

## THE PERSONS PRONOUNS OF USING LANGUAGE AND ITS USE IN BANYUWANGI SPEECH COMMUNITY

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### ABSTRACT

*This article describes the persons pronouns of Using language that used by Banyuwangi people, especially Using community, in social interaction among them. The description explains the various forms of persons pronouns and its use in the natural speech context of Using community. The subject of research is Using people who are doing spoken activities in the Using language. The research data in the form of Using language speech in which includes the varieties and its use of first person pronouns, second person pronouns, and third person pronouns. From the data analysis, it was found that the persons pronouns in Using language have various forms. The diversity of the forms caused by the demands of speech grammatical context. The forms of pronoun used for the difference purposes according to the surrounding speech context. The diversity of the use of persons pronouns shape depends on the age of speech participants, the closeness of relationship of speech participants, the social status of speech participants, and the speech situation. The findings of this study have important functions as a reference material for Using language research and Using language teaching as local subject mater.*

**Keywords:** persons pronouns, Using language, social interaction, speech community.

## INTRODUCTION:

Banyuwangi is one of the cities that is geographically located at the easternmost tip of Java Island in Indonesia. In the area, live a community that calls themselves as the original tribe of Banyuwangi. The community is called the *Using* ethnic or some of people mention *Osing* ethnic. The *Using* ethnic has and applies *Using* language and *Using* culture in daily life. *Using* people preserves the tradition of *Using* culture from generation to generation.

Based on the above description, can be said that *Using* society is a society that has *Using* language and use it in social interaction. *Using* community applies *Using* language in an effort to maintain and develop their culture. Therefore, *Using* language becomes instrumental in preservation and development of *Using* culture. In this case, *Using* language is one of the strengtheners of social relation within the *Using* community. In line with the views said by (Poespoprodjo, 1987, p. 114), it can be said that the presence of and preservation of *Using* society requires the presence of *Using* language.

In conducting their interaction, the *Using* people are bound by common rules to generate and interpret speech and rules for interpreting a wide variety of language (Hymes, 1972, p. 54). Thus, the language community in speaking bound and restrained by social norms because the language is a system of social institutions (Moeliono A. M., 1985, p. 181). Therefore, according to a statement from (Suwito, 1992), it can be said that in speaking, *Using* society must respect, calculate, consider, and apply the norms, values, and social factors conveyed in the *Using* language and *Using* culture.

*Using* language in Banyuwangi is not the dominant language used in public communication. Based on research findings conducted by (Subhan, 1987), the majority of *Using* speakers is only in 10 districts of 24 districts in Banyuwangi, i.e. the Districts of Banyuwangi City, Giri, Glagah, Kabat, Songgon, Rogojampi, Singojuruh, Srono, Cluring, and Genteng. Meanwhile, in some other districts, the number of speakers *Using* only minority or even no speakers of *Using* language, namely the District of Pesanggaran, Bangorejo, Purwoharjo, Tegaldelimo, Muncar, Glenmore, Kalibaru, Wongsorejo, Sempu, Kalipuro, Siliragung, Tegalsari, Licin, and Gambiran.

Department of Population and Civil Registration Banyuwangi 2015 notes that Banyuwangi has a population of 1,668,438 people. The largest population is in the district of Muncar, as many as 133 009 (7.97%) people, while the smallest population is in the district of Licin, as many as 28 238 (1.69%) people. Based on the condition of population distribution, it can be pointed out that the *Using* language is small language as native speakers of less than 1 million people (Pemerintah Kabupaten Banyuwangi, 2015).

The socio-cultural structure of Banyuwangi is classified as pluralistic society. The plurality can be seen in terms of livelihood, religion, and ethnicity that inhabited the region of Banyuwangi. Livelihoods of the most dominant of Banyuwangi people is farming, which is as much as 75.32%. Seen from ethnic communities who live in Banyuwangi, Javanese is the most dominant community. Other communities such as *Using* ethnic and Madurese are also quite dominant. Most of the Banyuwangi population are Muslim, which is as much as 1,386,633 (95.33%) people. Other than Muslim are Hindu as much as 35 958 (2.47%) people, Protestants as much as 16,503 (1.13%) people, Catholic as much as 9016 (0.62%) people, and the followers of Buddhism including Khong Hu Chu as many as 6471 (0.44%) people (Dinas Kebudayaan dan Pariwisata Kabupaten Banyuwangi, 2015).

Under the conditions of population distribution and socio-cultural structure of Banyuwangi, it is understood that the use of *Using* language in the *Using* speech community has several variants seen from the characteristic narrative style or vocabulary spoken. *Using* language variant occurs because *Using* language speakers are in several different districts, and each district has a plurality of the diverse population, both in terms of culture and languages spoken. *Using* language that is still considered original and has a consistency of *Using* culture are in the district of Giri, Glagah, and a small part of the District of Licin. Meanwhile, *Using* language in other areas has been much affected by Javanese and Madurese so that the pronunciation was different from the original *Using* language (Yuliana, Andianto, & Widjajanti, 2015).

Due to the conditions of *Using* language development, Bartoli (Bolinger, 1975, p. 335) argues that there are four area norms that affect the color of a language, namely (1) the isolation area norm, (2) the edge area norm, (3) the principle area norm, and (4) the young area norm. The first two norms which explain that if an isolated area or located on the periphery, there is a tendency that people in the region will continue to use the old languages. By contrast, the last two norms explained that if the two areas are divided into two parts, a large area will continue to use the old language, while a small part or a young region will use the language that has been developing. In connecting with the norm, it can be said that Banyuwangi is included the isolated area and the edge area. Banyuwangi, geographically, is located at the eastern end of Java. Banyuwangi to Jember region separated by mountains. Thus, it can be said that the *Using* language used by the *Using* people in the

communication still contains many old words.

Based on the above descriptions, it can be said that *Using* ethnic in Banyuwangi is not the majority population. They are communities that coexist with other ethnic communities, especially Javanese and Madurese. One of the dominant markers distinguishing the characteristics of *Using* ethnic with non-*Using* ethnic in Banyuwangi is the language used in social interaction. *Using* ethnic in social interaction with its ethnic groups applies *Using* language.

Research findings conducted by Yuliana, et.al. (2015) reports that *Using* community have two styles of languages that to one another were not interconnected, i.e. *Cara Using* 'Using styles' and *Cara Besiki* 'Besiki styles'. *Cara Using* is speaking style that is used in everyday life and does not know the style of *Ngoko-Krama* (speech styles used for differentiating a social stratification) like in Java language. *Cara Besiki* is a form of "Javanese Krama" which is regarded as the ideal form of speech. However, the use of *Cara Besiki* different with the use of the *krama* in the Javanese language. In daily speech, *Using* ethnic does not like to use *Cara Besiki* but *Cara Besiki* is only used for specific conditions that are in religious and ritual condition.

In the communication in society, *Cara Using* has differences with *Cara Jawa* 'Javanese politnes'. *Cara Using* does not recognize the use of a variety of personal pronouns that distinguish the social status of participants' speech, while the *Cara Jawa* knows a variety of personal pronouns whose use depends on the social status of participants involved in the communication. In order to understand the *Cara Using*, this article describes a variety of personal pronouns and its use in *Using* language speech in Banyuwangi community. The descriptions are intended to explain and provide an understanding of the various pronouns in the *Using* language and its use in social interaction among *Using* people. To understand the knowledge is necessary for researcher as a basis in conducting study relating to other aspects of pronoun in the *Using* language system. In addition, it is also useful for teacher in teaching a local subject matters on variants of the *Using* language and its use in communication.

## RESEARCH METHODS:

This research uses descriptive qualitative design. The subject of this study is the *Using* speech community in Banyuwangi, especially those living in the Gladag village of Rogojampi District. The *Using* society has different socioeconomic, profession, occupational backgrounds, religions, traditions, cultures, and so on. They always do social interaction or communication. This social interaction takes place in a particular social context. That is, participants are always in a social context of interaction or communication situations. This is seen as influencing patterns and forms of interaction, and the forms of language used. Thus the social factors inherent in communication situations also affect the interaction (verbal) conducted by the *Using* language community.

Some of subjects were selected and determined as informants. This informant was chosen and determined by the researcher with the following requirements, namely (1) *Using* ethnic and living in Banyuwangi, (2) normal, and (3) able to speak *Using* (well). As data sources, they are followed, observed, talked to, and interviewed by researchers to obtain research data.

The data of this research is *Using* language discourse used in speech by *Using* people, in which there is use of forms of personal pronouns. In this case, the research data is in the form of pronouns of first person, second person pronoun, and pronoun of third person with various variation of form and context of its use. In this research, there are 5 kinds of data collection techniques commonly used in sociolinguistic and ethnographic research, namely (1) participation or participation techniques, (2) observation or observation techniques, (3) interview techniques, (4) documentation study techniques, and (5) intuitive data reconstruction techniques and introspection (Kartomihardjo, 1987, pp. 27-37); (Stubbs, 1986, p. 246). In conducting research, researchers use the tools (1) guidelines for structured interview observation and (2) format or field note model. In analyzing data, the research adapts analysis models used in (1) ethnographic analysis, (2) discourse analysis, (3) interactional analysis, and or (4) phenomenological hermeneutical. After being adapted and integrated as necessary, these model is used to analyze data. Its use of models appears in the steps of data analysis, which include (1) the review and selection of data, (2) identification and data streaming, (3) categorization or data classification, and (4) interpretation and explanation of data meaning.

## THE VARIETIES OF PERSONS PRONOUNS IN USING LANGUAGE SPEECH:

Based on the terms of meaning, a pronoun is a word used to refer or replace other nouns (Moeliono A. e., 1988, p. 170). For example, in a speech said *Aminah sing gelem Menyang. Iyane njaluk disusul* 'Aminah will not go. She wants to pick up'. Viewed from the function, the pronouns *iyane* can replace the usual functions placed by the noun, ie, the function of the subject, the object, and in particular phrase is also the predicate. Another feature that is also owned by the pronoun is the reference may change as adjusted by the speaker, hearer, and things that are

spoken.

A pronoun can refer to themselves (first pronouns), refer to the addressee (second pronouns) and refer to the third person (third pronouns). Among pronouns that refer to the number of the existing one thing or one person is called the singular pronouns and there are pronouns that refer to the amount of more than one things or some people is called the plural pronouns. In connection with such statement, (van Hell, Verhoeven, Tak, & van Oosterhout, 2005) said that personal pronouns are items used to refer to the speaker–writer (I), the addressee (you), and other persons and objects whose referents are presumed to be clear from the context (he, she, it, they). In line with the statement, the description below will present the variety and the pronoun formation in *Using* language speech.

### The Variety of First Person Pronouns:

The first person pronouns in *Using* language can be grouped into two, namely the first person singular pronouns and the first person plural pronouns. The first person singular pronouns includes *isun* and *kulo* (which is the uptake of the Java language), while the plural pronoun of the first person includes *(e)ngkene*, *ngeriki*, *(e)ngkene kabeh*, *ngeriki kabeh/sedoyo* and forms uptake as *kito*, or *kito kabeh*.

The first person singular pronoun *isun* in the speech has three variations, namely *isun*, *sun*, and *-nisun/-isun*. Pronouns *isun* remains *anisun* on its own without joining with other forms of the word, whether as a subject or object, either in the directly or indirectly sentence. Being the first personal pronoun *isun* will be transformed into a *sun-* if joined with a verb, which functions to form a passive verb, for example, *Sunjaluk siro nyingkalo disik* "I ask you to plow first". The form of the first person pronoun *isun* will deform being *-nisun/-isun* when joined with other words that the function forms a noun, for example, *kelambinisun* 'my shirt', *sontokisun* 'my blow'.

When the pronoun *isun* attached to word ended with closed syllables, the pronoun *isun* does not change the form, for example: *paculisun* 'my hoe', *umahisun* 'my house', *jaranisun* 'my horse'. However, if pronoun *isun* attached to form ended with opened syllable, the form *isun* will be transformed into *-nisun*, for example, *bukunisun* 'my book', *kacanisun* 'my friend', *rabinisun* 'my wife', *pecinisun* 'my hat'. However, in a speech, there is a minority of people who use this formation: *buku-isun*, *kanca-isun*, *rabi-isun*, *peci-isun*. The formation is said by *Using* native speakers as nonstandard language.

The first person singular pronoun *kulo* 'I am' in the speech of *Using* communities has two variations, namely *kulo* and *-nkulo/-kulo*. Pronoun *kulo* remain as *kulo* if used on its own without attaching to other forms of the word, as exemplified by the formation of pronouns *isun*. The first person pronoun *kulo* will change shape into *-nkulo* if attaching to the word with opened ended syllabic words (eg: *griyankulo* 'my house', *topinkulo* 'my hat'). However, in a public speech, there are some people who use such formations *rabi-kulo* dan *griyo-kulo*. These formations are considered as the formation of nonstandard *Using* language.

The first person plural pronouns *(e)ngkene kabeh* 'we all' in *Using* speech community has two variations, namely *(e)ngkene*, or *(e)ngkene kabeh*. The form of the first person plural pronouns *(e)ngkene* commonly occupy the function of the subject and complementary and can mean *kami* (Indonesian language), in English 'we' (I and my friend) or *kito* (Indonesia Language), in English 'we' (you and I). The form *(e)ngkene* be coupled with *kabeh* so that it becomes *(e)ngkene kabeh* when used in direct communication, whose function is to establish the meaning of utterances.

The plural personal pronoun *(e)ngeriki (kabeh/Sedoyo)* in speech has two variations, namely *(e)ngeriki* or *(e)ngeriki (kabeh/sedoyo)*. It is the same with the formation of *(e)ngkene* and *(e)ngkene kabeh*. The distinguish between the two kinds of the forms is *(e)ngkene kabeh* is the "ngoko" language while *(e)ngeriki (kabeh/sedoyo)* is the "krama" language. The first person plural pronoun *kito* is a word that adopted from the Indonesian language. The form *kito* and *kito kabeh* in the use of speech can be varying. *Kito kabeh* is used when the speaker would like to emphasize the meaning of the conversation.

The description above shows that in the speech of *Using* language, there is the first person pronoun that adopted from the first person pronoun of the Java language *kulo* 'I am' and from Indonesian language *kito* 'we are'. The adoption of the pronoun is caused by communication demands of *Using* people in communication. Meanwhile, *Using* language does not have the intended form of pronouns. Therefore, to fulfill the communication needs that is consistent with the intent of communication that is expected, *Using* language adopt the pronouns of language that has a close network of the communications system.

Based on the description above, it can be concluded that the Javanese pronouns used in *Using* conversation because *Using* community are influenced by Javanese culture. *Using* language is not familiar with the vocabulary speech level that distinguishes between the speech for people of high status and speech for people with low status. Talk to anyone within ethnic groups, *Using* people use *Using* language with the same

vocabulary, which is known as a *Cara Using* (Subaharianto, 2002). *Cara Using* can't be equated with cultural of *ngoko* in the Javanese language because the *Using* language does not have the separation between language *ngoko* language and the *kramalanguage*.

*Using* language, if it is integrated with a view (Duranti, 1997), can be described as a system of mediation, namely as a tool or medium used by members of the community to meet their needs. Based on that view, the presence of borrowing words in the speech of *Using* language shows that *Using* language requires communication vehicle to meet the needs of communication. *Using* community has the knowledge and experience of the wider culture than the number of mental content that can be reached by the vocabulary of the language. The knowledge and experience that comes from outside of their ethnic cultures that have not been recorded in the vocabulary of the language.

Vocabulary absorption phenomenon not only in the *Using* language but also applies to all the languages that people do cultural contacts with other people of different cultures. This means that no one else of the language can meet the needs of all people. Or, in other words, no one else in the world, people who have a language system as completely as possible to reach all the communication systems owned by other community culture. Every society has its own cultural system that can meet the needs of a limited life of their society. Within these limitations, the culture of a society can't be compared with the cultures of other communities. Therefore, (Sumardjo, 2005) explains that the culture should be seen in juxtaposition, in the sense of the culture side by side with other cultures in a parallel position.

### The Variety of Second Persons Pronouns:

The second person pronoun of *Using* language can be grouped into two categories, namely the pronoun of the second person singular and the pronoun of second person plural. The pronoun of second person singular includes *iro*, *siro*, *riko*, and *diko* (in English 'you'), while the pronoun of second person plural covers all form a single second pronoun is followed by the word *kabeh* 'all': *iro kabeh*, *siro kabeh*, *riko kabeh* (in English 'you all'). The second person singular pronoun *siro* in the speech has only one form, namely *siro*. The pronoun always stands alone and never attached in other words both at the beginning and at the end of words spoke. The second person pronouns: *iro*, *riko*, and *diko* will be transformed into *-niro/-iro*, *-nriko/-riko*, and *-ndiko/-diko* when joined with other words (verbs and nouns) whose functions form a noun. The word *iro*, *riko*, and *diko* remained unchanged when attached to word ended with closed syllables (for example *paculiro* 'your hoe', *umahriko* 'your house', *jarandiko* 'your horse'). However, if the word attached to form ended with opened syllable, the pronouns will be transformed into *-niro*, *-nriko*, *-ndiko* (eg: *bukuniro*, *kacanriko*, *rabindiko*). But in a speech at a minority of people who use the forms *buku-iro*, *kanca-riko*, *rabi-diko*. Such forms by *Using* people generally regarded as non-standard forms. The pronoun of second person plural has the same shape variation with the variation of a single pronoun form. The difference lies in the addition of the word *kabeh*, whose function is to form the pronoun of the second person singular becomes pronoun of second person plural. Based on the description above, it can be argued that in a *Using* language speech, there are various forms of the personal pronoun. The plurality of second person pronoun reflects marker of politeness in *Using* language speech. *Using* community has a code of simple courtesy in conversation, namely the use of personal pronouns both the *siro* and *riko* (Zainuddin, 2001). The pronoun *riko* is used by speakers of lower age or lower status than the spoken partners, while the pronoun *siro* is used by speakers of that age and status equal or higher than the partner he said. Therefore, in a conversation, the *Using* community uses fine words which refer to the form of respecting speech (use the fine word in the manners of Javanese language). The speech is influenced by the speech of Javanese culture, and the words he used is also a vocabulary uptake of the Javanese language (manners).

### The Variety of Third Person Pronouns:

In the *Using* language, the third person pronouns have two forms, namely the singular pronoun and the plural pronouns of the third person. The third person singular pronoun is only one form, namely *iyane* 'he/she'. A third-person plural pronoun is composed of two forms, namely *iyane kabeh* 'we' and *wong-wong kabeh* 'all people'. The shape of the third person singular pronoun has similarity with the third person pronoun in the Indonesian language, namely *ia/dia* 'he/she'. The word *ia/dia* is absorbed and adapted with the *Using* language system into *iyane*. Meanwhile, for the third person plural, *Using* language has no form. Therefore, *Using* language uses the first person pronoun coupled with word *kabeh* 'all'. In another case, to neutralize the designation replaces the third person plural, *Using* language call other people *wong wong kabeh* 'everyone'. Based on the description above, it can be said that the *Using* community has a creativity in *Using* the third form of person pronouns. *Cara Using* does not have a stratification language for differentiating the social status of

speech participants. The Egalitarian attitude of *Using* community in applying *Using* language cause they feel free to use the pronoun and do not feel burdened by a risk of conflict between speech participants. In communication, *Using* people avoid the conflict is not determined by the form of speech used, but is determined more by how the speech delivery and the content of speech. The reality differs from what (Brown & Levinson, 1987) said that the use of politeness closely related to the avoidance of conflict that can be done by the speakers by selecting the forms of speech that can save face hearer.

**THE USE OF PERSONS PRONOUNS IN USING LANGUAGE SPEECH:**

Research findings about the use of persons pronouns, i.e. first person pronouns, second person pronouns, and third person pronouns are summarized in the following table.

**Table the Use of Persons Pronouns in *Using* Language Speech**

Reference		Pronoun	Varieties Form	The Use		
				Age	Status	Relation
First Person	Singular	Isun	Isun, sun-, -isun, -nisun	P1 >= P2	P1 >= P2	P1 “ P2
				P1 > P2	P1 > P2	P1 x P2
	Kulo	Kulo, -kulo, -nkulo	P1 >= P2	P1 < P2	P1 x P2	
			P1 < P2	P1 >= P2	P1 “ P2	
			P1 = P2	P1 >= P2	P1 x P2	
			P1 = P2	P1 >= P2	P1 “ P2	
			00	00	P1 x P2	
Plural	(e)ngkene	(e)ngkene kabeh	P1 >= P2	P1 >= P2	P1 “ P2	
			P1 >= P2	P1 >= P2	P1 x P2	
	(e)ngeriki	(e)ngeriki kabeh (e)ngeriki sedoyo	P1 < P2	P1 >= P2	P1 x P2	
Kito	kito kabeh	00	00	00		
Second Person	Singular	Ira	Ira, -ira, -nira, ira-	P1 >= P2	P1 >= P2	P1 x P2
				P1 > P2	P1 >= P2	P1 “ P2
		Siro	siro	P1 >= P2	P1 >= P2	P1 “ P2
				P1 > P2	P1 >= P2	P1 x P2
		Riko	Riko, -riko, -nriko	P1 >= P2	P1 >= P2	P1 “ P2
	P1 > P2			P1 >= P2	P1 x P2	
	Diko	Diko, -diko, -ndiko	P1 = P2	P1 >= P2	P1 x P2	
			P1 > P2	P1 < P2	P1 “ P2	
			P1 = P2	P1 < P2	P1 x P2	
	Lain-lain	Bapak/Pak, Ibu/Bu, Mas, Mbak, Dik	P1 = P2	P1 = P2	P1 x P2	
P1 > P2			P1 < P2	P1 x P2		
Singular	Pron.Persona II + kabeh/sedoyo	Pron.Persona II + kabeh/sedoyo	P1 < P2	P1 >= P2	P1 x P2	
			P1 > P2	P1 >= P2	P1 x P2	
			P1 < P2	P1 >= P2	P1 x P2	
			P1 > P2	P1 >= P2	P1 x P2	
Third Person	Singular	Iya	iyane	P1 >= P3	P1 >= P3	P1 “ P3
	Plural	Iya kabeh	iyane kabeh wong-wong kabeh	P1 > P3	P1 > P3	P1 x P3

**Keterangan:**

=	:	The same age/status
<	:	The younger of age/The lower of status
>	:	The older of age/The higher of status
>/=	:	The same or older of age/The same or higher of status
“	:	Intimate fellow
X	:	Unintimate fellow
00	:	Neutral/unknown
P1	:	First person/speaker
P2	:	Second person/hearer
P3	:	Third person/other

According to the table above, it can be explained that the singular pronoun of the first person *isun* used in a conversation between (1) P1 which is older than or the same age as P2, in an intimate relationship with social status of P1 is equal/higher than P2, (2) P1 which is older than or the same age as P2 in a relationship is unfamiliar with social status of P1 is equal to or higher than P2, (3) P1 which is older than or the same age as P2 in a relationship is unfamiliar with social status of P1 is lower than P2, (4) P1 which is younger than P2 in an intimate relationship with social status of P1 is equal or higher than P2, (5) P1 which is younger than P2 in a relationship is unfamiliar with social status of P1 is lower than P2, and (6) P1 coeval with P2 in relationships are unfamiliar with the social status of the two are not mutually knowing.

First person singular pronoun *kulo* in *Using* language is used as a softener for the first personal pronoun. The word *kulo* in conversation is widely used especially in conversations that aim to better respect to P2. This pronoun is used in a conversation between (1) P1 which is younger than P2 in a relationship is unfamiliar with the social status of P1 is equal to or higher than P2, (2) P1 which is younger than P2 in an intimate relationship with the social status of P1 is higher than P2, (3) P1 which is coeval with P2 in a relationship is unfamiliar with the social status of P1 is equal to or higher than P2, and (4) P1 which is coeval with P2 in an intimate relationship with the social status of P1 is equal to or higher than P2.

The first person plural pronouns used in the communication consists of the three states of the *(e)ngkene*, *(e)ngeriki* and *kito (kabeh)*. Judging from the level of politeness, the most delicate is *(e)ngeriki*, rather neutral is *kito kabeh*, and the lower of politeness is *(e)ngkene*. The plural of the first person *(e)ngkene* only used in informal conversations with the criteria that P1 is the same age or older than P2, both in terms of familiar and unfamiliar, with social status of P1 is equal to or higher than P2, or in relation unfamiliar with the social status of P1 is equal to or higher than the P2. The first person plural pronouns *(e)ngeriki* is used in conversations between P1 which are younger than P2 in a relationship is unfamiliar with the social status of P1 is equal to or higher than the P2. In addition, this pronoun also is used in a conversation between P1 which is younger than P2 in an intimate relationship with the social status of P1 higher than P2. The first person plural pronoun *kito kabeh* can be used flexibly, either by the young generation to the older or otherwise, in an intimate relationship or are unfamiliar, and in the conversation by different social levels.

Second person singular pronoun consist of four kinds, namely *iro*, *siro*, *riko*, and *diko*. Judging from the level of politeness, *diko* is the most refined form, rather neutral is *riko*, and the lower of politeness is *siro* and *iro*. The pronoun *siro* and *iro* in the conversation can be interchanged. Speakers can use these two forms are varied, without affecting the degree of speech modesty.

In a more respectful conversation, *Using* language speakers do not usually use the personal pronouns such as those mentioned above. P1 often use the pronoun another form, that is *bapak/pak* ‘Mr.’, *Ibu/bu* ‘Mrs.’, *mas/mbak* ‘brother/sister’, and so on, both followed by the name of P2 or not. Meanwhile, the use of second person plural pronouns in the speech of *Using* language almost the same as the use of the singular pronoun of the second person. What distinguishes it is the use of the word *kabeh/sedoyo*.

In *Using* language, the singular pronouns of the third person consists of only one form, namely *iyane*. The pronoun is only used between (1) P1 is the same age or older than P3 in an intimate relationship with the social status of P1 is equal to or higher than P3; and (2) P1 is the same age or older than P3 in the relationship is unfamiliar with the social status of P1 is equal to or higher than P3. In a more respectful conversation, *Using* language speakers do not usually use third personal pronouns such as those mentioned. They often use the pronoun another form as what happened in *Using* the second pronoun.

The description on the use of the person pronouns in the speech of *Using* society as summarized above shows that

the *Using* language commonly used in informal communication. In formal situations, *Using* people mostly use Indonesian and Javanese language. Therefore, the variety and the formation of person pronouns in *Using* language, as described above, is used only in informal conversations. Although it is only used in informal speech, the use of the pronoun is still considering the various components of speech, among which is the familiarity of speech participants, the age of the speaker and the hearer, and the social status of the speech participants.

From the explanation, it can be said that the various forms of pronouns in *Using* language used are varied. Variations in the use of the pronoun forms depending on the situation, place, age, social status, and level of familiarity of participants involved in the conversation. The Javanese language and the Eastern languages generally have strict rules about this. The use of pronouns in spoken form has always played an important role, both directly and indirectly. The research findings conducted by (Suryadi, 2010) showed that the life of Javanese society in society can not be separated by cultural values and Courtesy speak. The continuity between politeness and culture is difficult to separate because it is the actualization of the living culture.

The research findings described above is in line with an early study addressed the issue of variations in the use of pronouns is the study done by (Brown & Gilman, 1970). In his work of *Pronouns of Power*, they noted a pattern *vous/tu* in the public utterances of the Indo-European languages. They found that the use of two forms that have a close relation with two very fundamental social dimensions, the dimension of power and solidarity. In line with the opinion, Gilman dan Brown (Giglioli, 1970, pp. 254-257) further suggests that the dimensions of power and solidarity here marked by specific criteria concerning the relationship, age, social status, and others.

In the use of the pronoun form, there are three parameters that can be used as a measure, namely (1) age, (2) social status, and (3) familiarity (Moeliono, 1988:171). A young speaker will choose a pronoun that milder form for greeting the older partners. He would use the word *panjenengan* (Javanese 'you'), *ndiko*, *beliau* (Indonesian 'he/she'), and so on. Likewise, with people of unequal status, it will use a selection of different forms of pronouns. People in lower social groups will not use word *kamu* 'you' to greet people of a higher social status. The third parameter, familiarity can disappear dividing line of age and social status. Two people familiar since childhood may in certain circumstances use the word *kamu* even though they differ in their social status.

The selection of the speech forms is necessary to consider the other speech components. The speech components that meant are the external factors that influence the of language use in the speech community commonly called the ethnography of communication (Hymes, Toward Ethnographies of Communication: The Analysis of Communicative Events, 1973). According to Hymes, the components of speech are (1) the setting of speech, (2) the participant of speech, (3) the end of speech, (4) the act sequence of speech, (5) the key of speech, (6) the instrument of speech, (7) the norms of speech, and (8) the genre of speech.

In line with the opinion above, the election form of pronouns, (Fishman, 1972) suggests the principle context of socialization speak, which include (1) the context of the regulatory, namely rule authority of the speaker based on the rules of the moral order, (2) the context of instructional, that context should be learned by the speaker of the nature of the objective of objects which require diverse, (3) the context of the innovative, the context that encourages speakers to experience and create his own world in his own way, and (4) the context of interpersonal that drives the speaker to be aware of the status of affective themselves and others.

Another explanation which is in line with the selection of a pronoun in speaking is the work of (Blom & Gumperz, 1972). In these works, they show the selection of higher varieties and lower varieties in the transition between high social status groups with low social status. They see their control of the situation and rather metaphorically. Instead of referring to the situation of formal and informal, while over the metaphorical language selection becomes a symbol or a metaphor for the relationship shown. The fact is in line with the research findings conducted by van Hell, et.al (2005). They said that the present study deals with data from Dutch, and extends our previous work by performing more fine-grained analyses of different types of personal and impersonal pronouns functioning as subject NPs across four different age groups. To the best of our knowledge, this is the first systematic attempt to study the development of different types of personal and impersonal pronouns across two different genres and modalities in Dutch.

## CONCLUSION:

In speech *Using* language, there are a variety of personal pronouns concluding the first personal pronoun, the second personal pronoun, and the third personal pronouns. Each type of pronoun has a form that varies depending on the grammatical context of the use of the pronoun types according to the position and function in the sentence. Various forms of personal pronouns, in their use in speech, consider the surrounding speech context. The speech contexts that meant are the age of the speech participants, the closeness of the participant's



relationship, the social status of the speech participants, and speech situation. The plurality and diversity of the use of the personal pronouns such forms describe spoke culture system of the *Using* community in communicating internally within *Using* society.

The findings of this study have important meaning for the *Using* language teachers. The results of this study can be used as teaching materials, particularly of the various forms and use of *Using* language person pronouns. Even more important is the findings can be used by teachers as basic knowledge for giving an explanation to their students that the diversity of persons pronouns have rules both in word formation and its use. For future researchers, suggested that they may study other aspects of *Using* language, for example: the *Using* expression used in the daily speech, the morphological system of the words of the *Using* language, the differences in speech style of *Using* language according to the geographical location, and/or the impact on *Using* language by other languages.

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