
CHAPTER IV

FINDING AND DISCUSSION

This chapter discusses the kinds of Language style in Panjebar Semangat magazine and the dominant language style in story *Garising Pepesthen*. In the first part, the writer puts the data, which are 75 Data, from the utterances in dialogues in the order of occurrences of series of the story. The writer then identifies those utterances to find out the language style. In the second part, the writer explains the use of language style in dialogues that are used by the characters in the story by adding some explanations of Javanese language style.

1. (a) Dr. Anggun : “Pak..., Pak Bari!”
("Mr. Bari!")
Pak Bari : “Dalem, Pak Dhokter”
("Yes, Doctor")
Dr. Anggun : “Kowe baliya dhisik nyang perumahan dhines, ya!!”
("Please you go to serving house, do not you?")
Pak Bari : “Inggih, Pak Dhokter”
("Ok Doctor")
Dr. Anggun : “Tulung, vespaku gawanen bali pisan. Iki kuncine”
("Please bring my vespa also, this is the key")
Pak Bari : “Lha panjenengan nitih menapa?”
("So, what will you go?")
Dr. Anggun : “Kala-kala aku kepingin nyepedha, ngiras olahraga.
("I want to ride a bicycle to exercise")

It can be found when the doctor order his assistant as in “Kowe baliya dhisik nyang perumahan dhines, ya!!” Inggih pak Dhokter” (“Please you go to serving house, do not you?”, “Ok, Doctor”). The utterance happens between two people of different rank and use the basic language. The above utterances are Consultative style because basic part of the system, essential to its operation. “Pak Bari” shows semiformal communication because there is word “Pak” which is address “Sir”.

(b) Dr. Anggun: “Yu Padmi yen pegaweyane wis rampung ben bali. Ra sah ngenteni tekaku”.

(“Miss Padmi, if you done with our work you can go home. No need to wait for me”)

Here, the speaker is Mr. Anggun and he has different status. “Yu Padmi yen pegaweyane wis rampung ben bali” (Miss after finish work you back home). Nevertheless Padmi is servant but Mr. Anggun does not use formal language. The above utterances are Casual style is used among friends, co-worker, or strangers when an informal atmosphere is appropriate and desired such as outside two devices.

(c) Mbak Dani: “Pak Dhokter, *Kengken* kabare?”

(“Doctor, how are you?”)

Anggun : Biyasa-biyasa wae, Mbak Dani”.

(As usually, Miss Dani)

The utterances happen between two people. The Situation people are supposed to know their respective status, their role relationship

with another according to rank or how to behave. It can be found from the sentence “Pak Dhokter, *Kengken kabare?*” (“Doctor, how are you?”). The utterances are Formal style because the language used for serious situation in the public.

- (d) Dani : “Mampir Pak, dhahar angfle”
 (“Please come over, sir. Try some Angfle”)
 Dr. Anggun : “Matur Nuwun, Mbak Dani. Thithiyang arep nyang daleme Pak Puthu Ginarsa”.
 (“Thank you miss Dani. I want to go to Mr. Puthu Ginarsa’s home.”)
 Mbak Dani : “Pak Dr. Puthu Ginarsa sing daleme Kethuthuk?”.
 (“You mean Mr. Puthu Ginarsa at Kethuthuk?”)
 Dr. Anggun : “Enggih”
 (“Yes miss”)

There are Mbak Dani uses the persuasion or invitation to Dr. Anggun and use of private language between new neighbor and tend to reveal the inner self. Which can be found in the “Mampir Pak, dhahar angfle” (“Come here please sir, to eating angfle”). The above utterance Intimate style because prove embarrassing to hearer as well as speakers outside. The first speaker uses the persuasion to the second speaker.

- (e) Ibu Anggun: “Le, kowe kudu tansah ngati-ati. Aja lunga bengi ijen. Merga kowe durung ngerti kahanane kutha iki, aman opo ora”, Welinge ibune.
 (“My son, you must be careful. Do not go at night alone. Cause, you do not know well about this city”)

It happens between family members, in this case, between mother and son, as the writer finds in “Le, kowe kudu tansah ngati-ati” (My son you must be careful). Here, the first speaker addresses the

second speaker as “child”, which is the address for son. The above utterances are Intimate style because the speaker talks with family and used private language.

2. (a) Ratri : “Sory ya, Mas”, cluluke semanak
 (“Forgive me brother”)
 Anggun : Anggun Wibawa mangsuli mung kanthi eseman.
 (“Smiling”)
 Ratri : “Bubar dhaptar ulang?”
 (“Have you registered”)
 Anggun : “He-eh”.
 (“Yes, I have”)
 Ratri : “Arep bali nyang ngendi?”
 (“Where will you go?”)
 Anggun : “Nyang Pakuningratan. Ngapa?”
 (“*Pakuningratan*. Why?”)
 Ratri : “Yo bareng, aku liwat Pakungniratan”
 (“Join me! I am passing Pakuningratan as well”)
 Anggun : “Ah, ngrepotke wae”
 (“I will be a burden”)
 Ratri : “Ra pa-pa, ayo ta enggal numpak!”
 (“It’s okay, come on”)

This deals with persuasive language where she invites him to go home together. “Yo bareng, aku liwat Pakungniratan”(common, go home with me). The utterances are Intimate style because the closest of friends.

- (b) Anggun : “Kenalke Dhik...eh Dhik apa Mbak ya?”
 (“Hi sist...you are older or younger?”)
 Ratri : “Terserah kono..., arep dhik, mbak, tante, apa bu, kanggoku ora masalah. Ning yen aku mau ngundang njenengan Mas, kudune njenengan ngundang aku priye?”
 (“up to you, you say older, younger, aunt or miss for me it is no problem. But if I call you “Mas”, then what should you call me”)

To introduce someone “Kenalke Dhik...eh Dhik apa Mbak ya?” (Ehm, I can call young or old sister). Where he is asked to follow her “Dhik” in this utterance is younger than the speaker, “Mbak” an address for a woman who is older than the speaker and they are intimate. But in this case, conversation is casual accompany with friend or informal. The above utterances are Casual style because it is happened between two friends that meet rarely.

- (c) Ratri : “Njenengan dakterake dhisik, Mas?”
("I will take you first. I guess?)
- Anggun : “Mangga kersa supire, aku rak mung nunut. Arep dijak mubeng-mubeng kutha dhisik ya oke”
("Up to the driver I am just hitchhiking here if it will go around city it is ok for me")
- Ratri : “Aneh, wong penumpang taksi kok manut supire”
("What a strange passenger to follow the driver")
- Anggun : “Lha supire istimewa, yahut...Jare mau liwat Pakuningratan, daleme ngendi ta, Dhik?”
("that's because the driver is special, yahut... you say you will go to Pakuningratan latter, where is your home?")

Which has persuasive language “Lha supire istimewa, yahut (because beautiful driver). Here, the first speaker address between friends but different in age, in this case the speaker is younger than listener and call him “Mas” the translation is brother. The above utterances are Intimate style because the second speaker conduct normally expressed towards relatives.

- (d) Ratri : “Mas Anggun biyen daleme Salatiga?”
("Did Mr. Anggun live in Salatiga?")

Anggun : “He-eh, biyen ibu mbukak took enting-enting gepuk, kripik paru, petis daging, lan nyamikan khas Salatiga liyane”.

("Yes, previously my mother opened enting-enting store and crispy, meat petis and other's")

The utterance is private language where the second speaker tells about story in his life to her about last time. This can be found in “biyen ibu mbukak took enting-enting gepuk, kripik paru, petis daging, lan nyamikan khas Salatiga liyane” (“previously my mother opened enting-enting store and crispy, meat petis and other's”). The above are Intimate style because address very strictly even in official meeting.

(e) Anggun : “Aja kaget ya, Dhik, Pak Bram arep mundhut garwa Ibu”

("Do not be surprised, Mr. Bram would marry with my mother")

Ratri : “Lho., tenane?”

("Are you sure?")

Anggun : “He-eh Dhik.

("Yes, I am sure)

Where the discussion happen between man and woman and where the man tells about secret. “Aja kaget ya, Dhik, Pak Bram arep mundhut garwa Ibu” (don't be surprised about it, Mr. Bram will to married with my mother). The above utterance is Intimate because the utterance above is conversation between two friends. As Gumperz (1970) stated that intimate style marks the minimum of special distance.

3. (a) Anggun : “Yen ngono dina iki aku ora dadi sopir pribadine Dhik Ratri, nanging sopir pribadine Nona Endah Ratriningsih sing maniiis...”
 (“So today I am not Ratri’s private driver, but the sweet Miss Endah’s private driver”)

It happens between friends, co-worker, or strangers in informal atmosphere. The conversation is Casual style as to Eggins and Slade (1997-16) which we feel most relaxed, most spontaneous and most ourselves and is concerned is to negotiate such important dimensions of social identity as gender, generational location, sexuality, social class membership, ethnicity, subculture and social group affiliation.

- (b) Anggun : “Bapak ngasta ana ngendi, Dhik?”
 (“Where is your father’s work?”)
 Ratri : “Bapak ki dudu pegawe. Mung usaha cilik-cilikan”
 (“My father is not an officer. He is an entrepreneur”)
 Anggun : “Usaha cilik-cilikan kok kagungan sedhan loro”.
 (“Small business with two cars”)

It happens between friends, co-worker, or strangers in informal atmosphere. The conversation is Casual style which his or her feel most relaxed, most spontaneous and most ourselves and is concerned is to negotiate such important dimensions of social identity as gender, generational location, sexuality, social class membership, ethnicity, subculture and social group affiliation

- (c) Ratri : “Ayo, terus mlebu wae, Mas! Bapak ana dalem kok. Lha kuwi mobile ana”.
 (“Just go inside my father is at home. That is his car.”)

To consider the other participants as friend, therefore sometimes the speakers use special vocabulary to address or call his friends and used for persuasion. The conversation is Intimate style because the utterance above is conversation between two friends. As Gumperz (1970) stated that intimate style marks the minimum of special distance.

- (d) Harsa : “Tepangaken Nak, kula Harsa”
 (“Know me, my name is Harsa”)
 Anggun : “Kula Anggun”
 (“My name is Anggun”)
 Harsa : “Sampun dangu tepang kaliyan gendhuk Ratri?”
 (“How long you know Ratri?”)
 Anggun : “Nembe kemawon, kala dhaptar ulang wonten UGM”.
 (“Just now, after registering at UGM”)

There is the least amount or shared background knowledge and where communication is largely one way with little or no feedback from audience. The conversation is Formal style because it conducts between two strangers.

- (e) Nata : “Daleminipun Pakuningratan, Den?”
 (“Your home is Pakuningratan. Is not it?”)
 Anggun : “Wah, mbok sampun nyebat kula den ngaten, Pak”
 (“Please do not call me like that”)
 Nata : “Lha dospundi, panjenengan kancanipun non Ratri?”
 (“So what will I call you? Because you are Ms. Ratri’s friend ”)

The conversation used for serious situation, where the conversation is Formal style because it happens between two strangers, in this

case between Dr. Anggun and driver Ratri's. This can be found "Daleminipun Pakuningratan, Den?" ("Your home is Pakuningratan. Do not you?"). These utterances show that the speaker uses formal address to someone "Den" in Javanese language, which in this case is used by nickname reverence is "Mr".

4. (a) Ratri : "Mas, saben dina awake dhewe kok mung kuliyah lan dhiskusi. Ayo golek hiburan kanggo intermeso, ben ora mboseni".
("Brother, everyday we only study and discuss. So let's find fun to get rid of boredom")

To consider the other participants as friend, therefore sometimes the speakers use special vocabulary to address or call his friends and used for persuasion. The conversation is Intimate style because the utterance above is conversation between two friends. As Gumperz (1970) stated that intimate style marks the minimum of special distance.

- (b) Anggun : "Saiki dhik Ratri duwe acara apa?"
("What is your planning now, Ratri?")
Ratri : "Nyetel piringan hitam music wals karyane komponis-komponis Eropa. Priye Mas?Oke?"
("Listen to European composers' music through black plate's music")

To consider the other participants as friend, therefore sometimes the speakers use special vocabulary to address or call his friends and used for persuasion. The conversation is Intimate style because the utterance above is conversation between two friends. As

Gumperz (1970) stated that intimate style marks the minimum of special distance.

- (c) Anggun : “Kena apa Blauen Donau dadi lagu favorite Dhik Ratri?”
 (“Why is Blauen Donau your favorite song Ratri?”)
 Ratri : “Critane ngene, Mas. Biyen Bapak nate tindak Nederland. Titik family ngiras rekreasi. Sing ditiliki iku embuh family seka Bapak apa Ibu aku ora ngerti. Tekan Nederland, Bapak dijak rekreasi nyang Wina, Austria. Bapak remen banget, wong dhasar Bapak pancen remen wisata”.
 (“This is the story, my father went to Netherland. He went with his family for recreation. I did not know whose family that took my father there. When he arrived, he let his family to go recreation at Wina, Australian. My father was happy because he likes recreation".)

To consider the other participants as friend, therefore sometimes the speakers use special vocabulary to address or call his friends and used for persuasion. The conversation is Intimate style because the utterance above is conversation between two friends. As Gumperz (1970) stated that intimate style marks the minimum of special distance.

- (d) Anggun : “Yen ngono apa dhik Ratri uga seneng lagu-lagu Indonesia sing nggambarake kaendahan kawi utawa tlağa, kaya lagu Bengawan Solo apa Tlağa Sarangan?”
 (“So, do you also like Indonesian song that tells about the beauty of lake, such as Bengawan Solo and Sarangan lake?”)

To consider the other participants as friend, therefore sometimes the speakers use special vocabulary to address or call his friends

and used for persuasion. The conversation is Intimate style because the utterance above is conversation between two friends. As Gumperz (1970) stated that intimate style marks the minimum of special distance.

- (e) Ratri : “Mas, banyu tлага iku bisa molah-malih wernane ya”
 (“The color of Water Lake is changing, right?”)
- Anggun : “Sing molah malih wernane iku dudu banyune, dhik. Kuwi mung pantulan unsure-unsur mineral lan welirang ing dhasaring tлага sing kena sunaring srengenge”.
 (“The change is not by the water but the bounce of mineral in the bottom of lake reflected by sunshine”)

To consider the other participants as friend, therefore sometimes the speakers use special vocabulary to address or call his friends and used for persuasion. The conversation is Intimate style because the utterance above is conversation between two friends. As Gumperz (1970) stated that intimate style marks the minimum of special distance.

5. (a) Anggun : “Sendhika dhawuh, Den Ayu. Nanging menawi langit kaling-kalingan mendhung ngaten, anggen kula nyopir radi keganggu. Mboten saget cepet”.
 (“Forgive me, Miss. But if the sky is covered by grey cloud like this, it will disturb me as driver. I can not be fast”)

There is the least amount or shared background knowledge and where communication is largely one way with little or no feedback from audience. The conversation is Formal style.

(b) Anggun : “Apa Dhik Ratri ora ngrasakake brantaning atiku, kedhering katresnanku?”
("Can not you feel my love?")

To consider the other participants as friend, therefore sometimes the speakers use special vocabulary to address or call his friends and used for persuasion. The conversation is Intimate style because the utterance above is conversation between two friends. As Gumperz (1970) stated that intimate style marks the minimum of special distance.

(c) Anggun : “Yen Dhik Ratri ora nimbang katresnanku ra papa. Ning mbok ya Dhik Ratri ora mangsuli kanthi tembung kasar”
(If you do not accept my feeling it is okay, just do not answer with harsh answer”)

To consider the other participants as friend, therefore sometimes the speakers use special vocabulary to address or call his friends and used for persuasion. The conversation is Intimate style because the utterance above is conversation between two friends. As Gumperz (1970) stated that intimate style marks the minimum of special distance.

(d) Anggun : “Kowe kok ya ngerti tegese. Yen ngono kowe sengaja ngina aku”,
("You understand it, do not you. So, you insult me in purpose")

To consider the other participants as friend, therefore sometimes the speakers use special vocabulary to address or call his friends and used for persuasion. The conversation is Intimate style because

the utterance above is conversation between two friends. As Gumperz (1970) stated that intimate style marks the minimum of special distance.

- (e) Ratri : “Dipikir dhisik ta, Mas, aja grusa-grusu”
 (“Please think first, no need to rush”)

To consider the other participants as friend, therefore sometimes the speakers use special vocabulary to address or call his friends and used for persuasion. The conversation is Intimate style because the utterance above is conversation between two friends. As Gumperz (1970) stated that intimate style marks the minimum of special distance.

6. (a) Bu Harsa : “Ana kersa apa, Kangmas?”
 (“What happen?”)
 Pak Harsa : “Ngene Dhimas, ponakanmu Triyoga nganti saiki rak durung ketemu jodhone”.
 (“This is the matter; your nephew still has not got couple”)

The utterance is private language between wife and husband, where the first speaker ask to the second speaker. Here the first speaker addresses the second speaker as “Kangmas” which is address for “Husband”. The above is Intimate style because private language developed within families.

- (b) Bu Harsa : “Kebeneran Kangmas yen Nak Triyoga during entuk jodho. Mbokmenawa jodhone Nak Triyoga iku Gendhuk Ratri. Yen awake dhewe besanan, priye?”

("Luckily, Triyoga also does not have any relationship. How about with Gendhuk Ratri")

To consider the other participants as friend, therefore sometimes the speakers use special vocabulary to address or call his friends and used for persuasion. The conversation is Intimate style because the utterance above is conversation between two friends. As Gumperz (1970) stated that intimate style marks the minimum of special distance.

(c) Pak Harsa : "Mengko dhisik ta Bu, aja ndhisiki kersane Kangmas Susena. Kangmas during ngendhikakake keperluanane".

("Do not rush, he has not told you what he needs")

To consider the other participants as friend, therefore sometimes the speakers use special vocabulary to address or call his friends and used for persuasion. The conversation is Intimate style because the utterance above is conversation between two friends. As Gumperz (1970) stated that intimate style marks the minimum of special distance.

(d) Bu Harsa : "Sing arep panjenengan galih ki apa ta, Pak. Wong wis gambling ngono. Nak Triyoga ku putrane Kangmas Susena, isih trah priyayi. Ratri uga trah priyayi. Wis trep ta, padha-padha trah priyayi".

("What will you want? Both of them are suitable. Triyoga has royal blood and so does Ratri. That is suitable")

To consider the other participants as friend, therefore sometimes the speakers use special vocabulary to address or call his friends and used for persuasion. The conversation is Intimate style because

the utterance above is conversation between two friends. As Gumperz (1970) stated that intimate style marks the minimum of special distance.

(e) Pak Harsa : “Yen aku njenengan arani ora setuju kuwi ora bener, Bu. Aku mung arep mikir-mikir dhisik, merga iki rak gegayutan karo Ratri sing bakal nglakoni. Kejaba iku, ak during ngerti kahanane Nak Triyoga saiki. Weruhku mbiyen”.
 (“If you think I disagree with it that is not true. I just want to think about it because it will be done by Ratri”)

Friends, co-worker, or strangers when an informal atmosphere. The conversation is Casual style which feel most relaxed, most spontaneous and most ourselves and is concerned is to negotiate such important dimensions of social identity as gender, generational location, sexuality, social class membership, ethnicity, subculture and social group affiliation.

7. (a) Hendra : “Nggun, priye kabare? Wah kok suwe kowe ora kirim kabar”.
 (“Nggun, how are you? Long time no see”.)

Friends, co-worker, or strangers when an informal atmosphere. The conversation is Casual style because it is happened between two friends that meet rarely. Casual style makes Hendra and Anggun closer.

(b) Anggun : “Hendra, kowe karo sapa?”
 Hendra : “Kae karo Totok, Andhi, lan Suhandha”.

("Hendra with whom you come, with Totok, Andhi and Suhanda")

Friends, co-worker, or strangers when an informal atmosphere. The conversation is Casual style.

(c) Andhi : "Ibu mboten kesupen dalem, ta?" pitakone Andhi.
("Mom, do you forget it?")

Ibu Anggun : "Ora, iki Nak Andhi, ta? Kuwi Nak Hendra, Nak Suhandha, Karo Nak Totok". Wangsulane ibune Anggun karo nyalami tamu-tamune.
("No, I do not, he is Andi right? You are Hendra, Suhandha and Totok")

To consider the other participants as friend, therefore sometimes the speakers use special vocabulary to address or call his friends and used for persuasion. The conversation is Intimate style because the utterance above is conversation between two friends. As Gumperz (1970) stated that intimate style marks the minimum of special distance.

(d) Ibu Anggun: "Warti...!"
("Warti")

Warti : "Dalem, Bu"
("Yes mom")

Ibu Anggun : "Cepakno dhaharan kanggo Mas Anggun lan kanca-kancane!"
("Please bring meal to Anggun and his friend")

The social background influenced about language, such as in above conversation. The above is Consultative style, language between two persons. While one is speaking, at intervals the others give short response. It can be found "Dalem, Bu" ("Yes mom") there is basic parts of the system, essential to its operation.

(e) Totok : “Awake dhewe kelingan Retno?”
 (“Do you remember with Retno”)

Andhi : “Retno sing bocahe anteng, meneng, lan
 serius kae?” tanggapane Andhi.
 (“Retno, who is quite calm and serious?”)

Friends, co-worker, or strangers when an informal atmosphere. The conversation is Casual style which feel most relaxed, most spontaneous and most ourselves and is concerned is to negotiate such important dimensions of social identity as gender, generational location, sexuality, social class membership, ethnicity, subculture and social group affiliation.

8. (a) Anggun : “Nit, kae kanca-kancaku, yuk dakkenalke!”
 “Kanca-kanca, iki Dr. Yuanita kancaku kuliyah
 biyen. Kenalke!”
 (“My friends, she is Dr. Yuanita my old friend”)

Friends, co-worker, or strangers when an informal atmosphere. The conversation is Casual style which feel most relaxed, most spontaneous and most ourselves and is concerned is to negotiate such important dimensions of social identity as gender, generational location, sexuality, social class membership, ethnicity, subculture and social group affiliation.

(b) Anita : “Pakdhe, menika Mas Anggun, rumiyin kanca
 kuliyah wonten fakultas kedhokteran”.
 (“Uncle, he is Mr. Anggun, he is my college friend
 at medical faculty”)

There is the least amount of shared background knowledge and where communication is largely one way with little or no feedback from audience. The conversation is Formal style.

c. Pakdhe Anita: “Mangga Nak, pinarak!”
 (“Please come in”)

Anggun : “Maturnuwun Pak, kula dipun tengga kanca-kanca”.
 (“Thank you sir, I was scared to all friends here?”)

There is the least amount of shared background knowledge and where communication is largely one way with little or no feedback from audience. The conversation is Formal style.

(d) Budhe Anita: “Kuwi mau dudu pacarmu?”
 (“Is he not your boyfriend?”)

Anita : “Sanes, Budhe”
 (“of course not”)

Budhe Anita : Ah, tenane? ”
 (Are you sure?)

Anita : “Saestu”.
 (“Of course”)

To consider the other participants as friend, therefore sometimes the speakers use special vocabulary to address or call his friends and used for persuasion. The conversation is Intimate style because the utterance above is conversation between two friends. As Gumperz (1970) stated that intimate style marks the minimum of special distance.

(e) Totok : “Wah, begjamu Suhandha. Wis gek ndang dicedhaki, dipupuk. Mau rak wis koktawani dolan

nyang Magelang, ta. Aja nganti kedhisikan wong liya”.

("Wow that is your luck Suhanda. Get close to her. You offered her to go to Magelang, did you? Do not let anybody precede")

Friends, co-worker, or strangers when an informal atmosphere. The conversation is Casual style.

9. (a) Mbok Yem : “Oo, Ning Anita”, aloke Mbok Yem mbagekake.
("O miss Anita")
Anita : “Ratri ana, mbok?”
("Is Ratri home?")

The above is Consultative style because used semiformal communication situation. Consultative is use to make conversation between person with different rank such as Mbok Yem and Anita.

- (b) Mbok Yem : “Non Ratri mboten badhe kondur mriki.
Piyambakipun badhe sekolah wonten Jakarta. Malah badhe karma kaliyan putranipun Den Sena ingkang dalemipun Jakarta”
("Ms. Ratri is not here. She went to study at Jakarta. She will live with Den Sena’s son at Jakarta")
Anita : “Lho...,tenan apa kuwi, Mbok?”
("Really")

There is the least amount or shared background knowledge and where communication is largely one way with little or no feedback from audience. The conversation is Formal style.

- (c) Anita : “Sugeng, Pak Harsa”
("Welcome, Mr. Harsha")
Pak Harsa : “Oo, Nak Anita”.
("O Ms. Anita")

There is the least amount or shared background knowledge and where communication is largely one way with little or no feedback from audience. The conversation is Formal style.

- (d) Pak Harsa : “Ayo Nak, pinarak njero wae!” “Ana kersa apa Nak Anita?”
 (“Come on, go inside, what can I do for you?”)
 Anita : “Sakjanipun kepengin kepanggih Ratri”.
 (“Actually, I want to meet Ratri”)

There is the least amount or shared background knowledge and where communication is largely one way with little or no feedback from audience. The conversation is Formal style.

- (e) Anita : “Pak Harsa, menapa leres Bu Harsa pirsu kula kaliyan Mas Anggun wonten Kaliurang?” “Sedaya menika mboten leres, Pak”.
 (“Mr. Harsa, is it true Mrs. Harsa saw me with Anggun at Kaliurang? That all is not true sir”)

There is the least amount or shared background knowledge and where communication is largely one way with little or no feedback from audience. The conversation is Formal style.

10. (a) Ibu Anggun : “Le, mbokmenawa pancen Nak Ratri dudu jodhomu”, “Ikhlano wae yoo Le”.
 (“Dude, if Ratri is not meant to be for you, please let her go”)

To consider the other participants as friend, therefore sometimes the speakers use special vocabulary to address or call his friends and used for persuasion. The conversation is Intimate style because the utterance above is conversation between two friends. As

Gumperz (1970) stated that intimate style marks the minimum of special distance.

- (b) Ibu Anggun : “Nggun... Nggun, aja kesusu duwe panyakrabawa ala ya, Le. Bisa uga panemune Bu Harsa iku ora katujokake marang awake dhewe. Panemune Bu Harsa iku bener. Saiki akeh wong cilik, merga temen-temen sinaune, sregep mbutgawe, bisa ketekan gegayuhane kang luhur”.
- (“Nggun, nggun...do not be overwhelmed by negative thinking, it can be Mrs. Harsa is not to us. Mrs. Harsa is right. Now, there are so many lower classes because study hard and work he can get upper class”)

To consider the other participants as friend, therefore sometimes the speakers use special vocabulary to address or call his friends and used for persuasion. The conversation is Intimate style because the utterance above is conversation between two friends. As Gumperz (1970) stated that intimate style marks the minimum of special distance.

- (c) Anggun : “Bener Bu, ning yen kuwi dingerteni Dhik Ratri, mesakake. Dhik Ratri bisa stress banget”.
- (“That is right mom. If that is known by Ratri, she will get depressed”)

To consider the other participants as friend, therefore sometimes the speakers use special vocabulary to address or call his friends and used for persuasion. The conversation is Intimate style because the utterance above is conversation between two friends. As Gumperz (1970) stated that intimate style marks the minimum of special distance.

(d) Ibu Anggun : “Nggun...nggun, bocah wingi sore kok nggoda wong tuwa”.
 (“Nggun, nggun...why yesterday is boy teased the elder”)

To consider the other participants as friend, therefore sometimes the speakers use special vocabulary to address or call his friends and used for persuasion. The conversation is Intimate style because the utterance above is conversation between two friends. As Gumperz (1970) stated that intimate style marks the minimum of special distance.

(e) “Minggu ngarep iki aku bali nyang Yogya, numpak pesawat. Kira-kira jam sanga esuk Mas Anggun bisa ta mapag aku ana lapangan gegana Adisucipta?”

(“Next week I will go back to Yogya by plane. About 09.00 mornings can you pick me up at Adisucipto Airport”)

To consider the other participants as friend, therefore sometimes the speakers use special vocabulary to address or call his friends and used for persuasion. The conversation is Intimate style because the utterance above is conversation between two friends. As Gumperz (1970) stated that intimate style marks the minimum of special distance.

11. (a) Ratna : “Wah Pak Anggun kok isih ngantuk, yake mau bengi lek-lekan”.
 (“Mr. Anggun is still sleppy, did you awake all night”)

The conversation is Casual style because friends, co-worker, or strangers when an informal atmosphere. Which feel most relaxed, most spontaneous and most ourselves and is concerned is to

negotiate such important dimensions of social identity as gender, generational location, sexuality, social class membership, ethnicity, subculture and social group affiliation.

- (b) Anggun : “Sapa jenenge penari kuwi?”
 (“Who is the name of the dancer?”)
 Pak Bari : “Ni luh...sinten nggih kula kirang mangertos. Cobi panjenengan taken dhateng Pak Ginarsa kemawon ingkang celak dalemipun. Kok sajak wonten kawigatosan, Pak Dhokter?” pitakone Pak Bari diiringi esem.
 (“Hmm, I do not know. Please try to ask Mr. Ginarsa because he lives near her. Is there any question Doc?”)

Friends, co-worker, or strangers when an informal atmosphere. The conversation is Casual style which feel most relaxed, most spontaneous and most ourselves and is concerned is to negotiate such important dimensions of social identity as gender, generational location, sexuality, social class membership, ethnicity, subculture and social group affiliation.

- (c) Ginarsa : “Hia...,Pak Anggun tindak rene tenan. Bu, iki Pak Anggun tindak rene”, Dr. Ginarsa ngandhani sisihane.
 (“Mr. Anggun came here mom, Mr. Anggun came here”)

Friends, co-worker, or strangers when an informal atmosphere. The conversation is Casual style which feel most relaxed, most spontaneous and most ourselves and is concerned is to negotiate such important dimensions of social identity as gender,

generational location, sexuality, social class membership, ethnicity, subculture and social group affiliation.

(d) Anggun : “Ah, ora Pak. Aku mung ketarik lagu-lagu sing disetel. Merga hobiku uga lagu-lagu kaya ngono”.
 (“No, it is not sir. I just like the song being played. My hobby is songs like that”)

Friends, co-worker, or strangers when an informal atmosphere. The conversation is Casual style which feel most relaxed, most spontaneous and most ourselves and is concerned is to negotiate such important dimensions of social identity as gender, generational location, sexuality, social class membership, ethnicity, subculture and social group affiliation.

(e) Ginarsa : “Mbok wis karo mbak Lusi wae. Kebeneran duwe hobi padha. Bocahe manis kok. Dhasar penari ya sugih lelawa”.
 (“You with Lusi because your hobby is same. She is sweet and also she is dancer”)

Friends, co-worker, or strangers when an informal atmosphere. The conversation is Casual style which feel most relaxed, most spontaneous and most ourselves and is concerned is to negotiate such important dimensions of social identity as gender, generational location, sexuality, social class membership, ethnicity, subculture and social group affiliation.

12. (a) Anggun : “Pak Gin tindak ngendi? Apa dheweke lali yen semayanan karo aku?”

("Where is Mr. Gin? Does he forget he has promise to me?")

There is the least amount or shared background knowledge and where communication is largely one way with little or no feedback from audience. The conversation is Formal style.

(b) Anggun : "Bapak asmanipun sinten?"
("What is your name?")

Westa : "Kula Ketut Westa".
("My name is Ketut Westa")

There is the least amount or shared background knowledge and where communication is largely one way with little or no feedback from audience. The conversation is Formal style.

(c) "Mangga pinarak, Pak Dhokter!" "Matur nuwun, sanes wekdal kula perlokaken".

("Please come, Doctor. Thank you for your time")

There is the least amount or shared background knowledge and where communication is largely one way with little or no feedback from audience. The conversation is Formal style.

(d) "Badhe tindak Cupel wonten perlu menapa?" "Inggih naming dolan-dolan, kepengin sumerep pesisir Cupel".

("Why do you go to Cupel? I just want to play and know about Cupel beach")

Use semiformal communication situation. The above is Consultative style.

(e) Anggun : "Kok jembar sanget, Pak. Ingkang gladhen tari kak

namung Dhik Lusi?"

("This is so wide, is Lusi the only one who prepare a dance?")

Friends, co-worker, or strangers when an informal atmosphere. The conversation is Casual style which feel most relaxed, most spontaneous and most ourselves and is concerned is to negotiate such important dimensions of social identity as gender, generational location, sexuality, social class membership, ethnicity, subculture and social group affiliation.

13. (a) Lusiningtyas : "Bapak lagi tindak nenggani gladhen arja, Mas.Marga arep ana festival arja maneh".
("My father went to the preparation, because there is a arja festival ")

To consider the other participants as friend, therefore sometimes the speakers use special vocabulary to address or call his friends and used for persuasion. The conversation is Intimate style because the utterance above is conversation between two friends. As Gumperz (1970) stated that intimate style marks the minimum of special distance.

- (b) Anggun : "Galungan rame ya, Dhik", aloke dhokter kang lagi sepisan iku meruhi riyaya galungan
("Galungan is quite crowded, is not it?")

Lusiningtyas : "Galungan pancen rame, Mas. Yen riyaya Nyepi ya sepi tenan".
("Galungan is always noisy")

Friends, co-worker, or strangers when an informal atmosphere. The conversation is Casual style which feel most relaxed, most spontaneous and most ourselves and is concerned is to negotiate

such important dimensions of social identity as gender, generational location, sexuality, social class membership, ethnicity, subculture and social group affiliation.

- (c) Anggun : “Kuwi lagu favorite Dhik Lusi?”
 (“That is Lusi’s favorite song”)
 Lusiningtyas : “Ora Mas”
 (“No it is not”)
 Anggun : “Lho ...kok meh saben bengi DhikLusi nyetel lagu kuwi?”
 (“But why you always listen to that song everynight?”)
 Lusiningtyas : “Oo, kuwi mung kanggo ngiringi yen aku latihan tari Barat”.
 (“Because it is only for practicing”)

To consider the other participants as friend, therefore sometimes the speakers use special vocabulary to address or call his friends and used for persuasion. The conversation is Intimate style because the utterance above is conversation between two friends. As Gumperz (1970) stated that intimate style marks the minimum of special distance.

- (d) Anggun : “Aku nyuwun pangapura ya, Dhik, aku kebacut nyebut-nyebut swargi Ibune Dhik Lusi. Wis Dhik, ora usah dipikir. Kabeh kuwi wis dikersakake dening Idha Sang Hyang Widi Wasa, Gusti Kang Murbeng Gesang”.
 (“I want your apology for asking about or mother do not think about it. It is all already set by God”)

To consider the other participants as friend, therefore sometimes the speakers use special vocabulary to address or call his friends and used for persuasion. The conversation is Intimate style because

the utterance above is conversation between two friends. As Gumperz (1970) stated that intimate style marks the minimum of special distance.

(e) Anggun : “Kena apa dhek Lusi nangis? Kena apa?”
 (“Why do you cry Lusi?”)

To consider the other participants as friend, therefore sometimes the speakers use special vocabulary to address or call his friends and used for persuasion. The conversation is Intimate style because the utterance above is conversation between two friends. As Gumperz (1970) stated that intimate style marks the minimum of special distance.

14. (a) “Nak Anggun aja kesusu kondur. Arep apa wong malem Minggu wae. Apa kencana karo pacare?”

(“Please do not go home Anggun. What will you do? At Saturday night, is date with girl friend?”)

Friends, co-worker, or strangers when an informal atmosphere. The conversation is Casual style which feel most relaxed, most spontaneous and most ourselves and is concerned is to negotiate such important dimensions of social identity as gender, generational location, sexuality, social class membership, ethnicity, subculture and social group affiliation.

(b) Anggun : “Ah, Pak Hardiman kok wonten-wonten kemawon”

(“Ah, there is nothing Mr. Hardiman”)

Rahardja : “Ee, sapa ngerti acarane wong enom?”

("Who knows? That is for young people event?")

Use semiformal communication situation. The above is Consultative style because is between two person. There is basic part of the system essential to its operation. It can be found "Ah, Pak Hardiman kok wonten-wonten kemawon" ("Ah, there is nothing Mr. Hardiman") in phonology that they can not be respresented well inspelling.

- (c) Rahardja : "Lho, priye ta Nak Anggun iki? Sliramu kuwi dhokter, duwe pawakan atletis, nggantheng, trapsila, supel,..."
 ("What is problem Anggun? You are Doctor, athletics, handsome and easy going.
 Friends, co-worker, or strangers when an informal atmosphere. The conversation is Casual style which feel most relaxed, most spontaneous and most ourselves and is concerned is to negotiate such important dimensions of social identity as gender, generational location, sexuality, social class membership, ethnicity, subculture and social group affiliation.

- (d) Rahardja : "Ngene lho Lus, Nak Anggun mau takon apa ana putri Bali sing gelem karo dheweke?"
 ("Lusi, Anggun ask about lady in Bali who want to marry him")

To consider the other participants as friend, therefore sometimes the speakers use special vocabulary to address or call his friends and used for persuasion. The conversation is Intimate style because the utterance above is conversation between two friends. As

Gumperz (1970) stated that intimate style marks the minimum of special distance.

(e) Rahardja : “Saumpama pitakone nak Anggun mau diwalik priye?”
 (“If the question of is being reversed”)

Ni Luh Lusiningtyas: “Dipun walik kados pundi?”
 (“What do you mean?”)

To consider the other participants as friend, therefore sometimes the speakers use special vocabulary to address or call his friends and used for persuasion. The conversation is Intimate style because the utterance above is conversation between two friends. As Gumperz (1970) stated that intimate style marks the minimum of special distance.

15. (a) Lusiningtyas : “Mas Anggun kok gasik. Mesthi kepengin enggal ngerti bacuting critane Bapak”.
 (“Anggun is fast he always want to know the story of father”)

To consider the other participants as friend, therefore sometimes the speakers use special vocabulary to address or call his friends and used for persuasion. The conversation is Intimate style because the utterance above is conversation between two friends. As Gumperz (1970) stated that intimate style marks the minimum of special distance.

(b) Rahardja : “Nak Anggun, ayo terus pinarak njero wae!”

Minggu esuk kae dakarep-arep. Mesthine sliramu rak ya kepengin enggal ngerti bacuting crita lelakone Rahardja”.

("Anggun, please come here, Sunday morning you are waited here. Do not you want to know the story of Rahardja?")

To consider the other participants as friend, therefore sometimes the speakers use special vocabulary to address or call his friends and used for persuasion. The conversation is Intimate style because the utterance above is conversation between two friends. As Gumperz (1970) stated that intimate style marks the minimum of special distance.

- (c) Anggun : “Sinten asma samaranipun Rahardja, Pak?”
 ("Who is the name of Rahardja")
 Rahardja : “Critaku gurung rampung, Nak. Becike dak bacutake wae dhisik, nganti tuntas”.
 ("My story is not finish. Please hear until end")

Friends, co-worker, or strangers when an informal atmosphere. The conversation is Casual style which feel most relaxed, most spontaneous and most ourselves and is concerned is to negotiate such important dimensions of social identity as gender, generational location, sexuality, social class membership, ethnicity, subculture and social group affiliation

- (d) Luh Dewati : “Panjenengan badhe kepanggih Bli Purnata?”
 ("Do you want to meet Purnata?")
 Rahardja : “Panjenengan saged basa Jawi alus luwes sanget, kados putrid Solo kemawon?”
 ("How fluent your “Jawi Alus” is. Like Solo princess")

Situation between military of different rank, “Panjenengan badhe kepanggih Bli Purnata?” (Are you seeked Mr.Purnata?) There is the first

speaker ask to second speaker used consultative language. The above utterance is Consultative style usual form of language style in small groups, chance acquaintances, and strangers. It is also use orally to conduct everyday business.

(e) Rahardja : “Made, sliramu saiki dadi Manager Hotel, ya?”
("Made, now you are the manager of hotel are not you?")

The conversation is used in relaxed or normal situation with friend and uses slang “sliramu” (your head) to address his friend. The above utterances are Casual style where him most spontaneous to his friends.