

The Terms of Address in Acehese Language

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Abstract

This article investigates terms of address in Acehese language. The aims of this research are: (1) to describe the forms of Acehese terms of address, (2) to describe the types and factors that influence the use of address among the society in Aceh. This research is using descriptive method. In collecting the data, questionnaire and interview were used which consist of opened and closed questions. Sample of this research are taken from 10 participants of Acehese native speaker. The results show that based on its forms Acehese address have morphological features such single words and compound words. Based on its type, it consists of kinship terms, non-kinship terms, religious terms, occupational terms, personal pronoun, and proper name. The factors that influence the use of the address are kinship, sex, age, nobility, marital status, religious factors and social status. This research is expected to contribute and become as the development of linguistics especially for local language in term of sociolinguistics field. Theoretically, this study is useful to provide an overview of the forms and meanings in Acehese terms of address and it is also will be as reference for future research.

Keywords: Acehese term of address, form, types, social factors

Introduction

Acehese is spoken throughout Aceh, especially in Banda Aceh, Aceh Besar, Pidie, Bireuen, Lhokseumawe, North Aceh, Langsa, East Aceh, Sabang and Aceh Barat. In some places of South Aceh especially in Bakongan, Blang Pidie, Kuala Bate, Sawang, Trumon, Manggeng, Tangan-Tangan and Meukék. It is also used by some communities in Central Aceh, South Aceh, and Simeulu (Wildan, 2010: 2). Native speakers of Acehese are people who inhabit in Great Aceh, Banda Aceh, Pidie, Bireuen, North Aceh, East Aceh, West Aceh and Sabang. As a local language, Acehese is not only served as a symbol, identity, and communication tool but it also served as a language instruction in primary schools and media development of local culture. From its function, the Acehese is the primary medium for communication. This language is used in all aspects of Acehese life. Moreover, this language is used as a means of communication in the family, daily intercourse, religion, customs, education, teaching, government, commerce, and society.

In communicating which involves social interaction, there is a variety of language usage in terms of addressing to call or greet interlocutor. In oral communication for instance, it has its own rules. To greet family members or people of the society, there are a number of identifiers which lead the speaker to choose the form of greeting they will use. In Acehese society, it has certain identifiers related to the use of the terms of address. The tendency to honor interlocutor is undeniable because it will determine the propriate word chosen. As native speakers of Acehese language, I found reality that it has complex greetings to address a male parent. To call 'a father' for instance, it can be addressed as

ayah, abu, abah, waled, bapak, abi, ayahanda, dan *abon*. This phenomenon influenced by some social factor; if the family are from Arab descendants, the word '*waled*' will be used, if the family background is those who have the ability and profession as a religious scholar commonly called as *abu, abon, teungku*, or *abi*. However, the word *ayah* is a very commonly used among the Acehnese. The use of these various terms caused by some factors such as situation, kinship, intimacy, status, age, sex, marital status, and place of origin.

Based on the above explanation, this study is need to be discussed in order to obtain further explanation regarding this language. The writer interested to reveal further about the terms of address in Acehnese society to see the phenomenon of complexity that appear in the same meaning of lexicon. It is believed this type of topic has been widely studied in many languages, such articles, theses, and research reports, but this study will focus on Acehnese terms of address due to the lack attention of investigation towards this language. What is meant by the addressing term in this article is the greeting used by the people of Aceh based on the prevailing habits. It is entitled "The Terms of Address in Acehnese Language". This research is intended to give an overview of the use of Acehnese language in the addressing system.

By looking at the background that has been explained, this research is focused on the phenomenon of the use of addressing that can vary among speakers in Acehnese society, some issues will be discussed are:

- 1) What are the terms of address form in the Acehnese language?
- 2) What are types and factors that cause variations terms of address in Acehnese?

The purpose of this study are as follows:

- 1) To describe the terms of address form in the Acehnese language.
- 2) To describe types and factors that cause variation terms of address in Acehnese language.

This study is part of sociolinguistic studies. Wijana and Rohmadi (2006: 8) suggested sociolinguistics view a language is the relation between user and the language in society. Therefore, all aspects in speaking will always be influenced by the circumstances that surrounded the speaker. The theories in this article are relating to the addressing, the form, the types of addressing, the addressing factors, and the determinants of addressing option. Some experts have given the definition of the addressing terms. Crystal (1991: 7) defined that addressing is a way of referring to a person which is done directly. Kridalaksana (1974: 14) argued that all languages have what it is called the addressing system, a system that links together within a set of words or phrases used to utter and call the interlocutor in a language. The word or phrase used in the system is called term of address. Kridalaksana (2001: 191) in his linguistic dictionary explained addressing as morphemes, words or phrases used to refer each other in a conversation based on the relationship between the speaker and the other speakers. Meanwhile, Chaer (1994: 136) stated that the addressing is the words used to greet or call the person who is invited to take conversation. To sum up, it can be concluded that Addressing term is a morpheme, word or phrase used to greet or call interlocutor who is invited to speak directly in the event of speech.

Linguists divided addressing differently. It depends on the language and its classification. Wardhaugh (1988: 258) stated that speakers can greet others by choosing title, first name, last name, nick name, combination of all, or no greeting at all. Meanwhile, Kridalaksana (1982: 14-15) classified the greetings in Bahasa Indonesia into nine types, namely: pronouns (such as *aku, engkau, kamu, ia, kami, kita, mereka, beliau*, etc.), and proper name (the name of the person used by all speakers). Syafyahya, et al (2000: 12) mentioned that it is not only kinship terms of address but there are also types of non-kinship addressing terms which are grouped into three; (1) the addressing of religion, (2) the

addressing of *Adat* (customary practice), and (3) the general addressing. The addressing of religion is a greeting that is used to greet people who has deep understanding and working in the field of religion. The use of this greeting depends on one's knowledge of religion, especially the religion of Islam. The addressing of the customary is a greeting word used to address the person that holds the position in *Adat*. The use of the word depends on his position in *Adat*. The last addressing is a common greeting. It is a greeting used to greet others. This type of greeting is used almost in all society. The use of these depends on age, occupation, and social status. Meanwhile, Wijana (1991: 4-5) classified addressing into seven categories: 1) the first person singular pronouns, singular or plural second person pronouns, and singular and plural third person pronouns; 2) the kinship; 3) occupation; 4) proper name; 5) terms related to the adjective; 6) religious terms; and 7) friendship terms. Wardhaugh (1988: 258) argued that the speaker can greet interlocutor by choosing a title, first name, last name, nick name, combination of all or without any terms at all. Furthermore, Brown and Ford (1972: 234-235) explained that addressing can occur in three patterns; first, the use of a reciprocal first name; second, the use of a reciprocal title and last name; third, the use first name and title followed by last name. Non-symmetrical or non-reciprocal relationships occurs due to age and power differences or position status.

From the explanations and opinions of the experts above it can be concluded that the type of addressing will be discussed in this study refers to theories that have been described include addressing proper name, pronouns, kinship terms, titles and position, or zero (not called but it can be understood by the people), religious terms, customary terms, occupational terms, and friendship terms. Dell Hymes in (Wijana and Rohmadi, 2006: 9) argued that the speech and speech acts (speech greeting) is strongly influenced by factors outside the language. These factors are commonly known as SPEAKING. The eight elements are: S (setting / scene) ie place of speech or atmosphere of speech, P (participant) stand for speaker, speaking partner, and listener, E (end) is the purpose of conversation, A (act) that is an event where a speaker is in a conversation (action), K (key) is the tone of voice or the variety of language used to convey his speech, I (instrument) is the tool used to convey his speech, and G (genre) is the types of activities and how it is conveyed.

Halliday in (Wijana and Rohmadi, 2006: 10), the factors that influence the speech are packed into three elements, namely Field (which relates to what is happening in certain field), Tenor (related to participant which is involved in a verbal interaction), and Mode (which relates to the choice of language form or discourse to be used in interaction) that will absolutely affect the ways of interacting between the sender (speaker or author) and the speech-opponent (listener or reader). That is, a speech in this addressing cannot be separated from the social factors both speakers and partners. In addition, Kartomihardjo (1981: 89) argued the existence of social factors and natural factors that lead diversity in terms of addressing. These factors include situational, ethnic, kinship, intimacy, social status, age, gender, marital status, and origin. Romaine (1994: 69-95) mentioned the factors that influenced in the selection of the use of addressing are; level of relationship, speech situation, descent, ethnic origin, purpose or function of conversation, relatives or non-members, gender, age, education, marital status, and generation or generation level. Poedjosoedarmo (1979: 16-19) implied important factors that determined a person to choose a greeting; the level of formality of individual relationships between speakers and interlocutors and the interlocutor's social status. The level of formality includes; 1) the level of intimacy of the relationship with the interlocutors, 2) the level of awareness on the interlocutors, and 3) the age of the interlocutors

Gorat (2012) mentioned that there are three factors that affect a person in using the addressing term; The first is the situation, which is marked by the status. A speaker greets interlocutor by observing places where status and speech styles are clearly defined, such as

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in the courtroom, meeting room, in the company, and others. By that background the election of someone is taken from their social identity, for example, the Judge, Mrs. Guru (teacher), and Pak Kades (Village Head). The second factor is the power position. It refers to a person's level in a work group. The third factor is an identity, a degree in employment or an honors degree, such as Doctor and Professor etc.

Methodology

According to Sudaryanto (1982: 7) there are three methods to deal with the language research. They are 1) data collection methods, 2) data analysis method, and 3) method of conveying result analysis. The data sources used in this research were 10 Acehese speakers who were born, raised and able to speak the Acehese language. The selection of informants determined based on the distribution of the area that used the Acehese language. These areas include: Pidie, Great Aceh, West Aceh, East Aceh, Bireuen, Banda Aceh. Different region will indicate the emergence of different variants because these areas are the regions with the largest number of speakers in Aceh. The selected informant ranged 20-30 years old. Data were collected in two ways. First the researcher observed the use of addressing in daily speech in Acehese society. Secondly, to complete the data, interviews and questionnaires were distributed to each informant. The collected data then classified based on the forms, types and factors that led to variants in the Acehese language. In this case various forms of addressing that existed in terms of social and situational factors. The final phase from this research is the presentation of data analysis results. In this research, the data analysis is described in an informal way. It is by description with words. To complete the description the formal way also included with the table to clarify the description.

Literature Review

American linguist, Brown and Ford (1972) had conducted addressing study at a private company in Boston. They explained the existence of two optional forms in English; namely the use of proper name (first name), and the use of the title which is usually followed by the last name. Moreover, Brown and Gilman (1960) revealed the semantic aspects of the second person pronouns T (tu) and V (vous). Brown and Gilman divided their finding into five parts. The first part described the variation of the addressing terms, pronoun of address with some semantic features, the second part described the differences and variations of the use of T (tu) and V (vous) in European languages, e.g. French, German, Spanish and Italian. The different was on the background situation of the speech. In formal situations the addressing will be used differently from the informal situation. It also explained how the relationship between speakers and interlocutors, kinship or non-kinship, and intimate or non-intimate. Evans-Pritchard in his article entitled "Nuer Modes of Address" discussed the use of greetings by the Nuer tribe in Sudan. From his findings, the Nuer people does not constantly mention a person's name or title in greeting. The use of title and name in the greeting is very important because it can show the social status and intimacy of someone with others. Pritchard explained that each Nuer people has a name which was the first name given when they were born which that usually determined by the father and the second name given by the maternal grandfather (in Hymes 1964: 221-222). Tripp (1969) a famous linguist exemplified the addressing system in the academic community in America with some differences such as title + last name, *Mr.* combined with the last name (mister + last name) or Miss combined with the last name (miss + last name) and addressing without linguistic symbol [Ø] such as; look _ it's time to leave. Differences in addressing patterns cannot be separated from several factors that influence such as; (1) the age between adults and children; 16 years and above are considered adult and 16 years and below are considered as children, (2) the next factor is the situation such as a courtroom, lecture hall or a school.

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The place will determine the selection of the addressing used, for example; to call judge as 'your majesty' (3) the third factor is the kinship or colleague also determined the choice of addressing term, (4) rank refers to the hierarchy of the working group or the status of rank in the work (ranked status) such as pupil to teacher, (5) and the last, a number of identity (identity set). A number of these identities are certain titles such as *professors, judges, doctors*. Geoghegan (1971) in Tripp (1972: 224) examined the Bisaya language greeting system in the Philippines. He found many similarities in the Bisaya language greeting system with English (British) and American English. The selection of greetings in English (British and American) with Bisaya language are based on rank relations, age, friendship or intimacy but there are some differences, namely; in America adults will be addressed differently; in the Bisayan language system, lower social classes or servant are not addressed by their titles. In the American greeting system, for non-relatives, older age, and higher rank will cause gap so it does not use intimate forms; in Bisayan language addressing, servant or friend who are older will be addressed in an especial or special way.

A brief description of the above studies showed that the various concern towards addressing terms which have divided based on the object of the language and social conditions. Thus, the above studies showed the variation of addressing from a few languages. The addressing variations are strongly influenced by the social factors in which the languages were spoken. Social factors can be in the form of social status, occupation, rank, or title.

In Indonesia, many researches focused on addressing terms have been discussed. Kridalaksana (1985) in some essays entitled *Language Functions and Language Attitudes* suggested 9 types of addressing terms in Bahasa Indonesia: pronouns, proper name, kinship terms, titles and rank, nouns, (*pe+verb*), noun + *ku*, diexis words, other noun form, and zero form. Sujarwo (1981) stated about addressing in Bahasa Indonesia with the title "Sapaan Mesra dalam Bahasa Indonesia". The forms are: the word kinship + klitik *-mu* and *-ku*, the words of affection like *my heart*, the valuable thing such as *diamonds, gems*, and words that express the joys as *dear*, or *beloved*. Wijana (1991) classified the Indonesian addressing system into seven categories written in a research report entitled "Terms of Address in Bahasa Indonesia". The terms: pronouns, kinship terms, names, friendship terms, religious terms, job terms, and adjective. Another research which has similarities to this research written by Subiyatningsih (2008). She reported the Sumenep dialect of the Madurese by its form, and its meaning; she described the pattern of language used. Her study found three things: (a) based on the form it is classified into three, based on phonological features, morphological features, and syntactic characteristics; based on the meaning of the addressing in the form of self-esteem, personal pronoun, kinship, position and profession, title, religious, friendship, and metaphorical (b) the use of these addressing influenced by sociocultural aspect namely the concept of modesty; concept of relatives or *awu*; social factors, age, sex, marital status, and origin, (c) the forms and variations are classified into two, namely kinship and non-kinship addressing.

Some researchers who studied the local language addressing are as follows: Suhardi, et al (1985) examined the form of East Java addressing of East Java dialect which discussed the relationship of variation with social situation; Supardo (1995) examined the Javanese addressing system of Banyumas dialect; Sulistiowati (1998) examined the Java language addressing system at the Yogyakarta Palace; Syafyahya (2000) discussed the Minangkabau language addressing system in Agam District; Diani (2005) studied Serawai language greeting in Seluma Bengkulu District. From those studies in Indonesia, it has not found any research related addressing in Acehese language.

The researches that have been conducted in Indonesia basically have revealed various addressing system which varied in every language either in term of form, meaning,

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function, factor or pattern of its usage. Therefore, the study of addressing in Acehese language is expected to reveal how the addressing term is, includes the forms, types, and factors that affect the use of the addressing form in Acehese society. Ultimately, this research is expected to complement, enrich, and provide new information for sociolinguistic development, especially on local language addressing system in Indonesia.

Findings

The Forms of Acehese Terms of Address

Based on the results of data collection, it can be described the terms of address used by the speakers of Aceh have morphological features that are distinguished based on the single word and compound words. the single word consists of the basic word terms of address while the compound words is a combination of two or more words that form a new meaning.

Table. 1
Acehnese term of address

No	English	Acehnese term of address					
		Pidie	Great Aceh	West Aceh	East Aceh	Bireuen	Banda Aceh
1.	I	<i>lon</i>	<i>lon</i>	<i>ulon</i>	<i>lon</i>	<i>lon tuan</i>	<i>lon</i>
2.	we	<i>kamoe</i>	<i>kamoe</i>	<i>awak kamoe</i>	<i>kamoe</i>	<i>kamoe</i>	<i>kamoe</i>
3.	you	<i>kah</i>	<i>drone/ga ta</i>	<i>droeneuh</i>	<i>droeneuh</i>	<i>droeneuh</i>	<i>droen</i>
4.	he	<i>gobnyan</i>	<i>jih</i>	<i>jih</i>	<i>jih</i>	<i>gobnyan</i>	<i>gobnyan</i>
5.	she	<i>jih</i>	<i>jih</i>	<i>jih</i>	<i>jih</i>	<i>gobnyan</i>	<i>gobnyan</i>
6.	they	<i>awak nyan</i>	<i>awak nyan</i>	<i>awak nyan</i>	<i>awak nyan</i>	<i>awak nyan</i>	<i>awak nyan</i>
7.	boy	<i>si gam</i>	<i>neuk</i>	<i>dek gam</i>	<i>nyak/neuk</i>	<i>dek</i>	<i>dek</i>
8.	girl	<i>noeng</i>	<i>neuk</i>	<i>dek nong</i>	<i>nyak/neuk</i>	<i>dek</i>	<i>dek</i>
9.	old person (male)	<i>droeneuh</i>	<i>abu chiek</i>	<i>yah wa</i>	<i>pak wa</i>	<i>pak</i>	<i>abu chiek</i>
10.	old person (female)	<i>droeneuh</i>	<i>nek chiek</i>	<i>mak wa</i>	<i>mi wa</i>	<i>buk</i>	<i>nek chiek</i>
11.	brother	<i>abang</i>	<i>abang</i>	<i>cut lem</i>	<i>abang</i>	<i>abang</i>	<i>abang</i>
12.	sister	<i>akak</i>	<i>cut kak</i>	<i>anda</i>	<i>akak</i>	<i>kakak</i>	<i>cut kak</i>
13.	uncle	<i>yah wa</i>	<i>pak wa</i>	<i>yah wa</i>	<i>abu</i>	<i>pak wa</i>	<i>pak wa</i>
14.	aunt	<i>cek</i>	<i>cek</i>	<i>cek</i>	<i>apa</i>	<i>cek</i>	<i>cek</i>
15.	niece	<i>nyak</i>	<i>aneuk</i>	name	<i>aneuk</i>	name	<i>neuk/nyak</i>
16.	nephew	<i>nyak</i>	<i>aneuk</i>	name	<i>aneuk</i>	name	<i>neuk/nyak</i>
17.	grand-son/daughter	<i>cucoe</i>	<i>neuk</i>	<i>neuk</i>	<i>cucoe</i>	<i>nyak</i>	<i>cucoe</i>
18.	sister in law	<i>kak</i>	<i>kakak</i>	<i>kak</i>	<i>kak</i>	<i>kak</i>	<i>kakak</i>
19.	brother in law	<i>abang</i>	<i>abang</i>	<i>bang</i>	<i>bang</i>	<i>bang</i>	<i>bang</i>
20.	mother	<i>ummi</i>	<i>mamak</i>	<i>nyak</i>	<i>mamak</i>	<i>mak</i>	<i>umi</i>
21.	father	<i>ayah</i>	<i>abah</i>	<i>ayah</i>	<i>ayah</i>	<i>ayah</i>	<i>waled</i>

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22.	grandfather	<i>abu syiek</i>	<i>abu syiek</i>	<i>yah nek</i>	<i>nek agam</i>	<i>pak nek</i>	<i>chiek</i>
23.	grandmother	<i>mi syiek</i>	<i>mi syiek</i>	<i>nyak chiek</i>	<i>nek inong</i>	<i>mami</i>	<i>jidda</i>
24.	headman	<i>geuchiek</i>	<i>pak with name</i>	<i>pak geuchiek</i>	<i>geuchiek</i>	<i>pak geuchiek</i>	<i>pak geuchiek</i>
25.	priest	<i>tengku imum</i>	<i>tengku</i>	<i>tengku imum</i>	<i>bileu masjid</i>	<i>tengku imum</i>	<i>tengku</i>
26.	governor	<i>pak gubernur</i>	<i>pak with name</i>	<i>bapak</i>	<i>bapak</i>	<i>pak with name</i>	<i>pak gubernur</i>
27.	headmaster	<i>pak kepala</i>	<i>bapak kepala</i>	<i>bapak</i>	<i>bapak</i>	<i>pak kepala</i>	<i>pak kepala</i>
28.	nobility	<i>pocut, cut</i>	<i>teuku</i>	<i>bapak</i>	<i>bapak</i>	<i>sayed</i>	<i>sayed/syariah</i>
29.	teacher (male)	<i>pak guru</i>	<i>pak</i>	<i>bapak</i>	<i>bapak</i>	<i>pak with name</i>	<i>pak</i>
	teacher (female)	<i>buk guru</i>	<i>buk</i>	<i>ibuk</i>	<i>ibu</i>	<i>buk with name</i>	<i>buk</i>
30.	regent	<i>pak bupati</i>	<i>pak with name</i>	<i>bapak</i>	<i>bapak</i>	<i>pak with name</i>	<i>pak bupati</i>
31.	subdistrict head	<i>pak camat</i>	<i>pak with name</i>	<i>bapak</i>	<i>bapak</i>	<i>pak camat</i>	<i>pak camat</i>
32.	merchant	-	<i>bang</i>	<i>pak/cek</i>	-	<i>bang</i>	<i>bang with name</i>
33.	doctor	<i>mentri</i>	<i>dok</i>	<i>pak/buk doto</i>	<i>pak/buk dokter</i>	<i>pak doto</i>	<i>dokto</i>
34.	midwife	<i>ibu</i>	<i>mabid</i>	<i>buk bidan/nek bidan</i>	<i>buk bidan</i>	<i>buk bidan</i>	<i>mablin</i>
35.	Police	<i>pak polisi</i>	<i>pak/bang</i>	<i>pak polisi</i>	<i>pak polisi</i>	<i>pak polisi</i>	<i>bapak</i>
36.	lecturer	-		<i>bapak/ibuk</i>	<i>ibuk</i>	<i>pak with name</i>	<i>pak dosen</i>
37.	the person who has performed the pilgrimage	<i>pak haji/buk haji</i>	<i>Pak haji</i>	<i>Pak haji</i>	<i>pak haji/buk haji</i>	<i>pak haji</i>	<i>tengku haji</i>
38.	stranger	<i>jih</i>	<i>droen</i>	<i>bapak</i>	<i>bapak/ibu</i>	<i>droeneuh</i>	<i>droen</i>

The table 1. shows some data marked with bold mean compound words while the rest are single words. Single words are more productive. Moreover, it indicates the findings of existing terms have the same form of single word as in the example of personal pronoun like 'I' can be uttered *lon, ulon, ulon tuan*.

The Types of Terms of Address in Acehese Language

The types of Acehese addressing are classified into a kinship terms, non-kinship, religious terms, occupational terms, pronoun terms, and proper name.

Kinship

The kinship terms are a greeting related to blood relation and marital affinity. Blood relation are called as direct relation, whereas marital affinity is called as an indirect relation. Braun (1998: 9) kinship terms relates to blood and heredity. The addressing terms used by the boy or girl to address father as; *ayah, abah, waled* dan a mother as; *umi, ummi, mamak, mak, nyak*.

Instances:

- (1). *Ayah, ho neujak baroe?* 'Ayah, where did you go yesterday?'
- (2). *Pat neukubah kunci Mak?* 'Where did you save the key, Mak?'
- (3). *Nyak, pajan tawoe u Banda Aceh?* 'Nyak, when will we return to Banda Aceh?'

Sentence (1) describes a child's speech to his father asking where his father went yesterday. Sentence (2) is uttered by a child who asks where the key was to his mother. Sentence (3) describes a child asking to a mother when they will visit Banda Aceh.

Non-Kinship Non-kinship term is an addressing used to greet or call, interlocutor who has no blood relation or marital status.

Instances:

- (4). *Tulong blo kueh apam saboh Dek!* 'Please buy me one apam (cake), Dek'
- (5). *Padum yum saka, Ibuk?* 'How much the sugar, Ibuk?'
- (6) *Pat neutinggai droeneuh?* 'Where do you (droeneuh) leave?'

Sentence (4) is expressed by a younger brother to his brother who was about to go to the market. Sentence (5) expressed by the buyer asking the sugar price to the seller whose older and female. Sentence (6) described the speech of a speaker who asks the address of interlocutor. This sentence commonly used to greet someone in the beginning of conversation.

Religious Terms Religious terms are a greeting used by speaker by considering the knowledge of religion, especially Islam and religious abilities of a person so that he is addressed using a particular term. In the language of Aceh this is influenced in everyday life.

Instances:

- (7). *Trep that hana meurumpok, pue haba Teungku?*
'It's been a long time we do not see each other, how are you Teungku?'
- (8). *Pak Haji neupiyoh u dalam rumoh!* 'Pak Haji please come inside!'
- (9). *Ustazh saket uro nyoe, jadi hana beut.* 'Ustazh was sick today, no reciting'

The utterance (7) describes a student asking about his teacher's condition. The utterance (8) which states and invites *Pak Haji* to come into the house. *Pak Haji* is someone who has performed pilgrimage. The utterance (9) a student who inform his classmates that their teachers was sick so there will be no class of reciting Quran or it is postponed.

Occupational Terms Occupational addressing terms used to greet or call the speaker by using the job or position in certain work they are dealing with.

Instances:

- (10). *Pak Bupati ka leupah.* 'Pak Bupati (regent) just has gone'
- (11). *Bapak Camat yang kamoe hormati, Bapak Ali Marzuki.*
'Our honorable to Bapak Camat (subdistrict head), Bapak Ali Marzuki.'
- (12). *Kiban keadaan aneuk lon Doto?* 'How is my daughter, Doto (doctor)?'

sentence (10) delivered by the committee to somebody who asking about the regent who visited his village and he wanted to know where the regent is. Unfortunately, he just leaved the place. Sentence (11) chairman of the committee delivered his speech to welcome subdistrict head. Sentence (12) described a father who asks the doctor about his daughter's condition.

Pronoun Terms The addressing terms in this study are pronouns related to pronoun that used to refer people. This pronoun consists of three, namely first person, second person, and third person that used to greet or call interlocutors.

Instances:

(13). *Lon galak that eh krem.* 'I like ice cream so much'

(14). *Jih sabe jipajoh eungkot kareng* 'He always eats anchovy'

(15). *Droe bek kawoe, tapajoh bu cot uroe sinoe*

'You don't have to leave, we will have lunch together here'

Sentence (13) expressed by a child who favorites ice cream. Sentence (14) described a younger sister told her sister who always eats anchovy. Sentence (15) is delivered by a friend who invites his friend to have lunch together.

Proper Name Proper name is often used by speakers with the intimacy relation, those who have same age, or those who have older age. The use of the proper name addressing is usually in an informal situation. The name as an individual identity and it has a good meaning because it is as a prayer or hope from the family. The common name used by the Acehese is generally derived from Arabic names. This is influenced by the majority of Acehese population are Muslim. For example; Abdullah, Ismail, Raudhah, Fatimah, Halimah, Muhammad Zubair.

The Factors That Influence the Use of the Address

To use the Acehese addressing correctly, there are several factors that influence in selecting addressing term. These factors include; (1) kinship and non-kinship. To address kinship and non-kinship have different form. For examples, to address birth mother it used *mak* (see table 1. speakers from Bireuen and Great Aceh), *umi* (Banda Aceh), *nyak* (East Aceh); to address a father is *ayah* (Pidie, Great Aceh, West Aceh, East Aceh, Bireuen). Commonly those terms cannot be addressed by interlocutor with no blood relation or marital relation. (2) Sex. It is another factor that influence in selecting addressing. Different sex, will also be different addressing term used. For example, to address sister-in-law as *kak* (Pidie, Bireuen, Est Aceh) this term is used only for female. In other hand to address a brother-in-law we used *abang* or *bang*. Furthermore (3) Age. This factor also determines the selection of addressing term. Different age will have different terms to address interlocutor. For example, to address aunt, it is used *cek*. This term also indicates siblings who are older than a speaker. The next (4) Family descent (nobility). The origin of the family is a factor to be considered in addressing terms. The environments are distinguished from regular families, religious families or nobility. For example, *teuku* is used to greet a man of noble descent and if female, it will be addressed *cut* or *pocut*. Other determinants (5) Marital status. Married and unmarried person will be addressed differently. For example, to greet a wife as *prumoh* and husband as *lako*. (6) Religious factors. Someone who has Islamic knowledge will be called *tengku* and if he has done the pilgrimage, then his status will be changed. If the man as *tengku Haji* or *pak Haji*, if the woman will be called as *bu Haji* or *bu Hajjah*. These also applies to the one who works as a teacher of religion (Islam). (7) Social status. This factor is very decisive in communicating. If someone has a profession and a certain position, then he will be greeted with that position. For example, a governor as *pak gubernur*, police man as *pak polisi*, a regent becomes *pak bupati* and so forth. These factors aim to build intimacy among society, to increase intimacy, to facilitate two ways communication in conversation, to clarify or facilitate communication among people, to build harmonization and to strengthen relationships.

Discussion

The addressing form in Acehese language has the similarity between the study of local language addressing systems and national language addressing system. Both showed some variations in using the term. In addition, there are a number of addressing terms which have the same form, but the use is different, whether in kinship and non-kinship or religious addressing. However, the occupational terms have the similarity in used such in the field of government, military, medical or other fields. In a non-formal situation, a person addresses his or her relative who has the title of *Adat* (customary), religion, and position based on the status between who addresses and who is addressed. The addressing term in the Acehese language is not specified by the paternal and maternal descendants. However, the social status determines the addressing term.

Limitation

This study certainly has not discussed terms of address for kinship and non-kinship comprehensively. All respondents in this study were women. This influenced due to limited time and distance in doing research. Only ten respondents were taken. I'm sure these results do not have big impact because the represented respondents are less than expected from each region.

Recommendation

This research can be used as an alternative for teaching vocabulary, especially on Acehese Language lesson (*Mulok*) in schools of Aceh Province. In addition, it can be used to enrich the theories of addressing system in Sociolinguistic and Cultural studies. Functionally it fosters a sense of love and pride in the young generation of Acehese towards the language and heritage culture. Thus, the inheritance of local wisdom will not be extinct by the time and cultural assimilation.

Conclusion

Based on the results of data analysis, it can be concluded; Acehese addressing form can be a single word and compound word. By its types the addressing in this language is categorized into two main concern: kinship and non-kinship terms. Kinship addressing used by Acehese to greet people who have blood relation or marital status. The addressing can be seen in (table 1); *lon, kamoe, kah, drone, gata, gobnyan, jih, awak nyan, abang, cut lem, akak, cut kak, anda, pak wa, yah wa, abu, cek, nyak, aneuk, neuk, cucoe, ummi, mamak, nyak, mak, umi, waled, ayah, abah, abu syiek, yah nek, nek agam, pak nek, chiek, mi syiek, nyak chiek, nek inong, mami, jidda*. While non-kinship addressing is a term used to greet people who do not have blood relation. The addressing terms (see table 1); *pak bupati, pak camat, bang, mentri, dok, dokto, mablin, mabid, pak polisi, pak dosen, pak haji*. The use of those terms strongly influenced by local custom, courtesy custom, and the situation of conversation. In general, the use of these addressing terms influenced by; kinship, sex, age, nobility, marital status, religious factors and social status.

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