

A THESIS

**THE SOCIOLINGUISTICS ANALYSIS OF ADDRESS TERMS
IN ENGLISH AND DURINESE VARIANT IN
MASSENREMPULU ENREKANG DISTRICT**



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DISTRICT

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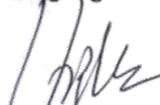
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Makassar, 6 November 2021



NURFITRIANA ZAINAL

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ABSTRACT

NURFITRIANA ZAINAL. *The Sociolinguistic Analysis of Address Terms in English and Enrekang Durinese Variant at Massempulu, Enrekang Regency* (supervised by Noer Jihad Saleh and Harlinah Sahib).

This research aims at: (1) identifying the types of the address terms used, and (2) analyzing the social aspects affecting the uses of the address terms in English and Enrekang Durinese based on daily conversations.

The research used the qualitative descriptive method. The qualitative method as the research procedure produced the descriptive data involving the spoken and written data from people and behaviour which could be observed. There were two types of data in this research, primary and secondary data. The primary data were English and Enrekang Durinese daily conversations. Enrekang Durinese data were taken using the field research, observation, and recordings of every day utterances. The English data were obtained from the Movie and Series containing the utterances of the address terms. The secondary data were taken from the literature review and English video/vlog.

The research result indicates the types of the address terms used in English and Enrekang Durinese in the daily conversations are: 1) pronoun (second person pronoun), 2) kinship terms, and 3) non-kinship terms. The difference of both languages are found in the pronouns, Enrekang Durinese has two types of second person pronouns: polite and impolite, while English has only one second person pronoun: you. The other differences are found in the kinship and non-kinship terms. Enrekang Durinese people usually use mockery terms to address family and relatives, while using mockery terms to address family and relatives is not found in English data. Another result found in this research is that there are social aspects influencing the uses of the address terms in English and Enrekang Durinese, they are: 1) sex and age, 2) situation, 3) social rank/social status, and 4) solidarity/intimacy.

Keywords: Sociolinguistics, address terms, qualitative-descriptive method



ABSTRAK

NURFITRIANA ZAINAL. *Analisis Sociolinguistik pada Istilah sapaan dalam Bahasa Inggris dan Varian Bahasa Duri di Massempulu Kabupaten Enrekang.* (dibimbing oleh Noer Jihad dan Harlinah Sahib).

Penelitian ini bertujuan mengeksplorasi hubungan antara bahasa dan masyarakat, yakni (1) mengidentifikasi jenis istilah sapaan yang digunakan dalam bahasa Inggris dan Enrekang Duri dan (2) menganalisis aspek-aspek sosial yang memengaruhi penggunaan istilah-istilah sapaan dalam bahasa Inggris dan Enrekang Duri berdasarkan percakapan sehari-hari.

Metode penelitian yang digunakan adalah deskriptif kualitatif. Kualitatif sebagai prosedur penelitian menghasilkan data deskriptif yang melibatkan data lisan dan tertulis dari orang dan perilaku yang dapat diamati. Ada dua jenis data dalam penelitian ini, yakni data primer dan data sekunder. Data primer diperoleh melalui penelitian lapangan, pengamatan, dan rekaman ucapan sehari-hari pada masyarakat Enrekang Duri. Data bahasa Inggris diperoleh dari film atau Serial Bahasa Inggris yang berisi ucapan istilah alamat. Adapun data sekunder diambil dari tinjauan lektur dan video/vlog berbahasa Inggris.

Hasil penelitian menunjukkan jenis istilah sapaan yang digunakan dalam bahasa Inggris dan Enrekang Duri dalam percakapan sehari-hari, di antaranya; (1) kata ganti (kata ganti orang kedua); (2) istilah kekerabatan dan (3) istilah nonkekerabatan. Perbedaan dari kedua bahasa tersebut ditemukan pada pronoun, Bahasa Enrekang Duri memiliki dua jenis kata ganti orang kedua (sopan dan tidak sopan), sedangkan dalam bahasa Inggris hanya ada satu kata ganti orang kedua, yakni kamu. Perbedaan lain yang ditemukan adalah istilah kekerabatan dan nonkekerabatan. Orang Duri Enrekang biasanya menggunakan ejekan untuk menyapa keluarga dan kerabat yang tidak ditemukan dalam data Bahasa Inggris. Hasil lain yang ditemukan adalah adanya aspek-aspek sosial yang memengaruhi penggunaan istilah sapaan dalam bahasa Inggris dan Enrekang Duri, yaitu (1) jenis kelamin dan usia; (2) situasi; (3) peringkat sosial / status sosial; dan (4) solidaritas/keintiman.

Kata kunci: istilah sapaan, deskriptif-kualitatif, sociolinguistik



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CHAPTER I

INTRODUCTION

A. Background

One of the vital things in a social interaction in a speech community is communication. Communication plays an important role in a society. Without communication, it is hard to create an advanced civilization. One of the main functions of communication is as a means of exchanging information. In social life, communication is a fundamental thing and it is a necessity that is continually used in all aspects of life. As a holder of an important role in social interaction, of course there are several important aspects that need to be considered in communicating. They are language, speakers, hearers, social culture and social relationship situation and so on. Those mentioned before are the focus of sociolinguistics. Sociolinguistics discuss the relationship between language and social conditions. In starting a conversation one of the most important things to note is the address term.

Address terms is an important feature of social communication, address terms can provide valuable sociolinguistic information about the interlocutors, their relationship and their circumstances. Address terms can be defined as the way a speaker addresses others (including pronouns, first name FN, last names L, title plus last name TLN, nicknames N, titles T, kinship terms KT, etc.). Address terms also are part of complete

semantic systems having to do with social relationship (Fasold,1990:2). The most influential study of address terms and social relationship was proposed by Brown and Gilman. They proposed two uses of pronouns led by two semantics; they are power and solidarity (Fasold,1990: 3). The existence of power and solidarity in speaking community will determine the address terms choice. Hence, through the use of address terms, people can identify the level of intimacy and the distance between speakers and hearers. The form of address terms is an effective and successful communication way and has been considered as a prominent indicator of relationship status. A person can utilize different terms of greeting to show respect or liking to others, or to show another impression of the listener. In addressing, there are several factors that need to be thought of, such as social status or rank of other people, gender, age, family relationships, job hierarchy, transactional status, race or degree of intimacy. It can be seen as important elements in exploring a certain culture.

Every culture in this world have their own way to address someone especially Indonesia. Indonesia has various culture, tribes and language, involving vernacular languages beside Bahasa Indonesia as the national language. One of them are the language used by people who lives in South Sulawesi Province, Enrekang District, Duri Language. Majority of people living in several sub-district, so they are using vernacular language. One of the common vernaculars is Durinese language. Durinese language is one of the Austronesian languages in South Sulawesi which belongs to

the Massenrempulu dialect group. Among the Massenrempulu groups, Durinese language has a close relationship with the Torajanese. Durinese is generally used in Alla sub-district and several other sub-districts in the Enrekang district which is directly adjacent to the Tana Toraja district, so that the languages and dialects have many similarities. Contact and mobility in the two areas is quite high, especially in the southern part of the Mengkendek sub-district, Gandangbatu village in Toraja and Uluwai village in Enrekang (Sande: 1980). Several areas in Enrekang and Toraja districts such as; Alla sub-district and Mengkendek sub-district are suspected of having language contact and language mixing between the Duri and Toraja languages. "Competition, conflict or complementarity" between the languages represents the language-speaking area of a language which includes the core area of that language as well as the area of influence of that language on other language-speaking areas (Lauder 1990:6).

The geographical situation in these two regions is a direct border area. For example, the main road of Makassar-Tana Toraja which crosses the Enrekang area. In several villages in the Mengkendek sub-district (Toraja) there are number of Durinese speakers community and conversely in the Alla (Enrekang) sub-district there are Toraja-speaking community, so the mixing of regional languages and even the same vocabulary is often found and becomes a cultural heritage. Intertwined in the two regions which continues to this day. The similarity and suitability of

language and some vocabularies are caused by geographical location, speakers, social contacts and cultural heritage, each of which patents a language and vocabulary that is almost the same but has different dialects and characteristics. In this case, Durinese language and the Torajanese language have a role as a marker of identity in the variety of language cultures in a speech community.

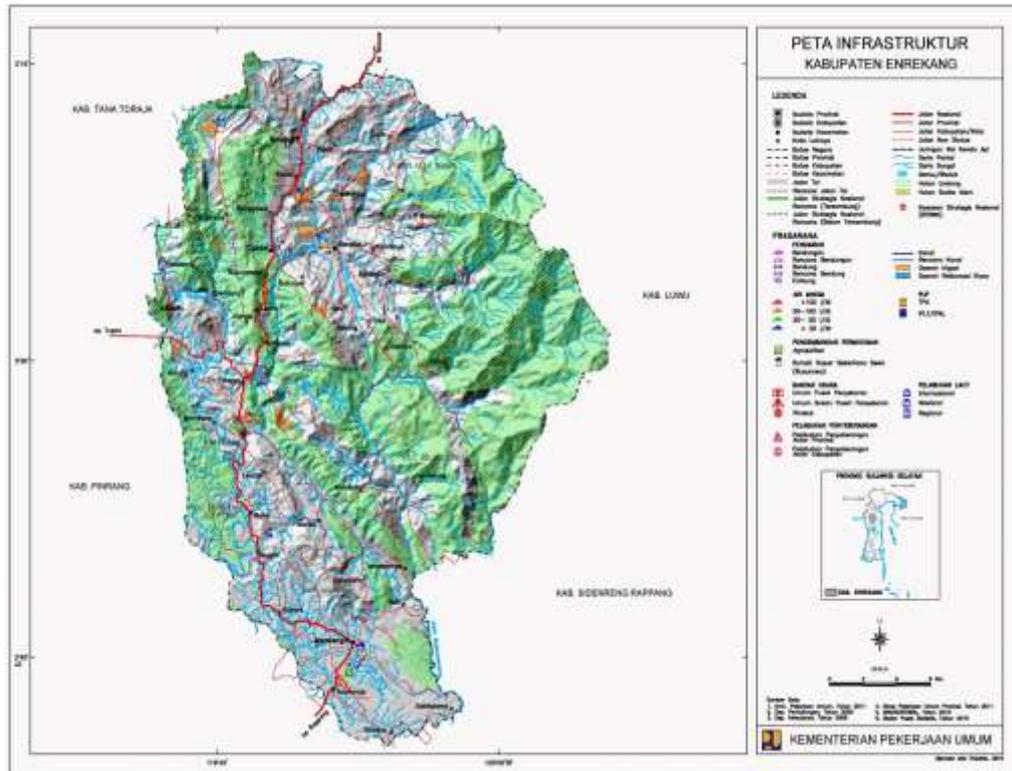
As far as the researcher find that Durinese has unique way to address one another. For instance, if they are well known each other, they usually address their friends or relatives by using mockery, but the kind of terms does not insult the addressee at all. Hence, that way must be different from another vernacular language in Indonesia especially in South Sulawesi Province or even in English culture. The relation between language used and socio cultural is a part of sociolinguistics and it pragmatically relate to politeness principle. We need to consider the use of polite words to create a life of harmony and mutual respect for one another. It cannot be denied that better understanding of politeness system within a particular language will always play vital role in the real context of linguistic prevalence, especially in vernacular language or dialect.

Terms of address and politeness are two interrelated concepts that exist in various cultures and contexts. The way people interact within a society will be determined by the nature of politeness they employ in order to establish genuine social interaction. To a greater extend, politeness has

brought greater successful manifestation of human interaction especially in Enrekang Durinese. The issue of politeness is often linked to the most common term as emotional intelligence which is marked by many people as more important than intellectual intelligence.

From the phenomenon above the researcher is willing to enhance more about address term and the social aspect relationship that lies in Durinese, Enrekang Massenrempulu District. By The researcher's knowledge that there is no enough information about address term in Enrekang-Durinese. By the reason it is quite rare to find other researchers writing about address terms in Enrekang-Durinese. Therefore, it will be interesting and informative to do an observation in order to keep a better comprehension about the way of Enrekang-Durinese people use the address terms. Based on that reason, the researcher wants to elucidate the kinds of address term used by Enrekang-Durinese people in order to identify the differences and similarities with English through a research entitle "The Sociolinguistics Analysis of Address Terms in English and Enrekang Durinese Variant in Massenrempulu Enrekang District". Hopefully, this research will provide references in identifying the forms of address terms used between both languages as well also to reveal the social aspect that influence the use of address terms in English and Durinese in daily conversation.

B. Geographical Condition of Enrekang District and Durinese Speakers



(location of Enrekang District)
Source : peta-kota.blogspot.com

Enrekang Regency is one of the Second Level Regions in the province of South Sulawesi, Indonesia. The district capital is located in Enrekang City ± 236 km north of Makassar. Administratively it consists of 12 definitive sub-districts, there are 129 sub-districts / villages, namely 17 wards and 112 villages, with an area of 1,786.01 Km². Located at coordinates between 3o 14 '36 "to 03o 50' 00" south latitude and 119o 40 "53" to 120o 06 "33" east longitude.

The boundaries of this regency are in the north bordering Tana Toraja Regency, south by Luwu Regency, east by Sidrap Regency and west by Pinrang Regency. This district generally has a varied topographical area in the form of hills, mountains, valleys and rivers with an altitude of 47 - 3,293 m above sea level and has no coastal area. In general, the topography of the area is dominated by hills / mountains, which is around 84.96% of the total area of Enrekang Regency, while the flat area is only 15.04%. The season that occurs in Enrekang Regency is almost the same as the season in other areas in South Sulawesi Province, namely the rainy season and the dry season where the rainy season occurs in November - July while the dry season occurs in August - October.

The total population of Enrekang Regency in 2012 has reached 255,089 people, consisting of 129,975 men and 125,114 women. The population is mostly Muslims, with the main livelihood in the agricultural sector (\pm 65%). Viewed from the regional development framework and geographically, Enrekang District can also be divided into two areas, namely the West Enrekang Area (KBE) and the East Enrekang Area (KTE). KBE covers Alla District, Anggeraja District, Enrekang District and Cendana District, while KTE covers Curio District, Malua District, Baraka District, Bungin District and Maiwa District. The KBE area is approximately 659.03 km² or 36.90% of the area of Enrekang Regency, while the area

of KTE is approximately 1,126.98 km² or 63.10% of the total area of Enrekang Regency.

In terms of economic activity, it appears that there are significant differences between the two regions. In general, trade and industrial activities are in the KBE area. In addition, service industries such as transportation, telecommunications, hotels, restaurants, banking, and agricultural processing industry trade have the potential to be developed in the region. Meanwhile, KTE, which has been considered relatively left behind when viewed from the availability of socio-economic facilities and infrastructure, is very adequate in terms of natural resources potential, so that it is very potential for agricultural development, namely food crop agriculture / horticulture, plantations and community forest development. The Eastern Region of Enrekang, which has a large area with various potentials, provides opportunities for the development of food crops and horticulture as well as plantation and forestry crops. The limited access of KTE to the Western Region of Enrekang indicates the need for policies or strategic steps that allow the two regions to work together towards achieving the regional vision and mission.

The diversity of geographic conditions in each region causes a variety of superior commodities that provide opportunities to be developed in each region. From a socio-cultural perspective, the people of Enrekang Regency have their own uniqueness. This is because the Enrekang (Massenrempulu ') culture lies between the Bugis, Mandar and Tana

Toraja cultures. The regional language used in Enrekang Regency is broadly divided into 3 languages from 3 different ethnic groups in Massenrempulu', namely Duri, Enrekang and Maiwa languages.

The Duriese language is spoken by residents in Alla', Baraka, Malua, Buntu Batu, Masalle, Baroko, Curio sub-districts and some residents in Anggeraja District. Enrekang language is spoken by residents in Enrekang, Cendana and some residents in Anggeraja District. The Maiwa language is spoken by residents in Maiwa and Bungin sub-districts. Judging from these socio-cultural conditions, some people consider it necessary to change the name of Enrekang Regency to Massenrempulu'Regency, so that there is representation from the socio-cultural side.

C. Research Question

From identification of the problem and discussion above, the research questions (RQ) are formulated to justify the effectiveness of this research as follows:

1. What kind of address terms are used in English and Enrekang Durinese in daily conversation?
2. What is the social aspect that influence the use of addressed terms in English and Enrekang Durinese used in daily conversation?

D. Objectives of the Research

Based on the research questions above, the researcher formulated objective of the study related to the problem as follow:

1. To identify the kind of address terms in English and Enrekang Durinese which are frequently used in daily conversation,
2. To reveal the social aspects that influence the use of address terms in English and Enrekang Durinese in daily life conversation.

E. Scope of the Research

The research focused her attention on the address terms used in English and Durinese Massenrempulu language based on the situational context in daily life conversation. Sociolinguistics theory will be applied to analyze the research. The comparative study will also be applied to analyze the differences and similarities between the languages.

F. The Significance of the Research

There are two significances of this research. Practically and Theoretically.

Practically this research is expected to be a way to introduce the culture of Enrekang Durinese, particularly in addressing people. So, it is expected to give the information about the using of address terms in Enrekang Durinese.

Theoretically, this research is expected to give a clear description to the readers of how the address terms used in English and Enrekang Durinese based on sociolinguistic study. Furthermore, hopefully this research can be a reference to the next researcher who want to conduct address terms theory dealing with sociolinguistics study.

CHAPTER II

LITERATURE REVIEW

A. Previous Studies

There have been an overwhelming of research already undertaken with regards to address terms in various contexts, including EFL and ESL context. These studies have revealed the profiles of address terms in different cultures and different contexts. The phenomenon of sociolinguistic with regards to address terms has attracted considerable attention from various points of view for more than thirty years. Brown and Levinson's (1987), for example, has generated politeness theory which is considered significant in linguistic which is partially terms of address and has had a great deal of influence on politeness research.

The first important documentation with regards to address terms is in the form of unpublished thesis written by Tahani Ateeqallah A Alharbi (2015), entitled "*A Socio-Pragmatic Study of Forms of Address and Terms of Reference in Classical Arabic as Represented in the Chapter of Joseph in the Holy Quran*". The research explained the Classical Arabic terms of address and forms of reference used by the members of the society of the story of the Prophet Joseph as presented in the Holy Quran. The researcher found that addressing as well as the referring terms (nominal and pronominal) are extracted from the Quranic text in order to explore

their linguistic features with regard to number, case, and gender. The choice of these addressing and referring terms by Classical Arabic speakers is determined by sociolinguistic factors particularly gender, setting, and status. Also, Classical Arabic addressing and referring systems do not have the pronominal T and V distinctions suggested by Brown and Gilman's (1960), the theory of power/solidarity is found applicable to many aspects of Classical Arabic addressing and referring behaviors. Furthermore, the analysis of the data supports the views proposed in Brown and Ford's (1961) theory of intimacy/ status. Positive and negative politeness, as classified by Brown and Levinson (1987), are reported by the present study data in many aspects of addressing and referring behaviors. Nevertheless, this research only mentioned about aspect that influence the used of address term in Quranic. The researcher did not mention about the kind or the forms of address terms used by Classical Arabic speakers.

The second important documentation in the form of unpublished thesis is written by Ijadhalid (2016), entitled, "*Power relation and address terms in English and Buginess: A politeness study*". The research indicated some kinds of address terms utilized in both languages, they are; pronouns, kinship terms, title and occupational terms, religious terms, nobility terms, teknonyms, and terms of endearment. The difference in both languages appeared in which the nobility terms and teknonymy are not accommodated in English American while the use of endearment terms is

not usual in Buginese. It is also found that the age difference, social situation, social status, social distance or degree of intimacy, equality, and marital status among the speakers determine the pattern of speech concerning the power relations. The researcher dominantly focused on the kind of address term used and also mentioned the aspect that influence used of address terms but more focused on the power relation only.

Next, A thesis conducted by *Irma Zavitri (2018)*, "*Address terms in English and Selayarese: A sociolinguistics study*". This research explained about the use of address terms in English and Selayarese based on situation and context and to understand the aspects that influenced the use of address terms in English and Selayarese. The researcher found the difference from both languages appeared in which the nobility terms and teknonyms was not accommodated in English data. The research is focus to find out the used of address term and the factor tend to influence the used of address term in Selayarese and English Wich will be different from the next reasearcher because it will use Enrekang Durinese Language as the object of the research.

The fourth thesis is written by *Eka Yulitin A. Ikro (2021)*, "*Address Forms in English And Cia-Cia Language: Pragmatics Study*." This research explained about various kind of meanings conveyed in address forms of English and Cia-Cia language and revealed the way address forms affect the use of English and Cia-Cia language. This study limited its

focus only on the social deixis in address forms between English and Cia-cia based on the cultural-pragmatic comparison perspective by using pragmatic approach. The differences between this study and the researcher's work are they both used different theory in analyzing the data and used different vernacular language as the object of the research.

The previous studies above present the complexity of address term used. The writer assumed that the research is relevant with the topic that the researcher chooses because the research has the same focus on the same field, which is the use of address terms. The previous studies showed that there are various studies and researches carried out on the address terms in many local languages in Indonesia. But, none of them is conducted with Enrekang-Durinese language as a local language which focusing on the aspect of social relation in daily conversation. Hence, the researcher interests to investigate more about address terms used in Enrekang-Durinese and compare it with English as an object of English Language Study.

B. Theoretical Perspectives

1. Sociolinguistics

Language and society are the part that cannot be separated. The relationship between language and society has many discussions. Broadly, it is discussed under the study of sociolinguistics. Bright (1969:

160) defines sociolinguistics as the study of patterned co-variation or correlation which exists between diverse linguistic structure and social structure. It is also a part of linguistics which is concerned with language as social and cultural phenomenon (Trudgill in Wehantou,1974: 32).

The relationship between language and society by Hudson in Wardaugh (2001;9) is set by the items called linguistic items. Besides, society attempts to manage living together with the concept as power, solidarity, class, status, face, gender, politeness etc. Through the available concept and the linguistic item as the part of language it can be found the relationship between language and society and social structure constructed in the society. Coping with language one is not merely dealing with the meaning of language itself. Beyond that one should also deal with how the language is used when it comes to a matter of language use, Society will best describe how it is executed. Relating language and Society one should avoid the people of misconception between the terms "sociolinguistics and sociology' of language.

Sociolinguistics or micro sociolinguistics according to Wardaugh (2001:2) is the study investigating the relationship between language and Society in order to cope with the language structure and how it is used, while sociology of language is the study investigating the relationship between language and Society in order to cope with the social structure through the way language is used within it. So, it can be inferred that

sociolinguistics is the study of language in relation to society while sociology of language is the study of society in relation to language.

For instance, in sociolinguistics one investigates how social attributes such as gender, political, economic and educational status affect the way people talk or the way they employ certain linguistic features in their communication while in sociology of language, one investigates what the society do with their languages that is their attitudes that account for functional distribution of speech from in societies (Wardhaugh,2011:1) states language as what the members of society speaks. as language users, members of society elaborate signs and symbols to bond a connection with others in living their life. they are elaborate by the speaker in order to make the listener receive the message completely the way people use language is different one another. This difference is related to the way people think and the intention of how to express themselves through their language use.

Sociolinguistics can be a description which necessarily preserves the data on the age, sex, education, occupation and ethnic membership of the speakers studied (Labov,1966: 25). However, sociolinguistics is not only concerned with the linguistic indicators of social background, but also the various conventions we follow in order to organize our speech with each other that is oriented towards social goals (Loveday,1982: 2). Besides, Fishman in Sumarsono (2002:2) revises the term of sociolinguistics into sociology of language as he stated: "The sociology of

language focuses upon the entire gamut of topic related to the social organization of language behavior, including not only language usage per se, but also language attitudes, overt behavior towards language and language users".

From the definition above, we can conclude that sociolinguistic study governs the function of language in different social set ups and also deals with the relationship between language use and the it effects to society in social relation among the user.

2. Language and Culture

Language is a system of symbols and sounds. The sound symbols are arbitrary. It means that the relationship between sound, concept and what is symbolized by them (reference) is not absolute. Each concept can indicate one word or more. Then, each word has one meaning or more, depending on the agreement of society.

Language is also a system of words or signs that people use to express thoughts and feelings to each other. Language is productive which means that a limited number of words can be made by unlimited utterances or sentences. It is dynamic since it can change from time to time. The changes may occur in the area of phonology, morphology, syntax and semantics. As a means of communication, language does not

only deal with linguistic/verbal aspects but also nonverbal aspects, such as quality of voice, body language or gesture, touching and smelling.

Meanwhile, culture is the sum of learned behavior from a group of people that generally considered as the tradition and transmitted from generation to generation. We use the term 'culture' to refer to all the ideas and assumptions about the nature of things and people that we learn when we become the members of social groups. It can be defined as "socially acquired knowledge". This is the kind of knowledge that, like our first language, we initially acquire without conscious awareness. We develop awareness of our knowledge and our culture only after having our language developed. The particular language we learn through the process of cultural transmission provides us, at least initially, with a ready-made system of categorizing the world around us and our experience of it (Yule, 1985: 267).

A culture must have at least one language as a distinct medium of communication to convey its defining ideas, customs, beliefs, et al., from one member of the culture to another. Culture can develop multiple languages or "borrow" languages from other cultures. However, not all of them are co-equal in the culture. One of the major defining characteristics is whether a language can be the primary means of communication in that culture. Therefore, sociologists and anthropologists draw lines between similar cultures heavily based on the prevalent language usage.

3. Politeness

Address terms has special closeness with politeness. In everyday situation we have to communicate with other people to get information, to gain knowledge about a topic, or to reach a variety of goals. When we talk about daily communication, we will certainly talk about address terms as well. Address term is much banded with certain culture, so it may be used differently between cultures. When we discuss Politeness has been defined as the features of language which serve to mediate norms of social behavior.

According to Scollon and Scollon (1995) in Shahrokhi and Bidabadi (2013) distinguish politeness communication systems into three types, are:

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

The participants maintain a deferential distance from each other. In this system, consequently, the interlocutors had better use independence strategies to minimize the possibility of threatening face or losing face.

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

A solidarity politeness system, the participants feel or express closeness to each other, and consider one another equal in social position. The interlocutors, consequently, use involvement strategy to provide a sense of friendliness and closeness.

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

The hierarchical politeness relationship, i.e, system, represents asymmetrical, the participants recognize and respect the social differences that place one in a superordinate position and the other one in a subordinate position. The dominant interlocutor may use involvement strategy.

All these types 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 can be simply defined as a person's self-image. When we talk about politeness, the concept of face will always appear because politeness done to honor someone's face. When the speaker makes the hearer feeling offended, it can threaten the hearer's face. This is called Face Threatening Acts (FTAs) by Brown and Levinson. According to Brown and Lavinson (1987) in Zahar (2012), there are four politeness strategies in human behavior, namely:

a. Bald on Record Strategy

The prime reason for bald on-record usage may be stated simply: in general, whenever speaker wants to do the FTA with maximum efficiency more than he wants to satisfy hearer's face, even to any degree, he will

choose the bald on-record strategy. For example, in the sentence "Bring me my book.", the speaker says it directly and clearly without minimizing the threat and without regard to self-image of the hearer.

b. The Positive Politeness Strategy

Speakers give a positive self-image to the hearer. Positive politeness occurs in one group or in an environment that has the purpose, desire, or has the same background knowledge. This strategy appears because the speaker wants to show a good impression to the hearer. For instance, "you must be hungry", "it's long time since breakfast. How about some lunch?"

c. The negative politeness strategy

Negative politeness strategy is an action to prevent or minimize the threat to the hearer's negative face. When the speakers want something from the hearer, then the freedom and the desire of the hearer are to be burdened or distracted. For instance, to minimize imposition; "I just want to ask you if I could use your computer".

d. Off-record indirect strategy

Off-record indirect strategy takes some of the pressure off of you. You are trying to avoid the direct FTA of asking for a beer instead, you would rather if it is offered to you once your hearer sees that you want one. For instance; to give hints; "it's cold in here".

Moreover, according to Yassi (2012) there are six politeness

system developed from Scollon & Scollon, they are :

1. Deference politeness strategy in non kin context (-P, +D, -K)
e.g interaction between strangers.
2. Deference politeness strategy in kin context (-P, +D, +K)
e.g interaction between distant relatives.
3. Solidarity in politeness strategy in non kin context (-P, -D, +K)
e.g, interaction between friends
4. Solidarity politeness strategy in kin context (+P, -D, +K)
e.g, interaction between close relatives.
5. Hierarchical politeness strategy in non kin context (+P, -D, -K)
Eg, interactions between superiors and inferiors.
6. Hierarchical politeness strategy in kin context (+P, -D, +K)

Through kinship terms, it is possible to understand a culture power structure, particular interpersonal communication patterns, and normative elements of the family system structures and functions.

4. Address Terms

According to Fasold (1990: 1-2), address terms are the words used by speakers to designate the person they are talking to while they are talking to them. In most languages, there are two main kinds of address

terms: names and second-person pronouns. They also address anyone in either of two ways: by their first name or by their title and last name. Wardhaugh gives some questions in his book, "An Introduction to Sociolinguistics" as follows: "How do you name or address another? by title (T), by first name (FN), by last name (LN), by nick name, by some combination of these, or by nothing at all, so deliberately avoiding the problem? What factors govern the choice you make? Is the address process asymmetrical; that is, if I call you *Mr. Jones*, do you call me *John*? Or is it symmetrical, so that *Mr. Jones* leads to *Mr. Smith* and *John* to *Fred*? All kinds of combination are possible in English: *Dr Smith, John Smith, Smith, John, Johnnie, Doc, Sir, Mack*, and so on. Dr Smith himself might also expect *Doctor* from a patient, *Dad* from his son, *John* from his brother, *Dear* from his wife, and *Sir* from a police officer, and so on." (Ronald Wardhaugh, 2006: 267). Forms of address, in the sense of 'the manner of referring to someone in direct linguistic interaction', have provided the field of sociolinguistics with a major field of study". When a man on the street begs for money by saying, "*Brother, can you spare a dollar?*", the word 'brother' is used as an address term (a word or phrase for the person being talked or written to). By claiming the kind of closeness in relationship associated with a family member, the speaker's choice of address term acts as an attempt to create solidarity (i.e. being the same in social status), perhaps leading to willingness to hand over some cash. He could have begun his request with 'Sir' instead, indicating an unequal relationship of power (i.e. being

different in social status) and, since he is higher in status, perhaps "Sir" has the ability to help him hand over some cash (Yule, 1985: 273).

The use of forms of address is one of the ways in which politeness is manifested in speech and writing. For Brown and Levinson (1987), politeness theory is based on the recognition of positive and negative politeness and in their theory, addressing can be used to show both, for example, when the speaker wishes to emphasize his/her close relationship with the hearer or the referent, positively polite formula like FNs are most often used. Negative politeness is constructed as a means of avoiding face-threatening act (FTAs) and this can be done by using, for example, LNs and titles. To Brown and Levinson (ibid: 46) politeness in an interaction can be defined as "the means employed to show awareness of another person's face or 'face want' of addressee, which is highly valued in conversation." *It can be neglected, maintained or intensified and is constantly attached to any verbal interaction. As we communicate with others, "we are constantly aware of our own and others' face needs, we attend to it consciously or unconsciously, and we cooperate to maintain one another's face"* (Brown and Levinson 1987: 62). We attempt to soften utterances or acts that will threaten the face needs of the other, i.e. face threatening acts (FTAs) by using a variety of politeness strategies, including address terms. Within this system, address terms are the most direct means through which either positive or negative politeness are generally expressed. The factors which may influence the use of address

terms are social distance, power and ranking of imposition, also referred to as 'rating', indicating the importance or the degree of difficulty attributed by the interlocutors to the situation (Cesiri: 2009). Brown and Levinson's strategies of positive and negative politeness allow us to study not only variation in the overall use of address terms, but also variation that occurs within the terms themselves.

Forms of address have been analyzed between different types of participants in different social situations and 'rules' have been proposed to explain the speaker's choice of terms, e.g. governing the use of first name, title, intimate pronoun, etc. Social and psychological concepts, such as power and solidarity, have been suggested as particularly significant factors in understanding the address system, i.e, the system of rules used by a speaker governing the use of such forms as *tu and vous*.

Moreover, Clark (1987) states that there are series of address terms in English and they vary in their formality as follows:

1. Title alone : *Sir, Madam, Doctor, Professor,*
2. Title and last name : *Miss Jones, Dr. Wills,*
3. Last name alone : *Jones, Smith, Wills,*
4. First name alone : *Sally, Janet, Bob,*
5. Multiple name :
 - a. Nickname : *Bob, Bill, Rich, Ted,*
 - b. Pet name : *Honey, Dear, Bobbie,*
 - c. Generic name : *Mack, Buddy, Guy, Man,*

6. Kinship term : *Grandfather, Grandmother, Father, Mother*

7. Pronoun : *You*

The farther down the list one goes (from 1 to 5), the more familiar one must be with the addressee. Nevertheless, the two most common address terms are number (2) and (4); so forms of address are chosen in much the same way as the familiar and formal pronouns, except that there are more than two ways of someone can be addressed. Address terms are really part of complete semantic systems that have something to do with social relationship.

As Bean (1978) in Fasold (1990: 3) points out, it is not really sufficient to look only at addressing by name and second-person pronouns. There are languages like Javanese in which many other devices are used for the expression of social. We will mention kin terms only when they are used to address people, as in '*Uncle Harry*' because Harry is the name of the uncle. Another related phenomenon is how a person is referred to, as well as how he or she is addressed. A man can be expected to address his wife by her first name, but may refer to her as '*Mom*', '*my wife*', '*Mary*', '*Mrs. Harris*', or '*Tommy's mother*', depending on who it is he is talking to (cf. Geiger 1979 in Fasold, 1990:3).

In addition, Mashiri (2004) in Djatmika (2011: 275) stated that in general, address terms are another name owned by someone other than his original name or official name. Address term given to someone is diverse according to the norms, rules, traditions and beliefs prevailing in

his place. For example, in the UK, the nickname has a limited pattern by adding the suffix -y on pieces of real names such as *Edward* become *Eddy*, *Theodorre* become *Teddy*, *Anne* become *Anny*, etc. In Indonesia generally the nickname is formed by the short form of the real name but there is no fix pattern about this naming. Linguistically, Braun (1988:7) defines the address term as a means of 'initiating contact'. He indicates that the address term often designates the interlocutors, but not necessarily, since their literal and lexical meanings can differ from or even contradict the addressee's personal and social features. For instance, in some cultures like Iranian and Arabic communities, a girl may address her friend's mother as 'aunt' to show respect to her though there is no blood relation between them. This phenomenon also happens in Indonesian context and even has numerous kinds and ways in addressing people, since Indonesia has various tribe, culture and vernacular language.

C. Conceptual Framewrok

