Cirebon Language Honorific: Communication Ethnography Study on *Pembatik* Community in West Cirebon

Wiwiek Afifah[*]

Sekolah Tinggi Pendidikan Islam Bina Insan Mulia, Jl. Jembatan Merah No. 116 K, Prayan Kulon, Condongcatur, Depok Sleman, Yogyakarta 55283

A B S T R A C T

This naturalistic qualitative research attempts to reveal the use of honorific in West Cirebon. The research focus relies on the three aspects: (1) linguistic forms for honorific, (2) influencing factors, and (3) the principles underlie the used of the language. The data sources taken to this research are from men and women whose professions are 'pembatik' and who live in Kalitengah kecamatan Tengahtani, West Cirebon of West Java. The research found that (1) the honorific forms for the address terms consist of words and phrases; (2) based on their culture and custom, the adreess terms used by the local society comprises of five areas such as; (a) personal address terms, (b) relative, (c) occupation, (d) title both for academic and non-academic degree, and (e) religious address terms. The factors influencing the use of the terms are social factors such as education degree, age, and economic level and situational, and situational factors which refers to with whom they talk to, what language used in the communication, the setting of the communication, as well as the topic talked by them; 3) the underlied principles are the willingness to make a friendly communication and to show respect.

A R T I C L E   I N F O

1. Introduction

Language is used by different groups of people for different purposes. Each group has various norms of linguistics behavior. It is commonly known as social norms of language. The existence of different norms in language demanded the society to speak to each other by giving a mutual understanding to prevailing norms of each language (Wardhaugh, 1990). Realizing the importance of giving respects and understanding to each norm in a particular language, Wardhaugh explained that "*we must try to understand how different groups of people use their language (or languages) if we are to achieve a comprehensive understanding of how that language (or those languages) is related to the society that use it*". From that quotation, it is obviously that anyone is highly recommended to understand how different groups of people use their language. Hence, paying and giving attention to other norms of language from different groups of people is needed to do. When such attention is given, it will certainly contribute to the process of good speech acts and harmonious in accordance to the purpose of communication without causing misunderstandings. Hence, in this case Wardhaugh (1990) also re-explained that one of the most important communication functions is the maintenance of community institutions because basically the language is used to maintain the continuity of social reality. Furthermore, Hymes cited in Wardhaugh (1990) also offered an ethnographic framework that needed to be considered since it dealt with the various factors that arised in the speech act. It is SPEAKING which is a quite important concept to be learned

[*] *E-mail Addresses*: afifah.ardi@gmail.com

so that speakers of the language will be aware of the norms variety contained in the language. The various elements that appeared in the speech act have been summarized by Hymes in SPEAKING consisting *Setting (S), participants (P), ends (E), act sequences (A), key (K), instrumentalist (I), norms (N), genre (G).*

In general, when speaking, the speaker should have an idea to convey to his or her partner. It is because when speaking they mean an action to convey the idea of a conversation into another's mind. More than that, communication is not just transfering but there is also a hidden mission in the action that is "reconstruction". It is called reconstruction because it takes knowledge to understand the context of the constructed conversation and to realize with whom they are actually making the conversation. Furthermore, when people making a communication, it will create and change the formed messages (Brown & Attardo, 2000). Referring to Hymes, the process of communication will automatically relate to the language used, the culture, and the social background in which these speakers have. The social and cultural backgrounds make every language becomes a unique. Hence, one of the language uniqueness can be found in honorific.

Ningsih (2012) stated that the form of respect to the elderly or people who have a higher status or position is usually not only shown through behaviors or deeds but also through the form the language used. The form of language used is called honorific. Honorific is a form of language that reflects the interrelation between the language system and the sociocultural influence of the users.

The regional languages in Indonesia basically also have some terms of address in accordance with social status. This term is considered very necessary because it will affect the form of respect to which the one is involved in communication. Unlike the national language which only has a few terms for addressing others such as for pronoun which only consists of the term *me, you, him, them, us,* and *him*. When it is compared with Indonesian, regional languages are usually much wealthier especially in term of vocabulary lists.

In spite of the fact, Cirebonnese as one of the famous local languages in Indonesia has got degeneration of its users in term of in using honorific. Youngers generation seemed reluctant to use the local language. It is proven from some schools in which children are more likely to use Indonesian or use Cirebon language but they do not pay attention to language politeness. Recognizing the condition, then this honorific study is considered to be very necessary to be implemented. In addition, this effort is also quite interesting because it will be able to give benefit to the linguistic studies related to language conditions influenced by socio-cultural and linguistic elements.

Based on the background of the explained problems, then the focus of the study will cover; (1) the linguistic forms in address terms Cirebonnese, (2) the social factors that determine the use of honorific address terms, and (3) the rules of honorific address terms used by Cirebon people.

1.1. Ethnography of communication

Ethnography of communication is the study of the life and culture of a society or ethnic that is usually associated with customs, customs, law, art, religion, and language (Sumarsono, 2002). In ethnography of communication, the study focuses more on how the language is used. How the structure of the language receives less attention because basically sociolinguistics gives more focus on the disclosure of meaning in the use of the language.

Concerning to the understanding in ethnography of communication, Sumarsono (2002) stated that the scope of it includes two studies; (1) ethnographic as its foundation and (2) communicative as its range and its interrelated complexity. In the study of the ethnography of communication, the researcher needs fresh data and she must take it directly so it will give a clear pattern of speech acts. Thus, every channel user or communication code is always a part of the community's repertoire taken by the speakers when needed.

In the study of ethnography of communication, there are some basic concepts to consider; (1) way of speaking, (2) speech, (3) situations, speech acts, and speech components, and (4) the values behind the speech act (Sumarsono, 2002). In the way of speaking happened, there are some patterns of speech acts so that in this case one's communication competence refers to the relationship between speech events, speech acts, and styles on the one hand with the ability and role of a person, context and institution, and trust, values and attitudes on the other.

Chaer & Agustina (2010) stated that there are 9 types of words to greet someone, they are (1) the pronoun of the person that is in the form of you (2) the name of self, such as Dina, Nita, Joko, (3) the term kinship such as, mother, father, brother, sister, grandmother, grandfather, uncle, aunt, om, aunt, grandchild, grandchild, (4) degree and rank, such as doctor, professor, nurse, lieutenant, and colonel, (5) the noun form of the perpetrator (pe + verb), such as *spectators, listeners, batikers, healers, sellers, buyers, and drivers*, (6) my noun form, like

my Lord, my people, my son, (7) deiktis words, such as the side, *situ*, or there, (8) other noun forms, such as crews, *bung*, and lords, and (9) zero form or without words.

In addition Brown & Attardo (2000) also explained that the term of address or form of address is important and very often found in social language selection. Selection of the term *hello* also affects the aspects of interaction that will also affect the familiarity, solidarity, and respect. Take for example in the United States; people usually call on a real name or an tribute (Dr. Smith). The two options that usually appear are first name (FN) or title, with last name (TLN) respectively. The choice of the term of address form is determined by several factors; (1) the social convention governing the name of self and title and last name, (2) the form of the pronoun of the good in formal and informal sense, (3) the development of pronouns from the Latin T and V, (4) The power of the pronoun, (5) the solidarity of the pronoun, and (6) honorifics.

The term of address system varies greatly among the languages. On the one hand, sometimes we do not need to distinguish the term of address terms to whoever we speak. It does not need to be distinguished sometimes but for another place, we must obey to the prevailing norms. Take for example of a term of address term that applies in the area of Cirebon. It is usually people who have done the pilgrimage will get a new predicate in the form of a more polite term of address the Haji and Hajjah. This new status usually does not appear in a written name- but should be called orally both in formal and non-formal conditions.

1.2. Honorific

Brown & Attardo (2000) explained that languages have various ways to express the term of addresss. The choice of the term of address is affected by a number of fairly complex rules. The acceptance of term of addresss is usually called "honorific". It can be prefix, suffix, and even inserts. The Japanese language uses separate markers depending on what is spoken and to whom the honor is addressed. Generally there are two types of honorific; the first is to reflect the highest status of the intended person and the second type is more indirect ways. Speakers pay their respects to the speech-counterparts in a slightly demeaning way.

Based on the information from Brown & Attardo (2000) honorific refers to the rules on how to express the term of address that will naturally be influenced by cultural considerations. Austin in Chaer & Agustina (2010) figured out that every utterance in communication invited three elements: (1) a locution of speech act generating by a speaker, (2) an act of illocution in the form of the intent contained in speech, and (3) perlocution in the form of effects caused by utterances. Wardhaugh (1990) also adds that through the choice of the word pronoun forming when we speak, it will show our feelings towards our speech partners. In addition, the intended feelings can be a feeling of solidarity, power, distance, respect, intimidation, and so forth.

In essentials, the seleced term of addresss in which they are addressed to these speech partners exactly show the awareness of prevailing cultures and customs. However, such modesty and ineffectiveness are very dependent on the standard norms of the customs prevailing in the language rules. Anggraini (2005) embodied the incentive to communicate in two domains; a form of politeness in terms of linguistics (choice of words) and nonlinguistik (pragmatic). In addition, Wardhaugh (1990) also stated that in Javanese, there are two levels in honorifics: *fine* and *rough*. Honorific in Javanese does not only appear in pronouns but also follow some verbal changes such as the word *eating* in Javanese will turn into some alterations. Those who are in a low social status will speak with low selected words as well and on the other hand, with the ones who are from a high level status will use highly selected word in their daily communication.

Susilo Supardo as cited by Asbah (2010) classified honorifics based on two aspects: (1) linguistic and (2) non-biological aspects. These two aspects cover both of language and non-allegory that will ultimately lead to some honorifics such as honorifics of relatives, personal of pronouns, rank-professions, degree of education, religious, supernatural, and general honorifics. Geertz (1972) pointed out in his research that honorific or (*ethical system*) can be perfectly found in the Javanese language. It is because Javanese has a unique system on terms classification even it is hardly to find a word without indicating social relationships among speakers within a status and an aspect of hospitality. In addition, the status is affected by a number of different things such as wealth, ancestry, education, work, age, kinship, nationality and others. However, the most important things are that the lingual units are manifested because of the kind of language styles.

Another example revealed by Geertz (1972) is the existance of making term of address which is affected by social status. It is also in line to Desi Saputri' research finding as cited by Asbah (2010) that nine social factors as to become the determination in the selection of honorific types in *Lampung language* had been found. They are (1) kinship, (2) age, (3) social status, (4) type Gender, (5) ethnic background, (6) situations and forums, (7) relationships between interlocutors, (8) marital status, and (9) location of places.

Based on the theoritical review and some research findings from some researchers, it is concluded that thinking and applying honorific in a daily communication is very meaningful to do. It is due to the fact that honorific is the important aspect that establish accepted communication in the midst of society. Wardhaugh, (1990) as cited by Anggraini (2005) also stated that in certain language the honorific system or the civility builds up in a fairly complex series of processes, such as short length of speech, speech sequence, intonation, and kinesthetic cues are the determinants of politeness.

Lakoff in Rahardi (2005) stated that honorific rule is closely related to politeness and there are 3 rules that must be considered for making a speech in order to have a politeness message. The three rules are; (1) formality, (2) hesitency, and (3) equality.The first rule gives emphasized on the speaker that she or he must pay attention to aspects of formality. Furthermore, formality is defined as the speaker's effort in considering the impression to be created such as hospitality should be built so that communication does not seem arrogant or unfriendly. While the second rule, it focusses on creating a term of address that should pay attention to aspects of indecision. This rule means that the speaker should give the choice to the partner he said. Speakers should give the impression that communication is not too hard and stiff in speaking. Then the third rule concerns on the similarity that has the meaning in which a speaker should treat the partner of speaking as friends so that there is a secure communication, comfortable and parallel. Leech, as well as Brown and Levinrson in Rahardi (2005) called honorific as the term of politeness or volitional politeness. It is very important to think because basically in communication, almost most of the participants never communicate without paying attention to the partner of speaking through social status so that the volitional politeness will be much needed and certainly appear in the midst of society in various forms according to their respective culture (as stated by Geertz in Wardhaugh, 1990).

Based on the theoretically explanation from some experts, it comes to the conclusion that honorific emerged and formed by the greatly varied rules. Then the context where the communication happens is also very influential of its existance. The explicit and the theoritical explanation is used by the researcher as the tool to analyze the data gathered in the research targets. In this study, honorific will be examined in West Cirebon mainly for *pembatik* comunity.

Honorific study is very interesting to investigate. It is because its dynamics and its positive contribution to the language variety. Dealing with this topic, there are several relevant researches such as the one that was carried out by Asbah (2010). His research was about "Honorific of Language Bima as Sociolinguistic Studies". The study conducted by Asbah in 2010 had resulted in the conclusion that the honorific in Bima dialect of *Serasuba* consists of words, word groups, word abbreviations, acronyms, and a combination of abbreviations and words.

The honorific type in Bima language with Serasuba dialect consists of honorific word of kin, honorifics persona pronoun, honorifics of position and profession, honorific title, Honorific religious, and Honorific general. While the factors that determine the type of honorific consists of kinship relationships, age, gender, social status, economic strength, and inter-interlockor relationships. In addition, research has also found honorific rules consisting of alternation rules, sequence rules, and kookurasi rules while the source of honorific in Bima language with Serasuba dialect consists of the original form of absorption and form.

Another research is "The Term of Addresss in Taba Language of South Halmahera Regency" by Hujaefa Muhamad in Muhamad (2011)." In the research, there was Taba dialect called *Waigitang-Waikyon* speech in the form of term of addresss of kinship, and non-kinship. Term of addresss kinship is direct and indirect relatives, and term of address kinship consists of persona pronouns, customs, positions and professions, religion, lineage descent, and general term of address. The type of term of address consists of term of address nouns, and adjectives. While social factors that affect the form and type of term of address are the relationship of kinship, age, gender, social status, relationships illocutors, and education. The latest finding in the study reported that the source of the term of addresss in the *Waigitong-Waikyon* language consisted of the original form and the form of absorption.

1.3. *Frame of thought*

Seeing how important and interesting the honorific study, the researcher also puts a great interest and concern to examine the honorifics of Cirebon language. In addition, "Cirebon Honorific Language Study as a Communication Ethnographic Study" has also not been studied. Given the essence of ethnography communication is a study that emphasize the function of language in the community, then in this case the researcher tries to observe the process of speech acts that occur within the community. Ethnography of

communication has a very close relationship with communication systems that apply in certain communities, so that the researcher tries to study how the act of speech occurs in the community, especially related to the term of address which shows meaningful politeness. Schematically the frame of mind in the research can be seen in the following figure:
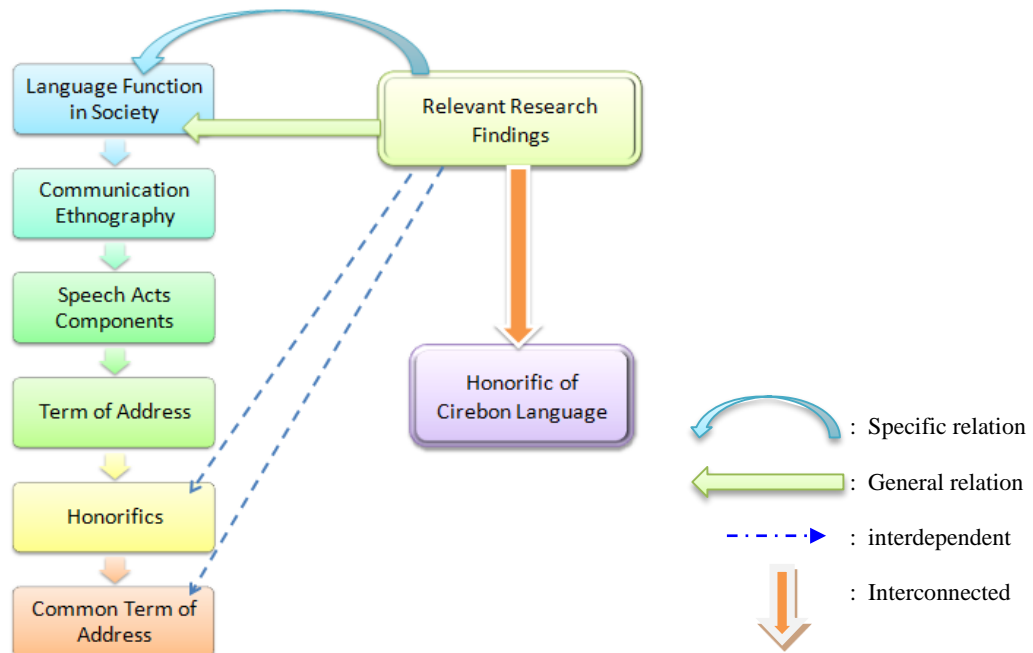

Figure 1. Frame of Though

2. Research Design

The design of the research was ethnography of communication. It examined the term of address system in the area of West Cirebon in which the data sources were taken from Pembatik community in Kalitengah, Pleret district. The term of address which became the focus of the research was a meaningful thing to search because they had a wide range of level decencies. Theoretically, the study in this research tried to connect between basic perspectives about language function in speech societies. In addition, the relationship between the social and cultural background based on the facts occurred also became a great concern in this study.

The research on honorific of Cirebon language in the study of communication ethnography used a naturalistic qualitative research method. It was because the naturalistic research design selection aimed at finding what forms of honorific term of addresss contained in the district of Cirebon. Moleong (2004) stated that qualitative research aimed at understanding social phenomena through a holistic portrait and deeply multiply understandings. In qualitative research, the research background was a naturalistic. The approach in qualitative research design assumed inductive thinking containing subjective, holistic, and process-oriented values.

Furthermore, the design of this qualitative research sought contextual values. This was reinforced by Moleong (2004) that a qualitative research should find and understand a complex phenomenon by examining them in a whole bound in a particular context.

To realize these targets, before plunging into research settings, the researcher did not know clearly what actually happened in the field so that researcher tried to build concentration and focus on issues that would be lifted until the review was already underway. In addition the researcher was also trying to identify the study carefully in accordance to the relevant themes and patterns that later became the focus in his research. Data collection was more continuous and intensive.

The researcher applied a naturalistic ethnographic design in order to find the expected data. Since it was the study of communication ethnography, the tangible data were found in the form of descriptions and narratives. Particularly, the sources of research data were obtained from Kalitengah as one of the areas where

the majority of the people were batik makers. The location was in Mr. Hardjono H. Ramito's house. The reason why the research was conducted in his house because there were a lot of batik communities who were making a dynamic communication.

Every day there are about 30 people who are making batik consisting men and women for all ages. In addition, because the batik sheds was on the roadside, there were many visitors intending to buy batisks as well as the ones stoping to offer some merchandises. Therefore with those considerations, the research setting was considered to be interesting to do even it was because the batik makers had their own traditions and ways of communication with their partners.

The research was conducted on May until August 2014. The data collection techniques were obtained using participant observation method, in-depth an interview and documentation. Through natural and in-depth interviews, the collected data were expected to be more complete, so that the researcher could broadly capture some expected natural information. The observation was done by directly observing the situation mainly it was done descriptively and reflectively. The circumstances included the situation and environmental conditions of the local community where the community is conducting speech acts in a variety of ways. More intensive observation was done at Batik workshop because the place was considered to be a parameter of dynamic where the process communication happened.

The results of those observations served as the basis for interviews and further observations to gain a deeper data acquisition processes. In the process of obtaining and collecting data, the researcher set four informants who were considered to have some accurate news source. *First*, Mr. Hardjono H. Ramito was the owner of batik factory while the second informant was Mrs. Elis who works as a batik maker. The third informant was Mrs. Hajah Sawiyah who was 80 years old. She lived not far from the location of the batik factory. Then the fourth informant was Mrs. Elina Zakariya who worked as a batik collector.

In-depth interviews were further conducted in depth and open with those informants separately and at different times. In addition to the interviews processes, the researcher also documented by recording the process of communicating that occurred during the research process that occurred at the location of the research. In order to obtain the expected data, the researcher used some field notes in every observation and interview with the informants.

Bogdan & Biklen (1982) stated that data analysis was the process of searching and compiling results from interview transcripts and field notes or other materials that had been systematically cultivated. The process of data analysis in this study included 1) organizing the data, 2) verifying the data in accordance with the group, and 3) decision making or final conclusions.

3. Results and Discussion

3.1. Data description

Most of people living in Cirebon called Cirebon language as "basa Cerbon". Actually Cirebon language was not only spoken by the people of Cirebon but it was also spoken by people arround that places such as Indramayu and Kuningan. However, based on the data obtained, all informants acknowledged that today not all Cirebon people wanted to speak *basa Cerbon* mainly for the teenagers.

Basa Cerbon is very uniq. Not only its term of addresses that had uniqueness but also the vocabularies that make this language seems very complex but identical with it's highly unusual. One of the evidences are the emergence of phonemes and lexem which are often used by the batik makers such as the word 'yamin' which refers to the word "noodle mixed with chicken", "dokcang" that refers to the type of coconut milk cuisine mixed with sprouts, cassava leaves, and some spices. In addition, the word 'bakda' in which the meaning is "after" in Arabic, and the word 'geulis' which means beautiful are derived from Sundanese language. Those are an introduction to honorific studies. It means that Basa Cerbon is very dynamic because this langauge often get its language contact.

Basa Cerbon still has some uniqueness, mainly some words referring to the term of address. It is especially for the ancient words derived from Javanese words such as the term "Ingsun" (me) and "Sira" (you). For the term "Siro" sometime is only said "Iro". While the term of address system found in the Cirebon language especially with respect to well mannered (honorific) in the show in the following table:

Table 1. term of address

Cirebon	Indonesia	English
Enang	Adik laki-laki	Son
Nok	Adik perempuan	Sister
Yi	Anak perempuan	Daughter
Kito, Reang	Aku/Saya	I
Isun	Aku/Saya	I
Sira	Kamu	You
Ibu/Mimi	Ibu/Nenek	Mother
Bapak	Bapak	Father

Table 2. level of the term of address

No	Customary Style	Honorific Style	Meaning in Indonesia	Meaning in English
1	Isun	Kula	Saya	I
2	Kito/Kita	Kulo	Saya	I
3	Siro	*Pekaro	Kamu	You
		*Jenengan	Kamu	You
4	Golongane Kaen	-	Mereka	They
5	Deweke	Kiyambek	Dia	-
		Kiyambek*e*	Dia	-
6	-	-	Dia Perempuan	She
7	-	**-**	Dia Laki-Laki	He
8	Siro Kabeh	Panjenengan	Kamu Semua	You
9	Kito	Kito	Kami	We

Based on the shown data both for the term of address and its level, there are three terms that need to be detailed explained; (1) *Pekaro* means you. This is used when making a communication with people having a higher status however this term is also commonly used for more general respect, and (2) *Jenengan* means you which is used to show a respect toward a person having a higher status however this term is very rarely used, and (3) the used of *a self name* is widely heard in communication when the parthners have a higher status in term of a wealth, an education, and an age. The following dialogue will make obvious how the words described are used in daily communication.

Example 1

The use of personal pronoun between father and son.

> *Bapak* : *Siro mangkat sekolo karo sapo?*
> *(Kamu pergi kesekolah dengan siapa kemaren)*
> *Anak* : ***Isung** mangkat sekolo karo golongane kaen.*
> *(Saya pergi kesekolah dengan mereka)*
> *Bapak* : *Dhengapo Ibu guru nelpon mama ari siro beli manjing sekolo?*
> *(Kenapa Ibu guru menelpon Ibu dan bilang kalo anton tidak masuk?)*
> *Anak* : ***Kula** telat dadti wethi boko di hukum*
> *(saya telah jadi takut kalau dihukum)*

There are two types of address terms in the dialogue, they are *isun* and *kula*. The son used the word *isung* when the communication went flat but when the conditions changed automatically the child would directly change the greeting for personal pronoun in which it will give more polite. However, the term *Aku*, *Isun*, and *Kito* have the same meaning but are different level of politeness. Those terms are used for standart dialects in which the communicators have the same level of status in a society. As an addition, the term *Kita* is used for Chinese dialect mainly for urband society.

Table 3. personal pronoun for kinship

No	Customary Style	Honorific Style	Indonesia Meaning	English Meaning
1	Bapak, Papa	-	Bapak	Father
2	Emak, Buk, Mimi, Mimik, Mama, Umi, Mami, Bibik, Kk'	-	Ibu	Mother
3	Paman, Uwa, Om	-	Paman	Uncle
4	Uwa, Tante	-	Bibi	Aunt
5	Mimi/Wo	Eyang	Nenek	Grandmother
6	Wo/Bapo	-	Kakek	Grndfather
7	Bayi/Yi/Nok	-	Anak Perempuan	Daughter
8	Kacung	-	Anak Laki-Laki	Son
9	-	-	Anak Menantu Perempuan	Daughter in law
10	-	-	Anak Menantu Laki-Laki	Son in law
11	Kacung	-	Cucu Laki-Laki	Grandchild
12	Bayi	-	Cucu Perempuan	Grandchild
13	-	-	Keponakan	Nephew, Niece
14	-	-	Sepupu	Cousin
15	-		Saudara Ipar	Brothet in law
16	Warang	Warang	Besan	Relationship between parents whose children are married
17	Mertuo	Moro sepuh	Mertua	Parents in law

The address term for mother has the most variations. This is because in general based on the researcher's observation; mothers in the community have more intensive interaction in the community when it is compared with fathers. Social engagements such as *arisan*[1] activities, shopping, taking children to school in the morning and afternoon school give a great influenced to the term of address variation system. On the other hand, fathers do not have any strong interactions therefore there is a lack of term.

Table 4. pronoun for occupation

No	Customary Style	Honorific Style	Indonesia Meaning	English Meaning
1	-	-	Presiden	President
2	Ketua	-	Ketua	Chief
3	-	-	Ibu Presiden	
4	-	-	Menteri	Minister
5	-	-	DPR	The members of representatives
6	-	-	Gubernur	Governor
7	-	-	Bupati	Officer in charge of regency
8	-	-	Camat	Head of subdistrict
9	Kuwu	Kuwu	Kepala Desa	Head of Village
10	-	-	Dukuh	hamlet
11	-	-	Ketua RW	Head of a group of people in the village.
12	-	-	Ketua RT	Head of a group of people in the village (Its members are fewer)
13	-	-	Dosen	Lecturer
14	Pak Guru	-	Guru	Teacher
15	-	-	Aparat Desa	Village officials
16	-	-	Pegawai Bank	Bank employees
17	-	-	Penjual Makanan	Food vendors
18	Dagang Batik	Sadean batik	Penjual Batik	Batik seller
19	Pengeber	-	Penjaja Batik	Batik Vendor
20	Pulung	-	Makelar Tanah	Real Estate Brokers
21	-	-	Dokter	Doctor
22	-	-	Mantri	a technician in medical
23	-	-	Bidan	Midwife
24	-	-	Perawat	Nurse
25	Tukang Kebon	-	Penjaga Sekolah	School guard

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[1] It is a regular social gathering whose members contribute to and take turns at winning an aggregate sum of money.

The factors that make *Basa Crebon* do not have its own terms because people basically do not use the word in his life. In addition, words like the president are special words possessed by a nation and may not belong to a particular group of people.

Table 5. religious degree

No	Customary Style	Honorific Style	Indonesia Meaning	English Meaning
1	Kiayi	-	Imam Masjid	The chief of mosque
2	Kotib*	-	Khotib	Khotib
3	Kiayi	-	Kiayi	Preacher
4	Dkm	-	Takmir	The onew who responsible to mosque
5	-	-	Mu'azin	The one who announce Adzan
6	Naeb	-	Pegawai KUA	Employee fo married devision
7	Lebe	-	Menteri Agama Desa	Minister of Religious Affairs
8	Lebe	-	Pemimpin Tahlilan	Leader of *Tahlilan*
9	Jenat	Jenate	Almarhum	The late
10	Tukang Ngeduk Kuburan	**-**	Penggali Kubur	Gravediggers
11	Kuncen	**-**	Penjaga Kubur	The Grave Guard
12	Wong Sabar	**-**	Orang Yang Sabar	Patient man
13	Nyewotan	**-**	Orang Yang Pemarah	The Grumpy Guy
14	Mlaun	**-**	Penjudi	Gambler
15	Mabok	**-**	Pemabuk	Drunks

*Religious titles of standard register for the term "kotib" do not use "kh", but "k".

Table 6. general style

No	Customary Style	Honorific Style	Indonesia Meaning	English Meaning
1	Kang/Kakang/Aang	-	Mas	Sir, brother
2	Kang/Aang,	-	Mbak	Sister
3	Dedek,	-	Adek	Brother/Sister
4	Batur,	Rencang	Teman	Friend
5	Wong Sugi	-	Orang Kaya	The rich
6	Wong Barat Wong Londto	-	Orang Asing	Foreigners
7	*Pendatang*	-	Pendatang	Comer
8	*Tamu*	Tamu	Tamu	Guest

Tabel 7. term relating to batik making process

No	Customary Style	Honorific Style	Indonesia Meaning	English Meaning
1	Majikan, Majikan Wadhon, Majikan Lanang	-	Pemilik usaha batik perempun atau laki-laki	Batik owners
2	karyawan	-	Karyawan	Employee
3	Wong Batik	-	Pembatik	Batik Maker
4	Wong Ngobat	-	Pengobat	The healer
5	Wong Ngecap	-	Pengecap	Baik painters
6	Wong Melet	-	Pemelet	Giving a colour using small rush from bamboo
7	Wong Ngreng-Ngreng	-	Pengreng-reng	Batik creation maker
8	Wong Ngronce	**-**	Pengronce	Making Tassel

3.2. Discussion

The discussion of this data analysis was focused on the three aspects; (1) linguistic forms, (2) address terms, and (3) some factors influencing the honorific. The following explanation showed how those aspects blended in the community.

Based on result of data analysis, it is found that in the daily conversation both at home and work place (workshop batik), the use of honorific in address term was varying. The use of address term was reflected in several ways both for a direct and an indirect strategy.

The meaning of honorific mainly for the address terms that often appeared in communication in the batik community was; (1) the scope of the pronoun, (2) kinship, (3) the name of self, (4) profession and religious title.

The communication context included the social and cultural norms prevailing in the community of Kalitengah, Tengahtani subdistrict, West Cirebon. The differences that arised in the use of honorific for the term of addresss were caused by differences in status, social level, and education.

The lingual forms that become honorific of the term of addresss in Cirebon language include: (1) words and (2) collection of words. The tangible word often appeared because Cirebon language already had those terms however for several words are still reappeared because it does not have the standard word. Therefore, in this case, there was an attempt to combine or to integrate the two or three words in one sense for example; (1) **Wong bhatik**, (2) **Wong ngobat**, (3) **Wong ngecap**, and (4) **Wong kang mergawe**. In that profession, Cirebon language does not have the standard words therefore there was an effort to integrate them.

Because the purpose of this study was to study the ethnographic communication, thus it is basically tried to find and to understand the term of addresss that really happened in the community. Then, the communication that decided to be the expected data was connected to the context of communication that occured. The context of communication that showed the meaningful honorific was not only limited to the address terms, but it also affected to some words. Take for example, the verb, the nouns, and other annotations in which they had not changed or affected at all except for some certain words. The following dialogue happened between a batik maker and a batik business owner.

Dialog 1

Majikan	:	*"Dino kien oli piro bhatik'e, Lis?"*
		(hari ini dapat berapa potong batiknya, Lis*?*)
Elis	:	*"Dino kien **kito** oleh **gangsal** potong Ang."*
		(Saya dapat 5 potong hari ini Pak.)
Majikan	:	*"**Siro** manjinge kang isuk-isuk."*
		(Kamu besok masuk kerja lebih pagi.)
Pembatik	:	*"Enggih Ang."* (Iya Pak)
Majikan	:	*"Ambir olih upo pado karo sejene."*
		(Agar kamu dapat upah sama seperti yang lainnya.)
Pembatik	:	*"Enggih Ang, kesun."*
		(Iya pak, terimaksih)

The speaker attempted to show the respect to his partner thus the honorific of address terms occured. In this case, a person who usually used some honorific term of addresss was a person who had a lower status because he wanted to give a form of homage to his partner. However lots of people who felt in a higher status were rarely use a meaningful honorific in their term of address. The dialogue that had been presented below, the employer did not use the addresss terms which is meaningfully polite and courteous. However, the term of address words that were used do not violate the norms of the rules in the society. This means the term of address was still acceptable in the context of communication between the employers and the employees.

Dialog 2

Pengobat	:	*"Ang, dtino kien arep diwarnai apo kainne mori?"*
		(Pak, hari ini kainnya diwarnai apa?)
Majikan	:	*"Abang bae. **Siro** ki ari ngupai obat ajo kake'en. Jelek hasilnya!"*
		(Merah saja. Kamu kalau ngasih obat jangan terlalu banyak.Jelek hasilnya!)
Pengobat	:	*"Iyo tho Ang? Kito sering ati-ati"*
		(Apakah iya, pak? saya selalu hati-hati.)

Dialog 3

Pembatik	:	*"sugeng siang Ibuk?"*
		(selamat siang Ibuk?)
Pengunjung	:	*"Selamat siang."*
		(Selamat siang.)
Pembatik	:	*"Manggak ditingali kriyen."*
		(Silahkan dilihat-lihat dulu batiknya.)

The emergence of honorific term of addresss that occured in the community was influenced by two factors. They are social and situational factors. Social factors included a social status for instance, an education level, an age, and an economic level. Situational factors comprise speech partner meaning that with whom she or he to speak, what language used in the communication, when the conversation took place, and what issue is being discussed. The economic status was also the main factor appearing in the most communication between batik employees and their employer.

The situational factors such as with whom to speak, when, and what topics were discussed did not show prominently forms of honorific term of addresss. This was because the topic of conversation was general. The situational factors that required speakers to use a meaningful honorific of term of address were in a formal situation such as recitation or other community activities. In such situations, speakers should pay attention to the polite and courteous style of language according to the context of the situation.

The term of address especially for the first person in term of honorific such as the word "me" will be changed into "kula". However, it was very rarely to use except by the parents. Furthermore, for the youngsters, most of them used the term of address of their self name. The use of this honorific term of address did not naturally arise because the speaker's attempt to change the atmosphere to be more peaceful and friendly.

To illustrate, by changing the meaning of the term of address, it will change a communication to be better or well mannered. In addition, the use of term of addresses such as for mentioning the first person of singular and the name of the self is strongly influenced by the social and the situational factor as well as the age, the economic status and the context of the situation. By considering those aspects, the decency in communication happened. The one who's a lower level would feel safe.

With references to the previous explanation, it can be ilustrated that when speakers considered the term of address, it means that they wanted to show respectful and friendly attitude. Although Cirebon language lacks of complex speech levels in the same manner as Javanese but the honorific mainly for term of addresss was appeared by changing the first and the second person of name replacement. In addition some prosody also often appeared in term of addresss such as (1) lowering the speech volume and (2) slowing the rhythm on the pronunciation of some certain words. Those can be found in the following words;

Table 8. prosody appeared in following words

Cirebon	Indonesia	English
enggeh	Iya	Yes
beli	Tidak	Not
apo	Apa?	What?
Temenan?	Sungguh?	Really?
kesun	Terimakasih	Thank

In Cirebon language, the terms of 'Kang' or 'Ang' are very often appeared. It is due to the fact that those terms associate to all levels of society. The word 'Ang' does not have a gender difference. Both men and women can be called with 'ang' term of addresss. Even the term term of address such as father is also often called with the word 'Ang'. This term is actually derived from the word 'kang'. In everyday communication, the word 'ang' is very often used because this term is very flexible. Both of men and women, young or old, strangers, or people who are known to be very fit are called 'Ang'. As a general term, it does not distinguish between men and women such as 'brother' and 'sister'. Furthermore, this finding proves that Cirebon language does not have a complex language level.

What is more, the term of address such as 'kang kaji' or Mr. Hajj is often heard. Uniquely, this term was used to show that the speakers gave a deep respect to the speech partners. This term of address is commonly used although the partner never goes to the Mecca.

4. Conclusion

The honorific in Cirebon language has a wide variety. As a system, honorific is related to linguistics. Then the research found that;

- Based on the honorific concept, the linguistic form for the address terms consists of word and phrase including the word and the word combination. Those terms can be categorized into several parts such

as the term of address persona, relatives, professions, titles and religious term of addresss. As an addition, based on their culture and custom, the term of address within the local society comprises of five language family such as; (a) personal of term of address, (b) relative, (c) occupation, (d) title both for academic and non-academic degree, and (e) religious for the term of address.

- Some factors that influenced to the use of honorific term of address are social and situational. The social factor consists of social status such as education degree, age, and economic level, whereas the situational factors refers to with whom they talk to, what language used in the communication, the setting of the communication, as well as the topic talked by them.

- The principles appear in the honorific term of address are the willingnes to make a friendly communication and to show the deep respect to their partner. Cirebon as a local language doesn't have any treasury for the term of address to distinguish between men and women. It only has 'Ang' to call both man and woman in all ages, as an addition, they call "Kang Kaji" inspite of 'Haji' to respect and to attract the sympathy to people who seem to have a high level of status and economic.

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