

13th ICLLCE 2019 Singapore 068-059 I Gede Budasi,

Terms of Address and Terms of Reference Used by Muslem People in Pegayaman Village

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Abstract

Terms of address are the ones which are used to address others in interactions. Meanwhile, terms of reference are the ones which are used to refer to someone in the interaction. This study aimed at describing the terms of address and terms of reference used by Muslem people in Pegayaman village North Bali in their daily communication. This study applied a qualitative research design in which four domains were used in collecting the obtained data, namely; family, neighborhood, friendship, and religion. The subjects of the study involved two families in Pegayaman village. The observation, audio recording, and interview technique were applied to collect the data of the study. The obtained data were analyzed by using the theory of the types of terms of address proposed by Aliakbari and Toni (2018) as well as theory of terms of reference suggested by Maloth (2014) and Bashir (2015). The results of study show that ten types of terms of address which are used by Muslem people in Pegayaman village are personal names, title terms, religious address terms, occupation-bound terms, kinship terms, terms of formality, terms of intimacy, personal pronouns, descriptive phrase, and zero address terms. Besides, there were eight classifications of terms of reference which are used by Muslem people were based on kinship, religion, relationship, personal pronoun, ordinal birth, age, occupation, and description.

Keywords: Terms of Address, Terms of Reference, Muslem People in Pegayaman Village

Introduction

This present study aimed at describing the types of terms of address and terms of reference used by Muslem people in Pegayaman village. The research question raised in this study was that, what are the types of terms of address and terms of reference are used by Muslem people in Pegayaman village North Bali? To achieve the objective of the study and the research question raised in this study some theoretical basis will be reviewed first in this article. This section discusses some theories which are related to this study. The theoretical basis includes language, sociolinguistics, domain, honorific, terms of address, and terms of reference.

Language

A language has a function to share information, factual things and thought between interlocutors in doing communication (Moghaddam et.al, 2008). It is used to communicate with others in order to deliver information and idea. In line with Moghaddam et al (2008), language is also used as a mean of communication to deliver a meaning as well as idea through sounds, symbols and words. In addition, Rifai and Prasetyaningrum, (2016) argue that language is used to communicate with each other considering the speaker's behavior. Trudgill (1974) adds that a language is used to maintain and establish the relationship with people. While The Sapir-Whorf hypothesis in Trudgill (1974) states that the physical environment, social environment, and value are reflected in language. Overall, the use of

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language takes an important role in the communication as well as maintaining the relationship between the interlocutors.

Sociolinguistics

Wardhaugh (2006) defines sociolinguistics as a study which concerns with the use of language in a group. The group should be consisted at least two members. People can be grouped together by considering some reasons. The reasons may depend on the culture, religion, social, and family. From those reasons, the communication is formed through language. Wijana and Rohmadi (2006) add that sociolinguistics is a study about a position of a language within a speaker's relationship in a society. A life of human is not seen as an individual again but as the social society. The society uses language to communicate with each other. Mardiha (2012) also argues that sociolinguistics concerns with a relationship between a language and a context in which it is used. It means that the context will be used in express language in the communication. In line with Mardiha (2012), Rifai & Prasetyaningrum (2016) also mention that sociolinguistics as the study of language in its social context. They emphasize that social context more about linguistic variation study. There are two kinds of linguistic variation. The first is stylistic variation where an individual tends to speak in different ways in different social context. The second is social variation. It focuses on the use of language by considering age, gender, social class, and ethnic group. Different age, gender, social class, ethnic group will result different utterance of term of address. Sociolinguistics is a study about the relationship language within society. The use of language in the society considers several things which develop in the society namely: culture, religion, social, family, and so on.

Honorifics

Levinson (1983) argues that honorifics is about a relationship between a speaker and referent (referent honorifics); speaker and addressee (addressee honorifics); speaker and bystander (bystander honorifics); and speaker and setting (formality levels) to express a relative rank or respect. The referent honorific refers to the relationship between the speaker and referent in way of delivering respect by referring to target. In addition, Yule (1996), states that honorific is as an expression of relative social status indicating higher status. It is used to symbolize a personal relation through naming forms and title. Moreover, Moghaddam et al (2008) defines honorific as a way to show respect and express a difference toward an addressee. The speaker shows respect by considering the status of the participant. From those explanations above, it can be concluded that honorific is the relationship between addressee and addresser which considers the social status in the interaction.

Terms of Address

The terms of address are the way to understand a human relationship in a society. The choice of term of address depends on the degrees of the status or intimacy. It considers a relationship between a speaker and addressee. The term of address is about a relationship with the addressee by considering age, sex, social status etc.

From several explanations above, it can be concluded that term of address is the way of addressing people which considers the social relationship such as age, sex and social status between the addresser and addressee (Maloth (2014) Rifai and Prasetyaningrum, 2016).

Types of Terms of Address

Wardhaugh (2006) states that there are six types to address someone by using term of address. They are first name, title plus last name, title alone, last name, pet name, and kinship

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term. The first is the first name. It is used to address other people by his/her first name. The second is the title plus last name. The third is title alone. It is used to address someone by considering his/her title. The fourth is the last name. It is used to address someone by using their last name. The fifth is the pet name. It is another address term which is used to address people by addressing them with intimacy term. It is used to show greater intimacy between addressee and addresser. The last is the kinship which concerns with generation and age oriented. The examples of the kinship terms are father, mother, and aunt in communication which indicates familiarity and intimacy.

The Functions of Terms of Address

The choice of term of address considers the level of status or intimacy (Yang, 2010) Wardhaugh (2006) divides the function of term of address into three functions, namely: showing an intimacy, showing power differential, and showing respect. The use of term of address considers the situation between addressee and addresser to show power in the conversation. The last is to show respect. The use of title is also used to show their respect to others. The choice of title in addressing other people indicates social distance or unfamiliarity in the interaction. Thus, term of address can be used to show intimacy, power differential, and respect.

In addition, Aliakbari and Toni (2008) also state several functions of the term of address, namely: showing social ranks or gender, showing respect, showing power differential, and showing intimacy.

From those explanations above, it can be concluded that there are three main functions of term of address; to show respect show intimacy where the addressee and addresser are close to know each other to show power differential which indicates the inequality in power. It can be done by title of occupational term which refers to the job status.

Terms of Reference

Bashir (2015) defines reference terms as a term which is used to refer a person or group of people. In addition, Maloth (2014) defines term of reference as an addressee's relationship with an addresser. It indicates the relationship between the third person's relationships with the addresser considering the social context. From those explanations above, it can be concluded that term of reference or reference form is the term which is used for referring person or group by considering the relationship between the addressee and addresser.

As far as honorifics within language is concerned some ethnics apply this system is Balinese people, including Pegayaman ethnics (Muslem People) living in North Bali where majority of the people in Bali are Hindu. The honorific system applied in the ethnics is influenced by the system of class of people (*catur warna*) which include *TriWangsa system* in which people are classified into *Brahmana*, *Ksatria*, *Weisya* and *Jaba (Sudra)* (Riana in Junitha, 1996). It originally starts from the history of Bali Kingdom. Long time ago, the Kingdom of Bali was defeated by Majapahit kingdom from Java. The settlement of Majapahit Kingdom created a new society who lived in Bali. The descendants of Majapahit people have been categorized into *Tri Wangsa* and origin people of Bali *Kuno* Kingdom (old Balinese kingdom) are categorized into *Jaba*. The local people in Bali still consider the difference of social group in their communication.

The population of Pegayaman Village where Pegayaman people live is about 1500 people and 90% local people there belong to Muslem (Prasetya, 2012). Based on the preliminary observation in the village, Muslem people there used Balinese language (*Bahasa Bali*) in their communication. Bahasa Bali in the village was divided into three levels,

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namely: *Bahasa Bali Halus* (high language), *Bahasa Bali Madya* (middle language) and *Bahasa Bali Kasar* (Low language) (Tinggen in Anwar, 2016). *Bahasa Bali Halus* was often used to address older people or social figure in the village, such as to a priest. Here, the priest was known as *penghulu*. When someone wants to talk to the priest, he or she should use *Bahasa Bali Halus* to show his other respect to *penghulu*. For example: '*napi karyane?*' means 'what are you doing?' *Bahasa Bali Madya* is used to communicate when addresser and addressee are at the same level. For example: '*lakar kije?*' means 'where to?' *Bahasa Bali Kasar* is used to interact with other who is lower age between interlocutors or they had known each other well. For example, *mai sige atehin wake* means 'Come on and accompany me'. All Muslem people of the village speak Balinese or *Bahasa Bali* to interact with others. *Bahasa Indonesia* or Indonesia Language is also used. Muslem people use *Bahasa Indonesia* in the formal situation, such as religious event. In the religious event, *Bahasa Indonesia* is used to deliver a speech to the others. On the other hand, Balinese is used in an informal situation. Besides the use of Balinese in doing communication, Balinese is also used in forming the name. The local people use the combination of Balinese and Muslem to form their names and follow the structure of Balinese' names, that is, starting from '*Wayan*' which refers to the first child; '*Nengah*' to the second child; '*Nyoman*' to the third child; and '*Ketut*' to the fourth child. It is also stated on their identity cards that they use the combination both of Balinese and Muslem to form their names. The unique from forming the names, is that on the fifth child and the rest of it. The name of the fifth child is '*Ketut*'. In this case the local people do not follow the rule of the names in Bali which returned to the first form of the name, Gede, Wayan, or Cening. They also use some honorific terms for communicating with others by using terms of address. For example, children or teenagers called their uncle and aunt as *maman* and *bi* to show their respect. Thus, the local people are unique to be researched since they come from combination between Java and Bali. The researcher is highly interested to find out further how the terms of address and terms of references are practiced in their daily routines.

Methodology

The research was designed in the form of descriptive qualitative study. The data were obtained from words, pictures rather than number (Bogdan & Biklen, 2007). This study described the data related to terms of address and terms of reference used by Muslem people in Pegayaman village. Two families were involved in this study by applying purposive sampling proposed by Etikan, Musa and Alkassim (2016). The data were gained through observing, interviewing, and audio recording technique. Three instruments were applied in collecting the data, namely: the researcher, observation sheet and interview guide. Four domains were applied in collecting the data, namely: family, neighborhood, friendship, and religion.

Some steps were conducted in the process of data collection, namely: preparing the instruments; meeting the Head Officer of Pegayaman Village; asking suggestion; informing the criteria of subjects; meeting the subjects; observing the interaction and interviewing the selected informants. The obtained data were analyzed qualitatively adopted from the theory proposed by Miles and Huberman (1983). In this study, the process of data analysis was data reduction, data display, and data conclusion / verification.

In the data reduction, the researcher identified the terms of address and terms of reference. The second was data display. In this step, the researcher divided and classified the data based on the theory of types of terms of address and terms of reference in form of table. The last was data conclusion. The researcher formulated the data and concluded the result of the data display into findings and discussion.

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Two types of triangulation, namely: methodological triangulation and data sources triangulation proposed by Denzin in Flick (2009) were applied to verify the data. For methodological triangulation, the researcher implied several techniques of collecting the data, namely: observing, interviewing, and audio recording. The result of transcription from audio recording was the main data. Meanwhile, in data sources triangulation, the researcher used three types of triangulation, namely: time, space, and person where the researcher conducted research once a week in four domains; family, neighborhood, friendship, and religion from several informants.

Literature Review

There are several related studies about term of address which can be presented as follows: Putra (2012) conducted a study about the use of code spoken by Moslem speech in Pegayaman village. The study was sociolinguistic using natural approach. The subjects of the study were the local people which reside in Pegayaman village. The results of study show that Bahasa Bali is mostly used by Moslem people in Pegayaman village among Indonesia language and Arabic. Moslem people in Pegayaman village use term of address to address other in the interaction. They use several terms such as cening means child; wayah means grandfather; tuan means haji; memek tuan means a mother who has experienced to Mecca; guru means a male person who is parent; kasian means friend; demenan means boy or girlfriend; gelan means spouse; arowah means someone who has passed away; and Dane means his Almighty. The name of Moslem people in Pegayaman is also formulated from the combination of Balinese and Moslem people. Moslem people also use term such as Nyoman (Man), Ketut (Tut) to address people in Pegayaman. There are several particles used in the communication such as laa, hee, and see. From explanation above, it can be concluded that Bahasa Bali is used in doing communication among others. They also use several terms to address people in Pegayaman village. The use of some particles is also used as the way of communication in the group identity.

Hara (2015) conducted a study about honorific Bahasa Bali Aga especially on the pronoun and term of address. The study aimed to find out pronoun and term of address used by people in Pedawa. The subjects of study were the local people living in the Pedawa. An observation and interview method were used to collect data. The result of study shows that there are several pronouns used in Pedawa such as aku and nira means I; ko, cai/nyai means you and ia; and dane means she or he. In addition, there are several kinship term used by people in Pedawa namely: bapa 'father or father-in-law', ime 'mother or mother-in-law', kaki 'grandfather', dadong 'grandmother', maman 'uncle', bibi 'aunt', uwa/bibi 'step mother', kaka 'brother and sister-in-law'. It can be concluded that Pedawa has its own pronoun in addressing others into three participants for first, second and third person. It also has its own term of address for addressing family member in communication.

Rifai and Prasetyaningrum (2016) conducted a study about analyzing term of address used in Tangled movie manuscript. The study aimed to find out the types as well as the reason behind using term of address. The result of the study shows that there are five kinds in addressing used in the movie, namely: (1) addressing using name (first name, full name, and last name), (2) addressing using intimacy; (3) addressing using kinship; (4) addressing using respect; and (5) addressing using mockery. There are several reasons of using term of address in addressing others, namely: (1) the reason behind using name is to show solidarity among addresser and addressee in doing communication; (2) kinship term is used to show a sense of decency, affection, and respect toward parents; (3) the reason behind using intimacy term is used to show intimacy among the interlocutor; (4) respect term is used to show respect in addressing other; (5) mockery term is often used to show an anger or swear in bad manner.

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Thus, different types of term of address have its own reason behind using it to address people in doing communication.

Bisilki (2017) conducted a study about kinship term Likpakpaln (Konkomba)". The study used observation as the main instrument of collecting data. The result of the study shows that term of address for kinship in Likpakpaln (Konkomba) are divided into three kinship system, namely: agnatic, matrilateral and affinal kinship address terms. Agnatic reflects on the patrilineal relationship between two interlocutors, for example Nyaaaja means grandfather; Nti means father, etc. While, matrilateral kinship terms are used to address mother's agnates for example Nwei means uncle; Nnakpel means aunt, etc. The last is affinal kinship terms which refers to marital relationship between interlocutors, for example Nchoo means father-in-law/son-in-law; Nchoja means father-in-law. In conclusion, it can be concluded that the kinship terms in Likpakpaln (Konkomba) are categorized into three forms namely: agnatic, matrilateral and affinal kinship terms.

Considering those previous studies above, this present study has differences comparing to them. This present study has aim to find out more on types of term of address and term of reference used by Moslem people of Pegayaman village. Thus, this present study has objective to analyze the types of term of address and term of reference. Moslem people in Pegayaman are unique to be researched because they are Moslem but use Balinese in communicating to others. Therefore, the aim and uniqueness of the study are considered as the novelty of the present study.

Findings and Discussions

This study revealed ten types of terms of address and eight classifications of terms of reference used by Muslem people of the village.

The Types of Terms of Address

Personal Names.

The personal names are about addressing others by their first names, last names or the combination of it (Aliakbari and Toni, 2008).

(1) Speaker B: *Wak Nengah pise kal keanggon meli sepatu, Wayan pise anggon meli jaje beng-beng.* (I will use the money for buying shoes, while your money is used to buy beng-beng snack)

Speaker A: *Jaan den jaje beng-beng* (You accuse me)

Speaker B: *Kan Wayan kanggo.* (You receive everything, don't you?)

Speaker A: *Sing, tabung pang bek ngelah pis.* (No, I save the money so I have a lot of money)

Speaker B: *Amen Nengah keanggon meli parfum, meli bedak, anggon meli sepatu pang gaya mare masuk pang sing merenges.* (For me, it is used to buy perfume, ceruse, shoes for my beauty style at a school)

The data (1) show that two speakers used terms *Wayan* and *Nengah* to address others. *Wayan* means the first child and *Nengah* means the second child. It was used to show intimacy between the speakers.

Title Terms.

Title terms are about the choice of the general title such as (Mr.), or (Mrs.) considers the participant whom to talk to (Aliakbari and Toni, 2008).

(5b) Speaker A: *Sander tatit ditu jaan* (It is so fun to get clap there)

Speaker B: *Ow bise sander tatit* (So, can it get clap?)

Speaker C: *Bisee, yen rokok* (Sure, when you smoke)

Speaker B: *Ow Man Galan bise?* (Can Galan Uncle do it?)

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Speaker C: *Bise nake misi doa* (Certainly yes with prayer)

The data (5b) show that there were three speakers in the conversation. Speaker B used term *Man Galan*. *Man Galan* meant an older man who name is Galan. It was used to show respect toward a great distinction of speaker A's age.

Religious Address Terms.

The religious address terms are used to address a person as a sign of respect who involves in the religious situation (Aliakbari and Toni, 2008).

(10a) Speaker A: *Uling dije Nur?* (Where do you just come from Nur)

Speaker B: *Uling abah bedaje* (I just come from **headman's** house at south over there)

Speaker A: *Ngengkenin?* (What do you do there?)

Speaker B: *Ngae kene, ngae base lakar anggon bubur sura bin mani* (Making something, I make spices for making sura porridge for tomorrow)

The data (10a) show that two speakers were involved in the conversation. Speaker B used term *abah* in informing where she was from. *Abah* means headman. It was used to show respect toward the role of headman in Pegayaman village.

Occupation-Bound Terms.

The occupation bound term is used to indicate a particular carrier or job (Aliakbari and Toni, 2008).

(16a) Speaker G: *Bu Riski undangane jam 9?* (Mrs. Riski, is the invitation time at 9 o'clock)

Speaker A: *Jam 9* (9 o'clock)

The data (16a) show that two speakers in the conversation were talking about the time of invitation. Speaker G used term *Bu Riski* to address speaker A. It means that female teacher. It was used to show power differences between teacher and student.

Kinship Terms.

The kinship terms are used to address someone who is treated as a family member. It is also used to address others who have a family relationship (Aliakbari and Toni, 2008).

(18a) Seller 2: *Ketut ...* (Ketut ...)

Seller 1: *Yang* (Yes, I am)

Seller 2: *Gaenang yeh* (Boil the water, please)

Seller 1: *Memek ngae base malu, ngae base krupuk malu. Meli kacang alu ah. Kacang... kacang* (Mother makes a spice first, crackers spice. I buy beans then. Beans ... beans)

The data (18a) shows that there were two speakers in the conversation. *They were daughter and mother*. *The first* seller used term *memek* to address herself. It means mother. It was used to show intimacy as family member.

Terms of Formality.

The terms of formality simply focus on how addressing people by considering the age of the addressee. It is used to show respect toward the addressee. The respect can be done by putting a good number such as sir or lady (Aliakbari and Toni, 2008).

(33a) Seller1: *Maman kan sabar, ngewadhang daluman malu, hehhehe* (You are patient, let's me make a daluman drink first)

Buyer 3: *Daye ne dorinan malunan* (It is underhanded allowing the last person firstly)

Seller 1: *Hhaahha, amen nak sabar bani ngetaang, men sing sabar sing bani ngetaang* (Haha, I can only do it for a patient person)

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The data (33a) show that two speakers were involved in the conversation in traditional food stall. The first seller used term *maman* to address an old man. It was used to show respect toward a great age distinction of addressee who had no family relationship.

Terms of Intimacy.

Terms of intimacy are used to address someone whose personalities are known and liked (Aliakbari and Toni, 2008).

- (38) Speaker A: *Nak uling dije gelane?*
(Where does her **spouse** come from?)
Speaker B: *Nak uli di Jawa.* (He comes from Java)

The data (38) show that there were two speakers involved in the conversation talking about someone's spouses. Speaker A used term *gelan*. It means spouse. It was used to show intimate relationship between two people.

Personal Pronouns.

The personal pronouns are used to address people by considering their role in the conversation such as first person, second person and third person (Aliakbari and Toni, 2008).

- (42a) Speaker A: *De je ngomong keto **sige** gaya den* (Don't say like that, you are arrogance)
Speaker B: *Men nak kengken?* (So, what's then?)
Speaker A: *Seru ceritane kan kepo bedik* (The story is excited so I am curious about it)
Speaker C: *Ye **sige** mare ningehang amonto* (You just listen some parts)
Speaker A: *Beh **nani** kengken, adane den nak dot nawang ceritane keto* (So, what's wrong with you, I just want to know a story)
Speaker C: *Kepo-kepo de je kanti keto* (If you are curious, don't be like this)

The data (42a) show that there were three speakers involved in the conversation blaming each other. Speaker A used term *sige* to address speaker B and term *nani* to address speaker C. Those terms means you. *Sige* was used for male and *nani* was used for female. They were used to show intimate relationship.

Descriptive Phrase.

In addressing someone, it can be done by inserting some description of someone. The description can be a physical appearance (Aliakbari and Toni, 2008).

- (44) Speaker B: ***I Gede** orain munyiang,* (Ask the big body to play, please)
Speaker H: *Ken?* (Where is he?)
Speaker B: *To **I Gede** ade* (That is him) pointing out the Man with big body
Spekaer H: ***I Gede*** (Hey ... Big)

The data (44) show there were two speakers in the conversation. They talked about someone passing the street. Speaker B and H used term *I Gede* meant big. It was used to address close person.

Zero Address Terms.

Sometimes in addressing people, it can be done without addressing their name. It can be done by using attention getter or greeting (Aliakbari and Toni, 2008).

- (45) Speaker C: *Ne, jemput Lia* (Pick Lia up please)
Speaker A: *E .. nak Man Arif nyemput Syana* (Arif brother has picked Syana up)
Speaker C: *Nyemput nyen?* (Who does he pick up for?)

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Speaker A: Lia

Speaker B: *Ye nak be jak pedidiane. Depang den sube jalan* (Hey, she goes by herself. Let's wait her, she has gone)

Speaker D: **Asalamualaikum**

Speaker E: **Walaikumsalam**

Speaker A: *Asli jak Lia sing balese tawang* (It is true that she even doesn't reply it)

The data (45) show that there were five speakers in the conversation. They discussed their friend. Speaker D and E used term *Asalamualaikum* and *Walaikumsalam* to address others. It was used to give greeting toward addressee.

The Classification of Terms of Reference

Kinship.

In this classification, the addresser and the addressee knew the position in the family relationship to interact with each other. Each family member knew the reference terms in their family.

(49) Speaker A: *O, men **bibi** adi konden*

mulih? Lungane? (So why aunt is not coming yet? Where to?)

Speaker C: *Tyang ke Auliane* (I will go to Aulia's house)

The data (49) show that there were two speaker in the conversation talking about the position of Speaker A's aunt. Speaker A used term *bibi* in the communication. It referred to the sister of parents. It was used to show intimate as a family.

Religion.

The terms of reference refer to someone who involves in the religious situation. These terms are used to refer the role of someone who takes a part in the religious situation.

(63) Speaker A: **Penglingsire** *selalu bareng ye ow, dimuka byasane jange* (**The elders** always join there, they always in front of line)

Speaker B: *Spanduk malu byasane, spanduk remas mare **penglingsir**, mare se murid-murid ape to* (Usually, the banner first and it is followed by banner of teenager mosque, the last is the students)

The data (63) show that there were two speakers talking about the elders in the conversation. Speaker A used term *penglingsir* in the communication. It refers to the oldest person who had a lot of knowledge, especially in religion. It was used to show respect toward addressee role in Pegayaman village.

Relationship.

Terms of reference also indicated a relationship among people. In Pegayaman village, these terms could refer to someone who has close relationship.

(71) Speaker A: *Pin, kenken mindon caine*

*Zaitanjunah saje be ngalih **gelan**?* (Pin, how is your cousin, has she got spouse?)

Speaker B: *Saje* (True)

The data (71) show that there were two speakers in the conversation. They talked about someone's spouse. Speaker A used term *gelan* to address someone's spouse. *Gelan* referred to someone's husband or wife who had married. It indicated close relationship.

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Personal Pronoun.

Personal pronoun indicated the role of participants as the first, second and third person in the interaction.

(75) Speaker A: *Men nyen den lakar*

ngae? (So, who will make it?)

Speaker B: *Jak mekejang satu kelas glahe* (Our members' class)

The data (75) show that two speakers involved in the interaction. They discussed the preparation before doing annual religious event. Speaker B used term *glahe* in the conversation. It referred to speaker itself and listener being involved in the conversation. It was used to show close relationship.

Birth Order.

In Pegayaman village, Muslem people addressed others by using name, especially the first name. The Muslem people had general terms of reference, namely: *Wayan*, *Nengah*, *Nyoman* and *Ketut*. *Wayan* referred to someone who was born at first in a family. *Nengah* refers to someone who was born after the first child in the family. *Nyoman* refers to someone who was born at third in the family. *Ketut* refers to someone who was born after the third child. Term *Ketut* also refers to someone who was born after the fourth child and the rest. Those terms were used to show ordinal birth in family.

Age.

The terms of reference in Pegayaman village also considered the age of the participants in the conversation. Different age among participants referred different terms of reference used in the conversation.

(77) Seller 1: *Maman kan sabar,*

ngewadahang daluman malu (Uncle are patient, let me make daluman drinks)

Buyer 3: *Daye ne dorinan malunan* (You are unfair serve the last person first)

The data (77) show that there were two speakers in the food traditional stall. The first seller served another buyer firstly. The third buyer blamed her for that. The first seller used the term *maman*. It refers an old man who had great distinction age toward addressee without family relationship.

Occupation.

Occupation referred to someone's job in the interaction.

(80) Speaker A: *Bu, kal sembahnyang* (Mother I will pray)

Allah Wakbar kone Bu (Allah Wakbar mother)

Speaker H: *Kal sembahyang bacaang kone Ki* (will pray. Read the quran for me)

Speaker A: *Ahh buu, Bu Riski. Bu. (ah mother)*

Riski

The data (80) show that there were two speakers talking about religious song. Speaker A used term *Bu* to address speaker H. It refers to a female teacher who teaches students in schools. It is used to show respect toward the addressee's job.

Description.

Description involves someone's physical appearance in the conversation.

(81) Speaker B: *I Gede orain munyiang*

(Told *I Gede* to play song)

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Speaker H: *ken?* (Where?)

Speaker B: *To I Gede ade* (That is him)

Speaker H: *I Gede (I Gede)*

The data (81) show that there were two speakers called someone passing the street in the parking area. Speaker B and speaker H used term *I Gede* to address someone. It referred to someone who was big. Kinship terms were mostly used to address others. It is in line with research conducted by Rusbiyantoro (2011), Suwija (2018), Endardi (2000), Hara (2015), and Putra (2012). The function of terms of address used by Muslem people in Pegayaman were in line with theory proposed by Wardhaugh (2006). The finding of this study can give additional examples of terms of address and terms of reference used by Muslem people in Pegayaman. The finding provides the real examples in the form of conversation to get better understanding. It can be used as guidelines for lecturer to teach linguistic, especially on the sociolinguistic field

Conclusion and Suggestion

The study concludes that there are ten types of terms of address, namely: personal names, title terms, religious address terms, occupation-bound terms, kinship terms, terms of formality, terms of intimacy, personal pronoun, descriptive phrase, and zero address terms; and eight classification of terms of reference, namely: kinship, religion, relationship, personal pronoun, ordinal birth, age, occupation, and description used by Muslem people in Pegayaman Village. As Balinese people, we have to be a proud of our language to show identity. We need to maintain the language as well as use it properly in the communication. Looking at the limitation of the study, the researcher cannot observe all the phenomena. The other researcher can conduct a study about social factor behind on determining the choice of terms of address and terms of reference in Pegayaman village.

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