

THE HONORIFICS EXPRESSIONS IN INDIGENOUS LANGUAGE OF JAVA ISLAND ETHNICS WITH RELEVANCE INTO ENGLISH

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

Furthermore, referent honorifics develops in almost kinds of them, and they are kinship of family, second personal pronoun, non-kinship of general society, occupational, religion, and local custom, as well as a verb. While by-stander honorifics flies in a half part of them, they are kinship of relative, third personal pronoun, non-kinship of general society, occupational, religion, and local custom. However, absolute honorifics consistently synergies with one part of them, it is religion.

Keywords: greeting, verb, honorifics expression, translation, Okky Madasary novel

INTRODUCTION

Language contact is seen as a social system, communication pattern, and community culture by sociolinguistics. According to Pateda (1987, p. 57), Sociolinguistics highlights the whole issue relating to social organization and language behavior, and also do not includes only language usage, but also language attitudes, behavior toward language and language usage.

In sociolinguistic studies, there is a possibility people start from a social problem then associate it with language, but it can also be the opposite, starting from language then associating it with social phenomena. Therefore, sociolinguistics language research always takes more the use of language in the society that is influenced by social factors, including social status, education level, age, ethnicity, religion, and gender. It is also affected by situational factors such as who the speaker is, what the language is, to whom,

when, where, and about what issues from the language context or the use of the language.

Meanwhile, Halliday (1992) mentioned sociolinguistics as an institutional linguist, related to language linkage with people who applied the language. The use of language might have various aspects, such as number, attitude, customs, and culture. Furthermore, there is an affirmation that language is part of a culture, and language is not an independent one. The use of language will also cause language variation, such as forms of parts or variations of language in the general pattern of the mother language.

The use of mother language, Javanese, becomes the mother tongue as well as the daily language to communicate. The existence of this language as well as other regional languages in Indonesia begins to shift to the Indonesian and foreign language terms that have been considered more acceptable. However, the use of Javanese is not wholly abandoned by the native speakers. There are a

group of speakers who remain faithful in Javanese as traditional art performances, film industry, to academic level.

Javanese speech has three levels. The three levels of speech widely and generally serve as a means of communication within the Javanese. The level of speech is viewed regarding manners of language, indicating the difference between speakers with said partners. The level is, the speech level of ngoko states the level of courtesy and low social status, the speech level of madya, declares the level of courtesy and social status, the level of speech manners, states the level of courtesy and high social status. Based on the description, it can be generally concluded that there are some speech-level functions in Javanese language that indicate the nature of the relationship between the speaker and the speech partner, indicating the level of respect or the level of decency, indicating the difference in social status, indicating the ongoing situation (Moeliono, 1985).

Indonesian courtesy also considers the place, especially in spoken Indonesian, such as family environment, one of respect for language, education environment, form of communication and form of respect, cultural environment, as a distinctive communication means in a Javanese performance, religious environment, in marriage and khutbah, work environment, in unofficial situations sometimes also use Indonesian language, and community environment (Djarmika, 2015)

Research on Javanese language speech still emphasizes one influence of factors namely the difference of social status, tend not to pay attention to what language to speak or to whom the speech is delivered. It proved if there was no linguistic variation in levels according to the supposed speech. The speech should always maintain the rules and variations of language, but it was not shown in the studied analysis (Indrayanto, 2010; Sasangka, 2009; Prayogo et al., 2015; Munawaroh et al., 2015).

The analyzed concept of the utterances has not found concerning how the speeches are delivered, and the possible structures of the language used, even though the two concepts are very relevant to form an appropriate speech-level study (Pratiwi et al., 2009, Purwitosari, 2010). There are also many overlaps between what language it was

spoken and what structural possibilities in the language used because there was no description of the speech of the relevance of the topic of conversation. Besides, it has no detailed speech description that became the core problem.

There was also a shift in descriptions that can result in the level error (Prayogo et al., 2015; Suprpto: 2013). In the end, they also have not included a speech mechanism with a description of the situation and an explanation of the factors that influence it. This overlapping understanding is also reinforced by the lack of an explanation of the situation of each level of speech. In the end, they also have not examined how the utterances constructed to the level of speech with appropriate study, which in turn can also be used to analyze more deeply about the utterance of the representation of honorifics.

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

LITERATURE REVIEW

Greetings

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

The described lingual form in this discussion refers to the opinions of Ervin-Tripp (1973, p.225) and Fasold (1994, pp.12-

15). According to them, the form and use of the greeting (forms of address) based on kinship, personal pronoun, nobility and non-kinship

- 1) Greeting of kinship
Kinship greeting is a greeting related to blood relations and marriage affiliation. Blood relations are called kinship of family, while marriage is called kinship of relative (Aslinda et al., 2000, p.7-12). Braun (1988, p.9) kinship terms associated with blood relations and heredity.
- 2) Greeting of nobility title
The stratification of society was divided into two groups, namely the nobility (prestigious) and ordinary people. Both of these groups in the life of society is not such visible difference also in the understanding of social manners. It is just that the difference between the two groups is the title in front of the name owned by the nobility.
- 3) Greeting of the personal pronoun
Personal pronoun could be used to greet someone or point to someone (Kridalaksana, 1974, p.17). The first personal pronoun is used for self-appointment (speaker), the second personal pronoun refers to the addressed person, and the third personal pronoun refers to the third person (the person in question).
- 4) Greeting of non-kinship
 - a) Non-kinship of general society
The greeting in the community is a used word to greet people who have no family relationship. It is also distinguished into greetings for older people, younger people, greeting for the same age, and for the unknown politely. As an example of a used greeting to greet people of the same age as a sibling, the greeting is *Kak, Kang, Mas, Mbak* and so on.
 - b) Non-kinship of occupational
The greeting in the profession or position is a greeting word that binds elements of language, which marks the difference in the structure and role of participation in the communication positions held in person.
 - c) Non-kinship of religion

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

- d) Non-kinship of local custom
This greeting form is inherited from generation to generation. The habits in question are the norms of tangible rules and the behaviors that apply in a community that is used for generations

Verbs

Verbs were central in clauses, meaning that all the other constituents are analyzed concerning the verb (Cook, 1989, p.153). The central meaning in verbs meaning firstly determined the existence of various structures of construction in the language in question and its changes (Sudaryanto, 1983, p.6). Simultaneously Chafe (1970, pp. 96-97); Kaswanti-Purwo (1989, p. 16); Cook (1989, p. 39), the verb determined what (nominal) category it stands for, what the noun relation was to it, and how it was semantically defined. It is the verb that determines the presence of a confident companion in the clause and together with the verb forms the relevant clause

Honorifics Expression

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

Based on some of the above definition, honorifics form can be stated as a form to declare the attitude of decency with the aim to respect the other person. Furthermore, Brown and Levinson (1978) made it clear that in any communication carried out by participants

that it was not only to convey a message, but more than, that was to communicate, and also maintain mutual social relationships between speakers and partners. For example, Wardaugh (1986, p. 267) exemplified honorifics in the Javanese language. For example, for the word 'eat' can be realized with the word 'dhahar' or 'nedha' depending on whom the opponent was talking.

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

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

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

*: only for nominal or verb in Javanese term

Previous Study

In relevant research related to honorific expression entitled "*Saat Kesopanan Melintas Batas: Ulasan Teks Terjemahan Multi Bahasa dari Perspektif Sosiopragmatik*" explains the change of modesty of Javanese language when realized in Indonesian and English (Khristanto, 2016). The similar study is presented entitled "*The Acceptable Indigenous and Foreign Language to the Acceptable Indonesian Language Shifting: Sociolinguistics Case Study on UNS Print and Copy Area Overviewed within Translation Studies*" which reveals the phenomenon of Javanese and Indonesian usage (Zaman et al., 2017). The journal entitled "Honorific Expressions in Arabic and English concerning other Languages" identifies the points of similarity and difference between honorifics in Modern Standard Arabic and English on the structure.

The study provides a brief explanation of the term honor and how the expression of honor is realized in both languages.

RESEARCH METHOD

The research design is descriptive qualitative in the form of embedded research namely linguistics contents focus on Sociolinguistics. Lincoln and Guba (1985) via Santosa (2017: 47) defines research location as determined focus boundary; it means "research limitation based on focus or object." Spradley (1980) via Santosa (2017: 48) states that research location must have main elements, they are setting, participant, and event. The setting is "*Entrok, 86, Maryam, Pasung Jiwa, and Kerumunan Terakhir*" novel by Okky Madasari, the participant is the actor and actress dealing with the novel, and the event is the effort of a woman in gender equality. Sources of data are "*Entrok, 86, Maryam, Pasung Jiwa, and Kerumunan Terakhir*" novel. The sampling is criterion-based sampling

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

FINDINGS & DISCUSSION

Comrie (1976) stated three honorifics expression systems based on for whom it was intended. Those categories were addressee, referent, and by-stander honorifics. First, addressee honorifics highly focused on the direct relationship between speaker and hearer. Second, referent honorifics was well known as a subject, focusing on the speaker

and subject of utterances. Third, honorifics expression of speaker and audience, namely by-stander (via Brown & Levinson, 1978)

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

a. Addressee honorifics

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

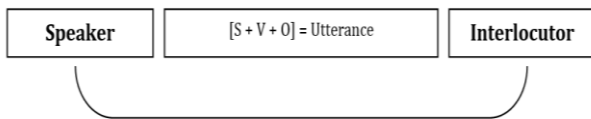


Figure 1. Interaction pattern of addressee honorifics (Adapted from Lee & Ramsey, 2000)

1. Addressee honorifics of kinship

a) Addressee honorifics of family kinship

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

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

It shows "Mbok" politely delivered by her daughter as a direct greeting equal with mother since then. Its chosen word gives a stereotype that this utterance

happened in the '80s. Speaker and interlocutor are families, so it well integrates among them to honorifics term. Based on KBBI, *Mbok* is the Javanese language for greeting woman parent, mother.

b) Addressee honorifics of relative kinship

Source : "Aku tidak punya Bapak, Bulik," jawabku getar.

Target : "I don't have a father, Bulik." I said, trembling.

It shows a relationship among them; they are niece and her aunt. The term "*Bulik*" is equivalent to an aunt. She greets her by delivering "*bulik*" because it presents marital kinship. Based on Javanese culture, *Bulik* is abbreviation from "*Ibu Cilik*," the young sister of a mother.

2. Addressee honorifics of personal pronoun

Source : Suara seseorang mengejutkan kami. "Kami mau menggeledah rumah. Saudara pemilik rumah?"

Target : The sound of another person startled us. "We're here to search this house. Are you the owner?"

It shows second personal pronoun; it is addressed to an interlocutor. The chosen word "*saudara*" is politely stated to appreciate someone in the first meeting. To make the situation right, the speaker delivers it by choosing the appropriate word because he is a policeman. So, the delivered word of him must be the whole attitude. Therefore, his whole attitude of chosen word presents as an honorifics term.

3. Addressee honorifics of non-kinship

a) Addressee honorifics of general society

Source : "Ada kerjaan nggak, Yu" tanya Simbok

pada perempuan
penjual singkong
Target : "is there a job,
text ma'am" Simbok
asked one of the
women selling
cassavas

It shows market as location. Indonesian culture is presented as a greeting to the oldest woman, namely "Yu." Based on KBBI, it is same as *mbakyu, yayu*, older sister. Its chosen word is delivered to grow particular mean such as looking for the job, appreciating other, and so on. Here, it is applied for proposing herself to looking for a job. *Yu* is a special greeting among woman in the market. Thus it has been culture for general society.

b) Addressee honorifics of occupational

Source : "Huss, Ni! Maaf Pak
text RT, memang Marni
nggak ngerti apa-apa
soal keamanan. Dia
tahunya Cuma
bakulan di pasar,"
Bapak memotong
jawaban Ibu.

Target : "Shush, Ni! I'm sorry,
text chief, but Marni
doesn't understand
anything about
security. All she
knows is market
trading," Father cut
short Mother's
response.

It shows a greeting for a man who works as a village leader, namely *Pak RT*. Additional *Pak* after *RT* is applied as an honorifics culture in Java Island although the interlocutor, of course, has a name, it is highly polite adding *Pak* or *Mister* for a person in charges like the chief or a leader in the village.

c) Addressee honorifics of religion

Source : "Pak Kyai, pesantren
text itu isinya orang-

orang agama to,"
Target : "Look here, kyai, an
text Islamic school is
filled with religious
people, right."

It show greeting for the eldest leader in Islamic boarding school or cottage. *Kyai* is absorptivity of Arabic for respecting the Islamic teacher or expert teacher in Islam. Its honorifics is intended to the identity of the meant person.

d) Addressee honorifics of local custom

Source : Aku naik ke tempat
text tidur dan langsung
memeluk erat tubuh
Maera sambil
berseru, "Haiii, Cah
Ayu."

Target : I climbed onto the
text bed and immediately
hugged Maera's body
tight as I shouted,
"Hi, Miss Ayu."

It shows Javanese culture to greet his or her daughter by saying it, which means beautiful girls. *Cah* is *bocah*, generally has a meaning like a child and *Ayu* is female. *Cah Ayu* is a female child of Javanese culture.

4. Addressee honorifics of verbs

Source : "Nyuwun supaya jadi
text orang pintar. Bisa jadi
pegawai" kata Ibu.

Target : "Pray to be a clever
text person. To be able to get
a job," she said.

It shows a request to the God by choosing "*nyuwun*" has a meaning a pray in order to make life better.

b. Referent honorifics

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

that was being utterance subject. The direct interaction was patterned below:

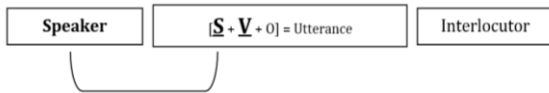


Figure 2. Direct interaction pattern of referent honorifics between speaker and interlocutor (Adapted from Lee & Ramsey, 2000)

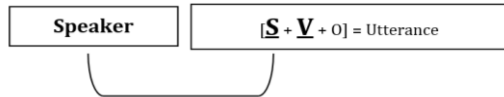


Figure 3. Indirect interaction pattern of referent honorifics without interlocutor, narrated by a speaker (Adapted from Lee & Ramsey, 2000)

1. Referent honorifics of kinship

Referent honorifics of family kinship

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

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

It shows *Simbok* as an indirect actor with direct conversation. It means that she is a mother whom looking for a job in the market.

2. Referent honorifics of personal pronoun

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

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

It shows second personal pronoun in *madya* speech level because this condition is semi-formal so that chosen word so appropriate to greet.

3. Referent honorifics of non-kinship

a) Referent honorifics of general society

Source : "Sedulur – sedulur, si Iyem ini sundal. Suami orang direbut juga". Teriak Yu Parti dengan penuh amarah.

Target : "Everybody, Iyem here is a whore." She's a husband stealer. Yu Parti yelled in anger.

It shows the intimate relationship among others, *sedulur sedulur* is close greeting in general society for growing nice conversation.

b) Referent honorifics of occupational

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

Target : The next day, very early in the morning, the neighborhood unit chief came to our house.

It shows a greeting for a man who works as a village leader, namely *Pak RT*. Additional *Pak* after *RT* is applied as an honorifics culture in Java Island although the interlocutor, of course, has a name, it is highly polite adding *Pak* or *Mister* for a person in charge like the chief or leader in the village.

c) Referent honorifics of religion

Source : Masa aku yang sejak kecil diajari nyuwun pada Mbah Ibu Bumi Bapa Kuasa tiba-tiba harus menghentikan semuanya.

Target : I had been taught to workship Gusti, so how could I suddenly be expected to stop?.

It shows Javanese term of God with "Mbah Ibu Bumi Bapa Kuasa," the term in '80s to particular adherents. For them, by praying to it marks their religion.

d) Referent honorifics of local custom
 Source : Dua makam di kompleks itu dianggap keramat, yaitu makam Eyang Sujo dan Eyang Jugo.

Target : Two of the graves in the enclosure were believed to be scared, those of Eyang Sujo and Eyang Jugo.

It shows *Eyang* equal with grandfather because the chosen word indicates to pass away person and deals with local custom, it is assumed that the greeting is the only one for respecting their ancestors.

4. Referent honorifics of verbs

Source : "Lik Sar wis sedo setahun kepungkur, Cak." Ning endi ae awakmu?. Ibuk wis gak ono. Ibuk wis mati.

Target : "Lik Sar died a year ago, Cak. Where have you been?" My mother was gone. She was dead.

It shows the *madya* speech level of pass away. The most polite is "*tilar dunyo*," based on that situation among relatives. The chosen word is so appropriate.

c. By-Stander honorifics

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

people were involvement. The interaction was patterned below:

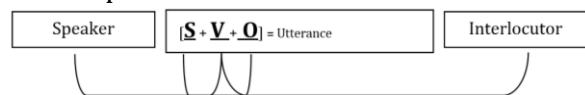


Figure 4. Interaction Pattern of By-Stander Honorifics (Adapted from Lee & Ramsey, 2000)

1. By-Stander honorifics of kinship

By-Stander honorifics of relative kinship

Source : "Ooh... itu teman saya dari Surabaya. Dia datang melayat Kang Teja."

Target : "Ooh... that's a friend of mine from Surabaya. He came for Teja's funeral."

It shows *Kang* is a brother, it is categorized in relative because he is interlocutor husband, and she interacts with her neighbor.

2. By-Stander honorifics of personal pronoun

Source : Sambil menunggu orang tersebut, Jali mengambilkanku makan dan minum. Katanya, beliau akan pulang setelah zuhur.

Target : The Habib would arrive after zuhur, I was told. Jali brought me something to eat and drink.

It shows third personal pronoun, "*beliau*" is an honor pronoun for a person who has a big contribution to society, religion, and so on.

3. By-Stander honorifics of non-kinship

a) By-Stander honorifics of general society

Source : Orang – orang bilang itu pasti Mbah Soleh, imam di masjid. Dia pasti yang nyoblos Partai Islam.

Target : People said that one of them must have been Old Man Sholeh, the imam at the mosque. It must

have been him who voted for the Islamic party.

It shows "Mbah" is equal with grandfather, Javanese culture has assumed it as a general society to greet the oldest person in the community.

- b) By-Stander honorifics of occupational

Source : Tentara – tentara itu makin tak sabar. Mereka mendatangi Pak Tikno tiap hari. Pak Lurah dan Pak Camat juga turun tangan.

Target : The soldiers grew impatient. They came to see Mr. Tikno every day. The ward chief and the sub-district chief also got involved.

It shows that a greeting for a man who works as a village leader, namely *Pak Lurah* and *Pak Camat*. Additional *Pak* after *Lurah* and *Camat* is applied as an honorifics culture in Java Island although the interlocutor, of course, has a name, it is highly polite adding *Pak* or Mister for a person in charges like the chief or a leader in the village.

- c) By-Stander honorifics of religion

Source : "Nduk, terserah apa text pengenmu. Yang penting, coba nyuwun sama Mbah Ibu Bumi Bapa Kuasa. Semua kejadian hanya terjadi kalau Dia yang menginginkan".

Target : "Nduk, it is up to you text what you want to do. What's important is that you ask your creator. Things only happen if He wills it"

It shows Javanese term of God with "Mbah Ibu Bumi Bapa Kuasa," the term in the '80s to particular adherents. For them, by praying to it marks their religion.

- d) By-Stander honorifics of local custom

Source : Orang-orang Gerupuk text sering datang ke desa itu. Di sana mereka biasa mendengarkan ceramah dari para tuan guru.

Target : The Gerupuk text villagers often went there to listen to the Tuan Guru preach.

It shows a call for a respected person because he has a good track record for handling society. Therefore, *the tuan guru* is a greeting for the teacher as logrolling.

d. Absolute honorifics

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

1. Absolute honorifics of non-kinship

Absolute honorifics of religion

Source text : Sepanjang jalan, sesekali ada yang selawatan, menyanyikan lagu-lagu yang

mengagungkan
Gusti Allah.

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

It shows a simple greeting of Islam
religion, Gusti Allah is a mark that
Moslem greets him politely.

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

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

It shows the habitual action among
Moslems when they meet or in the last
of mandatory pray.

into all kinds of them, and they are in the
kinship of family and relative, second personal
pronoun, non-kinship of general society,
occupational, religion, and local custom, as
well as a verb. Furthermore, referent
honorifics develops in almost kinds of them;
they are kinship of family, second personal
pronoun, non-kinship of general society,
occupational, religion, and local custom, as
well as a verb. While by-stander honorifics
flies in half part of them, they are kinship of
relative, third personal pronoun, non-kinship
of general society, occupational, religion, and
local custom. However, absolute honorifics
consistently synergies with one part of them,
it is religion. Therefore, this study successfully
examines two elements of sociolinguistics by
delineating indigenous languages, Javanese,
and national language, Indonesian, to be a
beautiful language.

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

CONCLUSION

Greetings and verbs of Okky Madasari
Novel (Entrok, 86, Maryam, Pasung Jiwa, and
Kerumunan Terakhir) successfully deliver
them into the honorifics expression by
integrating sociolinguistics as an appropriate
approach. Addressee honorifics well integrate

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