

# CHAPTER I

## INTRODUCTION

### 1.1 Background of the Study

In doing conversation, we need at least two people involved in it. They are referred to the first person as the speaker and the second person as the hearer. The relationship between speaker and hearer can be seen from the language used when they do the conversation. There are many different ways of we to say something to the other. How we want to say and what we want to say are the important parts of it. It is same with as when we great each other in a conversation, and of course there are several different addressing terms in doing it. Addressing departs from its classification and to whom it is addressed. Addressing terms may be friendly, unfriendly, respectful, disrespectful, and comradely.

Then, when the addressing terms as linguistic expressions are looked from the language side, as we know that Indonesia is a multi-ethnic country, in which the most of Indonesian people is assumed to use at least two languages in doing conversation, they are vernaculars and Indonesian language. It means Indonesian people should know the position of vernaculars language as the mother tongue and Indonesian language as the national language. The vernacular language is used to communicate within their tribes and Indonesian language is used inter ethnically.

Hardyanto (2018) says that:

Based on the Ethnologies annual report at the 20th edition of Languages of the World, the number of individual languages recorded for Indonesia is 719. A total of 707 are still alive, while 12 are extinct. From these living languages, 701 are regional languages

and 6 national languages. The regional languages range from the Abinomn language to the Zorop language-both in Papua. Data from the page shows that regional languages in the archipelago cover about 10% of the world's languages, as well as the second largest language owner in the world. The number of languages in Indonesia which reaches 700 languages is only surpassed by Papua New Guinea which has 800 languages.

In addition, Hardyanto (2018) states that:

In 2018 HBII/IMLD commemoration, the Language Agency stated that throughout 2011-2017, testing of 71 languages had been carried out in areas throughout the country. There are 19 regional languages that are declared safe. However, 11 regional languages in Indonesia are extinct, 4 are in critical condition, 19 are threatened with extinction, 2 have experienced decline, and 16 are vulnerable. Thus, the diversity of languages in Indonesia is experiencing a threat that should get our attention.

It means many vernaculars in Indonesia are endangered. The most vernacular languages used in Indonesia are Javanese, Malay, Sundanese, Madurese, Batak, Minangkabau, Bugis, Acehnese, Balinese, and Banjar languages. Cakhasan (2018) says that based on the data from UNESCO, Javanese language as one of the vernacular languages, is the 11<sup>th</sup> International mother tongue in the world. It is said that Javanese itself is an ancient language. Old Javanese language is also known as the language of ancient archipelago, where the language is known as a family of the ancient Malay language.

Until now, no one knew for sure about the origin of Javanese, because even from the era of the kingdom it was used. So, when we explore the Java language more, we will find a language called ancient Javanese. In several studies it was stated, that Javanese is the parent of languages in the Austronesian region. Being based on its existence, Javanese language has existed since the IX century, even considered a relic at that time.

Geographically, Javanese language is used by the Javanese societies live in three groups of Java Island, such as West, Central, and East groups. Central group include to Pekalongan, Kedu, Bagelan, Semarang, Blora, Mataram, and Madiun, in which Surakarta and Yogyakarta that using Mataram dialect are two past Mataram kingdoms being the core of Javanese culture. For this study will be focused on the Javanese language that using Mataram and Madiun dialects, because the society and sources of data live in the location of the research came from these two areas which have and follow the same descendant addressing terms and Javanese culture core.

Based on the origin of Javanese language used, especially in addressing someone, greatly affects the social behaviour of society. From the combination of three experts, they are Yustanto (2010), Wibowo and Retnaningsih (2015), and Surono (2018), categories of addressing terms used by Javanese society are divided into eight, and they are kinship terms, names of person, first personal pronoun, second personal pronoun, titles, nicknames, combination of addressing terms, and naming terms. From the use of those different addressing terms, we can see the social status differences, politeness, respect, and intimacy between speaker and hearer.

The Javanese addressing terms above should be maintained, as one of the effort in maintaining vernacular language (mother tongue) too. Such in Peraturan Menteri Dalam Negeri (2007), or the Minister of Home Affairs Regulation, No. 40, article 1, paragraph 7 states that:

*“Bahasa Daerah adalah bahasa yang digunakan sebagai sarana komunikasi dan interaksi antar anggota masyarakat dari suku-suku atau kelompok-kelompok etnis di daerah-daerah dalam wilayah Negara Kesatuan Republik Indonesia”* [A vernacular (local

Language) is a language used as a means of communication and interaction between community members from ethnic groups or ethnic groups in regions within the territory of the Unitary Republic of Indonesia]. (Peraturan Menteri Dalam Negeri (2007) No. 40, article 1, paragraph 7)

This paragraph shows that a vernacular or local language as a means of communication is really important for the language identity of a tribe or ethnic group in Indonesia. Generally, the Indonesian Government must indeed support the maintenance of regional or local languages. This is also supported by the regulations from Peraturan Menteri Dalam Negeri (2007) No. 40, article 1, paragraph 8:

*“Pelestarian Bahasa adalah upaya untuk memelihara sistem kebahasaan yang digunakan oleh komunitas/kelompok masyarakat yang diyakini akan dapat memenuhi harapan-harapan warga masyarakat tersebut”*. [Language maintenance (preservation) is an effort to maintain linguistic systems used by communities/community groups which are believed to be able to fulfil the expectations of the community members]. (Peraturan Menteri Dalam Negeri (2007) No. 40, article 1, paragraph 8)

So, it can be interpreted that language maintenance refers to the continuance of an indigenous language which is in contact with a majority language. Such Mesthrie (2011: 316) states that language is maintained if speakers effectively pass it on to the next generation, even though the preservation of language is considered a form of language continuity in situations where the language is thought to be endangered. Here, language is considered an important symbol of a minority group's identity, for example, the language is likely to be maintained longer.

Such Javanese addressing terms, the linguistic expressions which include to this Javanese language should be maintained by Javanese society as minority group's identity in Bukit Malintang sub-district. As known, Bukit Malintang is

one of the sub-districts in Mandailing Natal regency, Sumatera Utara. Almost all of the societies in this sub-district are come from Mandailingnese. So, the language used is Mandailing language exactly. Just one village uses Javanese language, it is Sidojadi. Early, Societies in this village come from Java Island, from Yogyakarta and Central Java precisely. It means minority society of Sidojadi here is hoped to be able to maintain their language, include addressing terms used as the important part of language in doing conversation between them.

Meanwhile, at the same time, there is also contact situation, it is apparent that Javanese migrants live with the dilemma on two conflicting wants, where in one side they want to preserve their language as part of their heritage and identity, and in another side they want to be involved within their host community. With enhancing and encouraging the first want may lead to language maintenance, whereas enforcing the second one may lose the proficiency of the generation to generation in their ethnic language and ultimately shift towards the dominant language.

The phenomenon of above dilemma can also occur at Javanese addressing terms maintenance especially for teenagers as the participant of the research. The Javanese addressing terms can be maintained, or even shift too, based on the teenagers as the language users. Below is the conversation between a teenager (A) with a guest (B) in wedding party happened at Sidojadi village, Bukit Malintang sub-district, Mandailing Natal regency, Sumatera Utara. Both of them do not have blood relation, A is a grandson of the host who holds the wedding party, meanwhile B is a common guest and as friend of teenager's grandparents from another region. The conversation is as follows:

- A : *Monggo, dahar ndisek lek.*  
Please have a lunch.
- B : *Iyo le, suwon. Tapi lelek arep petok tuan rumah e ndisek.*  
Yes, thank you. But, I want to meet the host firstly.
- A : *oh, monggo lek. Mbah lagi njero omah.*  
Oh, yes please. **They** are at home.
- B : *oh, ngono. Suwon yo le nak ngono.*  
Oh, I see. Thank you.
- A : *Yo, lek. Podo-podo.*  
Yes, you are welcome.

From the conversation between A (teenager) and B (guest) in wedding party above, it has been seen that A uses Javanese language to B, moreover when A knew that B is a Javanese through B response in their conversation. Then, there is a Javanese addressing term used by A to B, such term of *lek* for calling someone who is younger than our father, such as an uncle for a blood relation, but here they have just meet and does not have blood relation. So, it is just as the form of politeness, respect sign and even intimacy for the older which is suitable to the theory of Poedjasoedarmo (1979) in using addressing terms. Then, A also uses terms *mbah* to address that the people who hold the party are his grandparents, parents of his father that have blood relation with him. Although without or with blood relationship, A has used Javanese addressing terms *lek* and *mbah* which include to the addressing terms categories, it is kinship term which suitable to the theory of three experts, they are Yustanto (2010), Wibowo and Retnaningsih (2015), and Suroño (2018). So, it can be said that A still maintain Javanese addressing terms.

The next conversation is occurred between two teenagers, Yogi (Y) and Ryo (R). Yogi and Ryo do not have blood relation, they are just peers. The conversation is happened in *wiritan* at Sidojadi village, Bukit Malintang sub-district, Mandailing Natal regency, Sumatera Utara. *Wiritan* is one of the

teenagers' activities done in every Thursday night in the one of the teenager's houses alternately. The conversation is as follows:

- Y : **Kang Yo**, *rame nya njero?*  
**Yo**, are people crowded inside?
- R : *Urong, melebu lah Jangkrek.*  
 Not yet, come in.
- Y : *Emmoh, ra penak iku njero.*  
 No, I don't want. It's uncomfortable inside.
- R : Gak penak lantaran **kowe** *gak iso ribut.*  
**You** feel uncomfortable because **you** can't make a scene.

Conversation between Yogi and Ryo above is happened before *wiritan* started. Both Yogi and Ryo use Javanese addressing terms, such as *kang Yo*, *Jangkrek*, and *kowe*. Those three terms of address are Javanese addressing terms with the different categories. Between Yogi and Ryo do not have blood relation, so terms of *kang Yo* is not meant that Ryo as Yogi's brother, but it just to show Yogi's politeness even though they are fellow teenagers and intimacy between them. In addition, because based on the age, Ryo's parents are elder than Yogi's parents. In Javanese addressing terms, *kang Yo* is a combination term between *kang* and *Yo*, *kang* is for calling a man as older brother than us, meanwhile *Yo* is a name. Combination term category above is one of the addressing terms categories in the theory of Surono (2018). Next, to the term of *Jangkrek* which addresses that Yogi and Ryo have a close friendship, so do not look from its literal translation, because term of *Jangkrek* is a kind of animal called cricket in English. Meanwhile, in Javanese addressing terms categories based on the Wibowo and Retnaningsih (2015), term of *Jangkrek* include to nicknames categories. The last term is *kowe* or 'You' which is said by Ryo to address Yogi as second personal pronoun based on Ryo's response, and term of *kowe* as second personal pronoun is one of the Javanese addressing terms categories based on the theory of Yustanto

(2010) and Surono (2018). It means, both of them still maintain Javanese addressing terms.

Based on two phenomenons above, the researcher to be more interesting to analyze the categories of Javanese addressing terms are maintained, then the ways and reasons of the teenagers in maintaining those Javanese addressing terms in Bukit Malintang sub-district as their place to socialize. As the supporting research from the previous study for this research about addressing terms has been conducted by Ulfa (2017), where the results showed that various factors that include attitude, parental roles, environment and demography influence the maintenance of Acehnese terms of address by the Acehnese young generation in an intermarriage family, even though not all children maintain the terms of address completely with the relatives of their Acehnese fathers or mothers.

Children in an intermarriage family show various patterns in maintaining the terms of address, they are children of Acehnese fathers who completely maintained the terms of address, children of Acehnese mothers who completely maintained the terms of address, children of Acehnese mothers who partly maintained the terms of address (Acehnese terms of address mixed with Indonesian terms of address), and children of Acehnese fathers who partly maintained the terms of address (Aceh terms of address mixed with Indonesian terms of address). There were three reasons that affected the patterns used, namely: family traditions, ethnic identity and politeness.

The next previous study is from Ulfa and Chairuddin (2018) which limited their research by only to describe the roles of parents in maintaining and shifting kinship terms in vernacular language. From the result of finding, Acehnese father



is mostly influenced by Aceh language in maintaining kinship terms. Furthermore, several respondents found that Acehnese father also influences his wife (mother Non-Acehnese) in educating their children at home to use Aceh kinship terms to father Acehnese relatives. Besides that, each child learns from parents or family habitual action. The parent's role is not only found in children who maintain the language incompletely and partly, but parents also affect the children to shift the language too their vernacular languages and Indonesian language at home as well.

Meanwhile, Kusumastuti (2018) compared the categories of addressing terms between Chinese and Javanese with the result the categories of address forms shared by Chinese people are slightly different with address forms used by Javanese people. However, address forms from both cultures of Chinese and Javanese reveal similar social distribution of power relations, solidarity that leads to intimacy, and formality. Moreover, the factors that influence the choices are varied from occupational status, gender, age, number of language, origins or living place, and the social status of both the speakers and addressees.

If noticed, those previous researches support to the first and second conversation above, include to the categories of addressing terms, factors of maintaining addressing terms which refer to the ways of maintaining, and the last is reasons of maintaining addressing terms. In addition, the categories of several addressing terms are still to be an interesting and curious thing for researcher, because from two conversations above, the Javanese addressing terms is looked diverse. So, researcher want to analyze the diversity of Javanese addressing terms are maintained by the teenagers. For the next interesting parts of Javanese addressing terms maintenance are the ways and reasons to maintain Javanese

addressing terms itself, which is looked from the age, attitudes, living place or environment, and the social status of both the speakers.

So that, based on those two phenomenons from the observation in the conversations before, and added by several previous researches the researcher is interested to do the research to know the Javanese addressing terms categories are maintained by the teenagers, the way of Javanese teenagers in maintaining the Javanese addressing terms, and their reasons in maintaining the Javanese addressing terms.

### **1.2 Problems of the Study**

The focus of this study is Javanese Addressing Terms Maintenance by the Teenager Speakers in Bukit Malintang. Based on this focus and the background of study above, so the researcher formulates the problems of the study as following:

1. What Javanese addressing terms categories are maintained by the teenager speakers in Bukit Malintang?
2. How are the Javanese addressing terms maintained by the teenager speakers in Bukit Malintang?
3. Why are the Javanese addressing terms maintained by the teenager speakers in Bukit Malintang?

### **1.3 Objectives of the Study**

In line with the problems of the study above, below are some objectives of the study:

1. to analyze the Javanese addressing terms categories are maintained by the teenager speakers in Bukit Malintang,

2. to elaborate the ways of Javanese addressing terms are maintained by the teenager speakers in Bukit Malintang, and
3. to explain the reasons of Javanese addressing terms are maintained by the teenager speakers in Bukit Malintang.

#### **1.4 Scope of the Study**

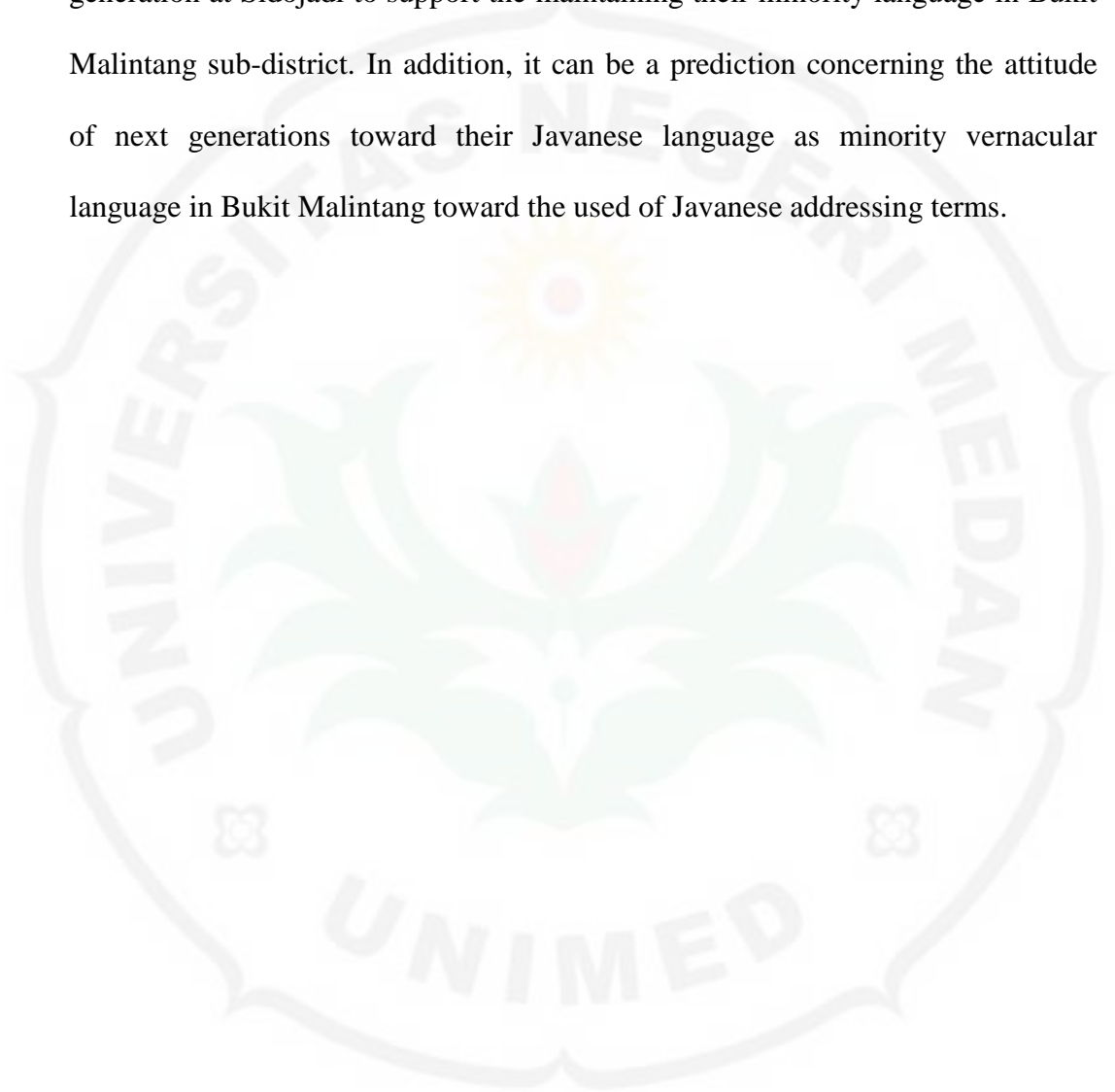
This study is limited to identify the Javanese addressing terms which are maintained by teenager speakers in Bukit Malintang. The addressing terms will be discussed here include to eight categories, kinship terms, names of person, first personal pronoun, second personal pronoun, nicknames, titles, combination of addressing terms, and naming terms. This is also related to the ways and the reasons of teenager speakers in Bukit Malintang to maintain the Javanese addressing terms.

#### **1.5 Significance of the Study**

After conducting this study, it is expected that the findings of this research are relevant and significant theoretically and practically. Theoretically, the findings of the study are expected to be useful for developing of the theory on addressing terms maintenance, and also improving the knowledge about the vernacular language. Besides that, the findings of the study are expected to be useful as a reference for the university students who are interested in studying addressing terms maintenance and for the next researchers who are interested in conducting any further studies in addressing terms maintenance.

Then, practically finding of this research is expected to be able to give the description to the readers about the use of Javanese addressing terms in Bukit

Malintang that show Javanese identity at Sidojadi. It may help teenagers' generation at Sidojadi to support the maintaining their minority language in Bukit Malintang sub-district. In addition, it can be a prediction concerning the attitude of next generations toward their Javanese language as minority vernacular language in Bukit Malintang toward the used of Javanese addressing terms.



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