

The Terms of Address Used by Local People “Krama Desa Adat” in Lemukih Village

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*Athanasia Gusanto¹, I Gede Budasi², Kadek Sintya Dewi³ 

^{1,2,3} Universitas Pendidikan Ganesha

Corresponding Author: athanasia@undiksha.ac.id

ABSTRACT

This study explores the use of terms of address by local people (*Krama Desa Adat*) in Lemukih village, Buleleng Regency, Bali. The research identifies the types, functions, and social factors influencing these terms of address. Employing a descriptive qualitative approach, data were collected through observations, interviews, and recordings, then analyzed using the Huberman Data Analysis Model (Miles and Huberman, 1994). The study revealed 27 distinct terms of address used by the local community, categorized into personal pronouns, kinship terms, first names, power and hierarchy, and mockery terms. Each term serves unique functions, such as attracting attention, showing politeness and behavior, indicating power and hierarchy, reflecting identity, or expressing intimacy. For example, terms like *Bape* (Father) and *Mbok* (Sister) signify politeness, while *Bayan* and *Nyarik* denote power and hierarchy. The study also highlights six social factors influencing their use: gender, age, cultural norms, power and hierarchy, context/setting, and social status. These terms are deeply rooted in cultural values and reflect the intricate relationship between language, social structure, and community interactions. The findings emphasize the unique linguistic characteristics of Lemukih village and the need for preserving its local dialect, especially as younger generations increasingly shift to using Indonesian. This research provides significant insights into the sociolinguistic dynamics of Lemukih village and contributes to the broader understanding of linguistic diversity and cultural preservation in Bali.

Keywords: *Terms of address, sociolinguistics, Lemukih village.*

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INTRODUCTION

Human beings never can be separated from a process of communication and interaction among others in their daily life. Communication might run well through a language which can make a good relationship among others. According to Septiari (2023), language has a crucial role in communication and interaction with each other. Moreover, language is also known as a crucial and important role which means it is used to establish a relationship among people (Isfandyari-Moghaddam, 2012). Language could be a bridge in humans' lives, internally as well as externally (Budasi et al., 2021). In other words, language can recognize us maintain communication, and keep in touch with each other in humans' lives.

Through language, people can show behavior, respect, and social status to make an interaction. Rifai & Prasetyaningrum (2016) stated that language can be used to show respect in a society or community, for instance: family, kinship, friends, etc. In the social environment, the use of language depends on humans' age, gender, status, and even social class. According to Holmes & Wilson (2022), language is also used depending on someone' hierarchy, position, family relationship, occupation, race, and degrees. For instance, at

school, students are required to call their teachers by the terms Ms., Mr., or Ma'am. Which shows their politeness in a formal place and situation and the use of language based on someone's gender and age.

In communicating with each other, people are required to use appropriate terms of address to avoid misunderstanding or miscommunication between speaker and hearer. Terms of address are known as phrases of words that are used to address someone, spoken as well as written. Mostly, people use the term address to make communication easier and make a person who is addressed more understanding about something. Terms of address are also known as a linguistic form that is used in daily conversation or communication to attract someone's attention. Furthermore, Parkinson (2020) stated terms of address are well-known as words used in speech that are usually used to convey social information. The use of terms of address is used to address interlocutors while having a conversation (Tocqjun, 2019). In addition, the term address used by people must depend on the relation between the speaker and hearer. Some people usually address someone before they begin a conversation or communication. Calling someone's name might be polite and common in communication.

The terms of address are known as a small part of a conversation, instead, they have an essential role in it. For instance, when two strangers meet on a new occasion, the speaker will tend to call each other by using the words Mr., Miss, Ms., etc. Which, might show their respect and politeness. People use the terms of address as a way to show their politeness in their conversation or communication (Semiun, 2018). Those address terms are known as formal addressing which convey politeness between people.

Therefore, people need to have different terms of address while communicating with others. Wardaugh's theory (Holmes & Wilson, 2022) states when addressing someone, we must consider the classification, such as addressing using their nickname (i.e. nicknames, full name, etc), addressing using intimate terms, addressing using kinship terms, addressing terms using respectful terms, even addressing of mockeries. For instance, as Indonesian, people must call their parents "*Mama/Ibu*" or "*Papa/Ayah*", which shows address terms family or kinship address kinship terms in a family.

In addition, terms of address are commonly used in daily conversation in family, society, and kinship. Expressing and communicating address terms depend on its own culture. It has its own different cultures, norms, terms, and rules while implementing address terms in conversation. In this case, it shows that language and culture are related and cannot be separated from one another, because language has its uniqueness and show the characteristics of its culture.

One of the real examples of the terms of address in Indonesia is in Bali. Bali is known as one region in Indonesia which has different and unique cultures and traditions, especially in languages. There is a system well known as "*kasta*" or caste which makes them communicate differently. For instance, some Balinese people call by "*Ida Ayu*" or "*Ida Bagus*" which refers to the "*Brahmana*" caste. Based on this case, Balinese people still communicate with each other referring to the social status and hierarchy, which they use terms of address to communicate with each other (Septiari, 2023). Thus, the cultural aspect becomes one of the factors in the use of terms of address based on the relationship, social status, and behavior of the speaker and hearer.

However, the use of terms of address through a caste does not occur in all of the regencies or ethnicities in Bali. It can be seen by the preliminary observation that has been done in Lemukih village which is located in Buleleng Regency, Bali. Lemukih as a village shows that it still holds many uniqueness in language, especially in the use of terms of address. Lemukih Village is unique and different in the use of Balinese dialect from the other villages in Sawan Sub-district, Buleleng Regency, Bali. There is a unique phenomenon in Lemukih village in terms of address.

Based on the observation, there are some uniqueness in the use of terms of address, for instance: the local people usually use the word "*Nyarik*" to address a person who has a certain position in the religious system in society. It is different from the common Balinese

terms of address which uses "Jero" to address common people which has certain positions in the religious social system. Moreover, the local people in the village do not implement the use of the word "Ajik" as the term of address because Lemukih village does not implement any kind of caste or "kasta".

There has been no linguistic study conducted in Lemukih Village, especially about the terms of address. Language and linguistics have an essential correlation. It is caused by linguistics theories and principles, it might create a strategy of addressing and expressing a language. Language and linguistics are built together (Jelimun et al., 2020). Moreover, linguistics has 4 important branches, such as phonology, morphology, syntax, and semantics. A good and appropriate language must pay attention to these 4 branches in linguistics (Sandyana, 2014). Addressing term using mockeries is usually used for swearing and mocking' someone (Saniada et al., 2023). The use of terms of address is influenced by several social factors. Terms of address refer to the use of a language in social life, especially in the way of making communication with other people (Kaka et al., 2014).

Local people in Lemukih Village are closely related to terms of address in their daily lives. Kresnantara et al., (2023) say that it is found that there are twelve types of address terms used by local people in Menyali village. Moreover, seven important social factors influenced the use of address terms in Menyali village. Through this study, the researcher hopes that the terms of the Menyali language can be preserved by all the local people, as well as migrants. The emigrants who enter Lemukih village find it difficult to understand or use Balinese with the Lemukih dialect and tend to use Indonesian.

If the local people diffuse with the emigrants, it is possible that in the future the Lemukih language will be threatened with extinction. Another observation is that young people prefer to use Indonesian among their friends and that uniqueness seems not to be used. Therefore, the uniqueness must be preserved. Based on that, these terms of address study need to be done to complement the existing linguistic studies in the Sawan District area.

Thus, the researcher is interested in studying the terms of address in Lemukih village which is used by local people. Regarding those conditions, this study entitled "The Terms of Address Used by Local People "Krama Desa Adat" in Lemukih Village" is not only important but it must be done immediately. Moreover, the threatened position of the local language can be resolved. Thus, the researcher decided to conduct research based on actual and factual phenomena, and this study will be conducted to find out the types, functions, and social factors of the terms of address in Lemukih village.

METHOD

This research implemented a descriptive qualitative approach which is known as the method based on a condition of phenomena Sugiyono (2009). This research was conducted in Lemukih village, which is located in Sawan Sub-district, Buleleng Regency. The research was conducted through several procedures. Initially, the researcher sent a research permit to the Desa Adat in Lemukih village to secure the participation of local people as informants. The informants and additional informants were then selected based on criteria outlined by Budasi (2007; 2009). After determining the participants, the researcher met with them and held discussions to observe the use of terms of address. The discussions and interview processes were recorded using a recording device, and the observations were documented on observation sheets. Once all the data were collected, data triangulation was conducted to ensure validity. Finally, all the data were transcribed qualitatively and descriptively to derive the study's findings, discussion, and conclusions. The data, originally collected in Balinese and Indonesian, were transcribed and presented in English.

The obtained data were analyzed using the Huberman Data Analysis Model (Miles and Huberman, 1994), which consisted of four steps: data collection, data reduction, data display, and conclusion drawing/verification. In the data collection phase, the researcher conducted observations and interviews with local people in Lemukih village to explore the types and functions of terms of address as well as the social factors influencing their use. These activities were supported by recording to gather the necessary data from the informants. After transcribing the data, the researcher performed data reduction to eliminate irrelevant information unrelated to the study's problem formulation, with expert assistance during this process. The reduced data were then presented in a clear format, such as tables, to facilitate understanding. At the conclusion drawing/verification stage, the researcher summarized findings, drew implications for theory and practice, and suggested directions for future research. To ensure the trustworthiness of the data, triangulation was applied, following Sugiyono (2011) as cited in Haibatuzahra (2022). This involved cross-checking data from observations, interviews, and recordings, as well as verifying the accuracy of the data with the informants. The validity of the data was confirmed through informant feedback.

FINDINGS AND DISCUSSION

The Types of the Terms of Address Used in Lemukih Village

The terms of address are used by the local people in Lemukih village to address someone in their daily communication. This study found that there are many types of terms of address used in the village, which include: personal pronouns (you and I), kinship, first name, power and hierarchy, and mockeries.

Personal Pronouns (You and I)

The personal pronouns of the terms of address are used in Lemukih village to represent the second person. They are *ya* or *iya*, *cai* or *ci*, *cang*, and *iban* or *ke*. Each term of address will be explained as follows:

Ya or Iya

The terms *ya* or *iya* means "you". This term can be used to address strangers or older people. The local elders people used it to address young people or people of the same age. It can also usually be used in a family, friends, and society. This term of address indicates a close relationship between the speaker and hearer during their communication and it just can be used in an informal situation. Besides meaning "you", the term *Iya* or *Ya* also means "he" or "she" (third person in a conversation). It can be seen in the last example (number 5). In the sentence "*Nak ya ne malunan beler*", the words "*ya ne*" refers to someone or the third person in the conversation.

Cai or Ci

Cai or *Ci* are the lowest form of personal pronoun (you) in Lemukih village. It is commonly used in social environments. The term *cai* or *ci* in daily conversation and interaction refers to informal situations. It is often used for friendship or in social contexts. This term cannot be used to address older people, strangers, family, religious people, or in formal/semi-formal situations. In addition, this term also indicates the closest relationship between the speaker and the hearer in the communication.

Cang

Cang is the highest form of the personal pronoun (I) which is usually used by the local people in Lemukih village. The term *Cang* is used in formal and semi-formal situations. It is usually used to address parents, older people, strangers, and people who have high positions or hierarchy in religion. The term *Cang* shows politeness, behavior, and attitude during communication. In the village, the local people used the term *Cang* to impress themselves. People show their politeness, respect, and good behavior through this term.

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Iban or Ke

Iban or *Ke* is a type of personal pronoun that is used by local people in Lemukih village. The term *Iban* or *ke* in Table 4.4 is usually used in society or social environment and informal situations. For instance, in friendship, family, etc. The term *Iban* or *Ke* is used to impress self in a conversation. In addition, this term indicates the closest relationship between the speaker and the hearer during the communication.

Kinship

Kinship is one of the terms of address used by Lemukih people to address their family and relatives. The kinship terms are: *Bape*, *Memek*, *Kaki*, *Dadong*, *Kaki Kumpi*, *Dadong Kumpi*, *Belik*, *Mbok*, *Wak*, and *Bik*. Each term of address will be presented as follows:

Bape

Most local people in Lemukih village use the word *Bape* to address "father". The term *Bape* is used for family or relatives. Middle and lower families usually use the term *Bape* to address their father. Moreover, data number 4 shows that the term *Bape* can be used to address strangers. In addition, *Bape* also can be used to address local elders in the village, such as the village stakeholders, friends, and others.

Memek

Memek is used by the middle and lowest class in Lemukih village. The term *Memek* is used to address a "mother" or "old woman" in the village. The term *Memek* to address a woman who has been married in their family. In addition, the term *Memek* is also usually used for someone who has a high position in the village. For instance, local elders, family, relatives, friends, strangers, etc.

Kaki

The term *Kaki* is used to address "grandfather" in Lemukih village. the term *kaki* is used to address grandfather and someone or a stranger who is getting old. The term *Kaki* can be used for the lowest, middle, and highest levels in Lemukih village. In addition, this term does not follow by name.

Dadong

The term *Dadong* means "grandmother", an elder woman, or a stranger in the village. It is usually used by the lowest, middle, and highest class of local people in Lemukih village. It also shows politeness and good behavior throughout the communication. Same as the term *Kaki*, *Dadong* also does not imply a proper name.

Kaki Kumpi

Kaki Kumpi is used by local people in Lemukih village to address "great-grandfather". People from the lowest, middle, and high classes in Lemukih village use the term *Kaki Kumpi* to address their great-grandfather. It shows their respect and good manners to them.

Dadong Kumpi

Same as great grandfather, great grandmother also has term. The local people usually use the term *Dadong Kumpi* to address their great-grandmother. It is used to address our great-grandparents politely. It showed someone's behavior, respect, and manner. In addition, this term also can be used by all classes or levels in Lemukih village, such as lowest, middle, and high.

Belik

In Lemukih village, the term *Belik* is commonly used to address "older brother", who is older than the speaker. Moreover, the term *Belik* also can be added by other terms, for instance, first name (i.e.: *Belik Gede*, *Belik Nengah*, *Belik Tut*, etc.). Thus, it shows someone's respect, politeness, and behavior in communication. Moreover, the function of this term is also to address male strangers, older, or young men that they have never known yet.

Mbok

The term *Mbok* is used by the local people to address "older sister". This term is also used to address strangers, older women, friends, etc. It shows that the use of *Mbok* can show politeness, respect, and behavior. The local people use the term *Mbok* for all levels or classes.

Furthermore, the term *Mbok* is also usually followed by someone's name. For instance: *Mbok I Luh, Mbok Putu, Mbok Komang*, etc.

Wak

Lemukih village has a different term for addressing uncle. The term *wak* is used to address "uncle" in the village. In addition, this term can be implied to address their family, relatives, friends, etc. It can be used by all classes, such as lowest, middle, and high. This term can be followed by other terms, for instance: *Wak Putu, Wak Gede, Wak Komang*, etc. It also can be used with someone's name, for instance: *Wak Sui, Wak Ngah, Wak Lemos*, etc.

Bik

The term *Bik* is usually used to address "aunt" in the village. In Lemukih village, the people from the high, middle, and lowest classes usually use this term to address their young or older aunts. Through this term, it can show politeness, respect, and behavior to older women in the environment.

The Functions of Terms of Address Used in Lemukih Village

This study is about types of terms of address used by Lemukih's people, the functions of terms of address used by local people in Lemukih village, and social factors which influence the use of those terms. Based on the findings of this study, it can be seen that there is an indication of the functions of terms of address and social factors that influence the use of those terms. There are several significant functions in the use of terms of address in Lemukih village. Terms of address play really crucial and important role in social interactions. The following is the description of the functions of terms of address used by the local people in Lemukih village:

To Attract Someone's Attention

Basically, the terms of address mostly used by Lemukih people to attract someone's attention, especially our hearer or interlocutor. Addressing someone by their name is a common and effective way to attract or get their attention during a communication. It can be seen in Table 4.13, which the sentence "*Wak... kal kija? Adi jak didian ruh?*" used to attract the interlocutor to start a communication. The data shows that the speaker tried to attract and call the partner or interlocutor from a distance. The speaker used a term "*Wak*" to attract the interlocutor's attention in order to make the interlocutor approached him.

To Show Politeness and Behaviour

The terms of address are mostly used to show someone's politeness and behaviour in communication. In Lemukih, people usually used the terms of address to start a conversation. In order to create an effective and polite conversation, the local speakers need to start with polite terms of address. The illustration of the use, can be found in Table 4.7, the sentence "*Swastyastu. Kaki jak nyen mai?*" shows someone's politeness and a great behaviour especially in starting a conversation with the older person. In the conversation, the local speaker tried to start the conversation with a warm and polite greeting "*Swastyastu*" and continue with a term address "*Kaki*". It belongs to the function of term address in showing politeness. Actually, the speaker can start the conversation without saying the greeting and the word "*Kaki*" to address, but the speaker do to respect the older people.

To Show Power, Hierarchy, and High Position

In Lemukih village, the use of terms of address also show several powers, hierarchies, and high positions. Furthermore, the local people differentiate the use of terms address between society, such as they differentiating between religious authorities, village chiefs, village elders, and ordinary people itself. Local people in Lemukih village are divide the terms address of their societies. For instance, they usually used the terms address *Bayan, Bau*, and *Nyarik* to address religious authorities in Lemukih village. They also required to use formal and semi - formal Balinese language during the communication. Moreover, it is used also to show their respect, honour, and politeness to someone's who has a power, hierarchy, and high position in that village. Thus, they can not speak using address or language that are careless and rude to those people.

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To Reflect and Show Someone's Name or Identity*

Basically, the terms of address used by the local people in Lemukih village to reflect and show someone's name or identity. Using the terms of address in public area is totally important because it can show someone's identity among the society and terms of address are used to identify someone who has Balinese or Lemukih identity.

To Show People Intimacy

The terms of address are usually used to show someone's intimacy. One of the functions of term of address is to show intimacy while communicating each other. It can be seen that the speaker asked about the what is the interlocutor doing using mockeries. Moreover, the second example shows that the speaker appreciated the interlocutor using mockery term. Here the 2 speakers just showed their intimacy among others. Thus, those kinds of mockeries just can be used for who has close relationships. It cannot be used for anybody because it will lead to miscommunication or misunderstanding between the speaker and the interlocutor. Based on the explanation above, it can be concluded that the functions of terms of address in Lemukih village refer to Wardaugh's (2006) theories, such as to show attract someone's attention, show politeness and behaviour, reflects someone's name or identity, show intimacy, and show power, hierarchy, and high position.

The Social Factors that Influence the Use of Terms of Address in Lemukih Village

In this research, the researcher found that are six social factors which influenced the use of terms address in Lemukih village according to the data analysis. The first factor is gender. Almost terms of address in Lemukih village are indicated by gender. It can be found in several terms, such as *Bapak* or *Bape*, *Memek* or *Ibu*, *Kaki*, *Dadong*, *Kaki Kumpi*, *Dadong Kumpi*, *Belik*, *Mbok*, *Wak*, and *Bik*.

Second, age. Basically, the use of terms of address are caused by the age. For instance, *Bapak* or *Bape* is for father, *Memek* or *Ibu* is for mother, *Kaki* is for grandfather, *Dadong* is for grandmother, etc. Moreover, *Belik* and *Mbok* are specifically used for older people. From that data analysis, it can be concluded that age is one of factors related to the use by local people of terms address in Lemukih village.

The third is culture norms and values/blood. It can be found in the terms *Bayan*, *Bau*, and *Nyarik*. It shows that the local people are usually used those terms to impress their culture norms and values. Moreover, it can show Lemukih's uniqueness through those terms of address. Fourth, power and hierarchy. The terms *Bayan*, *Bau*, and *Nyarik* also shows the power and hierarchy of someone in Lemukih village. Mostly, people address someone use these terms to show their power, hierarchy, and position. Thus, it just can be delivered to someone who has high-position in the village and religion.

Fifth, context/setting. It can be found in the terms *Gemblong* and *Made Soto*. The local people in Lemukih village usually use those terms to show their intimacy to their close friends. Moreover, those kinds of terms can be used in informal context or in the society (close people). That is why context and setting being a social factor of terms of address use in Lemukih village. The last is social status. In Lemukih village, all the local people implement the use of terms of address based on their social status. For instance, it can be seen in the term *Bayan*. The speaker used polite and respectful language because the interlocutor is a person who has a high – position in their social environment. Thus, based on the data analysis, there are six social factors that influence the use of terms of address in Lemukih village, such as gender, age, cultures and norms values/blood, power and hierarchy, context/setting, and social status.

CONCLUSION

The terms of address in Lemukih village are diverse and play significant roles in communication, with 27 distinct terms identified in this study. These terms are categorized into five groups: personal pronouns (e.g., *Iya* or *Ya* for "you," *Cang* for "I"), kinship terms

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(e.g., Bape for "Father," Mbok for "Sister"), first names (e.g., Gede, Nengah, Ketut), power and hierarchy (e.g., Bayan, Bau, Nyarik), and mockery terms (e.g., Gemblong, Made Soto). Each term serves unique functions, such as attracting attention (Bape, Mbok, Gemblong), expressing politeness and behavior (Bape, Kaki, Wak), indicating power and hierarchy (Bayan, Bau, Nyarik), reflecting identity (Gede, Putu, I Luh), or showing intimacy (Gemblong, Made Soto). Their usage depends on various social factors, including gender (e.g., Belik, Mbok, Gede), age (e.g., Bape, Wak), cultural norms and values (e.g., Kaki, Dadong Kumpi), power and hierarchy (e.g., Bayan, Nyarik), context or setting (e.g., Gemblong, Made Soto), and social status (e.g., Bayan, Bau, Nyarik). These factors highlight the intricate relationship between language and social structure in Lemukih village.

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