

**THE SHIFTING OF ADDRESS TERM PRONOUNS OF
RIKA AND SIRA USED BY OSING PEOPLE
IN GLADAG VILLAGE, BANYUWANGI**

THESIS

**BY
ULFA MAROTIN
NIM 0710330026**

UNIVERSITAS BRAWIJAYA



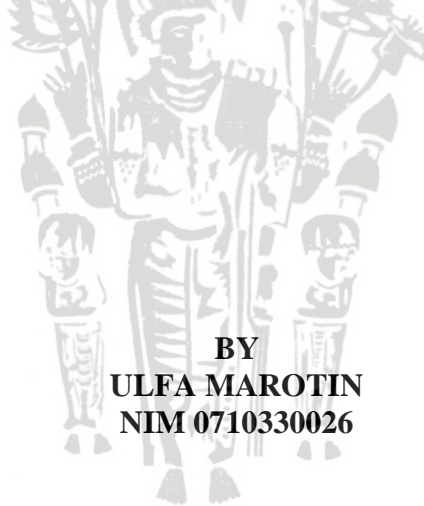
**ENGLISH STUDY PROGRAM
LANGUAGE AND LITERATURE DEPARTMENT
FACULTY OF CULTURE STUDIES
UNIVERSITY OF BRAWIJAYA**

2012

**THE SHIFTING OF ADDRESS TERM PRONOUNS OF
RIKA AND SIRA USED BY OSING PEOPLE
IN GLADAG VILLAGE, BANYUWANGI**

THESIS

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



BY
ULFA MAROTIN
NIM 0710330026

**ENGLISH STUDY PROGRAM
LANGUAGE AND LITERATURE DEPARTMENT
FACULTY OF CULTURE STUDIES
UNIVERSITY OF BRAWIJAYA
2012**

DECLARATION OF AUTHORSHIP

Herewith I,

Name : Ulfa Marotin
NIM : 0710330026
Address : Jl. Kertosariro 68, Malang

declare that:

1. this *skripsi* is the sole work of mine and has not been written in collaboration with any other person, nor does it include, without due acknowledgment, the work of any other person.
2. if at a later time it is found that this *skripsi* is a product of plagiarism, I am willing to accept any legal consequences that may be imposed upon me.

Malang, 1 February 2012

Ulfa Marotin
NIM 0710330026

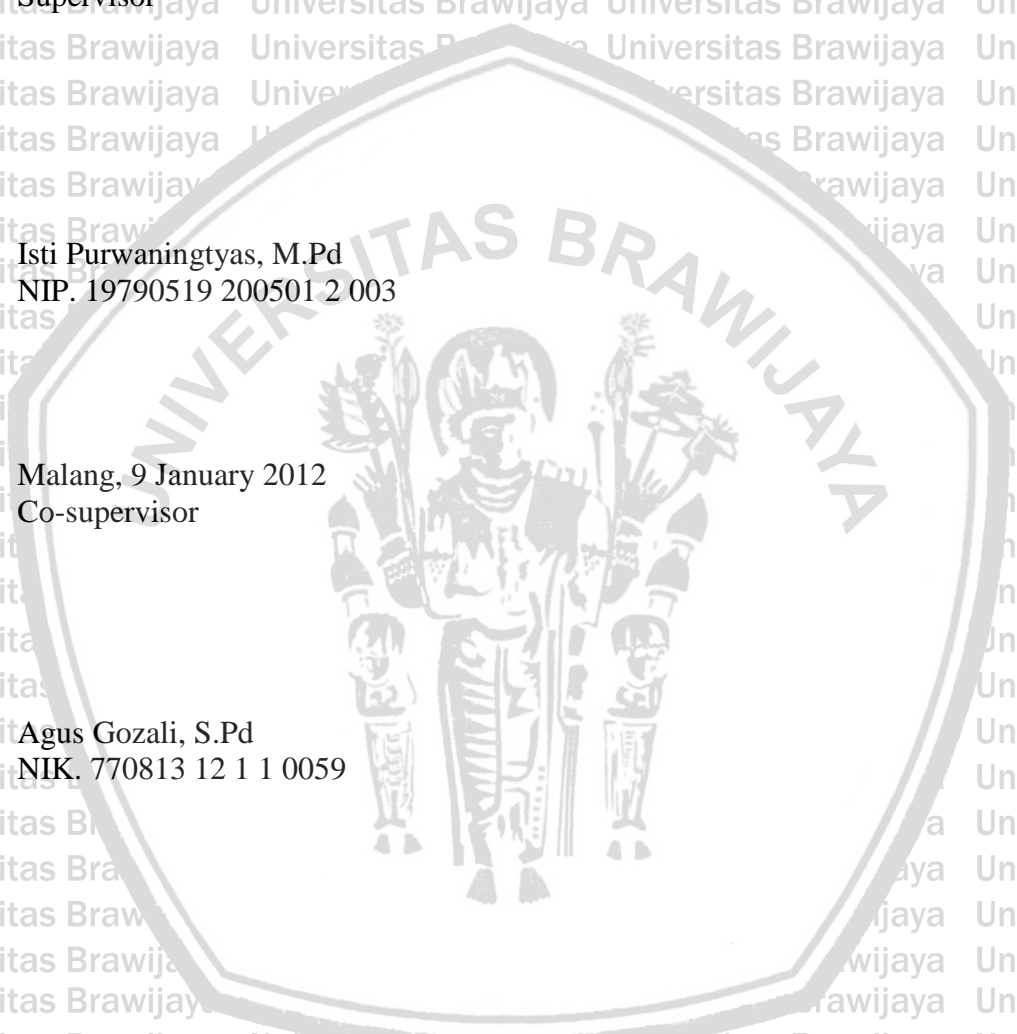
This is to certify that the *Sarjana* thesis of Ulfa Marotin has been approved by the
Broad of Supervisors.

Malang, 9 January 2012
Supervisor

Isti Purwaningtyas, M.Pd
NIP. 19790519 200501 2 003

Malang, 9 January 2012
Co-supervisor

Agus Gozali, S.Pd
NIK. 770813 12 1 1 0059



This is to certify that the *Sarjana* thesis of Ulfa Marotin has been approved by the Board of Examiners as one of the requirements for the degree of *Sarjana Sastra*

Fatimah, M.Appl.Ling., Chair
NIP. 19751125 200212 2 002

Sahiruddin, M.A., Member
NIP. 19790116 200912 1 001

Isti Purwaningtyas, M.Pd, Member
NIP. 19790519 200501 2 003

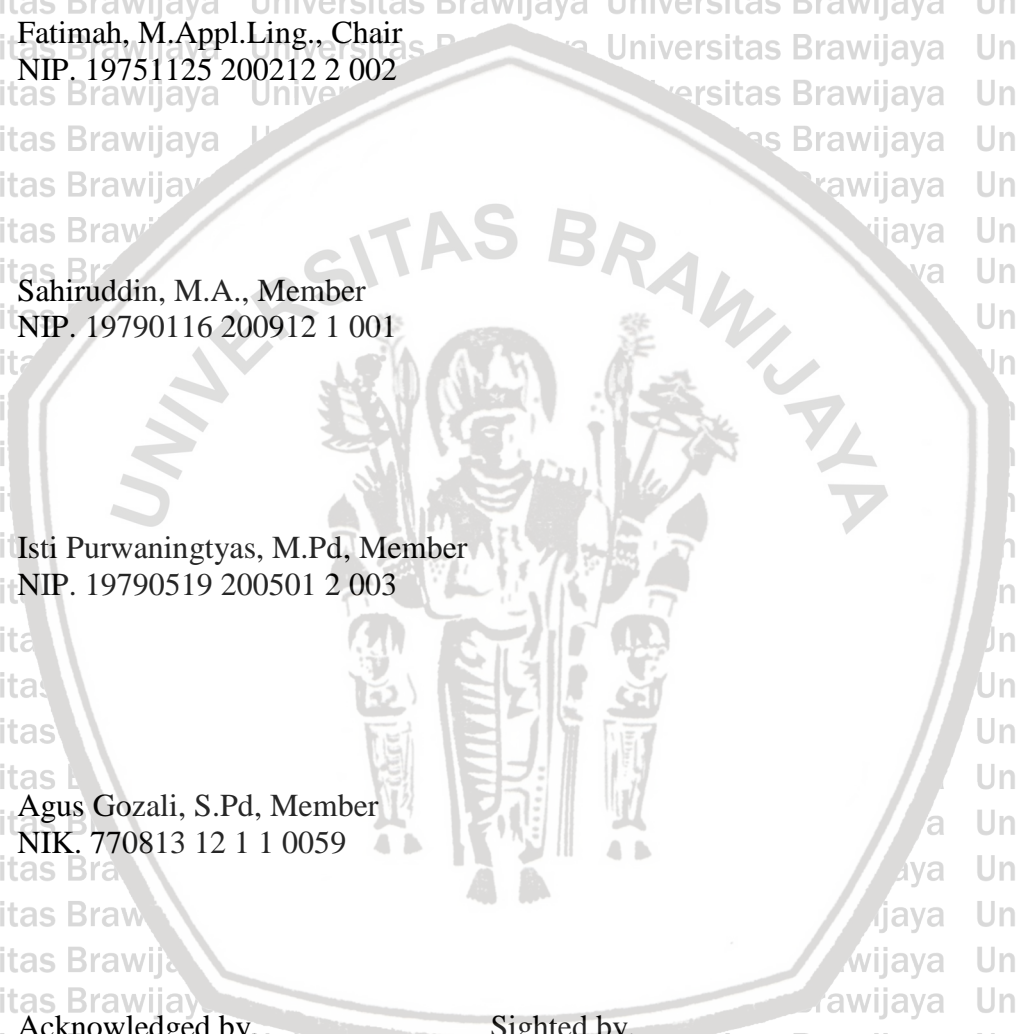
Agus Gozali, S.Pd, Member
NIK. 770813 12 1 1 0059

Acknowledged by,
Head of English Study Program

Sighted by,
Head of Language and Literature Department

Fatimah, M.Appl.Ling.
NIP. 19751125 200212 2 002

Syariful Muttaqin, M.A.
NIP. 19751101 200312 1 001



ABSTRACT

Marotin, Ulfa. 2012. **The Shifting of Address Term Pronouns of *Rika* and *Sira* Used by *Osing* People in Gladag Village, Banyuwangi.** Study Program of English, University of Brawijaya. Supervisor: Isti Purwaningtyas; Co-supervisor: Agus Gozali.

Keywords: address term, *Rika*, *Sira*, *Osing* people.

In *Osing* language, there are different address terms used by the addressers for the addressees. *Sira* is used to a person who is younger or has the same age and *Rika* is used to the older person. However, nowadays *Osing* people tend to use the address term pronouns of *Rika* and *Sira* without considering the age of the person they are speaking to. In this study, the writer is interested in investigating the *Osing* tribe in Gladag village because they mostly develop in terms of lifestyle and thoughts; yet, they still maintain their *Osing* language in their daily life. This study aimed to (1) identify the patterns of the shifting in the use of *Rika* and *Sira* by *Osing* people in Gladag village based on the mnemonic of SPEAKING by Dell Hymes and (2) figure out the reasons that affect the use of *Rika* and *Sira* by *Osing* people in Gladag village, Banyuwangi.

This study used descriptive qualitative approach and the type of research was ethnographic research. The data were the utterances containing the shifting in the use of *Rika* and *Sira* by *Osing* people in Gladag village. In analyzing the data, the writer used speech components in SPEAKING mnemonic by Dell Hymes (1974). There were fifteen native speakers of *Osing* language involved as the subjects of this study. The writer involved or participated in the community being observed.

The finding resulted that the participants and ends elements in the speech component do indicate the shifting. The Participants element here show the shifting which can be seen from the background of the addressers and the addressees, such as their age, their occupation, and their relationship. Moreover, the Ends show the shifting since this element provides the purpose in the use of *Rika* and *Sira*. Then, there were some reasons of social factors that affected the shifting in the use of *Rika* and *Sira*. The reasons are Social Status, Family Relationship, Degree of Intimacy, and Particular Occasion.

In conclusion, the use of *Rika* and *Sira* in the daily communication by *Osing* people in Gladag village has shifted nowadays. Moreover, this study also shows that the age is not the major reason in the use of the address term pronouns *Rika* and *Sira*. The other factors, such as Social Status, Degree of Intimacy, Family Relationship, and Particular Occasion also affect it.

ABSTRAK

Marotin, Ulfa. 2012. **Pergeseran Kata Sapaan *Rika* dan *Sira* yang Digunakan oleh Masyarakat *Osing* di Desa Gladag, Banyuwangi**. Program Studi Bahasa Inggris, Universitas Brawijaya. Pembimbing: (I) Isti Purwaningtya; (II) Agus Gozali.

Kata Kunci: kata sapaan, *Rika*, *Sira*, masyarakat *Osing*.

Dalam bahasa *Osing*, terdapat kata sapaan yang berbeda-beda yang ditujukan untuk lawan bicara. *Sira* ditujukan untuk seseorang yang lebih muda dan *Rika* ditujukan untuk seseorang yang lebih tua. Namun, sekarang ini masyarakat *Osing* cenderung menggunakan kata sapaan *Rika* dan *Sira* tanpa memperhatikan umur lawan bicara. Dalam studi ini, penulis tertarik untuk menyelidiki masyarakat suku *Osing* di desa Gladag karena sebagian besar dari mereka telah berkembang dalam hal gaya hidup dan pemikiran, namun, mereka tetap menggunakan bahasa *Osing* dalam kehidupan sehari-hari. Tujuan dalam penelitian ini adalah (1) mengidentifikasi pola pergeseran dalam penggunaan *Rika* dan *Sira* saat ini yang digunakan oleh masyarakat *Osing* di desa Gladag berdasarkan *mnemonic SPEAKING* dan (2) menemukan alasan-alasan yang mempengaruhi penggunaan *Rika* dan *Sira* saat ini.

Studi ini menggunakan pendekatan kualitatif deskripsi dan tipe penelitiannya adalah penelitian etnografi. Datanya berupa ujaran yang mengandung pergeseran dalam penggunaan *Rika* dan *Sira* oleh masyarakat *Osing* di desa Gladag. Dalam menganalisa data, penulis menggunakan komponen bicara dalam *mnemonic SPEAKING* oleh Dell Hymes (1974). Terdapat limabelas penutur asli bahasa *Osing* yang terlibat sebagai subyek dalam studi ini. Penulis terlibat dan berpartisipasi di dalam masyarakat yang diteliti.

Hasil studi menunjukkan bahwa elemen *participants* dan *ends* mengindikasikan pergeseran penggunaan *Rika* dan *Sira*. *Participants* menunjukkan pergeseran yang dapat dilihat dari latar belakang penyapa dan orang yang disapa, seperti umur, pekerjaan, dan hubungan mereka. Selanjutnya, *ends* menunjukkan tujuan penggunaan pergeseran *Rika* dan *Sira*. Lalu, terdapat beberapa alasan dari faktor sosial yang mempengaruhi pergeseran dalam penggunaan *Rika* dan *Sira*. Alasan tersebut adalah sosial status, hubungan keluarga, tingkat kedekatan, dan kesempatan tertentu.

Kesimpulan dari studi ini adalah pergeseran dalam penggunaan *Rika* dan *Sira* benar terjadi dalam komunikasi sehari-hari oleh masyarakat *Osing* di desa Gladag. Selanjutnya, studi ini juga menunjukkan bahwa umur tidaklah menjadi alasan utama dalam penggunaan kata sapaan dibandingkan *Rika* dan *Sira*. Faktor sosial status, hubungan keluarga, tingkat kedekatan, dan kesempatan tertentu juga berpengaruh.

ACKNOWLEDGEMENTS

The writer presents the deepest gratitude to Allah SWT for the blessing and the guidance so that this thesis can be completed. Moreover, the writer thanks to Isti Purwaningtyas, M.Pd as the supervisor and Agus Gozali, S.Pd as the co-supervisor for their precious and unlimited guidance, continuing encouragement, and suggestion for the completion of this thesis. The writer is also grateful to Fatimah, M.Appl.Ling. and Sahiruddin, M.A. as the examiners for their suggestions in examining this thesis. Then, the writer would like to thank Nurul Chojimah, M.Pd. and Dr. Gunadi Harry Sulisty, M.A. for their willingness to share their ideas, and to all of lecturers and administrative staffs of the Faculty of Culture Studies for the support and help. Next, a special gratitude is expressed to her beloved parents, brother, and Fuad Hasyim for their support, encouragement and prayer. Moreover, the writer would like to thank the S1 English Study Program students of 2007, Alfianda R, Dwi Putri Anggun K.S., Febriana M.S., Evi Ratnasari, Intan Melani P., Wahyu Dwi C., and Yusnia Sakti L. for their unfailing support and help while the writer was writing this thesis. Moreover, the writer would also thank the friends in KSR 68 boarding house, Irma, Erma, Laksita, Fitri, Wiwik, Winda and Riza for their encouragement and support in completing this thesis.

The last but not least, the writer also thanks everyone that could not be mentioned one by one who supports her in completing this thesis for every single thing they contribute. Hopefully, this thesis can be useful for everyone especially students who want to improve their knowledge in linguistics.

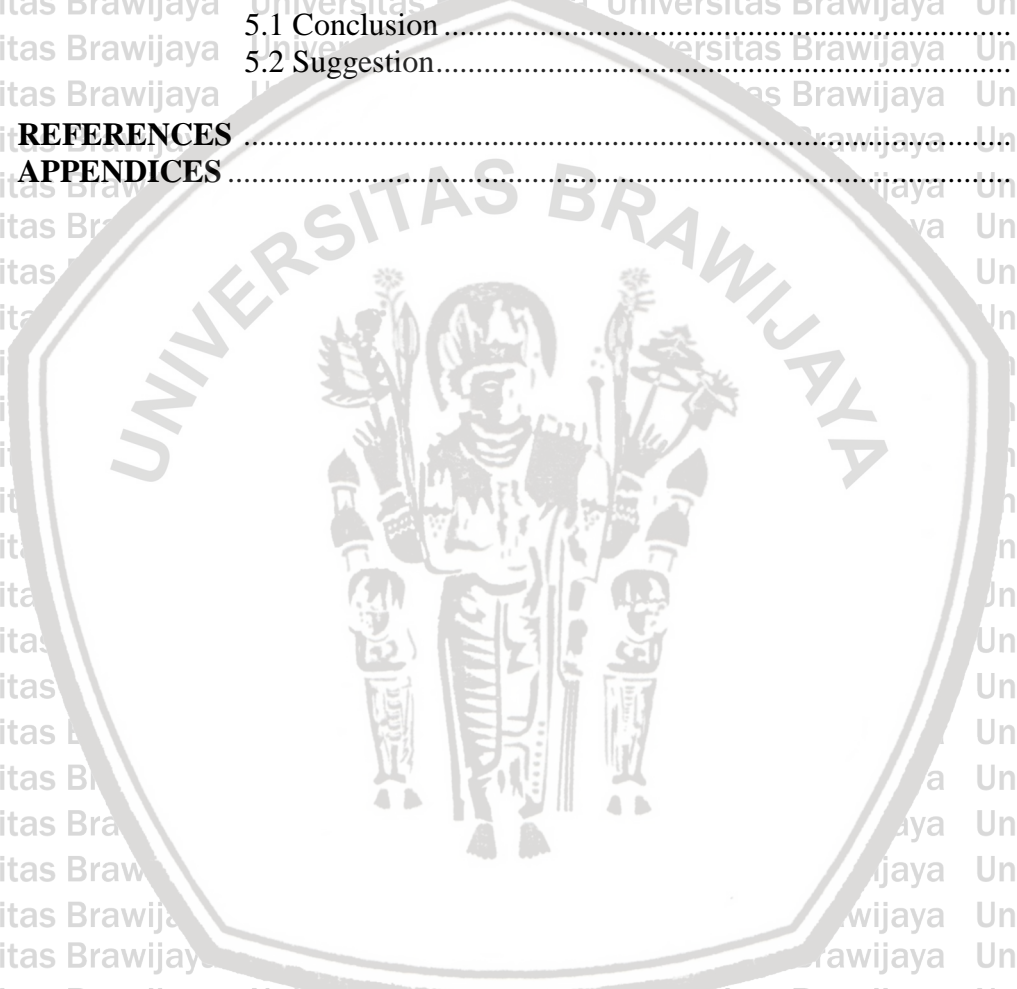
Malang, 1 February 2012

The Writer

TABLE OF CONTENTS

TITLE PAGE	i
DECLARATION OF AUTHORSHIP	ii
SUPERVISORS' APPROVAL	iii
BOARD OF EXAMINERS' CERTIFICATE OF APPROVAL	iv
ACKNOWLEDGMENTS	v
ABSTRACT	vi
ABSTRAK	vii
TABLE OF CONTENTS	viii
LIST OF TABLES	x
LIST OF APPENDICES	xi
CHAPTER I INTRODUCTION	
1.1 Background of the Study	1
1.2 Problems of the Study	4
1.3 Objectives of the Study	4
1.4 Definition of Key Terms	5
CHAPTER II REVIEW OF RELATED LITERATURE	
2.1 Theoretical Frameworks	6
2.1.1 Sociolinguistics	6
2.1.2 Address Term	8
2.1.3 Politeness	10
2.1.4 The Speech Components	11
2.1.4.1 S-Setting and Scene	12
2.1.4.2 P-Participants	13
2.1.4.3 E-Ends	13
2.1.4.4 A-Act Sequence	14
2.1.4.5 K-Key	15
2.1.4.6 I-Instrumentalities	15
2.1.4.7 N-Norms	16
2.1.4.8 G-Genre	16
2.1.5 Language and Social Status	17
2.1.6 Osing Language	18
2.2 Previous Studies	20
CHAPTER III RESEARCH METHODS	
3.1 Type of Research	23
3.2 Data Sources	24
3.3 Data Collection	26
3.4 Data Analysis	30
CHAPTER IV FINDING AND DISCUSSION	
4.1 Findings	31

4.1.1 The Patterns that Indicate the Shifting in the Use of <i>Rika</i> and <i>Sira</i> Used by <i>Osing</i> People Based on the Mnemonic of “SPEAKING” by Dell Hymes.....	31
4.1.1.1 The Shifting in the Use of <i>Rika</i>	32
4.1.1.2 The Shifting in the Use of <i>Sira</i>	45
4.1.2 The Reasons that Affect the Use of <i>Rika</i> and <i>Sira</i>	52
4.2 Discussion.....	56
CHAPTER V CONCLUSION AND DISCUSSION	
5.1 Conclusion	59
5.2 Suggestion.....	60
REFERENCES	62
APPENDICES	64



LIST OF TABLES

Table 3.1 Analysis of Speech Components	30
Table 3.2 Analysis of Social Factors	30
Table 4.1 Analysis of Conversation <i>Rika</i> 1.....	33
Table 4.2 Analysis of Conversation <i>Rika</i> 2.....	34
Table 4.3 Analysis of Conversation <i>Rika</i> 3.....	35
Table 4.4 Analysis of Conversation <i>Rika</i> 4.....	36
Table 4.5 Analysis of Conversation <i>Rika</i> 5.....	37
Table 4.6 Analysis of Conversation <i>Rika</i> 6.....	38
Table 4.7 Analysis of Conversation <i>Rika</i> 7.....	39
Table 4.8 Analysis of Conversation <i>Rika</i> 8.....	40
Table 4.9 Analysis of Conversation <i>Rika</i> 9.....	41
Table 4.10 Analysis of Conversation <i>Rika</i> 10.....	42
Table 4.11 Analysis of Conversation <i>Rika</i> 11.....	43
Table 4.12 Analysis of Conversation <i>Rika</i> 12.....	44
Table 4.13 Analysis of Conversation <i>Sira</i> 1.....	45
Table 4.14 Analysis of Conversation <i>Sira</i> 2.....	47
Table 4.15 Analysis of Conversation <i>Sira</i> 3.....	48
Table 4.16 Analysis of Conversation <i>Sira</i> 4.....	49
Table 4.17 Analysis of Conversation <i>Sira</i> 5.....	50
Table 4.2.1 Analysis of the Social Factors.....	52

LIST OF APPENDICES

Appendix 1: Transcription of Conversation <i>Rika</i> 1	65
Appendix 2: Transcription of Conversation <i>Rika</i> 2	67
Appendix 3: Transcription of Conversation <i>Rika</i> 3	68
Appendix 4: Transcription of Conversation <i>Rika</i> 4	69
Appendix 5: Transcription of Conversation <i>Rika</i> 5	70
Appendix 6: Transcription of Conversation <i>Rika</i> 6	71
Appendix 7: Transcription of Conversation <i>Rika</i> 7	73
Appendix 8: Transcription of Conversation <i>Rika</i> 8	75
Appendix 9: Transcription of Conversation <i>Rika</i> 9	77
Appendix 10: Transcription of Conversation <i>Rika</i> 10	78
Appendix 11: Transcription of Conversation <i>Rika</i> 11	79
Appendix 12: Transcription of Conversation <i>Rika</i> 12	80
Appendix 13: Transcription of Conversation <i>Sira</i> 1	81
Appendix 14: Transcription of Conversation <i>Sira</i> 2	82
Appendix 15: Transcription of Conversation <i>Sira</i> 3	83
Appendix 16: Transcription of Conversation <i>Sira</i> 4	84
Appendix 17: Transcription of Conversation <i>Sira</i> 5	85
Appendix 18: <i>Lembar Persetujuan</i>	86
Appendix 19: <i>Berita Acara Bimbingan Skripsi</i>	88

CHAPTER I

INTRODUCTION

This chapter discusses the 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 very important in life because it can be used to express what is in people's mind, for example their feeling, thought, and ideas. Language used in a society is influenced by its culture; consequently one society uses different language from others because every society has its own social structure, value system, habit, custom, etc. For instance, the *Osing* people and Javanese have dissimilar languages since those two societies have different cultures.

Fromkin, Rodman, and Hyams (1999) state that people who live in the different areas also have different languages. Although there are some areas use the same language, but their dialects are totally not alike. Basically no two speakers are exactly the same. It is because some individuals' characteristics, like: sex, age, state of health, personality, and emotional state cause the language of a group of people shows regular variations.

There are many kinds of languages in the world; each of them has its own rules and characters, for example, *Osing* language. *Osing* is a local language that is used in daily conversation by *Osing* tribe, some of Banyuwangi inhabitants. As one of local languages, *Osing* language has several characteristics. First, *Osing* language has several dialects, which vary from one region to others. The

differences occur in terms of pronunciation and choice of words. The existence of those differences is widely recognized. Thus, some words in one region will sound strange if they are used in other regions in Banyuwangi and vice versa, because only their own community can understand their dialects well.

Furthermore, Ningtyas (2008, para.10) states that “*Osing* language has two main language styles namely *Osing* and *Besiki*. However, these two language styles are not related to one another”. *Besiki* style is a form of formal speech style which is only used in special event, such as marriage, ritual, or religious event.

Whereas, *Osing* is a language style which is used in daily life. Different from Javanese language, there is not any form of speech level (*Ngoko-Krama*) in *Osing* style. The only thing that becomes the difference is the pronoun “you”.

In *Osing* language, there are different address terms used for the person they are speaking to, depending on the amount of respect or deference required.

Osing has some pronouns, *Sira*, *pena*, *Rika*, *sampéyan*, *ndika*, corresponding to singular “you”. *Sira* is pronounced /sira:/, *Rika* is pronounced /rika:/, and henceforth. To the best of my knowledge, *Sira* is used to a person who is younger or has the same age (in some regions, *Sira* is pronounced *Hira* or *Ira*); *pena* is used to a person who has the same age especially for man to man conversation (women rarely use *pena*); *Rika* is used to the older person; *ndika* is used to the older person (parents). For example:

- *Sira wis madhyang?*= *kamu sudah makan?* (Have you eaten? → low term)
- *Rika wis madhyang?*= *anda sudah makan?* (Have you eaten? → high term)

The use of *Osing* language may be confusing, because the speakers must pay more attention to whom they speak. Consequently, before using certain style of language or using the pronouns of “you” in *Osing* language, someone has to know first the background of the person. As Greetz (1976, p.248) says “it is nearly impossible to say anything without indicating the social relationships between the speaker and the listener in terms of status and familiarity”. *Osing* language also has politeness in its conversation. Before one *Osing* person speaks to another, he or she must decide an appropriate the pronoun of “you”.

From the description above, the researcher thought that it was necessary to make a research in *Osing* language, especially in the use of pronouns to correspond the singular “you”. In this research the researcher chose one village of *Osing* tribe in Banyuwangi, located in Rogojampi sub-district, to be observed, namely Gladag. People in that village mostly develop in terms of lifestyle and thoughts; however, they still maintain their *Osing* language in their daily life. Besides, the researcher also lives and grows in Gladag village so this would be an advantage for her to observe the *Osing* people there since she had already known the characteristics and the social background of those people. Moreover, this research was done because casual observation indicated that there was a shifting in the use of *Sira* and *Rika* by *Osing* people in Gladag village. Nowadays many people of *Osing* tribe in that village do not use appropriate pronoun “you” in their daily conversation. They tend to use the address term pronouns of *Rika* and *Sira* without considering the age of the person they are speaking to.

Furthermore, the researcher would analyze the shifting in the use of *Rika* and *Sira* by *Osing* people in Gladag village based on mnemonic of 'SPEAKING' by Dell Hymes (1974). It is done in order to give the detail background information about the components of speech including Setting and Scene, Participants, Ends, Act Sequences, Key, Instrumentalities, Norms, and Genre within the conversations obtained. Therefore, the researcher conducts **The Shifting of Address Term Pronouns of *Rika* and *Sira* Used by *Osing* People in Gladag Village, Banyuwangi.**

2.1 Problems of the Study

Based on the background of the study describes above, the researcher formulates the research problems as follows:

1. What are the patterns that indicate the shifting in the use of *Rika* and *Sira* used by *Osing* people in Gladag village based on the mnemonic of SPEAKING by Dell Hymes?
2. What are the reasons that affect the use of *Rika* and *Sira* by *Osing* people in Gladag village, Banyuwangi?

3.1 Objectives of the Study

In line with the problems above, the objectives of the study were:

1. To identify the patterns that indicate the shifting in the use of *Rika* and *Sira* used by *Osing* people in Gladag village based on the mnemonic of SPEAKING by Dell Hymes.

2. To figure out the reasons that affect the use of *Rika* and *Sira* by *Osing* people in Gladang village, Banyuwangi.

4.1 Definition of Key Terms

To avoid the ambiguity and misunderstanding about the terms which were used in this study and also to make this study clear for the readers, the researcher would like to define the key terms used in this study. The terms are explained as follows:

1. **Address Term:** a word, phrase, name, or title (or some combination of these) used in addressing someone. A term of address may be friendly, unfriendly, or neutral; respectful, disrespectful, or comradely. (Nordquist, para.1)
2. ***Osing* people:** the native speakers of *Osing* language that is located in most areas of Banyuwangi.
3. ***Rika*:** the pronouns of singular “you” in *Osing* language, used for older people
4. ***Sira*:** the pronouns of singular “you” in *Osing* language, used for the younger people or for the people who have the same age.
5. **The mnemonic of ‘SPEAKING’:** the mnemonic device which is created by Dell Hymes which is used to identify the comprehensive background information about the utterances including **Setting and Scene, Participants, Ends, Act Sequences, Key, Instrumentalities, Norms, and Genre.**

CHAPTER II

REVIEW OF RELATED LITERATURE

This chapter presents a brief description and explanation about the theories that support this study. There are several theories that are important to be discussed in this chapter: Sociolinguistics, Address Term, Politeness, and Speech Components, Language and Social Status, and *Osing* Language. The last review mentions the studies which have already been conducted that related to this study.

2.1 Theoretical Frameworks

In this sub-chapter, the researcher provides the related theories toward this study. The theories are: Sociolinguistics, Address Term, Politeness, Speech Components, Language and Social Status, and *Osing* Language.

2.1.1 Sociolinguistics

The recognition of important of the relationship between language and society has led to growth of sociolinguistics. In sociolinguistics itself, there are two crucial things that are related to each other; they are language and society.

Language is a means that is always used by people to interact with each other in a society. By using a language, people can deliver or receive information. Besides, it is also used to build and maintain relationships in the forms of sharing and discussing the ideas or feelings. Concerning to its uses, Spolsky (1998, p.3) states that "one of the principal uses of language is to communicate meaning, but it is also used to establish and maintain social relationships".

In addition, as we know that society is a group of people that live together.

As Shoman (2011, para.2-3) states that:

“In our daily lives, a society is the place where we live. It is made up of the government, the education system, the health care and the many occupations that people have. Each and every person is an important part of a society because each one has something to contribute... There are also other factors that separate smaller societies from one another. These include culture, language, race, and religion. Within a society, there can be many different cultures.”

In order to understand the definition of sociolinguistics, Yule (2000, p.239) states that “in general terms, sociolinguistics deals with the inter-relationship between language and society. Furthermore, Hudson (1980, cited in Wardhaugh, 1988, p.12) has described the definition of Sociolinguistics. He states that “Sociolinguistics is the study of language in relation to society”. In other words, Sociolinguistics is the study of language and society in order to find out as much as possible about what kinds of thing language is. Gumperz (1971, cited in Wardhaugh, 1988, p.11) defines:

“Sociolinguistics is an attempt to find correlations between social structure and linguistic structure and to observe any changes that occur. Social structure itself may be measured by reference to such factors as social class and educational background, and verbal behavior and performance may be related to these factors.”

Moreover, Fishman (1972, p.7) clarifies, “Sociolinguistics is the study of characteristics of language varieties, the characteristics of their function, and the characteristics of their speech community.” From Fishman’s definition, it can be concluded that sociolinguistics is a study of branch of Linguistics that has

interdisciplinary to sociology with research object among language and social factors in speech community.

Based on the definitions above, it can be concluded that sociolinguistics is concerned with investigating the relationship between language and society or the study of the ways people use language in social interaction.

2.1.2 Address Term

Address term is one of many language essentials which are very important in social interaction in people's life. Address term is a word or phrase used to address or refer to someone or something without using his, her, or its name.

According to Braun (1988, p.7), "address terms are words and phrases used as the name or symbol of a person". Based on Li (2006), the use of address terms is addressing or referring by using the proper words or phrases (name or symbol of a person) in human communication. Further, he says:

"A lot of researches have shown that similar use of address terms facilitates human communication in that address terms serve as a mechanism of marking the speaker's identity, reflecting the speaker's attitude toward the hearer and indicating the relationship between them as well as addressing and referring". (p.2)

Actually, there are several kinds of address terms, for example by pronouns, by the people's name, or by their title. As Wardhaugh (1988) says that a person can name or address another by title (T), by first name (FN), by last name (LN), by a nickname, by some combination of those, or by nothing at all.

Furthermore, when people are addressing another, usually a variety of social factors usually affect their choice of terms. The factors are: the particular

occasion; the social status or rank of the other; sex, age, family relationship; occupational hierarchy, transactional status (i.e. a service encounter, or a doctor-patient relationship, or one of priest-penitent); race; or degree of intimacy (Wardhaugh, 1988, p. 262). He adds that the choice of those factors is quite clear: when racial or caste origin is important in society, that is likely to take preference; when family ties are extremely strong, that is likely to be preferred; and so on. However, the age factor is not included in the analysis of the social factors affected in this study. Since it is quite clear that age factors is the basic rule in the use of *Rika* and *Sira*.

Wardhaugh (1988) also says about the significance of the various address terms used by people each other. He states that "non-reciprocal use of address terms can be heavily marked for power" (p.268). It means that the characteristics of one person affect the use of the address term reciprocally. So, for example one person who is powerless will use high address term toward the powerful person and vice versa.

Thus, when one person speaks to another, the selection of address terms will be governed by the relation between the addresser and the addressee. The relation may be based on the difference of social status, intimacy, power, solidarity, distance, respect, as well as our awareness of the social customs. The address terms follow a rule that is truly relational. Their use does not only depend on the characteristics of the addressee but also on the characteristics of the speaker or the addresser as well.

2.1.3 Politeness

Many people say that politeness is an important way for human to interact with someone else since politeness deals with manners, norms or etiquette in our surrounding. According to Indrayanto (2010, para.1), "politeness is the rules of act established and agreed by a particular community so that politeness is as the prerequisite of social behavior". Wardhaugh (1988, p.267) also states the same thing:

"Politeness itself is socially prescribed. This does not mean, of course, that we must always be polite, for we may be quite impolite to others on occasion. However, we could not be so if there were no rules of politeness to be broken. Impoliteness depends on the existence of standards, or norms, of politeness."

Next, Indrayanto (2010) also finds that the characteristics of politeness itself, they are:

- 1) First, the politeness contains the value of demonstrating good manners or etiquette in everyday interactions. When someone says politely, society will give value to him, whether the appraisal is conducted immediately or not.
- 2) Second, politeness is very contextual. It means that the politeness depends on the context which is applicable in a group, place, or certain situation but sometimes it is not appropriate in other community, place, or other particular situation. For example, when someone meets with a crony, he may use a harsh word out loud, but it is not polite when addressed to the guest or someone else we have not really known.

- 3) Third, politeness is always bipolar, such as between children and parents, between young people and older people, between the host and guests, among men and women, between students and teachers, and so forth.
- 4) Fourth, politeness is reflected in the dress code (dress), how to do (acting), and how to speak (language).

Furthermore, Wardhaugh (1988) says that politeness is a crucial principle in language use; as a result, we must consider other's feelings. Furthermore, as Geertz says (1976) that the variables determining the selection of a particular level include not only qualitative characteristics of the speakers-age, sex, kinship relation, occupation, wealth, education, religious commitment, family background- but also more general factors, for instance, the social setting, the content of the conversation, the history of social interaction between the speakers, and the presence of the third person.

It can be concluded that politeness is a crucial part in human's language in order to maintain their relationship each other. However, politeness in one context can be inappropriate in other context. It depends on the existence of the politeness which has been already agreed by the members of the community. So, based on the explanation above, we can understand how to be polite if we communicate to and interact with someone else without hurting one another.

2.1.4 The Speech Components

Sociolinguist, Dell Hymes (1974) developed a model to promote the analysis in some aspects which are relevant in understanding how certain communicative event attains its purposes and also to identify the comprehensive

background information about the utterances. It uses the mnemonic from the first letters of terms for speech components. The SPEAKING Model are *S* for Setting and Scene, *P* for Participants, *E* for Ends, *A* for Act sequence, *K* for Key, *I* for Instrumentalities, *N* for Norms, *G* for and Genre. The details of these aspects are:

2.1.4.1 S - Setting and Scene

Hymes (1974, p.55) states that "Setting refers to the time and place of a speech act and, in general, to the physical circumstances". So, setting is the physical circumstances in which a speech takes place. Next, scene is the psychological setting or cultural definition in a speech, including characteristics such as of formality and sense of play or seriousness. As Hymes (1974) states that:

"Setting and scene may be linked as components of act situation (mnemonically, S). Since 'scene' implies always an analysis of cultural definitions, 'setting' probably is to be preferred as the informal, unmarked term for the two." (p.56)

Moreover, Hymes (1974, cited in Wardhaugh, 1988) states that in a particular setting, the participants involved may change the scenes, as they change level of formality whether serious or joyful; or as they change the kind of activity in which they are involved, for example begin to drink or recite poetry.

From the explanation above, we can conclude that setting deals with the physical conditions, such as time and place in which a speech occurs. For example, the setting of a family story is in the living room in the evening.

Whereas, scene is the psychological circumstances of a speech occurrence which can be changed by its participants. For example, a family story may be told at a

reunion celebrating at *Idul Fitri* day in the grandparents' house. At a time, the family would be festive and playful and at other time, they will be serious and commemorative.

2.1.4.2 P – Participants

A speech will occur if there are at least two participants in order to exchange the information. This refers to the people whom is involved in the speech including the speaker and the audience. As Hymes (1974, p.56) says “that the four subject components of speech are:

- 1) Speaker or sender.
- 2) Addressor.
- 3) Hearer, or receiver, or audience.
- 4) Addressee.”

Further, he states that “sometimes rules for participants are internal to a genre and independent of the participants in the embedding event”.

In short, the participants include in a speech are not only the people who are involving directly in a speech (speaker-hearer, addressor-addressee, sender-receiver), but also the people who are not involving directly (audiences). For example, at the family reunion, an aunt might tell a story to the young female relatives, but males, although not addressed, might also hear the narrative.

2.1.4.3 E – Ends

Ends are the purposes, goals, and outcomes of the speech that the participants want to achieve. As Hymes (1974, p.56-57) states that:

“*Purposes - outcomes*. Conventionally recognized and expected outcomes often enter into the definition of speech events... *Purposes-goals*. The purpose of an event from a community standpoint, of course, need not be identical to the purposes of those engaged in it. The two aspects of purpose can be grouped together by exploiting an English homonymy, *ends in view* (goals) and *ends as outcomes* (mnemonically, E).”

From the explanation above, Ends mnemonically is not only the outcome but also the goals that the participants want to accomplish. For example, at a family reunion, the aunt may tell a story about the grandmother to entertain the audience, teach the young women, and honor the grandmother.

2.1.4.4 A – Act sequence

Act sequence refers order of the event. Hymes (1974) states that act sequence mnemonically, A is the actual form and content of what is said: the precise words used, how they are used, and the relationship of what is said to the actual topic.

In short, act is the order of activity done by the participants involving in the speech. For example, the aunt's story might begin as a response to a greeting to the grandmother. The story's plot and development would have a sequence structured by the aunt. Possibly there would be a collaborative interruption during the telling. Finally, the group might congratulate the tale and move onto another subject or activity.

2.1.4.5 K – Key

Hymes (1974, p.57) states that “Key is introduced to provide for the tone, manner, or spirit in which an act is done. It corresponds roughly to modality among grammatical categories.” Further, he states:

“Key is often conventionally ascribed to an instance of some other component as its attribute; seriousness, for example, may be the expected concomitant of a scene, participant, act, code, or genre (say, a church, a judge, a vow, use of Latin, obsequies)”

Hymes (1974, cited in Wardhaugh, 1988) states that key is not only in the form verbal of tone, manner, or spirit, such as: serious, mocking, sarcastic, etc, but also in the form of nonverbal, such as: behavior, gesture, posture, or even deportment. For example, the aunt might imitate the grandmother's voice and gestures in a playful way, or she might address the group in a serious voice emphasizing the sincerity and respect of the praise the story expresses.

2.1.4.6 I – Instrumentalities

Instrumentalities refers to the channel and the form of speech. Hymes (1974, p.58) states that “*Channels*. By choice of channel is understood choice of oral, written, telegraphic, semaphore, or other medium of transmission of speech.

Further, he states that instrumentalities also refers to the actual forms of speech engaged, such as the language, dialect, code, or register that is chosen in a speech.

In other words, instrumentalities is not only the forms of speech, but also the styles of speech. This point refers to the choice of channel, whether it is oral, or written, or telegraphs. And also refers to the actual forms of speech employed such as language, dialect, code, or register employed by the participants. For

example, in a family gathering, the aunt might speak in a casual register with many dialect features or might use a more formal register and careful grammatical standard forms. And the form of speech, of course, is oral or spoken language.

2.1.4.7 N – Norms

Norms are social rules governing the event and the participants' actions and reaction. Hymes (1974) states that norms mnemonically N is the specific behaviors and properties that connect them to speaking, and also to how these norm is viewed by someone who does not associate with the characters, such as: loudness, silence, gaze return, and so on.

For example, in a playful story by the aunt, the norms might allow many audience interruptions and collaboration, or possibly those interruptions might be limited to participation by older females. A serious, formal story by the aunt might call for attention to her and no interruptions as norms.

2.1.4.8 G – Genre

Genre (G), the final term of the mnemonic means the kind of utterance. People will consider about the genre when they will produce an utterance. Hymes (1974) says that refers to obviously separated types of utterance, like poems, proverbs, sermons, prayer, riddles, lectures, and editorials.

In short, genre is the type of the utterance produced by the participants involved. For example, when the aunt tells a character anecdote about the grandmother for entertainment, the genre of this utterance is small talk.

The researcher considers that this theory is needed in order to investigate detailed background information in a speech. Therefore, the researcher applies this theory in analyzing the daily conversation in this study since every talk is a complex activity and that any particular bit of talk is actually a piece of 'skilled work' (Wardhaugh, 1988).

2.1.5 Language and Social Status

Language used in daily life cannot be separated to the social factors that affect, for example the social status of the speakers and the listeners. In this study, the writer also provides the explanation about the social status that affects the language used.

Yule (2000) states that social class or social status is one of obvious factors in the investigation of language used in society. Moreover, according to Romaine (p.1) "linguists have known for some time that differences in language are tied to social class".

Furthermore, Romaine (p.2) also states that the indicators of social status are education, occupation, wealth, power, and prestige. In addition, Rickford (2002, p.10) states that the most common variables in social status are occupations, educational backgrounds, incomes, residence types (number of rooms and location) and/or lifestyles.

Based on the explanation above, it can be concluded that someone can be included into one certain social status depends on the indicators. The indicators are their educational background, their occupation or income, their wealth, their power to control other people in the society, and their prestige. Thus, in this study,

the writer used those indicators to decide the participants' group in terms of the social status they belong to.

2.1.6 *Osing* Language

Osing language which is also called as *Using* language is a language used by *Osing* tribe in Banyuwangi. According to Dewa (2008, para.1), the word *Osing* comes from the word *tusing* in Balinese language which means "no".

Furthermore, Ningtyas (2008, para.8) states that:

"According to Hasan Ali, *Osing* language is a fragment from Old Javanese language and in line with Proto-Austronesia, ancestor's language. It is proven by the use of the word "sing" in *Osing* language which means "no" is also used in other regions, for example Maluku. From many notes that are collected by Koran Tempo, this language is also influenced from Balinese. For example the word "sing" and "bojog". Ningtyas (2008, para.8)

In addition, *Osing* language has several characteristics in phonetic field which are different from other languages. Dewa (2008, para.3) finds that:

There is diphthong [ai] for vowel [i]. Every lexicon that ends with "i" is pronounced "ai". For example, *geni* (fire) is pronounced [genai], *bengi* (night) is pronounced [bengai].

There is diphthong [au] for vowel [u]: every lexicon that ends with "u" is mostly pronounced "au". For example, *gedigu* (like that) is pronounced [gedigau], *awu* (ash) is pronounced [awau].

The pronunciation of consonant [k] is for consonant [q]. In Javanese language, the lexicons that end with consonant [k] is always pronounced with glottal [q]. Whereas, in *Osing* language, the lexicons that end with consonant [k] is pronounced with [k]. For example, *apik* is pronounced [apiK], *manu* is pronounced [manuK].

There is glottal consonant [q] in some words ending with vowels. For example, *piro* (how much) is pronounced [piro'], *kiwo* (left) is pronounced [kiwo?].

Palatalization [y] is often appear in lexicons that contain [ba], [ga], [da], [na], [ma], [wa]. For example, *bapak* (father) is pronounced [byapak], *uwak* (aunt or uncle) is pronounced [uwyak], *gado* (name of food) is pronounced [gyadung], *dhawuk* is pronounced [dyawhuk].

Then, Priantono (2005) defines that there are also some words in *Osing* language which take root from English because in colonization era many English people live in Banyuwangi that finally influenced the vocabulary in *Osing* language. For example:

- *sulung* (first) is from phrase “so long”.
- *nagud* (bad) is from phrase “no good”.
- *Ngepos* (pause) is from word “pause”.
- *Kekel* (cackle) is from word “cackle”.

Actually, *Osing* language has two language styles, namely *Osing* and *Besiki*. Ningtyas (2008) says that *Osing* and *Besiki* style are not related each other.

Besiki is the high language style which is only used in special event, such as religious event, ritual, or marriage. Whereas, *Osing* is the language style which is used in daily life. It does not have any level of speech like “*ngoko-krama*” in Javanese language. The only thing that becomes the difference is the pronoun “you” which has to be appropriate with the position of the person we are speaking to depending on the amount of respect or difference required.

Furthermore, Ningtyas (2008, para.10) states that:

“Different from Javanese language, there is not any form of speech level (*Ngoko-Krama*) in *Osing*. The only thing that becomes the difference is the pronoun “you”.

For example, *Sira wis madhyang?* = *kamu sudah makan?* (Have you eaten?) → low term)

Rika wis madhyang? = *anda sudah makan?* (Have you eaten? → high term).”

In addition, Pravitasari, Kristanti, and Sartika (2010, para.3) define that:

“*Osing* language has several pronouns corresponding to singular “you”. They are:

Hiro/Iro is used for the younger people in term of age

Siro is used for the people in the same age

Riko is used for the older people in term of age

Ndiko is used for the older people (parents)”

From the explanation above, it can be concluded that *Osing* language has several characteristics that are different from the other languages in terms of phonology field. Moreover, this language also has some address terms which is used differently depending on the age of the listener.

2.2 Previous Studies

Relating to this study, there are several previous studies, which are related to the speech level. The first study was done by Sulastri (2010) entitled “Javanese Terms of Address (A Case Study in Manggung Village-Solo)”. She focused her research on the Javanese address terms. Furthermore, she formulates three research problems, they were: (1) What are Javanese terms of address used by the inhabitants of Manggung village-Solo? (2) To what extent do those terms of address reveal their social status in terms of education and occupation? (3) what are the types of politeness used to distinguish the meaning of forms of address? In her study, she investigates Javanese people who live in Manggung village, Solo.

The result of her study shows that the choice of the address terms usage in Manggung village-Solo depends on the social status (occupation and education), age, situation, and the relationship between the addresser and the addressee. And

there were two types of politeness which distinguish the meaning of address forms, they are: positive politeness and negative politeness. Positive politeness emphasized shared attitudes and values, while negative politeness emphasizes the social distance and respecting status differences.

The second one was done by Supriyanto (1986), who made a research on Javanese terms of address used by people in East Java. He formulated two problems of study, those were: (1) what kinds of Javanese address terms are used by people in East Java? (2) What kinds of Javanese address terms are mostly used by people in East Java? The result of his study showed that the social factors determining the choice of addressing one another were: situation, ethnicity, relationship, degree of intimacy, status, age, sex, marital status, and origin. Among those, status was considered to be the most important factor that influenced the usage of Javanese address terms in East Java.

Considering those two previous studies, the researcher conducted a study on the use of *Rika* and *Sira* in *Osing* language used by *Osing* people in Gladag village, Rogojampi sub-district in Banyuwangi regency. This study was absolutely different from those two studies since the object of this study was *Osing* language.

Furthermore, the subjects of this research were *Osing* people who live in Gladag village, Banyuwangi and the problems of this study were not the same with the previous studies'. Sulastri sought the relationship between the address terms and the social status and politeness and the Supriyanto only analyzed the kinds of Javanese address terms and the address terms that were mostly used by the Javanese people. Whereas, this study tried to investigate the shifting in the use of

address term pronouns of *Rika* and *Sira* and what the reasons that affected the use of those address term pronouns.



CHAPTER III

RESEARCH METHODS

This chapter presents the detailed information about the research methods employed in this study. It consists of type of research, data sources, data collection, and data analysis.

3.1 Type of Research

On the basis of the research problems, the research approach of this study was qualitative since it fulfilled the criteria for qualitative research. Ary et al. (2002, p.424) states that in qualitative studies, the human investigator is the primary instrument for collecting and analyzing the data. This research was conducted by the researcher herself as the primary instrument to collect and analyze the data. In this study, the researcher did not intend to correlate between variables; indeed she described and transcribed the phenomena about the shifting in the use of *Sira* and *Rika* by *Osing* people in Gladag village, Rogojampi to communicate with each other in daily speaking.

Moreover, this study was also a qualitative one because the data were analyzed qualitatively without using numbers or statistically tests. It was accordance with the statement of Ary et al. (2002, p.425) that “the qualitative inquires deal with data that are in the forms of words, rather than numbers and statistics”.

In fact, this study was ethnographic research instead of a case study because the researcher tried to analyze the shifting in the use of *Sira* and *Rika* by

Osing people in Gladag village, Rogojampi to communicate with each other in daily speaking naturally. This method was chosen since it was intended to get the accurate and natural result in analyzing the data. As Ary et al. (2002, p.444) states that “ethnography is the in-depth study of naturally occurring behavior within a culture or social group; it seeks to understand the relationship between culture and behavior”. This study was conducted in a natural setting or “field”. In this study the researcher observed the behavior of the society as it occurs naturally. Further Ary et al. (2002, p.27) states that

“Ethnography requires a variety of data-gathering procedures, such as prolonged observation of the setting, interviewing members of culture, and studying documents and artifacts; researchers interpret the data in the context of the situation in which they gathered the data”.

According to Maanen (1996, cited in Genzuck, para.1), ethnography typically refers to fieldwork conducted by a single investigator, typically participant observation, who lives with and lives like those who are studied. Thus, the researcher conducted the ethnography research since the researcher grows and lives with the *Osing* people in the village being observed. This method was appropriate with the study that observed the *Osing* people society in that village naturally.

3.2 Data Sources

The data in this study were the utterances containing the shifting in the use of *Rika* and *Sira* by *Osing* people in Gladag village, Rogojampi, Banyuwangi.

While, the source of data was the conversational transcript of *Osing* people in Gladag village, Banyuwangi containing the shifting in the use of *Rika* and *Sira* to

communicate with each other in daily speaking. The researcher only selected the conversational transcript containing the shifting in the use of *Rika* and *Sira*, while the transcript outside the shifting are excluded or screened out.

Although this study was conducted in ethnographic research, however, the researcher also considered about the subjects of the study. The subjects of this study were *Osing* people in Gladag village who fulfilled the criteria. They were the native speakers of *Osing* language who never live in other places outside Banyuwangi considering the originality of their ways in using *Rika* and *Sira* in daily speaking. Next, they were *Osing* people who use *Osing* language consistently in their daily life. Since this study was ethnography which observed the participants naturally, the researcher observed the subjects who have the criteria above in any different social background. It means that the researcher did not decide the participants from certain social status. It is done because the researcher wanted to know the relationship among people in different social status background.

Moreover, there were fifteen subjects since the researcher considered to data saturation. As Lincoln and Guba (1985, cited in Ary et al., 2002, p.430) states that "the primary criterion of sample size is redundancy of information. Sampling should be terminated when no new information is forthcoming from new units. This point is referred to as *data saturation*". In other words, there is no exact limitation of the number of subject that should involve in this study.

However, the researcher found the same pattern in the shifting of the use of *Rika* and *Sira* used by the fifteen subjects, so she decided to stop to involve a new

subject. The researcher considered to the practical consideration such as money and time as well.

3.3 Data Collection

In collecting the data, the researcher tended to employ the purposive samples in which the researcher chose the participants who have rich of data. As Ary et al. (2002, p.428) states that:

“Qualitative researchers select *purposive* samples believed to be sufficient to provide maximum insight and understanding of what they are studying. They use their experience and knowledge to select a sample of participants that they believed can provide the relevant information about the topic or setting”.

In addition, Berg (2004, p.36) also says that “when developing a purposive samples, researchers use their special knowledge or expertise about some group to select subjects”. Since the researcher lives and grows in Gladag village who have already known the background information about the people there, so it eased the researcher to collect the data.

Furthermore, as it is mentioned in the previous sub-chapter, the researcher used the data saturation in collecting the data. Siegle (2002, para.11) defines that “data saturation occurs when the researcher is no longer hearing or seeing new information.” So, there is no need to continue observing people if the researcher finds that further interviews are not adding to the findings or repeating what was already found in the previous interviews. Since this was a qualitative study in which the researcher became the main instrument of the study, so, the saturation measurement standard of this research is when the researcher found no more new

information in the reasons that affect the use of *Rika* and *Sira* by *Osing* people in Gladag village Banyuwangi.

To collect the data, the researcher used the instruments as follows:

3.3.1 Observation

Observation is the way of collecting data by observing the phenomena being researched. Besides, it is the most basic method for obtaining data in qualitative research. In this study, the researcher became a participant observation.

Ary et al. (2002, p.430) states that "In participants observation, the observer actively participates and becomes an insider in the event being observed so that he or she experiences events in the same way as the participants".

Based on the explanation above, the researcher involved or participated in the community being observed. In this case, there were no differences between the observer and the participants. Moreover, this study was conducted for three months. The researcher observed the phenomenon of the shifting in the use of *Rika* and *Sira* that they used without considering the age of the person they are speaking to. During the observation, the researcher interacted or mingled with the participants naturally.

For further explanation about the way of the data collection, the researcher conducted these steps:

- 1) The researcher mingled with the participants naturally.
- 2) In order to assure the natural conversation and interviews, the researcher used cell phones which function to record the voice and take notes. As a result, the researcher only observed the verbal aspect of the

communication and ignored the non-verbal aspect as included in Key component in SPEAKING mnemonic. It is done because the verbal aspect does affect the use of the address term, while the non-verbal aspect, such as gesture or posture does not really affect the use of address term.

- 3) Then, the researcher interviewed the participants. It was done in order to know their age, their relationship, and their reasons they used the pronouns *Rika* or *Sira* to the other participants and also to know the background information of the participants.
- 4) Since the researcher used the data saturation, the researcher directly analyzed the data after the data from one conversation were gathered.
- 5) If the data have shown saturation, the researcher did the next step that was the data analysis.

3.3.2 Interview

As it is stated before that the researcher also conducted the interview toward the participants. Interview was done to find out something that cannot be observed, such as: feeling, reason, desire, etc. According to Ary et al. (2002) interviews provide information that cannot be obtained through observation, or they can be used to verify the observation.

In this study, the researcher used the informal interview to make the situation relax and more enjoyable. Actually the aim of interviewing which the researcher did was to convince her whether the data that she got from the observation were right or wrong. In this case, the researcher interviewed the

participants to obtain the information about their age and their relationship with the person they are speaking to. Besides, it was also done to find out the detail explanation about the reasons that affected the people in the use of *Rika* and *Sira* by people in Gladag village in their daily communication.

3.3.3 Personal Notes

During the interviewing, the researcher took notes on all the explanation and information from the participants. It is done in order to find out more valid and accurate data. It was used to note the informants' information and explanation during the interviewing.

After conducting the data collection, the researcher asked the permission toward the participants being observed whether they were willing to be the subjects of this study or not. The data presented in this study are all based on the permission by the participants without ignoring the ethical terms in a research.

After the data obtained through observation, interview, and personal notes show saturation, the researcher analyzed the saturated data by conducting some steps. They were:

1. Transcribing the data into words or written data.
2. Identifying or highlighting the data of the shifting in the use of *Rika* and *Sira* uttered by the *Osing* people in Gladag village were obtained from observation, interview, and personal notes.

3.4 Data Analysis

In analyzing the data, the researcher conducted these steps:

1. Identifying the data based on the mnemonic of 'SPEAKING' by Dell

Hymes.

Table 3.1 Analysis of Speech Components

1 st	Speech Components	Explanation
a.	Setting and Scene	
b.	Participants	
c.	Ends	
d.	Act Sequence	
e.	Key	
f.	Instrumentalities	
g.	Norms	
h.	Genre	

2. Analyzing the reasons that affected the use of *Rika* and *Sira* based on the Wardhaugh's theory. The classification of the reasons were decided based on the information which were obtained from the interviews.

Table 3.2 Analysis of the Social Factors

No.	PO	SS	Sex	FR	OH	TS	Race	DI
1.								
2.								
Etc.								

PO: Particular Occasion;

OH: Occupational Hierarchy;

SS: Social Status

TS: Transactional Status;

FR: Family Relationship;

DI: Degree of Intimacy

3. Drawing conclusion based on what had been found in the analysis.

CHAPTER IV

FINDING AND DISCUSSION

In this chapter, the researcher presents the finding and the discussion based on the research problems.

4.1 Findings

In this study, the researcher found that there was a shifting in the use of *Rika* and *Sira* nowadays. This result contradicts to the previous study by Pravitasari, Kristanti, and Sartika (2010) which said that the address term pronouns *rika* is used for the old people in terms of age and *sira* is used for the younger people in terms of age. Moreover, the researcher found 17 conversations containing the shifting in the use of *rika* and *sira* used by *Osing* people in Gladag village in daily life within three months observation. In this chapter, the researcher only presented the excerpts, while the whole conversations are presented in the appendix. Furthermore, there are some reasons that affect the use of *rika* and *sira* by Gladag people in their daily life. The reasons are: Social Status, Family Relationship, Degree of Intimacy, and Particular Occasion.

4.1.1 The Patterns that Indicate the Shifting in the Use of *Rika* and *Sira* by *Osing* People Based on the Mnemonic of “SPEAKING” by Dell Hymes.

In this study, the researcher found 12 conversations containing the shifting in the use of *Rika* towards the younger people. Moreover, there are 5 conversations containing the shifting in the use of *Sira* towards the older people.

This result shows that the number of the shifting used by *Osing* people in Gladag village is different. In this case, the shifting in the use of *Rika* occurs more frequently rather than the shifting in the use *Sira*.

Here are the details of the analysis of each conversation containing the shifting in the use of *Rika* and *Sira* in daily life which are arranged from the pronouns *Rika* and then *Sira*.

4.1.1.1 The Shifting in the Use of *Rika* based on the mnemonic of “SPEAKING” by Dell Hymes Used by the *Osing* People.

In the daily life, *Osing* people use the pronouns *Rika* and *Sira* to address one another based on the rules that *Rika* is used for the older people in terms of age. However after conducting this study, the researcher found that nowadays *Osing* people in Gladag village use the pronouns of *Rika* inconsistently. They tend to use the address term pronoun *Rika* without considering the age of the addressee.

Based on the study conducted, the researcher found the patterns that indicate the shifting in the use of *Rika* by *Osing* people in Gladag village based on the SPEAKING mnemonic. In this sub-chapter, the researcher only presents the excerpt of the conversation containing the shifting in the use of *Rika* followed by the tables of SPEAKING and the analysis as the following:

1. Conversation *Rika* 1:

PA : *Yoiku sangar sambel iku ben, marai, mosok leren apik-apikan Rika, direbi laos digu ben.*
(That is *sangar sambel*. You don't need to be too good in cooking it. Just slice the galangale.)

(brief)

HT : *Tuku nang Kedaleman.*
(Bought it in Kedaleman.)

PA : *Rika?*
(You?)

HT : *Enggeh.*
(Yes.)

(brief)

HT : *Kulo tuku jagung neng anu yo wyak, mesen nang man Mesran.*
(I bought corns in, I ordered in uncle Mesran.)

PA : *Rika?*
(You?)

HT : *Enggeh.*
(Yes.)

Here is the analysis of each speech component in the first conversation

containing the shifting in the use of *Rika*:

Table 4.1 Analysis of Conversation *Rika* 1

1 st	SPEAKING	Explanation
a.	Setting	Setting: in the kitchen of PA in the afternoon. Scene: informal.
b.	Participants	-Addresser: PA (woman, 65 years old, a maid and a masseur) -Addressee: HT (woman, 48 years old, a housewife) -Audiences: PA's daughter, and the researcher.
c.	Ends	PA's: to show respect toward HT.
d.	Act Sequences	HT went to PA's house to see her daughter who was sick. After chatting to her daughter, HT went to the kitchen to meet PA who was cooking at that time. PA and HT were talking about food.
e.	Key	Not serious.
f.	Instrumentalities	Spoken language.
g.	Norms	There was no interruption given by HT while PA was using high address term toward her. HT also understood that <i>Rika</i> (high address term) referred to her because PA wanted to show her respect toward HT.
h.	Genre	Small talk.

Analysis:

PA as the addresser is older than HT. PA should use the lower address term to

HT. However, she used *Rika* to HT who is younger although PA is not HT's maid.

PA in this case wanted to show respect to HT. It can be seen from their different

social status in which PA is a maid and HT is a housewife. This proves that in the

daily communication, *Rika* can be used to address someone who is younger in terms of different social status.

2. Conversation *Rika* 2:

TM : *He, ndane Rika bengen, weteng Rika ambi weteng isun gedean wetenge dek KN.*

(Hey, remember when you were pregnant? You have bigger belly than me, sis KN.)

Here is the analysis of each speech component in the second conversation containing the shifting in the use of *Rika*:

Table 4.2 Analysis of Conversation *Rika* 2

2 nd	SPEAKING	Explanation
a.	Setting	Setting: in front of KN's house (terrace), in the afternoon. Scene: informal.
b.	Participants	-Addresser: TM (woman, 46 years old, a housewife) -Addressee: KN (woman, 40 years old, a tailor) -Audiences: KN's neighbor (HL, HT, AL include the researcher)
c.	Ends	TM's: to show respect toward KN.
d.	Act Sequences	There were some women in front of KN's house who were gossiping when TM came. Then, AL asked TM about her daughter who was pregnant. And they were talking about pregnancy and they also made jokes about belly and pregnancy.
e.	Key	Not serious and playful.
f.	Instrumentalities	Spoken language
g.	Norms	There was no interruption given by KN while TM was using high address term toward her. KN also understood that <i>Rika</i> (high address term) referred to her because TM wanted to show her respect toward KN.
h.	Genre	Small talk.

Analysis:

TM as the addresser is older than KN. TM should use the lower address term to KN. However, she used *Rika* to the person who is younger, TM in this case wanted to show respect to HT. It can be seen from their different social status in which TM is a housewife while KN is a famous and success tailor. Next, KN is

also richer than TM. It shows that in the playful conversation, *Rika* can be used to address someone who is younger in different social status in terms of wealth.

3. Conversation *Rika* 3:

HT : *He, masak paen? Rika masak paen?*
(Hey, what meal did you cook?)

Here is the analysis of each speech component in the third conversation containing the shifting in the use of *Rika*:

Table 4.3 Analysis of Conversation *Rika* 3

3 rd	SPEAKING	Explanation
a.	Setting	Setting: in IN's living room, in the afternoon. Scene: informal.
b.	Participants	-Addresser: HT (woman, 48 years old, a housewife) -Addressee: IN (woman, 40 years old, a housewife) -Audience: IN's relative and son, and the researcher.
c.	Ends	HT's: to show respect toward IN.
d.	Act Sequences	HT greet IN by asking what she cooked that day. And then they started to talk about serious matter.
e.	Key	Rather serious.
f.	Instrumentalities	Spoken language
g.	Norms	There was no interruption given by IN while HT was using high address term toward her. IN understood that <i>Rika</i> (high address term) referred to her because TH wanted to show her respect toward HT.
h.	Genre	Small talk.

Analysis:

HT as the addresser is older than IN. HT should use the lower address term to IN. However, she used *Rika* to the person who is younger. HT in this case wanted to show respect to IN. It can be seen from their social status in which HT and TM are both housewives in the same level of social status. Both of them are rich. It proves that in the daily conversation, *Rika* can be used to address someone who is younger in the same social status level in terms of wealth.

4. Conversation *Rika* 4:

MN : *Kapan Rika dugi dek?*
(When did you come, dek?)

Here is the analysis of each speech component in the fourth conversation containing the shifting in the use of *Rika*:

Table 4.4 Analysis of Conversation *Rika* 4

4 th	SPEAKING	Explanation
a.	Setting	Setting: in front of YN's house (terrace), in the morning. Scene: informal.
b.	Participants	-Addresser: MN (woman, 30 years old, a maid) -Addressee: Researcher (woman, 23 years old, a college student) -Audience: MN's sister (YN), MN's neighbor (SP), MN's nephew (AL)
c.	Ends	MN's: to show respect toward the researcher.
d.	Act Sequences	Some women gathered in front of the YN's house playing with AL (YN's baby). Then, the researcher came to join the conversation. Then, MN greet the researcher and asked her to buy her nephew clothes.
e.	Key	Not serious and playful.
f.	Instrumentalities	Spoken language
g.	Norms	There was no interruption given by the researcher while MN was using high address term toward her. The researcher also understood that <i>Rika</i> (high address term) referred to her because MN wanted to show her respect toward the researcher.
h.	Genre	Small talk.

Analysis:

MN as the addresser is much older than the researcher. MN should use the lower address term to the researcher. However, she used *Rika* to the researcher who is younger although MN is not the researcher's maid. MN in this case wanted to show respect to the researcher. It can be seen from their different social status in which MN is junior high school graduate who works as a maid while the researcher is a college student. It proves that in the playful conversation, *Rika* can

be used to address someone who is younger in terms of different social status in educational background.

5. Conversation Rika 5:

HT : *Heng, diteri wong. Diwarai akeh wong welas nyang isun. Ngko nang Rika diteri.*
(No. Someone gave me. As I said, many people care for me. Sometimes, you also give me.)

Here is the analysis of each speech component in the fifth conversation containing the shifting in the use of *Rika*:

Table 4.5 Analysis of Conversation Rika 5

5 th	SPEAKING	Explanation
a.	Setting	Setting: in HT's kitchen, in the afternoon. Scene: informal.
b.	Participants	-Addresser: HT (woman, 48 years old, a housewife) -Addressee: RH (woman, 40 years old, a housewife) -Audience: the researcher.
c.	Ends	HT's: to show respect toward RH.
d.	Act Sequences	RH came to HT's house in order to take HT to her house while HT was washing dishes. HT pleased RH to come in and while RH was waiting for HT, they made a simple talk about red chilies in HT's house.
e.	Key	Not serious.
f.	Instrumentalities	Spoken language.
h.	Norms	There was no interruption given by RH while HT was using high address term toward her. RH also understood that <i>Rika</i> (high address term) referred to her because HT wanted to show her respect toward RH.
g.	Genre	Small talk.

Analysis:

HT as the addresser is older than RH. HT should use the lower address term to RH. However, she used *Rika* to the person who is younger. HT in this case wanted to show respect to RH. It can be seen from their social status in which TM and RH are both housewives in the same level of social status. Both of them are

rich. It proves that in the daily conversation, *Rika* can be used to address someone who is younger in the same social status level in term of wealth.

6. Conversation *Rika* 6:

HT : *Dek, Rika ki mau masak paen dek?*
(*Dek, what did you cook today?*)

Here is the analysis of each speech component in the first conversation containing the shifting in the use of *Rika*:

Table 4.6 Analysis of Conversation *Rika* 6

6 th	SPEAKING	Explanation
a.	Setting	Setting: in AT's living room, in the afternoon. Scene: informal.
b.	Participants	-Addresser: HT (woman, 48 years old, a housewife) -Addressee: SL (woman, 38 years old, a housewife) -Audience: HT's and SL's neighbor (AT), HT's husband (MA), and the researcher.
c.	Ends	HT's: to show respect toward SL.
d.	Act Sequences	When HT and AT is talking about something in AT's house, SL came to join. Then, HT's husband also came. HT greet SL by asking what she made for eating today. After that, they finally talk about someone who is stingy and often mocked someone else.
e.	Key	Rather serious.
f.	Instrumentalities	Spoken language.
g.	Norms	There was no interruption given by SL while HT was using high address term toward her. SL understood that <i>Rika</i> (high address term) referred to her because HT wanted to show her respect toward SL.
h.	Genre	Small talk.

Analysis:

HT as the addresser is older than SL. HT should use the lower address term to SL. However, she used *Rika* to address the person who is younger. HT in this case wanted to show respect to SL. It can be seen from their social status in which HT and SL are both housewives in the same level of social status. Both of

them are rich. It shows that in the daily conversation, *Rika* can be used to address someone who is younger in the same social status level of wealth.

7. Conversation *Rika* 7:

RB : *Mari Rika sapu ta anun Rika kau? Byale-byale elek kono mau?*
(Have you cleaned your messy living room?)

Here is the analysis of each speech component in the first conversation containing the shifting in the use of *Rika*:

Table 4.7 Analysis of Conversation *Rika* 7

7 th	SPEAKING	Explanation
a.	Setting	Setting: in RB's and AW's kitchen, in the afternoon. Scene: informal.
b.	Participants	-Addresser: RB (man, 65 years old, a farmer, AW's husband) -Addressee: AW (woman, 60 years old, a housewife, RB's wife) -Audience: RB's and AW's daughter (HT), RB's and AW's granddaughter (LL), and the researcher.
c.	Ends	RB's: to show respect toward his wife, AW.
d.	Act Sequences	At that time, RB's family talked about their stand in the market that will be sold. While talking this matter, RB had different opinion from AW's. Although, they had different opinion, RB still used high address term toward his wife.
e.	Key	Rather serious.
f.	Instrumentalities	Spoken language.
g.	Norms	There was no interruption given by AW while RB was using high address term toward her. AW also understood that <i>Rika</i> (high address term) referred to her because RB wanted to show her respect toward AW.
h.	Genre	Small talk.

Analysis:

RB as the addresser is older than AW. RB should use the lower address term to AW. However, he used *Rika* toward his wife who is younger. RB in this case wanted to show respect to his wife. It can be seen from their family relationship in which RB is the husband and AW is the wife. It proves that *Rika* can be also used to address someone who is younger in terms of family relationship based on husband and wife relationship.

8. Conversation Rika 8:

DW : *Nang ndi Rika?*

(Where will you go?)

(brief)

DW : *Mampir Rika mbok UI?*

(Do you want to visit my house, mbok UI?)

Here is the analysis of each speech component in the first conversation containing the shifting in the use of *Rika*:

Table 4.8 Analysis of Conversation Rika 8

8 th	SPEAKING	Explanation
a.	Setting	Setting: in front of TM's house (terrace), in the morning. Scene: informal.
b.	Participants	-Addresser: DW (woman, 26 years old, a housewife, Researcher's young cousin) -Addressee: Researcher (woman, 23 years old, a student, DW's old cousin.) -Audience: TM and SU (DW's neighbor), MA (the researcher's relative)
c.	Ends	DW's: to show respect toward the researcher because the researcher is her old cousin.
d.	Act Sequences	At that time, the researcher and MA wanted to tell TM to come to MA's house. Fortunately, the researcher met DW, her cousin who lives far from her house and she is also TM's neighbor. DW was sitting in front of TM's house and talking to TM and his wife when the researcher and MA came.
e.	Key	Not serious.
f.	Instrumentalities	Spoken language.
g.	Norms	There was no interruption given by the researcher while DW was using high address term toward her. The researcher also understood that <i>Rika</i> (high address term) referred to her because DW is her young cousin.
h.	Genre	Greeting

Analysis:

DW as the addresser is older than the researcher. DW should use the lower address term to the researcher. However, she used *Rika* to the person who is younger. DW in this case wanted to show respect toward the researcher. It can be seen from their family relationship in which the researcher is DW's older cousin.

It proves that in daily communication, *Rika* can be used to address someone who is younger in terms of family relationship based on family tree relationship.

9. Conversation *Rika* 9:

GR : *Mbok, Rika ku seng mbecek nang wong repot ikau?*
(*Mbok, don't you go to the wedding party?*)

(brief)

GR : *Rika iku yoh! Anu kau, wong repot ngelor kau.*
(*You. Hmh, the wedding party over there.*)

Here is the analysis of each speech component in the ninth conversation containing the shifting in the use of *Rika*:

Table 4.9 Analysis of Conversation *Rika* 9

9 th	SPEAKING	Explanation
a.	Setting	Setting: In the backyard of SP's house, in the morning. Scene: informal.
b.	Participants	-Addresser: GR (woman, 69 years old, a housewife, SP's young sister in law) -Addressee: SP (woman, 60 years old, a housewife, GR's old sister in law) -Audience: the researcher.
c.	Ends	GR's: to show respect toward SP because SP is GR's sister in law from her old brother.
d.	Act Sequences	GR came to SP's backyard while SP and the researcher were talking. GR asked SP whether SP had come to the wedding party in their village. They had a brief conversation. After that, GR left them.
e.	Key	Rather serious.
f.	Instrumentalities	Spoken language.
g.	Norms	There was no interruption given by SP while GR was using high address term toward her. SP also understood that <i>Rika</i> (high address term) referred to her because GR is her young sister in law.
h.	Genre	Small talk.

Analysis:

GR as the addresser is older than SP. GR should use the lower address term to SP. However, she used *Rika* to the person who is younger. GR in this case wanted to show respect toward SP. It can be seen from their family relationship in which SP is the GR's older sister in law. It proves that *Rika* can be used to address

someone who is younger in terms of family relationship based on family tree relationship.

10. Conversation *Rika* 10:

HR : *Ye, mbok Rika ku arep dijak Aji yo nang Jember, nang kosane SN.*
(Oh, mbok, Aji told me that she will ask you to go to Jember with her family, to SN's boarding house.)

Here is the analysis of each speech component in the tenth conversation containing the shifting in the use of *Rika*:

Table 4.10 Analysis of Conversation *Rika* 10

10 th	SPEAKING	Explanation
a.	Setting	Setting: In front of HT's house (terrace), in the afternoon. Scene: informal.
b.	Participants	-Addresser: HR (a woman, 62 years old, a housewife, HT's young cousin in law) -Addressee: HT (a woman, 48 years old, a housewife, HR's old cousin in law) -Audience: the researcher.
c.	Ends	HR's: to show respect toward HT because HT is HR's old cousin in law.
d.	Act Sequences	While the researcher is sitting in front of HT's house and having a chat with HT, HR who passed HT's house greeted the researcher and informed HT that she will be asked to go to Jember with HR's daughter. They had a small talk about the time when HT went to Jember and for how long they would stay there.
e.	Key	Rather serious.
f.	Instrumentalities	Spoken language.
g.	Norms	There was no interruption given by HT while HR was using high address term toward her. HT also understood that <i>Rika</i> (high address term) referred to her because HR is her young cousin in law.
h.	Genre	Small talk.

Analysis:

HR as the addresser is older than HT. HR should use the lower address term to HT. However, she used *Rika* to address someone who is younger. In this case, HR wanted to show respect toward HT. It can be seen from their relationship in which HT is HR's old cousin in law. It proves that *Rika* can be used to address

someone who is younger in terms of family relationship based on family tree relationship.

11. Conversation *Rika* 11:

TS : *Mong ngilinga'en. Rika seng marah ngidul nang SK mau? Mumpung mageh isuk.*

(I just want to remind you. Don't you go to meet SK? It's better now because it's still in the morning.)

Here is the analysis of each speech component in the eleventh conversation containing the shifting in the use of *Rika*:

Table 4.11 Analysis of Conversation *Rika* 11

11 th	SPEAKING	Explanation
a.	Setting	Setting: In the backyard of SM's house (SP's neighbor). In the morning. Scene: Informal.
b.	Participants	-Addresser: TS (man, 90 years old, a farmer, SP's husband) -Addressee: SP (woman, 60 years old, a housewife, TS's wife) -Audience: SP's neighbor (SM, AL, and the researcher.)
c.	Ends	TS's: to show respect toward SP because SP is his wife.
d.	Act Sequences	TS came to the SM's backyard which is very close to his house while SP and her neighbor were chatting. TS tried to remain SP to go to SK's house in order to inform him about something important. However, SP denied. She would go there in the afternoon.
e.	Key	Rather serious.
f.	Instrumentalities	Spoken language.
g.	Norms	There was no interruption given by SP while TS was using high address term toward her. SP also understood that <i>Rika</i> (high address term) referred to her because TS is her husband.
h.	Genre	Small talk.

Analysis:

TS as the addresser is older than SP. He should use the lower address term to SP. However, he used *Rika* to address someone who is younger. In this case, TS wanted to show respect toward his wife. It can be seen from their family relationship in which TS is the husband and SP is the wife. It proves that *Rika* can

be used to address someone who is younger in terms of family relationship based on husband and wife relationship.

12. Conversation *Rika* 12:

MS : *Nobengi ko koyo sun wyk'kaen Rika yo dek.*
(It seems like I gave the key to you last night.)

Here is the analysis of each speech component in the twelfth conversation containing the shifting in the use of *Rika*:

Table 4.12 Analysis of Conversation *Rika* 12

12 th	SPEAKING	Explanation
a.	Setting	Setting: In the MS and YN's living room. In the morning. Scene: Informal.
b.	Participants	-Addresser: MS (man, 30 years old, a worker, YN's husband) -Addressee: YN (woman, 25 years old, a housewife, MS's wife) -Audience: YN's niece (ID), YN's son (AL), and the researcher.
c.	Ends	MS's: to show respect toward YN because YN is MS's wife.
d.	Act Sequences	At that time, the researcher and ID was playing with AL when MS and YN had a conversation. MS was about to go to work by his motorcycle. However, he forgot where the key was. He asked his wife about the key then. After they gave their own explanation, finally they remembered where it was.
e.	Key	Rather serious.
f.	Instrumentalities	Spoken language.
g.	Norms	There was no interruption given by YN while MS was using high address term toward her. YN also understood that <i>Rika</i> (high address term) referred to her because MS is husband.
h.	Genre	Small talk.

Analysis:

MS as the addresser is older than YN. He should use the lower address term to YN. However, he used *Rika* to address someone who is younger. In this case, MS wanted to show respect toward his wife. It can be seen from their family relationship in which MS is the husband and YN is the wife. It proves that *Rika* can be used to address someone who is younger in terms of family relationship based on husband and wife relationship.

4.1.1.2 The Shifting in the Use of *Sira* based on the mnemonic of “SPEAKING” by Dell Hymes Used by the *Osing* People.

In the daily life, *Osing* people use the pronouns *Rika* and *Sira* to address one another based on the rules that *Sira* is used for the younger people in terms of age. However after conducting this research, the researcher found that nowadays *Osing* people in Gladag village use the pronouns *Sira* without considering the age of the addressee.

Based on the study conducted, the researcher found the patterns that indicate the shifting in the use of *Sira* by *Osing* people in Gladag village based on the mnemonic of SPEAKING. In this sub-chapter, the researcher only presents the excerpt of the conversation containing the shifting in the use of *Sira* followed by the tables of SPEAKING and the analysis as the following:

1. Conversation *Sira* 1:

MA : *Sira kon mrono saikai.*
(He asked you to come.)

Here is the analysis of each speech component in the thirteenth conversation containing the shifting in the use of *Sira*:

Table 4.13 Analysis of Conversation *Sira* 1

13 th	SPEAKING	Explanation
a.	Setting	Setting: In front of TM's house (terrace). In the morning. Scene: informal.
b.	Participants	-Addresser: MA (man, 52 years old, a retiring person, TM's best friend) -Addressee: TM (man, 60 years old, a worker, MA's best friend.) -Audience: TM's wife, TM's neighbors, and the researcher.
c.	Ends	MA's: to show the intimacy between them.

Table Continuation

13 th	SPEAKING	Explanation
d.	Act Sequences	The researcher accompanied MA to go to TM's house in order to tell him that someone named DD was waiting for him because of something important. MA who is younger than TM used informal language and low address term toward him as if they were in the same age.
e.	Key	Rather serious.
f.	Instrumentalities	Spoken language.
g.	Norms	There was no interruption given by TM while MA was using low address term toward him. TM also understood that <i>Sira</i> (low address term) referred to him because MA is his best friend.
h.	Genre	Small talk.

Analysis:

MA as the addresser is younger than TM. MA should use the higher address term to TM. However, he used *Sira* to the person who is younger. MA in this case wanted to show the degree of intimacy. This can be seen from their relationship in which MA is TM's best friend. It proves that *Sira* can be used to address someone who is older but in higher intimacy level.

2. Conversation *Sira* 2:

RT : *Sira* *byaen poh.*

(It is you who should go there.)

(brief)

RT : *Asu.*

(Fuck you.)

Here is the analysis of each speech component in the fourteenth conversation containing the shifting in the use of *Sira*:

Table 4.14 Analysis of Conversation *Sira* 2

14 th	SPEAKING	Explanation
a.	Setting	Setting: at a small shop that is owned by RT's parents, in the evening Scene: informal.
b.	Participants	Addresser: RT (woman, 17 years-old, senior high school student). Addressee: AR (man, 28 years-old, a bank worker). Audiences: RT's father and mother, two shopkeepers, the other buyers (include the researcher).
c.	Ends	RT's: to show anger toward AR.
d.	Act Sequence	At that time, RT wore sexy clothes. In order to tease RT because of her clothes, AR opened the conversation. And the audiences there laughed because of that joke.
e.	Key	Not serious and playful.
f.	Instrumentalities	Spoken language.
g.	Norms	There was no interruption given by AR while RT was using low address term towards him. AR also understood that <i>Sira</i> (low address term) referred to him because RT was peevish.
h.	Genre	Joking

Analysis:

RT as the addresser is younger than AR. She should use the higher address term to AR. However, she used *Sira* to address the person who is older. RT in this case wanted to show her anger to AR. It can be seen from the different age of the addressers and the addressees and the use of swear words uttered by RT. It proves that in daily conversation, *Sira* can also be used to address someone who is older in particular occasion in order to show anger.

3. Conversation *Sira* 3:

AK : *Sira iku poh kang meneng. De, rainirA ku paen. RainirA mangkat ruwed tok.*

(It is you who must be quiet! (Your face) You are asshole. (Your face) You always disturb me.)

(brief)

AK : *Mboh Sira kau. Suker isun nang Sira kau.*
(Whatever! I hate you so much.)

Here is the analysis of each speech component in the fifteenth conversation containing the shifting in the use of *Sira*:

Table 4.15 Analysis of Conversation *Sira* 3

15 th	SPEAKING	Explanation
a.	Setting	Setting: in a mosque, in the afternoon. Scene: semi-formal.
b.	Participants	Addresser: AK (man, 11 years-old, an elementary school student, DY's young brother) Addressee: DY (man, 18 years-old, a senior high school student, AK's old brother.) Audiences: YY (AK's and DY's mother), the neighbors (including the researcher).
c.	Ends	AK's: to show anger toward DY.
d.	Act Sequence	At that time, some Gladag people gathered in a mosque in order to have <i>buka</i> (breaking the fasting) together. While they were waiting for the time to have <i>buka</i> , they usually talked to each other. AK's family sat near the researcher. Next, when AK was trying to pour the drink, DY prohibited him. Then, AK was angry because of that. He used low address term toward his old brother at that time, whereas he always used the high address term toward him in daily conversation.
e.	Key	Rather serious and persevere.
f.	Instrumentalities	Spoken language
g.	Norms	There was no interruption given by DY while AK was using low address term towards him. DY also understood that <i>Sira</i> (low address term) referred to him because AK was angry.
h.	Genre	Persevered talk.

Analysis:

AK as the addressee is younger than DY. He should use the higher address term to DY. However, he used *Sira* to address the person who is older. In this case, AK wanted to show his anger toward DY. This can be seen from the different age of the addressers and the addressers and the use of harsh words by AK. This proves that *Sira* can be used to address someone who is older in particular occasion in order to show anger.

4. Conversation *Sira* 4:

HT : *Nganu paran Sira AU?*
(What are you doing, AU?)

Here is the analysis of each speech component in the sixteenth conversation containing the shifting in the use of *Sira*:

Table 4.16 Analysis of Conversation *Sira* 4

16 th	SPEAKING	Explanation
a.	Setting	Setting: in front of AU's house (terrace), in the morning. Scene: informal.
b.	Participants	Addresser: HT (woman, 52 years-old, a housewife, AU's best friend.) Addressee: AU (woman, 55 years-old, a maid, HT's best friend.) Audiences: AU's children and the researcher.
c.	Ends	HT's: to show intimacy because they are best friends. AU's: to show respect toward HT.
d.	Act Sequence	HT asked the researcher to accompany her to go to AU's house. Arriving there, AU was busy with her job washing the clothes. Then, AU wanted to delay it in order to meet HT first. But, HT didn't want to disturb AU. Then, she wanted AU to continue her job because she would come the next time.
e.	Key	Not serious.
f.	Instrumentalities	Spoken language
g.	Norms	There was no interruption given by AU while HT was using the low address term toward her. AU also understood that <i>Sira</i> (low address term) referred to her because HT is her best friend.
h.	Genre	Small talk.

Analysis:

HT as the addressee is younger than AU. She should use the higher address term to AU. However, she used *Sira* to the person who is older. In this case, HT wanted to show the degree of their intimacy. This can be seen from their relationship in which HT is AU's best friend. This proves that *Sira* can be used to address the older person but in higher intimacy level.

5. Conversation *Sira* 5:

SE : *He, Sira ki seng paham-paham yoh. Seng ngarti ndyane ono urusan penting gedigai.*

(Hey, don't you understand? Don't you know that I have something important here?)

Here is the analysis of each speech component in the seventeenth conversation containing the shifting in the use of *Sira*:

Table 4.17 Analysis of Conversation *Sira* 5

17 th	SPEAKING	Explanation
a.	Setting	Setting: in front of the researcher's house (terrace), in the afternoon. Scene: informal.
b.	Participants	Addresser: SL (man, 45 years-old, a farmer, KD's partner) Addressee: KD (man, 50 years-old, a farmer, SL's partner.) Audiences: The researcher and her father and mother.
c.	Ends	SL's: to show intimacy between them.
d.	Act Sequence	That afternoon, the researcher's father and mother were having a chat with KD. Then, SL came to them. KD asked him why he came to there. SL responded it as if he was angry. Then, they continued to make a joke.
e.	Key	Not serious and playful.
f.	Instrumentalities	Spoken language
g.	Norms	There was no interruption given by KD while SL was using low address term toward him. KD also understood that <i>Sira</i> (low address term) referred to him because they were working together.
h.	Genre	Joking.

Analysis:

SL as the addresser is younger than KD. He should use the higher address term. However, he used *Sira* to address the person who is older. In this case, SL wanted to show the degree of intimacy. This can be seen from their relationship in which SL is KD's best friend. This proves that *Sira* can be used to address someone who is older but in higher intimacy level.

From the analysis above, the researcher found the patterns that indicate the shifting in the use of *Rika* and *Sira* based on the mnemonic of SPEAKING. As a

result, Participant and Ends are the elements which show the shifting while the other six elements show the same.

Setting is mostly the same. The people use *Rika* and *Sira* inconsistently in while they are gathering and having conversation in either public places or their houses. The scenes of the conversations are also variation such as semi-formal and informal situation. This shows that the shifting in the use of *Rika* and *Sira* happens in any condition and situation in their daily communication. Next, the Act Sequences of all conversations happen naturally. The verbal aspects of Key component in the conversations also vary from playful, not serious, rather serious, until persevered situation. Then, the Instrumentalities of all conversations containing the shifting are the same. All Instrumentalities used are spoken language. This shows that the addresser use the shifting of *Rika* and *Sira* directly toward the addressees. Moreover, the Norms show the same results as well. There is not any interruption given by the addressees while the addressors use the inappropriate address terms and they also understand that the inappropriate address terms referred to them. Finally, in terms of Genre, the shifting of *Rika* and *Sira* is used not only in the serious talk or formal speech, but also in small talk and greeting in their daily communication.

As it is mentioned before, the participants and ends elements in the speech component do indicate the shifting. The Participants element here show the shifting which can be seen from the background of the addressers and the addressees, such as their age, their occupation, and their relationship. Moreover,

the Ends show the shifting since this element provides the purpose in the use of *Rika* and *Sira*.

4.1.2 The Reasons that Affect the Use of *Rika* and *Sira* by *Osing* people in Gladag village Banyuwangi.

Wardhaugh (1988, p. 262) states that when people are addressing another, usually a variety of social factors usually affect their choice of terms. The factors are: the particular occasion; the social status or rank of the other; sex, age, family relationship; occupational hierarchy, transactional status (i.e. a service encounter, or a doctor-patient relationship, or one of priest-penitent); race; or degree of intimacy.

Based on the research conducted, the researcher found that there were some reasons of social factors that affected the shifting in the use of *Rika* and *Sira* by *Osing* people in Gladag village. The addressers used the address term pronouns of *Rika* and *Sira* without considering the age of the addressees.

In order to ease the analysis, the researcher used the table as follow. By considering the effectiveness of the analysis, the researcher merged both reasons of *Rika* and *Sira* in one table. The order of the numbers in the table shows the pronouns *Rika* and *Sira*. The number 1-12 are *Rika* and the number 13-17 are *Sira*.

Here is the detail of the table:

Table 4.2.1 Analysis of the Social Factors

No.	PO	SS	Sex	FR	OH	TS	Race	DI
1.		√						
2.		√						
3.		√						

Table Continuation

4.		√					
5.		√					
6.		√					
7.				√			
8.				√			
9.				√			
10.				√			
11.				√			
12.				√			
13.							√
14.	√						
15.	√						
16.							√
17.							√

Notes:

PO: Particular Occasion;

OH: Occupational Hierarchy;

SS: Social Status;

TS: Transactional Status;

FR: Family Relationship;

DI: Degree of Intimacy.

From the table above, it can be seen that the social status affected the use of the address term because the addressers and the addressees were in different level of social status. For example, the first conversation showed that the different social status in terms of wealth did affect. PA who was a maid and a masseur addressed HT who was in higher social status level than her in order to respect HT. Then, the second conversation also showed the same thing. The third conversation showed that the addressers and the addressees who are in the same high level of social status also used *Rika* to address each other. It shows that both the addressers and the addressees who are rich used the high address term *Rika* to

address each other. Next, in the fourth conversation, MN who was a maid addressed the researcher by using *Rika*. It was because MN is in the lower social status than the researcher who was a college student. MN is a junior high school graduate who works as a maid in the other village. It shows that the educational background of the addressers and the addressees also affect the shifting. Finally, the fifth and the sixth conversations also showed the same thing as the third conversation which showed the same high level of social status.

Moreover, the family relationship also affected the shifting in the use of *Rika*. In the seventh conversation, RB addressed her wife by using *Rika* in their daily communication. It was done by RB in order to respect his wife although his wife is much younger. Besides, the eight, ninth, and tenth conversation showed the family relationship in terms of the family tree. For example, in the ninth conversation, GR address SP, her young sister in law by using *Rika* in order to respect her although SP was much younger than her. Finally, the eleventh and twelfth conversations showed the inconsistency in the use of *Rika* which was affected by the family relationship in terms of husband and wife relationship.

Furthermore, the other social factors also affected the shifting in the use of *Sira*. They were the degree of intimacy between the addressers and the addressees and the particular occasion at the time the conversations happened. However, the degree of intimacy did affect more frequently than the particular occasion. It was because the particular occasion did not always happen in the daily speaking. The addressers used the low address term *Sira* toward the older addressees in order to show their anger. But actually, if they did not feel angry toward the older

addressee, they used the high address term in daily communication. The fourteen and fifteen conversations were the example of the shifting in the use of *Sira* affected by the particular occasion happened during the conversations.

Next, the thirteenth, sixteenth, and seventeenth conversations showed the shifting in the use of *Sira* affected by the addressers' and the addressees' degree of intimacy. In the thirteenth and sixteenth conversations, the addressers address the older addressee by using *Sira* because they are best friends. The older addressees did not mind if the younger addressers used *Sira* because of their close relationship. Besides the best friend relationship, *Sira* was also used in order to show the degree of intimacy because the addressers and the addressees were working partner.

Furthermore, from the data obtained, it can be seen that the social factors affecting the shifting in the use of *Rika* are the social status and the family relationship between the addressers and the addressees. On the other hand, the shifting in the use of *Sira* is affected by the degree of intimacy and the particular occasion.

In addition, the factors of the social status and the family relationship in the use of high address term pronoun *Rika* had the same numbers. However, the degree of intimacy affected the shifting of *Sira* more frequently than the particular occasion. And further explanation will be presented in the discussion.

4.2 Discussion

This study had shown that social status, degree of intimacy, family relationship, and particular occasion can be influential factors in the use of address term pronouns of *Rika* and *Sira*.

Furthermore, based on the SPEAKING mnemonic by Dell Hymes that is used to identify the speech components behind the conversations, the researcher found that among the eight elements of speech components, there are two elements which show the shifting in the use of *Rika* and *Sira* while the other elements show the same things. Those important elements are Participant and Ends. Different participants and ends can be used to identify the shifting in the use of *Rika* and *Sira*. However, the researcher did not analyze the non verbal aspect in K-Key element in SPEAKING mnemonic, such as gesture or posture of the participants.

In addition, from the conversation 1 – 17, it can be seen that the shifting in the use of *Rika* and *Sira* happens in any setting and scene. This shifting also happens naturally without any interruption or misunderstanding between the addressers and the addressees. Next, the addressers also use the shifting of *Rika* and *Sira* directly toward the addressees by using spoken language. Then, the key of the conversations also show variations from playful until rather serious situation. This shifting is also used in any genre talk. It means that the shifting can occur in any situation and condition in daily communication.

Moreover, the social factors that become the reasons behind the findings are not in the differences in the age of the addressers and the addressees which

might be the reasons of using certain address term pronoun. However, the age is secondary reason compared to the social factor, degree of intimacy, family relationship, and particular occasion.

In addition, among the twelve conversations using *Rika*, the social status and the family relationship have the same numbers. It means those two social factors are the major reasons that affect the shifting in the use of *Rika*. However, the degree of intimacy affected the shifting of *Sira* more frequently than the particular occasion. This shows that the major social factor in the shifting in the use of *Sira* is the degree of intimacy between the addressors and the addressees.

This study also reveals that in Gladag village, the indicators of the social status which affect the use of *Rika* and *Sira* are wealth and the educational background of the addressors and the addressees. It is appropriate with Yule's theory (2000) that says that the social class or social status is one of obvious factors in the use of language in a society.

Moreover, it shows that the shifting in the use of *Rika* occurred more frequently than *Sira* in Gladag village. It happened because *Rika* is the high address term pronoun which was used by the addressors to respect the addressees.

While, the low address term pronoun *Sira* was rarely used because it was impressed as impolite address term. However, for those who are close to each other would use *Sira* to address one another in order to show the degree of their intimacy.

Next, this study also proves Wardhaugh's theory (1988) that when people are addressing another, a variety of social factors usually affect their choice of

terms. Besides considering the age of the person they are speaking to, the researcher found that there were some social factors which affected the use of address term pronoun of *Rika* and *Sira*.

Furthermore, based on the analysis, it is clear that this study is different from the previous study conducted by Supriyanto (1986) and Sulastri (2010) which analyzed all address terms. However, in this study, the researcher only analyzed the address term pronoun corresponding “you”, the high address term pronoun *Rika* and the low address term pronoun *Sira* used by *Osing* people in Gladag village. Moreover, this study supports both previous studies that there are some social factors that affect the use of address term in terms of the social status, family relationship, degree of intimacy, and particular occasion. However, this study is different from the first previous study conducted by Supriyanto (1986) that in Javanese address terms, the most important factor is the social status of the addressers and the addressees. Instead of the age of the addressers and the addressees, there are other important factors in the use of the high address term *Rika*. Both the social status and family relationship do affect the shifting. While, the degree of intimacy affects the shifting in the use of low address term *Sira* more than the particular occasion.

Therefore, this study has tried to describe the language phenomenon in the shifting in the use of the address term pronouns of *Rika* and *Sira* in *Osing* language used by *Osing* tribe in Gladag village, Banyuwangi and figure out the other reasons that affect it.

CHAPTER V

CONCLUSION AND SUGGESTION

This chapter presents the conclusion of the results of the study and the suggestion to the next researchers.

5.1 Conclusion

From the results of the analysis, the use of the address term pronouns *rika* and *sira* used by Osing people in Gladag village has shifted nowadays. They tend to use those address term pronouns without considering the age of the person they are speaking to. Furthermore this study aimed to identify the patterns of *Rika* and *Sira* based on the mnemonic of 'SPEAKING' by Dell Hymes and to figure out the reasons that affect the use of *Rika* and *Sira* by *Osing* people in Gladag village, Banyuwangi.

This study had shown that the shifting in the use of *Rika* occurred more frequently than *Sira*. It was because *Rika* is the high address term pronoun which was used by the addressors to respect the addressees. While, the low address term pronoun *Sira* was rarely used because it is a low address term. Thus it is impressed as impolite address term.

From the analysis based on the speech components in SPEAKING mnemonic, it can be concluded that the use of *Rika* and *Sira* show the shifting which are identified in the Participant and Ends elements. It can be seen from the analysis of the participants especially the addressers and addressees. Then, the explanation about the ends could be used to indicate the shifting.

The major social factors that affect the shifting in the use of *Rika* are social status and family relationship of the addressors and the addressees. The status social itself is identified by the wealth and the educational background of the people in the society. In addition, the family relationship is also divided into two terms, husband and wife relationship and the family tree relationship.

The factors which affect the shifting in the use of *Sira* are the degree of intimacy between the addressors and the addressees and the particular occasion.

The degree of intimacy itself is divided into two terms, namely: best friend and working partner relationship. Next, the degree of intimacy affect more frequently than the particular occasion. It was because the particular occasion did not always happen in the daily speaking.

Based on those summaries, it can be concluded that in the use of *Rika* and *Sira* in the daily communication by *Osing* people in Gladag village has shifted.

Moreover they have realized about the shifting, however, they still use it because the social factors that affect the shifting are important in maintaining their relationship with each other in their society. In other words, this study also shows

that the age is not the major reason in the use of the address term pronouns of *Rika* and *Sira*. There are the other social factors namely Social Status, Degree of Intimacy, Family Relationship, and Particular Occasion that affect it.

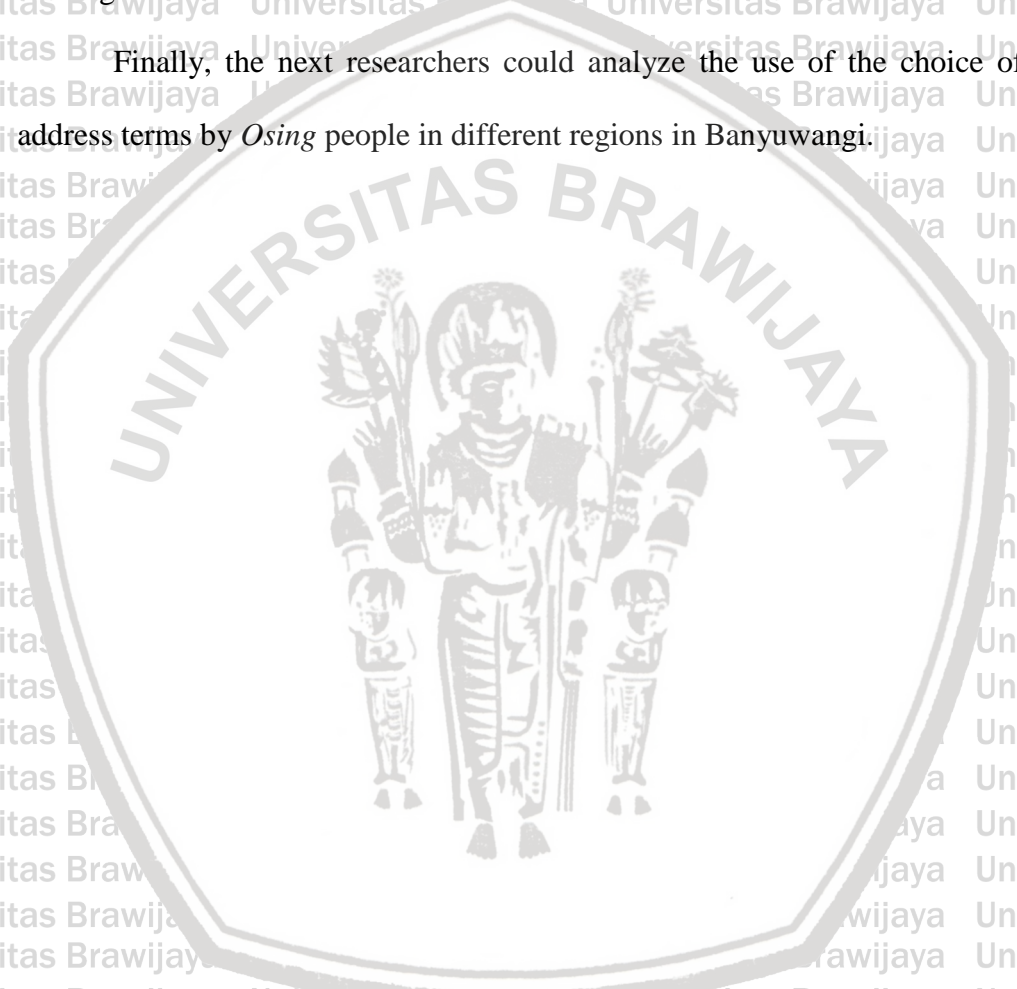
5.2 Suggestion

This study still needs completion. Hence, the writer gives some suggestions. Since, this study analyzes only the verbal aspect of the

communication, the next researchers could observe both verbal aspect and non verbal aspect of the communication using the theory of speech components in the Key component of SPEAKING mnemonic by Dell Hymes.

Next, the future researchers could make a research comparing between the shifting in the use of *Rika* and *Sira* and the standard use.

Finally, the next researchers could analyze the use of the choice of the address terms by *Osing* people in different regions in Banyuwangi.



REFERENCES

- Ary, Donald, Lucy C.J., Asghar Razavieh. (2002). *Introduction to research in education*. (6th edition). United States of America: Wadsworth Thomson Learning.
- Berg, Bruce L. (2004). *Qualitative research methods for the social sciences*. United States of America: Pearson Education, Inc.
- Braun, Friederike. (1988). *Terms of address: Problems of patterns and usage in various languages and cultures*. Retrieved April 6, 2011, from: <http://www.books.google.co.id/books>.
- Dewa. (2008). *Bahasa jawa osing*. Retrieved March 26, 2011, from: <http://islamkejawen.multiply.com/journal/item/5>
- Fishman, Joshua A. (1972). *The sociology of language*. Rowley: Newbury House Publisher.
- Fromkin, Victoria, Rodman, Robert, Hyams, Nina. (1999). *An introduction to language*. (4th edition). United States of America: Wadsworth.
- Geertz, Clifford. (1976). *Religion of java*. United States of America: The Free Press, a Corporation.
- Genzuk, Michael. (1996). *A synthesis of ethnographic research*. Retrieved March 30, 2011 from: http://www-bcf.usc.edu/~genzuc/Ethnographic_Research.pdf
- Hymes, Dell. (1974). *Foundations in sociolinguistics*. London: Routledge.
- Indrayanto. (2010). *Politeness: A study of sociolinguistics*. Retrieved April 5, 2011, from: <http://indrayanto72.blogspot.com/2010/08/politeness-study-of-sociolinguistic-by.html>
- Li, Zhanfang. (2006). *Functions of metaphorical use of address terms*. Retrieved April 5, 2011 from: <http://www.linguist.org.cn/doc/su200609/su20060916.pdf>
- Ningtyas, Ika. (2008). *KORAN TEMPO, Berita utama jatim- jangan merasa terasing karena berbahasa using*. Retrieved November 11, 2009, from: <http://forum.lareOsing.org/showthread.php?t=5021>
- Nordquist, Richard. *Term of address*. Retrieved April 6, 2011, from: <http://grammar.about.com/od/tz/g/termofadressterm.htm>

- Pravitasari, A., Kristanti, S., & Sartika, T. (2010). *Bahasa osing*. Retrieved March 28, 2011, from: <http://pohonkatakami.blogspot.com/2010/06/bahasa-Osing.html>
- Priantono, Bambang. (2005). *Proud to be indonesian forever*. Retrieved June 12, 2009, from: <http://bambangpriantono.multiply.com/amboi.html>
- Rickford, John R. (2002). *How linguists approach the study of language and dialect*. Retrieved December 11, 2011 from: www.stanford.edu/.../173_reading_1.doc
- Romaine, S. *Language and social class*. Retrieved December 7, 2011, from: <http://users.ox.ac.uk/~romaine/isb309114.pdf>
- Shoman, Jordi. (2011). *What is a society*. Retrieved April 28, 2011, from: <http://ezinearticles.com/?What-Is-A-Society?&id=184594>
- Siegle, Del. (2002). *Qualitative research*. Retrieved April 28, 2011, from: <http://www.gifted.uconn.edu/siegle/research/Qualitative/qualitativeInstructorNotes.html>
- Sigit, Soehardi. (2001). *Pengantar metode penelitian* (2nd edition). Yogyakarta: BPFE UST.
- Spolsky, Bernard. (1998). *Sociolinguistics*. Oxford University Press: Oxford.
- Sulastri, Endang. (2010). *Javanese terms of address (A Case Study in Manggung Village-Solo)*. Thesis, unpublished. Malang: University of Brawijaya.
- Supriyanto, Henricus. (1986). *Penelitian bentuk sapaan bahasa jawa dialek jawa timur*. Jakarta: Depdikbud.
- Wardhaugh, Ronald. (1988). *An introduction to socilinguistics*. (3rd edition). New York : Blackwell.
- Yule, George. (2000). *The study of language*. United Kingdom: Cambridge University Press.



APPENDICES

Appendix 1: Transcription of Conversation *Rika* 1

PA : *Sangar sambel digu byen arane, sabene ntukokaen, yo entek.*
(The name is Sangar Sambel, I bought it yesterday and it ran out.)

HT : *Yeh.*
(Oh.)

PA : *Yoiku sangar sambel iku ben, marai, mosok leren apik-apikan Rika, direbi laos digu ben.*

(That is sangar sambel. You don't need to be too good in cooking. Just slice the galangale.)

HT : *Ehm, nopo ragine wyak?*
(Ehm, what are the ingredients aunt?)

PA : *Ragi sambel arane, lobok abyang, byawang putih, byawang abyang, yo wes, merico sitik.*

(The name is Sangar Sambel, red chilies, garlic, onion, that's it. And little pepper.)

HT : *Iku byawang putihe ketebuk!*
(The garlic falls down!)

PA : *Adoh, keteblok byeng!*
(Ouch, it falls down, dear!)

HT : *Kulo sangar kuning sore wyak.*
(I made yellow sangar yesterday, aunt.)

PA : *Seng gelem anu ono kono, ono kunir kok, sangar sambel iki byaen yo, enak.*

(They didn't want that. I have the turmeric. This sangar sambel is delicious.)

HT : *Nggeh pun.*
(Okay.)

PA : *E, byawang nang kono, nggoleti. Tuku seperapatan iku mau nang Pasar Minggau.*

(E, the onions are there that I've been searching for. I bought them in Sunday Market.)

HT : *Dyane akeh picise maneng?*
(Wow, you have already had much money now?)

PA : *Dooh, iki byen sak onone dinggo tuku seperapat nang pasar.*
(No, I only had some money to buy a quarter kilograms of onion in Sunday Market.)

HT : *Yeh.*
(Oh.)

PA : *Tuku seperapat nang pasar, limolasewu. Nang pasar. Pras.*
(Pras bought it in the market, fifteen thousand rupiahs.)

HT : *Yeh.*
(Oh.)

PA : *Nyak wes kek nggoen nang pasar. Ayo tah (...) nggoen nyang pasar.*
(This is the money, use it to the market. (...) use it in the market.)

HT : *Yeh.*

(Oh.)

PA : *“Wes cukup mbyah? Wes ta cukup dinggo belonjo. Mijeti wong sore ko yo nduk.*

(Pras asked me, “Is it enough, grandma?” I said, “It’s enough for shopping”. I got the money by massaging someone yesterday, dear.)

HT : *Sinten? Mijeti tiang sinten?*

(Who? Who is the person?)

PA : *Kono kulon, Byae’ah. Kai kek, byawang abyange durung. Kadung mari wada’i kono, plastik myane.*

(Over there, Byae’ah. Oh, I haven’t put the onion yet. If I’ve done, the onion will be put over there, in the plastic, so..)

HT : *Enggeh, kulo tuku nang Kedaleman.*

(Yes, I bought it in Kedaleman.)

PA : *Hah?*

(Pardon?)

HT : *Tuku nang Kedaleman.*

(Bought it in Kedaleman.)

PA : *Rika?*

(You?)

HT : *Enggeh.*

(Yes.)

PA : *Mateng, tuku nang Kedaleman. Nang Kedaleman lare leren. Hmh, tuku nang Kedaleman. Iki kadung markisah, dikulub byaen wes mak. Yo wes. Kadung seng nang kene, dipangan tikus bu.*

(Oh my God, you bought it in Kedaleman. Hmh, you bought it in Kedaleman. (pause) This is *markisah*. They want it to be boiled. Okay. If it isn’t be put here, it will be eaten by rats.)

HT : *Enggeh.*

(Yes.)

PA : *Nduk?*

(dear?)

Rschr : *Nggeh.*

(Yes.)

HT : *Kulo tuku jagung neng anu yo wyak, mesen nang man Mesran.*

(I bought corns in, I ordered in uncle Mesran.)

PA : *Rika?*

(You?)

HT : *Enggeh.*

(Yes.)

PA : *Isun seng, nang kono anau, tuku mau, wong dodol mau, wes tuku mau wes yo.*

(I didn’t buy in him, I bought it in the corn seller this morning.)

Appendix 2: Transcription of Conversation *Rika 2*

- AL : *Pipit kelendi, TM?*
(How is Pipit, TM?)
- HL : *Kapan melahiraen? Ye, ngelahiraen?*
(When will she give birth?)
- TM : *Anu dek..perkiraan tanggal 17 iki nawai, bulan iki.*
(Hmh, it will be about on this 17th, this month)
- HL : *Ngarep?*
(Next month?)
- HT : *Kadung pas puoso ko wes enak dek.*
(It will be perfect in this Ramadhan.)
- TM : *Kadung iki wayak endai?*
(and when will she?)
- All : (laugh)
- TM : *Wayak endi kawine? Sun tulihi kesel ko ngetoka 'en, seka 'en isun, mong tulihi kari gedi ko wetenge.*
(When will she get married? I always look at her seems like she is very tired because of her belly. She has s big belly because of her pregnant.)
- HT : *Ojo-ojo loro.*
(It seems like she will have twin babies.)
- TM : *Heh, ojo. Ojo loro. Nono anak turune maneng.*
(Oh, no. Not twin. We don't have any twin in our family.)
- KN : *Dee..*
(Hmh.)
- TM : *Seng, mane wes dek siji byaen.*
(No, one baby only.)
- KN : *Wong myane loro.*
(It will be good if she has twin.)
- TM : *He, ndane Rika bengen, weteng Rika ambi weteng isun gedean wetenge dek KN.*
(Hey, remember when you were pregnant? You have bigger belly than me, dek KN.)
- KN : *Yo, bengen.*
(But it was.)
- TM : *He, kadung mlaku ampek gedigi Rika bengen ku yo dek.*
(If you walked, you would be like this.)

Appendix 3: Transcription of Conversation *Rika* 3

HT : *Endi Septine dek?*

(Where is Septi, dek?)

IN : *Septinya kerja.*

(Septi is working now.)

HT : *He, masak paen? Rika masak paen?*

(Hey, what meal did you cook?)

IN : *Isun iki seng masak (laugh)*

(I didn't cook today.) (laugh)

HT : *Seng masak? (laugh)*

(You didn't cook anything?) (laugh)

IN : *Sakat isuk nggelibet yo mbok, turau.*

(I have been sleeping since this morning.)

HT : *Yo kepikiran mau ta wes yo?*

(Is it because of your problem?)

IN : *Emm, durung puas, ibyarate wong mlaku durung puncak gunung iku mosok lego ta (pause) Apruwo bagi Rika wes? Posisin Rika isun? Moromoro wyak aji Mawardi geidgu. Kelendi Rika? Njotosi! Emane ta isun iki wadyon, munggone sun njotosi yo.*

(Yes, it hasn't been over yet. It's like someone who reaches the mountain, if she has not reached the top, she will not be satisfied. (pause). If you were me, what would you do? You were in my position. If suddenly uncle Mawardi did the same thing, what would you do? If i were a boy, I would give him a punch).

Appendix 4: Transcription of Conversation *Rika* 4

MN : *Kapan Rika dugi dek?*

(When did you come, dek?)

Rschr : *Wau dyalu mbok. AL.*

(Last night mbok AL)

MN : *Dek, sampeyan tumbasaen rasu'an teng ngRika myane bedo nang koncone.*

(Dek, buy AL cloth so his cloth will be different from his friends.)

Rschr : *Enggeh.*

(I will.)

YN : *Njaluk'o klambi nang mbak'e ko e!*

(Ask a cloth from your sister!)

Rschr : (laugh) *klambi paen pin?*

(laugh) What clothes pin?

MN : *Mboten nggadah topi.*

(He doesn't have a hat)

SP : *Klambiniro byen wyakno yo UL.*

(Give him your clothes, UI)

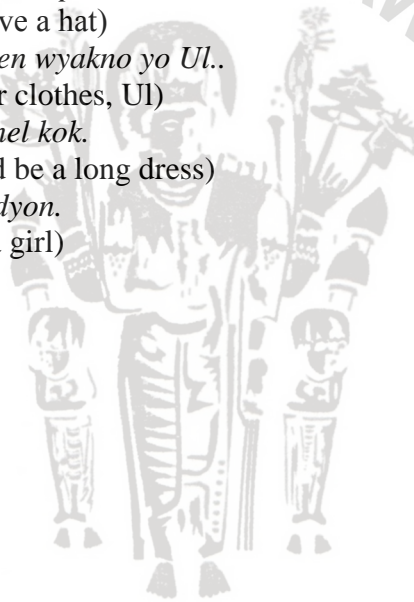
Rschr : *Iyo, myane bonel kok.*

(Hmh, it would be a long dress)

YN : *Munggone wadyon.*

(As if he was a girl)

All : (laugh)



Appendix 5: Transcription of Conversation *Rika* 5

HT : *Dek, iki mlebu. Iki kek wes meh marai. Olong dek, mlebu'o dek yo?*

(*Dek, please come in. I'm almost done. Wait for a second. Come in!*)

RH : *Bek, mlebu yo?*

(*Aunt, I come in.*)

HT : *He, olong dek, solong!*

(*Hey, wait for a second, dek!*)

(noisy)

HT : *Iku lobok.*

(*Those are chilies.*)

RH : *Lobok. Oleh kidul?*

(*Chilies. Did you get it from your parents?*)

HT : *Heng, diteri wong. Diwarai akeh wong welas nyang isun. Ngko nang*

Rika diteri.

(*No. Someone gave me. As I said, many people care for me. Sometimes, you also give me.*)

RH : *Kari enak, tapi isun wes duwe.*

(*It's good, but I've already had.*)

HT : *Hah?*

(*Yes?*)

RH : *Wes duwe sayange.*

(*I've already have it.*)

HT : *Eh, olong dek, mari dek mari iki dek.*

(*Hey, wait for a second dek! I'm almost done.*)

RH : *Bek, kari kesel yo sengkreh ku bek.*

(*Aunt, cleaning the house is tiring, right?*)

HT : *Dek, yo mangkane, mau mari ngrijigi koco ambi nduk.*

(*Yes, it is. I've cleaned the homeglasses with my daughter this morning, dek.*)

Appendix 6: Transcription of Conversation *Rika* 6

HT : *Ono kang MA.*

(Bro MA is coming.)

SL : *Kang MA.*

(Brother MA.)

AT : *SL, wedyange ku mau.*

(SL, make him a drink!)

SL : *Oseng nawai.*

(Maybe he doesn't want it.)

AT : *Ye, jare isun kopai. Byek lare ki yoh?*

(Oh, I think he wants a cup of coffee. Oh, You are really.)

HT : *Dek, Rika ki mau masak paen dek?*

(Dek, what did you cook today?)

SL : *Ngoseng2 bendis tok mbok ambi nggoreng tahu. Tuku jagung sungkan nggerus kok ampek wayah wene.*

(I make only bendis and fried tofu. I bought corns this morning but I haven't cooked it until now.)

HT : *Kang Mesran?*

(Bought in Bro Mesran?)

SL : *Seng tau tuku nang mas Mesran, dijaluki emboh ku.. (laugh)*

(No, I never buy in Mesran. I ask for addition, he refuses.)

HT : *Iyo, muring.*

(Yes, he will be angry).

SL : *Muringan.*

(He is angry.)

AT : *Iyo, bengen isun tau diloka'en yoh.*

(Yes, I was ever mocked by him.)

HT : *Kelendai?*

(How?)

AT : *Sira ku tuku mong rong ewu, njaluk emboh, munggone jagunge dewek, digu yoh? Sampek seperene iki isun tuku Rika?*

(You buy only two thousand rupiahs but you ask for addition. Do you think that these corns are yours? Until now, do you think I ever buy corn in him since that time?)

HT : *Iyo.*

(That's right)

AT : *Kon tuku nang kono? ede, seng gelem isun.*

(If you asked me to buy in him, no way. I don't want to.)

HT : *Ojo, seng gelem.*

(Yes, you're right.)

AT : *Yo ojo ngeloka'en nang wong. Ado do iki jagunge wong digu byaen.*

(He mocks the buyers. He can say that those corns aren't his.)

SL : *Ojo. Leren!*

(Yes. Do not buy corns in him again!)

AT : *Tuku rong ewu, njaluk emboh. Gedigu nang isun.*

(You buy only two thousand rupiahs but you ask for addition. He said that to me.)

SL : *Ngeloka'en.*
(Mocking)

AT : *Sampek seperene iki yo isun, seng ntukonai.*
(Until this time, i never buy in him anymore.)



Appendix 7: Transcription of Conversation *Rika 7*

LL : *Ono wong ngiling-ngilingi pasar sabene jare.*
(It seems like there was someone who will buy the stand in the market.)

AW : *Iyo, mulo e.*
(Yes, that's right.)

LL : *Tapi nono mrene wonge?*
(But, nobody came.)

AW : *Wonge durung.*
(He hasn't come yet.)

RB : *Wes iku mosok, seng keneng dianau jai, seng keneng dicageraen.*
(Oh. That can't be believed.)

HT : *Kok?*
(Really?)

RB : *Duh, wes, wes.*
(It's over. Okay?)

AW : *Yo wonge Rika durung teko wong Wonosobo. Ale ngomong Kang aji e.*
(You know that he hasn't come yet. He comes from Wonosobo. He had said that.)

RB : *Ee.*

AW : *Ale gedigi wonge ngomong, "Iki mesti dadine dek?" "Enggeh bu aji dadi pun". Ale gedigu lare wong ngomong nang pasar ko.*
(When I asked him, "Are you sure you will make it a deal?" "Of course, ma'am". He said that to me in the market.)

RB : *Eh, wes seng keneng dirageni jare wong anu ku wes yo, seng keneng, nono mane karepe. Rika tuku ta? Iyo. Yo wes ayo. Mari weh. Kapan anu..*
(Hey, it can't be believed. It can't be. It's all up to him. "Will you buy it?" "Yes." "Okay, let's make a deal." That's it. If.

AW : *Iku mosok tuku kang ajai, nyewo!*
(He won't buy it. He will only rent it.)

RB : *Tuwas sun pikiraen, wes seng mikiraen, seng mikiraen liyane. Mikiraen iku tok, myane weh, disewo, dikapak, digu kelendi aruwo? Kapan dipikiraen, seng keneng, loro kabayah nyang pikiran, nyang awak.*
(If I think hard about this, I won't think about the other things. I will think about this only. It's all up to him. He wants to rent or anything, it's all up to him. If I think about this, it will make my body and mind sick.)

HT : *(sigh)*

RB : *Yo piro wong kang.*
(There were some people asked about this.)

AW : *Sakjane ngkono wes mesti byeng. Tekone wonge.*
(Actually he is sure, dear. But, we have to wait for him.)

HT : *He'em.*
(Yes.)

RB : *Piro wong kang takon-takon ko tapi wes, wes, wes, wes. Ayo tah ngkono tek? Ngkono tah ngkene baen?*

(How many people asked about this? But it's over. Over. Should we go inside, dear? Stay here or there?)

AW : *Nang byale tek?*

(Do you want to move in the livingroom, dear?)

Rschr : *Teng mriki mawon.*

(It's okay in here.)

RB : *Mari Rika sapu ta anun Rika kau? Byale-byale elek kono mau?*

(Have you cleaned your messy livingroom?)

AW : *Kesuk byen.*

(Tomorrow.)

HT : *Nggreges pak mboten, myane wes. Nggreges.*

(No. She's not well now. It's okay.)

RB : *Hah?*

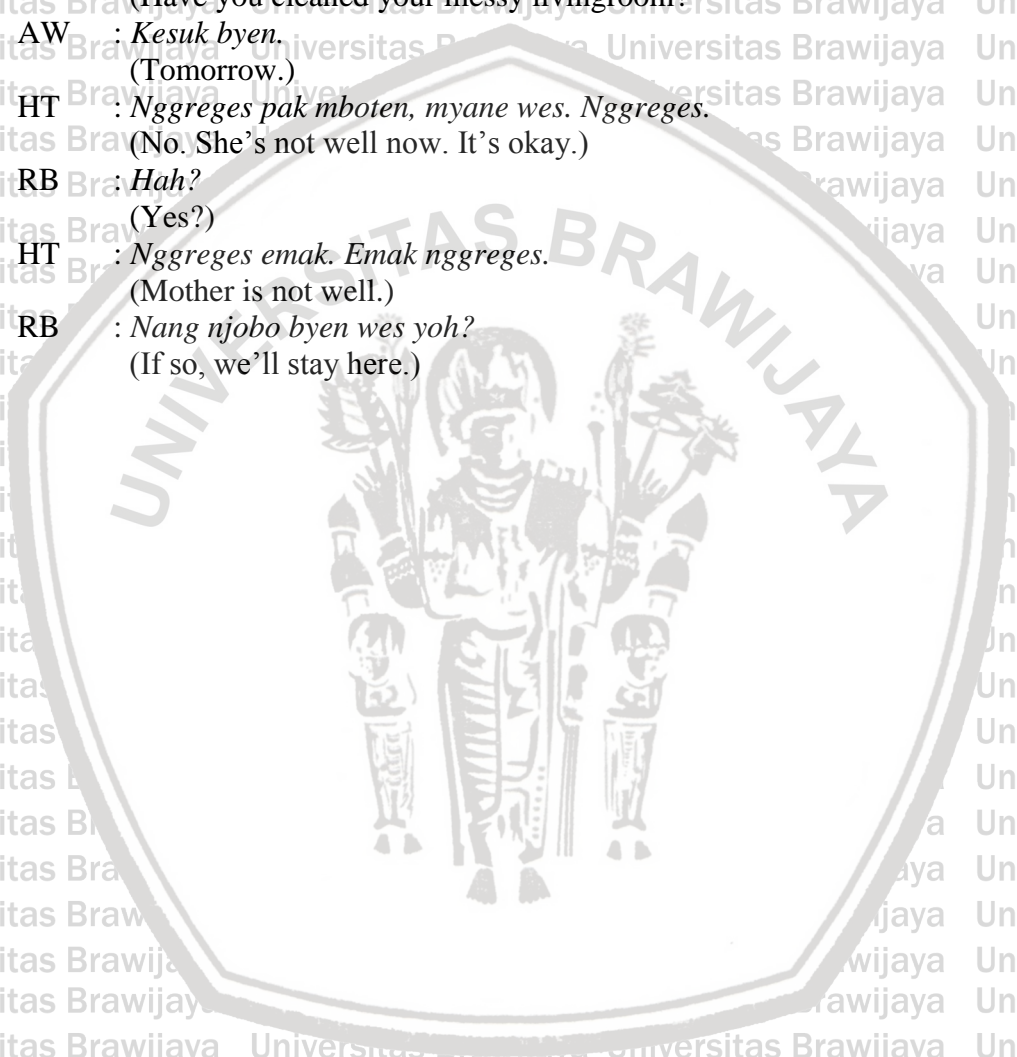
(Yes?)

HT : *Nggreges emak. Emak nggreges.*

(Mother is not well.)

RB : *Nang njobo byen wes yoh?*

(If so, we'll stay here.)



Appendix 8: Transcription of Conversation *Rika* 8

DW : *Mbok UI.*

(*Mbok UI*)

Rschr : *E?*

(Yes?)

DW : *Nang ndi Rika?*

(Where will you go?)

Rschr : *Nono. Iki abi wyak TM iki.* (laugh)

(Nowhere. I just want to meet Uncle TM.)

DW : *Nggoleki wyak TM!*

(Looking for uncle TM.)

SU : *Kapan teko nduk?*

(When did you arrive?)

Rschr : *Sampun dangu.*

(It has been a long time.)

DW : *Ndi njaluk bolune mbok UI!*

(Give me your cake, *mbok UI*!)

Rschr : *Paen dek?* (laugh) *Ndi PP?*

(What *dek*? (laugh) Where is PP?)

DW : *Kok ambi WW kok. Nang njerone umyah'e WW.*

(He is with WW. He's inside of WW's house.)

Rschr : *Ye.*

(Oh.)

DW : *Kok dijak mlebu nang wyak TM ko mbok UI.*

(Wyak TM pleases you to come to his house, *mbok UI*.)

Rschr : *Nggeh.*

(Yes.)

MA : *TM, ngkon mrono TM!*

(TM, come to my house!)

TM : *Arep nang mangir tah?*

(You will go to Mangir, won't you?)

Rschr : *Mboten.*

(No.)

MA : *TM, dikongkon mrono!*

(TM, come to my house!)

DW : *Dikongkon mrono.*

(Come to his house!)

TM : *DD nang ndai?*

(Where is DD?)

MA : *Ono.*

(He's there.)

DW : *Mampir Rika mbok UI?*

(Do you want to visit my house, *mbok UI*?)

Rschr : *Hah?*

(Yes?)

DW : *Mampir?*
(Visit my house?)
Rschr : *Yo, suwun.*
(No, thank you.)



Appendix 9: Transcription of Conversation *Rika* 9

GR : *Mbok, Rika ku seng mbecek nang wong repot ikau?*

(*Mbok, don't you go to the wedding party?*)

SP : *Hah?*

(*What?*)

GR : *Seng teko nang wong repot ikau?*

(*Don't you come to the wedding party?*)

SP : *Sopo?*

(*Who?*)

GR : *Rika iku yoh? Anu kau, wong repot ngelor kau.*

(*You. Hmh, the wedding party over there.*)

SP : *Ye, teko. Nobengi wes. Titip nang mbok.*

(*Oh, I've given the gift but I didn't come there. My old sister brought it last night.*)

GR : *Isun durung. Jare isun arep ngejak byareng.*

(*I haven't come yet. I planned to ask you to go with me there.*)

SP : *Uwes. Nobengi wes. Isun yo seng milu mrono.*

(*I had my old sister given the gift last night.*)

GR : *Acak a' takon SM solong nawi durung mrono.*

(*I'll try to ask SM whether she hasn't gone there or not.*)

Appendix 10: Transcription of Conversation *Rika* 10

HR : *Kapan Sira teko nduk?*

(When did you come, dear?)

Rschr : *Wau dalu.*

(Last night)

HR : *Ye, mbok Rika ku arep dijak Aji yo nang Jember, nang kosane SN.*

(Oh, mbok, Aji (my daughter) told me that she will ask you to go to Jember with her family, to SN's boarding house.)

HT : *Iyo dek, mau isuk wes ngomong nang isun. Rika seng milu dek?*

(Yes, dek. She told me this morning. Don't you come either, dek?)

HR : *Oseng mbok. Kang aji mageh gedigu iku. Myane dewekan nang umyah.*

(No, mbok. As you know that Aji (my husband) is still sick, He will be home alone if I go.)

HT : *Ye, iyo. Rebo yo dek?*

(Oh, I remember. Is it on Wednesday?)

HR : *Iyo mbok. Jam woluan jare.*

(Yes, it is. About eight am she said.)

HT : *Yo wes. Embyen.*

(Yes. The day after tomorrow.)

HR : *Jare arep nginep pisan. Tapi mong sewengi.*

(She said that all of you will stay there for a night.)

HT : *Iyo, weh. Paran jare kono.*

(Okay. It's up to her.)

HR : *Iyo, arep ngejak wong akeh ku nawi seng cukup papane yoh.*

(Okay. She didn't ask many people to go because of the limited space in SN's boarding house to rest.)

HT : *Iyo dek.*

(That's right, dek)

Appendix 11: Transcription of Conversation *Rika* 11

SM : *Paen kok SP?*

(What is that SP?)

TS : *Isun ki mosok ngerasani wong gesah.*

(I don't mean to prohibit you to have a chatting.)

SP : *Paen se?*

(What do you mean?)

TS : *Mong ngilinga'en. Rika seng marah ngidul nang SK mau? Mumpung mageh isuk.*

(I just want to remind you. Don't you go to meet SK? It's better now because it's still in the morning.)

SP : *Yeh, iyo. Ngko ben soren-soren. Paling wonge yo nang sawah wayah wene.*

(Oh, yes. But I'll go there in the afternoon because SK is working in the field at this time.)

TS : *Kelendai?*

(Can you repeat?)

SP : *Ngko byen. Wonge nang sawah wayah wene kau.*

(I'll go there in the afternoon. He is in the field at this time.)

TS : *Yeh, gedigu yo keneng.*

(Oh, that's good idea.)

SP : *Mangkat ruwed Rika ki yoh. Ngko roh mrono isun.*

(You are annoying. I'll go there for sure.)

TS : *Iyo weh. Soren-soren ku wonge nang umyah. Yo wes tutugno gesah'e kau!*

(Okay. SK will be in his house in the afternoon. Well, continue the chatting then!)

All : (laugh)

Appendix 12: Transcription of Conversation *Rika* 12

YN : *Mas, Rika ku durung mlaku-mlaku.*
(You haven't gone, dear?)

MS : *Solong mageh jam sakmene belokon.*
(Wait the minute. It hasn't been the time.)

YN : *Nawi kasep mas.*
(I'm afraid that you will be late.)

MS : *Seng. Perjalanan paling limolas menit.*
(No, I won't. The trip only takes fifteen minutes.)

YN : *Yo wes.*
(Okay.)

MS : *Sereg'e sepidah mau nang ndi dek?*
(Where is the key of the motorcycle, dear?)

YN : *Yo ku isun weruh? Ale Rika kang ndeleh mau.*
(Do you think that I know? It was you who put the key.)

MS : *Nobengi ko koyo sun wyak'kaen Rika yo dek.*
(It seems like I gave the key to you last night.)

YN : *De. Byarang mau subuh sun wyakaen yane iku. Dinggo mengan tolek.*
(No. I gave it to you this dawn. Our son played with it.)

MS : *Ye, iyo. Ndeleh nang lemari mau.*
(Oh. I remember. I put it in the cupboard this morning.)

YN : *De. Lalian diko.*
(You are a forgetful person.)

Appendix 13: Transcription of Conversation *Sira* 1

MA : *TM, kon mrono kok!*

(TM, you must come to DD's house!)

TM : *Solong, durung tangi DD?*

(Wait for a minute. Has DD woken up?)

MA : *Tangi kok. Dienteni Sira ku yo TM.*

(Yes, he has. You are being waited, TM.)

TM : *Hah?*

(Yes?)

MA : *Dienteni.*

(You are being waited.)

TM : *Nang sopo?*

(Who is waiting for me?)

MA : *DD*

TM : *Iyo, solong. Kapan anu iku yo mrene iku lek.*

(Yes, wait for a minute. If he has something important, he will go here, son.)

Rschr : (laugh)

TM : *Onogeni byen mrene.*

(He came here last night.)

MA : *Ono pentinge.*

(He has something important.)

TM : *Sopo?*

(Who?)

MA : *Sira kon mrono saikai.*

(He asked you to come.)

TM : *Yo olong. Mari ikai.*

(Yes, wait a minute. After I've done with it.)

MA : *Gyarapen nang kono yo TM! Gowonen mrono!*

(Do it there! Bring your work there!)

Appendix 14: Transcription of Conversation *Sira 2*

AR : *Wes RT ikau dipondokaen byaen wes, nang Tebu Ireng kono kok. Weruh RT?*

(RT should have Islamic school in Tebu Ireng. Do you know RT?)

RT : *Paham weh.*

(Of course.)

AR : *Iyo nang panggonane Gusdur bengen kok. Nono buru mlebu langsung haram haram. (laugh) gedigu paling yoh? (laugh)*

(Yes, that was Gusdur's school. You would be forbidden at the first time you came. (laugh) It should be so? (laugh))

All : (laugh)

RT : *Asu.*

(Fuck you.)

AR : *Pondokeno nang Tebu Ireng byaen weh. (laugh)*

(Let RT goes to school at Tebu Ireng. (laugh))

RT : *Sira byaen poh.*

(It is you who should go there.)

All : (Laugh)



Appendix 15: Transcription of Conversation *Sira* 3

DY : *Bek, AK. Menengo yo! Kari seng gelem enteng tangane lare kai.*

(Hey, AK. Be quiet! Why can't your hand be quiet?)

AK : *Apuwo se? Mangkat ruwet.*

(Why? You always disturb me.)

DY : *He, tublek yo gelase ku AK. Byek lare kai.*

(Hey, don't pour the water! It will be spilled.)

AK : *Sira iku poh kang meneng. De, rainirA ku paen. RainirA mangkat ruwed tok.*

(It is you who must be quiet! You always disturb me.)

DY : *Kok kadung diomongi wong tuwyek gedigau.*

(You are always like that if I advise you something good.)

AK : *Mboh Sira kau. Suker isun nang Sira kau.*

(Whatever! I hate you so much.)

YY : *Apuwo se lek? Mong lare loro ki kari nggreget ati yoh.*

(What happen sons? Both of you always make me crazy.)

AK : *Ketang ruwed lare ku yo buk.*

(He always disturbs me, mom.)

DY : *Seng keneng diomongi lare kau.*

(He can't be advised.)

YY : *Wes menengo AK, DY! Wes arep buko kok.*

(Be silent both of you! It's time for eating.)

Appendix 16: Transcription of Conversation *Sira* 4

HT : *Nganu paran Sira AU?*

(What are you doing, AU?)

AU : *Iki arep umbyah-umbyah. Myane wes engko byaen solong. Kapan teko lare?*

(I'm going to wash the clothe but I will do it later. When did you come?)

HT : *Buru byen. Wes mangkato umbyah-umbyah wes. Isun ak ngajak uul mlaku2 solong kek. Ngko byen mrene maneng.*

(Just now. Wash your clothes first. I will ask Uul to accompany me to take a walk. I will come here later.)

AU : *Iyo weh, kadung gedigau.*

(Okay.)



Appendix 17: Transcription of Conversation *Sira 5*

KD : *Nganu paran Sira ku lek mrene?*

(What are you doing here, dude?)

SL : *Byalak kau. Ndane wong mrene ku seng oleh?* (laugh)

(Damn. Do you think I can't come here?) (laugh)

KD : *Ketang kari penting Sira ku lek.*

(It seems like you have something very important.)

SL : *He, Sira ki seng paham-paham yoh. Seng ngarti ndyane ono urusan penting gedigai.*

(Hey, don't you understand? Don't you know that I have something important here?)

KD : *Nguwyeni picis isun ta Sira lek?*

(Do you want to give me money?)

SL : *Hmmh, kang sun nggo dewek byen kari angel. Byanguran sun nggo mangan dyewek poh.*

(Hmmh, I make money in difficulties. It's better to spend it for myself.)

All : (laugh).



Appendix 19: *Berita Acara Bimbingan Skripsi*

KEMENTERIAN PENDIDIKAN NASIONAL
UNIVERSITAS BRAWIJAYA
FAKULTAS ILMU BUDAYA

Jalan Mayjen Haryono No. 169 Malang 65145

Telp. (0341) 551611 Pes.309 Telex. No.31873 Fax. (0341) 565420

Telp. (0341) 575822 (direct) Fax. (0341) 575822 (direct)

BERITA ACARA BIMBINGAN SKRIPSI

1. Nama : Ulfa Marotin
2. NIM : 0710330026
3. Program Studi : Sastra Inggris
4. Judul Skripsi : The Shifting of Address Term Pronouns of *Rika*
and
Sira Used by *Osing* People in Gladag Village,
Banyuwangi.
5. Tanggal Mengajukan : 3 Maret 2011
6. Tanggal Selesai Revisi : 1 Februari 2012
7. Nama Pembimbing : I. Isti Purwanintyas, M.Pd
II. Agus Gozali, S.Pd
8. Keterangan Konsultasi

No.	Tanggal	Materi	Pembimbing	Paraf
1.	3 Maret 2011	Pengajuan Judul	Pembimbing I	
2.	4 Maret 2011	Pengajuan Judul	Pembimbing II	
3.	14 Maret 2011	Persetujuan Judul	Pembimbing I	
4.	14 Maret 2011	Persetujuan Judul	Pembimbing II	
5.	22 Maret 2011	Penyerahan BAB I	Pembimbing I	
6.	22 Maret 2011	Penyerahan BAB I	Pembimbing II	
7.	28 Maret 2011	Revisi BAB I	Pembimbing II	
8.	29 Maret 2011	Revisi BAB I	Pembimbing I	
9.	4 April 2011	Persetujuan BAB I	Pembimbing I	
10.	4 April 2011	Persetujuan BAB I	Pembimbing II	
11.	11 April 2011	Pengajuan BAB II dan III	Pembimbing I	
12.	11 April 2011	Pengajuan BAB II dan III	Pembimbing II	
13.	12 April 2011	Revisi BAB II dan III	Pembimbing II	
14.	27 April 2011	Revisi BAB II dan III	Pembimbing I	
15.	3 Mei 2011	Revisi BAB II dan III	Pembimbing I	
16.	9 Mei 2011	Revisi BAB II dan III	Pembimbing I	
17.	9 Mei 2011	Revisi BAB II dan III	Pembimbing II	
18.	10 Mei 2011	Persetujuan BAB I, II & III	Pembimbing II	
19.	18 Mei 2011	Persetujuan BAB I, II & III	Pembimbing I	

Lanjutan Tabel

20.	10 Oktober 2011	Penyerahan BAB IV	Pembimbing I
21.	10 Oktober 2011	Penyerahan BAB IV	Pembimbing II
22.	17 Oktober 2011	Konsultasi BAB IV	Pembimbing I
23.	25 Oktober 2011	Revisi BAB IV dan V	Pembimbing I
24.	25 Oktober 2011	Revisi BAB IV dan V	Pembimbing II
25.	1 November 2011	Konsultasi BAB IV dan V	Pembimbing I
26.	4 November 2011	Revisi BAB IV dan V	Pembimbing I
27.	8 November 2011	Persetujuan BAB IV dan V	Pembimbing I
28.	8 November 2011	Persetujuan BAB IV dan V	Pembimbing II
29.	13 Desember 2011	Revisi Setelah Semhas	Penguji I
30.	13 Desember 2011	Revisi Setelah Semhas	Penguji II
31.	22 Desember 2011	Persetujuan BAB I-V	Penguji I
32.	23 Desember 2011	Revisi Setelah Semhas	Pembimbing II
33.	27 Desember 2011	Revisi Setelah Semhas	Pembimbing I
34.	27 Desember 2011	Revisi Setelah Semhas	Penguji II
35.	16 Januari 2012	Persetujuan Setelah Ujian	Penguji II
36.	18 Januari 2012	Persetujuan Setelah Ujian	Penguji I
37.	24 Januari 2012	Persetujuan Setelah Ujian	Pembimbing I
38.	31 Januari 2012	Persetujuan Setelah Ujian	Pembimbing II
39.	31 Januari 2012	Cek Format Penjilidan	Penguji I

Telah dievaluasi dan diuji dengan nilai :



2012

Dosen Pembimbing I

Isti Purwaningtyas, M.Pd
NIP. 19790519 200501 2 003
0059

Malang, 1 Februari

Dosen Pembimbing II

Agus Gozali, S.Pd
NIK. 770813 12 11

Mengetahui,
Ketua Jurusan Bahasa dan Sastra

Syariful Muttaqin, M.A.
NIP. 19751101 200312 1 001