

**INTERPLAY BETWEEN SOCIAL STATUS AND ADDRESS
TERMS IN SAMBAS MALAY: A SOCIOLINGUISTIC STUDY**

***INTERAKSI STATUS SOSIAL DAN SAPAAN DI
MASYARAKAT MELAYU SAMBAS***



A THESIS

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ABSTRACT

MENIWATI. Interplay Between Social Status and Address Terms in Sambas Malay: A Sociolinguistic Study (supervised by Abdul Hakim Yassi & hamzah a. machmoed).

This research is aimed to (1) find out the general address terms based on social status and age, (2) find out the function of address terms used by Sambas Malay, (3) explore what factors that affect the choice of address terms in Sambas Malay based on social status, (4) construct the patterns of address terms of Sambas Malay.

This research was carried out in Sambas Regency and Teluk Keramat sub-district. The method use was field survey by giving a questioner to 24 persons, recording conversation and interviewing some respondents of lower social status and higher social status, which each social status is divided into old and young people. The sample was selected using purposive sampling method in Sambas Regency and Teluk Keramat sub-district as the representatives. The data were analyzed by qualitative describing with identifying, classifying, analyzing, and describing.

The result shows that the address terms in Sambas Malay is numerous, then classified into forms that based on the functions. The most Common address forms that are used are the common address terms (C) and Honorific address terms (H). These functions in three sort of dyadic pattern, that are the Mutual C, The mutual H, and the non-reciprocal H – C. The semantic distinction between the two mutual patterns and non-reciprocal pattern is on the user dimension. The Mutual H more frequently used by high social status than low social status, while the Mutual C more frequently used by low social status. That means that the politeness systems in Sambas Malay is the negative politeness (Brown and Levinson, 1987), more closed someone, more use the honorific address terms. In the non-reciprocal pattern a distinction is made in terms of social status with the higher saying C and the lower H. The distinction of using the address terms are influenced by occupation and educations, while the intimacy/distant does not give any significant differences.

Key Words: Address Terms, Sambas Malay, Social Status.

ABSTRAK

MENIWATI. Hubungan Antara Status Sosial dan Sapaan di Masyarakat Melayu Sambas: Sebuah Penelitian Sociolinguistik (dibimbing oleh Abdul Hakim Yassi and Hamzah A. Machmoed).

Penelitian ini bertujuan untuk mengetahui (1) sapaan umum berdasarkan status sosial dan umur, (2) fungsi sapaan yang digunakan oleh masyarakat Melayu Sambas, (3) mengeksplorasi faktor-faktor yang mempengaruhi pemilihan sapaan pada masyarakat Melayu Sambas berdasarkan status sosial, (4) konstruksi pola sapaan di masyarakat Melayu Sambas.

Penelitian ini dilaksanakan di Kabupaten Sambas dan Kecamatan Teluk Keramat. Metode yang digunakan dalam penelitian ini adalah survey lapangan dengan memberikan angket kepada 24 orang, merekam pembicaraan dan mewawancarai beberapa responden dari status sosial rendah dan tinggi, yang mana setiap status sosial dibagi atas orang tua dan orang muda. Pengambilan sampel dilakukan dengan obyektif dari dua tempat yang mewakili lokasi penelitian. Data dianalisis dengan menggunakan kualitatif deskriptif dengan mengenali, mengelompokkan, menganalisis, dan mendeskripsikan.

Hasil penelitian menunjukkan bahwa sapaan di masyarakat Melayu Sambas sangat banyak, yang kemudian dikelompokkan menjadi bentuk-bentuk berdasarkan fungsinya. Sapaan yang paling sering digunakan adalah sapaan Biasa (C) dan sapaan Penghormatan (H). Fungsi-fungsi tersebut menjadi tiga bentuk pola, yaitu Resiprokal C, Resiprokal H, dan non-resiprokal H – C. Perbedaan semantic antara dua pola resiprokal dan pola non-resiprokal adalah dimensi pengguna sapaan. Resiprokal H lebih sering digunakan oleh status sosial tinggi dari pada status sosial rendah, sedangkan Resiprokal C lebih sering digunakan oleh status sosial rendah. Hal itu berarti bahwa sistem kesopanan pada masyarakat Melayu Sambas adalah kesopanan negatif (Brown and Levinson, 1987), yaitu semakin akrab hubungan seseorang, maka semakin menggunakan sapaan Penghormatan. Perbedaan pada pola non-resiprokal disebabkan oleh status sosial yaitu status sosial yang lebih tinggi memberikan sapaan C and yang lebih rendah menerima H. Perbedaan penggunaan sapaan dipengaruhi oleh profesi dan pendidikan, sedangkan keakraban/jarak tidak memberikan perbedaan yang signifikan.

Kata Kunci: Sapaan, Melayu Sambas, Status Sosial.

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CHAPTER I

INTRODUCTION

A. Background

Sociolinguistics is a complex interactions between language and social factor as Fishman (1949) in Garcia and Harold (1991) stated that sociolinguistics studies who speaks what language to whom and when. Human as social creature use certain language in communication that is not freed from the social factors. A part of language which is affected by social factors is address form. The importance of address forms cannot be overestimated in the use of language in any human communication since they are a key to the understanding of social concepts and human relationship in a society. Forms of address can represent linguistic politeness as well as sociological factors and psychological factors. Sociological factors such as the differences of relationships between the interlocutors, which can be based on the property of power-solidarity, gender, age, degree of formality. Then, the psychological factors can be based on politeness and intimacy. Forms of address can also illustrate the aspects of social identity. For instance, in Sambas culture, there are certain address terms that used for older people and have honorific function, such as *Kak long* (A female who firstly born), which in English can be *Sister* or *Aunt*; *Bang ngah* (a male who secondly born), which in English can be *Brother* or *uncle*; *Pak de* (a male who thirdly born), which in English can be *Aunt*; *Wan unning*, (a grandparent who

fourthly born); and etc. A younger person should address an older with those terms. It is impolite if a younger address an older with just Name or other terms that is *kau*. On the other hand, it is not a problem if the older people address the younger with just *name* or *kau*, but in if the younger has credit in society, the older people avoid address them with those terms. It is better if the older people use honorific address terms to address the younger people. For instance, a young officers most addressed with the honorific terms, such as *long* + Name, *Kak long*, etc as in a sentence below:

M: *Long Meni, long Meni* bile datang?

(*Long Meni*, when did *you* come?)

Based on the explanation above, it can be concluded that it is important to know the culture in addressing people, especially in Sambas Malay Culture. Consequently, if interlocutors do not have enough cultural knowledge, it can be difficult to choose an appropriate form of address. Inappropriate choice of the address terms impedes a good communication between the speaker and the hearer. Brown and Levinson, 1978, in Akindele (2008), state as below:

“Address forms serve as an indicator of the social relationship between a speaker and a listener in terms of status and social distance. Address terms are a kind of emotional capital, which may be invested in putting others at ease, and a means of saving one’s ‘face’.”

For several decades, the sociolinguists have studied the way people address one another in their society. In 1960, Brown and Gilman (in Aliakbari

and Toni) studied pronominal address system which highlighted the semantic power and solidarity in relation to address terms. They used the term *tu* and *vous* in French. *Tu* is a term that has function less polite than *vous* in addressing a second person singular. Following their study, there are numbers of study of address terms had been done by the researchers. One of them was Brown and Ford (1964) who focused on intimacy and status.

The writer also found some studies of address terms in eastern culture. The studies are Mogi (2000) who studied the Japanese ways of addressing people; Hwang and Huang in *The Study of Contrastive Analysis of Chinese and English Forms of Address* focus on the impact of the interlocutor's social context, intimacy and distance on the choice of forms of address in America and China. Then in Indonesia, the researches relate to address terms are: Djenar (2006) states that the colloquial Indonesian has two pronouns for addressing friends of a similar age or younger persons, namely *kamu* and *elu* (or its variants, *lu*, *elo*, and *lo*), Syarfina (2004), studies the system and terms of address in Malay Deli language and found that address terms in Malay Deli is used differently based on status, group, and generation. Diani, Wijana and Ramlan (2006) that studies system of address terms of Malay language in Seluma regency, Bengkulu based on sex, age, kinship relation, rank and someone position, and Muzammil, Ahadi, Hartono, and Yunus (1995) in *Sistem Penyapa Bahasa Melayu Sambas* studied the system and kind of address terms in Sambas Malay with Ervin and Tripp's theory approach.

The previous studies indicate that address terms are strongly influenced by certain culture variables and sociolinguistic variables. Including address term in Sambas regency, the writer believes that it is also influenced by its culture and sociolinguistic variable. It is interesting to study address terms in Sambas since the social status and age effect the choice of address terms. Normally, the younger has to address older people with honorific terms, such as *Allong, Angngah, Udde, Mak su*, etc, but for younger who are considered have high social status, they are also addressed with those honorific terms.

According to Brown and Ford's theory of address terms (1964) the non reciprocal pattern TLN and FN can generate the relation based on age and occupational status. This phenomenon is different from the address terms used by Malay Sambas People. Sambas Malay language has particular Malay address terms in addressing people, such as: *Pakngah, Kaklong, Kakde*, etc based on the rank of birth order. These terms are also used to address someone who is younger or elder than speaker. The writer has conducted a preliminary phone with native speakers between a mother (M) and daughter (D) of Malay Sambas which is taken by phone, as follows:

SPEAKER	MALAY	BAHASA INDONESIA	ENGLISH
D:	<i>E.. nanyak, anak, e ade ke pun misalkan orang yang mudok dori mak yang mak</i>	<i>E.. mahu nanya, itu, e adakah orang yang misalkannya lebih muda dari ibu yang ibu panggil e</i>	<i>E.. I want to ask, that, is there the younger person than you who you call angah, or</i>

	<i>panggil e angah ke, along ke, yang mudok dori mak weh.</i> (16)	<i>angah, atau along, orang yang muda dari ibu.</i> (16)	<i>along, the younger person than you.</i> (16)
M:	<i>Ade.</i> (17)	<i>Ada.</i> (17)	<i>Yes, there are.</i> (17)
D:	<i>Sape?</i> (18)	<i>Siapa?</i> (18)	<i>Who?</i> (18)
M:	<i>O' iye weh pun misalkan long Meri ha, kite manggeil ha, Jong Enong ha.</i> (19)	<i>Itu misalnya long Meri, kita memanggilnya begitu, Jong Enong juga.</i> (19)	<i>For example long Meri, we address her like that, jong Enong is also.</i> (19)
D:	<i>Jong enong e ih.</i> (20)	<i>O iya, jong enong.</i> (20)	<i>Yes, jong Enong.</i> (20)
M:	<i>Dok Sanning ha.</i> (21)	<i>Dok Sanning juga.</i> (21)	<i>Dok Sanning also.</i> (21)
D:	<i>Aku pun manggeil...</i> (22)	<i>Aku juga memanggilnya...</i> (22)	<i>I also address her...</i> (22)
	<i>Aok weh</i> (23)	<i>Iya ya.</i> (23)	<i>Yes, of course.</i> (23)

Based on preliminary data above, the writer concludes that Sambas Malay uses Malay honorific address terms to both elder and younger person. They can be shown by sentence no (19), (20) and (21) for older address younger with Malay honorific address terms, and (22) for younger address older person with Malay honorific address terms. Sentence no (19) mean that mother (the older) addresses Meri (the younger) with *long Meri*. However, sentence no (22) means that daughter (the younger) also addresses *Enong* (the older) with *jong Enong*. *Long* and *jong* are both of Sambas Malay honorific address terms. One who is addressed by *long Meri* means one who is firstly born and named with *Meri*.

Based on the phenomena of the system of address terms in Sambas Malay, it is considered necessary to know what general address terms by Sambas Malay and the factors those affected the choice of address terms in Sambas Malay focus on sociolinguistic variables: age and occupational status. Furthermore the writer is going to construct the pattern of address terms in Sambas Malay. Then it is expected to give a valuable output for developing address terms theory.

B. Research Questions.

Based on the phenomena of address terms in Malay Sambas that stated in background, the writer proposed some questions in the present research as follows:

1. What are the general address terms used by Sambas Malay based on social status?
2. How are the functions of address terms used by Sambas Malay?
3. What are the factors that affect the choice of address terms in Sambas Malay based on social status?
4. How are the patterns of address terms in Sambas Malay?

C. Objectives of Study

Based on the problems in research questions, the writer features some objectives of the present research as follows:

1. To identify the general address terms used by Sambas Malay based on social status.
2. To find out the function of address terms used by Sambas Malay.

3. To explore what factors that affect the choice of address terms in Sambas Malay based social status.
4. To construct the patterns of address terms of Sambas Malay.

D. Significance of the Research

1. Practical benefit

This research is expected to be a way to introduce the culture of Sambas Malay to the world particularly in addressing people. So, the study will give information of the using of address terms in Malay Sambas. Furthermore, hopefully this research will preserve Sambas Malay culture.

2. Theoretical benefit

This research is expected to be a perspective description in sociolinguistic study, particularly in Sambas Malay address terms. Moreover hopefully it will develop sociolinguistics and address forms theories and their relation to other linguistics studies.

CHAPTER II

THEORETICAL BACKGROUND

A. Previous Studies

The grounded theory of address terms is pioneered by Brown and Gilman, 1960 in 'The pronouns of power and solidarity' (Poynton, 1990). This highly influential paper was based on the exploration of the uses of essentially a two-term system in a variety of European languages: the *Tu* (T) pronoun of intimacy, and the *Vous* (V) pronoun of politeness/distance. The words *Tu* and *Vous* both mean *you*. In English, the word *you* can be used to address any person or number of people, whatever the age, social status, etc of that person. In French, which word for *you* is used depends on the person being addressed (spoken/written to). *Tu* is often referred to as the familiar form, and *Vous* as the formal or polite form.

With such systems, there are only three possible patterns of usage:

1. Asymmetrical T – V

This pattern is a portrayal of a system of address terms based on power. One uses T and receives V, for instance, a professor uses T to his student and receive V from his student.

2. Symmetrical T – T

This pattern is a portrayal of a system of address terms based on intimacy. Ones use T to address each other. For example, two professors who have closed relationship both use *name* to address each other.

3. Symmetrical V – V

This pattern is quite same with the patterns of symmetrical T – T, this is use same term to address each other. The difference is ones use V to address each other. This pattern is influenced by social distance and non-intimacy relationship. For instance, two professors both use the term *Prof.* to address each other.

Brown & Gilman's argument is that there has been a basic shift in European culture that they called as the power semantics, i.e. social relations perceived essentially in hierarchical terms, realized in asymmetrical patterns of address, and as the solidarity semantic, i.e. social relations perceived essentially along a horizontal dimension, realized in symmetrical patterns of address. The difference between the two forms of symmetrical pronominal use, T - T and V - V, is to be read as the difference between greater and less solidarity.

Brown and Ford (1961) developed the previous theory of address terms by Brown and Gilman (1960), then they noted that the pronouns in all the languages studied follow the same abstract pattern that are the FN (First Name) and TLN (Title+ Last Name). Brown & Ford are able to get closer to distinguishing these two dimensions on the basis of realization differences

because they are looking at address in American English which forces them to look beyond pronouns. They found the general address terms in American English are FN and TLN, they then generate three major patterns:

1. The Mutual TLN goes with distance or formality. For instance, two people who in same age and status address each other with TLN, since they are not close friends.
2. The Mutual FN with a slightly greater degree of intimacy. For instance, the two persons who in same age and social status address each other with FN, since they are close friend.
3. In nonreciprocal address the TLN is used to the person of higher status and the FN to the person of lower status.

The Mutual TLN and FN is a form that expresses both distance and deference; and Nonreciprocal form expresses both intimacy and condescension (Brown and Ford, 1961, p. 239). The semantic distinction between the two mutual patterns, (1) and (2), is on the intimacy dimension with Mutual FN (2) being the more intimate than Mutual TLN (1). In the nonreciprocal pattern a distinction is made in terms of status with the higher saying FN and the lower TLN. In this case one member of the dyad says FN and the other TLN. There are two kinds of relation that can generate this pattern. The first is a difference of age: children say *father* or *mother* to his parent and receive FN; among 15 – or - more years elders receives TLN and gives FN to his junior. The second is a difference of occupational status: students give TLN and receive FN by teacher.

It has been indicated that address term can be studied from various point of view. Mogi (2002) in *Japanese in Ways of Addressing People* found that address forms are related to linguistic politeness and psychological factors such as apathy, intimacy, and respect, while Javanese people have stronger feeling of respect than intimacy (Watanabe, 1998). Yan-Ling Hwang and Pei-Wen Huang comparative study on the impact of the interlocutor's social context, intimacy and distance on the choice of forms of address in America and China found that in Chinese language, the second singular pronouns indicating the formal *vous* and informal *tu* are used differently based on different age and social position, while in English the use of *tu/vous* dichotomy refers differently to the relationship of the social status and power between interlocutors.

The writer also found some studies about address terms that related to Malay language particularly. Some of them are Djengar (2006) studied patterns and colloquial address terms in Indonesia. She took the data from contemporary fictional narratives that are *Ada Apa Dengan Cinta* and *Eiffel I'm in Love*. She found that the colloquial Indonesian has two pronouns for addressing friends of a similar age or younger persons, namely *kamu* and *elu* (or its variants, *lu*, *elo*, and *lo*). It suggests that both terms can signal distance and unfamiliarity as well as closeness and intimacy, (The article in *Australian Review of Applied Linguistics*, volume 29, number 2, 2006, P.22.1).

Then Diani, Wijana and Ramlan (2006) that studied system of address terms of Malay language in Seluma regency, Bengkulu based on sex, age, kinship relation, rank and someone position in that society. This research uses direct observations and interviewing method in collecting data. They found address terms there are classified by forms, semantic use and function. Forms of address are classified by phonological, morphological, and syntactic characteristic. Based on semantic use, there are kin and non kin address terms. While based on functions, address terms are used for asking respond, social interaction controlling, showing mad, love, education, and joke.

Othman (2006) studied the current trends in pronoun usage among Malays across three sociolinguistic variables: gender, age and formality. These were carried out in the environment of the IIUM (International Islamic University Malaysia) campus and its immediate locality, and data was generated by questionnaires, taped conversations and random observations of specific groups of people. The results showed that educated or urbanized women, rarely, if ever, use Malay pronouns to friends and colleagues. The preferred address terms are those of English first (I) and second (you) personal pronouns. This research also showed that men differed in their use of pronouns from women, and even ignored attempts of women who do use Malay pronouns by not reciprocating with the same Malay address terms.

Kapoh (2009) studied the system of address terms "Uncle and aunt" in Manado Malay. She use descriptive method and had categorized the address terms of "Uncle and aunt" in Manadonese Malay, there are (1) Ito' and Mui,

(2) Papa and Mama/Papi and Mami, (3) Papa Satu/Mami Satu, (4) Papa and Mama/Papi and Mami + ... (Baptism name or eldest son or daughter name), (5) Papa Ade/Mama Ade, (6) Papa tua/Mama tua, and (7) Om and Tante.

Thurgood studied language contact as reflected in Baba Malay of Address and reference. She analyzes Baba Malay terms and reference based on the data found in Lim's *A manual of the colloquial such as spoken by all nationalities in the Colonies of the Strait settlements, and designed by domestic and business purposes* and on the Baba Malay newspaper *Bintang Timor*. She found that the Baba Malay system of address and reference reflects the Chinese origin of the Babas, their assimilation to Malay culture and English influence on them.

The previous studies above present the complexity of address terms usage. The studies of Malay language address terms are analyzed from various points of view, such as: the patterns, forms, semantic use, and functions based on sex, age, kinship relation, formality, and rank and someone position in the community. However the studies in Malay particularly do not present overall address terms knowledge. Those studies only discussed particular point of sociolinguistic variable for each of them. Hence different from those studies, the present study not only concern on particular sociolinguistic variables but also analyze the factor those affected the choice of address terms in Sambas Malay focus on sociolinguistic variable, that is social status.

B. Theoretical Background

1. Language is a System of Sign

Clarke (n.d.) in Language states that:

A language is a system of signs (e.g. gestures, vocal sounds or written symbols) that encodes information. A distinction is often drawn between language qua the properties common to all languages (what Saussure calls *langue* and Chomsky competence, that is, those abstract general principles which inform all language-use) and particular uses of language (what Saussure calls *parole* and Chomsky performance).

In the system point of view, language is a combination system of meaning and sound world. If the sign has no meaning, we cannot say it as a language, it is simply a sound. People in the same area can communicate and understand one another since they have the same language (knowing language rules) and the shared-context or shared-knowledge of the sign (knowledge of the world).

2. Function of language

Halliday (1973) in Yassi (2011) states the functions of language refer to the social meaning of an utterance in a particular speech community. He divides the functions of language into ten. Seven are micro functions and three are macro function, as follows:

The following seven functions are of micro language function.

1. Instrumental: this refers to the use of language for the purpose of satisfying material needs: it is the "I want function" and its negative version.

2. Regulatory: this is the use of language to control the behavior of others, to manipulate the persons in the environment; the “do as I tell you” function.
3. Interactional: this is the use of language as a means of personal interaction. The “me and you” function.
4. Personal: this is the expression of identity, of the self, which develops largely through linguistic interactions; the “here I come” function.
5. Heuristic: language is use to learn, to explore reality; the “tell me why” function.
6. Imaginative: language is used in fantasy and play, the “let’s pretend” function whereby the reality is created, and what is being explored is the people’s mind including language itself.
7. Representational: language is used to express propositions or to convey information; it is the “I’ve got something to tell you” function that of communication of content.

The following are macro functions of language:

1. Ideational: the ideational component is that part of the linguistic system which is concerned with the expression of content, with the function that language has of being about something. It has two part to it, the experiential and the logical. The former is more directly concerned with the representation of experience of the “content of culture” in Malinowski’s term (1935), while the latter expresses the abstract logical relations which derive only indirectly from experience.

2. Interpersonal: this component is concerned with the social, expressive and conative functions of language, with expressing the speaker's point of view, his attitudes and judgments, his encoding of the role relationships in the situation and his motive in saying anything at all. To differentiate these two components, it may be said that the ideational component represents the speaker in his role as observer, while the interpersonal component represents the speaker in his role as intruder.
3. Textual: this is the text-forming component in the linguistic system. This comprises the resources that language has for creating text-for being operationally relevant and cohering within itself and the context of situation. This distinguishes a living message from a mere entry in a grammar or a dictionary. This component provided for the remaining strands of meaning potential woven into the fabrics of linguistic structure.

3. Sociolinguistics

Wardhaugh (2006:13) classified that there are two kinds of sociolinguistics, they are sociolinguistics or micro-sociolinguistics and sociology of language or macro-sociolinguistics. He stated that sociolinguistics is concerned with investigating the relationships between language and society with the goal being a better understanding of the structure of language and of how languages function in communication, while the sociology of language is trying to discover how social structure can be

better understood through the study of language. Furthermore, Coulmas (1997, p. 2) in Wardhough says that:

‘micro-sociolinguistics investigates how social structure influences the way people talk and how language varieties and patterns of use correlate with social attributes such as class, sex, and age. On the other hand, macro-sociolinguistics studies what societies do with their languages, that is, attitudes and attachments that account for the functional distribution of speech forms in society, language shift, maintenance, and replacement, the delimitation and interaction of speech communities.’

Sociolinguistics studies language use symbolically represents fundamental dimensions of social behavior and human interaction. The study of language in its social context describes how we organize our social relationships within a particular community. We can focus on discovering the specific patterns or social rules for conducting conversation and discourse through language as a social activity approach. It is also possible to examine how people manage their language in relation to their cultural backgrounds and their goals of interaction. Sociolinguists also investigate how address forms are used that could be influenced by many factors. For instances, addressing a person as 'Mrs.', 'Ms.', or by a first name is not really about simple vocabulary choice but about the relationship and social position of the speaker and addressee, the choice involves cultural values and norms of politeness, deference, and status.

Sociolinguistics has emerged with the support of other disciplines. To discuss language as social activity, sociolinguists often use ethnographic methods. That is, they attempt to get an understanding of the values and

viewpoints of a community in order to explain the behaviors and attitudes of its members. Moreover, to study about human interaction in a society needs ethnography method that well know as ethnography of communication founded by Hymes.

Hymes (1974) introduced the concept of communicative competence. He argued that communication is not governed by fixed linguistic rules. Linguistic competence is not the only element responsible for communication. Rather, an interaction is perceivable between linguistic knowledge and society. On the basis of the speech community, the competent speaker can choose an appropriate code. In doing so, the speaker uses the so-called knowledge of the components of speech (i.e. SPEAKING). According to Hymes, any speech situation possesses eight defining features:

1. S refers to the setting (i.e. the time, place, physical circumstances, and psychological setting or scene);
2. P refers to participants (i.e. speaker, addressor, hearer, and addressee);
3. E refers to the ends (i.e. purpose, outcomes, and goals);
4. A refers to act sequences (i.e. message content and message form);
5. K refers to keys (i.e. manner/spirit in which something is said);
6. I refers to instrumentalities (i.e. channels and forms);
7. N refers to norms (i.e. norms of interaction and interpretation); and
8. G refers to genres (i.e. categories of communication).

4. Face and Politeness

Discussing address terms, we have to talk about politeness. Since address terms is much banded with a certain culture, so it may be used differently between one cultures to another. In present research, the writer focus on address terms in Sambas Malay since that place is heavy with culture in addressing people.

Politeness has been defined as the features of language which serve to mediate norms of social behavior. According to Lakoff (1973) in Salmani and Nodoushan, 1995, the politeness principle may be formulated as a series of maxims that people assume are being followed in the utterances of others.

These maxims include:

- (1) do not impose;
- (2) give options;
- (3) make your receiver feel good.

According to Brown and Levinson (1987), politeness is the degree of mitigation that is required that depends on three factors:

1. Social distance (i.e. a composite of psychologically real factors such as age, sex, intimacy, etc.);
2. Relative power (i.e. usually resulting from social and economical status);
3. Ranking of imposition.

The speaker evaluates the weightiness or seriousness of an FTA (x) on the basis of the following three factors; the *social distance* between the speaker (S), and the hearer (H), a measure of the *power* that the hearer has

over the speaker, and the absolute *ranking of impositions* in the particular culture.

Weightiness (x) = Distance (S;H) + Power (H; S) + Rank of imposition (x)

Scollon and Scollon (1995) in Pohaker (1998: 9) notes the three major components of every politeness system, there are:

1. The power factor (+/-P):

This first component refers to the difference between egalitarian and hierarchical relationships. The latter are usually indicated by the organization chart in business or governmental structures, and can be shortened to +*P*. If two people have equivalent ranks in their own companies or if they are friends, they will be classified as -*P*.

2. Distance (+/-D)

Secondly, the distance factor determines how close the participants are to each other. While the relationship between two close friends will be characterized by a lack of distance (-*D*), two governmental officials from different nations will in most cases be distant (+*D*), even though they might be of equal power within their own systems.

3. Weight of imposition (+W/-W)

In contrast to the rather stable factors power and distance, the weight of imposition varies considerably from situation to situation. A superior in a company will routinely address his subordinate by using strategies of involvement. Conversely, the lower ranking individual will prefer independence strategies. Under particular circumstances such as an

imminent dismissal, however, the higher-ranking person is likely to combine an extra-deferential tone with a high level of independence strategies. In short, "when the weight of imposition increases, there will be an increased use of independence strategies. When the weight of imposition decreases, there will be an increased use of involvement strategies."

Scollon and Scollon (1995:44-46) in Pohaker (1998:10) distinguish between three main politeness systems above, based on these following factors:

1. Deference politeness system (-P, +D)

Although the participants in a deference politeness system are considered to be equal, they treat each other at a distance. This symmetrical system is appropriate for the example of two professors from two different countries meeting at a conference. Their conversation would be characterized by the mutual use of independence strategies.

2. Solidary politeness system (-P, -D)

A solidary politeness system, on the other hand, is characterized by the prevailing use of involvement strategies, since the participants feel neither distance nor a power difference between them.

3. Hierarchical politeness system (+P, +/-D)

Here the participants recognize the difference in status that places one in a superordinate position and one in a subordinate position. The hierarchical politeness system represents asymmetrical relationships, regardless of the distance between the speakers.

All these factors have to be weighted in relation to the cultural context and all should be considered as potentially negotiable within interactions, rather than as givens. The politeness principle has a regulative role rather than the aim of creating and maintaining social relationships. Politeness, therefore, is the manifestation of respect for another's face. Face is the positive image or impression of oneself that one shows or intends to show to the other participant in communication between two or more persons.

Politeness strategies are developed for the main purpose of dealing with these FTAs. Suppose when I meet an older man in Sambas, I might address him: *Kau/long/pak/wak*. Brown and Levinson (1987) in Yassi (2011) sum up human "politeness" behavior in four strategies, which correspond to these examples: bald on record, negative politeness, positive politeness, and off-record-indirect strategy.

1. The bald on-record strategy does nothing to minimize threats to the hearer's "face". For instances:
 - a. An Emergency: *HELP!!*
 - b. Task oriented: *Give me that!*
 - c. Request: *Put your coat away.*
 - d. Alerting: *Turn your headlights on!* (When alerting someone to something they should be doing)
2. The positive politeness strategy shows you recognize that your hearer has a desire to be respected. It also confirms that the relationship is friendly and expresses group reciprocity. For instances:

- a. Attend to the hearer: "*You must be hungry, it's a long time since breakfast. How about some lunch?*"
 - b. Avoid disagreement: A: "*What is she, small?*" B: "*Yes, yes, she's small, smallish, um, not really small but certainly not very big.*"
 - c. Assume agreement: "*So when are you coming to see us?*"
 - d. Hedge opinion: "*You really should sort of try harder.*"
3. The negative politeness strategy also recognizes the hearer's face. But it also recognizes that you are in some way imposing on them. Some other examples would be to say:
- a. Be indirect: "*I'm looking for a comb.*"
 - b. Forgiveness: "*You must forgive me but....*"
 - c. Minimize imposition: "*I just want to ask you if I could use your computer?*"
 - d. Pluralize the person responsible: "*We forgot to tell you that you needed to by your plane ticket by yesterday.*"
4. Off-record indirect strategies take some of the pressure off of you. You are trying to avoid the direct FTA of asking for a beer. Instead you would rather it be offered to you once your hearer sees that you want one. For instances:
- a. Give hints: "*It's cold in here.*"
 - b. Be vague: "*Perhaps someone should have been more responsible.*"
 - c. Be sarcastic, or joking: "*Yeah, he's a real rocket scientist!*"

5. Speech Act

According to Austin (1962), communication is a series of communicative acts or speech acts. These speech acts are used systematically to accomplish particular communicative purposes. According to him, the same utterance could at the same time constitute three kinds of acts:

- (1) a locutionary act (or locution): The particular sense and reference of an utterance;
- (2) an illocutionary act (or illocution): The act performed in, or by virtue of, the performance of the illocution; and
- (3) a perlocutionary act (or perlocution): The act performed by means of what is said.

Austin focused on the second of these acts. The locution belongs to the traditional territory of truth-based semantics. The perlocution belongs strictly beyond the investigation of language and meaning since it deals with the results or effects of an utterance. The illocution occupies the middle ground between them. This ground is now considered the territory of pragmatics, of meaning in context. Austin emphasizes his claim that only the verbs used to describe illocutions can be used as performative verbs.

6. Definition of Address Terms

There are some definitions of address terms that have been given by the experts. One of them is Parkinson (1985) in Qin (2008), terms of address defines loosely as words used in a speech event that refer to the addressee of that speech event, can be extremely important conveyors of social information. While Fasold (1990) in Harris (1999) describes address forms as the words speakers use to designate the person to whom they are speaking while they are engaged in a communication interaction. He stated that people use language in indirect ways to define relationship, to include themselves as part of a social group, and to establish the type of “speech event” in they are participating. Thus, address forms are part of “complete semantic system having to do with social relationships”.

Wardhaugh (2006) also noted that a variety of social factors usually governs our choices of terms. Among these social factors are the particular occasion, the social status or rank of the other, sex, age, family relationships, occupational hierarchy, transactional status, such as a doctor-patient relationship or priest-penitent, race, and the degree of intimacy. In addressing someone, Wardhaugh implies that the person must consider about the classification of address terms, such as; addressing using name, addressing of closing relationship, intimate term, addressing of kinship term, addressing of respectful term, even addressing of mockeries. For example *Mr./Ms.* in English or *Kaklong/Bongngah* in Sambas Malay.

From the above discussion on address terms it can be generally indicated that address terms are used by people to address someone who is

already pay attention. The words are considered by social class, age, sex, profession, marital status, politeness and other related aspect are the kind of basic rules of address system. The address terms are a cultural pattern that reflect of social values, belief and customs and it uses in particular way according to the social cultural it take place.

7. Address Terms of Sambas Malay

Muzammil, Ahadi, Hartono, and Yusuf (1995) states that the address terms of Sambas Malay are categorized by many factors. Some of those factors are birth order, status, kinship, and age. The research of address term in Sambas Malay by them is extensive, even though not comprehensive yet. The further explanations about address terms in Sambas Malay as follows:

a. The address terms according to birth order.

The differences of birth order affect the differences in addressing people in Sambas Malay language. MUzammil, Ahadi, Hartono, and Yusuf (1995: 106) states that the terms of address based on birth order can be *long* or *along*, *ngah* or *angah*, and so on, that (un)followed by name (i.e. *long* or *long Amat*). Those terms can be preceded by address term based on age like *dato'*, *aki*, *uwan*, *pak*, *mak*, *bang*, and *kak*, (i.e. *dato' along*, *pak along* (Amir), *bang along*, etc). Those terms can be pointed detail as follows:

1. *Ngal* or *unggal* is used to address the solo child in family.
2. *Long* or *along* is used to address the firstly born person in family.
3. *Ngah* or *angah* is used to address the secondly born person in family.
4. *De* or *ude* is used to address the thirdly born person in family.

5. *Ning* or *uning* is used to address person who are considered has yellow skin. *Ning* or *uning* is not a certainty to address the fourthly born person in family, since the fourthly born person and so on is an option, except the last-born person (*Su/Ussu*).
6. *Cik* or *acik* is used to address person who is considered skinny or thin.
7. *Teh* or *uteh* is used to address person who is considered has white skin.
8. *Tam* or *itam* is used to address person who is considered has black skin.
9. *Njang* or *anjang* is used to address person who considered tall.
10. *Nde* or *ende* is used to address person who considered short.
11. *Ndah* or *andah* is used to address person who considered short.
12. *Mok* or *amok* is used to address person who considered fat.
13. *Lang* or *alang* is used to address person who considered very tall.
14. *Su* or *usu* is used to address the last-born person.

Only the three firstly born persons and the last person are addressed with certainty terms, and another birth order are an optional.

The writer found that Muzammil, Ahadi, Hartono, and Yusuf did not discuss address terms based on birth order completely yet. There is a term that is forgotten to state, that is *dak* or *udak* that is usually used to address the two last-born person.

Moreover, the address terms of Sambas Malay are not only *along*, *angah*, *acik*, and so on, but also *kakak*, *abang*, and *adek*. The terms *kakak*,

abang and *adek* are also the terms that indicate birth order which *kakak* and *abang* are earlier born than *adek*. Based on those various address terms, the writer classifies the address terms of a Sambas Malay language into two groups, as follows:

1. Specific Birth Order (SBO), those are *along*, *angah*, *udde*, *acik*, and so on, for those terms refers specifically to birth order.
2. General Birth Order (GBO), those are *kakak*, *abang*, and *adek*, for those terms are more generally refers to birth order, where *kakak* and *abang* are earlier born than *adek*.

b. The address terms based on the social status

Talking about status in Sambas Malay, there have to talk about low and high status, since in Sambas Malay culture statuses in both kinship and society are very affecting. Descendent, occupations, and age are the factors that affect the choice of address terms.

Muzammil, Ahadi, Hartono, and Yusuf (1995) state that while in conversation, the addressor and addressee have to know what the status of them. For instance, the status as father, mother, son, and so on, as follows:

1. A son/daughter must address his/her mother (in law) with *mak*, and a father (in law) with *ayah*.
2. A mother/father (in law) addresses their son/daughter with *nong* as a fondness address term, or based on birth order such as: *along*, *angah*, *ude* and so on.

3. A husband can address his wife with various terms, such as *istri saye*, *umak*, name, and *umak* + the child's name. For instance there is a wife who has a name Asnah, has the first son named Ramzi, and daughter named Yani, will be addressed with (1) *istri saye*, (2) *umak*, (3) Asnah, and (4) *umak* Ramzi or *umak* Yani. (3) and (4) are the terms that used as 3rd personal pronoun.
4. A wife can address her husband with *yah*, birth order, *ayah* + the children's name, *suami saye*, birth order + the husband's name. For instance a husband who is the 3rd born, has a son named Ramzi and a daughter named Yani, can be addressed with (1) *yah*, (2) *udde/de*, (3) *ayah* Ramzi or *ayah* Yani, (4) *suami saye*, (5) *udde* Amir. (3) – (5) are used as 3rd personal pronouns.

They also states that in Sambas Malay language, a job position sometimes does not influence the choice of address terms are used. For instance, a village leader is addressed with *pak* or with the birth order terms such as *ngah* Bani (a second child named Bani). A teacher addressed with *pak guru* for the old teacher or *nak guru* for the young teacher.

The notion of address terms based on status by MUzammil, Ahadi, Hartono, and Yusuf give us much information, but it does not explain comprehensive yet, since there are some factors are forgotten. In choosing the address terms based on status, it is not enough if we just talk about job position. There are many factors that influence the choosing of address terms. For instance, a teacher can address other teacher with name only, but

in addressing another teacher, he uses the term *pak* + name. This difference way in addressing teacher may be influenced by intimacy or distance. This is the focus of present research that will be discussed comprehensively in chapter IV.

c. The address terms in kinship relationship.

According to Muzammil et al (1995:30), the family of Sambas Malay people is all persons that are bound by a marriage between families. Family here is divided into two families; those are main family and large family. The main family consists of father, mother, and children, while the large family consists of persons that outside main family but they still have blood relation, such as mother/father's siblings.

The following are the explanations how the main family addresses each other:

1. The husband addresses his wife with *umak* or name.
2. The wife address her husband with *yah, ayah*, birth order (i.e. *angah*, if he is the secondly born.
3. The children address their father with *ayah*.
4. The children address their mother with *umak*.
5. The father or mother addresses their children with *nong, name*, or birth order (i.e. *long* or *along* for the firstly born)
6. The sibling address each other with name, *bang* or *kak* followed by birth order, or only use birth order address terms.

Then the following are explanation how a large family addresses each other:

1. A niece/nephew addresses his/her parent's siblings (uncle/aunt) with *mak* or *pak* followed by birth order address terms. (If the parent's sibling is the firstly born, so the niece/nephew address her/him *mak/pak long*)
2. Both older and younger siblings of parent are addressed with *mak/pak* followed by birth order address terms.
3. The uncle/aunt addresses their niece/nephew with *nong*, name, or birth order.
4. The cousins addresses each other with name, *bang* (if male) followed by birth order address terms or *kak* (if female) followed by birth order address terms, or just address each other with birth order address terms both male and female.
5. One addresses his/her mother in law with *mak* and father in law with *ayah*.
6. The parent in law address their son/daughter in law with *nak* or name.
7. The grandchildren address their grandfather with *aki* and grandmother with *uwan*.
8. The grandfather/grandmother addresses their grandchild with *cuco'*.

d. The Address Terms are Used based on Age.

Discussing about address terms based on age, we have to talk about the older, younger, and same age people. Muzammil and Ahadi (1995) categorize the address terms based on age into the group of address terms that are used in society. However, the writer is in a little different opinion about that, for discussing the address terms based on age have to be categorized specifically into address terms base on age, not address terms in society, since the address terms in society is too wide coverage or too general. Muzammil and Ahadi (1995:83-87) state the address terms based on age are as follows:

1. The address terms for addressing the old people.

Addressing the old people, Malay people use terms *aki*, *uan*, *pa'* (followed by birth order address terms), *mak* (followed by birth order address terms), *bang*, and *kak*, with the explanations as follows:

- a. *Aki*, is used for addressing old men who are in same age with addressee's grandfather, i.e. *aki balik dari umme* (grandfather go back from farm)
- b. *Uwan*, is used for addressing old women who are in same age with addressee's grandmother, i.e. *uwan tido' di kamar* (grandmother sleep in bedroom).
- c. *Pak* (followed by birth order address terms), is used for addressing male who are in same age with addressee's parent, i.e. *pak (long) taka'an tidok* ((the first born) older male is still sleeping).

- d. *Mak* (followed by birth order address terms), is used for women who are in same age with addressee's parent or aunt/uncle, i.e. *mak (ude) bebaju merah* ((the third born) older woman wears red blouse).
- e. *Bang* (followed by birth order address terms), is used for addressing men who are older than addressee is, i.e. *kayu bassar iye di ballah bang (cik)* (that big wood was cut by (the small) older male).
- f. *Kak* (followed by birth order address terms), is used for addressing women who are older than addressee is, i.e. *kak utteh berapi* ((the white skin) older woman is cooking rice).

2. The address terms for addressing the young people.

Addressing the young people, Malay people use terms name, *jang*, *re* or *dare*, and *biyak kaccik*. The explanations as follows:

- a. Name, is used for addressing the young people who have married, i.e. *Udin, ke mane ayah paggi?* (Udin, where does the father go?).
- b. *Jang*, is used for addressing the children male, i.e. *jang, di mane rumah Kadir?* (Child, where is Kadir's house?)
- c. *Re*, is used for addressing the children female, i.e. *re, cuci piring itok i?* (Child, wash this plate, do you?)
- d. *Biyak kaccik*, is used for addressing both male and female children, i.e. *biyak kaccik tidok di kamar* (children are sleeping in bedroom).

3. The address terms for addressing the same age people.

In addressing same age people, there are three categories age, as follows:

- a. Address term used by old people to address each other.

The old people use address term name to address each other, i.e. *untung rugi dah biase, Mat* (fortune and lost is usual, Mat), *susah sannang di tanggong besame, Din* (sadness and happiness will be felt together, Din).

- b. Address terms used by young people to address each other.

Addressing each other, the young people use terms *jang*, *re* or *dare*, and *yak*. The terms *jang* is used to address male, i.e. *di mane tinggal, jang?* (where do you live, man?); *re* or *dare* is used to address female, i.e. *balikan mak tambe, re* (buy me (mother) a medicine, miss); and *yak* is used to address both male and female, i.e. *yak, bawaklah payong kala' keujanan* (friends, take an umbrella, we could be wet (by rain))

- c. Address term used by children to address each other.

The children address each other with name.

- e. The Personal Pronouns in Sambas Malay language

Muzammil, Ahadi, Hartono, and Yusuf (1995) state that the personal pronouns in Sambas Malay language consist of 1st pronouns, 2nd pronouns, and 3rd pronouns both singular and plural, such as the followings:

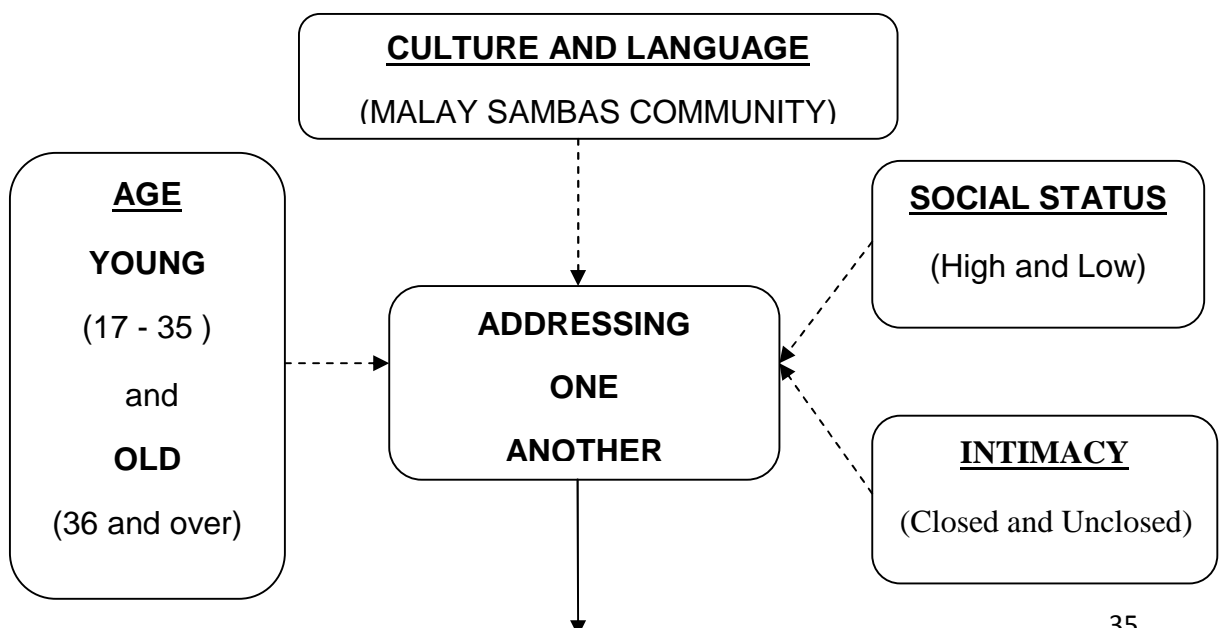
1. 1st singular pronouns are *aku* and *saye*, i.e. *tulonge' aku motong ayam* (help me to butcher the chicken), *saye dengan adek paggi ke warong* (I and my younger brother/sister go to shop)

2. 1st plural pronouns is *kame*, i.e. *kame' di pangel kepala kampung*. (we are invited by village leader)
3. 2nd singular pronouns are *kitta'* and *kau*, i. e. *Dari mane kitta'?* (where did you go?), *mane yang kitta' mao'kan?* (which one do you want?), *dengan ape kau paggi?* (how do you go?), *kau musti bekanalan dolo'* (you have to be acquainted with (her) first).

Muzammil, Ahadi, Hartono, and Yusuf note that *kitta'* in 2nd singular pronouns is less polite than *kau*.

4. 2nd plural pronouns is *kitta'*, i.e. *kitta' dipangel Pak Camat* (you are invited by sub-district head)
5. 3rd singular pronouns is *die*, i.e. *die taka'an paggi ke umme* (she is on the way to farm).
6. 3rd plural pronouns is *mereke*, i.e. *mereke paggi betigge* (they go three persons)

8. Conceptual framework



- 1. General address terms based on social status.**
- 2. The function of address terms.**
- 3. The factors influence the choosing of address terms.**
- 4. The pattern of Sambas Malay address form.**

The

begins with

analyzing the culture and language of Sambas Malay people, then focus on the address terms are used. In studying the address terms are used, the writer look at how the Sambas Malay people addressing one another, specially that used by people who are considered as high and low social status, closed and unclosed relationship, and both young and old.

The people who are considered as high social status are people who have a permanent job in any institution, as public servant, and people who are influenced in society. While low social status is people who are considered have not permanent job and have status as common people in society. Closed relationship is a relationship in family and relatives and people which respondents think close with them, then unclosed relationship is a relationship between people outside family and relatives that respondents think they are not closed. The writer collects the data from young and old respondents. Young respondents here are 17-35 years old and old people are 36 and over. The writer classifies this class of age for reasons that in age 17-35 are considered as second and third generations then may can gives

any changes in using address terms in Sambas Malay language that caused by foreign customs. Then in age 36 and over are considered as first generation and second generation that may still maintain the using of address terms of Malay Sambas Malay from ancestor.

Analyzing those points, the writer expects to identify the general address terms based on social status, intimacy, and age. Then the writer categorizes the function of address terms are used, and find out what the factor that most influence the choice of address terms are used in Sambas society. Furthermore to extract the patterns of address terms system in Sambas Malay language by compares with Brown and Ford's Address Term theory.

9. Research Timetable

No	Activity	Month													
		December 2011	January 2012	February 2012	March 2012	April 2012	Mei 2012	June 2012	July 2012	August 2012	September 2012	October 2012	November 2012 – August 2013	September 2013	September 2013
A	Writing Proposal	✓	✓	✓	✓										
B	Preliminary Study														
	a. Taking					✓									

	Preliminary Data													
	b. Analyzing Data					✓	✓							
	c. Preliminary Conclusion							✓						
D	Gathering Data													
	a. Observation								✓					
	b. Giving questioners								✓					
	c. Recording								✓					
E	Analyzing Data									✓	✓			
F	Writing Research Report											✓		
G	Research Findings Seminar												✓	✓
H	Research													✓

	Final																		
	Seminar																		