

A SOCIOLINGUISTIC ANALYSIS OF ADDRESSEE TERMS FOUND IN *BABAD BANJOEMAS WIRJAATMADJAN*

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ABSTRACT

The research aimed to explain the addressee term found in Babad Banjoemas Wirjaatmadjan from a sociolinguistic point of view. This chronicle employed various kinds of addressee terms in Banyumas society. The research applied a descriptive qualitative method as it analyzed the variety of addressee terms and the social context of their use in a chronicle. The research results show five classifications of addressee terms found in Babad Banjoemas Wirjaatmadjan. They are (1) addressee terms that are related to the Dutch military, (2) addressee terms that are related to the position in the Indonesian government, (3) addressee terms that are related to descendants, (4) addressee term that is related to an object or thing, and (5) addressee term that is related to religion. These addressee terms are influenced by social factors such as the position in government (superior or inferior) and the aristocratic descendant.

Keywords: sociolinguistics, addressee term, Babad Banjoemas Wirjaatmadjan

INTRODUCTION

On a daily basis, people communicate referentially and affectively to convey the message as well as to build the social relationship. One way to maintain the social relationship is by properly utilising language, such as picking the correct addressee term. According to Crystal in Fauliyah (2012), the addressee term is used to refer to someone in direct linguistic interaction. It can be a polite device in daily conversation as people choose the appropriate addressee term to show respect to others. Picking the inappropriate addressee term can cause fatality in social interaction. In addition, to show respect, addressee terms also display power, distance, and solidarity among speakers. A Javanese addressee term 'Sing Mbaurekso' means the guardian of a certain thing. It is used to show power owned by a person or entity to a state that has higher power. Socially when a person or entity has greater power, he/she will be more respected. How close a person is to others can be indicated by the use of addressee terms. The shorter the distance between speakers will be the more solidarity

they have. Addressing a person using his/her first name without giving the title or kinship term can indicate a short distance and high solidarity. Addressee term can be broadly defined as a phrase or word to address someone or entity in relation to their social status. Addressing term is a part of sociolinguistics studies as its analysis requires social factors consideration.

Babad Banjoemas Wirjaatmadjan (BBW), a chronicle of Banyumas regency, was written by Raden Wirjaatmadja and persisted by Raden Poerwasoepradja. As a chronicle of the Banyumas regency, this book articulated the history of Banyumas, a regency in the southern part of Central Java. It explains the emergence of the Banyumas regency and its leaders, as well as their historical events. In addition to BBW, *Babad Banjoemas Mertadiredjan* (BBM) also depicts the history of Banyumas regency. The main difference between these two chronicles is that *Babad Banjoemas Wirjaatmadjan* is written in prose while the latter is inscribed in poetry; consequently, *Babad Banjoemas Wirjaatmadjan* has become more popular than *Babad Banjoemas Mertadiredjan*. *Babad Banjoemas Wirjaatmadjan* portrays the history of Banyumas from

1585 up to 1932, and therefore, a significant number of addressee terms are commonly found in *Babad Banjoemas Wirjaatmadjan*.

Addressing terms used in movie have been sociolinguistically conducted so far by several researchers, such as Rifai and Prasetyaningrum (2016); Syahidawati and Parmawati (2020). Both researches have found out that there are six types of addressing terms used in movies: addressing terms using a name, addressing terms using kinship, addressing terms using intimacy, addressing terms using respect, and addressing terms using mockery. A sociolinguistic approach has been applied to kinship terms in Likpakpaln, a variety spoken chiefly in the northern part of Ghana (Bisilki, 2017). He has concluded that kinship terms in Likpakpaln can be classified into three types such as agnatic, affinal, and matrilineal addressee terms. The use of addressee terms in a different social domain has been the focus of Al-Qudah's research (2017). He has highlighted that addressee terms are affected by age, gender, social status, formality, intimacy, and familiarity. Research conducted by Pujiati (2017), Tauchid (2018), and Shalihah (2019) has completed the type of addressing terms used in a novel. Tauchid (2018) has mentioned three types of address terms: first name, title plus last name, and kinship term. Shalihah (2019) has added one type of addressing term, which has not been mentioned in the previous research; it is addressing term using occupational. A slight difference is shown by Rahmadani and Wahyuni (2018), who have investigated the type and functions of addressing terms used by students. They have found out that pet names can also be used by students to address their peer group. The research aims to explain the addressee term found in *Babad Banjoemas Wirjaatmadjan* from a sociolinguistic point of view. It explains the use of each addressee term by giving a fuller description as they are used in BBW. Research on addressee terms found in a chronicle has not been investigated. Thus, the sociolinguistic research on addressee terms found in *Babad Banjoemas Wirjaatmadjan*, a chronicle of Banyumas regency, can fill the research gap.

METHODS

The research on addressee terms found in *Babad Banjoemas Wirjaatmadjan* belongs to descriptive qualitative. It analyzes the variety of addressee terms and the social context of their use in a chronicle. The data source is *Babad Banjoemas Wirjaatmadjan* which is a chronicle of Banyumas regency. Addressee terms found in *Babad Banjoemas Wirjaatmadjan* would be the research data, and total sampling is applied in this research. The researchers have found 45 addressee terms in *Babad Banjoemas Wirjaatmadjan*. The data are collected using several steps, including observing, note-taking, and classifying. In observing the data, the researchers read *Babad Banjoemas Wirjaatmadjan* several times to find addressing terms. The social

context is then used to elaborate the addressing terms in the note-taking step. Researchers then identify the addressing terms based on the collected data.

The collected data are then classified based on each type of addressee terms, and explanations are given based on the context. Context plays an important role in the elaboration as it will give a fuller and clearer understanding of data (Oki, 2018; Saptanto & Dewi, 2020). As a starting point, the understanding of the Banyumas people is a good context. Banyumas people have a unique character as it is reflected in their language (Hadiati, 2019). Digging documentation, government report, historical notes, books, manuscripts, and articles related to the history of Banyumas from other sources or library research is also valuable. Library research is an appropriate research method to get valuable information and clues.

Data of the research are all the addressing terms found in *Babad Banjoemas Wirjaatmadjan*. Each addressing term is then validated using social context to decide whether the term is reliable for the research. For instance, addressing the term *kyai* has two possible interpretations. It can refer to a pious person or an honored person in society. Social context is required to determine whether it belongs to the pious or honored person in society.

The clues, evidence, information, and context the researchers have found in *Babad Banjoemas Wirjaatmadjan* are then used to elaborate on each type of addressee term found in BBW. The social dimension and condition would be the most valuable context for each description. The final result is displayed based on the type of addressee terms and the explanation of their social dimension.

RESULTS AND DISCUSSIONS

The addressee terms found in *Babad Banjoemas Wirjaatmadjan* are classified into five types. They are (1) addressee terms that are related to the Dutch military, (2) addressee terms that are related to the position in the Indonesian government, (3) addressee terms that are related to descendants, (4) addressee terms that are related to an object or thing, and (5) addressee term that are related to religion.

The first type found is addressee terms related to the Dutch military. *Babad Banjoemas Wirjaatmadjan* shows the relationship between Indonesian and Dutch in government. The process and how they communicate also show some linguistic features that show the honorific system, especially in addressee terms. According to Rusbiyantoro (2011), addressee terms are influenced by social factors and power relations between the speakers. The addressee terms that are chosen also can indicate the superior and inferior relationship. Indonesians tend to use addressee terms that show honor when interacting with Dutch. An example of addressee terms used is *Kandjeng Toewan*.

Babad Banjoemas Wirjaatmadjan, written by Raden Wirjaatmadjan, the regent of Banyumas,

mentions several addressee terms related to the Dutch military, for example, *Kandjeng Toewan*. *Kandjeng Toewan* is used to address Dutch Resident Assistant. This position is higher than the regent. Therefore, the regent of Banyumas uses *Kandjeng Toewan* that show honor to the Dutch. This linguistic feature also indicates that Dutch has superior power over the Indonesians, so the Indonesian tries to use the honorific addressee term when addressing Dutch. According to Zaman, Nababan, and Djatmika (2018) and Halidi (2019), honorific addressee terms are used to make good relationships and social communication between the speakers. When the speakers use honorific diction, the listener will have a good impression. This addressee term is also used to speak to the person who has higher education, power, and social status. This linguistic feature is evidence that social factor influences the language chosen. People will choose different diction and different language levels; for example, high and low language depends on who the listener is.

The addressee terms that show honorific systems are *Kandjeng Toewan W.P.D.De Wolff Van Westerode*, *Kandjeng Toewan Hoogendorp*, *Kandjeng Toewan Raples*, *Kandjeng Toewan Besar*, *Kandjeng Toewan Djendral*, *Kandjeng Toewan Setirler*, and *Kandjeng Toewan Asisten Residen*. The example of this addressee terms in *Babad Banjoemas Wirjaatmadjan* are in these sentences.

“*Dene ingkang anggantaraken Raden Wirjaatmadja, patih in Poerwakerta awit saking dawoehipun Kandjeng Toewan W.P.D.De Wolff Van Westerode rikala djumeneng Assistant Resident ing Poerwakerta.*” (Purwokartun, 2020a)

While the author of this book is Raden Wirjaatmadjan, the regent of Poerwakerta. He is commanded by the honorable W.P.D.De Wolff Van Westerode, Resident Assistant in Poerwakerta.

“*Wondening ingkang dados senapatinipoen wadiabala koempeni inggih punika Kandjeng Toewan Hoogendorp sosoranipoen Major Sekeber.*” (Purwokartun, 2020a)

“At that time, the leader of Dutch soldier is the honorable Hoogendorp and the vice leader is Mayor Sekeber.”

“*Inkang Djoemeneng Goepernoer Djenderal adjoedjoeloek Kandjeng Toewan Raples.*” (Purwokartun, 2020a)

“Someone who becomes the governor is called the honorable Raffles.”

Another term found is *litnan*. *Litnan* is one of the positions in the Dutch military that is in charge of the mayor. This military system level is also adopted in the Indonesian army. This is one of the influences of the Dutch occupation in Indonesia. The addressee term in *Babad Banjoemas Wirjaatmadjan* that mention *litnan*

is *Litnan* Hoeroen. The example of this addressee term in *Babad Banjoemas Wirjaatmadjan* is in this sentence.

“*Raden Toemenggoeng Dipajoeda lan Ngabei Kertapradja akanti Litnan Hoeroen sami djaging kilen Karangbolong.*” (Purwokartun, 2020a)
 “*Raden Toemenggoeng Dipajoeda and Ngabei Kertapradja accompanied by Litnan Hoeroen maintain the west of Karangbolong.*”

The term mayor is another term found related to Dutch Military. Mayor is also the military position in the Dutch government. The position of mayor is beneath the supervision of *litnan*. Buliali, Johan, and Fetriah (2007) have said that if the soldiers desire to have a higher position, they have to be able to fulfil the requirement, or they also can wait for the periodic promotion. In *Babad Banjoemas Wirjaatmadjan*, this addressee term is mentioned in Major Magilis, Major Biskoes. It can be seen in this example of the addressee term.

“*Major Biskoes akanthi Bupati ing Tegal ingkang sampoen kadjoendjoeng lenggah pangeran, saha bekta pradjurit Djawi.*” (Purwokartun, 2020a)

“Mayor Biskoes and the Regent of Tegal who has been promoted to be the prince, lead Javanese soldier”

The second type of addressee term found is a term related to the position in the Indonesian government. According to Darban (1998), there are two kinds of addressee terms in the old Indonesian government. They are the position based on the aristocratic descendant and the position given to the lower-class citizen who has good achievements. In *Babad Banyumas Wirjaatmadjan*, there are several addressee terms related to the position of the old Indonesian government. One of them is *kandjeng soeltan*.

In *Babad Banyumas Wirjaatmadjan*, Raden Wirjaatmadjan addresses the King of Pajang Kingdom with the honorific addressee *Kandjeng*. It means that Raden Wirjaatmadjan, who has the lower position, wants to show honor to the one who has a superior position. The example of this addressee term in *Babad Banjoemas Wirjaatmadjan* is in this sentence.

“*Kandjeng Soeltan sareng mireng oenjoekipoen Demang Toyareka saanakipoen sanget ing doekanipoen, enggal oetoesan gandeke mantri anem anoesoel lampahipoen Ki Dipati Wirasaba.*” (Purwokartun, 2020a)

“The King of Pajang Kingdom was very angry when he heard the news from Toyareka and his son. Then, The King commanded his soldier to catch Ki Adipati Wirasaba.”

The next example of the term related to the position in the Indonesian government is *boepati*.

Boepati is the leader of a regency. The position of *boepati* is under the resident assistant, who is usually led by the Dutch. *Boepati* or *Adipati* is usually a position from aristocratic descendants, for example, Raden Wirjaatmadjan. The name Raden indicates that he is an aristocratic descendant. The example of this addressee term in *Babad Banjoemas Wirjaatmadjan* is in this sentence.

“*Boepati oetoesan dateng wonten satjelakipoen pandelikan waoe, ananging dipoen waspaosaken boten wonten katingal.*” (Purwokartun, 2020a)
“The regent comes to that place, but he does not appear”

Doesoen is another example of the term of this type. *Doesoen* is the leader of a village. The position of *doesoen* is under the regent. The author of *Babad Banjumas* does not address the name of the *doesoen*. It indicates that the *doesoen* position is not from an aristocratic descendant. The example of this addressee term in *Babad Banjoemas Wirjaatmadjan* is in this sentence.

“*Wonteng ing ngrikoe kendel ing grijaning pangagengipoen doesoen Kaleng.*” (Purwokartun, 2020a)
“He (refers to Raden Baribin) lives in *doesoen* Kaleng’s house.”

Babad Banjoemas Wirjaatmadjan also shows the use of addressee terms related to descendants. There are several terms found, and these terms are related to descendants that come from *bangsawan* (nobleman or lord). These addressee terms are *raden*, *praboe*, *ki*, and *njai*. Here are some examples of the data found.

“*Katjarios Raden Baribin saderekipoen Praboe Brawidjaja ing Madjapait, manggih doedoekanipoen ingkang raka.*” (Purwokartun, 2020a)
“It is said that Raden Baribin who is the younger brother of Prabu Brawijaya, the king of Majapahit, gets anger from his brother.”

The term *raden* here is used to address Raden Baribin. He is the brother of Prabu Brawijaya, the king of Majapahit. According to Iriyansyah (2017), *raden* can be used to address someone from the noble line and those who are not. In this case, the term is used for someone who is a descendant of a noble line since he is the brother of the Majapahit king. The data above also shows the use of the term *praboe*. This term is used to address the king of Majapahit at the time. Another term found as the addressee term related to descendants from *bangsawan* is the term *ki*.

“*Ngampar, kawidjilanipoen poetra ing Padjadjaran, oegi sampoen kasebut ing nginggil, poenika pepoetra kakalih sami*

kaseboet kjai kemawon, ingkang sepoe katelah Ki Adeg Tjisagoe ingkang anem Ki Adeg Tjiloeboer.” (Purwokartun, 2020a)

“Ngampar, a descendant of the King of Pajajaran, as mentioned above, has two children, all boys, known as Kyai. The old one is known as Ki Adeg Tjisagoe, while the younger one is known as Ki Adeg Tjiloeboer.”

This term is actually a short form of *kjai* with the same meaning as stated in the data above, *kaseboet kjai kemawon* (known as Kyai). The term is categorized into the group since it is used to address the son of Ngampar, who is a descendant of the Pajajaran King.

The next term categorized as the term related to descendant is *njai*. This term is used to address a female descendant from Ngabei Wirapradja.

“*Poenika apoetra titiga: ingkang sepoeh estri anama Njai Rangga Wirapraja, paneggak djaler anama Ngabei Wiradika I, soendoelanipoen estri anama Njai Rangga Wirasari.*” (Purwokartun, 2020a)

“Ngabei Wirapradja has three children, the eldest is a woman named Nyai Rangga Wirapradja, the second is a boy named Ngabei Wiradika I, while the youngest is a girl named Nyai Rangga Wirasari.”

From the context, it is known that Ngabei Wirapradja is a descendant of the Pajajaran King. He is the son of Ngabei Reskapradja who is the son of Ngabei Reksagati. Ngabei Reksagati is the grandson of Ki Adeg Tjiloeboer who is the son of Gagak Ngampar. As discussed in the previous data, Gagak Ngampar is a descendant of the Pajajaran King. Therefore, it can be traced that Njai Rangga Wirapraja and Njai Rangga Wirasari are female descendants of the Pajajaran King and the term *njai* is used to address them.

The last term categorized as the term related to descendant is *djaka*. The term is used to address a male descendant at his young age, as can be seen in this data.

“*Soeraoetama apoepoetra Adipati Wargaoetama timoeripoen adjedjoeloek Djaka Warga (kala samanten djaman kraton in Padjang).*” (Purwokartun, 2020a)

After Adipati of Sura Utama died, his son, Jaka Warga, continued with the title of Adipati Warga Utama (at that time during the time of the palace in Pajang).

The term *djaka* is used to refer to the son of Adipati Sura Utama. Since the son is still at a young age, he is addressed with *djaka*. All in all, the use of these terms related to descendants is influenced by several social factors. First, it is influenced by the fact that the addressees are descendants of noble line or *bangsawan*. Second, gender also influences the use

of the addressee term, such as *njai*, which refers to females. Lastly, the age of the addressee also influences the use of the addressee term, like *djaka*, which refers to a young male.

Babad Banjoemas Wirjaatmadjan also shows the use of the addressee term related to the name of an object. This term only occurs once in the text. The term is used in the chapter about the Diponegoro war in Banyumas.

“*Para koempeni aitipun awitipoen miring soewantening sandjata kalantaka nalika wonten ing redi Si Gadog, saeleripoen doesoen Kaliwedi, mila lampahipoen kagelak sadinten boten neda.*” (Purwokartun, 2020a)

“The Dutch soldiers began to hear the sound of *kalantaka* gun shots when they arrived at Mount Gadog, north of the village of Kaliwedi, but were delayed for a day because they did not eat.”

The term *si* in the data is used to address an object or thing, which is a mountain. The writer of the book uses the term *si* followed by the name of the mountain, Gadog, which is located in Karanglewas, Banyumas. This example of the use of *si* to address a mountain shows that the addressee term used is related to an object or thing. In the latest development, the term *si* is no longer used for addressing mountains. It is now used to refer to inanimate things, such as referring to a pet (Wibowo & Retnaningsih, 2015).

It is also found on *Babad Banjoemas Wirjaatmadjan*, a religion-related term. The term is Pandita Poetra. It is used to address Raden Baribin, the brother of the Majapahit king who escaped to Pasundan since he was outcast by his brother.

“*Raden Baribin karemanipoen tirakat: ngirang-ngirangi dahar oetawi sare. Saha amlama, mila lagieng katelah anama Pandita Poetra.*” (Purwokartun, 2020a)

“Raden Baribin is known to like to fast, eat and sleep less, and likes to travel. So, he was known by the nickname Pandita Putra.”

The term *Pandita Poetra* is used to address Raden Baribin since he likes to fast, eat, and sleepless. This term is also associated with Raden Baribin's religion. People of Pajajaran address him as *Pandita Poetra* because he believes in the Siwa Budha religion (Purwokartun, 2020b). Furthermore, Sidemen (2019) has added that *Pandita* is a community teacher in the spiritual field. Therefore, it can be concluded that the use of the term *Pandita Poetra* is influenced by the addressee's religion.

CONCLUSIONS

It can be concluded that there are five classifications of addressee terms found in *Babad*

Banjoemas Wirjaatmadjan. They are (1) addressee terms that are related to the Dutch military, (2) addressee terms that are related to the position in the Indonesian government, (3) addressee terms that are related to descendants, (4) addressee term that is related to an object or thing, and (5) addressee term that is related to religion. These addressee terms are influenced by social factors such as the position in government (superior or inferior) and the aristocratic descendant.

For further research, it is suggested that the sociolinguistics research for addressee terms can be investigated more in terms of its use in nowadays context. It is found that the meaning of some addressee terms has shifted from its original use. For example, the addressee terms *radja* and *praboe*, which are originally used to address certain people with certain positions or political power, are now used for commoners.

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