ADDRESSING SYSTEM OF KINSHIP TERMS IN JAVANESE SOCIETY:

A Case Study among Javanese People Living in Semarang

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Abstract

In a communication, people usually convey an idea through language. The relationship between a speaker and a hearer can be reflected in the use of language. One thing that can determine the relationship between speaker and hearer is an address forms. The use of address forms are bound by the local customs, manners, and circumstances during conversation. In this study, I learn address forms in Javanese. Javanese people recognize certain codes for expressing politeness and respect. The speakers of Javanese language have special terms of address which they use when they talk to other people. It is closely related to the social values and decency in Javanese society. The purposes of this study are to know the actual use of addressing system of Javanese kinship terms by the society in daily conversations and to find out the factors that influence the use of address form in kinship terms of Javanese.

The data used are the utterances from Javanese people that contain Javanese address forms in daily conversation. I use primary data because the data sources of this research come from the daily conversation of Javanese people in Semarang. The population of this research is all Javanese people living in Semarang. I use purposive random sampling technique. It means that, in deciding the samples that will be used, I have some criteria. The criteria are they are all Javanese people and they live in Semarang (Banyumanik, Tlogosari, Pasadena). They are twenty nine people and I divide them into six groups.

The result of this study are the use of Javanese address form has been shifted. Javanese address forms relating to kinship terms have been used not only for the member of family but also for other people who do not have kinship terms or even strangers. Javanese address form also has been improved. There are some Javanese address forms are no longer used because its inferiority connotation meaning. Today, Javanese people tend to address mother as *Ibu* than *Mak* or *Mbok*, the elder sister as *Mbak* or *Kak* than *Mbakyu*, and uncle as *Om* than *Paklik* or *Lik*. Intimacy, solidarity, politeness, and power are the key factors that influence the use of address forms.

Keywords: address forms, kinship terms, context

1. Introduction

1.1. Background of the Study

There are many different ways of we say something to others. How we want to say and what we want to say are an important part of it. The selection of sentence types, words, and sounds best unite the *what* with the *how*, and when we do communication. How we said is as important thing as what we said to others. There is one way to look at the relationship between speaker and hearer from the use of address forms; namely, pronominal choice forms, or the use of naming (Wardhaugh, 1986:251).

From the use of address form, we can also see the intimacy and distance between speaker and hearer. The choice of language they used, like the fineness and accuracy of word or language is crucial to determine the politeness in communication. Thus, as a speaker and hearer, they should comply with the applicable norms and cultures. If someone does not speak according to the procedure with the norms and cultures, they will get a negative value in their environment.

In Javanese, language use, especially in addressing someone, greatly affects the social behavior of society. Javanese uses the address form based on the level of their society, kinship, and closeness relationships between speaker and hearer.

1.2. Scope of the Study

In this research I focus on addressing forms in Javanese kinship terms. The data of the research are the utterances from Javanese people that contain Javanese address forms in daily conversation. The form and function of hyperbolic expressions are analyzed here. Address forms and Javanese theories which are used in this study are from Brown and Gilman, Holmes, Wardhaugh, and Poedjasoedarma.

1.3. Purpose of the Study

a. To know the actual use of addressing system of Javanese kinship terms by the society in daily conversations.
b. To find out the factors that influence the use of address form in kinship terms of Javanese.

1.4. Research Method

The type of research is descriptive qualitative method. I choose the utterances from Javanese people that contain Javanese address forms in daily conversation as the data sources. I use primary data because the data sources of this research come from the daily conversation of Javanese people

in Semarang. In this research the samples are Javanese people living in Banyumanik, Tlogosari, and Pasadena. The population of this research is all Javanese people living in Semarang.

To find the sample, I use purposive random sampling technique. It means that, in deciding the samples that will be used, I have some criteria. The criteria are they are all Javanese people and they live in Semarang (Banyumanik, Tlogosari, Pasadena). They are twenty nine people and I divide them into six groups.

I apply some methods in collecting the data. They are *simak bebas libat cakap* method, *catat* technique, and recording technique.

In analyzing the data I use , I use inferential inductive method and contextual method.

1.5. Previous Study

There are some previous studies regarding address forms and Javanese found by me. The first study is written by Riska Widiastuti (2006) titled "Analisis Penerjemahan Tuturan Sapaan (You) dan Tuturan Acuan (She, He, We, I) dalam Novel Oliver Twist dari Bahasa Inggris ke Bahasa Indonesia". The second is written by Muchtar Azis Muttaqin (2011) titled "Javanese Speech Levels Used In Tawang Village, Susukan Subregency, Semarang Regency (A Case Study Of Javanese Speech Level Used In Daily Activities by Twang Teenagers)". The third is written by Susilo Supardo (2007) titled "Address Term in a Family of Javanese Priyayi".

1.6.Organization of the Writing

In order to make a systematic writing, I present this thesis into five chapters that is organized as follows:

CHAPTER I   : INTRODUCTION
                     This chapter consists of background of the study, researh problem, purpose of the study, previous study, and writing organization.
CHAPTER II   : REVIEW OF LITERATURE
                     This chapter explains explain language and culture, language and context, address form in general, and address form in Javanese culture.
CHAPTER III   : RESEARCH METHOD
                     This chapter explains the type of research method, data and sources, sample and population, method of collecting data, and method of analyzing data.
CHAPTER IV   : DATA ANALYSIS
                     This chapter shows of the data that is collected and its analysis.
CHAPTER V   : CONCLUSION
                     This chapter shows the summary of the whole explanation of this thesis.

2. Review of Literature

2.1. Language and Culture

Edward Sapir, in his studies with Benjamin Lee Whorf, recognizes the close relationship between language and culture. The Sapir-Whorf hypothesis (Wardhaugh, 1986:212) states that the way we think and view the world is determined by our language. Therefore, it means that the belief that the structure of the language determines how people see the world. The hypothesis also claims that people in a culture use language that reflects their particular culture's values. Instances of cultural language differences are evidenced in that some languages have specific word for concepts whereas other languages use several words to represent a specific concept.

2.2. Language and Context

There is a close relationship between language and context. They can not be separated. According to Malinowski in Ramlan (1993:8-11), communication does not only consist of speaker, hearer, and topic that they are talking about, but also more than that. There are cultural background and circumstances around the speaker and hearer. From there, an idea about context of situation and context of culture were appeared. Firth in Ramlan (1993:12) completes the idea about the context of situation. He stated that there are four main concepts of context of situation. They are participants, verbal and non-verbal action, the another relevant features like objects and events around the participants, and impact of speech act during the conversation (in Ramlan 1993:12).

2.3. Address Form
2.3.1. Definition

Address forms are the words speakers use to designate the person they are talking to while they are talking to them. Address forms are really part of complete semantic systems having to do with social relationships (Fasold, 1990:1-3). It means that speakers use address forms to indicate someone's relation to others.

2.3.2. Function of Address Forms

The use of address form has its own function which depends on the culture and context in every conversation

In some countries, especially in Europe or America, there is a difference on the use of address forms, but it is not as complicated as in Indonesia which has many regional languages. Brown and Ford in Fasold (1990:8) state that when the speakers do not have an intimate term with the addressee then some forms of Title and Last Name (TLN) will be used. On the other hand, people use First Name (FN) to address people whom the speaker has close relationship.

In addition to the function and difference of address forms in many countries with different culture, there are also examples of address form in many places. According to Cf. Geiger in Fasold (1990), there is a case when people will address one person with different address forms. For example, a man can be expected to address his wife by her first name, but may refer to her as, 'Mom', 'my wife', 'Mary', Mrs. Harris', or Tommy's mother. It depends on whom he is talking to

(1990:3). While, according to Ervin Tripp in J.B. Pride, if the speaker simply does not know the other person's name, he uses some address usually used in American English address. Ervin-Tripp's chart leads us to 'title', 'Mr.', 'Mrs.', or 'Miss' plus an empty last name, as for another example, it will be perfect to address a priest, for example, as "Father" (1972:228-9).

2.3.3. Factors Influencing the Use of Address Forms

In western countries, the use of address forms especially related to the solidarity is more emphasized than the status of the speakers. However, mostly in eastern country, the status difference is still considered very important (Holmes, 1992:303).

According to Brown and Gilman in R.A. Hudson, there are two important factors that influence the relationship between the speaker and the addressee. They are power and solidarity. They argue that 'power' is easier to define than solidarity. "Power" is a self-explanatory, but "solidarity" tends to relate with the intimacy between the speaker and the addressee – how close they are and how many social features they have (religion, sex, age, region of origin, race, profession, hobby, etc) (1996:122-3).

Javanese people recognize certain codes for expressing politeness and respect. Javanese also has its own way of showing relationship between the interlocutors. The speakers of this language have special terms of address which they use when they talk to other people. They know the people who can be addressed by using certain address terms convenient to both the addressor and the addressees. The choice of address terms depends on some social exterminators, such as: physical, economical, the kinship terms, political power, differences in age, gender, and any others (Poedjasoedarma, 1979:6).

2.3. Address Forms of Javanese Culture

Being polite in Javanese is obviously a complex linguistic matter. According to Geertz (1960:167), status and familiarity determine the ways of speaking politely. The relevant context also influences the choice of words that will be used. A Javanese speaker will use different level of language to the same person in different occasion. Conversely, they will use the same level of language to different people in the same occasion (Holmes, 1992:303).

There are some words used to show respect and politeness to others. For example, in addressing someone there are the first person pronoun like *aku, kula, dalem, kawula*; second person pronoun like *kowe, sampeyan, panjenengan, paduka*; and the third person pronoun such as *dheweke, kiyambake, piyambakipun, panjenenganipun*. (The addressing words above are written from the lowest level into the highest level) (1979:6-7).

Javanese has a unique culture. This is reflected on the use of language including the choice of address forms. Javanese people put a politeness aspect in having a communication. They should determine the right language before they are starting a conversation. According to Geertz in J.B. Pride, to address someone in Javanese, we have to pay attention with some factors that are relating

with the social class in Javanese. There is a case when someone wants to say a sentence like this "Are you okay?". The first selection, if the speaker is more superior to the interlocutor or they have a close relationship, they may use this kind of *sentence "Apa pada selamet?"*. But if someone has an inferior status with the interlocutor or they do not have a close relationship to each other, they may use the kind of sentence *"Menawi sami sugeng?"* (1960:167).

3. Research Method

3.1. Type of the Research

The research is categorized as descriptive qualitative study.

3.2. Data, Population, Sample, and Source

I choose the utterances from Javanese people that contain Javanese address forms in daily conversation as the data sources. I use primary data because the data sources of this research come from the daily conversation of Javanese people in Semarang.

The population of this research is all Javanese people living in Semarang. In this research the samples are Javanese people living in Banyumanik, Tlogosari, and Pasadena.

To find the sample, I use purposive random sampling technique. It means that, in deciding the samples that will be used, I have some criteria. The criteria are they are all Javanese people and they live in Semarang (Banyumanik, Tlogosari, Pasadena). They are twenty nine people and I divide them into six groups.

3.3. Method of Collecting Data

I use non-participant observation method in collecting the data. I apply some methods in collecting the data. They are *simak bebas libat cakap* method, *catat* technique, and recording technique.

3.4. Method of Analyzing Data

I use inferential inductive methods. This method is a method used when we take the data first then it will be concluded.

For the second method, I use contextual method to analyze the data. This is actually an addition method in method of analyzing data. This method was chosen because what I observed in this research is connected by the context in the daily conversation in Javanese society.

4. Data Analysis

4.1. Background of the Participant

All participants come from Javanese family living in Semarang. I devide them into six groups. They all are Javanese, but they do not only use Javanese language for their daily conversation. Sometimes, they use Indonesian for communication.

The first group has four participants. They are K (male, 6 years), B (K's grandmother, 66 years), H (K's uncle, 51 years), and J (K's neighbor, 63 years). K often speaks in Javanese language in his environment. He is an active child, so it is not surprising that he easily interacts with other people near him. K also has a very close relationship with H (his father's older brother). B takes care of K because his parents are busy working from morning till night. K is also close with J who is B's close friend.

The second group consists of five participants. They are M (female, 22 years), S (M's sister, 11 years), A (M's aunt, 55 years), T (M's male neighbor, 57 years), and C (a stranger, a *cilok*'s seller, 30 years). In her family M usually uses Javanese language with her family and sometimes she uses Indonesian with her neighbor and other people who do not have a close relationship with her. M has a close relationship with A. Next, T has a close relationship with M's family. And T is older than M's parents. In this group, there is a conversation between S and C. C is very close with all buyers that most of them children.

The third group has four participants. They are D (female, 24 years), Y (D's father, 55 years), Yi (D's mother, 51 years), and V (female, vegetable seller, 39 years). D uses high level of Javanese language (*krama*) when she speaks with Y. D has a closer relationship with Yi than with Y. When D speaks with Y, she uses low level Javanese language (*ngoko*) or Indonesian. There is also a conversation with a vegetable seller in this group.

Next, the fourth group consists of five participants. They are P (female, 22 years), Pa (P's young brother, 8 years), Tm (owner of small shop, female, 57 years), Tn (Tm's assistant, female, 23 years), and Po (a stranger, a parking man, around 25 years). P is very close with Tm. P's parents and Pm's family has known each other for around 15 years.

The fifth group has three participants. They are Dh (22), Ta (Dh's young sister, 15 years), and Mw (Dh's housemaid, 45 years). Mw is very close with this family. Eventhough Mw is a housemaid, this family do not pay attention about the status difference. They have a close status distance, and they keep a politeness in their daily comunication.

The last group has eight participants. They are Mu (female, 22 years), E (Mu's mother, 48 years), G (Mu's father, 50 years), O (a stranger, a male beggar, around 11 years), Yu (Mu's neighbor's, 5 years), L (Mu's neighbor, Yu's mother, 45 years), F (G's friend, 50 years), and R (a stranger, a male soup seller around 51 years). Mu's family and their neighbor have a close relationship, and they usually have a chat at one of their houses. The relationship between G and F is not close enough, they are just co-workers.

4.2. Address Forms Used in Javanese

Below is data that I found in my research. There are twelve Javanese address forms of kinship terms as follows.

1. *Mbah/Embah*

The examples of the conversation below show us the use of address form *Mbah* or *Embah*. According to the dictionary *Embah* is the parents of our parents. Javanese dictionary, *Busastra Jawa* (2001:184) said that *Embah utawa Eyang iku wong tuwane bapa utawa biyung*. However, many Javanese speakers use *Mbah* or *Embah* as an address form for any old woman or man. It may or may not refer to our grandparents.

The illustration can be seen from the following examples;

Data 1

This conversation happened in the afternoon. It is between K and B (his grandmother). B cooked some water for K to bathe. This dialogue occured when the water was boiled. The situation of this conversation was informal and in a relaxed situation.

K   : "***Mbah[1], wes umup, Mbah.***"

       'Grandma, the water is boiled.'

B   : "*Ya rene to, kowe ki ya ngono wes ngerti wes umup, aja mlayu wae.*"

       'So, let's go to bathroom. Do not play and run around this house!'

Data 2

This conversation happened when K was talking to J (B's close friend). K asked where B is. The situation of this conversation was informal and in a relaxed situation.

K   : "***Mbah[2] Jo, embahku di mana ya?***"

       'Grandma Jo, do you know where my grandma is?'

J   : "*Mbah lagi beli lombok bentar, Nang, di gang sebelah.*"

       'Your grandmother is buying chilis in the next alley. Wait a minute, Boy.'

In data 1, *Embah* is used for our grandmother, but in the data 2, *Embah* is used for an old woman that is not our grandmother, but she is in approximately at the same age as our grandmother, and she has a close relationship with the speaker. It shows us the extension function from the use of *Embah* today.

2. *Lek/Lik*

In Javanese *Lek* or *Lik* has more than one meaning. According to *Bausastra Jawa* (2001:466, 362), *Lik utawa Kelik yaiku* 1.) *undang-undangan kanggo bocah lanang*; 2.) *embok cilik utawa pak cilik*. It means 1.) *Lik* is address form for a boy; 2.) *Lik* is the shorthenen of *Bulik* or *Paklik*. It refers to one's father or mother younger sister or brother. But today, *Lik* has experienced a slight shift of meaning. Now Javanese people usually use *Lek* or *Lik* to address someone in a lower class or it is ussually for a male seller. The example of the conversation below shows us the use of address form *Lek*. S addresses C (a *cilok's* seller) with *Lek,* because *Lek* is familiar address form for Javanese seller especially in children society. *Lek* means Sir, Miss., or Mrs. but in low level.

Data 3

This conversation happened on Sunday afternoon. S wanted buy some snacks for herself. She went to C (the *cilok's* seller) near her house. The situation of this conversation was informal and in a relaxed situation.

S   : "***Lek****, Aku tumbas cilok dua ribu yaa..*"

              'Sir, I want to buy *cilok* two thousands rupiahs.'

C   : "*Ya, pedes rak?*"

              'Okay, the hot one or not?'

S   : "*Gak usah pedes****, Lek****.*"

              'No Sir.'

From data 3, we know that the address form of *Lek/ Lik* is now used for the male seller. The use of *Lek/Lik* as an address form to address an uncle is very rarely used or may be it is no longer used today. It can be assumed that Javanese people are no longer use *Lek/Lik* due to its inferiority connotation meaning. It is the same case as *Yu* or other Javanese address form such as *Mbok* or *Mak* to refer to *Bu/Ibu*. In addition, Om which was not a Javanese address form as gradually use to replaced *Pak Lek/Pak Lik*.

3. *Bapak/Pak*

The examples of the conversation below show us the use of address form *Pak* or *Bapak*. Mostly, in Javanese family, the address form for Dad is *Pak* or *Bapak*. According to *Bausastra Jawa* (2001:47)*, Bapak yaiku wong tuwa sing lanang; panyeluk marang wong sing kaprenah tuwa*. It means that *Bapak* is an address form for our father, and for an older man.

Data 4, 5, and 6 will show us the use of *Pak* or *Bapak* in Javanese. It begins from kinship term, in the middle of kinship term (it means they know each other), and non a kinship term.

Data 4

This conversation happened on Thursday morning between D and Y in living room. D asked Y why he did not go to the office yet. They had a short conversation. In this dialogue, Y also asked D to prepare her grandmother a cup of tea and asked her brother to eat. The situation of this conversation was informal and in a relaxed situation.

D   : "***Pak****[1], mboten tindak kantor, nggih? Kok mpun jam sementen tasih ning dalem?*"
              'You don't go to the office, do you? Why are you still at home now?

Y   : "*Iya, iki rada telat, ngenteni ibumu kuwi, meh bareng sisan ning kancane jare.*"

              'Yes, I think I will be late, because of waiting your Mom. She is going to her   friend's
              house.'

...

Y   : "*Iya, lha Kowe opo rak mangkat kampus, Nok?*"

'Oh okay, so how about you, don't you go to campuss, Dear?'

D   : "*Mangke **Pak**[1], mlebet siang, jam 10.*"

              'Yes, I will go to campuss at 10, Dad.'

Data 5

This conversation happened in the office at afternoon between G (Mu's father) and F (his friend). It was a break time, and G asked F to join him looking for a lunch. The situation of this conversation was informal and in a relaxed situation.

G   : "***Pak**[2], mpun rampung, dhahar yo, ning warung e Yu Tum.*"

              'Sir, have you done with your job? Let's have a lunch at *Yu* Tum's food stall.'

F   : "*Lha beneran iki, ayo, **Pak**[2], iki yo wes rampung og.*"

              'Yes, I am done. Let's go Sir.'

Data 6

This conversation happened in the morning. It is between Mu and R (a soup seller). Mu asked R not to give some sauces in her soup. The situation of this conversation was informal and in a relaxed situation.

Mu   : "*Ndak usah pake sambel ya, **Pak**[3]?*"

          'I do not want the sauce, Sir.'

R   : "*O yaa, nek make sambel ambil sendiri.*"

          'It's okay, if you want, you can put by yourself actually.'

Mu   : "*Oh iyaa.*"

          'Okay.'

Data 4 shows that D addresses Y (her father) *Pak* or *Bapak*. But in Data 5 happened a conversation between G and F (his co-workers). They are in the same age, but they use *Pak* for addressing each other, because they want to show the politeness, and mutual respect. Meanwhile, in Data 6, we know that the use of *Bapak* or *Pak* is not necessarily kinship term of address form. This example shows the second definition of *Bapak* or *Pak* which said that *Bapak* or *Pak* is an address form for an older man. *Bapak* or *Pak* is very popular used (not just between family member), but it can be used to address almost anyone older, including one's teacher, co-worker, even strangers.

4. *Yu*

According to *Bausastra Jawa* (2001:861), *Yu* is *bakyu (embak ayu)*. So, actually *Yu* is the shortenen from *Embak Ayu* or *Bakyu*. In the past, Javanese people use the address from *Yu* for the older sister. But today, *Yu* had experienced a slight shift of meaning. Now Javanese people usually use *Yu* to address someone in a lower class or it is ussually for a female seller. The example of the

conversation below shows us the use of address form *Yu.* Yi addresses the vegetables seller with *Yu.* In English, it means Miss. or Mrs., but in low level.

Data 7

This conversation happened in the morning, when Yi wanted to buy vegetables in vegetable's seller (V) which every morning passed her house. In this conversation, Yi asked to V, there is an eggplant or not. The situation of this conversation was informal and in a relaxed situation.

Yi   : *"Gawa, terong rak, **Yu?**"*

              'Do you bring eggplant, *Yu*?'

V   : *"Niki wonten, Bu?"*

              'Yes, Madame, I bring it. Here it is.'

5. *Mbak*

Mbak is used to address the older sister in Javanese. It is for young brother or sister to address his or her older sister. It is to respect and to show the politeness. According to Javanese dictionary *Bausastra Jawa* (2001:184), *Mbak or Embak yaiku mbakyu; sedulur wadon sing kaprenah tuwa.*

Data 8, 9, and 10 will show us the use of *Mbak* or *Embak* in Javanese. It starts from kinship term, in the middle of kinship term (it means they know each other), and non a kinship term.

Data 8

This conversation happened on Monday afternoon between P and her young brother (Pa). Pa asked P where she is going to. Then P answered and asked Pa to follow her in her private class. The situation of this conversation was informal and in a relaxed situation.

Pa   : *"**Mbak**[1], meh ning ndi?"*

          '*Mbak*, where are you going?'

P   : *"Meh ngelesi. Melu gelem rak?"*

          'I want to teach my student in her house. Do you want to join?'

Pa   : *"Ha, meh ngapa, ngelesi?"*

          'What? You want to teach a student?'

P   : *"He'e ngelesi, ngko Pandu melu sinau bareng, ayo nek melu ndang pakpung."*

          'Yes, what's wrong? If you join me, you will study together with my student. Let's take a bath now.'

Data 9

This conversation happened on Monday afternoon between master's son (Dh) and his housemaid (Mw). They talked about the park lamp which are being repaired by a handyman. The situation of this conversation was informal and in a relaxed situation.

Dh   : *"**Mbak², Mbak²**... Lampune kuwi sidane piye? Wes dibenekkne mbek bapake?"*

        '*Mbak, Mbak...* How is the lamp? Has it been repaired?'

Data 10

This conversation happened on Sunday morning in a small shop of P's neighbor. P wanted to buy something in the small shop. At there, there are the owner of the shop (Tm) and her assistant (Tn). For the first, P met Tn and asked her there is an oyster sauce or not. The situation of this conversation was informal and in a relaxed situation.

P   : *"**Mbak³**, ada saus tiram?"*

        'Is there an oyster sauce, *Mbak*?'

Tn   : *"Bentar yaa."*

        '*Wait a minute.*'

The use of address form *Mbak* has various addressee. *Mbak* is also used for addressing a woman whether we already known or not, and she is older than the speaker. It can be shown in the use of *Mbak³* in Data 10. According to Javanese dictionary *Bausastra Jawa* (2001:184), *Mbak or Embak yaiku sesebutan marang bocah (wong) wadon kang kaprenah tuwa (dudu sedulur).*

Actually *Mbak* is used to address the older sister in Javanese, as we seen in Data 8. But in Data 9 shows the meaning shift *Mbak* in one family, but they do not have a kinship term. Although, they have no kinship relationship, they lived in the same haouse, and they are close enough. To show the politeness for his servant, Dh addresses her *Mbak²*. It is because, his servant is older than him and it is also a habitual in his family to address their servant *Mbak²*.

Nowadays it is not only the young brother or sister that called his or her older sister *Mbak*, but also in Data 10 shows that people who will address a young lady that they do not know her name. In other words, *Mbak* is also used to address strangers who are not old enough to be called *Ibu* or *Bu*.

There are actually twelve address forms that found in this study, but due to a space constraint, I just write down five address forms in the data analysis. The twelve address forms are *Mbah/Embah, Nang, Pakdhe, Dek/Dhik/Dik, Budhe. Lek/Lik, Bapak/Pak, Ibu/Bu, Yu, Mbak, Mas, Nok.* For the explanation above, it indicates that the Javanese address forms have complex actualizations than address forms of western countries.

4.3. Factors Influencing the Use of Address Forms

The way Javanese people express politeness (including the way they use address form) is also influenced by the Javanese culture. This is because the reflection of some concepts of Javanese cultures such as: *tata krama, andhap-asor, and tanggap ing sasmita* (the language styles, humbling oneself while exalting others, and being able to catch the hidden meaning). The use of address forms and the politeness strategies used in Javanese are bound by the Javanese concepts. As a

result, it is almost impossible to conduct politeness in Javanese without comprehending and applying those cultural concepts.

Therefore, there are some factors that determine the use of address forms from the data analysis. The graduation of respect and the value of politeness are the things that affect the choice of address forms that Javanese people will be used. Intimacy, solidarity, age, power, social status, and kinship relationship are the key factors attributable to the use of Javanese address forms.

5. Conclusion

Today the use of Javanese address form has been shifted. Javanese address forms relating to kinship terms have been used not only for the member of family but also for other people who do not have kinship terms or even strangers. As examples the use of *Pak, Bu, Mbak*, and *Mas* are open address forms. It means that these address forms can be used to address family member or to non-family members. So, almost in every occasion, Javanese people address strangers or people they know their name yet as *Pak, Bu, Mbak*, or *Mas*. It is intended to satisfy the values of politeness and to respect their interlocutor.

Javanese address form also has been improved. There are some Javanese address forms are no longer used because its inferiority connotation meaning. Today, Javanese people tend to address mother as *Ibu* than *Mak* or *Mbok*, the elder sister as *Mbak* or *Kak* than *Mbakyu*, and uncle as *Om* than *Paklik* or *Lik*.

There are also some factors that play an important role in the use of addressing system of Javanese kinship terms in society. They are intimacy, solidarity, politeness, and power.

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