Address Forms and Dimension of Social Relation in Sasak Community: A Sociolinguistic Study of Wanasaba Community of Practice

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Abstract

Address form are the words speakers use to designate the person they are talking to while they are talking to them. Address form is used in daily activity to indicate someone's relation to others. Wanasaba language belongs to the ngto ngte dialect speaker. Among speakers of the ngto ngte dialect, Wanasaba is not much different to other regions. But Wanasaba language have some address form that we can not find in another language.

Keywords: Address Form; Social Relation; Sasak Community

Introduction

Sasak language is one of the regional languages in Indonesia. Sasak ethnic groups who live in Lombok Island until now are divided into some stratification. The stratification is looked from generation related to society stratification during the era of Sasak kingdom. The community structures above have their own language that is use to communicate with each other from different strata.

If we talk about language, there is a close relationship between life of human beings and the means they use in interaction. In some case we have to pay attention to the way we start talking to other people in every conversation. This process needs the company of other people, like a process can only take place when some people, two or more are engaged in speech activities where exchanging speech actually happen. In this condition the people usually address each other.

Most people address their friend and their family differently from someone who they do not know well, and from who are in superior relationship to them. So, from sociolinguistics perspective knowing and understanding the addressee and addresser's names are essential to make communication run well. Every social and cultural community has its own appropriate ways and forms to address someone.

Most of Wanasaba people use address form in a unique way. Wanasaba language belongs to the ngto ngte dialect speaker. Among speakers of the ngto ngte dialect, Wanasaba is not much different to other regions. But Wanasaba language have some address form that we can not find in another language.

It is clearly seen in the use of the address form in pronouns. Wanasaba people usually use pe + nickname in adressing someone if the interlocutor is a man, and nak + nickname if the interlocutor is a woman. Nanpe lalu is a combination of inan pe lalu, it means the mother of lalu, and nanpe baiq is combination of inan pe baiq it means mother of baiq, It is different with the other address form in general Sasak language. But in p'jero lineage Wanasaba people use Lu + nick name if the interlocutor is a man, and biq + nick name if the interlocutor is a woman, but sometimes Wanasaba people say kak baiq to call sister to show more respect.

Terms of address are defined as "words and phrases used for addressing". These terms refer to the interlocutor and are therefore strongly deictic (Braun 1988). Since this study concentrates only on address functions, it elaborates on different aspects of address terms, categorized by Braun (1988) into three types of word classes: pronouns, verbs and nouns.

Brown and Gilman (1960) argue that in some European languages, beyond the deictic functions of the second person pronouns tu (T) or vous (V), there are in the choice of either pronoun, signals of relationships of 'power' and 'solidarity', where 'power' reflects relative superior status, social distance, unfamiliarity, and deference, and 'solidarity' reflects closeness, familiarity, common experiences and shared intimacies. Shared relationship of solidarity or differences in power relationships are reflected in reciprocal or non-reciprocal use of the T/V pronouns in address (Brown and Gilman 1960).

In addition, Widdowson (1996) states that language has an informant rule in people's life since it can be used to fulfill their needs, cooperate with each other, and survive in life. According to Spolsky (1998) he states that language can be used to transfer meaning, establish and, in the same time, maintain relationships. Every language shows social characters of the speaker or addresser. Based on Chaika's theory (1982), there are so many types of address term that people can use to address other people. According to her (1982), the types of address terms are first name (FN), title plus last name (TLN), title only (T), and last name (LN). Special nicknames (SN) are also often used among close friends. On the other side, Wardhaugh (2006) has his own types of address terms. He states that the types of address terms are first name (FN), title plus last name (TLN), title alone (T), last name (LN), pet name (PN), and kinship term (KT). There are some factors that influence the use of address form, according to Brown and Gilman in R.A. Hudson (1996) there are two important factors that influence the relationship between the speaker and the addressee. They are power and solidarity.

Method

This research was conducted at Wanasaba. The population of this research is all of the speeches especially which contain the address forms that are used by native speakers of Wanasaba community. The researcher applied a qualitative research method to investigate the address form and social dimension of social relation in Sasak community. This study is a part of a case study as researchers identify what kind of address form that use in Wanasaba community and how the social dimension influence the use of address form in Wanasaba community. The data of the study were collected by observation, recording, and do note taking. Observation is an action or process of collecting data by directly observing the subject to gain information. In this case the researcher uses two types of observation, participant and nonparticipant. Recording is a method use to record the conversation of the people. This technique includes many people as the participants where the researcher taken the data, they are native speaker of Wanasaba language. Note taking technique function to cover the element of the data such as setting and non-verbal data. Data analysis is the last step that use to analyze the obtainable data which are about kinds, and the factor that influence the use of address form in Wanasaba. There are four step to analyze the data, those are; identification, classification, description, and explanation.

Findings

After completing the data analysis, the researcher found that there are 3 kinds of address form in Wanasaba community. Those are;

1. Pronoun of address
   There are 14 kind of pronoun of address in Wanasaba, those are; aku, tiang, *kamu*, *pelinggih*, epe anta, meq, bi, ida, ia, na, pada, ta. While based on gender there are 12 kinds of address form in Wanasaba, those are; nak, baiq, syarifa, ikuk, nak ipok, nak ikuk, pe, lalu, cek, yek, tubajang, dedara.

2. Kindship of address
   There are 50 kindship of address form in Wanasaba language, but the researcher found that there are some kinds of kindship address form that different with another place, those are; mamiq laki, mamiq bini, kak baiq, kak lalu, raden, bijan, datu, ninik, balok, tunjang, tangkel, miq kaka, miq adi, inaq saik, mamiq saik, adek saik, kakak saik, nanpe lalu, nanpe baiq, jero buling, nanpe ecek.

3. Titles of address
   There are 7 kinds of titles that researcher found, those are;kliang, tempeq, pekaseh, pkemit, pengeder, lang-lang, pengawis.

4. Endearment of address
   There are 5 types of endearment of address in Wansaba, those are; awangku, tuninangku, tumamangku, tubajangku, dedarangku.

5. Inversion of address
   There are 10 kinds of inversion of address in Wanasaba those are; buntet, lenjang, kotok, mbus, cero, ora, tongkeng, clopet, gasak, and cecel.
   From the discussion above, the researcher concluded that there are some factors influencing the usage of address form in Wanasaba community. The factors are: Age, gender, social status, bloodline status, marital status, setting of place, intimacy and ethnics. The researcher found that age and bloodline status are the factor that mostly use by the Wanasaba people.

Discussion

Pronoun of Address

Pronoun of address is a type of address that replace a noun or noun phrase to avoid repeating words in a sentence, because excessive repetition of words can cause sentences to be ineffective.

> *Bdue **aku** telu sepeda laguk seda dua, jari arak saik bau k*adu
> Have **I** three   bikes   but broken two so just   one can be use
> I have three bikes, but two was broken so just one can be used.

The participant on the example is a boy who tell his friends that he has three bikes but two was broke so just one can be used. This term can also be use when the speaker and the addressee have intimate social distance. *Aku* widely use in informal situation. For distance it can be used in family, neighborhood and friendship.

> *Niniq   **Tiang** nunas piksin   surunda siq mamiq bini*
> Grandmother   **I**   ask for flavoring ordered by   mother
> Grandmother, mommy told me to ask some flavoring

The participant of the example is a daughter who tell his grandmother that her mommy order to ask for flavoring. This form is use by noble people when the speaker is younger than the addressee. This form usually uses by ordinary people when they communicate with noble people.

> ***Kamu*** *suru sik bibik lalo meli bakso no yakna aku*
> **You** ordered by aunty go buy meatball, not me
> Aunty ordered **you** to go buy meatballs, not me

The participant of the example is two sisters. The setting of this conversation is in the house. The topic of the sentence is that the speaker wants to the addressee buy a meatball for their aunty.

Kamu is commonly used by Wanasaba people in informal situation. It shows anger, it is a rude language. When someone say *kamu* to other it means that the speaker angry with the addressee. Sometimes people use *kamu* to communicate with their friends, adults also say *kamu* to naughty young people.

> *Kan* ***pelinggihpe*** *manikang tiang suru dateng loh gedeng mamiq*
> Isn't it **you**   told   me   to   come to   house   father
> You told me to come to father house, isn't it?

The participant of the example is grandson with his grandfather. The setting of this conversation is in the house. The topic of the sentence is that the speakerremind his grandfather that his grandfather told him to come to his father house.

Pelinggih is commonly used by noble people in formal and informal situation. It shows a respect, it is a nice language. When someone say *pelinggih* to other it means that the speaker respect with the addressee. Ordinary people usually used this form when the addressee is a noble people. But Sometimes people use *pelinggih* to communicate with another people in a meeting, conference, campaign, and speech even though the participants are ordinary people, to show respect.

> *Epeka njulu lalo tipak* ***bangket*** *soalna ku meriap masi*
> You   first   go to   **garden** because I cooking still
> You go first to the garden because I am still cooking

The participant of the example is two sisters. The setting of this conversation is in front of the house. The topic of the sentence is that the speaker wants to the addressee go first to the garden because she still cooking.

Epe is commonly used by Wanasaba people in formal and informal situation. *Epe* is a polite language. In general, *epe* can be used by children to adults, children to parents, teenagers or vice versa.

> ***Iti****ka*   *kancain*   *aku*   *lalo*   ***jemak***   *tipak*   *sekolah*
> You   accompany   me   go   **tomorrow**   to   school
> How if you accompany me go to the school tomorrow

The participant of the example is three students. The setting of this conversation is in front of the shop. The topic of the sentence is that the speaker invited her friends to go to the school with her tomorrow.

Iti is commonly used by Wanasaba people in informal situation. It shows an intimacy, between the speaker and the addressee there is an equality. So **iti** usually use by wanasaba people when the interlocutor is peers.

Yakbae ku sara lakok, **Anta** *mesi nanjangin aku julu ngaken ya*
Never   I   ever ask, **you** that   welcome   me first   eat   it
I never ever ask, but you that welcome me first to eat it

The participant of the example is two cousins. The setting of this conversation is in the grandmother house. The topic of the sentence is that the speaker explained that she never asked, but she was invited by his cousin first to eat the cake.

Anta is commonly used by Wanasaba people in informal situation. It shows anger, it is a rude language. When someone say anta to other it means that the speaker angry with the addressee. Sometimes people use anta to communicate with their friends, adults also say anta to naughty young people.

meq rani ke, **meq** *kejulu ka, yak* **meq** *rani leq mudi doang no*
You dare are**, you** go ahead**,** don't **you** dare behind just
If you dare, you go ahead, don't dare in behind

The participant of the example is six little boys which is divided into two groups. In this sentence the speaker challenges the addressee to fight, but the addressee doesn't dare to come forward to against. The setting of this conversation is in the street.

Meq is commonly used by Wanasaba people in informal situation. It shows anger, it is a very rude and sarcastic language. When someone say **meq** to other it means that the speaker angry with the addressee. The speaker doesn't respect to the addressee. Usually **meq** is used when someone fight with other people so they use sarcastic language to insulting his opponent. Sometimes people use **meq** to scolding their son, their brother, their sister, or people who are younger than them.

bi angkat ya sugul angkan, narak jamak be **fikir   bi**
You take it out so nothing at all   **mind you**
You take it out, you don't have any thoughts

The participant of the example is two sisters. The setting of this conversation is in the house. The topic of the sentence is that the speaker wants her sister to put dirty dishes outside. In this sentence the speaker angry with her sister, so that is why the speaker use bi to call her sisters.

Bi is commonly used by Wanasaba people in informal situation. It shows anger, it is a rude language. When someone say bi to other it means that the speaker did not respect the addressee. Sometimes people use bi to communicate with their friends, adults also say bi to naughty young people.

Yakna aku mesang ya, **ida** *sang I lapar no yakda inget tu lain*
Not I spend   it,   **he** maybe that hungry not   remember another
I did not spend it, maybe he is hungry so he does not remember anyone else.

The participant of the example is sister, brother and their mother. The setting of this conversation is in the house. The topic of the sentence is that the speaker tells her mother that she does not spend the food, she say that her brother do that because he was hungry.

Ida is third singular person, it is commonly used by Wanasaba people in formal and informal situation. It is a nice language. When someone say **ida** to other it means that the speaker respect with that person. In general, everyone can use this form.

ia nantangang juluk, ba panas aku terus ku jagur **ia**
He against first, so angry I   then I   punched **him**

He against me first, so I am getting angry and then I punched him

The participant of the example is a boy with his father. The setting of this conversation is in the house. The topic of the sentence is that the speaker explains to his father the reason why he is fighting.

Ia is commonly used by Wanasaba people in informal situation. It shows anger, it is a rude language. When someone say *ia* to other it means that the speaker angry with that person. Sometimes people use *ia* to communicate with their friends, adults also say *ia* to naughty young people. *Ia* is shows that the speaker does not respect to the addressee.

Na antik ya ka, buaek angenku wah, melena *turutang* doang
She take it let, finish my want,   Want **she** follow   just
Let she take it, I do not want it anymore, she just want to follow

The participant of the example is a mother with her husband. They talk about the sister of the mother. The setting of this conversation is in the house. The topic of the sentence is that the speaker tell his husband that she does not care anymore about her sister.

Na is third singular person, it is commonly used by Wanasaba people in informal situation. It usually use by older people to younger people. It is a rude language. When someone say *na* to other it means that the speaker does not respect or the speaker has a higher status than the addressee.

*Pada   kaken ya ka, enggak**na** arak**na**, yakta sara mauk kto kte*
All of you eat it please, just **it** available, never we can go   out
Eat it please, only this is available, we never have a chance to go out

The participant of the example is many people. The setting of this conversation is in the house. The topic of the sentence is that the speaker tell her visitor that she never have chance to go outside so the not much food to prepare.

Pada is refer to many people, it is commonly used by Wanasaba people in formal and informal situation. In a meeting or speech the speaker usually use *pada* to address the audience.

ta   nikah tekka, epe wah jodoh   ku   aok   ku
I   and you marriage, you that soul mate me   accepted I
Let's we marriage, you are my soul mate, I accepted

The participant of the example is a boy with a girl. The setting of this conversation is in the stall. The topic of the sentence is that the speaker persuade the addressee to marriage. This is just for fun

Ta means we, it is commonly used by Wanasaba people in formal and informal situation. It is a nice language, sometime people use it in a speech or meeting to address the audience and the speaker itself.
Ta pada pacu ngaji sembahyang antek   ta pada tama syurga
We all   diligent reding praying   so that we all   go *to* heaven
We must reading qur an and praying well so that we can go to heaven

The participant of the example is *Ustadz* with their audience. The setting of this conversation is in mosque. The topic of the sentence is that the speaker invited all his audience to reading Quran and praying well so they can be go to heaven. *Ta pada* means that we all in English language, it is commonly use in a meeting, speech or formal event.

Address form According to Gender

Nak + name
Nak Amel *pe kembe ke nini lemak ahkali?*
Amel you go where this morning early?
Amel where are you going very early morning?

The participant of the example is Amel and her friend. They talk about where Amel going in early morning. The setting of this conversation is in the street. The topic of the sentence is that the speaker ask Amel where she going in early morning.

Nak is a name for an ordinary girl. *Nak* is used by Wanasaba people in calling a girl. It can be used by older people to younger people, or young people to older people. So every ordinary girl in Wanasaba called *Nak* before her nick name. If someone has name Ida it becomes *nak* Ida.

Syarifa+name
Buk guru **syarifa Mala** *ngajar kami nari tao jamak ida mamiq*
Teacher syarifa Mala teaches us   dance master   she mother
Miss syarifa Mala teach us dance, she was a master dance mom

The participant of the example is a student and her mother. They talk about *syarifa Mala* who teach their student dance very well. The setting of this conversation is in house. The topic of the sentence is that the speaker tells her mother that Miss *syarifa Mala* teach her dance and *syarifa mala* very mastering dance.

Syarifa is a name for Arabian noble girl. *Syarifa* is used by Wanasaba people in calling an Arabian noble girl. It can be used by older people to younger people, or young people to older people. So every Arabian noble girl in Wanasaba called *syarifa* before her nick name. If someone has name Mala it becomes *syarifa Mala*.

Ikuk+name
Ikuk Ana *barengda lalo loh selong tengonek lemak, bareh ulek so ida*
Ana friends   go   to se   last   morning, later return her
She went to Selong with Ana this morning, she will come back later.

The participant of the example is Wahida and a guest that looking for her sister. They talk about where Wahida sister going. The setting of this conversation is in Wahida house. The topic of the sentence is that the speaker tell the guest that her sister go to Selong with Ana and will be back soon.

Ikuk is a name for Arabian half noble girl. Why it is call half noble because her father is nobble but he marriage with her mother that ordinary people, then they have a daughter called *Ikuk*. So in Wanasaba it call mixed marriage. *Ikuk* is used by Wanasaba people in calling a girl born to a noble father and a commoner mother. Ikuk can be used by older people to younger people, or young people to older people. So every half noble Arabian girl in Wanasaba called *Ikuk* before her nick name. If someone has name Ana it becomes *Ikuk* Ana.

Baiq+name
Baiq Noris melenda ngaken bubur, ya dkun mletang da lekan terbin
Noris want   eat   porridge, it said   wanted she from yesterday
Noris want to eat porridge, she want it from yesterday

The participant of the example is *Baiq Noris* mother and her neighborhood. The setting of this conversation is in the market. The topic of the sentence is that the speaker tell her neighborhood that *Baiq Noris* want to eat porridge from yesterday so that she go to the market for buying a porridge.

Baiq is a name for a noble girl. *Baiq* can be optained from noble father and noble mother, or from noble father and commoner mother. *Baiq* is used by Wanasaba people in calling a girl. It can be used by older people to younger people, or young people to older people. So every noble girl in Wanasaba called baiq before her nick name. If someone has name Noris it becomes *Baiq Noris*.

Pe+name
***Pe Yasin** lemak pe   ulek sekolah, ngelorot epe ke?*
Yasin early   you   back home   school, skipping you are?
Yasin you back home very early, are you skipping?

The participant of the example is Yasin and his uncle. The setting of this conversation is in the street. The topic of the sentence is that the speaker ask Yasin why he come back home very early from school. His uncle worry if Yasin skipping from his school.

Pe is a name for an ordinary boy. *Pe* is used by Wanasaba people in calling a boy. It can be used by older people to younger people, or young people to older people. So every ordinary boy in Wanasaba called pe before his nick name. If someone has name Yasin it becomes *Pe* Yasin.

Lalu+name
***Lalu Ryan** pemain   basket   pin sekolah Aikmel ida, kenalpe ke?*
Ryan   players basket ball in   school Aikmel he, know you right?
Ryan he is a basketball player at Aikmel school, do you know him?

The participant of the example is two close friends. The setting of this conversation is in the lounge. The topic of the sentence is that the speaker ask her close friend about *Lalu Ryan*, a basketball player in Aikmel School.

Lalu is a name for a noble boy. *Lalu* can be obtained from noble father and noble mother, or from noble father and commoner mother. *Lalu* is used by Wanasaba people in calling a boy. It can be used by older people to younger people, or young people to older people. So every noble boy in Wanasaba called lalu before her nick name. If someone has name Ryan it becomes *Lalu Ryan*.

Cek+name
*Lakok tulung Pe badak **cek Pah** no yaknarak dagang puntik pin peken.*
Please   You told   **Pah**   that nothing   sell   banana in   market
Please tell Pah that there are no banana sellers in the Market.

The participant of the example is Pah sister and Pah neighbor. The setting of this conversation is in the street. The topic of the sentence is that the speaker ask for help to Pah neighbor in order to tell Pah that there are no banana sellers in Market.

Cek is a name for Arabian half noble boy. Why it is call half noble because her father is nobble but he marriage with her mother that ordinary people, then they have a son called cek, so in Wanasaba it call mixed marriage. *Ikuk* is used by Wanasaba people in calling a boy born to a noble father and a commoner mother. *Cek* can be used by older people to younger people, or young people to older people. So every Arabian half noble boy in Wanasaba called *Cek* before her nick name. If someone has name Pah it becomes *Cek Pah*.

Yek+name
Yek fadil *beruk*   *belanja meli sikat gigi ngadu*   *kepeng*   *satus*
Fadil   just now buy toothbrush used   money one *hundred*
Fadil bought a toothbrush with a hundred rupiah just now

The participant of the example is a seller with his mom. The setting of this conversation is in shop. The topic of the sentence is that the speaker tells her mother that Fadil buy a toothbrush with hundred rupiah. So he ask his mom to give it back.

Yek is a name for Arabian noble boy. *Yek* is used by Wanasaba people in calling an Arabian noble boy. It can be used by older people to younger people, or young people to older people. So every Arabian noble boy in Wanasaba called *Yek* before her nick name. If someone has name Fadil it becomes *Yek Fadil*.

*Msi luekna **Tubajang** itene, maringanna jak sepina*
Why many   **boys**   here, normally it   quiet
Why many boys here, even though it is usually quiet

The participant of the example is a buyer with a seller. The setting of this conversation is in the shop. The topic of the sentence is that the speaker asks the seller that not usually a lot of boys hang out there.

Tubajang is a name for many boy teenage age. *Tubajang* is used by Wanasaba people in calling a boys. It can be used by older people to younger people, or young people to older people. *Tubajang* is also used to mocking someone who is like an adult. For example, a boy who in 10 years old but he acts like an adult, he uses hair oil and he wears perfume to school, this is unusual for Wanasaba people, so they call that boy *Tubajang* to quip. It means that the boy including a teenager even though he is still a child.

Mbe   *ta*   *timpak **Dedara** itene, bruk jak ramena*
Where that go   **girls**   here, recently   crowded
Where did the girls go, even though it was crowded?

The participant of the example is a buyer with a seller. The setting of this conversation is in the shop. The topic of the sentence is that the speaker ask the seller where the girls went, even though they were here.

Dedara is a name for many girl teenage age. *Dedara* is used by Wanasaba people in calling a girls. It can be used by older people to younger people, or young people to older people. *Dedara* is also used to mocking someone who is like an adult. For example a girl who in 10 years old but he acts like an adult, so Wanasaba people call that girl *dedara* to quip. It means that the girl including a teenager even though she is still a child.

Kinship form

Amaq

In wanasaba community people use amaq to address father. This form commonly uses in Sasak community. For more explanation about this form, we can see the example below:

Amaq *mbe*   *pe*   *tolok batek no ginku loh kebon ne*
Father where you put machete will I go garden this
Father where you put the machete, because I will go to the garden now

Amaq usually use by Wanasaba people to address father, it can be formal and informal situation. Sometimes people use amaq to address the addressee even do not have any family relationship.

Mamiq laki

> **Mamiq laki** *nene menik pe atiang ninik   no*
> **Father**   there rice   you take grandmother to
> Father this is the rice that must be delivered to grandma's house

Same as *amaq* the use of *mamiq laki* is commonly use in Wanasaba people, but *mamiq laki* is for noble people.

Inaq

In Wanasaba community people use *amaq* to address father. This form commonly use in Sasak community. For more explanation about this form, we can see the example below:

> **Inaq**   *ta lakok   kepeng*
> **Mother** I   ask for   money
> Mother I ask for some money

Mamiq bini

Same as mother the use of *mamiq laki* is commonly use in Wanasaba people, but mamiq bini is for noble woman.

Factors that influence the use of address form in Wanasaba community.

From the discussion above, the researcher concluded that there are some factors influencing the usage of address form in Wanasaba community. The factors are: Age, gender, social status, bloodline status, marital status, setting of place, intimacy and ethnics. The researcher found that age and bloodline status are the factor that mostly use by the Wanasaba people. Age of the speaker and the addressee influence the use of address form. When the speaker is older or younger than the addressee, he/ she will use different address form. There are some address form in the area of kinship. So, based on that finding the researcher concluded that bloodline status is the most factors in using address form in Wanasaba community beside age factor gender will also influence the use of address form. Social status also one of factor that influence the use of address form. People with high social status will be addressed differently by the speaker. For example, pak kyai, bu nyai, bu ustadzah, pak ustad. Beside factors mentioned in above explanation, ethnics is one of factor Influencing the use of certain address form.

Conclusion

After analyzing the data from address form in Wanasaba community. The researcher found that there are some address form in Wanasaba language that different with another place, they are pronoun of address and noun of address form. The researcher also found factors influence the use of address form in Wanasaba community they are age, gender, social status, bloodline status, marital status, ethnic, and intimacy.

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