

Diversity of Sundanese Forms of Address Usage in Family

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Abstract—This study aims to describe the diversity of Sundanese forms of address in families. The use of Sundanese forms of address in Sundanese ethnic families is currently mixed with Indonesian addresses, especially in urban families. The problems studied are related to the types of forms of address and the influence of social variables on the choice of forms of address. The method used is descriptive. Data collection is actualized by using a survey distribution method through an open-ended questionnaire. The selected respondents are the students of Sundanese Literature of the Faculty of Cultural Sciences of Universitas Padjadjaran, who come from and live on the border of Bandung City. The theoretical basis used in this study is a sociolinguistic approach. The results of the analysis show that the types of Sundanese forms of address used in the family include proper names, kinship terms, terms of endearment, personal pronouns, and combinations of forms of address. Social variable factors in the form of situations that influence a change of a selection of types forms of address are happy, sad, and angry situations. This study contributes to the viewpoint that language attitudes are also determining factors in the use of the address.

Index Terms—forms of address, sociolinguistics, Sundanese, family, city border

I. INTRODUCTION

Many things are considered by speakers when addressing other speakers. It can be age, gender, social status, family relationship, situation, sociocultural background, familiarity and speakers' social distance which can indicate how the relationship is established between the speakers and addressees (Mardiha, 2012; Özcan, 2016). Other matters relating to identity such as perceptions of local and global contexts, language attitudes and language ideology, and patterns of socialization are also things that must be considered in addressing speakers (Afful, 2010; Liebscher et al., 2022; Rahardi, 2022). The choice of forms of address (proper names, kinship terms, professional terms, affectionate nicknames, epithet), whether it is the desired choice or not, is a potential signal that shows how the speakers imagine their relationship with the addressees. When the roles of the speech participants change in relation to one another, this can be indicated by how they address one another (Fasold, 2003; Yang, 2010). For example, one and the same person can be addressed by different speakers such as Sue, Susan or Ms. Smith. This reveals different levels of familiarity and affinity with the speakers. Likewise, to get someone's attention by saying Hey, You or Excuse me, Madam is likely to be interpreted very differently in terms of politeness and formality (Norrby & Camilla, 2015). The relationship that exists between speakers and addressees can be symmetrical and asymmetrical. A symmetrical relationship is an equal relationship between speakers and addressees, while an asymmetrical relationship is a power relationship between speakers and addressees. That means a speaker who has authority or power can use a familiar address term to the addressee, but the addressee will answer with a respectful address term (Brown & Gilman, 1960; Norrby & Warren, 2012). Family is a unity that allows asymmetrical relationships to occur. Study of Farghal and Abdullah (1994) focuses on kin terms and titles terms correlated with distant and affectionate honorifics. Other study related to forms of address of the husband-wife relationship was conducted by Esmae'li (2011). The study found that to show respect, wives use respectful names for their husbands when in the presence of the husband/wife's parents. In another study, it was also found that in informal family situations, age is more significant than gender and social class in determining forms of address (Keshavarz, 2001). Studies of the use of forms of address in five different contexts: family, neighbor, workplace, school, and stranger as well as the relationship of social factors was carried out by Alenizi (2019). Although there are

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many studies about forms of address in a family context and in relation to addressing rules, as well as the factors that influence them, study on variations of Sundanese forms of address in suburbs family of Bandung is particularly limited. This study focuses on the diversity of forms of address that are still used in daily communication by Sundanese families who live on the border of Bandung City. Bandung is one of the big cities in Indonesia. The city is inhabited by residents of various ethnicities with the Sundanese as the original inhabitants. This ethnic heterogeneity causes the Sundanese people in Bandung City to become bilingual and even multilingual. What types of Sundanese forms of address that are still used in families on the border of Bandung City dominantly and the situational factors playing an important role in the selection of the types of forms of address of speakers towards addressees are the concerns of this study.

II. THEORETICAL FRAMEWORK

A. Types of Forms of Address

There are factors that govern the selection of speakers in addressing addressees so that a speaker addresses an addressee using certain forms of address, such as titles, first names, last names, nicknames, and some of these combinations, or not at all, on purpose to avoid addressing mistakes. As illustrated in the asymmetric addressing process: if I address you, Mr. Jones, do you address me, John? Or symmetrical, so that Mr. Jones leads to Mr. Smith and John to Fred. All these types of combinations are possible in English: Dr. Smith, John Smith, Smith, John, Johnnie, Doc, Sir, Mack, and so on. A patient might be addressed by using a title like Dr. Smith, his son would address him with the related term *dad*, his brother would address him with the proper name John, his wife would address him with the affectionate address *dear*, and a police officer who stops him if he drives too fast would address him with the form of address *sir*, and perhaps it would be somewhat surprising if *sir* address is replaced with another form of address, for example in the utterance, 'Excuse me, dear, can I see your driver's license?' says police officers (Chaika, 1985; Swann et al., 2004; Wardhaugh & Janet, 2015).

B. Sundanese People and Their Language

A country sometimes only knows one or two languages, but many countries are linguistically divided so it is not impossible for every child to be bilingual or multilingual. Indonesia can be an example of that country (Sudaryat et al., 2007). Sundanese is one of the hundreds of regional languages that still exist in Indonesia. Sundanese is used by Sundanese people who live in West Java Province, Banten Province, and the western part of Central Java Province (Bahasa dan Peta Bahasa di Indonesia: Bahasa Sunda Provinsi Jawa Barat, 2023) (downloaded on January 10, 2023). Bandung is the capital city of West Java Province, one of the provinces on the island of Java, Indonesia. Besides Sundanese language, Sundanese people in Bandung City use Indonesian in their daily communication. The use of Indonesian is more dominant than Sundanese, especially among children and adolescents, including university students. This domination occurs due to the assumption of parents who think that having good proficiency in Indonesian will open up a bright future for their children (see Moriyama, 2010). Another cause is because urban society is more heterogeneous compared to people who live in suburbs and villages. Currently, Bandung is increasingly visited by other ethnicities, such as Javanese, Padang, Madurese, Batak, Balinese, and East Nusa Tenggara. The presence of other ethnicities to Bandung City led to the birth of various languages. The variety of languages currently used in Bandung City include Sundanese, Indonesian, other regional languages (Javanese, Padang, Madurese, Batak, Balinese, and East Nusa Tenggara), English, and youth language, that is Sundanese for teenagers (Maisah, 2018).

In Sundanese, there is a speech level known as *undak-usuk*. The term *undak-usuk* refers to the idea that Sundanese recognizes the social level of the addressees and the social level spoken. This system tends to influence the Indonesian vocabulary (consider the word *beliau* and *berkenan* that are used or are related to the persona who has higher social status). This system results in a coarser or refined diction according to the social level of the addressees or the person being discussed. From a pragmatic point of view, in terms of the speech of the addressees being discussed, this speech level has coarse vocabulary for the speaker (person one), the addressee (person two), and the person being spoken to (person three) (Djajasudarma, 2013). For example, in Sundanese the use of the second personal pronoun *anjeun* 'You', and *saderek* 'You' belongs to the level of refined Sundanese speech, while *maneh* 'You' belongs to the coarse or intimate Sundanese speech level.

C. Address in Sundanese

Writings and studies that specifically discuss the types of Sundanese forms of address are still limited. There are several names that generally discuss the Sundanese forms of address referring to books on Sundanese grammar and reports on the results of previous studies, including the works of Coolsma (1904), Ardiwinata (1917), Wirakusumah (1982), Kats and Soeridiradja (1927), Adiwidjaja (1951), Sumardi et al. (1992), Sudaryat (2007), and Djajasudarma (2013). Based on these literary sources, forms of address can be divided into two categories, that are personal nouns and pronouns. The types of nouns used to address in Sundanese are proper names, such as *Juariah*, *Dahlan*, *Umar*; kin terms, such as *bapa*, *ema*, *aki*; honorary titles, such as *raden*, *juag*, *aom*; rank/profession, such as *guru*, *lurah*, *ajengan*; affectionate nicknames, such as *ujang*, *nyai*; and other nouns (1), such as *nu narongton* 'audience', *Si Jangkung* 'the Tall', *Si Manis* 'the Sweet', and *Si Medit* 'the Miser'. These forms of address can be combined, such as *Raden Tisna*, *Pa Aslim*, *Ambu Ekob*, and *Kang Wira*. The pronouns used as address in Sundanese are second personal pronouns, both singular

and plural, and demonstrative pronouns. Singular personal pronouns, such as *silaing*, *maneh*, *anjeun*, *saderek*, and *salira* 'you/you/brother'; plural personal pronouns, such as *silalaing*, *maraneh*, *saderek sadayana*, *anjeun sadayana/aranjeun* 'all of you/all of you/brothers'; and demonstrative pronouns, as *di dinya* 'you'. A study of addressing or self-nickname in Sundanese which function as vocative is carried out by Wahya et al. (2021). This study produces six vocative characteristics in terms of category, form, position, existence, function and in terms of written and spoken language.

Sundanese people do not distinguish kinship terms, both for male and female kinship. The difference is seen in the use of forms of address, such as father is addressed with *bapa*, *apa*, *pa*, *mama*, *ama*, *abah*; mother is addressed with *ema*, *ma*, *mimi*, *embi*, *embu*. The inclusion of foreign language elements such as Dutch, English and Arabic also influence the address to father and mother, so that it brings out terms of address, such as *mamah-papah*, *mamih-papih*, *abah-umi*, *abuya-umi*. Older brother is addressed with *kakang*, *kaka*, *aang*, *kang*, *aa*; elder sister is addressed with *ceuceu*, *euceu*, *ceu*; father's or mother's older brother is addressed as *uwa* or *wa*; father's or mother's younger brother is addressed with *mamang*, *emang* or *mang*; father's or mother's younger sister is addressed with *bibi*, *ibi*, *embi* or *bi*. Husband addresses his wife in the terms of address *manehna*, wife addresses her husband in the terms of address *anjeuna*. Thus, the forms of address for kinship between men and women in Sundanese is not different (see also Rosidi, 2006; Sobarna, 1993).

D. Social Factors Influencing Forms of Address Choice

In some of the examples he discussed, Holmes (2013) suggests that certain social factors are appropriate in calculating the particular variety used. Some relate to participant-language users; other relates to its utility—the social setting and interaction function. Who the speaker is with whom the addressee (e.g., wife-husband, customer-shopkeeper, boss-worker) is an important factor. Social setting (e.g., home, work, school) is also a relevant factor. The purpose of the interaction (informative, social) according to Holmes (2013) may also be important because in some cases, the topic has proven to influence language choice, including forms of address choice.

In every speech community, the use of a particular language produces a very specific type of social effects, such as an indication of the speaker's relationship with the addressee or with the person spoken of, or self-presentation as part of a social group. Social effects mediated in general by utterances are highly context-bound or indexical in nature. Both are evaluated in relation to the context or situation at hand, including the aspects of the situation created by what was said or done. The utterances can be what the speaker feels fits the situation he has understood or changing the context in a recognizable way, turning it into a completely different situation. Speakers can speak particularly about social indexicality when the contextual features indexed by utterances and the accompanying signs are understood as attributes of or relations between social persons. The use of polite pronouns, terms of address, greetings, the use of manipulation to convey politeness are examples of more stereotyped uses of 'social' language. This usage depends on a fundamental way of a widely shared ideological model of language usage that ascribes particular social significance to deictic usage patterns (Agha, 2007).

III. METHODS

The method used in this study is the descriptive method. Data collection is actualized using a survey distribution method through an open-ended questionnaire. The form of the questions related to the use of address refers to the type A of *discourse completion test* (DCT) model put forward by Blum-Kulka and Olshtain (1984). According to Blum-Kulka and Olshtain (1984) in realizing the intended speech act, an utterance can be divided based on its sequence into segments (A) *address term (s)*, (B) *head act*, and (C) *adjuncts to head act*. Respondents composed utterances in Sundanese which contained addresses in the family. Addresses are addressed to the nuclear family and extended family: father, mother, younger siblings, older siblings, grandparents, uncles, aunts, and cousins. The utterances that are arranged are utterances that they usually speak in daily life in a family. The utterances are in a normal situation, happy, sad, and angry.

Respondents selected to fill out the questionnaire are 30 undergraduate students (Bachelor's degree) of the Sundanese Literature Study Program, Universitas Padjadjaran, who come from and live in the border of Bandung City. The selection of respondents is based on the consideration that students who live in the border of Bandung City are better at maintaining local languages in family so that the language used is original, while students who live in the city center are more susceptible to being influenced by Indonesian and foreign languages in daily communication, both within the family and the outside one. After the data are collected and classified, the next step is to analyze the data. In this stage, the data are analyzed based on the formulation of the problem. Analysis of Sundanese utterance data containing address is divided into two parts, which are an analysis of the types of forms of address in the nuclear family and the extended one. The grouping of types of forms of address is based on the concept of types of forms of address put forward by Chaika (1985). In formulating and explaining each type of form of address, a description of the relationship between the utterance participants, the location of the utterance, and the atmosphere of the utterance with the forms of address chosen by the speakers is carried out. Analysis in the formulation of social variable factors that influence the choice of forms of address is carried out by comparing and describing the differences in the forms of address chosen by speakers in normal situations with happy, sad, and angry situations.

IV. RESULTS AND DISCUSSION

A. Classification of Types of Sundanese Forms of Address in Family

Based on the category, the types of Sundanese forms of address used by speakers in Sundanese ethnic families include proper names, kinship terms, and terms of endearment. Sundanese forms of address, both nouns, and pronouns, or combinations of these forms of address are found in normal situations. The situation in question is an informal situation and comes both inside and outside the house.

(a). First Name

In this study, the data for the types of forms of personal address found are first names in full form and first names in partial form. The use of this address comes in an asymmetrical relationship. The location of the utterance is in the house. The use of the form of address in the form of a proper name for the utterance is presented in the data below.

1. father – Nibah : *“Nibah, geuning can mangkat? Bisi kaburangan, ngk é mah hujan.”*
‘Nibah, why haven't you left yet? It's late and it's raining.’
2. Erik – Aghni : *“Aghni, kin sonten jajap si bungsu ka madrasah nya.”*
‘Aghni, accompany your youngest to the madrasa this afternoon.’
3. grandfather 1 - Ridwan : *“Ridwan, pangnyapuankeun bumi aki, nya?”*
‘Ridwan, please sweep Grandpa's house, okay?’

The relationship between speakers and addressees in (1) is father and son. In (1) the father asks 'Nibah' the child why he hasn't gone to college yet. The relationship between the speaker and addressee in data (2) is siblings. In (2) the older brother orders 'Aghni', his younger sibling to take their little brother to the madrasa in the afternoon. The relationship between the speaker and the addressee in data (3) is the relationship between the grandfather from the father's side of the family and his grandson. In (3) Grandfather orders his grandson 'Ridwan' to sweep the grandfather's house. The use of first names in data (1) – (3) is intended to attract the speakers' attention.

In addition to personal addresses in the form of full first names, in this study, there are also short forms as follows.

4. Father – Desta : *“Des, pangmareumankeun motor keur dipanaskan.”*
‘Des, please turn off the motor that is being warmed up.’
5. Uncle 1 – Nisa : *“Nis, ku amang dijajapkeun nam.”*
‘Come on, uncle will take you.’
6. Aunt 1 – Najmi : *“Sok Mi, kadé nya di jalan.”*
‘Please Mi, be careful on the road.’

The forms of address in data (4) and (5) are short forms of the first two syllables of a word, while data (6) is a short form of proper names in the form of the perpetuation of the last syllable of a word. The forms of address *Des* (data (4)), *Nis* (data (5)), and *Mi* (data (6)) occur in informal or relaxed situations that show proximity. The relationship between speakers and speakers in data (4) is asymmetric. The relationship between the speaker and addressee is father and son in data (4). In data (4) a father instructs his son 'Desta' to turn off the warmed-up motorbike engine. The relationship between the speaker and the addressee in data (5) is an uncle from the father's side of the family and a nephew. In data (5) an uncle offered to help accompany his niece 'Nisa'. The relationship between the speaker and the addressee in data (6) is an aunt from the father's side of the family and a nephew. In data (6) an aunt prays for safety for her nephew 'Najmi' to be safe while on the way.

(b). Kinship Terms

Addressees in the form of kinship terms that are found in this study are complete and short forms. The use of these forms of address in the form of utterances includes the following.

7. Taufik – Father : *“Bapa, punten ieu aya serat ti Pa Maman kanggo rapat wengi ayeuna.”*
‘Excuse me father, there is a letter from Mr. Maman for tonight's meeting.’
8. Sarah – Grandmother 1 : *“Ema, ka marana ieu geuning teu araya?”*
‘Grandma, where are the people, how come there's no one?’
9. Listiani- Older Brother : *“Aa, meni kamana wa é? panggih t  n lebaran w  n hungkul.”*
‘Older brother, where have you been? (We) meet only during Eid.’
10. Mother – Listiani : *“T t h, lainna geura mandi atuh ceunah aya kuliah zoom.”*
‘My daughter, take a shower right away, there's a zoom lecture.’

These complete forms of kinship terms of address data are used in informal or casual situations. The relationship between the speaker and addressee is father and son in data (7). In data (7) a son tells 'bapa', his father and also gives an invitation letter to his father for the event tonight. The relationship between the speaker and addressee in data (8) is granddaughter and grandmother. In data (8) a granddaughter asks 'ema', her grandmother why there is no one at home. The relationship between the speaker and addressee in data (9) is younger sister and older brother. In (9) a younger sister asks 'Aa', her older brother why they don't see each other often. The relationship between the speaker and addressee in data (10) is mother and daughter. In data (10) a mother instructs her daughter 'Listiani' to take a quick shower so she won't be left behind in online class lectures. Listiani is addressed by the kinship term *tete* (address for older sister) because she is the first child. Addressing *tete* by parents to the first daughter who has a younger sibling is common in Sundanese. The aim of addressing *tete* is that the younger sister of the girl who is called *tete* also addresses her with the kinship term *tete* as a form of respect.

Furthermore, addresses of kinship terms in the form of one-syllable fragments in the form of utterances are presented in the data below.

- | | | | |
|-----|--------------------------|---|---|
| 11. | Desta – Mother | : | “ Mah , Endes r <i>ék m és ér pulsa heula ka konter</i> .”
‘Mom, Endes will go to buy credit first at the credit shop.’ |
| 12. | Older Brother - Listiani | : | “ Sibuk atuh D <i>é</i> ayeuna mah .”
‘Now i'm busy, sister/brother.’ |
| 13. | Irfan – Younger sibling | : | “ Yi , <i>kumaha keluarga di dinya sarehat?</i> ”
‘Sist, how is your family? Good?’ |

The forms of address in data (11), (12), and (13) are short forms of kinship terms in the form of the perpetuation of the last syllable. Forms of address *mah* (data (11)), *de* (data (12)), and *yi* (data (13)) used in informal or casual situations that show intimacy. The relationship between speakers and addressees in data (11) to (13) are asymmetric. The relationship between speakers and addressees in data (11) is son and mother, in data (12) is older brother and younger sister, and in data (13) is older brother and younger brother. Referential utterance is in the data (11), (12), and (13). In (11) son tells 'mah' the short from *mamah* (mother) that he will go to the credit shop to buy telephone credit, whereas in data (12) an older brother states that at the time he is busy so he does not help *de* the form of *ade* (younger sister/brother). The data (13) is referential utterance. In data (13) an older brother asks about the health of his younger sibling's family who is addressed with *yi*, a short form of *ayi* or *rai* (younger sister/brother). From the seven data of kinship terms analyzed in this discussion, six of them are kinship terms in Sundanese, while one other data, *mah*, a short form of *mamah* 'mother' is a kinship term in Indonesian.

(c). Terms of Endearment

The forms of terms of endearment addresses found in this study are the complete forms and short forms. This type of address is found in informal situations and takes place in the house (data (14) and (15)). The use of terms of endearment in the form of utterance is presented in the data below.

- | | | | |
|-----|-----------------------|---|---|
| 14. | Grandfather 2 - Anggi | : | “ Nyai pangmeseurkeun bako kangge Bi Minar .”
‘Darling, please buy cigarettes for aunty Minar.’ |
| 15. | Grandmother 1 – Alfi | : | “ Engkang, geura makan! ”
‘Buddy, go eat immediately!’ |

The forms of terms of endearment in data (14) and (15) come to be intimate and relaxed situations. The relationship between speaker and addressee in data (14) is between a grandfather from the mother's side of the family and a granddaughter. In (14) a grandfather tells his granddaughter who is called *nyai* to go buy cigarettes. *Nyai* is a nickname for girls. The relationship between speakers and addressees in data (15) and is between grandmothers from the father's side of the family and grandsons. In data (15) a grandmother asks her grandson who is called *engkang* 'older brother' to eat immediately. *Engkang* is a variation of the kinship term *akang* 'older brother'. Compared to *akang*, the address *engkang* has a more affectionate feel (Danadibrata, 2015). Like addressing *tete*, addressing *akang* or *engkang* by parents as well as grandparents to grandsons is common in Sundanese society. Addressing *akang* or *engkang* is intended to the younger sibling of the older brother who is called *Akang* or *Engkang* and also addresses him with the kinship term *akang/engkang* as a form of respect. The forms of terms of endearment addresses found in this study all come from Sundanese.

The forms of terms of endearment addresses in the short forms found in this study can be observed from the following data.

- | | | | |
|-----|----------------------|---|--|
| 16. | Grandmother 1 – Jeni | : | “ Cu , <i>buru Éma pangm és érkeun bako ka hareup</i> .”
‘Kid, please quickly buy grandma cigarettes at the street.’ |
| 17. | Father – Nurul | : | “ Yang , <i>bapa pangm és érkeun obat batuk jug</i> .”
‘Dear, please hurry up and buy me cough medicine.’ |
| 18. | Uncle 1 – Nurdin | : | “ Ari As <i>é</i> ayeuna di mana? Kuliah atawa gaw <i>é</i>? ”
‘What is this handsome guy currently busy with? Study or work?’ |

19. Older Sister - Endang : “*Nok, kumaha kuliah teh lancar?*”
‘Sweetheart, how is (your) college going?’

The forms of terms of endearment addresses in data (16), (17), and (19) are short forms of the perpetuation of the last syllable, while data (18) is a short form of the second and third syllables of a word. The use of forms of address in data (16) to (19) occurs in informal or relaxed situations that indicate intimacy. The relationship between speakers and addressees in data (16) to (19) is an asymmetrical one, specifically between the grandmother from the father's side of the family and grandson (data (16)), father and daughter (data (17)), uncle from the father's side of the family and niece (data (18)), older sister and younger sister (data (19)). Imperative utterances are in data (16) and (17). Interrogative utterances are in data (18) and (19). In data (16) a grandmother orders her grandson who is called *cu* as a short form of *incu* (grandson) to buy her cigarettes. In data (17) a father instructs his daughter who is addressed *yang* as a short form of *sayang* (darling) to buy him cough medicines. In data (18) an uncle asks his nephew who is addressed *asep* as a short form of *kasep* ‘handsome’ regarding his nephew's residence and college. In Sundanese, the address *asep* is also usually used as a proper name (see Sobarna, 1994). In data (19) an older sister asks her younger sister who is addressed with *nok*, a short form of *enok*, ‘nickname for girls’. Besides *nyai*, the Sundanese also use the address *enok* for girls.

Besides complete and short forms of terms of endearment address, this study also has one combined form of data as follows.

20. Grandmother 1 – Najmi : “*Cép Najmi, kadieu Cu ema aya piobroleun.*”
‘My dear Najmi, come here... there's something I
(grandma) want to talk about.’

The form of address in data (20) is a combination of an terms of endearment address and a proper name. Address *Cep Najmi* (20) is used in informal situations. The relationship between the speaker and the addressee relationship which is the grandmother from the father's side of the family and the grandson is asymmetrical. In data (20) a grandmother asks her grandson, who is addressed *Cep Najmi*, to approach her grandmother because she has something she wants to talk about.

From the data of the forms of address discussed in this study, most of them come from Sundanese. The forms that appear also vary. There is only one form of terms of endearment address in Indonesian, namely *yang* which is a short form of *sayang*.

(d). Pronouns

Deixis is a technical term (derives from Greek) for one of the basic things we do in utterances (Djajasudarma, 2013; Yule, 1998). Deixis can be in the form of location (place), identification of people, objects, social events, processes, or activities that are being discussed or referred from the relationship between the dimensions of space and time when it is spoken by speakers and addressees (Cruse, 2000; Djajasudarma, 2013). Of the five types of deixis, social deixis is the most closely related type of address because social deixis is a category that involves the speaker's social status which is symbolized by personal pronouns (Rahyono, 2012). Thus, social deixis has an important role in the use of forms of address by speakers towards addressees. In Sundanese, the demonstrative pronoun *di dinya* ‘there’ is sometimes interpreted as ‘you’ as shown in the following data.

21. Alfi – Younger Brother : “*Teuh, di dinya, geura hudang geus azan geura ka masjid.*”
‘Hey you, get up quickly, it's already the call to prayer,
go to the mosque immediately.’

The pronouns in data (21) occur in informal situations. The relationship between speaker and addressee is asymmetrical, that is, the relationship between older brother and younger one. In data (21) an older brother instructs his younger one, who is addressed *di dinya* ‘you’, to get up and go to the mosque to pray.

B. Social Factors Influencing the Forms of Address Choice in Sundanese Among Adolescents

In this study, the social variable factors that influence the forms of address choice are found in happy, sad, and angry situations. Here's the description.

(a). Social Factor: Happy Situation

Data (22) describes a grandmother who feels happy because she gets food from her grandson. The utterance of happiness can be seen in the data below.

	Utterance in Normal Situation	Utterance in Happy Situation
22. Grandmother – Jeni	“ <i>Jéni, Umi hoyong seureuh, pangalakeun di kebonnya.</i> ” ‘Jeni, Umi wants betel nut, please get it in the garden.’	“ <i>Si Ujang meni bageur masihan lauk jang beuleumeun. Menang ti mana ieu t^h, Jang?</i> ” ‘Grandma’s prince is really kind to give fish to be grilled. Where do you get the fish, prince?’

In a normal situation, the speaker (data 22) uses the form of address *Jeni* to the addressee, while in a happy situation, the speaker chooses a combination of forms of address *si ujang* to the addressee. The relationship between speaker and addressee is intimate. The combination of forms of address *si ujang* is classified to the affectionate address for boys. The speaker chooses the form of terms of endearment address *si ujang* to the addressee because the speaker feels happy to receive the fish given by the addressee who is her grandson.

Data (23) describes the participant's relationship between an older sister who is happy to see her younger brother achieve. The older sister expresses his joy with the following utterance.

	Utterance in Normal Situation	Utterance in Happy Situation
23. Ilma – Younger Brother	<p>“<i>Geura diajar De, meh jadi jelema pinter.</i>”</p> <p>‘Study immediately bro, so that you become a smart person.’</p>	<p>“<i>Alhamdulillah, si kasep rengking hiji oge.</i>”</p> <p>‘Alhamdulillah, my little boy wins first place again.’</p>

The speaker (in data (23)) uses the form of address *de* which is a short form of *dede/ade* ‘younger sister/brother’ to the addressee in a normal situation, whereas, in a happy situation, the speaker chooses to use a combination of forms of address *si kasep* ‘the handsome’ to the addressee. The combined form of address *si kasep* is an affectionate form addressed to men, both children and adults. In data (23), the speaker chooses the combination of forms of address *si kasep* to the addressee to show affection and pride from the older sister because her younger brother has maintained the achievement as the first winner in his class.

(b). Social Factor: Sad Situation

The next social variable found in this study is the sad situation. This situation comes in a state of grief, difficulty, or sadness. The following is an example of data analysis.

Data (40) depicts a father strengthening his depressed daughter to stay strong. The utterance appears in the following data.

	Utterance in Normal Situation	Utterance in Sad Situation
24. Father – Dede Ilma	<p>“<i>Nyai cing pangmawakeun sangu ka dieu bapa r & madang.</i>”</p> <p>‘My daughter please bring rice here, I (father) want to eat.’</p>	<p>“<i>Cing sabar geulis anaking, keun meureun lain milik nyai.</i>”</p> <p>‘Be patient my beautiful princess, maybe it's not your good luck.’</p>

Speaker (data 24) uses the form of address *nyai* in normal situation, whereas in a sad situation, speaker chooses a combination of forms of address *geulis anaking* ‘beautiful daughter’ to the addressee. The relationship between speaker and addressee in data (24) is father and daughter. *Geulis anaking* is an affectionate address addressed to girls, both children and adults. The choice of forms of address *geulis anaking* is a form of the affection of a father (speaker) to his daughter (addressee). The father tries to calm his daughter who is sad because she failed to get something she dreamed of.

Furthermore, in data (25) a father is depicted comforting his son who is in a state of concern. The following utterance describes the situation.

	Utterance in Normal Situation	Utterance in Sad Situation
25. Father – Wawan	<p>“<i>Wan, buru geura indit ka masigit, geus adan tah.</i>”</p> <p>‘Wan, hurry up and go to the mosque, it's already the call to prayer.’</p>	<p>“<i>Wayahna Jang, hirup jauh ti kolot, jauh ti sasaha.</i>”</p> <p>‘Be patient dear, your live is away from parents and other people.’</p>

The speaker in data (25) uses the form of address *Wan* to the addressee in normal situation, whereas in a sad situation, the speaker chooses the form of address *jang* to the addressee. The form of address *Wan* is a short form of the name *Wawan*. The relationship between speaker and addressee is intimate. Form of address *jang* is a short form of *ujang*. An address *jang* used for boys, both adults and children. The use of a form of address is a manifestation of the speaker's empathy for the addressee whose fate is now to be far from his parents.

(c). Social Factor: Angry Situation

Besides the social variables of happy and sad situations, another variable found in this study is angry situations. In English, the difference in choosing addresses in neutral and angry situations can be found in an example situation like a mother who usually addresses her child *John Smith* with the first name *Johnny* or addressing *Honey*, but when she is annoyed or angry, she would use the address *John Matthew Smith*. The use of the full name form of address indicates a reduced intimacy and as a result shows a sign of anger or rebuke (Wardhaugh & Janet, 2015). In the case of Sundanese,

the change of choice of forms of address from a normal situation to angry situation utterance can be observed in data (26). This data describes a mother who is angry with her daughter.

	Utterance in Normal Situation	Utterance in Angry Situation
26. Mother – Daughter	<p>“<i>Tétéh, lainna geura mandi atuh ceunah aya kuliah zoom.</i>”</p> <p>‘Daughter, take a shower right away, there’s a zoom lecture.’</p>	<p>“<i>LISTIANI! Kaluar! Ulah nyoo hap éwa é Moyan, moyan!</i>”</p> <p>‘LISTIANI! Go out! Don’t use the cellphone all the time! Sunbathe, sunbathe!’</p>

Speaker in data (26) use the form of address *tete* in normal situation, whereas in an angry situation, speaker chooses the form of address *Listiani*. The form of address *tete* is an address to women. The speaker addresses the addressee with the form of address *tete* because the addressee is the first child of the speaker. The use of the address *tete* aims to give an example for the younger addressee (the speaker’s second child) so that the younger addressee also addresses the addressee with the same address as a form of respect for the younger to the older sibling. The use of the form of address *Listiani* to the addressee in an angry situation is a manifestation of the mother’s displeasure because the child is too engrossed in using the cellphone and does not follow her mother’s orders.

According to Crystal (2008), the arrangements for using addresses, such as the pronouns *tu* and *vous* (T-form and V-form) in French are distinguished. T is used to address whose position is considered lower than the speaker, such as angry or intimate expressions, while V is used to address whose position is considered higher than the speaker, such as respect. In Sundanese, the use of addresses in the form of personal pronouns that show respect, solidarity, and also emotion cannot be separated from the speech levels of the language ‘*undak-usuk basa*’ as shown in data (27) This data describes a father who is angry with his daughter. The utterance in this angry situation can be seen below.

	Utterance in Normal Situation	Utterance in Angry Situation
27. Father – Daughter	<p>“<i>Yang, bapa pangm és érkeun obat batuk jug.</i>”</p> <p>‘My dear, please hurry up and buy me (father) cough medicine.’</p>	<p>“<i>Ari ditanya ku kolot téh tong sok api-api teu ngad éng étuman, angger man di mah.</i>”</p> <p>‘If your parents ask, don’t pretend you don’t hear, your habits haven’t changed.’</p>

The speaker in data (27) uses the form of address *yang* which is addressed to the addressee in a normal situation, whereas in an angry situation, the speaker chooses to use the form of address *maneh* ‘you’ to the addressee. The relationship between speaker and speaker is intimate. *Yang* is a short form of *sayang* ‘darling’. The form of address *yang* is the parents’ affectionate nickname at home for their daughter, considering that the addressee is the only child of the speaker. *Maneh* ‘you’ is categorized as a coarse speech level in Sundanese. The use of the form of address *maneh* aims to show the angry outburst of the speaker because the addressee as a child is indifferent to the questions asked by the speaker.

V. CONCLUSION

Based on the results of the study in this paper, it can be concluded as follows: (1) the diversity of forms of address in Sundanese in family includes: proper names, kinship terms, terms of endearment, and pronouns. Forms of proper names, kinship terms, and terms of endearment are found in complete and short forms, and the pronouns found are demonstrative pronouns. Social variable factors of a situation that influence the choice of forms of address by speakers to addressees in a family are happy, sad, and angry situations. The change from a normal situation to a happy one between the speaker and the addressee causes changes in the choice of the form of address by the speaker to the addressee from proper names and other nouns (or nominals) to terms of endearment and changes short forms of the full name to terms of endearment. The change from a normal situation to a sad situation between the speaker and the addressee causes changes in the choice of the forms of address by the speaker to the addressee from kinship terms to terms of endearment, changes from proper names to terms of endearment. The change from a normal situation to an angry situation between the speakers and the addressees causes changes in the choice of forms of address by the speakers to the addressees from kinship terms to proper names, changes of terms of endearment to second personal pronouns for the coarse speech level in Sundanese. The forms of address found in this study are almost entirely Sundanese. Thus, this study shows that the Sundanese people in the urban border areas still prefer to use Sundanese addresses in the family. This also shows that the maintenance of regional languages in the border areas is still effective.

ACKNOWLEDGMENTS

The authors thank Universitas Padjadjaran for supporting this research through the Unpad Doctoral Dissertation Grant.

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