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**The Use of Address Terms by Local People in Pedawa Village**

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**Abstract**

*This study was aimed at finding the types of address terms used in Pedawa village and the social factors which influenced those address terms. Descriptive qualitative was used as the method of this study. The data were collected by conducting observation and interviews through the use of observation sheets and interview guides. There were three local villagers involved as the informants of this study. They were selected by using purposive technique sampling. The collected data were analyzed by using qualitative data analysis through data reduction, data display, and conclusion drawing. The findings show that 1) there are fourteen types of address terms used by local people in Pedawa village covering, kinship terms, teknonym, pet names, title only, first names, occupational terms, religious terms, names, mockery names, pronouns, intimacy names, respect names, endearment terms, and zero address terms, and 2) there six social factors influencing the use of address terms covering family relationship, intimacy, social status, occupational hierarchy, sex, and ethnicity.*

**Keywords: Address Terms; Pedawa Village; Social Factor**

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**INTRODUCTION**

Language has been long perceived as a communication means for supporting humans' interaction in daily life. Language has an essential rule to deliver an information, idea, or meaning in various situation through the use of symbols, sounds, and words (Budasi et al., 2019; Natsir and Setyowati, 2019). Language is inseparable from humans' life considering that humans face difficulty in communication without language (Yazdanpanah & Abolhassanizadeh, 2008; Suwartama, 2016). Primayani et al., (2018) add that all of activities in humans' social life need the use of language. It is also argued that language is functioned for emphasizing the relationship among people in which each individual reflects their attitudes or behaviors through language itself (Rifai & Prasetyaningrum, 2016). Trudgill (1974) previously state that using language allows people to maintain and keep in touch with their relationship. It indicates that language is a communication means which has a crucial role in maintaining humans' interaction and communication.

Since language has a crucial role for supporting humans' communication and interaction, it has been widely studied by many linguists. It makes language becoming a concerned object in many branches, one of those branches is called as sociolinguistics. Sociolinguistics is a branch of linguistics discussing the language phenomenon occurs in the

society. It is specifically defined as a language study which focuses on studying the relationship between language structure and social behavior (Campbell-Kibler, 2010). Chambers (2015) adds that sociolinguistics deals with how language is spread and changed through social spaces; economic, status, age, gender, race, and more local social features. In addition, language is also studied by concerning on who is the speaker or hearer, the environment, time of speaking, goals of speaking, and its function (Faizin., 2019; Hasanah et al., 2019; Saputra et al., 2019). It can be seen that sociolinguistics mainly discusses language phenomenon related to social factors.

One of common language phenomenon occurs in society is the use of language to show respect and social status to maintain the relationship between the speaker and hearer during the interaction (Moghaddam et. al, 2008). This phenomenon is called as honorific which is defined as an expression for showing the social status between addresser and addressee (Yule, 1996). It is also perceived as a relationship system between addresser and addressee depending on the rank of relative respect divided into three types, such as; bystander honorific, referent honorific, addressee honorific (Levinson, 1983). Therefore, the use of language for showing respect and social status occurs in the society is categorized as honorific in which it gains how the speaker and hearer uses language for keeping their interaction run smoothly.

Honorific is commonly found towards the use of Balinese language in which the language reflects the traditions and cultures exist in Bali. The honorific system exists in Bali is underlined by the terms of *Jaba (Sudra)* and *Tri Wangsa (Brahmana, Ksatria, Weisya)* (Riana in Junitha, 1996). Those terms indicate a social group difference where people communicate by concerning their castes as a reflection of their social status. Mayuko (2015) state that Balinese local people still communicate by concerning this social group difference which directly influences the language choice used for their conversation including terms of address. It is relevant to the statement which shows that using terms of address is also influenced by many social factors including family relationship, age, sex, religion, occupation, intimacy, distance, formality, informality, and geographical groups (Yang, 2010; Surono, 2018; Tauchid (2018) Awoonor-Aziaku, 2021). Salifu (2010) adds that the use of addressing terms is also affected by cultural aspects.

On another side, the honorific system used by Balinese people can be viewed from the geographical group. Balinese language is geographically categorized into two main groups, such as; Bali Aga language and Bali Dataran language (Suartini et al., 2021). Bali Aga language is spoken by people who live in the hills mountain which is believed as the original community or tribe of Bali. Meanwhile, Bali Dataran language is spoken by people who live in the lowland area which has been influenced by other cultures (Bawa, 1983). The choice of language is different which depend on the speakers as influenced by Javanese culture. It is believed that both of those areas have a different language choice used during their communication considering that Bali Aga and Bali Dataran have a difference viewed from their geographies, cultures, and traditions (Santosa et al., 2021).

Pedawa village is one of areas categorized as Bali Aga area since its location in the hills area and the community has a life pattern, social features, tradition, and communal culture reflecting them as an original Balinese tribe (Suartini et al., 2021). Interestingly, the geographical factor is not the only factor influencing the Balinese language spoken by the local people in Pedawa village, it is also found that the social status in Bali Aga not depends on the

caste system. The preliminary observation conducted in Pedawa village shows that most of the villagers are common people which means that Pedawa is not dominated by people with caste. As Bali Aga village, Pedawa has been widely known by many tourists due to its culture. Pedawa has been recognized as one of tourism destinations for its unique cultures. Interestingly, this condition can influence the Balinese language spoken by the local villagers of Pedawa but the preliminary observation shows that the addressing terms used by the local people still indicate its original language. The example can be seen clearly when the local people use the term “*Balian Desa*” for the oldest person in that village who had cultural and religious authority. In addition, it is also found that the local people commonly call their friends with the term “*Cedar*” in which the literal meaning is referred to “a dog” but it is referred for the close friends of the speakers. It can be seen that a unique honorific phenomenon occurs in Pedawa village in which it needs to be furtherly discussed considering that another factor due to its tourism may have an influence towards this phenomenon.

Talking about the use of addressing terms as an indication of honorific phenomenon, several studies have been conducted about this issue. Rahmadani and Wahyuni (2018) study about the addressing types used by IPMK-SB. There are four types of addressing terms used with the functions; attracting people’s attention, showing intimacy, showing politeness, showing politeness, showing power differential, and reflecting identity. Dewi and Subaker (2022) also focuses on studying the Balinese address terms used to reflect honorific system. There are three types of addressing terms found including; kinship, personal name, and caste system. Syahidawati & Parmawati (2020) discusses the terms of address found in the movie. The finding shows that there are five addressing terms used in the movie; addressing terms using name, addressing terms using kinship name, addressing terms using respect name, and addressing terms using mockery name. The relevant studies above are only focused on finding out the addressing terms types, there is still limited study which focuses on finding the types and social factors influencing the use of terms of address. Therefore, based on the recent phenomenon found about the terms of address used in Pedawa village, this study is conducted to find out the types and social factors of addressing terms in Pedawa village.

## **METHOD**

The study was designed in descriptive qualitative research. The study was conducted in Pedawa village, Banjar district, Buleleng regency. The study involved three main informants selected by using purposive sampling. The present study applied three instruments, namely researcher, observation sheet, and interview guide. In addition, observing, interviewing, and audio recording were applied in using the instruments. Then, after obtaining the data, the obtained data were analyzed using Miles et al. (2014), namely reducing the data, displaying data, and concluding the findings. The validity of data was examined by using methodological and data sources triangulation.

## **FINDINGS AND DISCUSSIONS**

The types of address terms in Pedawa Village are presented in Table 1.

**Table 1. The Percentage of the Types of Address terms**

Types of Address Terms	Address Terms	Percentage
Kinship Terms,	<i>kaki, dadong, pa/bapa, me/meme, man/ua, bi/ua, bli, mbok, men paluk'an, pan paluk'an kaka truna, kaka daa, kaka paluk</i>	31%
Teknonym	pan/men followed by the name children	4%
Pet Names	cedar	2%
Title Only	ua, bi, man, pan, men	9%
First Names	wayan, nengah, nyoman, ketut, putu, gede, made, komang, kadek	16%
Occupational Terms	perbekel, kelian subak, kelian adat	5%
Religious Terms	dane balian desa, dane premas, dane pengulu, dane sangket	7%
Names	(middle names)	2%
Mockery Names	cungguh kopong, la plèt	4%
Pronouns	aku/nira, ko, cai, nyai	7%
Intimacy Names	karepan	2%
Respect Names	nyaman braya ayang mekejang, dane balian desa ane sanget pesinggihangku	4%
Endearment Terms	soeharto	2%
Zero Address Terms	mai singgah, ee.. kal kejaa ko?, apa abamu to?	5%

Table 1 displays fourteen types of address terms used by the local people in Pedawa village. It started from the most frequent terms that was kinship terms about 31%. Then, it was followed by first name about 16%. Next, title only was revealed about 9%. After that, about 7% was shown by religious terms and pronoun. Besides, about 5% was shown by occupational terms and zero address terms. In addition, about 4% was shown by mockery names and respect names. Lastly, 2% was shown by pet names, names, and endearment terms. The detailed explanation of the terms of address was presented as follows.

#### *Kinship Terms*

Kinship terms displayed 17 terms of address terms to a family relationship. Some address terms were used by family members, namely *kaki* was used to address grandfather, *dadong* was used to address grandmother, *pa/bapa* was used to address father, *me/meme* was used to address mother, *man/ua* was used to address mother/father's brother in which *man* was used to address little parents' brother whereas, *ua* was used to address older parents' brother, *bi/ua* was used to address parents' sister in which *bi* was used to address little sister whereas

*ua* was used to address older one, *bli* was used to address older brother, *mbok* was used to address older sister, *men paluk'an* was used to address sister in law who had just married but did not have children yet, *pan paluk'an* was used to address brother in law who had just married but did not have children yet, *kaka truna* was used to address older brother in law who did not marry yet, *kaka daa* was used to address older sister who did not marry yet, and *kaka paluk* was used to address older sister or brother in law who had married and had children. The example of kinship terms was presented in the conversation shown in Data (1) as follows.

Speaker A: Akuda bib ingubuh celeng? (How many pigs do you have?)

Speaker B: Dadua (Two)

Speaker A: Aji kuda meli bibita? (How much does it cost?)

Speaker B: Aji satu juta besik (It costs one million for a pig)

Data (1) shows that speaker A was a niece and speaker B was her aunt. Speaker A addressed his aunt using *bibi* in which she asked about the total of the pig of her aunt. Speaker B said that she had 2 pigs which were bought about one million for each pig. Data (1) shows that the speaker A and B had a family relationship as niece and aunt.

#### *Teknonym*

Teknonym covered two address terms derived from the name of the children, namely *pan/men* followed by the name of the children. *Pan* + children's name was used to address the father of children, whereas *Men* + children's name was used to address the mother of children. The example of special nickname in form of conversation was presented in Data (2) as follows.

Speaker A: Men Dita, nirang idih don biuneani? (Dita's Mom, I want to ask for the banana leaves?)

Speaker B: Aima kujuang ibanmu (Sure, take it by yourself)

Speaker A: Na, makasi dang ba (Alright, thank you)

Speaker B: Na (You're welcome)

Data (2) shows that speaker A wanted to ask for banana leaves to speaker B. Speaker B let speaker A take them by herself. In Data (2), it can be seen that speaker A used *Men Dita*. It indicated teknonym since the child's name (Dita) was used to address the mother of Dita.

#### *Pet Names*

Pet names covered an address term indicating animals. It was found only one pet names that was commonly used by the local people of Pedawa village, namely *cedar* referring to a dog. This term was used by people who had close relationship between speakers. The example of pet names was stated in Data (3) as follows.

Speaker A: Ai cedare ne mare ngenah! (Hey, bitch, where have you been!)

Speaker B: Aku mara maan libur ne, ko apa gaemu? (I have just got my day off, what are you doing?)

Speaker A: Main game lah (Of course, I am playing game)

Data (3) shows that Speaker A and B were friend. Speaker A asked the presence of speaker B. Speaker B responded that she just got day off. She also asked what speaker A was doing. Speaker A said that he was playing game. Speaker A used term *cedar* to speaker B. This term was used by people who had intimacy relationship as friends. On the other side, this term was categorized rude if people in the conversation used it when they did not each other well.

#### *Title Only*

Title only covered five address terms which were used to show respect for people who had not family relationships. *Ua* was used to address older man or woman than parents, *bi* was used to older woman who had similar age or younger than parents, *man* was used to address older man, *pan* was used to address older man, and *men* was used to address older woman. The example of title only was presented in Data (4) as follows.

Speaker A: *Kal kejaa, Bi?* (Where do you go, Mam?)

Speaker B: *Ne kal ke peken. Ko kejaa to?* (I want to go to market, how about you?)

Speaker A: *Ngalap kopi* (Picking the coffeee)

Speaker B: *Ow na* (I see)

Data (4) showed that speaker A asked her neighbor where she went. The neighbor said that she wanted to go to market. In addition, speaker A wanted to pick up coffee. Data (4) shows that term *Bi* was used indicating older woman who had no family relationship but it was her neighbor.

#### *First Names*

First names covered nine address terms. The first names were derived from the ordinal birth of children. *wayan*, *nengah*, *nyoman*, *ketut* were used by old generation. *Wayan* referred to the first child, *nengah* referred to the second child, *nyoman* referred to the third child, *ketut* referred to the fourth child. In the new generation, local people tended to use *putu*, *gede* to refer the first child, *made*, *kadek* to refer the second child, and *komang* to refer the third child. The example of first names was displayed in Data (5) as follows.

Speaker A: *Gedeeeeeee, ai gusti kuda ko ara bangun kali jani ne ba jam sia* (Oh my God, Son, why don't you wake up, it is already 9.00 a.m.)

Speaker B: *Aduh memeke ne, nden mek inunian aku jam pat ngelemahange mara pules* (Please Mom, I have just slept at 04:00 a.m.)

Data (5) shows that Speaker A was a mother of speaker B. She wanted to wake her son up. However, the son had stayed out late so he could not wake up in the morning. From Data (5), it could be seen that speaker A used term *Gede* meaning that she woke her first child up in the morning.

#### *Occupational Terms*

Occupational terms covered 3 terms related to the occupation in the Pedawa village, namely *perbekel* refer to the chief of village, *kelian subak* refers to the chief of dry/wet field, and *kelian adat* refer to the chief of custom in the village. The example of the term was display in the form of conversation shown in Data (6) as follows.

Speaker A: *Om Swastyastu, Kelian Subak* (Hindu Greetings, chief of field)

Speaker B: *Om Swastyastu, Tu. Apa ada itungang ne ane nyidang tulungin?* (Hindu Greetings, how can I help you?)

Data (6) shows that speaker A greet the chief of field and speaker B offered a help that he could do. Data (6) shows that speaker A used term *Kelian Subak* because the person who he met was in charge for managing wet or dry field. He had business related to the field with the chief.

#### *Religious Terms*

Religious terms covered four terms, namely *Dane Balian Desa*, *Dane Premas*, *Dane Pengulu*, *Dane Sangket*. *Dane Balian Desa* was a religious figure as a priest who led important

ritual in Pedawa village. *Dane Premas* was a person who was in charge at temple. *Dane Pengulu* was a person who conducted ritual in village involving *Parahyangan*, *Pawongan*, and *Palemahan*. *Dane Sangket* was a term used to address village chief in the ritual. The example of religious term was presented in Data (7) as follows.

Speaker A: ne aku nyauhin pabuan, kal ada takonangku nang Dane Balian Desane (Here, I bring Pabuan 'ritual medium', there is something I want to ask, My Lord)

Speaker B: apa si kal ada unduk ane takonangmu? (What is that?)

Speaker A: nang unduk ane kal takonangku jani kal paileh Pujawalin Desane. (I want to ask about the process of Upacara Pujawali Desanya 'ritual village')

Data (7) shows that speaker A meet the priest of the village to ask the process of a village ritual by bringing ritual medium called *pabuan*. Data (7) shows that speaker A used term *Dane Balian Desane* as a respect to the priest of village.

#### Names

This type of address term covered one form that was middle name. Pedawa people used middle name to address younger people or the same age. The example of names was shown in Data (7) as follows.

Speaker A: Eka, saja ya I Rat uranga kena Covid? (Eka, Does Rat get Covid?)

Speaker B: Ai lapat to (It is a hoax)

Speaker A: Ban kinto dingehku ortane (I have just heard that news)

Speaker B: Ara, gelem biasa kebus dingin (Nggak, sakit demam biasa)

Data (8) shows that speaker A address speaker B using middle name. They discussed the news about one of their friends who was suspected to be infected by Covid. Data (8) shows that the middle name was used to address people who have similar age or younger than the addressee.

#### Mockery Names

Mockery names covered two terms, namely *cunguh kopong* and *la plèt*. These terms were used to address someone by mocking their physical appearance. *cunguh kopong* was used to address a person who had flat nose and *la plèt* was used to address a person who was like ghost. The example of mockery name was presented in Data (9) as follows.

Speaker A: Apa gaemu to cunguh kopong? (What are you doing flat nose?)

Speaker B: Nu ngae basan rujak, kal ngerujak poh kadong ada. (I am still making fruit salad)

Speaker A: Idih akicak ani? (Can I have little one?)

Speaker B: na mai (Sure)

Data (9) shows that speaker A and B were friends. She mocked her friend by mocking his physical appearance especially on her friend. Speaker B allowed her friend to taste the salad fruit.

#### Pronouns

Pronouns covered four address terms, namely *aku/nira*, *ko*, *cai*, *nyai*. *Aku* and *nira* referred to I, *ko*, *cai*, and *nyai* referred to you. *Ko* was used to refer both male and female. Besides, *cai* was used to address male as You whereas *nyai* was used to address female as You. The example of pronouns used in the conversation shown in Data (10) as follows.

Speaker A: Nyai kuda ngubuh kambing, Men Dita? (How many goats do you have?)

Speaker B: Ngubuh masi lalima (I have five goats)

Speaker A: Men jaa ngarit?(Where do you get the food?)

Speaker B: Dini rang ba di delod kubune (I get them in the north of my house)

Speaker A: Apa baang nyai? (What food do you give them?)

Speaker B: Baang lamtoro, padang, mecampur (I give them mix of grass and lamtoro)

Data (10) shows that speaker A and B were friends. Speaker A asked her friend how many she got the goats. Speaker B said that she had five goats. Speaker A gave the food by findings the foods around her house. In this Data (10), it showed that speaker A used pronoun 'nyai' to address speaker B as you.

#### *Intimacy Names*

Intimacy names covered one term reflected in the conversation in which could be seen in Data (11) as follows.

Speaker A: Ai gusti, kuda jegeg gati karepankune. Kal kejaa ko adi kali jani ba kayeh? (Oh my God, my girlfriend is beautiful. Where will you go this time since you have taken a bath)

Speaker B: Ai baang ya, adi anak kayeh ara baanga (Let it be)

Speaker A: Ara kinto, ban tumbena jam pitu semengan ba jegeg nyamplang cara kemplong (I mean why you look beautiful like a doll in the morning)

Speaker B: Masi ko demen (But, you still like me)

Speaker A: Ee ba (Sure)

Data (11) shows that speaker A and B were a lover. Speaker A praised his girlfriend speaker B that looked beautiful. In this data (11), it indicated that speaker A used *karepan* to indicate intimate relationship.

#### *Respect Names*

Respect names covered only two address terms, namely *Nyama brayaayang mekejang*, *Dane Balian Desa ane sanget pensinggihangku*. *Nyama brayaayang mekejang* was used to address men and women who attended the formal situation like a temple and meetings. In addition, *Dane Balian Desa ane sanget pensinggihangku* was used to address a figure of village who was important. The example of respect names used in the conversation shown in Data (12) as follows.

Speaker A: Suksma antuk galah ane ketiban ban aku. Nyama braya ayang mekejang ane banget suksmayang aku, jani aku ngidih malu perhatiane akejedang. (Thank you for opportunity given to me.

My honorable, ladies and gentlemen, may I get your attention for a moment?

Speaker B: Na. (Sure)

Data (12) shows that speaker A and speaker B were in formal setting like a temple. Speaker A used respect names *Nyama braya ayang mekejang* for ladies and gentlemen. This term was used to show respect to others.

#### *Endearment Terms*

Endearment term covered only one term, namely *Soeharto*. The example of the endearment term was presented in Data (13) as follows.

Speaker A: Mek, payu uranga nakane I Soeharto Nyerimpen di Galungane ne? (Mam, is your nephew gotten ritual Nyerimpen?)



Speaker B: Au si ara tawang masi (I don't know)

Data (13) shows that speaker A used term *Soeharto* to address speaker B's niece. This term was used to expect the nephew to be a leader like *Soeharto*.

#### *Zero Address Terms*

This type of address term covered three address terms, namely *mai singgah* referred asking to visit to addresser's house, *ee.. kal kejaa ko?* referred to ask about where to go, *apa abamu to?* referred asking the condition. The example of zero address terms used in the conversation shown in Data (13) as follows.

Speaker A: Mai singgah (Let's stop by)

Speaker B: Na durinan, aku menggal-enggalan (Next time, I am in hurry)

Speaker A: Ow na na, adeng-adeng (Take care)

Speaker B: Na, yuk ba ani (Bye, bye)

Data (14) shows that speaker A asked speaker B to stop by. However, speaker B could not stop by because he was in hurry. They said farewell. In data (14) shows that speaker A used zero address term by without addressing the name.

#### ***Social Factors Influencing the Use of Address Terms in Pedawa Village***

Some social factors influencing the use of address terms in Pedawa village were presented in Table 2.

**Table 2 Social Factors in Using Address Terms**

<b>Social Factors</b>	<b>Types of Address Terms</b>
Family Relationship	Kinship terms ( <i>kaki, dadong, pa/bapa, me/meme, man/ua, bi/ua, bli, mbok, men paluk'an, pan paluk'an kaka truna, kaka daa, kaka paluk</i> )
Intimacy	1. Pet names ( <i>cedar</i> ) 2. Mockery names ( <i>cunguh kopong, la plèt</i> ) 3. Intimacy names ( <i>karepan</i> )
Social Status	1. Religious terms ( <i>dane balian desa, dane premas, dane pengulu, dane sangket</i> ) 2. Occupational terms ( <i>jero mangku, sulinggih, srati banten, betara, petalaane</i> )
Occupational Hierarchy	Occupational terms ( <i>jero mangku, sulinggih, srati banten, betara, petalaane</i> )
Sex	1. Title only ( <i>ua, bi, man, pan, men</i> ) 2. Teknonym ( <i>pan/men followed by the name children</i> ) 3. Pronouns ( <i>aku/nira, ko, cai, nyai</i> )
Ethnicity	First names ( <i>wayan, nengah, nyoman, ketut, putu, gede, made, komang, kadek</i> )

Table 2 shows some social factors contributing the use of address terms. Firstly, family relationship influenced the use of address terms in the form of kinship terms. Secondly, intimacy influenced the use of address terms in the form of pet names, mockery names, and intimacy names. Thirdly, social status influenced the use of address terms in the form of religious terms and occupational terms. Fourthly, occupational hierarchy influenced the use of

address terms in the form of occupational terms. Fifthly, sex influenced the use of address terms in the form of title only, teknonym, and pronouns. Lastly, ethnicity influenced the use of address terms in the form of first names.

#### *Family Relationship*

The family relationship influenced the use of address terms in the form of kinship terms. Family relationship contributed the address terms, namely *kaki, dadong, pa/bapa, me/meme, man/ua, bi/ua, bli, mbok, men paluk'an, pan paluk'an kaka truna, kaka daa, kaka paluk*. This social factor only influenced the relationship between addresser and addressee who had a family relationship.

#### *Intimacy*

The intimacy influenced the use of address terms. It influenced in the form of pet names, mockery names, and intimacy names. The pet names terms indicating the animal terms were used to address addressee. High degree of intimacy tended to make addresser used impolite terms using animal terms but it did not hurt the feeling of addressee. It indicated close relationship. Besides, mockery names also indicated intimacy since addresser used mockery to addressee that he knew well. Moreover, intimacy names were used since the addressee and addresser had close relationship as a lover. However, low degree of intimacy tended to avoid pet names and mockery names since addressee and addresser tended to choose polite terms.

#### *Social Status*

Social status referred to the status between addressee and addresser in the society. It influenced the use of address terms in the form of religious terms and occupational terms. The status was reflected by the role in the religious events and the position based on the occupation.

#### *Occupational Hierarchy*

The occupational hierarchy influenced the use of address terms by the position in their occupation. It tended to use occupational terms politely. Higher position of occupation tended to give more respect to the addressee.

#### *Sex*

The sex influenced the use of address terms between addressee and addresser. The use of title only, teknonym, and pronouns were influenced by the sex, namely female and male between addresser and addressee.

#### *Ethnicity*

Ethnicity refers to a group of people which lineage is considered as their identity. As Balinese ethnicity is reflected on the ordinal birth of the children. In Pedawa village, the ethnicity was also found to be reflected in the ordinal birth. There were two different generations tended to use different first name based on the ordinal birth. Old generations used first names such as *wayan, nengah, nyoman, ketut*. On the other side, the young generation tended to use *putu, gede, made, komang and kadek*.

#### *The Types of Term of Address in Pedawa Village*

The findings of the study show the phenomenon of sociolinguistics since language is used by the society in their interaction. It is in line as stated by Wardhaugh (2006) which views sociolinguistics as knowledge of society and language within the use of the language itself. It shows that the society knows how to use the language. In addition, Faizin (2019) adds that

sociolinguistics concerns the language and all the parties involved in the use of the language itself. It is reflected in the findings since speakers consider their role in using the language.

The findings of the study show that local people use address terms in their communication as an example of sociolinguistic phenomenon. These terms are used to connect with others. It is in line with what has been stated by Rifai & Prasetyaningrum (2016) in which address term as a means used by people to communicate in society. In addition, address terms can be used to start the communication by addressing (Parkinson, 2020; Suro, 2018). These terms can be also used to address people as stated by Silaban & Afriana (2020). In addition, address terms are often used by people face-to-face (Andikha & Ambalegin., 2022; Nalendra et al., 2018). Moreover, address terms can be used as their identity in communication (Suri et al., 2020). It is because different place may have different address terms.

The present study found different types of address terms used in the communication. As stated by Septiari (2023), the use of address terms depend on the relation between speaker and also the interlocutor. It indicates various address terms to be involved in addressing system. The present study finds 14 types of address terms which is in line with the grounded theory adapted from Zavitri et al. (2018), Silaban & Afriana (2020), Syahidawati & Parmawati (2020), and Suyana et al. (2022). Compared to the previous studies, the findings of the present study is similar to Jan (2017) in which both studies found 14 types of address terms but in different form. Jan (2017) reveals the types of address terms used in Kashmiri, namely personal names, surnames, general and occupational titles, kinship terms, non-kinship terms, religious oriented expressions, honorifics, terms of intimacy, personal pronouns, descriptive phrases and employing greetings or attention getters to avoid address terms, interjections, residential terms and indirect terms for addressing each other. However, different findings are also found in some previous studies. Rahmadani & Wahyuni (2018) only found 4 address terms used by students from Kampar and Riau studying in Padang, namely special nickname, kinship terms, pet name and title only. Besides, Hadiati et al. (2022) found five types of address term in Babad Banjoemas Wirjaatmadjan, namely Dutch military, occupational terms kinship, terms to object or thing, and religious terms. In addition, Silaban & Afriana, (2020) found six types of address, namely First Name (FN), Title plus Last Name (TLN), Title alone (T), Last Name (LN), Pet Name (PN) and Kinship Term (KT). Next, Nalendra et al. (2018) found seven types of address terms in The Love Rosie movie, namely name, title, combination of title and name, kinship, close relationship (intimacy), and mockery. Furthermore, Andikha & Ambalegin (2022) found seven types of address terms used by Instagram users on David Beckham's posts, namely Name (FN), Last Name (LN), Title (T), Title plus Last Name (TLN), Special Nicknames (SN), Pet Names (PN), and Kindship Terms (KT). Lastly, Tauchid (2018) found three address terms, namely first name (FN), title plus last name (TLN), and kinship terms (KT). The findings show that different place and condition lead to different types of address terms.

#### *Social Factors Influencing the Use of Address Terms in Pedawa Village*

Address terms can be used to show the expression of feeling of the addresser. Andikha & Ambalegin (2022) show that address terms are the reflection of feelings towards the other person. In addition, the recognition of the social identity and the role of addressee contribute to the use of address terms (Lubis & Tamara, 2020).

The choice of address terms are also influenced by the social factors. As stated by Nevala (2004), politeness becomes an integral factor influencing people's choice of addressing terms. In order to show politeness, choice of address terms tended to be polite. The present study found six social factors influencing the use of address which is in line with the grounded theory as proposed by Wardhaugh (2006), Özcan (2016), Bagwasi (2012), and Tanjung and Saragih (2021), namely family relationship, intimacy, social status, occupational hierarchy, sex, and ethnicity. The result of the study is different from the previous studies. Denil (2019) found three social factors affecting the use of Indonesia address term, namely status of Indonesia, social success and family tradition. In addition, Surono (2018) found nine social factors, namely different kinship, age, education, (Islam) religion knowledge, sex, different job occupation/position, different intimacy, social class, and the geographical group. Besides, Nalendra et al. (2018) found three social factors, namely occupational hierarchy, gender and degree of intimacy. Mansor & Chin (2022) found five social factors affecting the address terms in Spanish Film 'Roma', namely context, social relationships, age, family relationships, and social status.

## CONCLUSION

This study concluded that there are fourteen types of address terms used by the local people in Pedawa village. It started from the most frequent terms that was kinship terms about 31%. Then, it was followed by first name about 16%. Next, title only was revealed about 9%. After that, about 7% was shown by religious terms and pronoun. Besides, about 5% was shown by occupational terms and zero address terms. In addition, about 4% was shown by mockery names and respect names. Lastly, 2% was shown by pet names, names, and endearment terms. The results of the study implicate to English education, especially for Sociolinguistics learning. The result of study presents the real examples of the use language and society. It can be used to show how society use the language in communication. Furthermore, the results of the study contribute to Politeness topic in Sociolinguistics since address terms are one of the ways to show Politeness.

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