A pragmatic analysis of addressing terms in a local chronicle, *Babad Banjoemas Wirjaadmajan*

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ABSTRACT

Addressing term is a common language phenomenon as it functions as a linguistic unit to refer to someone in a conversation whether it is the speaker, the hearer or the object being discussed. Addressing terms are also found in a chronicle, a written historical record, of a certain place, person, or events. Babad Banjoemas Wirjaatmadjan (BBW) exhibited a history of Banyumas, a regency in the southern part of Central Java. It was written by Raden Wirjaatmadja and continued by Raden Poerwasoepradja. As this paper uses a pragmatic approach, context is significant in the analysis. The context of Banyumas culture is essential in revealing the function of each addressing term used in the chronicle. By using descriptive qualitative methods, the analysis shows that addressing terms in BBW are used "to show" formality, politeness, social status, inferiority, power and to refer to inanimate objects. There is no clear boundary among those functions as similar addressing terms can be used in various contexts.

Keywords*: pragmatics, addressing terms, Babad Banjoemas Wirjaatmadjan, Banyumas, context*

Introduction

Address term by definition is a phrase, or word, title or name or some combination of them utilized in addressing other parties in spoken and written text. Addressing terms in their use are not static. Consequently it changes depending on situation and context. The setting and social circumstances affect the use of addressing terms. Thus, the use of certain addressing terms can show to whom they are uttered (Rusbiyantoro, 2011). There are seven types of address terms, namely, first name, last names, title plus name, pet name, kinship terms, title only and special nickname (Wardaugh, 2006). Relating to the function of addressing terms, Esmae'li (2011) stated that there were five functions of address terms such as to attract people's attention, to show politeness, to reflect identity, to show power, and to show intimacy. Besides, addressing terms are also used to show honorifics between the speaker and the listener when they do interaction (Zaman, 2018). The speaker will use different addressee terms when they face that the listener is older than the speaker. This shows that age is also a social factor that influences the use of addressee terms (Ertinawati, 2020).

Addressing term has long been investigated in the field of linguistics such as sociolinguistics, translation, pedagogy, and pragmatics. Research on addressing terms in the field of sociolinguistics have been conducted by Rifai and Prasetyaningrum (2016) and Sekyi-Baidoo (2020). The previous research focused on addressing terms in a movie. The result showed that addressing terms in a movie were realized into five categories, such as, addressing using name, addressing using intimacy, addressing using kinship, addressing using respect, and addressing using mockery. The latter investigated non-name address form or non-proper name address forms. It resulted that address forms were applied for kinship terms, common formal titles, status-description names, names denoting age and physical characteristic and occupational names in the Akan culture. In translation studies, Fauliyah (2012) investigated the translation strategies of Indonesian address terms into English in the

movie *Ketika Cinta Bertasbih II.* She found out that Indonesian address terms were commonly translated into more general and common English address terms. Awoonor-Aziaku (2021) conducted a research on address term in classroom and the findings contributed significantly in pedagogical field. It showed that students usually used honorifics, title and last names, and avoidance ways when addressing lecturers. In addition, teachers generally use first names, nicknames and avoidance when addressing students. Rahmadani and Wahyuni (2018) and Shalihah (2019) have conducted research on addressing terms from a pragmatic point of view. The first investigated the function of addressing terms used by students in Padang. They found out that addressing terms were used to show intimacy, to attract people's attention, to show politeness, and to reflect identity. The later research aimed at exploring addressing terms in

a novel. She showed that addressing terms in a novel were made up of title plus name, first name, full name, pet name, kinship terms, title plus full name, occupational terms, and title alone. Pujiati (2017) also has done research about addressing terms used by male and female students in Pamulang. Her research shows that the different addressing terms used by the students are to emphasize intimacy and also honorific to their friends and their lecturer.

Based on the facts that there are a lot of addressing terms in this chronicle used based on context, we highlight that the research is worth conducting.. Thus, this paper aims at finding the functions of addressing terms found in the chronicle of Banyumas regency, *Babad Banjoemas Wirjaatmadjan* (BBW), by utilizing pragmatic approach. It is hoped that it can fill the gap among research on addressing terms that have been conducted so far.

Research Method

The data of this research was taken from the chronicle of Banyumas Regency, *Babad Banjoemas Wirjaatmadjan* (BBW). We collected the addressing terms in the chronicle. Utilizing descriptive qualitative approach and pragmatic approach, we classified the function of each addressing term based on Wardaugh (2006). We found that there were six functions of addressing terms, namely, to show formality, to

show inferiority, to show politeness, to show social status, to show power and to refer to inanimate objects. As it was a pragmatics research, an understanding of context would be a must. We needed to highlight here that as the context of use of each addressing terms varies from one context to another, similar addressing terms may have different functions.

Results and Discussion

Based on the analysis, we found out that addressing terms in BBW were used for six functions, such as, to show formality, to show inferiority, to show politeness, to show social status, to show power and to refer to inanimate objects as shown by Table 1.

Table 1. Function of Addressing Terms

No	Function of Addressing Terms	Addressing Terms
1	To show formality	*Goepermen, Major, Kapten, and Litnan*
2	To show inferiority	*pipil and gandek*
3	To show politeness	*Ki, Njai, Mas, and Djaka*
4	To show social status	*Demang, Boepati, Toemenggoeng, Raden Ajoe,*
		Raden, and Praboe
5	To show power	*Pandita and Kjai*
6	To refer to inanimate object	*Si*

1.To show formality

Addressing terms to show formality in a movie has been analyzed by Silaban and Afriana (2020) and Ventalia and Jusmaya (2020). They highlighted that addressing terms to show formality must consider the context. The addressing terms that are used to show formality are usually the military position in Dutch hierarchical systems such as, *Goepermen, Major, Kapten, and Litnan.* (Chaika, 1982) stated that formality implies social distance. The

further the distance between speakers, the more formal their language will be.

a. *Goepermen*
Awit rikala samanten Kandjeng Goepermen angoewaosi siti pesisir ler, inggih peonika ing Tegal sapangetan. (BBW, p.50)

At that time, the Dutch Government had conquered along the Northern shore, starting from Tegal to the eastern part.

The addressing term *Goepermen* here is used to refer to the Dutch government, in this sense, the Dutch Government is represented by Thomas Stamford Raflles who was the person in charge of Java in 1811.

b. *Major*
Major Maligis akanti Boepati Batang oegi sampun kadjoendjoeng lenggah Pangeran saha bekta prajoerit Djawi. (BBW, p.106)

Major Maligis together with Boepati Batang who had been crowned as the prince also brought Javanese soldiers.

c. *Kapten*
Wondene Boepati ing Pekalongan, Pemalang, toewin Brebes boten sami tomoet, amoeng oeroen pradjurit kemawon, titindihanipoen sami lenggah Kapten Djawi. (BBW, p.106)

Meanwhile, Boepati from Pekalongan, Pemalang, and Brebes did not join, they only sent their soldiers led by Kapten Djawi.

d. *Litnan*
Raden Toemenggorng Prawiranegara lan Ngabehi Kertapradja akanti Litnan Hoeren sami djagi ing kilen Karangbolong. (BBW, p.126)

Raden Toemenggoeng Prawiranegara and Ngabehi Kertapradja together with Lieutenant Hoeren guarded on the west side of Karngbolong.

Based on the analysis, addressing terms such as, *Goepermen, Major, Kapten, and Litnan* used in BBW are used to show formality. Those addressing terms are used in Dutch military hierarchy. In this case the highest position is Goepermen, the next is Major followed by *Kapten* and *Litnan*. These addressing terms

show the formality among those who hold that position. We need to highlight here that formality has a positive relation with distance. The further the distance between speakers, the more formal the language will be and vice versa.

2. To show inferiority.

Language can be used to show inferiority as it is reflected in a novel (Hadiati, 2017). Speakers can manipulate inferiority through the addressing terms as a part of a language. Inferiority is a feeling of general inadequacy caused by actual or supposed lower position and it is usually marked by withdrawal. Speaker chooses certain addressing terms to put their interlocutor in an inferior position. There are some addressing terms in BBW which are used to show inferiority such as *pipil* and *gandek*.

a. *Pipil*
Ing ngrikoe kala roemijin penggenaning kangge anggoelawentah sarta moelang lare-lare anaking Wlandi miskin ingkang boten kopen dipoen koelinakaken dating pranatan kentjeng tjara militer, dipoen anggen-anggeni kados sardadoe alit (lare) kanamanan Goevernements pupillen, tijang Djawi mastani pipil. (BBW, p.260)

There, at that time, was a place to military train and educate poor and abandoned Dutch family kids who were wearing military uniforms and looked like kid soldiers. They were named *Governements pupillen*, and Javanese people called them as *pipil*.

b. *Gandek*
Gandek ingkang datang roemijin soemerep, jen wonten gandek datang malih, nginten jenperlo ngenggalaken pendjahipoen Ki Dipati. (BBW, p. 22)

Gandek who arrived first had seen if there were gandek who approached them, he thought it was a sign to immediately murder Ki Dipati.

Pipil and *gandek* are both used to refer to a person in a lower position. *Pipil* is used to refer to Dutch lowest soldier position and *gandek* is utilized to refer to Javanese lowest soldier position. Those two addressing terms will put the addressee in inferior position particularly to those who are in higher position. Addressing

terms used for showing inferiority has a relation with power. The more powerful the speaker, the more superior he will be and the less power a speaker has, the more inferior he will be.

3. To show politeness

According to Holmes (2001), addressing terms can also be used to show politeness. There are several ways to express politeness whether a speaker wants to use positive or negative politeness (Nurlayli & Widyastuti, 2022). Politeness is expressed by a speaker to the interlocutor of higher position, older or to a stranger by using addressee terms (Yudi Aditama, R., Trasyalina, Afnita, & Amir, 2020). Addressing terms used to show politeness has been studied by several linguists (Lachmudin, 2018; Rahmadani & Wahyuni, 2018; Susanto, 2014). They summed up that addressing terms to show politeness are culturally bound. There are four addressing terms found in BBW that are used to show politeness, namely, *Ki, Njai, Mas,* and *Djaka*.

 a. *Ki*

Ki Adeg Tjiloehoer penika kagoengan poetra djaler karma angsal poetranipoen Ki Adeg Tjisagoe. (BBW, p.100)

Ki Adeg Tjiloehoer had a son who married the daughter of Ki Adeg Tjisagoe.

 b. *Njai*
*Ngabehi Wirjapradja peonika apoepoetra titiga; ingkang sepoeh estri anama Njai Rangga Wirapraja, panegak djaler anama Ngabehi Wiradika I soendoelanipoen estri anama Njai Rangga Wirasari, dados bodjonipoen Rangga ing Wirasari (Adjibarang). (*BBW, p.102)

Ngabehi Wirjapradja had three kids, the eldest was a daughter named Njai Rangga Wirapraja, the second son was Ngabehi Wiradika I, and the youngest was a daughter named Njai Rangga Wirasari because she married to Rangga who came from Wirasari (Adjibarang).

 c. *Mas*
Mas Mertawidjaja sareng sampoen dados Mantri Anemwonten ing Kartosoera kaparingan nama Raden Pandji Gandakoesoema. (BBW, p.42).

Mas Mertawidjaja was then appointed as Mantri Anem in Kartosoera and received a new name Raden Pandji Gandakoesoema.

 d. *Djaka*
Soeraoetama apoepoetra Adipati Wargautama timoeripoen adjedjoeloek Djaka Warga. (BBW, p.16)

Soeraoetama had a son named Adipati Wargautama who was also known as Djaka Warga.

Ki and *Njai* have equal position to address older interlocutors, in this case, *Ki* is used for male interlocutor and *Njai* is used for female interlocutor. In Javanese culture, *Ki* and *Njai* are addressing terms commonly used for commoners in villages. *Mas* and *Djaka* are used to address a relatively younger male interlocutor who comes from a higher and royal family. The use of Mas and Djaka ini modern Javanese has developed further and the use of them varies from one context to another. A deeper investigation is worth considering relate to the use of *Mas* and *Djaka* nowadays

4. To show social status

In Javanese culture, like other cultures in common, people are labeled based on certain criteria whether they come from higher or lower status, higher or lower education level, or whether they come from royal family or commoners (Halidi, 2019). Addressing terms can also be applied to show social status (Dersen & Maharani, 2017). There are several addressing terms found in BBW which are used to show social status of the speakers. Those addressing terms are *Demang, Boepati, Toemenggoeng, Raden Ajoe, Raden,* and *Praboe*.

a. *Demang*

Anakipoen Demang Arsantaka ing Pagendolan kapoendoet mantoe ing Raden Toemengggoeng Joedanegara. (BBW, p.57).

Demang Arsantaka's son from Pagendolan was married to Raden Toemenggoeng Joedanegara's daughter.

b. *Boepati*
Wondene Boepati ing Pekalongan, Pemalang, toewin Brebes boten sami tomoet, amoeng oeroen pradjurit kemawon, titindihanipoen sami lenggah Kapten Djawi. (BBW, p.106)

Meanwhile, Boepati from Pekalongan, Pemalang, and Brebes did not join, they only sent their soldiers led by Kapten Djawi.

c. *Toemenggoeng*
Ing wektos poenika ingkang dados Boepati ing Kaboepaten Banjoemas kaselan dede tedak Wirasaba kagentosan prijantoen saking Kartasoera, adjedjoeloek Toemenggoeng Tojakosoema. (BBW, p.38)

At that time, Banyumas regency was ruled by a non-native Wirasaban who came from Kartasoera, named Toemenggoeng Tojakosoema.

d. *Raden Ajoe*
Garwa Raden Ajoe ingkang roemijin poetra Tjakrawedana Tjilatjap seda, ladjeng karma malih. (BBW, p.198)

The former husband of Raden Ajoe, the son of Tjilatjap regency' Boepati, Tjakrawedana, died and then she married again.

e. *Raden*
Kadjawi gantjaran petikan saking sadjarah oegi kawewahan poenapa ingkang dados papirenganipoen ingkang saking leloehoeripoen Raden Wirdjaatmadja waoe, wiwit saking djaman karaton Djawi ing Madjapait, kadosdene ingkang kapratelakaken ing ngandap peonika. (BBW, p.2)

In addition to the historical records, the source could be taken from folktales and stories told by the ancestors of Raden Wirdjaatmadjan, from the era of Majapahit kingdom, as it was told below.

f. *Praboe*
Praboe Brawidjaja kagoengan soemelang bok menawi ingkang raji dados karaman, mila ladjeng oetoesan satoenggaling Boepati noesoel lampahipoen Raden Baribin. (BBW, p.4)

Praboe Brawidjaja was in doubt wheteher his younger brother would betray him, thus, he ordered one Boepati to go after his younger brother.

Demang, Boepati and *Toemenggoeng* are addressing terms showing social status due to their position in Javanese context and *Raden Ajoe, Raden*, and *Praboe* are addressing terms showing social status due to their royalty. Because of their position and their bloodline, people achieve their social status. Theoretically, it supports Wardaugh's statement that addressing terms can be used to show social status (2006).

5. To show power

As it has been previously mentioned that addressing the term is a dynamic language phenomenon which means that the use of it may vary from context to context. People use addressing terms to show power (Rakhman & Setiawan, 2014). Power is applied to those who have more knowledge and understanding in religious matters. Addressing terms used to show power in BBW are those which depict the power carried by the bearer of those addressing terms. We found two data of addressing terms used to show power in BBW, namely, *Pandita* and *Kjai.*

a. *Pandita*
Raden Baribin karemanipoen tirakat:ngirang-ngirangi dahar oetawi sare saha amlama, mila ladjeng katelah anama Pandita Poetra. (BBW, p.12)

Raden Baribin liked to abstain by reducing his food, reducing his sleep and wandering, thus, he was known as Pandita Poetra.

b. *Kjai*
Amoeng satoenggal ingkang sagah sowan dateng Padjang, inggih poenika poetra mantoenipoen Ki Dipati, anakipoen Kjai Mranggi Semoe ing doesoen Kedjawar. (BBW, p.30).

There was only one who dared to come to Padjang, he was Ki Dipati's son in-law, the son of Kjai Mranggi Semoe of Kedjawar village.

Pandita is an addressing term used to show a person who has inner power. In Javanese culture there are some people who have the

ability to predict the future and to know people's characters. The knowledge is gained through some practice to get closer to Gods by committing abstinence, reducing food and sleep as well as wandering. By doing so, God gives him more power to be able to predict the future etc. *Kjai* is an addressing term used to describe a person who has more knowledge about religion, in this case is Islam. Thus*, Pandita* and *Kjai* are two addressing terms which are used to show power in Banyumas chronicle. It is in line with Wardaugh (2006) who highlighted that the aims of using addressing terms are to indicate power.

6. To refer to inanimate object

In daily conversation, people sometimes point to inanimate objects and they also use certain addressing terms to refer to that inanimate object. People usually address their pet by using certain names (Ezebube, Chukwuneke, & Onuagha, 2020). We found

Conclusion

Addressing terms is a dynamic language phenomenon as its usage varies from one place to another. Similar addressing terms may have different functions in different contexts. This paper has shown the function of addressing terms in *Babad Banjoemas Wirjaatmadjan* (BBW) from a pragmatic point of view. We found that addressing terms in BBW are used to show formality, to show politeness, to show social status, to show inferiority, to show power and to refer to inanimate objects.

The use of addressing term for inanimate object, *si,* adds a new finding to researches on addressing terms as we have not found any research on addressing term to refer

that there was one datum showing the function to indicate to inanimate object, i.e. *Si.*

 a. *Si*
Para koempeni awitipoen miring soewantening sandjata kalantaka nalika wonten ing redi Si Godog, saeleripoen doseoen Kaliwedi. (BBW, p.120)

The Dutch soldiers heard the sound of guns when they were in the Gadog Mountain, northern part of Kaliwedi.

From the datum above, we can see that *Si* is used to refer to an object that is a mountain. In Javanese context, people give respect to inanimate objects such as rivers, mountains, weapons, and etc. The use of this addressing term is to show respect to that object as they believe those objects may have unseen power. Choosing the proper addressing term for an inanimate object is highly affected by the context or circumstances in which the object exists.

to inanimate object. We highlight here that as far as pragmatics is concerned in addressing terms referring to inanimate objects has not been found. Thus, it can fill the result finding among researchers on addressing terms. We also figure out that a deep analysis of addressing terms for *Mas* and *Djaka* need a further investigation to find the development of their usage.

Acknowledgement

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