



CLASSIFICATION AND DESCRIPTION OF "YOU" IN INDONESIAN RELATED WITH "YOU (KAMU)" IN PLURAL

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Abstract: *Many forms of greeting in Indonesian language (twenty-three kinds) in the second pronoun (six kinds) and kinship terms (seventeen kinds) reflects many strata in Indonesian society that is "feodalistic" in which different languages such as the use of greeting used to speak or greet the other person who has different strata or classes. This paper is a comparative analysis of both forms of pronouns and kinship terms are used as a form of greeting in Indonesian as a substitute for "you" in English. Provide classification and description of both pronouns and kinship terms are used as a form of greeting to do with the dimension of "you" in terms of quantity, formality, and gender.*

Keywords: *Classification, description, and greeting*

INTRODUCTION

The existence of intercultural understanding is necessary either by local communities to know the foreign cultures or the foreigners to know the local culture. So, they can associate with students and the wider community and the other way. Usually we was faced in one of difficulties are the use of the second pronouns *kamu* (you). This is caused by English has second greeting of *you* only while Indonesian has greeting words of *you*, including the use of kinship terms such as father, mother, uncle, aunt, brother, sister instead of you. On the other hand, Indonesian to English dictionary or the other way are references for foreigners in learning Indonesian

language does not provide an adequate explanation, therefore reducing the understanding of foreigners towards second pronoun. John M. Echols and Hasan Sadily (1990:656) in English to Indonesian dictionary, most people are used it as a dictionary reference, describing you as "you / yuw / noun (kb). *kamu, engkau, anda, saudara, kau*". Of course, an explanation or definition is so far from adequate, because there are many form of *you* in Indonesian conversations are using of kinship terms. In addition to enriching the greeting of the local dialect form that the using it was be widespread, such as *mas* and *mbak* or *abang*, etc.

In this situation has power dimension such as relationship between children-parents or boss-subordinate is tendency to use kinship terms and avoid using *you* and *name* as a direct greeting when the respondents are communicating with the boss or their parents. According to Saville-Troike (1990:92) this habitual can be found in other tribes as the Indians Navayo as follows: "a Navayo man traditionally cannot directly speak to his mother in-law or even in her presence. Furthermore, he cannot refer to her with the usual third person pronoun form, but employs a more remote fourth person to indicate deference and respect. "

It is also related to the development of sociolinguistics closely in particular material on Language and Social Context (language and social context) which involves the use of pronouns of address. When we speak, we are faced with various options such as choices of things we want to say (content), how to say it (form), words choice and form sentences that we use, etc. One of the ways to see this relationship is looking in aspects, especially the second pronoun choice between plural and singular forms in languages which require choosing both them. In communicating, words choice or a specific utterance we can see the level of social relations to be maintained by the speaker and listener.

Indonesian has second pronouns and of course the more complete and complex usage. Therefore, foreigners who learn Indonesian language, especially in the first language has one of the second pronouns as English (which have *you* only) will have

difficulty learning in a second pronoun in Indonesia.

DISCUSSION

Politeness

The choice of greeting especially when the differences in plural or singular dimension, we can see our feelings to others - solidarity, strength (power), distance, respect, intimacy, etc. - and our consciousness to custom or habit prevailing in society. That awareness is reflected in general politeness form of the suitable words choice.

Goffman in Wardaugh (1998:272) describes the politeness as a face (*muka/wajah*) in society. Face as the public self-image that every member wants to claim for Himself. Brown and Levinson define politeness as a positive face and negative face. Positive face is defined as the desire to gain recognition from society, while negative face - the desire to be unimpeded by others in ones action (one's desire not to be hindered in their actions by others). Positive face to seek solidarity but the negative face is the desire to act without the injured feelings by others. According to Wardaugh (Ibid) interacting to other people need to be aware of both the face, therefore we can determine the second choice of politeness types. Positive politeness leads to moves to achieve solidarity through offers of friendships, the use of compliments, and informal language use. On the other hand, negative politeness leads to deference, apologizing, indirectness, formality in language use.

An explanation of the second Indonesian pronoun is based on the theory of positive and negative politeness also. One example of indirectness in negative politeness is the use of kinship terms such as *Bapak, Ibu, Romo* and so on to replace the word *you*, and likewise with the different uses of greeting *Kamu, Anda, Engkau, Kau, Dikau* as a reflection of inequality and formality form.

1. Direct Translation Of *You*

There are six of the second Indonesian pronouns as a direct translation of the second English pronoun of *you*.

1. *Kamu*

Kamu as neutrally in terms of plurality in gender terms, it can be plural and singular form and represented as a direct translation of *you*. Whereas *kamu* as a formal and is used to greet someone younger and that age in formality term.

2. *Anda*

Anda as neutrally in terms of gender, while *Anda* as singular and direct translation from *you* in terms of the plurality. *Anda* as formally and

3. *Engkau*

Engkau as neutrally in terms of gender, whereas *engkau* as singular and direct translation of *you* in terms of plurality. *Engkau* as formally and dimension of *you* in plural (politeness) and used for the age and older in terms of formality.

4. *Dikau*

Dikau as neutrally in terms of gender, whereas *dikau* as singular and direct translation of *you* in terms of plurality. *Dikau* as formally and dimension of *you* in plural (politeness) and used for the age and older in terms of formality.

5. *Kalian*

Kalian as neutrally in terms of gender, whereas *kalian* as plural and direct translation of *you* in terms of plurality. *Kalian* as informally and dimension of *you* in plural (politeness) and used for the age and younger in terms of formality.

2. Kinship term as indirect translation of you

In addition to these the second pronouns as the direct translation of *you*, here are the words of greeting which is taken from the kinship terms.

1. Abang

Abang is a kinship term which is indirect translation of you as singular. *Abang* used to greet men or older in formally and dimension of *you* as plural (polite and not equivalent).

2. Saudara

Saudara is a kinship term which is indirect translation of you as singular. *Saudara* used to greet men or older in formally and dimension of *you* as plural (polite).

3. Oom

Oom is a kinship term which is indirect translation of you as singular. *Oom* used to greet uncle or older man informal situation and dimension of *you* as plural (polite and not equivalent).

4. Papi

Papi is a kinship term which is indirect translation of you as singular. *Papi* as like *bapak* informally. *Papi* used to greet the older man in dimension of *you* as plural (polite and not equivalent).

5. Mas

Mas is a kinship term which is indirect translation of *you* as singular. *Mas* as like *kakak* in Java language is used to greet brothers or older men informal situations and dimension of *you* as plural (polite and not equivalent).

6. Bapak

Bapak is a kinship term which is indirect translation of

you as singular. *Bapak* is means *ayah* is used to greet the older men informal situations and dimension of *you* as plural (polite and not equivalent).

7. Tuan

Tuan is a kinship term which is indirect translation of *you* as singular. *Tuan* is means *Bapak/Saudara* is used to greet the older men as formally and dimension of *you* as plural (polite and not equivalent).

8. Kakak

Kakak is a kinship term which is indirect translation of *you* as singular. *Kakak* is means *mas/mbak* is used to greet the older men as formally and dimension of *you* as plural (polite and not equivalent).

9. Paman

Paman is a kinship term which is indirect translation of *you* as singular. *Paman* as like *Oom* is used to greet the older men as formally and dimension of *you* as plural (polite and not equivalent).

10. Ibu

Ibu is a kinship term which is indirect translation of *you* as singular. *Ibu* is used to greet the older women or who has a higher position as formally and dimension of *you* as plural (polite and not equivalent).

11. Tante

Tante is a kinship term which is indirect translation of *you* as singular. *Tante* as like *Bibi* is used to greet sister of the parents (father / mother) or the older women as formally and dimension of *you* as plural (polite and not equivalent).

12. Adik

Adik is a kinship term which is indirect translation of *you* as singular. *Adik* is neutrally used to greet the younger man or women as formally and dimension of *you* as singular (polite).

13. Nona

Nona is a kinship term which is indirect translation of *you* as singular. *Nona* means *Saudara* is used to greet the younger women (unmarried) as formally and dimension of *you* as singular (polite).

14. Saudari

Saudari is a kinship term which is indirect translation of *you* as singular. *Saudari* is used to greet the younger women as formally and dimension of *you* as plural (polite).

15. Nyonya

Nyonya is a kinship term which is indirect translation of *you* as singular. *Nyonya* is means *Ibu* is used to greet the younger sister of the parents (father / mother) or the older women in formal situations against employers and the dimension *you* in the plural - power (polite and not equivalent)

16. Bibi

Bibi is a kinship term which is indirect translation of *you* as singular. *Bibi* is means *tante* is used to greet sister of the parents (father / mother) or the older women as formally and dimension of *you* as plural (polite and not equivalent).

17. Mbak

Mbak derived from the Javanese. *Mbak* is a kinship term which is indirect translation of *you* as singular. *Mbak* is used to greet older sister in formal situation and dimension of *you* as plural (polite and not equivalent).

18. Mami

Mami is a kinship term which is indirect translation of *you* as singular. *Mami* is means *Ibu* is used to greet the parents of mother in formal situation and dimension of *you* as plural (polite and not equivalent).

19. Nama

The name is used indirect translation of you (singular) and used to greet men and women in informal situations and the dimension of you in singular (polite and equivalent).

4. Dimension of Power and Solidarity in Indonesian

The difference of social strata in Indonesia society and also there are dimensions of power and solidarity that is reflected in the use of second pronouns. Power dimension is the role or social status of speaker and listener are not equivalent, they tend to use the greeting (second pronouns or kinship terms) are non-reciprocal (do not use the same greeting word). For example, a father would call her sons and daughters with *Alex* or *Siska* (name alone) and was greeted by them with Dad or Mom. Otherwise when there were dimensions of solidarity that is when the position or status of the speaker and listener (equal), they use the *reciprocal* of greeting (greet each other using the same greeting).

CONCLUSION

Aspect of the use language consistently marked by the role and status afforded to the speaker. This is reflected by differences in the use of greeting, second pronouns and kinship term used by a speaker when he acted as father to his son, husband to his wife and children for their parents and status as an employer or contrary for the maid. Distinction of greeting used by respondents and listeners or the other way. So, using the Indonesian language in communication, the role and status relationships require different of language variations, especially the second pronouns or kinship terms.

The status related with the role and status of person often involves factors and interests such as age, sex, occupation, and kinship relationships and often differ between communities from one another. Indonesia has Unity in Diversity factor that is reflected kinship terms and local dialects such as *Lu*, *Abang*, *Mas*

and *Mbak* the enriched Indonesian vocabulary of one hand and on the other hand requires the local and foreign learners to know detailed differences of the local dialect so that foreign learners in particular can choose the appropriate form as he talked with people in the local dialect where it originated.

Many forms of greeting in the Indonesian language (twenty-three kinds) in the second pronoun (six kinds) and kinship terms (seventeen kinds) reflects the number of strata in Indonesian society that is "*feodalistic*" in which different languages such as the use of greeting used to speak or greet the other person who has a different strata or classes. By contrast, in the community that "*democratic*" as people who use English, there is only one of the second pronoun "you" to greet anyone and from any strata.

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