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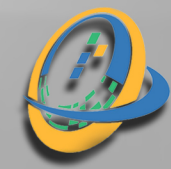
Pengembangan  
Pembelajaran  
Inovatif  
*dan*  
Inspiratif:

Menjawab  
Tantangan  
**Era**  
Milenial



**PROSIDING**

HASIL PENELITIAN PENDIDIKAN DAN PEMBELAJARAN  
PENGEMBANGAN PEMBELAJARAN INOVATIF DAN INSPIRATIF:  
Menjawab Tantangan Era Milenial



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HASIL PENELITIAN PENDIDIKAN DAN PEMBELAJARAN  
“PENGEMBANGAN PEMBELAJARAN INOVATIF DAN INSPIRATIF :  
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*Millennials*, atau juga dikenal sebagai generasi millennial, adalah kelompok generasi yang lahir antara tahun 1980-an sampai dengan tahun 2000-an. Dengan demikian generasi millennial adalah generasi muda yang sekarang berusia antara 17 – 37 tahun. Tidak dapat dielakkan, kelompok generasi inilah yang mulai sekarang akan banyak mengisi dan berwarnai corak kehidupan masyarakat *jaman now* dan kehidupan masyarakat pada masa yang akan datang. Generasi millennial inilah yang akan menentukan apakah bangsa kita akan mampu tampil setara dan mampu bersaing dengan bangsa lain dalam komunitas global.

Hasil riset yang dirilis oleh *Pew Riset centre* menjelaskan keunikan generasi millennial yang tidak bisa *dilepaskan* dari keberadaan teknologi internet dan budaya pop. Generasi millennial memiliki ketergantungan yang sangat tinggi dengan teknologi internet. Mereka juga lebih terbuka dengan berbagai ide baru dan gagasan dari sumber mana pun.

Porsi kelompok generasi millennial di Indonesia diperkirakan sebanyak 34% dari total penduduk. Kelompok generasi inilah yang dalam kehidupannya selalu mengandalkan kecepatan, dan cenderung suka pada hal-hal yang serba instan. Bila hal ini terus dijadikan pedoman dalam berperilaku, *maka* dikawatirkan akan memunculkan perilaku *cuek* dengan lingkungan sosialnya, individualis dan egosentris, cenderung mencari hal yang serba mudah, dan kurang menghargai sebuah proses. Kecenderungan ini menjadi tantangan utama bagi semua pendidik *jaman now*. Kegiatan pendidikan dan pembelajaran ditantang untuk mampu memberikan jawaban riil, bagaimana para pendidik harus mengembangkan kegiatan pendidikan dan pembelajaran yang relevan dengan karakteristik generasi millennial. Bagaimana keberadaan teknologi informasi dan komunikasi yang berkembang pesat justru dapat digunakan untuk membangun karakter positif generasi millennial agar kelak mereka dapat bersaing dalam komunitas global.

Saat ini, kajian tentang pendekatan pendidikan, pembelajaran, dan pengembangan sumber daya manusia yang secara spesifik diperuntukkan untuk memperkuat peran generasi millennial dalam era global *masih* belum banyak dikaji oleh para peneliti, akademisi, dan para pengembang sumber daya manusia. Kegiatan Seminar Nasional Hasil Penelitian Pendidikan dan

Pembelajaran dengan tema: “Pengembangan Pembelajaran Inovatif dan Inspiratif: Menjawab Tantangan Era Millennial” ini dirancang untuk mewadai hasil pemikiran, kajian, dan penelitian para akademisi yang menaruh perhatian besar pada isu tentang bagaimana mengembangkan kegiatan pendidikan dan pembelajaran yang mampu menjawab tantangan era millennial. Hasil pemikiran, kajian, dan penelitian ini diharapkan dapat dijadikan rujukan bagi para pendidik dan pengembang sumber daya manusia untuk mengantarkan tumbuhnya insan millennial yang berkarakter, cerdas, dan kompetitif.

Jombang, 31 Maret 2018

Panitia Seminar Nasional

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## ANALYSIS OF GREETINGS AND VERBS IN ACCOMODATING HONORIFICS EXPRESSION OF OKKY MADASARI NOVEL (*ENTROK, 86, MARYAM, PASUNG JIWA, AND KERUMUNAN TERAKHIR*) THROUGH SOCIOLINGUISTICS APPROACH

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### Abstract

This research is sociolinguistics study by examining greetings and verbs that accommodate honorific expressions in addressee, referent, bystander, and absolute honorifics categories. This study also focuses on novel drama genre and women's struggle in upholding justice by Okky Madasari, *Entrok, 86, Maryam, Pasung Jiwa*, and *Kerumunan Terakhir*. The used descriptive qualitative method is analysis model of Spradley known as ethnography methodology that is highly domain analysis of data sources. Addressee honorifics well integrates in all kinds of them, they are in kinship of family and relative, second personal pronoun, non-kinship of general society, occupational, religion, and local custom, as well as verb. Furthermore, referent honorifics develops in almost kinds of them, they are kinship of family, second personal pronoun, non-kinship of general society, occupational, religion, and local custom, as well as verb. While, by-stander honorifics flies in a half part of them, they are kinship of relative, third personal pronoun, non-kinship of general society, occupational, religion, and local custom. But, absolute honorifics consistently synergis with one part of them, it is religion.

**Keywords:** greeting, verb, honorifics expression, sociolinguistics, Okky Madasary novel.

### Abstract

Penelitian ini merupakan kajian sociolinguistik dengan menganalisis sapaan dan verba yang mengakomodasi ungkapan honorifik pada kategori *addressee*, *referent*, *by-stander* dan *absolute honorifics*. Tulisan ini memfokuskan pada novel yang bercirikan drama dan perjuangan seorang perempuan dalam menegakkan keadilan karya Okky Madasari, yakni *Entrok, 86, Maryam, Pasung Jiwa*, dan *Kerumunan Terakhir*. Metode deskriptif kualitatif yang digunakan adalah model analisis Spradley yang dikenal dengan metodologi etnografi dengan mengutamakan analisis pengkategorian sumber data. *Addressee honorifics* mengintegrasikan dengan baik di semua bagian yang meliputi sapaan kekerabatan keluarga dan saudara, kata ganti orang kedua, non-kekerabatan dalam masyarakat umum, jabatan, agama, dan adat setempat, serta verba. Lebih lanjut, *referent honorifics* memperkuat di hampir semua bagian yang meliputi sapaan kekerabatan keluarga, kata ganti orang kedua, non-kekerabatan dalam masyarakat umum, jabatan, agama, dan adat setempat, serta verba. Sedangkan, *by-stander honorifics* menghimpun setengah yang meliputi sapaan kekerabatan saudara, kata ganti orang ketiga, non-kekerabatan masyarakat umum, jabatan, agama, dan adat setempat. Namun *absolute honorifics* konsisten hanya bersinergi dengan sapaan agama.

**Kata-kata kunci:** sapaan, verba, ungkapan honorifics, sociolinguistik, novel Okky Madasari.

## INTRODUCTION

Language contact is seen by sociolinguistics as a social system, communication pattern, and community culture. According to Pateda (1987: 57) Sociolinguistics highlights the whole issue relating to social organization and language behavior, and also do not includes only language usage, but also language attitudes, behavior toward language and language usage. In sociolinguistic studies, there is a possibility people start from a social problem then associate it with language, but it can also be the opposite, starting from language then associating it with social phenomena. Therefore, sociolinguistics

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language research always takes more the use of language in society that is influenced by social factors, including social status, education level, age, ethnicity, religion, and gender. It is also effected by situational factors such as who the speaker is, what the language is, to whom, when, where, and about what issues from the language context or the use of the language. Meanwhile Halliday (1970: 145) mentioned sociolinguistics as an institutional linguist, related to language linkage with people who applied the language. The use of language might have various aspects, such as number, attitude, customs, and culture. Furthermore, there is an affirmation that language is part of culture, and language is not an independent one. The use of language will also cause language variation, such as forms of parts or variations of language in the general pattern of the mother language.

The use of mother language, Javanese, by its community is the mother tongue as well as the daily language; the day to communicate. The existence of this language as well as other regional languages in Indonesia begins to shift to the Indonesian and foreign language terms that have been considered more acceptable. However, the use of Javanese is not completely abandoned by the native speakers. There are a group of speakers who remain faithful in Javanese as traditional art performances, film industry, to academic level. This is caused Javanese speech has three levels. The three levels of speech widely and generally serve as a means of communication within the Javanese. The level of speech is viewed in terms of manners of language, indicating the difference between speakers with said partners. The level is, the speech level of *ngoko*, states the level of courtesy and low social status, the speech level of *madya*, declares the level of courtesy and social status, the level of speech manners, states the level of courtesy and high social status. Based on the description, it can be generally concluded that there are some speech-level functions in Javanese language that indicate the nature of the relationship between the speaker and the speech partner, indicating the level of respect or the level of decency, indicating the difference in social status, indicating the ongoing situation (Moeliono, 1985). Indonesian courtesy also considers the place, especially in spoken Indonesian, such as family environment, one of respect for language, education environment, form of communication and form of respect, cultural environment, as a distinctive communication means in a Javanese performance, religious environment, in marriage and *khutbah*, work environment, in unofficial situations sometimes also use Indonesian language, and community environment (Djatmika: 2015).

Research on Javanese language speech still emphasizes on one influence of factors namely the difference of social status, tend not to pay attention to what language to speak or to whom the speech is delivered. This proved if there was no linguistic variation in level - level according to the supposed speech. In fact, the speech should always maintain the rules and variations of language, but it was not shown in the analysis said (Indrayanto, 2010; Sasangka, 2009; Prayogo, et al, 2015; Munawaroh, et al, 2015). The analyzed concept of the utterances was not found in terms of how the speeches are delivered and the possible structures of the language used, even though the two concepts very relevant to form an appropriate speech-level study (Pratiwi, et al, 2009, Purwitosari, 2010). There was also a lot of overlap between what language it was spoken and what structural possibilities in the language used because there was no description of the speech to the relevance of the topic of conversation. In addition, in the analysis there was no detailed description of the speech that became the core problem. There was also a shift in descriptions that can result in error-level error (Prayogo, et al, 2015; Suprpto: 2013). In the end they also have not included a speech mechanism with a description of the situation and an explanation of the factors that influence it. This overlapping understanding is also reinforced by the lack of an explanation of the situation of each level of speech. In the end, they also have not examined how the utterances constructed to the level of speech with appropriate study, which in turn can also be used to analyze more deeply about the utterance of the representation of honorifics.

This research is sociolinguistics study by examining greetings and verbs that accommodate honorific expressions in addressee, referent, bystander, and absolute honorifics categories. This study also focuses on novel drama genre and women's struggle in upholding justice Okky Madasari's work *Entrok*, *86*, *Maryam*, *Pasung Jiwa*, and *Kerumunan Terakhir*. Furthermore, detailed research question is

formulated “how do greetings and verbs accommodate honorific expression in the novel by Okky Madasari?”

## LITERATURE REVIEW

### *Greetings*

Pateda (1987: 69) suggested that greeting was a word or phrase using in the speech system. The existence of this greeting system also influenced the used words and the way of disclosure which shown the relationship and the social role among speech implications. Then, the intended concept of the greeting in this paper differs from the opinion of Kridalaksana (1978: 15) which said that the greeting system is a system that links gather as a set of used words or phrases to call and summon offenders in a language event. The perpetrators consist of: actor 1 (speakers or speakers), actor 2 (who talked to or partners say), and actor 3 (in discussion).

The described lingual form in this discussion refers to the opinions of Ervin Tripp (1973: 225) and Fasold (1994: 12-15). According to them, the form and use of the greeting (forms of address) based on kinship, personal pronoun, nobility and non kinship.

#### 1) Greeting of kinship

Kinship greeting is a greeting related to blood relations and marriage affiliation. Blood relations are called kinship of family, while marriage is called kinship of relative (Aslinda, et al. (2000: 7-12). Braun (1998: 9) kinship terms associated with blood relations and heredity.

#### 2) Greeting of nobility title

The stratification of society was divided into two groups, namely the nobility (prestigious) and the ordinary people. Both of these groups in the life of society is not so visible difference also in the understanding of social manners. It's just that the difference between the two groups is the title in front of the name owned by the nobility.

#### 3) Greeting of personal pronoun

Personal pronoun could be used to greet someone or point to someone (Kridalaksana, 1974: 17). The first personal pronoun is used for self-appointment (speaker), the second personal pronoun refers to the addressed person, and the third personal pronoun refers to the third person (the person in question).

#### 4) Greeting of non kinship

##### a) Non-kinship of general society

The greeting in the community is a used word to greet people who have no family relationship. It is also distinguished into greetings for older people, younger people, greeting for the same age, and for the unknown politely. As an example of a used greeting to greet people of the same age as a sibling, the greeting is *Kak, Kang, Mas, Mbak* and so on.

##### b) Non-kinship of occupational

The greeting in the profession or position is a greeting word that binds elements of language, which marks the difference in the structure and role of participation in the communication positions held in person.

##### c) Non-kinship of religion

The word religious greeting is a word used to greet people who are in a religious atmosphere, such as mosque or other religious meetings. In line with the above understanding, saying that the word religious greeting is a greeting using to greet people who are professing and working in religion.

##### d) Non-kinship of local custom

This greeting form is inherited from generation to generation. The habits in question are the norms of tangible rules, and the behaviors that apply in a community that is used for generations

### *Verbs*

Verbs were central in clauses, meaning that all the other constituents are analyzed in relation to the verb (Cook, 1989: 153). The central meaning in verbs meaning firstly determined the existence of

various structures of construction in the language in question and its changes (Sudaryanto, 1983: 6). Simultaneously Chafe (1970: 96-97); Kaswanti Purwo, (1989: 16); Cook, (1979: 39), the verb determined what (nominal) category it stand for, what the noun relation was to it, and how it was semantically defined. It is the verb that determines the presence of a certain companion in the clause and together with the verb forms the relevant clause.

### *Honorifics Expression*

Yatim (1983: 10) explained that honorifics were the used linguistic forms to express respect in psychological and cultural rules. Kridalaksana (2008: 85) defined honorifics as a lingual form to express a respectable, which in a particular language was used to greet others. The lingual form in question could be a complex grammatical rule such as in Japanese that is marked by affixation. Meanwhile, according to KBBI, honorifics are concerned with the use of honorific expressions in the language to address certain people.

Based on some of the above definition, honorifics form can be stated as a form to declare the attitude of decency with the aim to respect the other person. Furthermore, Brown and Levinson (1978) made it clear that in any communication carried out by participants that it was not only to convey a message, but more than, that was to communicate, and also maintain mutual social relationships between speakers and partners. For example, Wardaugh (1986: 267) exemplified honorifics in the Javanese language. For example, for the word 'eat' can be realized with the word 'dhahar' or 'nedha' depending on who the opponent was talking to.

From the above definitions, it can be concluded that honorifics is associated with respect for others expressed through polite speech. Brown and Levinson (1978) added that honorifics is a system. It means that honorifics have subsystems or derivative categories below them.

Table 1. Speech Level of Nominal or Verb in Java, Indonesian, and English

Speech Level	Language		
	Indonesian	Java*	English
High/ <i>Inggil</i> *	.... ke belakang.	<i>Panjenengan</i> *	<i>Would you like to ....</i>
Medium/ <i>Alus</i> *	.... ke kamar mandi	<i>Sampean</i> *	.... please!
Low/ <i>Ngoko</i>	.... ke toilet / wc	<i>Kowe</i> *	....!

\*: only for nominal or verb in Javanese term

### *Previous Study*

In relevant research related to honorific expression entitle "*Saat Kesopanan Melintas Batas: Ulasan Teks Terjemahan Multibahasa dari Perspektif Sosiopragmatik*" explains the change of modesty of Javanese language when realized in Indonesian and English. The equal study is presented entitle "*The Acceptable Indigenous and Foreign Language to the Acceptable Indonesian Language Shifting: Sociolinguistics Case Study on UNS Print and Copy Area Overviewed within Translation Studies*" which reveals the phenomenon of Javanese and Indonesian usage. The journal entitle "Honorific Expressions in Arabic and English with Reference to other Languages" identifies the points of similarity and difference between honorifics in Modern Standard Arabic and English on structure. The study provides a brief explanation of the term honor and how the expression of honor is realized in both languages.

## **RESEARCH METHOD**

Research design is descriptive qualitative in form of embedded research namely linguistics contents focus on Sociolinguistics. Lincoln and Guba (1985) via Santosa (2014: 47) defines research location as focus determined boundary, it literally means "research limitation based on focus or object". Spradley (1980) via Santosa (2014: 48) states that research location must have main elements, they are setting, participant, and event. Setting is "*Entrok, 86, Maryam, Pasung Jiwa, and Kerumunan Terakhir*" novel by Okky Madasari, participant is the actor and actress dealing with the novel, and event is effort of

woman in gender equality. Sources of data are “*Entrok, 86, Maryam, Pasung Jiwa, and Kerumunan Terakhir*” novel. The sampling is criterion-based sampling  
 Data collection technique is documentary (bibliography study) that applied in content analysis, Yin (via Sutopo, 2002: 69) states the techniques of studying document is a way to find the findings out dealing with research question and goal. The technique as follows: comprehending the context, finding out the greetings and verbs, integrating them into honorifics expression and analyzing those chosen words. Triangulation technique is data source and method triangulation. The used descriptive method is analysis model of Spradley (1980) known as ethnography methodology that is highly domain analysis. Categorization is conducted to see the symptoms of uniqueness in each culture or domain category so that the symptoms can be well mapped.

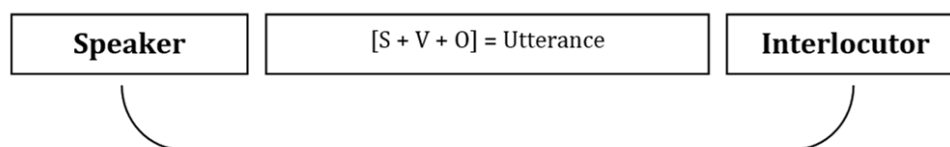
## RESULT AND DISCUSSION

Comrie (1976) stated three honorifics expression systems based on for whom it was intended. Those categories were addressee, referent, and by-stander honorifics. First, addressee honorifics highly focused on the direct relationship between speaker and hearer. Second, referent honorifics was well known as subject honorification, focusing on speaker and subject of utterances. Third, honorifics expression of speaker and audience, namely by-stander (via Brown & Levinson, 1978)

Furthermore, Levinson (1983: 90-91) delivered honorifics expressions became two main systems. First system was called “relational”, regarding with social deictic informations. On that system, there were three sub-classifications to differ the deictic entity, they are *addressee honorifics*, *referent honorifics*, and *by-stander honorifics*. Meanwhile, other sub classification related with interactor relationship and venerability pattern, it was highly noted as *absolute honorifics*.

### *Addressee honorifics*

Brown and Levinson (1987: 276) stated that the honorifics receiver was people whom directly involved of their interactions. Sifinaou (1992: 57) added, it expressed the homage to intended person by well selecting the certain referent of language principles, either greeting or verb, to reach polite communication. The interaction was patterned below:



Picture 1.1 Interaction pattern of addressee honorifics  
 (Adapted from Lee & Ramsey, 2000)

#### 1) Addressee honorifics of kinship

##### a) Addressee honorifics of family kinship

Source text : “Aku kuat, Mbok. Lha wong kita tiap pulang dari pasar juga nggendong goni. Malah jaraknya jauh, naik turun”

Target text : “I’m strong Mbok. We always carry heavy sacks when we come back from the market, plus the road is long and hilly”

027/EN/B1/BSu35/BSa31 shows “*Mbok*” politely delivered by her daughter as a direct greeting equal with mother since then. Its chosen word gives a stereotype that this utterance happened in 80’s. Speaker and interlocutor are family, so it well integrates among them to honorifics term. Based on KBBI, *Mbok* is Javanese language for greeting woman parent, mother.

##### b) Addressee honorifics of relative kinship

Source text : “Aku tidak punya Bapak, Bulik”, jawabku getar.

Target text : “I don’t have a father, Bulik”. I said, trembling.

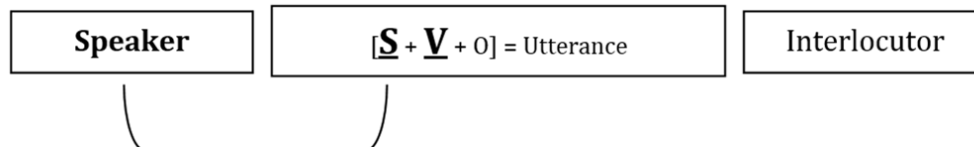


- 004/EN/B1/BSu19/BSa16 shows relationship among them, they are niece and her aunt. The term of “*Bulik*” is equivalent with aunt. She greets her by delivering “*bulik*” because it presents marital kinship. Based on Javanese culture, *Bulik* is abbreviation from “*Ibu Cilik*”, the young sister of mother.
- 2) Addressee honorifics of personal pronoun
- Source text : Suara seseorang mengejutkan kami. “Kami mau menggeledah rumah. Saudara pemilik rumah?”
- Target text : The sound of another person startled us. “We’re here to search this house. Are you the owner?”
- 090/EN/B4/BSu141/BSa133 shows second personal pronoun, it is addressee to interlocutor. The chosen word “*saudara*” is politely stated to appreciate someone in the first meeting. To make the situation good, speaker delivers it by choosing the appropriate word because he is a policeman. So, the delivered word of him must be well attitude. Therefore, his well attitude of chosen word presents as a honorifics term.
- 3) Addressee honorifics of non kinship
- a) Addressee honorifics of general society
- Source text : “Ada kerjaan nggak, Yu” tanya Simbok pada perempuan penjual singkong
- Target text : “is there a job, ma’am” Simbok asked one of the women selling cassavas
- 007/EN/B1/BSu23/BSa20 shows market as location. Indonesian culture is presented as a greeting to the oldest woman, namely “*Yu*”. Based on KBBI, it is same as *mbakyu*, *yayu*, oldest sister. Its chosen word is delivered to grow particular mean such as looking for job, appreciating other, and so on. Here, it is applied for proposing herself of looking for a job. *Yu* is intimate greeting among woman in market, thus it has been culture for general society.
- b) Addressee honorifics of occupational
- Source text : “Huss, Ni! Maaf Pak RT, memang Marni nggak ngerti apa-apa soal keamanan. Dia tahunya Cuma bakulan di pasar,” Bapak memotong jawaban Ibu.
- Target text : “Shush, Ni! I’m sorry, chief, but Marni doesn’t understand anything about security. All she knows is market trading,” Father cut short Mother’s response.
- 055/EN/B2/BSu72/BSa67 shows a greeting for man whom work as a village leader, namely *Pak RT*. Additional *Pak* after *RT* is applied as an honorifics culture in Java Island although the interlocutor of course has a name, but it is highly polite adding *Pak* or Mister for person in charge like chief of leader in village.
- c) Addressee honorifics of religion
- Source text : “Pak Kyai, pesantren itu isinya orang-orang agama to,”
- Target text : “Look here, kyai, an Islamic school is filled with religious people, right”
- 118/EN/B5/BSu225/BSa212 show greeting for eldest leader in Islamic boarding school or cottage. *Kyai* is absorptivity of Arabic for respecting the Islamic teacher or expert teacher in Islam. Its honorifics is intended to the identity of the meant person.
- d) Addressee honorifics of local custom
- Source text : Aku naik ke tempat tidur dan langsung memeluk erat tubuh Maera sambil berseru, “Hiiii, Cah Ayu.”
- Target text : I climbed onto the bed and immediately hugged Maera’s body tight as I shouted, “Hi, Miss Ayu.”
- 195/KT/B1/BSu49/BSa49 shows Javaness culture to greet his or her daughter by saing it, which means beautiful girls. *Cah* is *bocah*, generally has a meaning like child and *Ayu* is female. *Cah Ayu* is female child of Javanese culture.
- 4) Addressee honorifics of verbs
- Source text : “Nyuwun supaya jadi orang pintar. Bisa jadi pegawai” kata Ibu.
- Target text : “Pray to be a clever person. To be able to get a job,” she said.

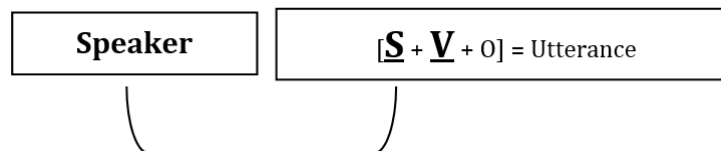
040/EN/B2/BSu56/BSa51 shows a request to the God by choosing “nyuwun” has a meaning a pray in order to make a live better.

### Referent honorifics

Referent honorifics was meant as contact of interactor (speaker and/or hearer) and someone which was being spoken (referent). The homage was gone to someone whom being a subject in the utterance either as greeting and verbs. Lee & Ramsey (2000) mentioned that its form as subject honorification. A term for heightening person that was being utterance subject. The direct interaction was patterned below:



Picture 1.2 Direct interaction pattern of referent honorifics between speaker and interlocutor  
 (Adapted from Lee & Ramsey, 2000)



Picture 1.3 Indirect interaction pattern of referent honorifics without interlocutor, narrated by speaker  
 (Adapted from Lee & Ramsey, 2000)

#### 1) Referent honorifics of kinship

Referent honorifics of family kinship

Source text : Kali ini dia berhenti di tempat perempuan lain yang terlihat lebih tua dibanding dirinya. “Nyi, masih ada kerjaan” tanya Simbok.

Target text : The time she stopped at the stall of an older woman. “Ma’am, do you need any work done?” Simbok asked.

009/EN/B1/BSu23/Bsa20 shows *Simbok* as an indirect actor with direct conversation. It means that she is a mother whom looking for a job in market.

#### 2) Referent honorifics of personal pronoun

Source text : “Enak saja, nyebut aku sundal. Sampeyan sendiri yang tidak bisa ngladeni suami. Bukan suami sampeyan mau kawin sama aku.”

Target text : “Don’t call me whore. You’re the one that can’t take care of your husband. It’s not my fault that he wants to marry me”

016/EN/B1/BSu26/BSa23 shows second personal pronoun in *madya* speech level, because this condition is semi-formal so that chosen word so appropriate to greet.

#### 3) Referent honorifics of non kinship

a) Referent honorifics of general society

Source text : “Sedulur – sedulur, si lyem ini sundal. Suami orang direbut juga”. Teriak Yu Parti dengan penuh amarah.

Target text : “Everybody, lyem here is a whore”. She’s a husband stealer. Yu Parti yelled in anger.

012/EN/B1/BSu26/BSa23 shows the intimate relationship among others, *sedulur sedulur* is close greeting in general society for growing nice conversation.

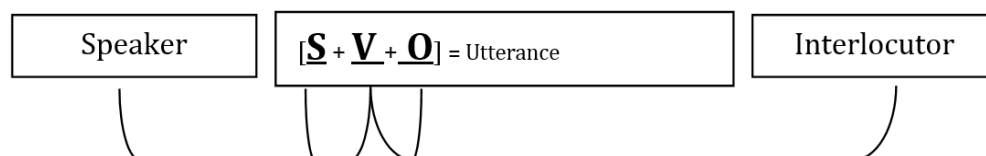
b) Referent honorifics of occupational

Source text : Keesokan harinya, pagi-pagi sekali Pak RT datang ke rumah kami

- Target text : The next day, very early in the morning, the neighborhood unit chief came to our house.  
 051/EN/B2/BSu72/BSa67 shows a greeting for man whom work as a village leader, namely *Pak RT*. Additional *Pak* after *RT* is applied as an honorifics culture in Java Island although the interlocutor of course has a name, but it is highly polite adding *Pak* or *Mister* for person in charge like chief of leader in village.
- c) Referent honorifics of religion  
 Source text : Masa aku yang sejak kecil diajari nyuwun pada Mbah Ibu Bumi Bapa Kuasa tiba-tiba harus menghentikan semuanya.  
 Target text : I had been taught to workship Gusti, so how could I suddenly be expected to stop?  
 085/EN/B3/BSu124-125/BSa118 shows Javanese term of God with “*Mbah Ibu Bumi Bapa Kuasa*”, the term in 80’s to particular adherents. For them, by praying to it marks their religion.
- d) Referent honorifics of local custom  
 Source text : Dua makam di kompleks itu dianggap keramat, yaitu makam Eyang Sujo dan Eyang Jugo.  
 Target text : Two of the graves in the enclosure were believed to be scared, those of Eyang Sujo and Eyang Jugo.  
 071/EN/B2/BSu95/BSa89 shows *Eyang* equal with grandfather, because the choosen word indicates to pass away person and deals with local custom, it is assumed that the greeting is the only one for respecting their ancestors.
- 4) Referent honorifics of verbs  
 Source text : “*Lik Sar wis sedo setahun kepungkur, Cak*”. Ning endi ae awakmu?. Ibuk wis gak ono. Ibuk wis mati.  
 Target text : “*Lik Sar died a year ago, Cak. Where have you been?*” My mother was gone. She was dead.  
 190/PJ/B4/BSu258/BSa219 shows the *madya* speech level of pass away. The most polite is “*tilar dunyo*”, based on that situation among relatives. The chosen word is so appropriate.

#### By-Stander honorifics

Lee (2000: 216) stated that by-stander honorifics was a homage to object viewed from subject and object within conversation, without involving speaker. The use of “without involving speaker” term, not really the absolute rule. It was caused that subject of conversation able to seen from first person as a speaker and second person as an utterance subject. Furthermore, a contact of speaker and object could be also considered in the usage of honorifics forms to object based on utterance interaction context. In the interaction, subject and object were not interlocutor, they were only narrated as a people were being involvement. The interaction was patterned below:



Picture 1.4 Interaction Pattern of By-Stander Honorifics  
 (Adapted from Lee & Ramsey, 2000)

- 1) By-Stander honorifics of kinship  
 By-Stander honorifics of relative kinship  
 Source text : “*Doh... itu teman saya dari Surabaya. Dia datang melayat Kang Teja.*”  
 Target text : “*Doh... that’s a friend of mine from Surabaya. He came for Teja’s funeral.*”  
 106/EN/B4/BSu175/BSa167 shows *Kang* is brother, it is categorized in relative because he is interlocutor husband, and she interacts with her neighbor.

- 2) By-Stander honorifics of personal pronoun  
Source text : Sambil menunggu orang tersebut, Jali mengambilkanku makan dan minum. Katanya, beliau akan pulang setelah zuhur.  
Target text : The Habib would arrive after zuhur, I was told. Jali brought me something to eat and drink.  
188/PJ/B4/BSu251/BSa213 shows third personal pronoun, “*beliau*” is an honour pronoun for person who has a big contribution to society, religion, and so on.
- 3) By-Stander honorifics of non kinship
- a) By-Stander honorifics of general society  
Source text : Orang – orang bilang itu pasti Mbah Soleh, imam di masjid. Dia pasti yang nyoblos Partai Islam.  
Target text : People said that one of them must have been Old Man Sholeh, the imam at the mosque. It must have been him who voted for the Islamic party.  
050/EN/B2/BSu66/BSa61 shows “*Mbah*” is equal with grandfather, Javanese culture has assumed it as general society to greet oldest person in community.
- b) By-Stander honorifics of occupational  
Source text : Tentara – tentara itu makin tak sabar. Mereka mendatangi Pak Tikno tiap hari. Pak Lurah dan Pak Camat juga turun tangan.  
Target text : The soldiers grew impatient. They came to see Mr. Tikno every day. The ward chief and the sub-district chief also got involved.  
048-049/EN/B2/BSu63/BSa59 shows that a greeting for man whom work as a village leader, namely *Pak Lurah* and *Pak Camat*. Additional *Pak* after *Lurah* and *Camat* is applied as an honorifics culture in Java Island although the interlocutor of course has a name, but it is highly polite adding *Pak* or Mister for person in charge like chief of leader in village.
- c) By-Stander honorifics of religion  
Source text : “Nduk, terserah apa penguinmu. Yang penting, coba nyuwun sama Mbah Ibu Bumi Bapa Kuasa. Semua kejadian hanya terjadi kalau Dia yang menginginkan”.  
Target text : “Nduk, it’s up to you what you want to do. What’s important is that you ask your creator. Things only happen if He wills it”  
033/EN/B1/BSu42-43/BSa39 shows Javanese term of God with “*Mbah Ibu Bumi Bapa Kuasa*”, the term in 80’s to particular adherents. For them, by praying to it marks their religion.
- d) By-Stander honorifics of local custom  
Source text : Orang-orang Gerupuk sering datang ke desa itu. Di sana mereka biasa mendengarkan ceramah dari para tuan guru.  
Target text : The Gerupuk villagers often went there to listen to the Tuan Guru preach.  
159/MY/B1/BSu51/BSa44 show a call for respected person because he has a good track record for handling society. Therefore, *tuan guru* is a greeting for teacher as logrolling.

### *Absolute honorifics*

Farghal and Shakir (1994: 241) argued that it referred to contact of interactors (speaker, interlocutor, and also object of utterance) and their social activities. The highlined was differences of formality and informality framing the contact of interactors “role and particular situation”. There were a certain expression that the actor had to adapt his or her social interaction. Absolute honorifics was exclusively limited of someone or something which was admitted to the social and title of class, such as “*Your Honour*”, “*Professor*”, “*Oh God*”, and so on. Absolute social honorifics required authorized recipients for whom these titles were reserved. Furthermore, absolute social honorifics might be hugely explain to represent phenomena that were used for social aims such as greetings, “*assalamualaikum*”, “*ahlan wasahlan*”

- 1) Absolute honorifics of non kinship

Absolute honorifics of religion

Source text : Sepanjang jalan, sesekali ada yang selawatan, menyanyikan lagu-lagu yang mengagungkan Gusti Allah.

Target text : All along the way we kept shouting "Allahu Akbar!" There were also songs of praise to the Almighty.

191/PJ/B4/BSu267/BSa224 shows an absolute greeting of Islam religion, Gusti Allah is a mark that Moeslem greets him politely.

Source text : "Assalamualaikum, Pak.." sapa Maryam pelan.

Target text : "Assalamualaikum, Sir..." said Maryam softly.

160/MY/B2/BSu65/BSa57 shows the habitual action among Moeslems when they meet or in the last of mandatory pray.

## CONCLUSION

Greetings and verbs of Okky Madasari Novel (Entrok, 86, Maryam, Pasung Jiwa, and Kerumunan Terakhir) successfully deliver them into the honorifics expression by integrating sociolinguistics as appropriate approach. Addressee honorifics well integrates in all kinds of them, they are in kinship of family and relative, second personal pronoun, non-kinship of general society, occupational, religion, and local custom, as well as verb. Furthermore, referent honorifics develops in almost kinds of them, they are kinship of family, second personal pronoun, non-kinship of general society, occupational, religion, and local custom, as well as verb. While, by-stander honorifics flies in a half part of them, they are kinship of relative, third personal pronoun, non-kinship of general society, occupational, religion, and local custom. But, absolute honorifics consistently synergis with one part of them, it is religion. Therefore, this study successfully examines two elements of sociolinguistics by delineating indigenous languages, Javanese, and national language, Indonesian, to be beautiful language.

## RECOMMENDATION

To the further researcher is expected to learn and comprehend more about its detail of greetings and verbs, as well as in finding new theory of them for integrating with honorifics expression into huge study either applied linguistics or translation major.

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