

THE USE OF DEIXIS PERSONA OF SINGULAR SECOND PRONOUNS IN SIDOARJO FROM THE PERSPECTIVE OF SOCIOLINGUISTICS'S DIMENSIONS

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Abstract: The study analyzes the use of deixis persona of singular second pronouns in daily conversation in Sidoarjo. This study applied a qualitative descriptive method. The theory of sociolinguistics's dimension proposed by Hølems (1997) and deixis persona by Yule (2006) are used in this study. As results, the study concludes two things; (1) there are six deixis persona of singular second pronouns that are usually used in Sidoarjo society in their daily conversation, those are *panjenengan*, *njenengan*, *sampeyan*, *peyan*, *awak mu*, and *koen*; then there are three deixis persona of singular second pronouns that are seldom used by Sidoarjo's society, those are *peno*, *ente*, and *koe*; and (2) there are three sociolinguistics's dimensions which influence the use of deixis persona of singular second pronouns namely solidarity, power, and situation.

Keywords: *deixis persona, singular second pronouns, sociolinguistics's dimensions, Sidoarjo society*

INTRODUCTION

Javanese as one of the biggest society in Indonesia has complexity in its language used. Javanese is uttered by people who were born as Javanese. It is mostly used in Java especially in East and Central Java. As stated by Fergusson (2008, p. 1368), Javanese, the first language of 45 percent of Indonesian, is the principal language of Central and Eastern Java. Because of its huge use, each place which uses this language has its own characteristics. The differences of feature can be seen in East and Central Java. People seldom use *krama inggil* in East Java. On the other hand, people in Central Java mostly use *krama inggil*. The other example can be found in East Java. People who live in some cities in East Java like Bojonegoro, Ngawi, Madiun, Nganjuk, Kediri, and Ponorogo tend to use *ngoko alus*. On opposing, people who live in Lamongan,

Surabaya, Gresik, Sidoarjo, and Malang lean to use *ngoko*. Those diversities are similar to Nadar's statement. He stated that Javanese has complicated levels and the use of the language relates to the speaker and hearer's status, age, level, and relation (2009, p. 135-136). Those factors influence them in using Javanese.

Although there are some varieties in Javanese, it still has general characteristic which can be spotted in the level of language use. There are at least five level of language use, those are *krama inggil*, *krama*, *madya*, *ngoko alus*, and *ngoko kasar*. *Krama inggil* is the highest level followed by *krama*, *madya*, *ngoko alus*, and *ngoko kasar*. *Krama inggil* usually used by speaker or hearer who has low status to speaker or hearer who has high status. For example, A speaker has high status than B hearer, B hearer will automatically use *krama inggil* to A speaker. Then, the use of *krama* is

almost similar to *krama inggil*. In addition, *ngoko* is used by speaker or hearer who has similar status and same age. For example, C speaker is a student and D hearer is also a student, both will use *ngoko*.

The level of Javanese which is used by Javanese can be claimed as language style. Based on linguistics analysis, the language style of Javanese can be categorized into two; morphology and syntactic diversity (Nadar, 2009, p. 136). Morphology diversity is caused by the use of prefix and suffix in a word, whereas the syntactic diversity is caused by the use of another particle, personal pronoun, or preposition in utterances.

One of syntactic diversity in a communication of Javanese is the choice of deixis persona. Yule (2006, p. 15) explained that deixis persona is divided into three including first, second, and third personal pronouns. The first personal pronouns refers to first person like 'I'; second personal pronouns belongs to second person like 'you'; third personal pronouns denotes to third person like 'he, she, and it'. Those three classification of deixis persona are also found in Java.

Each area in Java has different choice of it. Mangga (2013, p. 221) said that

every language has personal pronouns in its word. It means that different places or countries have different personal pronouns. This condition happens in Java, for example, *koen* (you) is used as a second deixis persona in East Java, but it is not used in Central Java. That diversity shows the variety of deixis persona in Java. In addition, because there are many varieties of deixis persona in Java, this study has some limitations. The first limitation is the diexis persona. It is limited into singular second pronouns. The second limitation is the place of observation. This study took place in Sidoarjo, East Java. Those curbs must be done in order to get accurate result.

The deixis persona in Sidoarjo which is analyzed in this study is singular second pronoun. According to Sidoarjo's people, there are six singular second pronouns in Sidoarjo. It involves *panjenengan* (you), *njenengan* (you), *sampeyan* (you), *peyan* (you), *awakmu* (you), and *koen* (you). They are used by the Sidoarjo society in their daily communication and the use of those pronouns are influenced by some factors like status, age, situation, relationship, and others. The example of the use of singular second pronouns can be seen in a conversation described in Table 1.

Table 1. Example of Sidoarjo society daily conversation using singular second pronoun

General relationship	Close relationship
A: <i>Piye kabare sampeyan?</i> (How are you?) B: <i>Alhamdulillah apik.</i> (Alhamdulillah, fine)	C: <i>Koen gak sekolah ta?</i> (Don't you go to school?) D: <i>Ora, aku lagi loro.</i> (No, I am sick.)
The speaker A has general relationship with hearer B, he uses deixis persona <i>sampeyan</i> to hearer B.	The speaker C has close relationship with hearer D, he uses deixis persona <i>koen</i> to hearer D.

From the example, it can be seen that the degree of relationship between speaker and hearer influences the use of singular second pronouns by speaker. When they have general relationship, they will use *ngoko*

alus like *sampeyan*; and when they have close relationship, they will use *ngoko* like *koen*.

The level of relationship between speaker and hearer always persuades them

in choosing singular second pronouns. It is one of the parts of sociolinguistics' dimensions. Holmes (1997, p. 376) states that there are four dimensions of sociolinguistics, namely social distance/solidarity, status/power, formality, and function. Distance or solidarity means the degree of relationship between speaker and hearer. Then, the status or power means the authority of speaker or hearer in a society. It relates to their strength in society whether they have high or low status or power. Next, formality means the situation. It relates to formal or informal situation which appears in conversation. Moreover, function means meaning of the conversation between speaker and hearer. Those factors persuade speaker or hearer in choosing singular second pronouns in a communication.

Therefore, the main objective of this study is to explain the use of second singular pronoun of deixis persona from the perspective of sociolinguistics' dimensions. In other words, this study explains the use of second singular pronoun by the speaker and hearer as a representative of Sidoarjo society's culture.

METHOD

Qualitative descriptive method was used in this study. Qualitative research is an umbrella term for a wide variety of approaches and methods for the study of natural social life (Saldana, 2011, p. 03). The qualitative method in this study is divided into three techniques those are the data collecting, analyzing, and presenting.

Simak method is used to collect the data. Mahsun (2005, p. 92) said that *simak* method is a collecting data by scrutinizing the oral and written of language use. Specifically, the techniques of data collecting are *simak bebas libat cakap*, noting, interviewing, and recording.

Simak bebas libat cakap is a procedure which observes the language use by respondents (Mahsun, 2005, p. 93). The

second technique is noting which is used to note the written data in this study. It is done by noting some relevant forms for this study from the language use in a written manner (Mahsun, 2005, p. 94). The third technique is interviewing. It is done to know the respondents' reasons in using singular second pronouns. Then, the last technique is recording. It is the continuous technique from interviewing. This technique is done by recording the interview section done with the respondents.

The data of this study were collected by recording the Sidoarjo society's conversation and also by interviewing them. The data were taken from formal and informal situation which involves 10 women and 10 men as the respondents. The ages of the respondents were ranging 18 to 45 years old.

Further, *padan* method is used to analyze the data. Sudaryanto (2015, p. 15) said that *padan* method is a method which uses extra lingual factors as determining tool. The data were transcribed first. After finishing the transcription of the data, the writer checked and analyzed it based on the theory used in this study.

The data is presented using words, it includes the use of technical terminology (Mahsun, 2005, p. 123). The results of collecting and analyzing the data are presented in detail based on the objectives of the study.

RESULTS AND DISCUSSION

The discussion of this study will be divided into two main parts; (1) the variety of deixis persona of singular second pronouns in Sidoarjo; and (2) the use of deixis persona of singular second pronouns from the perspective of sociolinguistics' dimensions.

The variety of second deixis persona in Sidoarjo

As stated above, the number of deixis persona of singular second pronouns

in Sidoarjo is six. The number of those singular second pronouns was acquired by interviewing Sidoarjo's people because

there is no printed literature which mentions about it. The data can be clearly seen in Table 2.

Table 2. The list of deixis persona of second singular pronouns

No	Deixis persona of second singular pronouns	Meaning
1.	<i>Panjenengan</i>	You
2.	<i>Njenengan</i>	
3.	<i>Sampeyan</i>	
4.	<i>Peyan</i>	
5.	<i>Awakmu</i>	
6.	<i>Koen</i>	

The six second singular pronouns in Sidoarjo above is arranged based on the highest level. The first is *panjenengan*, the second is *njenengan*, the third is *sampeyan*, the fourth is *peyan*, the fifth is *awakmu*, and the last is *koen*. Those six singular second pronouns is used by Sidoarjo society differently in daily communication. Each of them is explained clearly below.

a. *Panjenengan*

Panjenengan is placed in the highest level of singular second pronouns used by Sidoarjo society. It is seldom used by them because four main factors. First, in their daily communication, they almost use *ngoko alus* or *ngoko kasar*. The first factor relates to their habit of speaking with other people. Second, some Sidoarjo's people do not know about this term, so this term is generally known by educated people who got Javanese education in their school. Third, they prefer to use *njenengan* than *panjenengan*. It is caused by the easy of the utterance. Some people said that *panjenengan* is difficult to pronounce than *njenengan*. Fourth, this term is only utilized to people who are honored and have highest position like *kyai* (a leader of Moslem).

The use of *panjenengan* in Sidoarjo's society is infrequently. Although it is rarely used, they ever apply it. The society use *panjenengan* when they talk with someone who is respected, someone who has higher status, and someone who has older age. This

situation can be seen in the following conversation.

Conversation 1. The conversation between female santri and kyai

The first conversation happened in *kyai's* house. The participants of conversation were *santri* as speaker and *kyai* as hearer. The *kyai* was older than *santri*. The situation of the conversation was formal. The speaker and hearer had close relationship. The topic of the conversation was about the invitation to the wedding party.

Santri : *kulo mriki bade ngaturaken undangan walimah. Menawi panjenengan wonten waktu, kulo aturi dateng griyane kula.*
(I come here to give a wedding invitation. If you have free time, please come to my house.)

Kyai : *Insyaallah tak usahakno yo nduk.*
(*Insyaallah* I will try to come to your house.)

As described in Conversation 1, speaker used second singular pronoun *panjenengan*. It was used to replace *kyai's* surname. Speaker used it because of the higher status of *kyai*. In addition, it was used by her to show her respect to *kyai* although they have close relationship. Their close relationship did not influence speaker to use other second singular pronoun. It happened

because *santri* had less power than *kyai*. The less power means that *santri* did not have enough knowledge than her *kyai*. Therefore, she used *panjenengan* to address him.

b. *Njenengan*

Njenengan is ranked in the second level of singular second pronouns used by Sidoarjo's society. It is used by them in some moments. First, when speaker or hearer has high position, when speaker or hearer is older, when speaker and hearer have general relationship, and when they are in formal situation. *Njenengan* is usually used by people in formal situation like people who are attending seminar, people in work area for example staffs to their boss, and others. *Njenengan* is also employed by children towards their parents, but this condition is also rare. They will prefer singular second pronouns *peyan* than *njenengan*. It happens because of their custom. Only a few family members who uses it when they speak to their parents. They who choose *njenengan* are people who have high education and have high status. The use of *njenengan* in daily conversation can be seen below.

Conversation 2. The conversation between teacher and headmaster

The second conversation happened in school and in formal situation. The participants of the conversation were teacher as speaker and headmaster as hearer. The headmaster is a man and the teacher is a woman. Then the headmaster is older than the teacher. The speaker and hearer had general relationship. The speaker reported to the headmaster about the meeting preparation.

Teacher : *Bu, rapate sampun siap sedanten. Lek wonten sing kurang, njenengan saget langsung sanjang ten kulo.* (Mrs., the meeting is ready. If there is a thing that you

do not agree, you can say to me.)

Headmaster : Ok.

As stated in Conversation 2, speaker used second singular pronoun *njenengan*. It was used to replace headmaster's surname. Speaker used it because of the status of the hearer that was as a headmaster. The use of *njenengan* by speaker was applied to show her respect to her leader. It happened because the teacher had less power than the headmaster. The less power means that the position of teacher is lower than the headmaster. In other words, it relates to the position of their job. The one who has higher position must be respected by them who has lower position.

c. *Sampeyan*

Sampeyan is classed in the third level of singular second pronouns used by Sidoarjo society. It is classified as *ngoko alus*. It is used by the speaker who has general relationship; and in formal or informal situation. The general relationship means that two people know each other but they do not close enough or two strangers who meet in some place at the first time. For example, when E speaker meets F speaker at the first time in bus station, they will use this term. The use of *Sampeyan* shows admiration which means they appreciate us as human. They will not use *peyan*, *awakmu*, or *koen* because they do not have closeness. If they use those three singular second pronouns, it will sound rude and it may cause face threatening act. As a result, it shows polite manner of Sidoarjo society towards other people especially new people or people who do not close to them. The example of the use of *sampeyan* can be seen below.

Conversation 3. The conversation among housewife

The third conversation happened in front of their house and in informal

situation. The participants of conversation were housewife A as speaker and housewife B as hearer. Their ages are similar. The speaker and hearer had general relationship. The topic of conversation is about hearer's lateness in coming home.

Speaker : *Bu, sampeyan teko endi? Jam sak mene kok gek muleh?*
(Mrs, where have you been? Why you come home at this time?)

Hearer : *Iki lo mau iku dalanan macet, ono demo nak Bungurasih, mulakno aku gek muleh.*
(There is a traffic jam everywhere, there is a demo in Bungurasih, that's why I come late.)

As shown in Conversation 3, speaker used second singular pronoun *sampeyan*. It was used to replace hearer's surname. Speaker used it because they had general relationship. In other words, their connection was not too close. They only knew each other in general. *Sampeyan* is used to esteem hearer and this conversation is only greeting conversation between neighbors, so this is only simple conversation.

d. *Peyan*

Peyan is categorized in the fourth level of singular second pronouns used by Sidoarjo society. It can be classified as *ngoko alus*. Word *peyan* comes from *sampeyan*. It is called abbreviation. Some Javanese including Sidoarjo society use word *peyan* because of easy to utter. When speaker speaks *sampeyan*, it needs few second than utter *peyan*, so some Javanese tend to use *peyan*.

Peyan is used by the speaker who has close relationship to hearer and the conversation happens in formal or informal situation. The close relationship here refers to relationship between parents and children,

husband and wife, and men and women. Most of children in Sidoarjo use *peyan* to address their parents. Although it is *ngoko alus*, it does not create problem because they always use it in their daily activities. Most of parents also use it to call their children. They prefer to use it than use *awakmu* or *koen*. This term is always uttered by parents and children so it becomes habit for them. As a result, this term does not sound rude. In addition, *peyan* is also use to name wife or husband. As a married couple, they must use it in order to show respect and love to each other. Moreover, this term is also used by men and women who have special relationship. They will use *peyan* to address their duo. It aims to prove that the men or women are different from their general friends. In other words, when someone uses *peyan* to call their friend, they may have special relationship. The example of the use of *peyan* can be seen below.

Conversation 4. The conversation among close friend

The fourth conversation happened in the mini store and the situation is informal. The speaker is a man and the hearer is a woman. Both have special relationship. The topic of conversation is informing hearer that speaker went to her house.

Speaker : *aku mau teko omahe pean, tapi pean lagi metu.*
(I visited your house, but you were outside).

Hearer : *iyo ta? Aku mau ijek nang kantor.*
(Are you sure? I was still at office.)

Speaker : *iyo, aku ape nyileh novel 'The Joy Luck Club'.*
(Yes, I want to borrow 'The Joy Luck Club' novel.)

Hearer : *ayo saiki nang omah ku.*
(Let's go to my house now!)

As stated in Conversation 4, speaker used second singular pronoun *peyan*. It was

used to replace hearer's surname. Speaker used it because they had close relationship. *Peyan* used by Sidoarjo society to people who have close relationship. When they used *peyan* instead of *sampeyan*, it can be said that the speaker and hearer have close relationship. In other words, it uses to someone who are special like from boyfriend to girlfriend or vice versa.

e. *Awakmu*

Awakmu is leveled in the fifth level of singular second pronouns used by Sidoarjo society. It is classified as *ngoko*. Many people use *awakmu* to address their listener. *Awakmu* tend be used by woman. They will use it to call their friends who have close relationship with them, have similar age, and have similar status. In addition, there is additional situation when women use this term. The situation is when speaker is older than the hearer. For example, when an older woman speaks to a younger hearer, she may use this term. Sometime men also use this term, but it is usually used by them to address listeners who have general relationship and have older age. This term is used in informal situation. The example of the use of *awakmu* can be seen below.

Conversation 5. The conversation among close friend

The fifth conversation happened in speaker's house and the situation is informal. The speaker and hearer are women. Both have close relationship. The topic of conversation is asking about hearer's drive license.

Speaker : *awakmu sido njupuk SIM A ta? Sopo sing ngeterno nang kantor polisi?*
(Have you already take SIM A? Who will accompany you to the police station?)

Hearer : *iyo, mene aku nang kantor polisi. Aku mrono karo X.*

(Yes, tomorrow I will go to police station. I'll go there with X.)

As expressed in Conversation 5, speaker used second singular pronoun *awakmu*. It was used to replace hearer's surname. Speaker used it because they had close relationship. It also influenced by their situation. They were talking in informal situation with daily conversation topic.

f. *Koen*

Koen is positioned in the sixth level of singular second pronouns used by Sidoarjo society. It is classified as *ngoko*. Most people in Sidoarjo use *koen* to address their listener. *Koen* in Sidoarjo is used by men and women in their daily conversation. People utter it everywhere. This term is the most popular in Sidoarjo because many people use it to speak with their listener. In Central Java, this term may sound rude, but in Sidoarjo it does not rude. It is caused by their habit. Once more habit plays significance role in the use of singular second pronouns. This term is used among close friend especially men to men. When men use this term, the different age does not become problem. Women also use it, but they usually use it to address their men friends. Women who use this term must be older than the men hearer. Then this term is used in informal situation. The example of the use of *koen* can be seen below.

Conversation 6. The conversation among friend

The sixth conversation happened in speaker's house and the situation is informal. The speaker and hearer are men. The speaker is younger than the hearer. Both have close relationship. The topic of conversation is about waiting speaker's mother.

Speaker : *koen budalo disik, aku isek nunggu ibu teko pasar.*

(You go first, I'm still waiting for my mother from traditional market.)

Hearer : *tak tunggu gak po po.*
(That's ok, I'll wait for you.)

As stated in Conversation 6, speaker used second singular pronoun *koen*. It was used to replace hearer's surname. The speaker and hearer had general relationship. It was used because they were in informal situation and they are men.

g. *The other forms of deixis persona of singular second pronouns in Sidoarjo*

There are some other forms of deixis persona which are found in Sidoarjo, but they are rarely used or they are only used by some people who come from outside Sidoarjo, those are *peno*, *ente*, and *koe*. *Peno* is rarely used by people in Sidoarjo because they usually use *pean* instead of *peno*. Actually, the meaning of *peno* is similar to *pean*, but they prefer *pean* because of their custom. Kramsch (2009, p. 4) said that culture refers to what has been grown and groomed. In other words, it can be said that the deixis persona in Sidoarjo is influenced by their culture. Afterwards, in Sidoarjo society, *peno* is used when speaker and hearer are making a joke.

Ente is used by people of Arabic race who live in Sidoarjo. It is used by them when they communicate with their circle or with other races in the daily communication. *Ente* is a second singular pronoun which is taken from Arabic language that is *anta*. *Anta* becomes *Ente* because of the influence of *Betawi's* language. As a result, the word *anta* which means you becomes *ente* which also means you.

The last is *koe*. It is used by people who are from outside Sidoarjo. They usually come from Central Java or Yogyakarta. The outsiders use it because they are influenced by their original culture. It means that they still use their original way in talking with other people. Basically, *koe* can be

classified as *ngoko*; it is usually used by speaker and hearer who have similar age and status, and also have close relationship.

The deixis persona of singular second pronouns from the perspective of sociolinguistics's dimension

The deixis persona of singular second pronouns which is used in Sidoarjo is influenced by sociolinguistics' dimension consisting of social distance or solidarity, status or power, formality, and function (Holmes, 1997, p. 377). The social distance or solidarity emphasizes on how well you know someone. This dimension affects the way the speaker or hearer chooses it. The status or power refers to high and low status between speaker and hearer. The formality relates to formal and informal situation of communication. While, the function conveys referential and affective function scales. Each of them is explained clearly below.

a. *Social distance or solidarity*

Social distance or solidarity in this study is classified into two; close and general. Close social distance or solidarity denotes the close relationship between speaker and hearer. While general social distance or solidarity identifies that speaker and hearer have general relationship.

When speaker and hearer have close relationship or when they know each other well, they use second singular pronouns *awakmu* and *koen*. The use of them is influenced by several factors. First, *awakmu* and *koen* are used by speaker and hearer in a communication which happens in informal situation. When the speaker and hearer are in formal situation, they will try to use other second singular pronoun. Second is age. When speaker is older than hearer or vice versa, speaker or hearer will not use *awakmu* or *koen*. They will choose other second singular pronouns like *sampeyan* or *peyan*. This situation shows that age becomes an important factor in using the

second singular pronouns. Third is sex. When speaker and hearer have different sex, those deixis are rarely used by them because it sounds rude. For example, if men speak to women, they will choose other deixis of persona like *pean*. In addition, *awakmu* and *koen* are used by them when they have close relationship, have similar age, and have same sex.

In addition, there are other second singular pronouns which are usually used by speaker and hearer who have close relationship. They are *panjenengan*, *njenengan*, and *sampeyan*. Those three second singular pronouns are used by them because of age which means that the age of speaker or hearer is older. Although speaker and hearer have close relationship, they will choose one of them. This condition can be seen in Conversation 2.

In contrast, the second singular pronouns used when speaker and hearer have general relationship are *panjenengan*, *njenengan* or *sampeyan*. They are used to show their respect since they do not know each other well. Those pronouns have different level. The first high level is *panjenengan*, the second is *njenengan*, and the third is *sampeyan*. Consequently, the use of them does not only show the level of solidarity but also the height status of speaker and hearer.

b. Status or power

Status or power in this study is classified into two, involving low and high status. Low status/power means that speaker has low status than hearer or vice versa. While, high status or power identifies that speaker has high status than hearer or vice versa. Status or power here contains many aspects like wealthy, knowledge, work position, and others.

When speaker has low status than hearer or vice versa, he or she will use *panjenengan* and *njenengan*. In daily communication, *panjenengan* is rarely used by them. It is only utilized in special

occasion, for example when they meet special person like leader of religion and government. The use of *panjenengan* is affected by other factors like relationship that is close or general, and formal or informal situation. On the contrary, *njenengan* is used in daily communication when ones speak to general person who has high status like headmaster and teacher. Besides, it is also persuaded by other factors such as general relationship and formal or informal situation.

When speaker or hearer has high status, they will use *sampeyan*, *pean*, *awakmu*, and *koen*. In other word, when those second singular pronouns are used by them, it may show that speaker has high status than hearer or vice versa.

c. Formality

Formality relates to formal and informal situation. When speaker and hearer are in formal situation, they will use *panjenengan*, *njenengan*, *peyan* and *sampeyan*. Those four second singular pronouns are chosen for formal situation and the use of them are influenced by some factors like status or power, age, and solidarity. The use of them is already explained in point a (solidarity) and b (status or power). In addition, when speaker and hearer are in informal situation, they will use *njenengan*, *sampeyan*, *peyan*, *awak mu*, and *koen*. The five second singular pronouns are used in informal situation because of some factors, like status or power, age, and solidarity.

d. Function

The function contains referential and affective function scales. It relates to the content of information and affectiveness of utterance. This situation associates to high-low information content and low-high affective content. Moreover, the dimension of function cannot be explained here since it refers to the content while the focus of this

study is on the use of deixis persona in daily communication.

CONCLUSION

Based on the explanation above, there are six deixis persona of singular second pronouns found, namely *panjenengan*, *njenengan*, *sampeyan*, *peyan*, *awak mu*, and *koen*. Those six deixis persona of singular second pronouns are used in Sidoarjo's society in daily communication. In addition, there are three additional deixis persona of singular second pronouns which are used by people in Sidoarjo, those are *peno*, *ente*, and *koe*. Those three are seldom used by original people of Sidoarjo.

When Sidoarjo's society chooses deixis persona in a communication, there are three sociolinguistics's dimensions which influence it, namely solidarity, power, and situation. When the speaker and hearer have close relationship, they will use *peyan*, *awakmu* and *koen*; when they have general relationship, they will use *panjenengan*, *njenengan*, and *sampeyan*. Then, if the speaker has low status than the hearer, he or she will use *panjenengan* and *njenengan*; in contrast, when the speaker has high status than the hearer, he or she will use *sampeyan*, *peyan*, *awak mu*, and *koen*. Next, when a speaker and a hearer in a formal situation, they will use *panjenengan*, *njenengan*, and *sampeyan*; whereas when they are in informal situation, they will use *njenengan*, *sampeyan*, *peyan*, *awak mu*, and *koen*.

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