyapu latare sadurunge budhal

(Don't forget to hang the clothes and sweep the floor first before you go)

Cecep : Iya Ma¹⁴, ukur sedhela, inyong¹⁵ kepengin ketemu Ucup, inyong¹⁶ arep nyilih bukune kanggo garap tugas.

(Okay, Dad. Just an hour not more. I want to meet up with Ucup because

I want to borrow his book to finish my assignment)

Pak Mardi : Yawis kowe¹⁷ ati-ati ya. Rama¹⁸ ya arep ning sabin disit.

(Okay, be careful. Daddy also want to go to the paddy field later)

The conversation taken in Pak Mardi's house at 15.00 WIB when the writer visited Pak Mardi's house on November 23 2016. The conversation was between Pak Mardi (48) and his son Cecep (14). In the conversation showed that Cecep is asking for permission to his father to go to the Ucup's house for borrowing some books. But his father asked him to pick up the clothesline before

he went to Ucup's house. In this conversation Cecep addressed his father used the term *Rama* it showed in datum 10, 13, 14. It is because Cecep is much younger than Pak Mardi and he wanted to show respect and politeness to his father. The second term that the writer found in the conversation was *Kowe* it showed in datum 12 and 17. *Kowe* is one of the second personal pronoun terms which meant you. The term *Kowe* commonly used by older people to address younger people or used by people in the same age that had close relationship to address each other.

From the conversation above the term *Kowe* used by Pak Mardi to address his son named Cecep. Pak Mardi used the term *Kowe* to address his son because his son is much older than him. The third term that the writer found in the conversation was *Inyong* it showed in datum 11, 15 and 16. The term *Inyong* usually used by people in Cilacap regency to address himsel/herself to older people that had close relationship to show respect toward older people. Therefore Cecep used the term *Inyong* to address himself to show respect towards his father. The factor that influenced the conversation above was age factor.

Conversation 4: *Kakang, Inyong, Kowe, Nama Diri*

Dodit : *Kakang*¹⁹, *inyong*²⁰ arep nyilih pacul, *inyong*²¹ arep nandur- nandur

(Brother, I want to borrow your hoe because I want to plant something)

Kang Wahyu : *Kowe*²² arep nandur apa, *Dit*²³?

(What do you want to plant, Dit ?)

Dodit : *Inyong*²⁴ arep nandur wit budin *Kang*²⁵, nang karangane *inyong*²⁶

(I want to plant cassava in my own yard)

Kang Wahyu : *Iya, kae nek gelem langsung nang omah jiot dewe ya pacule ana nang jaba padon lor pacule.*

(Okay, if you want to borrow my hoe you can just pick it up at my house. I put it in warehouse where is in the northern part outside my house)

Dodit : *Iya, **Kang** ²⁷ suwun ya*

(Okay, Brother. Thank You)

The conversation above happened on November 24 2016 at 09.00 WIB.

When the writer came into in front of *Balai Desa* she met the two man they were

Kang Wahyu (36) and Dodit (27). They were talking before they went to the paddy field. The conversation talked about Dodit wanted to borrow *Kang*

Wahyu's hoe for planting tree in his yard. Then, *Kang* Wahyu allowed Dodit to take the hoe in his house. From the conversation we could see that Dodit used the

term *Kakang* it showed in datum 19, 25 and 27 to address *Kang* Wahyu because

Kang Wahyu is older than him even *Kang* Wahyu was not his own older brother but he still can call him as *Kakang* to respect him as older people. On the other

hand, *Kang* Wahyu addreesed Dodit only by calling his name it showed in datum 23 and also used second personal pronoun *Kowe* in datum 22 to address Dodit

because Dodit is younger than him. It makes *Kang* Wahyu used the term that more informal or casual to address Dodit. The last term that the writer found in

this conversation is *Inyong* it showed in datum 20, 21 and 24. The term *Inyong* usually used by people in Cilacap regency to address himsel/herself to older

people that had close relationship to show respect toward older people. Therefore

Dodit used the term *Inyong* to address himself to show respect towards Kang Wahyu.

Conversation 5: Nama Diri, Kowe, Inyong

Restu : *Us²⁸, kowe²⁹ sida metu?*

(Us, Do you want to go somewhere?)

Usman : *Ya, nek ora udan inyong³⁰ arep tuku lawuh, Res³¹. Ana apa?*

(Yes, if it is not rain I want to go to buy some foods)

Restu : *Inyong³² titip tukokna gecot, ya.*

(Can you buy me a gecot?)

Usman : *Iya, engko nek ora udan.*

(Yes, I can. But, after the rain has stopped)

Restu : *Lha saiki wis mendung, Us³³.*

(But now it's getting cloudy)

Usman : *Ya dienteni disit dungakna ora udan ya mengko tak tukokna. Kowe³⁴ arep tuku gecot pira?*

(Yeah, wait a minute hopefully it will not rain later. How many *gecot* do you want to buy?)

Restu : *Loro wae nggo bapak lan ibu.*

(Only two, for my father and my mother)

The conversation above happened on November 26 2016 at 15.20 WIB.

This conversation happened in the coffee shop near from *Balai Desa* between

Restu (17) and Usman (17). From the conversation the writer found some terms of address that used by Usman and Restu in their conversation those are personal name, *inyong* and *kowe*. The first terms of address that the writer found from the

conversation was *Nama Diri* it showed in datum 28, 31 and 33. Addressed someone by using her/his personal name usually used by the speaker to show that she/he had close relationship with the interlocutor and also the term personal name commonly used by people in Cilacap Regency to address people who younger than the speaker or the people who had same age with the speaker. The second term that the writer found in the conversation above was *Inyong* it showed in datum 30 and 32. The term *Inyong* is first personal pronoun that meant I in English. The term *Inyong* used by people in Cilacap Regency to address herself/himself. This term usually used by older people to address younger people, people in the same age and younger people to address older people but on the condition that they were had close relationship such as when a daughter talked to her mom or when younger brother talked to his older brother and etc. The last term that the writer found from the conversation was *Kowe* it showed in datum 29 and 34. The term *Kowe* usually used by people to address younger people or people in the same age that had close relationship and usually the term *Kowe* used when in the informal situation. From the choice of terms of address that they used the writer can conclude that they used the terms *kowe*, *inyong* and called each other only by using their names because they were in the same age and they had close relationship. The factor that influenced the conversation above was age factor.

Conversation 6: Bapak/Bapake/Pak,Mas, Gendhuk/ Ndhuk, Dik

Yuni : **Bapak**³⁵, kok dengaren esuk-esuk ana wong dodog-dodog ya
(Dad, How strange that there are people knock the door in the early morning)

Pak Karjo : Iya **Bapake**³⁶ ya gumun. Sek tak bukae lawange.

(Yes, I also wonder. Wait, I'll open the door)

Yuni : Ana sapa, **Pak**³⁷?

(Who is there, Dad?)

Pak Karjo : Oalah jebule batire masmu, **Ndhuk**³⁸. Ayo pada mlebu!

(Oh, they are your brother's friends. Please come in!)

Pak Karjo : **Ndhuk**³⁹, celukna Masmu iki ana batire

(Dear, please tells your brother that his friends are coming)

Yuni : Nggih **Pak**⁴⁰ sekedap

(Okay, Dad. Wait a minute)

Yuni : **Mas**⁴¹, dikon Bapak meng ruang tamu saiki

(Brother, Father asked you to go to living room now)

Ari : Ana apa, **Dik**⁴²?

(What's going on?)

Yuni : Ana batirmu, **Mas**⁴³

(your friends are coming)

Ari : Yawis tak adus disit. Jiotna anduk **Dik**⁴⁴

(Okay, I'll take a bath first. Please get me a towel)

The conversation above happened on November 27 2016 at 07.05 WIB

in Pak Karjo's house. The conversation is between *Pak Karjo* (57), *Yuni* (18) and

Ari (22). From this conversation the writer found four terms of address that they

used, those are; *Bapake/ Bapak/ Pak, Gendhuk/ Ndhuk, Mas and Dik*. The first

term that the writer found is *Bapake* it showed in datum 35, 36 and 40. The term

Bapake used by people in Cilacap Regency to address their own father but the

term *Bapake* also has another funtion such as to address almost every older man it

could be our father's friend, our neighbour, and even strangers. In the

conversation Yuni used the term *Bapake* to address her father because she wanted to show respect to her father. Then, the second term was *Mas* it showed in datum 41 and 43. The term *Mas* usually used by people in Cilacap Regency to address their own brother or used by speaker to address other older brother even they had not family relationship with the speaker. Thus, Yuni addressed her older brother by using the term *Mas* because Yuni want to show respect to her older brother.

Third, the term that the writer found in the conversation above was *Ndhuk* it showed in datum 38 and 39. *Ndhuk* is the shortness from the term *Gendhuk*. This term commonly used by the speaker to address his/her daughter. In this case Pak Karjo addressed her daughter Yuni by using the term *Gendhuk* because the relationship of Yuni and Pak Karjo is father and daughter. Then, the last term that the writer found in this conversation was *Dik* it showed in datum 42 and 44. The term *Dik* usually used by people in Cilacap Regency to address their little sister or little brothet but it might be used to adress other people that younger than the speaker. In this case Ari used the term *Dik* to address his little sister, Yuni. Ari addressed Yuni by using term *Dik* because Yuni was younger than him. The factor that influenced the conversation above was age factor.

4.2 Discussion

After the writer analyzed the data based on the objectives of the study, the writer would like to discuss about the general point of the findings, there were two problems of the study. This study investigated the kinds of terms of address and the factors affecting the use of the terms of address by people in Cilacap Regency.

Based on the result the writer categorized into Kridalaksana's terms of address classification. The dominant kinds of terms of address that the writer found in Cilacap Regency is Kinship. The writer found thirty-six terms of address used by people who live in Cilacap Regency. It categorized based on Kridalaksana's theory which is classified the terms of address into four terms, they are kinship, pronoun, title and rank, and others. Those terms are explained by meanings and its functions. The writer gave some evidence of the conversation which were contained *Banyumasan* terms of address that used by people who live in Cilacap Regency and the factors affected the use of terms of address.

The first term of address that used by people in Cilacap Regency was Kinship. Kinship is the terms used to address the member of the family or relatives. There were 22 terms of kinship that found by the writer were *Rama, Biyung, Bapak, Ibu, Kaki, Nini, Uwa', Kakang, Mas, Dik, Mbakayu, Bulik, Paklik, Budhe, Pakdhe, Gendhuk, Thole, Ipe, Adon tuo, Putu.*

Then, the second term of address that oftenly used by people in Cilacap Regency was pronoun. Pronoun is a set of words or terms that used by speaker to address the person the speaker is addressing. The writer found 4 terms of pronoun there were *Inyong, Kula, Rika and Kowe.*

Furthermore, the third term of address that the writer found is Title and Rank. Title and Rank is one of the kind of terms of address which used by people who have high position in communitiy or society. It referred to the people which respected by society because of their title rank. Here, the writer found seven kinds

of title and rank that used by people who live in Cilacap Regency they were, *Pak Lurah, Bu Lurah, Pak Carik, Bu Carik, Pak Kayim, Bu Guru, and Pak Guru*.

The last was others categories. Others is the terms of address that the writer found were not include in Kinship, Pronoun, and Title and Rank. There were three terms of address that the writer found such as *Batir, Nama Diri, and Mamang*. All of them were found in *Cilacap Regency* that used by people in *Cilacap Regency* who did in daily conversation.

The writer also found some evidences which showed by people who live in Cilacap Regency when they were talking with their friends, their family and also the people around them. The writer tried to find out the factors that affecting the use of terms of address by analyzed their interaction process that taken from their daily conversation. The factors that affected the use of the terms were nobility, occupation, age, economic factor, and education between the speaker and the interlocutor.

Based on observation above, the writer only found two factors that affected the used of *Banyumasan* terms of address in Cilacap Regency. The first factor that found by the writer was Occupation factor. Occupation factor can influence speaker in using certain types of terms of address. It means people who had high position such as a village head, subdistrict head, district head, kyai, priest, police, and public prosecutor they will be addressed with special terms that show respect and formality. For example in the first conversation, there were conversation between *Bu Yanti* and *Bu Lurah*. In this conversation, *Bu Yanti* informed *Bu Lurah* that there was reschedule for PKK meeting. In this case, *Bu*

Yanti addressed the interlocutor as *Bu Lurah* it showed in datum 6, 7 and 9 because *Lurah* is her husband's occupation. In Cilacap Regency someone who had a job as chief village would be addressed as *Lurah*. *Bu* Yanti addressed the interlocutor used term *Bu Lurah* because she wanted to show respect and formality towards her because her husband had high position in the society. Then, when *Bu* Yanti talked with *Bu Lurah* she used the term *kula* it showed in datum 8 to address herself. The term *kula* usually used by people in Cilacap Regency to address herself/himself when they were talking with the older people or people who had higher status in society. Therefore, *Bu* Yanti used the term *kula* because she wanted to show respect and formality to the interlocutor even she was older than the interlocutor but she did it because she realized that *Bu Lurah* had higher position or status than her in society. The factor that influenced the conversation above was occupation factor. Then, the second factor that founded by the writer was age factor. Age factor is also factor that can influence the speaker in using certain types of terms of address. Usually the older people will be addressed by the terms that show respect and politeness. For example, in the third conversation. There was conversation between *Pak Mardi* and *Cecep*. This conversation was about *Cecep* was asking permission to his father to go to his friend's house. In this conversation *Cecep* used *Banyumasan* kinship term that was *Rama* it showed in datum 10, 13, 14 to address his father. *Cecep* used the term *Rama* to address his father because his father is much older than him. It made him wanted to show respect toward his father.

Related to the previous studies, the writer found some special terms that was used by people in Cilacap Regency. On the previous study that was conducted by Rommy Rumondang (2010) entitled *An Investigation on The Use of Batak Terms of Address by the Bataks in Surabaya*. The way how to call or address someone was influenced by some factors like age, relationship status, and kin/ blood relationship. In Rommy study, to call someone also depend on age and the relationship. The terms of *Inang and Amang* is used to address mother and father in Bataks. The use of that term also can be found in Cilacap Regency. The terms of *Biyung and Rama* which meant mother and father in *Banyumasan*. The function of both were similar to address mother and father, but it depend on the speaker and the interlocutor. The other similarity between this present study and the previous studies was the theory to classify the terms of address. Both of them used Kridalaksana theory to classify the terms of address. On the other hand, there were some differences between this present study and those previous studies, such as this present study conducted the study in Cilacap Regency. Then, the first previous study conducted the study in Bataks community in Surabaya. The second difference between the present study and previous study was the classification of terms of address. The present study classified the terms of address into kinship, pronoun, title and rank and others. Meanwhile, the previous study classified the terms of address into pronoun, kinship and zero.

The second previous study was conducted by Novi Retnowati (2011) about an analysis of female and male Javanese terms of address (a case study in Solo Palace). In this second previous studies, how to address someone in Solo

palace influenced by title and rank, kin/ blood relationship and also age. In Retnowati study, to call someone also depend on age and the relationship. The terms of *Mas* is used to address younger man or older brother. The use of that term also can be found in Cilacap Regency. The terms of *Kakang* meant younger man or older brother. The function of both were similar to address younger man, but it depend on the speaker and the interlocutor. On the other hand, there were some differences between this present study and this previous study. The present study conducted in Cilacap Regency and the Second previous study conducted in Solo palace. Then, the present study classified the terms by using Kridalaksana theory which divided into kinship, pronoun, title and rank and others. Meanwhile, the Second previous study also used Kridalaksana, but she classified the terms of address into pronoun, kinship, zero and title and rank.

CHAPTER V

CONCLUSION AND SUGGESTION

This chapter presented the conclusion of the study and suggestions from the writer for the next writer who attempts to conduct the same topic as this study related to sociolinguistic especially terms of address.

5.1 Conclusion

Based on the result of the data analysis, the writer found thirty-six terms of address which was used by people who live in Cilacap Regency. All of those terms divided into four categories, they were kinship, pronoun, title and rank, and also the others terms of address. Those terms consist of the meaning and the function. The terms of kinship that the writer found were *Rama, Biyung, Bapak, Ibu, Kaki, Nini, Uwa', Kakang, Mas, Dik, Mbakayu, Bulik, Paklik, Budhe, Pakdhe, Gendhuk, Thole, Ipe, Adon tuo, Putu*. Then, the writer also found the term of pronouns such as *Inyong, Kula, Kowe* and *Rika*. Furthermore, the writer also found these terms such as *Pak Lurah, Bu Lurah, Pak Carik, Bu Carik, Pak Kayim, Bu Guru, and Pak Guru* in title and rank categories. The last was others that were found such as *Batir, Nama Diri, and Mamang*.

Furthermore, the writer did not only find the terms of address which were used by people who live in Cilacap Regency but also tried to find out the factor that affecting the terms of address in daily communication that used by people who live in Cilacap Regency. The writer transcribed the conversation

recorded that produced by people who live in Cilacap Regency into written texts to make it easier in analysis process. In addition, the writer also divided into four kinds of terms of address based on Kridalaksana's theory there were Kinship, pronoun, title and rank, and other terms.

From the analysis, the writer made a conclusion that there were a lot of *Banyumasan* terms of address which were found in Cilacap Regency. The people who live in Cilacap Regency used the terms based on occupation and age in communication process. Hence, the people here choose the appropriate words and the terms of address to show their respect and politeness to the addressee or the interlocutor. Here, the terms of address was the important element in communication process to start the conversation.

5.2 Suggestion

The writer, as linguistics student, concerned about language issue and the writer was interested to discuss ethnic language phenomenon related to terms of address that usually used in the daily conversation. The significance of this study was to give a contribution for students of English Department, especially for those who were interested in sociolinguistics and terms of address. The writer suggested that this study might be useful for further study about terms of address used in ethnic language besides *Banyumasan*. For lecturers, this study was expected to be reference for further study about terms of address. For the readers, this study might be useful for everyone who wanted to know the kinds of *Banyumasan* terms of address in Cilacap Regency and also tried to learn for speaking with people from Banyumas area around their society.

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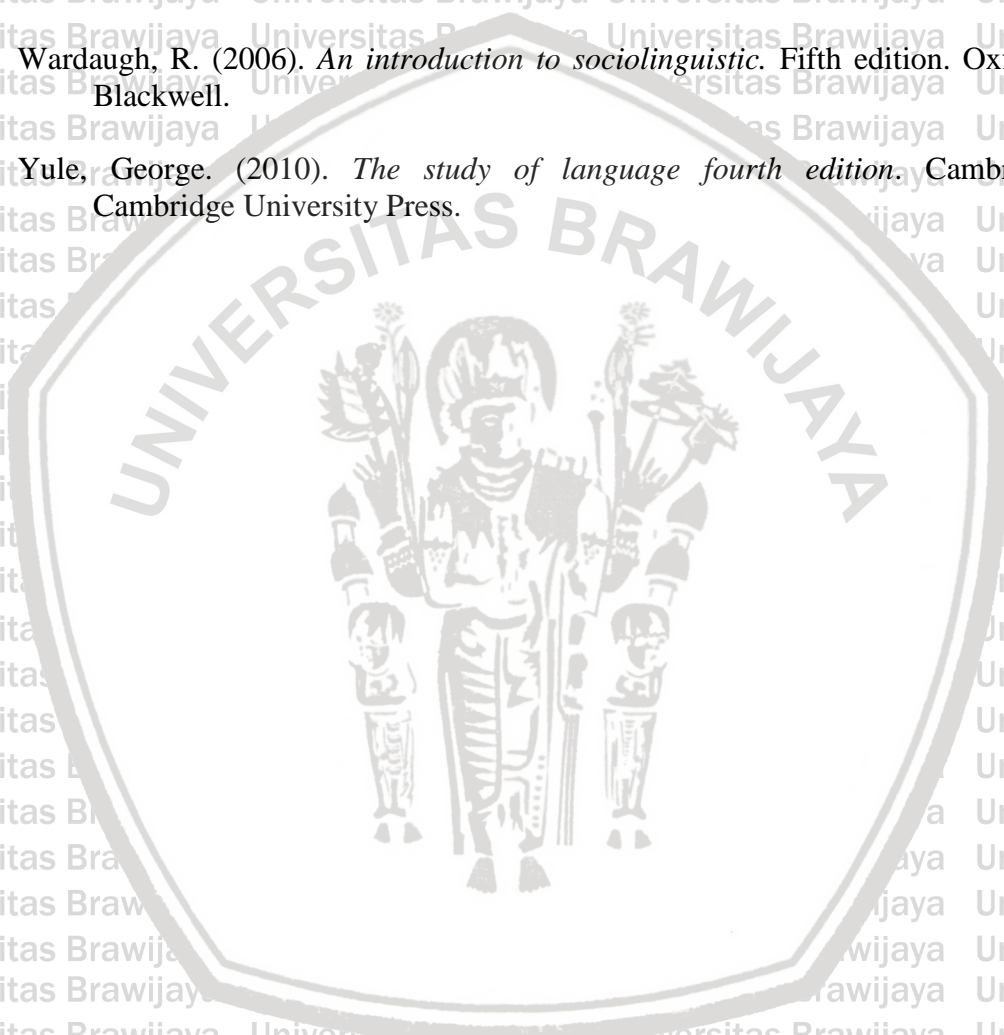
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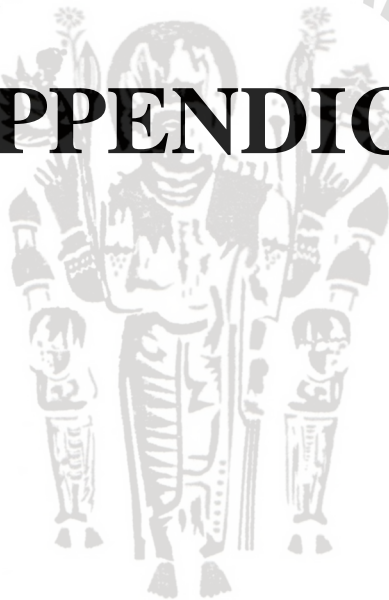
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APPENDICES



Appendix 1. Consent form for the participants

CONSENT FORM

Saya yang bernama....., disini bersedia dan menyetujui untuk menjadi responden dalam penelitian yang dilakukan oleh **Destyana Shinta Dewi**, untuk tugas akhir penelitian skripsi yang berjudul ” ***Banyumasan Terms of Address in Cilacap Regency***”. Saya bersedia untuk di publikasikan untuk peneletian dengan judul yang telah di sebutkan diatas.

Cilacap, November 2016

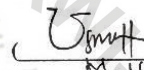
(_____)
Nama Terang



CONSENT FORM

Saya yang bernama M. Usman, disini bersedia dan menyetujui untuk menjadi responden dalam penelitian yang dilakukan oleh **Destyana Shinta Dewi**, untuk tugas akhir penelitian skripsi yang berjudul ” **Banyumasan Terms of Address in Cilacap Regency**”. Saya bersedia untuk di publikasikan untuk penelitian dengan judul yang telah disebutkan di atas.


Cilacap, 27. November 2016


M. Usman
 Nama Terang

CONSENT FORM

Saya yang bernama Aditya P., disini bersedia dan menyetujui untuk menjadi responden dalam penelitian yang dilakukan oleh **Destyana Shinta Dewi**, untuk tugas akhir penelitian skripsi yang berjudul ” **Banyumasan Terms of Address in Cilacap Regency**”. Saya bersedia untuk di publikasikan untuk penelitian dengan judul yang telah disebutkan di atas.

Cilacap, 27. November 2016


Aditya P.
 Nama Terang

CONSENT FORM

Saya yang bernama Indah W, disini bersedia dan menyetujui untuk menjadi responden dalam penelitian yang dilakukan oleh **Destyana Shinta Dewi**, untuk tugas akhir penelitian skripsi yang berjudul ” *Banyumasan Terms of Address in Cilacap Regency*”. Saya bersedia untuk di publikasikan untuk peneletian dengan judul yang telah disebutkan di atas.

Cilacap, 28 November 2016


Indah Widya S.
Nama Terang


UNIVERSITAS BRAWIJAYA



CONSENT FORM

Saya yang bernama Sukarjo, disini bersedia dan menyetujui untuk menjadi responden dalam penelitian yang dilakukan oleh **Destyana Shinta Dewi**, untuk tugas akhir penelitian skripsi yang berjudul ” *Banyumasan Terms of Address in Cilacap Regency*”. Saya bersedia untuk di publikasikan untuk peneletian dengan judul yang telah disebutkan di atas.

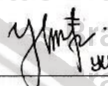
Cilacap, 28 November 2016


Sukarjo
Nama Terang

CONSENT FORM

Saya yang bernama Yunia Tri A disini bersedia dan menyetujui untuk menjadi responden dalam penelitian yang dilakukan oleh **Destyana Shinta Dewi**, untuk tugas akhir penelitian skripsi yang berjudul "**Banyumasan Terms of Address in Cilacap Regency**". Saya bersedia untuk di publikasikan untuk penelitian dengan judul yang telah disebutkan di atas.

Cilacap, 29 November 2016

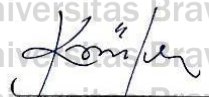

 Nama Terang



CONSENT FORM

Saya yang bernama Kartiningih disini bersedia dan menyetujui untuk menjadi responden dalam penelitian yang dilakukan oleh **Destyana Shinta Dewi**, untuk tugas akhir penelitian skripsi yang berjudul "**Banyumasan Terms of Address in Cilacap Regency**". Saya bersedia untuk di publikasikan untuk penelitian dengan judul yang telah disebutkan di atas.

Cilacap, 29 November 2016


 Nama Terang

CONSENT FORM

Saya yang bernama Leli....., disini bersedia dan menyetujui untuk menjadi responden dalam penelitian yang dilakukan oleh **Destyana Shinta Dewi**, untuk tugas akhir penelitian skripsi yang berjudul ” **Banyumasan Terms of Address in Cilacap Regency**”. Saya bersedia untuk di publikasikan untuk penelitian dengan judul yang telah disebutkan di atas.

Cilacap, 27. November 2016


Leli
Nama Terang

CONSENT FORM

Saya yang bernama Iya Setyowati....., disini bersedia dan menyetujui untuk menjadi responden dalam penelitian yang dilakukan oleh **Destyana Shinta Dewi**, untuk tugas akhir penelitian skripsi yang berjudul ” **Banyumasan Terms of Address in Cilacap Regency**”. Saya bersedia untuk di publikasikan untuk penelitian dengan judul yang telah disebutkan di atas.


Cilacap, 27 November 2016


Iya Setyowati K.
Nama Terang

Cilacap, 27 November 2016

CONSENT FORM

Cilacap, 28 November 2016


DODIT P.
Nama Terang

CONSENT FORM

Saya yang bernama Cama, disini bersedia dan menyetujui untuk menjadi responden dalam penelitian yang dilakukan oleh **Destyana Shinta Dewi**, untuk tugas akhir penelitian skripsi yang berjudul ” **Banyumasan Terms of Address in Cilacap Regency**”. Saya bersedia untuk di publikasikan untuk peneletian dengan judul yang telah disebutkan di atas.

Cilacap, 28 November 2016



Nama Terang

CONSENT FORM

Saya yang bernama Wahyu, disini bersedia dan menyetujui untuk menjadi responden dalam penelitian yang dilakukan oleh **Destyana Shinta Dewi**, untuk tugas akhir penelitian skripsi yang berjudul ” **Banyumasan Terms of Address in Cilacap Regency**”. Saya bersedia untuk di publikasikan untuk peneletian dengan judul yang telah disebutkan di atas.

Cilacap, 22 November 2016

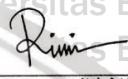


Wahyu Suseno
Nama Terang

CONSENT FORM

Saya yang bernama RINI WULANDARI disini bersedia dan menyetujui untuk menjadi responden dalam penelitian yang dilakukan oleh **Destyana Shinta Dewi**, untuk tugas akhir penelitian skripsi yang berjudul "*Banyumasan Terms of Address in Cilacap Regency*". Saya bersedia untuk di publikasikan untuk peneletian dengan judul yang telah disebutkan di atas.

Cilacap, 28 November 2016

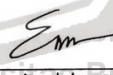

RINI WULANDARI
 Nama Terang



CONSENT FORM

Saya yang bernama Endah P. disini bersedia dan menyetujui untuk menjadi responden dalam penelitian yang dilakukan oleh **Destyana Shinta Dewi**, untuk tugas akhir penelitian skripsi yang berjudul "*Banyumasan Terms of Address in Cilacap Regency*". Saya bersedia untuk di publikasikan untuk peneletian dengan judul yang telah disebutkan di atas.

Cilacap, 28 November 2016


Endah P.
 Nama Terang

CONSENT FORM

Saya yang bernama Zulaiman, disini bersedia dan menyetujui untuk menjadi responden dalam penelitian yang dilakukan oleh **Destyana Shinta Dewi**, untuk tugas akhir penelitian skripsi yang berjudul "**Banyumasan Terms of Address in Cilacap Regency**". Saya bersedia untuk di publikasikan untuk penelitian dengan judul yang telah disebutkan di atas.

Cilacap, 28 November 2016

Ihsani
 Salaiman Ihsani
 Nama Terang



CONSENT FORM

Saya yang bernama Kumari, disini bersedia dan menyetujui untuk menjadi responden dalam penelitian yang dilakukan oleh **Destyana Shinta Dewi**, untuk tugas akhir penelitian skripsi yang berjudul "**Banyumasan Terms of Address in Cilacap Regency**". Saya bersedia untuk di publikasikan untuk penelitian dengan judul yang telah disebutkan di atas.

Cilacap, 28 November 2016

Kumari
 Kumari
 Nama Terang

CONSENT FORM

Saya yang bernama Sunarto Aji disini bersedia dan menyetujui untuk menjadi responden dalam penelitian yang dilakukan oleh **Destyana Shinta Dewi**, untuk tugas akhir penelitian skripsi yang berjudul ” *Banyumasan Terms of Address in Cilacap Regency*”. Saya bersedia untuk di publikasikan untuk peneletian dengan judul yang telah disebutkan di atas.

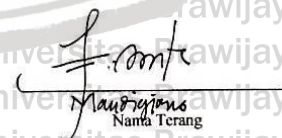
Cilacap, 28 November 2016


Sunarto Aji
Nama Terang

CONSENT FORM

Saya yang bernama Mangijono disini bersedia dan menyetujui untuk menjadi responden dalam penelitian yang dilakukan oleh **Destyana Shinta Dewi**, untuk tugas akhir penelitian skripsi yang berjudul ” *Banyumasan Terms of Address in Cilacap Regency*”. Saya bersedia untuk di publikasikan untuk peneletian dengan judul yang telah disebutkan di atas.

Cilacap, 28 November 2016


Mangijono
Nama Terang

Appendix 2. Interview Guideline

IDENTITAS PARTISIPAN

1. Nama:
2. Umur:
3. Pekerjaan:
4. Pendidikan terakhir:
5. Berapa lama tinggal di Kabupaten Cilacap?
6. Apakah warga asli kabupaten Cilacap?
7. Apakah memiliki status kebangsawanan?

PERTANYAAN SEPUTAR KATA SAPAAN

1. Apa saja kata sapaan dalam bahasa Banyumasan di Kabupaten Cilacap yang Anda ketahui?
2. Apakah arti dari kata sapaan tersebut?
3. Apakah setiap kata sapaan yang telah di sebutkan mempunyai fungsi yang berbeda- beda?

IDENTITAS PARTISIPAN 1

1. Nama: Kartiningsih (Bu Carik)
2. Umur: 56
3. Pekerjaan: Ibu Rumah Tangga
4. Pendidikan terakhir: SMA
5. Berapa lama tinggal di Kabupaten Cilacap? 56 Tahun
6. Apakah warga asli kabupaten Cilacap? Iya
7. Apakah memiliki status kebangsawanan? Tidak

PERTANYAAN SEPUTAR KATA SAPAAN

8. Apa saja kata sapaan dalam bahasa Banyumasan di Kabupaten Cilacap yang Anda ketahui?
 - Bapak, Ibu, Simbah, Mbakayu, Mas, Kaki, Nini, Inyong, Kula, Rika, Bu Carik, Pak Carik, Pak Lurah, *Bu Lurah*, Pak Kayim, dan menyebut nama langsung (Nama Diri).
9. Apakah arti dari kata sapaan tersebut?
 - Bapak: Orang tua laki-laki bisa bapak sendiri maupun orangtua laki-laki yang bukan bapak kita sendiri.
 - Ibu: Sama dengan Bapak. Ibu adalah orangtua perempuan kita sendiri maupun orangtua perempuan yang bukan ibu kita sendiri.
 - Simbah: Orangtua perempuan dan laki-laki dari orangtua kita.
 - Mbakayu: Kakak perempuan kita atau perempuan yang sekiranya kita merasa dia lebih tua dari kita meskipun tidak ada hubungan keluarga.
 - Mas: Kakak atau saudara laki-laki kita yang lebih tua dari kita baik satu keluarga maupun tidak ada hubungan kekerabatan.
 - Kaki: Orangtua laki-laki dari orangtua kita
 - Nini: Orangtua perempuan dari orangtua kita.
 - Inyong: Saya atau aku
 - Rika: Kamu

- Pak Carik: Sekretaris Desa
- Bu Carik: Istri dari Sekretaris Desa
- Pak Lurah: Kepala Desa
- *Bu Lurah*: Istri dari Kepala Desa
- Kula: Saya atau aku
- Pak Kayim: Ketua bidang keagamaan Islam
- Nama Diri: menyebut nama langsung

10. Apakah setiap kata sapaan yang telah di sebutkan mempunyai fungsi yang berbeda- beda?

- Ada yang berbeda, seperti Simbah dan Kaki- Nini. Simbah digunakan untuk memanggil orangtua dari orangtua kita baik itu orangtua laki-laki maupun orangtua perempuan tetapi kalau Kaki-Nini digunakan lebih spesifik Kaki atau dalam bahasa Indonesia disebut Kakek untuk memanggil orangtua laki-laki dari orangtua kita dan Nini digunakan untuk memanggil orangtua perempuan kita atau dalam bahasa Indonesia disebut Nenek. Kedua, Inyong dan Kula meskipun sebenarnya di bahasa Banyumas tidak ada tingkatan tutur kata seperti di bahasa Jawa tetapi lama kelamaan pun bahasa Banyumas sedikit demi sedikit terpengaruh oleh bahasa Jawa maka dari itu kata Inyong sebenarnya bisa digunakan untuk menyebut diri kita pada saat kita berbicara dengan orang tua, sebaya maupun dengan yang lebih muda namun kata Kula dirasa lebih sopan dan lebih halus jika digunakan saat kita berbicara dengan orang yang lebih tua maupun kepada orang yang harus kita hormati.

IDENTITAS PARTISIPAN 2

1. Nama: Nur Laili Mufida (Leli)
2. Umur: 24
3. Pekerjaan: Asisten Rumah Tangga
4. Pendidikan terakhir: SMP
5. Berapa lama tinggal di Kabupaten Cilacap? 24 tahun
6. Apakah warga asli kabupaten Cilacap? Iya
7. Apakah memiliki status kebangsawanan? Tidak

PERTANYAAN SEPUTAR KATA SAPAAN

8. Apa saja kata sapaan dalam bahasa Banyumasan di Kabupaten Cilacap yang Anda ketahui?

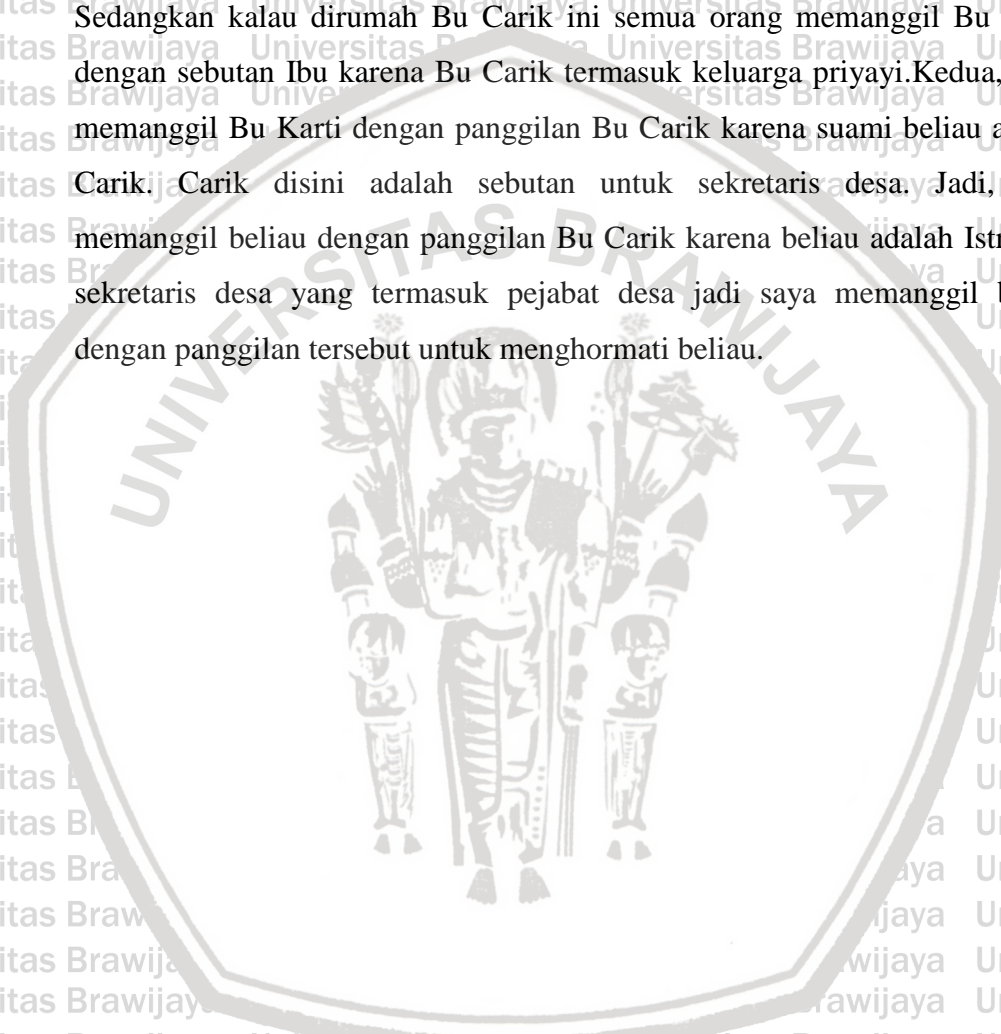
- Rama, Biyung, Kaki, Nini, Bapak/Bapake, Ibu/Ibuke, Kakang, Mbakayu, Simbah, Thole/Le, Gendhuk/Ndhuk, Pak Carik, Bu Carik, Bulik, Paklik, Uwa'.

9. Apakah arti dari kata sapaan tersebut?

- Rama: Orangtua laki-laki
- Biyung: Orangtua perempuan
- Kaki: Orangtua laki-laki dari orangtua kita
- Nini: Orangtua perempuan dari orangtua kita
- Bapak/Bapake: Orangtua laki-laki dari orangtua kita
- Ibu/Ibuke: Orangtua perempuan dari orangtua kita
- Kakang: Saudara laki-laki yang lebih tua
- Mbakayu: Saudara perempuan yang lebih tua
- Simbah: Orangtua dari orangtua kita
- Thole/Le: anak laki-laki
- Gendhuk: Anak perempuan
- Bulik: Adik perempuan dari orangtua kita
- Paklik: Adik laki-laki dari orangtua kita
- Uwa': Saudara laki-laki maupun perempuan yang lebih tua dari orangtua kita

10. Apakah setiap kata sapaan yang telah di sebutkan mempunyai fungsi yang berbeda- beda?

- Kalau Rama-Biyung biasanya digunakan oleh keluarga petani atau istilahnya keluarga non priyayi contoh seperti saya ini kalau memanggil orangtua saya Rama dan Biyung karena saya dilahirkan dan tumbuh di keluarga petani. Sedangkan kalau dirumah Bu Carik ini semua orang memanggil Bu Carik dengan sebutan Ibu karena Bu Carik termasuk keluarga priyayi. Kedua, Saya memanggil Bu Karti dengan panggilan Bu Carik karena suami beliau adalah Carik. Carik disini adalah sebutan untuk sekretaris desa. Jadi, saya memanggil beliau dengan panggilan Bu Carik karena beliau adalah Istri dari sekretaris desa yang termasuk pejabat desa jadi saya memanggil beliau dengan panggilan tersebut untuk menghormati beliau.



IDENTITAS PARTISIPAN 3

1. Nama: Ira Setyowati Kusumaningrum
2. Umur: 53
3. Pekerjaan: Pengurus KUD Tambakreja, Ketua PKK
4. Pendidikan terakhir: S1
5. Berapa lama tinggal di Kabupaten Cilacap? 49 tahun
6. Apakah warga asli kabupaten Cilacap? Iya
7. Apakah memiliki status kebangsawanan? Tidak

PERTANYAAN SEPUTAR KATA SAPAAN

8. Apa saja kata sapaan dalam bahasa Banyumasan di Kabupaten Cilacap yang Anda ketahui?

- Inyong, Bapak/Bapake, Ibu/Ibuke, Kula, Mbakayu, Mas, Rika, Kowe, Kaki, Nini, Simbah, Pak Lurah, *Bu Lurah*, Pak Carik, Bu Carik.

9. Apakah arti dari kata sapaan tersebut?

- Inyong: Saya
- Bapak/Bapake: Orangtua laki-laki
- Ibu/Ibuke: Orangtua perempuan
- Kula: Saya
- Mbakayu: Saudara perempuan lebih tua
- Mas: Saudara laki-laki lebih tua
- Rika: Kamu, Anda
- Kowe: Kamu
- Kaki: Kakek atau orangtua laki-laki dari orangtua kita
- Nini: Nenek atau orangtua perempuan dari orangtua kita
- Simbah: Orangtua dari orangtua kita
- Pak Lurah: Kepala Desa
- *Bu Lurah*: Istri Kepala Desa
- Pak Carik: Sekretaris Desa
- Bu Carik: Istri Sekretaris Desa

10. Apakah setiap kata sapaan yang telah di sebutkan mempunyai fungsi yang berbeda- beda?

Iya, contoh seperti kata Rika dan kowe, kata Rika biasanya digunakan untuk memanggil seseorang yang kita ajak bicara apabila yang kita ajak bicara mungkin lebih tua atau seumuran karena kata Rika dipandang lebih sopan digunakan daripada kata Kowe, karena biasanya kata kowe digunakan apabila orang yang kita ajak bicara lebih muda atau seumuran. Selanjutnya, panggilan untuk orangtua dari orangtua kita. Kata Kaki-Nini digunakan lebih spesifik daripada Simbah. Panggilan Kaki-Nini digunakan untuk memanggil orangtua laki-laki dari orangtua kita dan juga orangtua perempuan dari orangtua kita sedangkan simbah berlaku untuk keduanya. Dan juga biasanya kata Simbah digunakan untuk memanggil setiap orang yang terlihat jauh lebih tua dari kita ada atau tidak adanya hubungan kekeluargaan. Sedangkan untuk Kaki-Nini digunakan biasanya digunakan untuk memanggil kakek dan nenek kandung kita atau yang memiliki hubungan kekeluargaan.

IDENTITAS PARTISIPAN 4

1. Nama: Krisnayanti Retnosari Pudjiastuti
2. Umur: 54
3. Pekerjaan: Ibu Rumah Tangga
4. Pendidikan terakhir: SMA
5. Berapa lama tinggal di Kabupaten Cilacap? 41 tahun
6. Apakah warga asli kabupaten Cilacap? Iya
7. Apakah memiliki status kebangsawanan? Tidak

PERTANYAAN SEPUTAR KATA SAPAAN

8. Apa saja kata sapaan dalam bahasa Banyumasan di Kabupaten Cilacap yang Anda ketahui?

- Inyong, Kula, Rika, Kowe, Pak Lurah, *Bu Lurah*, Bulik, Paklik, Uwa?, Pakdhe, Budhe, Kakang, Mas, Mbakayu.

9. Apakah arti dari kata sapaan tersebut?

- Inyong: Saya atau aku
- Kula: Saya
- Rika: Kamu atau Anda
- Kowe: Kamu
- Pak Lurah: Kepala Desa
- *Bu Lurah*: Istri Kepala Desa
- Bulik: Saudara perempuan yang lebih muda dari orangtua kita
- Paklik: Saudara laki-laki yang lebih muda dari orangtua kita
- Uwa?: Saudara laki-laki atau saudara perempuan yang lebih tua dari orangtua kita
- Pakdhe: Saudara laki-laki yang lebih tua dari orangtua kita
- Budhe: Saudara perempuan yang lebih muda dari orangtua kita
- Kakang: Kakak laki-laki
- Mas: Kakak laki-laki

- Mbakayu: Kakak perempuan

10. Apakah setiap kata sapaan yang telah di sebutkan mempunyai fungsi yang berbeda-beda?

- Ada beberapa yang berbeda seperti Inyong dan Kula kalau kata Inyong biasanya digunakan kalau sedang berbicara dengan seseorang dalam keadaan santai atau tidak formal sedangkan untuk kata Kula biasanya digunakan dalam keadaan yang formal karena kata Kula lebih menunjukkan kesan formal biasanya digunakan pada saat kita berbicara dengan orang yang lebih tua atau pun seperti orang-orang yang harus dihormati seperti *Bu Lurah* dan Pak Lurah. Selanjutnya kata Rika dan Kowe kalau Rika seperti kata Kula tadi digunakan biasanya saat sedang berbicara kepada orang yang lebih tua kalau kowe biasanya lebih muda atau seumuran. Ketiga, kata Uwa' dan Pakdhe-Budhe. Kata Uwa' digunakan untuk memanggil saudara laki-laki maupun perempuan yang lebih tua dari orangtua kita sedangkan Pakdhe dan Budhe lebih spesifik kalau Pakdhe untuk saudara laki-laki dari orangtua kita yang lebih tua sedangkan Budhe untuk saudara perempuan dari orangtua kita yang lebih tua.

IDENTITAS PARTISIPAN 5

1. Nama: Mardigiono
2. Umur: 48
3. Pekerjaan: Petani Nira
4. Pendidikan terakhir: SMP
5. Berapa lama tinggal di Kabupaten Cilacap? 48 tahun
6. Apakah warga asli kabupaten Cilacap? Iya
7. Apakah memiliki status kebangsawanan? Tidak

PERTANYAAN SEPUTAR KATA SAPAAN

8. Apa saja kata sapaan dalam bahasa Banyumasan di Kabupaten Cilacap yang Anda ketahui?
 - Rama, *Biyung*, Thole/Le, Gendhuk/Ndhuk, Bulik, Paklik, Uwa'.
9. Apakah arti dari kata sapaan tersebut?
 - Rama: Bapak
 - *Biyung*: Ibu
 - Thole/Le: Anak laki-laki
 - Gendhuk/Ndhuk: Anak perempuan
 - Bulik: Adik perempuan dari orangtua
 - Paklik: Adik laki-laki dari orangtua kita
 - Uwa': Kakak laki-laki atau perempuan dari orangtua kita
10. Apakah setiap kata sapaan yang telah di sebutkan mempunyai fungsi yang berbeda- beda?
 - Sepertinya tidak

IDENTITAS PARTISIPAN 6

1. Nama: Cahya Kusumawardhana
2. Umur: 14 tahun
3. Pekerjaan: Pelajar
4. Pendidikan terakhir: SMP
5. Berapa lama tinggal di Kabupaten Cilacap? 14 tahun
6. Apakah warga asli kabupaten Cilacap? Iya
7. Apakah memiliki status kebangsawanan? Tidak

PERTANYAAN SEPUTAR KATA SAPAAN

8. Apa saja kata sapaan dalam bahasa Banyumasan di Kabupaten Cilacap yang Anda ketahui?
 - Rama, *Biyung*, Inyong, Kowe, Kaki, Nini, Kakang.
9. Apakah arti dari kata sapaan tersebut?
 - Rama: Bapak
 - *Biyung*: Ibu
 - Inyong: Saya
 - Kowe: Kamu
 - Kaki: Kakek
 - Nini: Nenek
 - Kakang: Kakak laki-laki
10. Apakah setiap kata sapaan yang telah di sebutkan mempunyai fungsi yang berbeda- beda?
 - Tidak

IDENTITAS PARTISIPAN 7

1. Nama: Dodit Pradana Putra
2. Umur: 27
3. Pekerjaan: Petani dan Peternak
4. Pendidikan terakhir: SMA
5. Berapa lama tinggal di Kabupaten Cilacap? 23 tahun
6. Apakah warga asli kabupaten Cilacap? Iya
7. Apakah memiliki status kebangsawanan? Tidak

PERTANYAAN SEPUTAR KATA SAPAAN

8. Apa saja kata sapaan dalam bahasa Banyumasan di Kabupaten Cilacap yang Anda ketahui?
 - Rama, *Biyung*, Kakang, Mbakayu, Dik, Bulik, Paklik, Kaki, Nini, Putu, Inyong, Kowe, Batir, Rika.
9. Apakah arti dari kata sapaan tersebut?
 - Rama: Bapak
 - *Biyung*: Ibu
 - Kakang: Kakak laki-laki
 - Mbakayu: Kakak perempuan
 - Dik: Adik laki-laki atau perempuan
 - Bulik: Adik perempuan dari orangtua
 - Paklik: Adik laki-laki dari orangtua
 - Kaki: Kakek
 - Nini: Nenek
 - Putu: Cucu atau anak dari anak kita
 - Inyong: Saya
 - Kowe: Kamu
 - Batir: Teman
 - Rika: Kamu

10. Apakah setiap kata sapaan yang telah di sebutkan mempunyai fungsi yang berbeda- beda?

- Ada yaitu kata Rika dan Kowe biasanya saya menggunakan kata Rika pada saat berbicara dengan orang yang lebih tua sedangkan Kowe digunakan pada saat saya berbicara dengan orang yang lebih muda atau seumuran dalam keadaan santai.



IDENTITAS PARTISIPAN 8

1. Nama: Wahyu Suseno
2. Umur: 36 tahun
3. Pekerjaan: Petani
4. Pendidikan terakhir: SMP
5. Berapa lama tinggal di Kabupaten Cilacap? 36 tahun
6. Apakah warga asli kabupaten Cilacap? Iya
7. Apakah memiliki status kebangsawanan? Tidak

PERTANYAAN SEPUTAR KATA SAPAAN

8. Apa saja kata sapaan dalam bahasa Banyumasan di Kabupaten Cilacap yang Anda ketahui?
 - Rama, *Biyung*, Kakang, Mbakayu, Thole/Le, Gendhuk, Batir, Inyong, Rika, Kowe.
9. Apakah arti dari kata sapaan tersebut?
 - Rama: Bapak
 - Biyung: Ibu
 - Kakang: Kakak laki-laki
 - Mbakayu: Kakak Perempuan
 - Thole/Le: Anak laki-laki
 - Gendhuk: Anak perempuan
 - Batir: Teman
 - Inyong: Saya
 - Rika: Kamu
 - Kowe: Kamu
10. Apakah setiap kata sapaan yang telah di sebutkan mempunyai fungsi yang berbeda- beda?

- Yang saya ketahui adalah untuk kata Rika dan Kowe biasanya saya menggunakan kata Rika pada saat berbicara dengan orang yang lebih tua sedangkan Kowe digunakan pada saat saya berbicara dengan orang yang lebih muda atau seumuran dalam keadaan santai.



IDENTITAS PARTISIPAN 9

1. Nama: Muhammad Usmansani
2. Umur: 17 tahun
3. Pekerjaan: Pelajar
4. Pendidikan terakhir: SMA
5. Berapa lama tinggal di Kabupaten Cilacap? 18 tahun
6. Apakah warga asli kabupaten Cilacap? Iya
7. Apakah memiliki status kebangsawanan? Tidak

PERTANYAAN SEPUTAR KATA SAPAAN

8. Apa saja kata sapaan dalam bahasa Banyumasan di Kabupaten Cilacap yang Anda ketahui?
 - Bapak, Ibu, Batir, Kowe, Inyong, Bulik, Paklik, Simbah, Mas.
9. Apakah arti dari kata sapaan tersebut?
 - Bapak: Orangtua laki-laki
 - Ibu: Orangtua perempuan
 - Batir: Teman
 - Kowe: Kamu
 - Inyong: Saya atau aku
 - Bulik: Saudara perempuan dari orangtua kita yang lebih muda
 - Paklik: Saudara laki-laki dari orangtua kita yang lebih muda
 - Simbah: Kakek atau nenek
10. Apakah setiap kata sapaan yang telah di sebutkan mempunyai fungsi yang berbeda- beda?
 - Iya, contohnya Bapak dan Ibu, kata Bapak dan Ibu tidak selalu digunakan untuk memanggil Bapak dan Ibu kandung kita. Bapak dan Ibu dapat digunakan untuk memanggil orangtua laki-laki dan orangtua perempuan yang lainnya meskipun tidak ada hubun gan keluarga hal itu sama dengan penggunaan panggilan Simbah dan Bulik-Paklik.

IDENTITAS PARTISIPAN 10

1. Nama: Aditya Putra Restu
2. Umur: 17 tahun
3. Pekerjaan: Pelajar
4. Pendidikan terakhir: SMA
5. Berapa lama tinggal di Kabupaten Cilacap? 18 tahun
6. Apakah warga asli kabupaten Cilacap? Iya
7. Apakah memiliki status kebangsawanan? Tidak

PERTANYAAN SEPUTAR KATA SAPAAN

8. Apa saja kata sapaan dalam bahasa Banyumasan di Kabupaten Cilacap yang Anda ketahui?
 - Inyong, Rika, Bapak/Bapake, Ibu/Ibuke, Mas, Kowe, Simbah, Kaki, Nini, Budhe, Pakdhe.
9. Apakah arti dari kata sapaan tersebut?
 - Inyong: Saya atau aku
 - Rika: Kamu
 - Bapak/Bapake: Orangtua laki-laki
 - Ibu/Ibuke: Orangtua perempuan
 - Mas: Kakak laki-laki
 - Kowe: Kamu
 - Simbah: Kakek atau nenek
 - Kaki: Kakek
 - Nini: Nenek
 - Budhe: Kakak perempuan dari orangtua kita
 - Pakdhe: Kakak laki-laki dari orangtua kita

10. Apakah setiap kata sapaan yang telah di sebutkan mempunyai fungsi yang berbeda- beda?

- Iya, seperti kata Mas. Mas tidak selalu digunakan untuk memanggil kakak laki-laki kandung kita tetapi kita bisa menggunakan kata Mas untuk memanggil orang yang tidak terlalu tua dari kita untuk menghargainya dan itu juga berlaku untuk kata Bapak, Ibu, dan Simbah.



IDENTITAS PARTISIPAN 11

1. Nama: Yunia Triayu Putri
2. Umur: 17 tahun
3. Pekerjaan: Pelajar
4. Pendidikan terakhir: SMA
5. Berapa lama tinggal di Kabupaten Cilacap? 15 tahun
6. Apakah warga asli kabupaten Cilacap? Iya
7. Apakah memiliki status kebangsawanan? Tidak

PERTANYAAN SEPUTAR KATA SAPAAN

8. Apa saja kata sapaan dalam bahasa Banyumasan di Kabupaten Cilacap yang Anda ketahui?
 - Bapake/Bapak, Ibuke/Ibu, Inyong, Rika, Kowe, Dik, Mas, Batir.
9. Apakah arti dari kata sapaan tersebut?
 - Bapake/Bapak: Orangtua laki-laki
 - Ibuke/Ibu: Orangtua perempuan
 - Inyong: Saya atau aku
 - Rika: Kamu
 - Kowe: Kamu
 - Dik: Saudara perempuan atau laki-laki yang lebih muda
 - Mas: Saudara laki-laki yang lebih tua
 - Batir: Teman
10. Apakah setiap kata sapaan yang telah disebutkan mempunyai fungsi yang berbeda-beda?
 - Setahu saya tidak

IDENTITAS PARTISIPAN 12

1. Nama: Sukarjo
2. Umur: 57 Tahun
3. Pekerjaan: PNS
4. Pendidikan terakhir: SMA
5. Berapa lama tinggal di Kabupaten Cilacap? 47 tahun
6. Apakah warga asli kabupaten Cilacap? Iya
7. Apakah memiliki status kebangsawanan? Tidak

PERTANYAAN SEPUTAR KATA SAPAAN

8. Apa saja kata sapaan dalam bahasa Banyumasan di Kabupaten Cilacap yang Anda ketahui?
 - Bapak/Bapake, Ibu/ Ibuke, Nak, Mas, Mbakayu, Ipe, Adon tuo, Bulik, Paklik, Pak Kayim, Pak Lurah, Pak Carik, Bu Guru, Pak Guru.
9. Apakah arti dari kata sapaan tersebut?
 - Bapak/Bapake: Orangtua laki-laki
 - Ibu/ Ibuke: Orangtua perempuan
 - Nak: Anak
 - Mas: Kakak laki-laki
 - Mbakayu: Kakak perempuan
 - Ipe: Adik ipar
 - Adon tuo: Kakak ipar
 - Bulik: Adik perempuan dari orangtua
 - Paklik: Adik laki-laki dari orangtua kita
 - Pak Kayim: Ketua atau pengurus di bidang keagamaan
 - Pak Lurah: Kepala desa
 - Pak Carik: Sekretaris desa
 - Bu Guru: Pengajar atau guru wanita
 - Pak Guru: Pengajar atau guru laki-laki

10. Apakah setiap kata sapaan yang telah di sebutkan mempunyai fungsi yang berbeda- beda?

- Iya, contoh seperti kata Nak. Kata Nak tidak selalu digunakan untuk memanggil anak kandung kita sendiri. Kata Anak bisa saja digunakan untuk memanggil teman anak kita atau pun anak tetangga kita, dll. Dan untuk Lurah, Carik, dan Kayim kenapa mereka dipanggil dengan panggilan tersebut karena itu berasal dari pekerjaan mereka seperti Pak Lurah, beliau dipanggil dengan panggilan tersebut karena beliau memiliki jabatan sebagai Kepala Desa.



IDENTITAS PARTISIPAN 13

1. Nama: Ary Kukuh Prakoso
2. Umur: 24
3. Pekerjaan: Pegawai swasta
4. Pendidikan terakhir: SMA
5. Berapa lama tinggal di Kabupaten Cilacap? 22 tahun
6. Apakah warga asli kabupaten Cilacap? Iya
7. Apakah memiliki status kebangsawanan? Tidak

PERTANYAAN SEPUTAR KATA SAPAAN

8. Apa saja kata sapaan dalam bahasa Banyumasan di Kabupaten Cilacap yang Anda ketahui?
 - Bapake/Bapak, Ibuke/Ibu, Simbah, Bulik, Paklik, Batir, Dik, Mas, Nak, Inyong, Rika.
9. Apakah arti dari kata sapaan tersebut?
 - Bapake/Bapak: Orangtua laki-laki
 - Ibuke/Ibu: Orangtua perempuan
 - Simbah: Orangtua perempuan atau Orangtua laki-laki dari Orangtua
 - Bulik: Adik perempuan dari Orangtua
 - Paklik: Adik laki-laki dari Orangtua
 - Batir: Teman
 - Dik: Adik perempuan atau laki-laki
 - Mas: Kakak laki-laki
 - Nak: Anak
 - Inyong: Saya
 - Rika: Kamu
10. Apakah setiap kata sapaan yang telah di sebutkan mempunyai fungsi yang berbeda- beda?
 - Tidak ada

IDENTITAS PARTISIPAN 14

1. Nama: Rr. Soegiarti
2. Umur: 56 tahun
3. Pekerjaan: Ibu rumah tangga
4. Pendidikan terakhir: SMA
5. Berapa lama tinggal di Kabupaten Cilacap? 52 tahun
6. Apakah warga asli kabupaten Cilacap? Iya
7. Apakah memiliki status kebangsawanan? Iya

PERTANYAAN SEPUTAR KATA SAPAAN

8. Apa saja kata sapaan dalam bahasa Banyumasan di Kabupaten Cilacap yang Anda ketahui?
 - Inyong, Rika, Adon tuo, Mas, Mbakayu, Bulik, Paklik, Nak, Putu.
9. Apakah arti dari kata sapaan tersebut?
 - Inyong: Saya
 - Rika: Kamu
 - Adon tuo: Kakak Ipar
 - Mas: Kakak laki-laki
 - Mbakayu: Kakak perempuan
 - Bulik: Adik perempuan dari orangtua
 - Paklik: Adik laki-laki dari orangtua
 - Nak: Anak
 - Putu: Cucu atau anak dari anak
10. Apakah setiap kata sapaan yang telah di sebutkan mempunyai fungsi yang berbeda- beda?
 - Iya, contohnya kata Bulik dan Paklik kata tersebut tidak selalu digunakan untuk memanggil adik perempuan maupun laki-laki dari orangtua kita tetapi bisa saja teman orangtua kita yang lebih muda dari orangtua kita atau untuk

memanggil orangtua dari teman kita. Begitu pula untuk kata Mas dan Mbakayu panggilan tersebut tidak hanya digunakan untuk memanggil kakak kandung kita sendiri, bisa saja untuk memanggil kakak teman kita atau bahkan orang yang baru kita kenal yang sekiranya berumur lebih tua dibanding kita karena dengan menggunakan panggilan Mas dan Mbakayu lebih menunjukkan rasa hormat dan menghargai.



IDENTITAS PARTISIPAN 15

1. Nama: Sunarko Aji
2. Umur: 38 tahun
3. Pekerjaan: Guru
4. Pendidikan terakhir: D3
5. Berapa lama tinggal di Kabupaten Cilacap? 30 tahun
6. Apakah warga asli kabupaten Cilacap? Iya
7. Apakah memiliki status kebangsawanan? Tidak

PERTANYAAN SEPUTAR KATA SAPAAN

8. Apa saja kata sapaan dalam bahasa Banyumasan di Kabupaten Cilacap yang Anda ketahui?
 - Bapak/Bapake, Ibu/ Ibuke, Bulik, Paklik, Pakdhe, Budhe, Pak Lurah, Pak Carik, Pak Kayim, Bu Guru, Pak Guru, Nak, Ndhuk, Inyong, Kula.
9. Apakah arti dari kata sapaan tersebut?
 - Bapak/Bapake: Orangtua laki-laki
 - Ibu/ Ibuke: Orangtua perempuan
 - Bulik: Adik perempuan dari orangtua
 - Paklik: Adik laki-laki dari orangtua
 - Pakdhe: Kakak laki-laki dari orangtua
 - Budhe: Kakak perempuan dari orangtua
 - Pak Lurah: Kepala Desa
 - Pak Carik: Sekretaris Desa
 - Pak Kayim: Ketua keagamaan Islam dan tokoh masyarakat di desa
 - Bu Guru: Tenaga pengajar perempuan
 - Pak Guru: Tenaga pengajar laki-laki
 - Nak: Anak
 - Ndhuk: Anak perempuan
 - Inyong: Saya

- Kula: Saya

10. Apakah setiap kata sapaan yang telah di sebutkan mempunyai fungsi yang berbeda-beda?

- Ada yang berbeda contohnya untuk kata sapaan Pak Guru dan Bu Guru meskipun orang yang mengenal saya banyak yang memanggil saya dengan panggilan Pak Guru di luar area sekolah tetapi panggilan Guru lebih sering digunakan jika berada di lingkungan sekolah. Kedua, untuk kata Inyong dan Kula meskipun memiliki arti yang sama tapi terkadang berbeda dalam penggunaannya kata Inyong lebih sering digunakan dalam suasana percakapan yang santai sedangkan Kula biasanya digunakan pada saat berbicara dengan orang yang lebih tua dan dalam situasi yang lebih formal karena kata Kula terkesan digunakan untuk menghormati orang yang diajak berbicara karena mungkin faktor usia ataupun status sosial dari orang tersebut.



IDENTITAS PARTISIPAN 16

1. Nama: Sumiati
2. Umur: 44
3. Pekerjaan: Pedagang
4. Pendidikan terakhir: SMP
5. Berapa lama tinggal di Kabupaten Cilacap? 44 tahun
6. Apakah warga asli kabupaten Cilacap? Iya
7. Apakah memiliki status kebangsawanan? Tidak

PERTANYAAN SEPUTAR KATA SAPAAN

8. Apa saja kata sapaan dalam bahasa Banyumasan di Kabupaten Cilacap yang Anda ketahui?

- Rama, *Biyung*, Simbah, Bulik, Paklik, Kakang, Mamang, Mbakayu, Thole, Gendhuk.

9. Apakah arti dari kata sapaan tersebut?

- Rama: Bapak
- *Biyung*: Ibu
- Simbah: Kakek atau Nenek
- Bulik: Adik perempuan dari orangtua
- Paklik: Adik laki-laki dari orangtua
- Kakang: Saudara laki-laki yang lebih tua atau kakak laki-laki
- Mamang: Pedagang keliling laki-laki
- Mbakayu: Kakak perempuan
- Thole: Anak laki-laki
- Gendhuk: Anak perempuan

10. Apakah setiap kata sapaan yang telah di sebutkan mempunyai fungsi yang berbeda- beda?

- Tidak

IDENTITAS PARTISIPAN 17

1. Nama: Sulaiman Ihsani
2. Umur: 31 tahun
3. Pekerjaan: Buruh
4. Pendidikan terakhir: SMA
5. Berapa lama tinggal di Kabupaten Cilacap? 22 tahun
6. Apakah warga asli kabupaten Cilacap? Iya
7. Apakah memiliki status kebangsawanan? Tidak

PERTANYAAN SEPUTAR KATA SAPAAN

8. Apa saja kata sapaan dalam bahasa Banyumasan di Kabupaten Cilacap yang Anda ketahui?

- Inyong, Kowe, Rika, Adon tuo, Mas, Mbakayu, Bulik, Paklik, Rama, *Biyung*.

9. Apakah arti dari kata sapaan tersebut?

- Inyong: Saya
- Rika: Kamu
- Kowe: Kamu
- Adon tuo: Kakak Ipar
- Mas: Kakak laki-laki
- Mbakayu: Kakak perempuan
- Bulik: Adik perempuan dari orangtua
- Paklik: Adik laki-laki dari orangtua
- Rama: Bapak
- *Biyung*: Ibu

10. Apakah setiap kata sapaan yang telah di sebutkan mempunyai fungsi yang berbeda- beda?

- Iya, seperti kata Rika dan Kowe kedua kata tersebut memiliki arti yang sama tetapi Rika lebih halus dan sopan dibanding dengan Kowe. Biasanya

Rika digunakan ketika berbicara dengan orang yang lebih tua atau orang yang baru kita kenal untuk menunjukkan rasa hormat



IDENTITAS PARTISIPAN 18

1. Nama: Rini Wulandari Sukma
2. Umur: 16 tahun
3. Pekerjaan: Pelajar
4. Pendidikan terakhir: SMA
5. Berapa lama tinggal di Kabupaten Cilacap? 16 tahun
6. Apakah warga asli kabupaten Cilacap? Iya
7. Apakah memiliki status kebangsawanan? Tidak

PERTANYAAN SEPUTAR KATA SAPAAN

8. Apa saja kata sapaan dalam bahasa Banyumasan di Kabupaten Cilacap yang Anda ketahui?
 - Bapak/ Bapake, Ibu/ Ibuke, Dik, Mas, Bu Guru, Pak Guru, Inyong, Rika, Kowe.
9. Apakah arti dari kata sapaan tersebut?
 - Bapak/ Bapake: Orangtua laki-laki
 - Ibu/ Ibuke: Orangtua perempuan
 - Dik: Adik
 - Mas: Kakak laki-laki
 - Bu Guru: Pengajar atau Guru perempuan
 - Pak Guru: Pengajar atau Guru laki-laki
 - Inyong: Saya
 - Rika: Kamu
 - Kowe: Kamu
10. Apakah setiap kata sapaan yang telah di sebutkan mempunyai fungsi yang berbeda- beda?
 - Kalau yang saya lakukan biasanya saya memanggil Pak Guru dan Bu Guru kalau sedang berada di lingkungan sekolah saja kalau diluar lingkungan sekolah biasanya hanya memanggil dengan panggilan Pak dan Bu saja.

IDENTITAS PARTISIPAN 19

1. Nama: Indah Widya Safitri
2. Umur: 21
3. Pekerjaan: Mahasiswa
4. Pendidikan terakhir: SMA
5. Berapa lama tinggal di Kabupaten Cilacap? 17 tahun
6. Apakah warga asli kabupaten Cilacap? Iya
7. Apakah memiliki status kebangsawanan? Tidak

PERTANYAAN SEPUTAR KATA SAPAAN

8. Apa saja kata sapaan dalam bahasa Banyumasan di Kabupaten Cilacap yang Anda ketahui?
 - Bapak/ Bapake, Ibu/ Ibuke, Dik, Mas, Inyong, Rika, Mbakayu.
9. Apakah arti dari kata sapaan tersebut?
 - Bapak/ Bapake: Orangtua laki-laki
 - Ibu/ Ibuke: Orangtua perempuan
 - Dik: Adik
 - Mas: Kakak
 - Inyong: Saya
 - Rika: Kamu
 - Mbakayu: Kakak perempuan
10. Apakah setiap kata sapaan yang telah di sebutkan mempunyai fungsi yang berbeda- beda?
 - Iya seperti untuk panggilan Bapak dan Ibu misalnya panggilan tersebut tidak selalu digunakan untuk memanggil orangtua kita sendiri bisa saja untuk memanggil orang tua yang tidak ada hubungan keluarga dengan kita hanya untuk menunjukkan rasa hormat.

IDENTITAS PARTISIPAN 20

1. Nama: Endah Pudjiastuti
2. Umur: 45 tahun
3. Pekerjaan: Wiraswasta
4. Pendidikan terakhir: SMA
5. Berapa lama tinggal di Kabupaten Cilacap? 22 tahun
6. Apakah warga asli kabupaten Cilacap? Iya
7. Apakah memiliki status kebangsawanan? Tidak

PERTANYAAN SEPUTAR KATA SAPAAN

8. Apa saja kata sapaan dalam bahasa Banyumasan di Kabupaten Cilacap yang Anda ketahui?

Bapak/Bapake, Ibu/ Ibuke, Nak, Mas, Mbakayu, Ipe, Adon tuo, Bulik, Paklik, Pak Kayim, Pak Lurah, Pak Carik

9. Apakah arti dari kata sapaan tersebut?

- Bapak/Bapake: Orangtua laki-laki
- Ibu/ Ibuke: Orangtua perempuan
- Nak: Anak
- Mas: Kakak laki-laki
- Mbakayu: Kakak perempuan
- Ipe: Adik ipar
- Adon tuo: Kakak ipar
- Bulik: Adik perempuan dari orangtua
- Paklik: Adik laki-laki dari orangtua kita
- Pak Kayim: Ketua atau pengurus di bidang keagamaan
- Pak Lurah: Kepala desa
- Pak Carik: Sekretaris desa

10. Apakah setiap kata sapaan yang telah di sebutkan mempunyai fungsi yang berbeda- beda?

- Tidak



Appendix 3: Trasncription of daily conversation of people in Cilacap

Regency.

Conversation 1: <i>Bu Carik, Nama Diri</i>	Datum
<p>Bu Carik : <i>Lel, ayuh melu Ibu meng umaeh Bu Hindun</i> (Lel, Can you accompany me to Mrs. Hindun's house?)</p> <p>Leli : <i>Arep ngapa, Bu Carik?</i> (What do you want to do, Mrs. Carik?)</p> <p>Bu Carik : <i>Niliki Bu Hindun nembe babaran</i> (I just want to visit her because she just gave birth)</p> <p>Leli : <i>Oh inggih, Bu Carik. Yen ngana tak siap- siap disit</i> (Okay, Mrs. Carik. I will prepare my self first)</p> <p>Bu Carik : <i>Gagean Lel aja kesuen engko kesoren selak adzan maghrib</i> (Don't be too long because it's almost adzan maghrib)</p> <p>Leli : <i>Nggih, Bu Carik.</i> (Yes, Mrs. Carik)</p> <p>Bu Carik : <i>Ya tak tunggu nang ngarep aja sue-sue.</i> (Okay, I'll be waiting infront of the house)</p>	<p>1 (Nama Diri)</p> <p>2 (Bu Carik)</p> <p>3 (Bu Carik)</p> <p>4 (Nama Diri)</p> <p>5 (Bu Carik)</p>

Conversation 2: <i>Bu Lurah, Kula</i>	Datum
<p>Bu Yanti : <i>Assalamualaikum, Sugeng enjing</i> <i>Bu Lurah</i> <i>(Assalamualaikum, Good morning, Mrs. Lurah)</i></p>	<p>6 (<i>Bu Lurah</i>)</p>
<p><i>Bu Lurah</i> : <i>Walaikumsalam</i> <i>(Walaikumsalam)</i></p>	
<p>Bu Yanti : <i>Nyuwun sewu, Bu Lurah. Kula badhe ngaturaken menawi rapat pertemuan ibu-ibu PKK RT.03 dadosipun dinten Jum'at tanggal 2 Desember 2016. Napa Bu Lurah saged rawuh?</i> <i>(Excusme Mrs Lurah. I just want to inform you that PKK RT.03 meeting is rescheduled on Friday, December 2 2016. Can you come, Mrs Lurah?)</i></p>	<p>7 (<i>Bu Lurah</i>), 8 (<i>Kula</i>), 9 (<i>Bu Lurah</i>)</p>
<p><i>Bu Lurah</i> : <i>Nggih, InsyaAllah saged.</i> <i>(Yes, I can)</i></p>	

Conversation 3: <i>Rama, Kowe, Inyong</i>	Datum
<p>Cecep : <i>Rama, inyong arep ke omahe batirku, ya?</i> (Dad, Can I go to my friend's house?)</p>	<p>10 (<i>Rama</i>), 11 (<i>Inyong</i>)</p>
<p>Pak Mardi : <i>Ya, nganah nanging kowe aja sue- sue ya.</i> (Yes, you can but not for too long)</p>	<p>12 (<i>Kowe</i>)</p>
<p>Cecep : <i>Iya, Ma sedilit wae sak jaman</i> (Okay, Dad. Just an hour)</p>	<p>13 (<i>Rama</i>)</p>
<p>Pak Mardi : <i>Aja kelalen jemuri disit klambine lan nyapu latare sadurunge budhal</i> (Don't forget to hang the clothes and sweep the floor first before you go)</p>	
<p>Cecep : <i>Iya Ma, ukur sedhela, inyong kepengin ketemu Ucup, inyong arep nyilih bukune kanggo garap tugas.</i> (Okay, Dad. Just an hour not more. I want to meet up with Ucup because I want to borrow his book to finish my assignment)</p>	<p>14 (<i>Rama</i>), 15 (<i>Inyong</i>), 16 (<i>Inyong</i>)</p>
<p>Pak Mardi : <i>Yawis kowe ati-ati ya. Rama ya arep ning sabin disit.</i> (Okay, be careful. Daddy also want to go to the paddy field later)</p>	<p>17 (<i>Kowe</i>), 18 (<i>Rama</i>)</p>

Conversation 4: <i>Kakang, Inyong, Nama Diri,</i>	Datum
<i>Kowe</i>	
Dodit : <i>Kakang, Inyong arep nyilih pacul , Inyong arep nandur- nandur</i> (Brother, I want to borrow your hoe because I want to plant something)	19 (<i>Kakang</i>), 20 (<i>Inyong</i>), 21 (<i>Inyong</i>)
Kang Wahyu : <i>Kowe arep nandur apa, Dit?</i> (What do you want to plant?)	22 (<i>Kowe</i>), 23 (<i>Nama Diri</i>)
Dodit : <i>Inyong arep nandur wit budin Kang, nang karangane Inyong</i> (I want to plant cassava in my own yard)	24 (<i>Inyong</i>), 25 (<i>Kakang</i>), 26 (<i>Inyong</i>)
Kang Wayu : <i>Iya, kae nek gelem langsung nang omah jiot dewe ya pacule ana nang jaba padon lor pacule.</i> (Okay, if you want to borrow my hoe you can just pick it up at my house. I put it in warehouse where is in the northen part outside my house)	
Dodit : <i>Iya, Kang suwun ya</i> (Okay, Brother. Thank You)	27(<i>Kakang</i>)

Conversation 5: <i>Nama Diri, Kowe, Inyong</i>	Datum
Restu : <i>Us, Kowe sida metu?</i> (Us, Do you want to go somewhere?)	28 (<i>Nama Diri</i>), 29 (<i>Kowe</i>)
Usman : <i>Ya nek ora udan Inyong arep tuku lawuh, Res. Ana apa?</i> (Yes, if it is not rain I want to go to buy some foods)	30 (<i>Inyong</i>), 31 (<i>Nama Diri</i>)
Restu : <i>Inyong titip tukokna gecot, ya.</i> (Can you buy me a gecot?)	32 (<i>Inyong</i>)
Usman : <i>Iya, engko nek ora udan.</i> (Yes, I can. But if it is not rain)	
Restu : <i>Lha saiki wis mendung, Us.</i> (But now it's getting cloudy)	33 (<i>Nama Diri</i>)
Usman : <i>Ya dienteni disit dungakna ora udan ya mengko tak tukokna. Kowe arep tuku gecot pira?</i> (Yeah, wait a minute hopefully it will not rain later. How many gecot do you want to buy?)	34 (<i>Kowe</i>)
Restu : <i>Loro wae nggo bapak ibu.</i> (Just two, for my father and my mother)	

Conversation6:	Datum
<i>Bapak/Bapake/Pak,Mas,Gendhuk/Ndhuk, Dik</i>	
Yuni : <i>Bapake</i> , kok dengaren esuk-esuk ana wong dodog-dodog ya (Dad, How strange that there are people knock the door in the early morning)	35 (Bapake/ Bapak/ Pak)
Pak Karjo : <i>Iya Bapake</i> ya gumun. Sek tak bukae lawange. (Yes, I also wonder. Wait, I'll open the door)	36 (Bapake/ Bapak/ Pak)
Yuni : <i>Ana sapa, Pak?</i> (Who is there, Dad?)	37 (Bapake/ Bapak/ Pak)
Pak Karjo : <i>Oalah jebule batire masmu, Ndhuk.</i> <i>Ayo pada mlebu!</i> (Oh, they are your brother's friends. Please come in!)	38 (Gendhuk/ Ndhuk)
Pak Karjo : <i>Ndhuk</i> , celukna mas mu iki ana batire (Dear, please tells your brother that his friends are coming)	39 (Gendhuk/ Ndhuk)
Yuni : Nggih <i>Pak</i> sekedap (Okay, Dad. Wait a minute)	40 (Bapake/ Bapak/ Pak)
Yuni : <i>Mas</i> , dikon Bapak meng ruang tamu saiki (Brother, Father asked you to go to living room now)	41 (Mas)
Ary : Ana apa, <i>Dik?</i> (What's going on?)	42(Dik)
Yuni : Ana batirmu, <i>Mas</i> (your friends are coming)	43 (Mas)
Ary : Yawis tak adus disit. Jiotna anduk, <i>Dik</i> (Okay, I'll take a bathr first. Please get me a towel, Sis)	44 (Dik)



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7. Tanggal Selesai Revisi : 25 Januari 2017
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9. Keterangan Konsultasi

No	Tanggal	Materi	Pembimbing	Paraf
1.	27 September 2016	Pengajuan Judul	Isti Purwaningtyas, S.S, M.Pd	
2.	28 September 2016	Konsultasi Outline Bab I, II, dan III	Isti Purwaningtyas, S.S, M.Pd	
3.	30 September 2016	Revisi Outline Bab I, II, dan III	Isti Purwaningtyas, S.S, M.Pd	
4.	7 Oktober 2016	Konsultasi Bab I	Isti Purwaningtyas, S.S, M.Pd	
5.	13 Oktober 2016	Revisi Bab I	Isti Purwaningtyas, S.S, M.Pd	
6.	18 Oktober 2016	Konsultasi Bab II	Isti Purwaningtyas, S.S, M.Pd	
7.	21 Oktober 2016	Revisi Bab II	Isti Purwaningtyas, S.S, M.Pd	
8.	10 November 2016	Konsultasi Bab III	Isti Purwaningtyas, S.S, M.Pd	
9.	16 November 2016	Revisi Bab III	Isti Purwaningtyas, S.S, M.Pd	
10.	25 November 2016	ACC Seminar Proposal	Isti Purwaningtyas, S.S, M.Pd	
11.	12 Desember 2016	Revisi Bab I, II, III	Isti Purwaningtyas, S.S, M.Pd	
12.	15 Desember 2017	Konsultasi Bab IV dan V	Isti Purwaningtyas, S.S, M.Pd	



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13.	2 Januari 2017	Revisi IV dan V	Isti Purwaningtyas, S.S, M.Pd	
14.	4 Januari 2017	ACC Seminar Hasil	Isti Purwaningtyas, S.S, M.Pd	
15.	16 Januari 2017	Revisi Bab IV dan V	Isti Purwaningtyas, S.S, M.Pd	
16.	18 Januari 2017	ACC Ujian Skripsi	Isti Purwaningtyas, S.S, M.Pd	

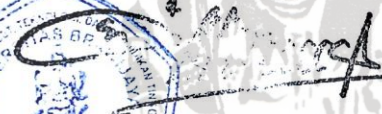
10. Telah dievaluasi dan diuji dengan nilai :


B+

Mengetahui,
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