

**THE VARIATION OF ADDRESS TERMS USED
BY FAMILY OF PURI AGUNG SINGARAJA
AND THEIR INTERLOCUTORS IN THEIR DAILY
COMMUNICATIONS**

Komang Yuli Trisna Dewi

olikobie@yahoo.com

Sekolah Tinggi Keguruan dan Ilmu Pendidikan Agama Hindu,
Singaraja

Abstract

This present study aimed at identifying variants of address terms used by family of Puri Agung Singaraja and their interlocutors in their daily communication. This study was a descriptive study whose objective was to describe the characteristics of particular sample or individual or other phenomena. The subject of this study were the family of Puri Agung Singaraja. In collecting the intended data, the researcher used two instruments namely tape recorder which was used to record conversations and note book used to note various situation or context in which the conversations took place. The result of this study shows that there are ten variations of address terms used by the family of Puri Agung Singaraja. The variation ranges from addressing a father, a mother, brothers and sisters, uncles and aunts. The variations take place as a result of the influence of types of social relations between the speakers and the interlocutors.

Key words: terms of address, variation, social relations

1. Introduction

In social life, an individual cannot be parted from other people. In other words, they will always interact with one another.

In the process of interaction, people need a means that can convey their intensions, feelings, or ideas. The intended means is called language. Language is an integral part of human behavior. It is a primary means of interaction, communication, and cooperation between people in various situations. Balinese is a local language which is used by Balinese people and other speakers that needs to be protected and developed as an element of Balinese culture.

Bali is a society with its own culture. Hofstede (1997) states that “Culture refers to the cumulative deposit of knowledge, experience, beliefs, values, attitudes, meanings, hierarchies, religion, roles, concepts of the universe, and material objects and possessions acquired by a group of people in the course of generations through individual and group striving“. Therefore, many people try to protect their culture in their own society, because each society has different culture. As what happened in Bali, Balinese people still try to protect their culture; one of which is the caste system.

Caste is a term associated with a social hierarchy in which people are separated according to criteria of birth and usually to change their group membership (Suandra, 1995). Further, he states that caste is not the same as class or station or division in a western society. It is a manifestation of an individual level of an elaborate web of cultural organization in Hindu society where in balance and propriety is privileged concepts. The caste system in Bali determines the choice of language varieties or code when an individual

of certain caste is speaking to another member of other caste. When speaking, one constantly must make choice of many different kinds: what he wants to say, how he wants to say it, the specific sentence, types, words and sounds. One way of looking at this relationship is by examining one specific aspect of communication that is called: *address term*. The age, social status, educational background, and some other important social and cultural aspects should be considered in using address term.

Furthermore, Ratmini (2001) concluded that when talking about variation of address terms used in terms of speaker, hearer, and person referred to, it concerns with the social factors such as: caste, attainment, education, age, sex distinction, family and marital status, degrees of intimacy and ethnicity. Politeness in using address terms is most expected when women address men, the young address the old, and members of the lower classes address members of the upper classes, and although other people may say that it is inappropriate to use honorifics form of address terms with relatives, Ksatria Taman Bali members still use them. Choosing the right address terms to use in a communication may not always be easy but it is sometimes quite clear, when family ties and intimacy are extremely strong.

In addition, Parwati (2006) studied address terms among Ksatria people in Kaliuntu village in Buleleng Regency. She investigated the address terms and the frequency of their of use. The re-

sult of her study showed that the variation of address terms used by Ksatria people in Kaliuntu were basically in the form of title name (like *desak* for female and *dewa* for male), ranking name (like *putu*, *ketut*, or *made*), personal name which can be combined with those basic forms (like *dewa ketut* of *desak putu*) and consisted of the real Balinese terms (like *Aji*, *Biyang*, *Niyang*) and some terms from other languages (like *mama*, *papa*, or *ibu*). Ksatria caste had some general reasons why they used some terms from other language in their communication especially in informal communication context. The real Balinese terms were applied as terms of address because these terms carry respect with them. Now, applied from that thesis, this study concerns more about the variation of Balinese address term in general used by family of Puri Agung Singaraja in daily communication.

The phenomenon of using various terms of address that appears in Puri Agung Singaraja members is the way how they address either among the same caste or another of caste in their daily speech. In relation to the above statement, then the writer was interested in studying the variation of address term used by family of Puri Agung Singaraja in Buleleng and their interlocutors in their daily communication. However, this study scoped down to only investigate variations terms of address within one family.

Besides, studies which concern about address term used by family of Puri Agung Singaraja in Buleleng, with their interlocu-

tors have not been conducted. The development of language loyalty towards Bahasa Indonesia among the young Puri Agung Singaraja members and their interlocutors has prevailed over the use of Balinese address term. It is believed within years or so the use of Balinese address term will vanish and be replaced by terms in Indonesian. This is why the writer wants to describe the unique feature of address of term used by the members of Puri Agung Singaraja members in Buleleng in their daily communication with their interlocutors.

2. Methodology

The subject of this study was the family of Puri Agung Singaraja, one of Royal Palaces in Buleleng. The data were taken from the conversations between the family of Puri Agung Singaraja and their interlocutors in daily communication.

The methods of collecting data used were non participant observation, interviewing, and recording. The data collected were then analysed based on the occurrence of variation of terms of address.

3. Discussion

Puri Agung Singaraja is one of Ksatria community in Buleleng regency. It was categorized as a heterogenic community because of the existence of some variations found in their lives. Status is so

important in daily interaction, which is determined by a number of factors including family and education factors, age, sex, marital status and many other factors. Because of this reason, it is accepted for the first meeting one asks detailed question about the interlocutor's personal life. It is not only including his/her caste but also his/her name occupation, family, age, place of residence and many other very personal matters. The use of address terms in a conversation reflects the importance of status in Balinese ethnic. Kartomihardjo (1981) says that the choice of the terms of address clearly states the speaker's relationship vis-à-vis the participant and thus pre-determines the future course of their dealings.

A person in daily interaction has to know his mutual status with his interlocutors before they can decide the term address used. For example: the title /mbo?/ "mbo" is commonly used to refer to an older female by younger persons of the same status. But a younger person of lower status cannot use it to address someone older of the higher status. Family of Puri Agung Singaraja members had some special terms for certain position of someone in their family based on their family tree. For example the term *tupekak* the short of *ratupekak* or grandfather was not only or specifically used by Puri Agung Singaraja members for calling the father's father of father's mother. The term was also used by every third generation of Puri Agung Singaraja members when calling

the men from the first generation according to the family tree, even though the men were not old enough to be called as grandfather.

- (1) The Husband : *Ampun sue maratengan, bu?*
Sudah selesai masak bu?
 Have you done the cooking, mom?
- The Wife : *Dereng, pak.*
Belum pak.
 Not yet, sir.

In data (1) above, the husband talked with his wife in the kitchen. The husband addressed his wife as *bu*, the short form of *ibu*, and the wife addresses her husband as *pak* the short of *bapak*. They used these terms because they come from the same caste level and had relatively the same age. These terms come from Bahasa Indonesia (like: ibu and bapak). It has some general reason why family of Puri Agung Singaraja applied them in their communication especially in informal context. The basic terms and some combinations of them were chosen by family of Puri Agung Singaraja in Buleleng regency because these forms were considered clear, simple, and also respectful forms.

- (2) Mother : *Geg, nyapu dumun.*
Geg, menyapu dulu!
 Geg, sweep the floor please!
- Her daughter : *Nggih bu, malih jebos kari wenten teman.*
Iya Bu, tunggu sebentar masih ada teman.

Wait a moment mom, I'm still talking to a friend.

In data (2) above, a mother talked to her daughter. She called her daughter as *geg*, the short form of *jegeg*. Then, the daughter called her mom as *bu* the short of *ibu*.

- (3) Young sister : *Auk, nunas ja tabiane jagi masak?*
Durung polih ka pasar
Auk, boleh minta cabainya untuk masak? Belum sempat ke pasar.
 Auk, may I ask some chilies, I have not gone to market yet!
- Cousin : *Nggih, petik manten di punyane.*
Iya, petik saja di pohonnya.
 Yes, you can. Pick it in the tree.

In data (3) above, a younger cousin talked to her older cousin. She addressed her cousin as *auk* or *makayu*, the short form of *mbo ayu* (female). These kinds of terms can be used to call female cousins.

- (4) Woman (A) : *Aji kuda baase jani, Me?*
Berapa harga berasnya sekarang, Bu?
 How much does a Kg of rice cost?
- Woman (B) : *Mangkin enam ribu, Mekele.*
Sekarang Rp.6000, - / kg, Mekele.
 Now, it costs Rp. 6000, - a kg.

In data (4) above, a woman (A) as consumer talked to another woman (B) who was a trader in the traditional market. Woman (A) addressed the woman (B) as *me*, the short form of *meme*.

She used it because the woman (B) comes from the lower caste. Then, the trader woman (B) addressed the woman (A) as *mekele*. She used this term because the woman (A) was married to a member of family of Puri Agung Singaraja. If a woman from lower caste gets married with a family member of Puri Agung Singaraja, she, then, is addressed *mekele* by ordinary people.

- (5) Brother : *Ampun siarang rapat ring minggu puniki, Rah de?*
Sudah diberitakan tentang rapat minggu ini, Rah de?
 Do you already inform about the meeting this week, Rah de?
- Young brother : *Ampun Tubli, nanging sane ring Denpasar dereng.*
Sudahtubli, tetapi yang di Denpasar belum.
 Yes I do Tubli, but I'm not informing them who live in Denpasar yet.

In data (5) above, an older brother talked to his young brother. Both were married. The older brother addressed his young brother as *rah de* the short of *ngurahgede*. Then, the younger brother addressed his brother as *tubli* the short of *ratubli*. They come from the same caste (Ksatria).

- (6) Boy : *Dados timpa ltitiang malali meriki, Atuak?*
Boleh teman saya main ke sini, Atuak?
 May I invite my friend here, Atuak?
- Man : *Dados Wah, pidan?*

Boleh Wah, kapan?

Sure, wah. When?

In data (6) above, a boy talked to his uncle who was a married man. In Puri Agung Singaraja, a nephew or niece usually addresses his/her uncle as *atuak* the short form of *ratuwa*. The boy addressed his uncle as *atuak* because he is older than his father. Then, an uncle will address his nephew as *wah* the short of *ngurah* the same as he addresses his own son. There are other terms of address to refer to uncle and aunt, but these terms are for those who are younger than his/her father.

- (7) Girl : *Inggih, tiang ngalungsur antuk mapamit, Gung aji.*
Saya mohon pamit, Gung aji
 I have excused, Gung aji
- Married man : *Nggih, durusang.*
Iya, silahkan.
 Yes, please.

In data (7) above, a girl talked to a married man. The girl addressed him as *gung aji*. The short form of *agung aji*. This term of address is used when the speaker is younger and is from the lower caste.

- (8) Aunt : *Nan teguh, aji e wenten?*
Nan teguh, Bapak ada?
 Is your father in?
- Nephew : *Wenten, ring tengah.*

Ada, di dalam rumah.

Yes, he is inside the house.

In data (8) above, an aunt talked to her nephew or niece. She addressed her nephew as *nan* the short of *monakan*. This kind of term is neutral that it can be used to address both nephew and niece.

- (9) Mother : *Tuwah, ampun ngajeng?*
Tuwah, sudah makan?
 Tuwah, are you already have eaten?
- Son : *Dereng bu, malih jebos kari main.*
Belum Bu, tunggu sbentar masih bermain.
 Not yet mom, wait a moment, I'm still playing.

In data (9) above, a mother talked to her son. She addressed her son as *tuwah* the short of *ratu ngurah*. It was because she was from the lower caste. If a mother comes from the same caste, she addresses her son *wah*, the short form of *ngurah*.

- (10) Man : *Lunga kija, Mbo?*
Mau ke mana, Mbo?
 Where are you going, Mbo??
- Woman : *Jagi ka pasar, Tuaji.*
Mau pergi ke pasar, Tuaji.
 I want to go to market.

In data (10) above, a married man talked to a married woman. The man was a younger brother of the woman's husband.

The man addressed the woman as *mbo*. It was because she came from the lower caste and was married to his older brother. While the woman should address a married brother of her husband as *tuaji*, the short form of *ratuaji*.

The result of this study shows that there are ten variations of address of terms used by family of Puri Agung Singaraja. The variation for addressing a father is *bapak*, and for addressing a mother is *ibu*. The variation for addressing brothers are *tubli*, the short of *ratubli*, *rah de*, the short of *ngurah gede*. Then, for addressing sisters or female cousins, the terms used are *auk* and *makayu*, the short form of *mbo ayu*. A mother addresses her daughter as *geg*, the short of *jegeg* and a nephew addresses her/his uncle who is older than his/her father as *atuak*. There are some variations of address said by someone of the lower caste with talking with the members of Singaraja. For example, ordinary people from the outside address a woman from the lower caste who gets married with one of family of Puri Agung Brawida as *mekele*. Then, younger people from Puri Agung Singaraja area will address her as *mbo*. She will call the married brothers of her husband as *tuaji*, the short form of *ratu aji*. If a mother in Puri Agung Singaraja is from the lower caste, then she addresses her son as *tuwah*, the short form of *ratu ngurah*. The term of address for a married man in Puri Agung Singaraja is *gung aji* the short form of *agung aji*.

4. Conclusion

Based on the description of the data in the previous chapter, it can be concluded that social factors such as caste, family, and marital status determine the choice of terms of address used by the family members of Puri Agung Singaraja and their interlocutors.

Polite address term is most expected when women address men, the young people young address the old people, and members of lower caste address members of Puri Agung Singaraja.

Variation of terms of address used by Puri Agung Singaraja are the variation for addressing father, mother, brother, sister, nephew, and niece. The family of Puri Agung Singaraja used these address terms to respect their interlocutors, to show politeness in the communication, to show their social distance to other ordinary people because they belong to Ksatria caste and descendants of King of Buleleng.

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