

## CHAPTER 2

## GENERAL DESCRIPTION OF THE OBJECT OF RESEARCH

II.1. A Brief description of Kelurahan Keputran

Surabaya, a port city, is the capital of the province of East Java. It is the city that is inhabited by over one million people from various ethnics and social backgrounds, such as Madurese, Chinese, Sundanese, etc. They mainly come and work as traders, employees, civil servants, etc. Surabaya, as the second largest city in Indonesia, can provide a great number of kinds of works for them. Moreover, it is supported by a reputation of being a well-known industrial centre in Indonesia. These factors can attract more people to live there.

Administratively, Surabaya is headed by a mayor. It is divided into some subdistricts (*kecamatan*), each of which is led by a subdistrict head commonly called *Camat*. There are 13 subdistricts in Surabaya, one of which is *Kecamatan Tegalsari*.

The area of *Kecamatan Tegalsari* is mostly located in the heart of Surabaya city. This is an elite residential neighborhood where a vast number of offices and shopping complex were built. This bussiness centre is located along *Darmo* street, one of the main streets in Surabaya. There is a big fruit market there known as *Pasar Keputran*. This area is a bustling section with many economical

activities.

Kecamatan Tegalsari is divided into 5 smaller political districts called *Kelurahan* each of which is administrated by a *lurah*. Those five *kelurahans* are called:

1. Kelurahan Tegalsari
2. Kelurahan Dr. Sutomo
3. Kelurahan Keputran
4. Kelurahan Wonorejo
5. Kelurahan Kedungdoro

Among these *kelurahans*, the area of Kelurahan Tegalsari and Dr. Sutomo are regarded as prestigious residential areas. because most parts of these areas are occupied by famous offices, restaurants, stores, banks and luxurious houses. On the contrary, *kelurahan* Keputran, Wonorejo and Kedungdoro are mainly occupied by middle - low class people.

Kelurahan Keputran, the object of the research, extends from *Urip Sumoharjo* street to *Darmokali*. This *kelurahan* consists of 9 *RWs* (administrative hamlets). Five of them are housing areas, whereas the rest are business areas.

According to the census done in December 1994, the number of population is about 21.000 people composing of 55% males and 45% females. Older people are dominant (almost 45%), the rest are young people (35%) and children (20%). Most of them are workers of private company (40%),

civil servants (25%), entrepreneurs (15%) and the rest are unemployed (10%) and retired people (10%).

In this area, there are still some kampungs considered as *old kampungs* which are mostly inhabited by natives of Surabaya and their descendants. Kampung Keputran and Dinoyo are two of these old kampungs..

*Dinoyo*, the location of the research, is a vast area that consists of smaller kampungs. Every kampung has a name and is administrated by a head of RT. A kampung is a small area like a rural village. They are linked to one another by a tortous and extensive network of walkways which carry no traffic but foot.

The dwellers of the kampungs live in small houses. Nevertheless, they live side by side peacefully and help each other. As in any other kampung, there is a good cooperation among the inhabitants. In fact, it can be seen, particularly, when some voluntary work is required to be done for the kampung by the head of the RT, such as cleaning the drains and their surroundings. They also help each other, especially when they are in trouble.

At night, there are some night-watchers that keep watch over the kampung. Every man takes turn in doing this duty. The head of the *RT* (neighborhood association) is responsible for the schedule. Usually, they do this duty until 4.00 AM.

Meanwhile, the housewives are joined in a organization called PKK (Family Welfare Movement) which

has certain programs, such as giving information about babies' health, gathering together once a month. When celebrating national days such as the Independent day, Kartini's day, they together with the young people make competition programs for all the inhabitants, such as sport competition, games, so forth. All of these activities are meant to strengthen the relationship among the inhabitants.

As the characteristics of young people that like to come together and interact with their friends, the young people there also like to do the same. This can commonly be seen from time to time after they finish with school activities. They just talk, play the guitar or cards on the sides of the roads or in coffee shops. There are also some of them who like to join a dove-race. Sometimes they use this play to bet. The dove that can fly the farthest will win the bet. Such a view is common and found in every kampung there.

The young people are associated in some youth organizations called *Karang Taruna*, and *Remaja Masjid*. The members of Karang Taruna are all the young people in the kampung, while Remaja masjid are just young moslems. These organizations provide a number of programs for their members. These programs aim at giving some positive activities for the young people and preventing them from juvenile delinquency. For example, the programs of Remaja Masjid are mostly oriented to religious matters, such as a

course in reading the holy Koran, while the programs of Karang Taruna are of general nature, such as sports, arts programs, and so forth.

Language play an important role as a means of communication. The language that is usually used to communicate everyday among inhabitants is the Javanese language, particularly the *ngoko* Surabaya dialect. Some Chinese staying there are also used to speaking Javanese to their Javanese neighbors. So, here, we can see that the Javanese language is still dominant. In a formal meeting, the Javanese is sometimes used. At a meeting which is mostly attended by old people. the dialect is occasionally mixed with Bahasa Indonesia.

The above is a brief description of Dinoyo in Kelurahan Keputran.

## II.2. Javanese Personal Pronouns

Every language has terms for referring to someone or something that are reflected in a pronominal system. According to Uhlenbeck (1982), Javanese also has such a system categorized into :

- Personal pronouns, such as *aku, kowe, dheweke*
- Demonstrative pronouns, such as *iki, kene*
- Interogative and indefinite pronouns, such as *sapa, apa*

Here, the writer only deals with the personal pronouns.

Personal pronouns play an important role in interactional-process. When communicating, the use of personal pronouns seem to be unavoidable. We somehow have to identify the person to whom we talk. According to Errington (1988), such act can be performed by means of using personal pronouns, proper names, title or combination of these three.

Javanese has many terms for personal pronouns. They commonly can be subsumed into 3 parts each of which can consist of either plural or singular. They are :

- the first person pronouns, such as *aku*, *kula*,  
*dalem*
- the second person pronouns, such as *kowe*, *sampeyan*
- the third person pronouns, such as *dheweke*

The form of the Javanese personal pronouns can vary in accordance with the speech levels and dialects.

Among these three kinds of pronouns, the second person pronouns usage is more complex. According to Sadtono, the complexity of the Javanese second person pronouns is chiefly due to the following factors :

(a) the reluctance of the people to use the direct second person pronouns ('direct you'), as a result they apply different devices to substitute for it.

(b) different gradation of respect for different people in accordance with their age, social status, social stratification and genealogical and kinship relationship.

(c) the principles of self-condescension and alter-exaltation which are deep-rooted in the heart of the Javanese (1975).

Sadtono, then, also divides the second person pronouns into direct and indirect personal pronouns. The direct pronouns is the second person pronouns used as a form of address without 'cover', that is a straight form. It means that literally these forms have meaning equivalent to word *you* in English.

In Javanese, this form can be represented by the form used daily, such as *panjenengan*, *nandalem* (honorific), *sampeyan* (krama), *kowe*, *sira*, *kon* (ngoko); used in certain regional dialects, such as *ko* (kulonan), *kon*, *pena* (Surabaya); and those used in Javanese literature, such as *paduka*, *tuwan*, *ngarso dalem* (used to address God, king), *pakenira*, *para pukulun* (used by priests).

The indirect refers to the second person pronouns form which is not straight, that is, it is a polished form. In other words, the speaker may think it is impolite to use the direct or straight form. So, he substitute it with some other forms, such as :

- the use of possessive, example *awake* (your body), *pakke* (your father)
- the use of pseudo nobles titles, for example *nDara ajeng*, *gusti*

- the use of kinship terms, like *embah* (grandparents), *bude* (aunt). And these forms can be combined with the use of personal names, or occupational titles, such as *bapak Bupati*, *Pak Wir*

- the zero or implied pronouns meaning that the use of the second pronouns is completely eliminated in the surface structure. For example :

Kepriye kabare?

Dospundi kabare ?

Kadospundi kabaripun ?

*How are you ?*

The direct and indirect forms of the second person pronouns are used in formal occasion, as well as in very informal occasion with close friends.

Besides the division of pronouns such as the above, there is also a division according to the speech levels, i.e krama (elevated), madya (middle), ngoko (low form). In this case, it can closely be associated with the term T and V proposed by Brown and Gilman.

The symbol V in Javanese can be reflected in krama and ngoko level. In krama level that is used to show respect and politeness, we recognize *panjenengan*, *sampeyan*, or kin-term of address. These terms are known in both Central and East Java. Whereas, in ngoko level, there is a different use from the polite pronouns in krama level in the term of geographical dialect. In central and



East Java, people commonly use *awakmu*, *sliramu*, or a kin term for a polite pronoun in ngoko level. In Central Java, *sampeyan* is never used in ngoko level, while in East Java, it is used both in ngoko and krama level.

The T is only reflected in the use of ngoko level. It is used for intimacy as well as solidarity. For familiar T pronouns, the Javanese can use either *kon*, *kowe*. In fact, *kon*, *kowe* are geographical dialect differences. In Central Java, we can only hear people use *kowe* for a familiar pronouns. But in East Java some people use *kowe* and some *kon*.

The usage of these terms is ultimately determined by some factors. Friedrich (1972) once stated that components that serve to indicate the feature necessary to account for the pronominals are social context (setting), characteristics of the participants (age, sex, generation, genealogical distance, relative authority, group membership), the tone underlying a relationship, topic of discourse and language variety itself, i.e dialect.

The components above, however, are by no means universal. Bell (1976) states that different societies and different group within the same society are likely to adapt different system.

As Kartomiharjo once stated approximated hierarchical order of social factors that determine the choice of term of address as well as personal pronouns in East Javanese

society are as follow : (1) situation, (2) ethnicity, (3) degree intimacy, (4) status, (5) age, (6) sex, (7) marital status, and (8) origin

### 11.3 The Javanese Speech Levels

Generally every language has particular ways to express the distinguishing personal relationship of speech participants in relation relatively to different status. There are some people that necessarily have to be respected and the other may be treated plainly. The different treatment exist because of differences of relative social position of the speaker and the man with whom he speaks. The language use can reflect such facts.

The Javanese has a system that can mark the different personal relationship between their speech participants. It is reflected in speech levels that is striking and obviously expressive means for mediating social interaction. Their structural unity as styles in patterns of exchange can show what kind social relation held between the speech participants.

The Javanese speech levels is in many ways considered as emblematic of the complexities of Javanese social life. These kind of system can demonstrate 'who you are to me' and who I am to you (Errington, 1988). It is due to the fact that, as Mulder's statement, that the key to

Javanese interpersonal relationship is the notion that no two people are equal and that they relate to each other in a hierarchical fashion. So, here, the choice of speech level can be markers of interpersonal inequality.

In general, the Javanese speech levels can be divided into 3 different levels. The lowest level is *ngoko*. It is the most natural and spontaneous form of verbal expression that is spoken when one feels unrestrained, to people with whom one feels familiar or to whom one feels superior. Spoken *ngoko* means the speaker are not worrying about courtesy anymore.

The elevated form is *krama* that is more appropriate to behave in a refined manner. Usually it is spoken to those with whom one feels reserved, to whom one does not know well or whom one feels to be worthy of respect and higher status. By speaking it, one can acknowledge the addressee's worth and so honor that addressee.

The third form is *madya* that is placed between *ngoko* and *krama* levels. *Madya* can be thought as intermediate on a continuum of polish or politeness between low (or crude) *ngoko* and high (or refined) *krama*.

Besides speech levels, Javanese also has a number of special terms chosen from the more basic choice among those triad. Most of these refer to people, to body parts, to possessions or to human action. This group is called *honorifics* that functions as complement, the

marking of social relation in pattern of address style use. The use of these honorifics is a courtesy which indicates some degree of social distance.

However, the honorifics are generally added only to the lowest and highest of the three basic speech levels and not to the intermediate one. Low honorifics can be added only to the bottom level (ngoko), while the high honorifics are most characteristically added to the top level (krama) but can occasionally be added to the bottom level.

All together, then, the Javanese has, at least, 6 styles. They are :

- (1) The unadorned lowest level (ngoko)
  - (a) the lowest level with low honorifics
  - (b) the lowest level with high honorifics
- (2) The middle level (madya)
- (3) The top level (krama)
  - (a) the top level with high honorifics

Mostly, the use of honorifics closely relate to the use of pronominal and verb. It can clearly be discerned from them following examples :

1. Menapa panjenengan bade dahar sekul samenika
2. Menapa sampeyan bade neda sekul samenika
3. Napa sampeyan adjeng neda sekul saniki
4. Apa panjenengan arep dahar sega saiki
5. Apa sampeyan arep neda sega saiki

6. Apa kowe arep mangan sega saiki

The above are translated into the following :

*Are you going to eat rice now ?*

High honorifics, when added to the ngoko level, is usually used between people of the equal status (example no.4). The addition of high honorifics to ngoko can achieve something of the compromise between the need to show both respect and familiarity at the same. While, the low honorifics are added to the ngoko when one speaks to others of lower ranking with whom he is not intimate. The use of these honorifics can indicate some degree of social distance (example no. 5).

The second main level is used symmetrically between people who are not close friends. It is also used by peasants when addressing their social superiors, for this is usually the most elevated form of speech directed to the peasants' master (example no. 3).

The top level is used primarily between aristocrats who are not well acquainted (example no. 2), but any time that either an aristocrat or an educated people wishes to be really elegant, he will add high honorifics to this level (example no. 1). These higher levels generally have longer words and sound more elaborate than the lower levels, and they should be spoken with formality that demonstrates the grace and breeding of the speaker.

The selection of the particular level needs specifically the number of variables. According to Geertz, those variables are not only qualitative characteristics of the speaker (age, sex, kinship relation, occupation, wealth, education, religious commitment and family background) but also of more general factors. Those factors are :

- social setting. one would be likely to use a higher level to the same individual at a wedding than in the street
- the content of the conversation, in general, one uses lower levels when speaking of some commercial matters, higher ones if speaking of religious or aesthetic matters.
- the history of social interaction between the speakers, one will tend to speak rather high with someone with whom one has quarreled.
- the presence of third person, one tends to speak higher to the same individual if the others are listening.

#### II.4. Related Studies

Some studies concerning language varieties of different gender have frequently been carried out on some communities. One of them is that has been done by Yacinta Eka Damiyanti, a student of English Departement at Airlangga University. In her thesis which is entitled *The Influence of Sex differentiation on the Lexical Choice in*

the Bandung Dialect of Sundanese, she focused on lexical choice of filthy words, names of parts of the body used for swearing and animal abuse in Bandung Dialect of Sundanese. As the sampling, she chose 30 native speakers of Bandung dialect consisting 15 male and 15 female.

The result of the study concerning the classification and distinction in the use of words that has successfully proved that the men are prone to use the obscene words more frequently than the women. While, the women tend to use more refined forms. It seemed that sex distinction affect the choice of words between men and women in Bandung dialect of Sundanese. It also proved that both men and women use filthy words in their speech but men have higher tendency than women in using them.

Based on the research that has been done by the previous researcher, the writer is interested to know whether such phenomena also occurs among the Javanese Surabaya people. Here, she focuses on the Javanese second person pronouns usage among the young people. It is due to the fact that the use of pronouns may reflect great deal of the characteristics of the speaker, the hearer, and the relationship between them. She does not only focus on the different varieties of men and women, but also concerns the role relationship between men and women reflected in their use of second person pronouns.

