

ACEHNESE LANGUAGE ADDRESSING SYSTEM: A SOCIOLINGUISTIC STUDY IN INDRAPURI, ACEH BESAR

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Abstract

This research aims to analyze the sociolinguistic aspects of the system of addressing terms in Acehese in Indrapuri District, Aceh Besar. This study focuses on the complexity of language and variations in how to greet each other in AL, with an emphasis on social and linguistic aspects. In this study, the complexity referred to is the complexity or variations found in a particular language in an area. This research uses descriptive qualitative research, where the focus of the research is on exploring the social situation that will be studied thoroughly. The population used was native AL speakers, consisting of 15 respondents who lived in Indrapuri District, Aceh Besar Regency. The selected respondents spread across six villages, including Ulee Ue, Mon Alue, Cureh, Groet Baro, Seulangai, and Seuramoe. The respondent selection technique used purposive sampling, with the condition that the informant had intact speech organs, including complete teeth, and had lived in the Indrapuri area for more than ten years. The research instrument used was a questionnaire list of addressing terms that had been formulated. Data was collected through two methods: observation and questionnaire distribution to each respondent. The data is classified based on types and factors. The results of this research show that there are six types of addressing terms, including kinship terms, non-kinship terms, religious terms, occupational terms, pronouns, and proper names. Factors that create variations in addressing terms in AL include politeness, gender, family lineage (noble status), marital status, religion, and social status.

Keywords: Addressing Terms, Sociolinguistic, Acehese Language

Abstrak

Penelitian ini bertujuan untuk menganalisis aspek sosiolinguistik dari sistem istilah sapaan dalam bahasa Aceh (bA) di Kecamatan Indrapuri, Aceh Besar. Kajian ini berfokus pada kompleksitas Bahasa dan variasi sapaan masyarakat Indrapuri dalam menyapa satu sama lain dalam bA dengan penekanan pada aspek sosial dan linguistik. Dalam kajian ini kompleksitas yang dimaksud adalah kerumitan atau variasi-variasi yang ditemukan pada suatu Bahasa tertentu dalam suatu daerah. Penelitian ini menggunakan deskriptif kualitatif dimana fokus penelitian pada mengeksplorasi situasi sosial yang akan diteliti secara menyeluruh. Populasi yang digunakan adalah penutur asli bA terdiri dari 15 responden yang tinggal di Kecamatan Indrapuri, Kabupaten Aceh Besar. Responden yang dipilih tersebar di enam desa, termasuk Ulee Ue, Mon Alue, Cureh, Groet Baro, Seulangai, dan Seuramoe. Teknik pemilihan responden menggunakan purposive sampling, dengan syarat bahwa informan memiliki organ bicara yang utuh, termasuk gigi lengkap, dan menetap di wilayah Indrapuri selama lebih dari sepuluh tahun. Instrumen penelitian yang digunakan adalah daftar kuesioner istilah sapaan yang sudah diformulasikan. Data dikumpulkan melalui dua metode yaitu peneliti mengamati istilah sapaan yang digunakan dalam masyarakat bA dan mendistribusikan kuesioner kepada setiap responden. Data yang terkumpul kemudian diklasifikasikan berdasarkan jenis dan faktor. Hasil penelitian ini menunjukkan, terdapat lima jenis istilah sapaan diantaranya sapaan kekerabatan, sapaan non-kekerabatan, sapaan agama, sapaan pekerjaan, dan sapaan kata ganti. Faktor munculnya variasi sapaan dalam bA, seperti kesopanan, jenis kelamin, garis keturunan keluarga (status kebangsawanan), status perkawinan, agama, dan sosial.

Kata Kunci: Istilah Sapaan, Sosiolinguistik, Bahasa Aceh



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INTRODUCTION

Acehnese language is a language spoken throughout Aceh, particularly dominant in Banda Aceh, Great Aceh, Pidie, Bireuen, Lhokseumawe, North Aceh, Langsa, East Aceh, Sabang, and West Aceh (Wildan, 2010). The people living in the Aceh Besar district, Banda Aceh, Pidie district, Aceh Jeumpa district, North Aceh district, East Aceh district, West Aceh district, and Sabang are recognized as native speakers of Aceh language. The Acehnese language, which will be abbreviated as AL, is not only a symbol of regional pride and identity, but is also used as a communication tool within families, communities, and to support teaching in rural primary schools. It indicates AL is studied by primary school students as a subject mandatory (muatan lokal) (Bakri, 2023). It also plays a role in the development and preservation of regional culture. As the main language of communication, AL is used in various aspects of life, including in daily interactions, family, religious activities, government, trade, customs, education, and interactions between communities and families (Amalia & Maulizal, 2020; Yasa'Abubakar & Yoesoef, 2018).

In Acehnese culture, there are specific addressing terms used when interacting with family or society. The use of language influenced by kinship, non-kinship, religion, occupation, social status, and pronouns classified by (Jazeri, 2017). It is claimed about the factors behind language variation in a society influenced by politeness, gender, marital status, religion, and social status (Sultan, 2021). Each group or society in Aceh has a special identifier associated with the use of addressing term. Respecting others is something that cannot be ignored, because it determines the choice of addressing term used. Based on the description, it is important to conduct research on the addressing term system in AL, given the high productivity and variety of addressing term in the language. The researcher is interested in further identifying the addressing term used in Acehnese society, especially in the Indrapuri, Aceh Besar District, with the aim of understanding the phenomenon of complexity of variations that appear in the same meaning. This research aims to reveal more about the use of addressing term in AL in the local community. The researcher wants to analyze patterns of addressing term used, observe the differences of addressing term used based on social factors such as relationship, status, age, and explore the variations of addressing term that exist within the same meaning.

There were limited studies found toward addressing terms in AL, so this study discussed the Acehnese variational language in term of sociolinguistic. Wijana stated that sociolinguistics specializes in studying how language functions in society (Wijana, 2021). This field examines how language use is influenced by social factors, such as age, gender, ethnicity, social class, and so on. Meanwhile Aziz explored vowel changes in AL. This research discusses AL with a focus on vowels

while the main topic to be reviewed in this research is AL addressing terms from a sociolinguistic perspective (Aziz et al., 2023).

Another discussion related to the attitudes of Acehese parents towards their heritage language, AL, and its implications for the intergenerational transmission of AL in the family environment wrote by (Idaryani & Fidyati, 2023). This primary topic discussed in this research is the Acehese addressing term, meanwhile Idaryani focused on the attitude of using Acehese as their heritage language. The proverbs in Indonesian and AL that have the same meaning with various metaphors discussed by (Mubshirah, 2023). The addressing terms in Aceh Besar dialect (sociolinguistic review). This research conducted an in-depth investigation of the types of addressing words used in the Aceh Besar dialect society can be identified based on factors such as differences in age, gender, and social status that affect their use (Ismawirna et al., 2021).

The 'Use of Acehese Addressing Terms in Families in Acehese Society' studied by (Liyana, 2018). This research focused on the types, forms, and factors of addressing terms in AL at Indrapuri sub district. Furthermore there was analysis that examine the use of kinship addressing terms in AL used by the people of North Aceh Regency (Mursyidah et al., 2022). She focused on the North Aceh region while this research discussed AL addressing terms in Aceh Besar district. Another study entitled "Development Research and Public Perspectives on the Use of Acehese Language among the Community in Sibreh, Sukamakmur District" with the aim of understanding the development and perspectives of the community, as well as the intensity of using bA among the community in Sibreh (Rahma, 2020). Some studies also examined AL both in terms of linguistics related to meaning, the use of speech addressing terms, AL restructuring, meaning in dialectal varieties of AL, AL as the language of the ancestors, but does not focus on the study of AL addressing terms in Aceh Besar district so that these studies can provide an overview for researchers to add studies related to AL (Asriani & Erfinawati, 2017; Iqbal & Idham, 2016; Mulya & Abdullah, 2018; Subhayni et al., 2020; Widarsini, 2016) . From several literature reviews have been discussed, there is not found which attempt on Acehese Language Addressing System in sociolinguistic study in Indrapuri. This research attempts to examine Acehese addressing terms which focus on Indrapuri by considering language variations that arise since it has a different isolect from other sub-districts in Aceh Besar.

This research is qualitative descriptive research (Maleong, 2012; Setyawan, 2017). There are three methods or ways of handling language according to its strategic stages; namely 1) data collection method, 2) data analysis method, and 3) data analysis result presentation method. The clarity and completeness obtained in the early stages will affect the later stages (Abdussamad & Sik, 2021). The population used in this research were native speakers of AL in Indrapuri, Aceh Besar district. The sample of the research were 15 native speakers of AL who inhabit Indrapuri, Aceh Besar.



The district was chosen because the majority of the population speaks AL as their mother tongue and has a productive number of AL speakers. The informants selected were spread across six villages from three mukim in Indrapuri. Mukim is formed as a federation of adjacent villages (Zakir, 2018). These villages include; Ulee Ue, Mon Alue, Cureh, Groet Baro, Seulangai, and Seuramoe. The informant selection technique used purposive sampling technique, with the condition that the informant has an intact speech tool, they have complete teeth and the informant has not left the Indrapuri area for more than ten years. The aim of choosing that category of informant in order the data obtained was primary data of AL without any mixture of other languages such as Bahasa. Another requirement was the selection of informants was determined based on male and female gender. Different genders were needed in consideration of identifying the variants or differences from the addressing term. The informants selected were aged between 20- 60 years old. The research instrument used was a questionnaire of addressing term that has been formulated with the aim of exploring the addressing term in AL through direct interviews.

Data were collected in two ways. First, the researcher listened to the addressing term used in everyday speech both at home and in the environment of AL speakers. Second, to complete the data, a questionnaire was distributed to each informant (native speaker of AL) who was used as data. The collected data was classified based on the type of classification, form, and factors that caused the emergence of various addressing term variants in AL. The data is analyzed by referring to relevant theories related to sociolinguistics. The analysis of classification findings refers to the linguistic form of addressing term based on the words category or phrases. Furthermore, in terms of the functions of various forms of addressing term were reviewed from the social and situational factors behind them in using these addressing utterances. The findings were analyzed using sociolinguistic theory. In terms of the factors that caused the emergence of various variants of addressing term were also analyzed using the applicable sociolinguistic theory. The final stage of this research was the data analysis results presentation. In this research, the results of data analysis were described informally in the form of descriptions with ordinary word (Abdussamad & Sik, 2021). To complete the description, a formal way is included, tables and charts were shown to clarify the description.

RESULT AND DISCUSSION

This section discusses findings and discussions related to the research topic, types of addressing term in Acehese, and factors of addressing term variation within the AL used by the Indrapuri society. The findings and discussions are strengthened by the presence of evidence collected from all the data collection techniques used. Based on the data, it found variations in the addressing terms used in Indrapuri. The variations are

classified based on six types of addressing terms in AL. Furthermore, there are also found seven factors that caused the variation.

Types of Addressing Terms in Acehnese

The use of language influenced by kinship, non-kinship, religion, occupation, social status, and pronouns. The types of Addressing Terms in AL can be classified into kinship, non-kinship, religious terms, occupational terms, pronoun terms, and proper names. In LA, these addressing terms have significant differences in their use (Jazeri, 2017). It can be described as follows.

Kinship

Kinship refers to the way people address or call family members, descent, or marriage ties. Descent known as direct ties, meaning a direct relationship from lineage. Marital ties, on the other hand, are known as indirect ties, which are relationships formed through marriage. According to (Braun, 2012) the term kinship includes all the terms used to describe descent relationships in society. These terms are used when interacting with people who are related. The choice of using kinship terms has differences in each family, usually these differences are also influenced by the social background of the speakers. The terms used by a child who calls his father and mother in LA in this study are *ayah, pak, abi, bapak, abu, waled* while mother, *buk, mak, nyak*.

Example:

- | | |
|---|--|
| (1) <i>Nyak, pajan tajak blo ie u muda?</i> | 'Nyak when will we buy coconut water?' |
| (2) <i>Tulong bri nyo keu waled.</i> | 'Please give it to Waled' |
| (3) <i>Mak hana geujak u gle.</i> | 'Mak doesn't go to the garden' |

Sentence (1) describes a child who calls his mother by *nyak* and asks when they will buy coconut water. In sentence (2) is an utterance delivered by an uncle to his nephew to give an object to *waled*. The utterance (3) is the speech of a child who tells his brother that his mother did not go to the garden. The kinship terms found based on the habits of several speakers have a variety, such as the data obtained from the survey results in the field presented in the following table.

Acehnese Addressing Terms in Indrapuri, Aceh Besar							
No	English	Ulee Ue	Mon Alue	Cureh	Groet Baro	Seulangai	Seureumoe
1.	Father	<i>yah, ayah, pak</i>	<i>ayah, pak</i>	<i>ayah, abi, bapak</i>	<i>abu, bapak, ayah, waled</i>	<i>ayah, abu, bapak</i>	<i>ayah, bapak, pak, abu</i>
2.	Mother	<i>mak, nyak</i>	<i>mak</i>	<i>mak, nyak</i>	<i>buk, mak, nyak</i>	<i>mak, nyak</i>	<i>mak, nyak</i>
3.	Brother	<i>abang, bang, ngoh, abang cut, abang yeuk</i>	<i>bang, ngoh</i>	<i>abang, bang, ngoh, cutlem</i>	<i>abang, adun</i>	<i>abang, bang cut, bang rayeuk, nama</i>	<i>abang, bang, bang cut, bang rayeuk</i>
4.	Sister	<i>cut ti, cut po, cut teungoh, uti, anda, kakak, akak, po</i>	<i>akak</i>	<i>kakak, cut kak, cut po, po, kak</i>	<i>akak, kak, nama</i>	<i>kak, kak nama</i>	<i>cut anda, cut da, cut po, cut ngoh, cut ti, kakak</i>
5.	Uncle	<i>yahwa, yahmu, yahcek, yahnek</i>	<i>paman, yahmu</i>	<i>yahwa, yahmu, yah nek</i>	<i>abuwa, yah mu</i>	<i>pakwa, yah cut, yah mu</i>	<i>yah cut, yahwa, apa cut</i>
6.	Grandfather	<i>chiek, yah nek</i>	<i>yahnek</i>	<i>chiek, yah nek</i>	<i>syiek, yah nek, ayah syiek</i>	<i>chiek, abu, abi, nek</i>	<i>chiek, syiek, yah nek</i>
7.	Grandmother	<i>nek</i>	<i>nek</i>	<i>nek, yah nek</i>	<i>Nek</i>	<i>nek</i>	<i>nek</i>

Table 1: Kinship

Non-Kinship

Non-kinship refers to an addressing used to greet or call, interlocutor who has no genetic relationship or marital status. In daily conversation, social status and age greatly influence the interlocutor in utilizing the addressing term. People of noble descent use greetings such as *ampon* or *cut* regardless of the age of the interlocutor. However, if someone who is considered a community without social status will be addressed with general terms such as *pak, bang, kak, dek, nek, chiek, and nyakwa*.

Example:

- | | |
|---|--|
| (1) <i>Tulong blo martabak saboh nong</i> | 'Please buy one martabak <i>nong</i> ' |
| (2) <i>Padum yum engkot, bang?</i> | 'How much is the price of fish, <i>bang</i> ?' |
| (3) <i>Pat neutinggai droen?</i> | 'Where do you live?' |
| (4) <i>Ho meujak, nek?</i> | 'Where are you going, grandma?' |

Sentence (1) is spoken by an older man to a woman going to the market. Sentence (2) is uttered by a buyer who asks the price of fish to an older person. Sentence (3) describes the speech of a speaker who asks the address of the interlocutor. (4) describes the speech uttered by the speaker who asks the direction and destination of the elderly interlocutor. This sentence is simply to fill the conversation when the speaker is chatting with a newly recognized interlocutor. The data related to non-kinship terms obtained from this research is contained in the table below.

No	English	Acehnese Addressing Terms in Indrapuri, Aceh Besar					
		Ulee Ue	Mon Alue	Cureh	Groet Baro	Seulangai	Seureumoe
1.	A nobleman	<i>sayed, syarifah, teuku, cut, ampon, po cut</i>	<i>ampon</i>	<i>ampon, teuku, cut, cut nyak</i>	<i>ampon, cut, teuku</i>	<i>ampon, cut</i>	<i>cut, teuku, po cut, ampon, teuku</i>
2.	A person who is not yet known (male/female)	<i>dek, kak, bang, nama, nyakwa, yahwa</i>	<i>ureungnyan</i>	<i>abang, dek, kak, nek, chiek</i>	<i>pak, abang, adek, kak</i>	<i>bang, kak, adek, pak,</i>	<i>pak, bang, nyak, dek, kak, tergantung usia</i>
3.	Customary leader	<i>tuha peut, tuha lapan</i>		<i>tuha peut, tuha lapan</i>	<i>tuha peut, tuha lapan</i>	<i>tuha peut, tuha lapan</i>	<i>ureung tuha gampong</i>

Table 2: Non-Kinship

Religious Terms

(Jazeri, 2017) Religious term is a way of speaking or uttering words that have an element of respect towards religious aspects. It is used in various cultures and religions as a form of respect and acknowledgment of the religious values believed by individuals or communities. Religious terms can be words or phrases that reflect respect, politeness, and acknowledgment of the greatness of God or spiritual entities believed in certain religions. Religious terms are used by speech actors by considering a person's religious knowledge and abilities, so they are addressed using certain terms. This is influential in daily life in LA.

Examples:

- (1) *Pue haba Teungku?* 'How are you, *Teungku?*'
- (2) *Pak Haji neupiyoh keuno.* 'Pak Haji come in'
- (3) *Uronyo hana beut, Ustazah saket.* 'we postponed the today, *Ustazah* is sick'

For example, in sentence (1) a student asks a teacher how he is doing. Expression (2) which states and invites Pak Haji to stopped by the house to talk. Expression (3) a student states that the religious teacher is sick so the recitation is cancelled. Interlocutors who have the ability in religious matters are highly respected so that the greetings used to them tend to be the same without discriminating because of the age difference between speakers and interlocutors. Speakers will use *teungku*, *ustadz*, *gure*, *ummi*, and so on as presented in the following table.

No	English	Acehnese Addressing Terms in Indrapuri, Aceh Besar						
		Ulee Ue	Mon Alue	Cureh	Groet Baro	Seulangai	Seureumoe	
1.	Mosque imam	<i>teungku imum, imum</i>	<i>teungku imum</i>	<i>teungku imum, imum seumeujid</i>	<i>tengku, tengku imum</i>	<i>imum syiek, tengku imum</i>	<i>teungku, imum, teungku imam</i>	
2.	Religious study teacher	<i>teungku, teungku seumeubeut, ummi, miwa, mak bit</i>	<i>ustaz</i>	<i>guree, tengku</i>	<i>tengku, gure</i>	<i>ustaz, ustazah, tungku, gure</i>	<i>teungku, ustad, ustazah</i>	
3.	A person knowledgeable in religion	<i>teungku, ustaz</i>	<i>kiai, syech</i>	<i>teungku, ustadz, ustazah</i>	<i>tengku, ustaz</i>	<i>teungku</i>	<i>teungku</i>	
4.	A person who has performed the Hajj pilgrimage.	<i>haji, hajjah</i>	<i>pak haji, bu hajjah</i>	<i>teungku haji, bu hajjah</i>	<i>tengku haji, hajjah, nama</i>	<i>haji, hajjah</i>	<i>haji, hajjah, nama</i>	

Table 3: Religious terms

Occupational Terms

The occupational address is the form of address used to greet, call, or refer to the speaker using their occupation or rank.

Example:

- (1) *Bapak Gubernur karap troh.* "The governor is almost arrived"
- (2) *Bapak Bupati yang kamoe hormati?* "The regent whom we respect?"
- (3) *Kiban keadaan aneuk lon buk bidan?* "How is my son, *buk bidan*?"

Sentence (1) is conveyed by the committee to the head organizer of the inauguration event of the tourism village in Aceh Besar region. Sentence (2) The head of

the committee greets in his welcoming speech in front of the district chief using those titles. Sentence (3) A father inquiring with a midwife about the condition of his newborn child. The words *pak*, *bapak*, *buk* are always prefixed before professions or occupations related to government affairs. However, if the person being addressed has a different profession, such as a merchant or a trader for instance, they will be addressed using the term '*toke*' or directly by their names. These forms of address can be observed in the data provided in the following table.

No	English	Sapaan Bahasa Aceh di Kecamatan Indrapuri, Aceh Besar					
		Ulee Ue	Mon Alue	Cureh	Groet Baro	Seulangai	Seureumoe
1.	Head of Village	<i>pak</i> <i>geuchiek</i>	<i>pak</i> <i>geuchiek</i>	<i>pak</i> <i>geuchiek</i> , <i>keuchiek</i>	<i>geuchiek, pak</i> <i>geuchiek</i>	<i>pak</i> <i>geuchiek</i>	<i>pak geuchiek</i> , <i>ureung tuha</i> <i>gampong</i>
2.	A person who holds the position of governor	<i>pak</i> <i>gubernur</i>	<i>pak</i> <i>gubernur</i>	<i>pak</i> <i>gubernur</i>	<i>pak gubernur</i>	<i>pak</i> <i>gubernur</i>	<i>pak gubernur</i>
3.	A person who holds the position of a male teacher	<i>pak, bapak</i> , <i>pak-nama</i>	<i>bapak</i>	<i>bapak</i>	<i>bapak</i>	<i>bapak</i>	<i>pak</i>
4.	A person who works as a midwife	<i>buk bidan</i>	<i>buk bidan</i>	<i>buk bidan</i>	<i>buk bidan</i>	<i>buk bidan</i>	<i>buk bidan</i>
5.	A person who works as a trader	<i>ureung</i> <i>meukat</i>	<i>ureung</i> <i>meukat</i>	<i>ureung</i> <i>meukat</i> , <i>toke</i>	<i>ureung</i> <i>meukat</i> , <i>nama, toke</i>	<i>toke</i> , <i>ureueng</i> <i>meukat</i>	<i>ureung jak</i> <i>eungkot, ureung</i> <i>meukat</i>

Table 4: Occupational Terms

Pronoun Terms

The term being referred to in this research is personal pronouns, which function to refer to individuals. There are three types of personal pronouns: first person, second person, and third person. These three types are utilized to address, call, or refer to the interlocutor by utilizing pronouns that correspond to the persona's position in the conversation.

No	English	Sapaan Bahasa Aceh di Kecamatan Indrapuri, Aceh Besar					
		Ulee Ue	Mon Alue	Cureh	Groet Baro	Seulangai	Seureumoe
1.	You	<i>droen, awak droen, droe</i>	<i>droen, gata</i>	<i>droen, kah, gata</i>	<i>droen, droneh</i>	<i>droen, droneuh</i>	<i>Droen</i>
2.	Kita	<i>tanyoe</i>	<i>tanyoe</i>	<i>kamoe, tanyoe</i>	<i>kamoe</i>	<i>tanyoe</i>	<i>tanyoe, geutanyoe</i>
3.	Mereka	<i>gobnyan, awaknyan</i>	<i>awaknyan</i>	<i>awakjeh, awaknyan</i>	<i>awaknyan</i>	<i>awaknyan</i>	<i>awaknyan, awak dren</i>
4.	Panggilan untuk lelaki tua	<i>yahnek, yahwa, yahcut</i>	<i>yahwa, chiek</i>	<i>syiek, yah nek, yahwa</i>	<i>yah cut, syiek, yah nek</i>	<i>chiek, ayah</i>	<i>cek, yahwa, syiek</i>
5.	Panggilan untuk wanita tua	<i>nek. nyakwa, maklu, mak cut</i>	<i>nyakwa</i>	<i>nek, mak cut</i>	<i>nek, bunda</i>	<i>nek</i>	<i>manyak, nyakwa, nek</i>

Examples:

- (1) *Lon that galak eh krem boh drien* 'I really like durian ice cream'
- (2) *Jih sabe jipajoh kuah pliek u* 'He always eats *kuah pliek u*'
- (3) *Droen bek kawoe beuh?* 'You shouldn't go home, should you?'

Sentence (1) depicts a child expressing their fondness for durian-flavoured ice cream. Utterance (2) portrays a younger sibling describing their older sibling who consistently enjoys "*kuah pliek u*" (a traditional Acehnese dish). Expression (3) is employed by a friend inviting their companion to share lunch. The pronoun usage data gathered from the survey outcomes in the field are as follows.

No	English	Sapaan Bahasa Aceh di Kecamatan Indrapuri, Aceh Besar					
		Ulee Ue	Mon Alue	Cureh	Groet Baro	Seulangai	Seureumoe
1.	You	<i>droen, awak droen, droe</i>	<i>droen, gata</i>	<i>droen, kah, gata</i>	<i>droen, droneh</i>	<i>droen, droneuh</i>	<i>Droen</i>
2.	Kita	<i>tanyoe</i>	<i>tanyoe</i>	<i>kamoe, tanyoe</i>	<i>kamoe</i>	<i>tanyoe</i>	<i>tanyoe, geutanyoe</i>
3.	Mereka	<i>gobnyan, awaknyan</i>	<i>awaknyan</i>	<i>awakjeh, awaknyan</i>	<i>awaknyan</i>	<i>awaknyan</i>	<i>awaknyan, awak dren</i>
4.	Panggilan untuk lelaki tua	<i>yahnek, yahwa, yahcut</i>	<i>yahwa, chiek</i>	<i>syiek, yah nek, yahwa</i>	<i>yah cut, syiek, yah nek</i>	<i>chiek, ayah</i>	<i>cek, yahwa, syiek</i>
5.	Panggilan untuk wanita tua	<i>nek. nyakwa, maklu, mak cut</i>	<i>nyakwa</i>	<i>nek, mak cut</i>	<i>nek, bunda</i>	<i>nek</i>	<i>manyak, nyakwa, nek</i>

Table 5. Pronouns Terms

Proper Name

The usage of personal names is a linguistic form employed to greet, call, or refer to the speaker based on an individual's name. In the context of this research, such usage holds intriguing implications across various aspects of social interaction and identity. Personal name greetings are commonly utilized in informal situations by speakers who share a close relationship, are peers, or are older than the interlocutor. Individual names encapsulate blessings or aspirations from the name giver. These names are often drawn from the Arabic language due to the predominant Islamic faith of the population. Examples of such names include Muhammad, Abdullah, Fatimah, Abu Bakar, Nur, Ismail, and Ramlah.

Factors of Addressing Terms Variation within the Acehese Language

Language variation is a form of change or differentiation among various linguistic manifestations, but it is not in contradiction with the prevailing linguistic norms (Nuryani et al., 2014). There are several factors that lead to the existence of variations in address within the AL. Some of these factors include;

1. Politeness factor. Politeness, propriety, or etiquette is the procedure, tradition, or custom prevailing in society. Linguistic politeness is reflected in the protocol of communication through verbal signs or language protocols (Malabar, 2015). In AL, an example of an address that demonstrates politeness is using the word '*gata*' for 'you,' which is considered more polite than the word '*kah*' for 'you,' which is deemed rougher in meaning.
2. Gender factor is a determining factor in choosing an address. Different genders will also result in different forms of address being used. In sociolinguistic studies (Jazeri, 2017), language plays a role in constructing the structure of the society of its users. Men and women are identified through language usage. The terms of address used in LA for women, '*inong*,' and for men, '*agam*,' differentiate the two-word choices used in the AL-speaking community.
3. Age. This factor also determines the selection of address. Different ages of speakers will result in different addresses being used. Language influences age levels (Mujahidah, 2023). It pertains to how language is used with elders, peers, or even children. An example in LA is the address '*cek*' used for 'aunt,' which is employed by someone to address an older sibling of the speaker.

4. Family Heritage (Nobility Status) Factor. The origin of the family environment is something to consider in selecting an address. This environment is divided into regular/common families, religious and noble families. For instance, the term '*teuku*' is used to address male descendants of nobility, and if female, she would be addressed as '*cut*'.
5. Another determining factor is marital status. Married and unmarried speakers are addressed differently. For example, a wife is called '*prumoh*' and a husband is called '*lako*'.
6. Religious Factor. Someone with religious knowledge is addressed as '*tengku*,' and if they have completed the Hajj pilgrimage, their status changes to '*pak Haji*' for men and '*bu Haji*' or '*bu Hajjah*' for women. This also applies to speakers who work as religious or Quranic teachers.
7. Social Status. This factor significantly influences communication. If someone holds a specific profession and position, they are addressed with their title. For example, a governor would be addressed as '*pak gubernur*,' a police officer as '*pak polisi*,' a regent as '*pak bupati*,' and so on. These factors aim to establish familiarity in society, enhance closeness to both known and unknown individuals, facilitate two-way communication in a conversation, clarify/smooth communication among community members, foster harmonization, and strengthen relationships.

This study examines the forms of address commonly used by the people of Aceh Besar, particularly in the Indrapuri sub district. (Halidi, 2019) states that forms of address are used to convey the speaker's intention to the interlocutor through morphemes, words, or phrases. The usage can vary depending on the conversational context or the relationship between the speaker and the interlocutor. This relationship is influenced by the type of address used, and the type of address also depends on the relationship between the speaker and the interlocutor. (Mursyidah et al., 2021) add that the form of address used in interactions always varies for each interlocutor, influenced by both genetic relationship and non-genetic relationship. The variations and similarity in utilizing the Acehnese addressing term is influenced by genetic relationship of interlocutor.

Based on data obtained from informants residing in six villages in the Indrapuri sub-district, addressing one's biological father is dominated by the terms *ayah* (father)

and *pak* (sir), but other forms of address are also common due to social factors within the community. Terms like *abi*, *abu*, or *waled* are often used for families considered religiously knowledgeable. Addressing one's biological mother tends to have commonality, with informants typically using the terms "mak" or "nyak." Addressing older siblings, both male and female, results in various forms of address. For elder brothers, terms like *bang*, *ngoh*, *cutlem*, *bang cut*, and *bang yeuk* are used. Similarly, addressing elder sisters includes variations such as *akak*, *anda*, *cut kak*, *cut ti*, *cut po*, *po*, and *cut ngoh*. All these terms connote elder sibling for the Indrapuri society. Variations in address are also seen for male relatives from biological parents or uncles, as well as addressing grandfathers. Uncles can be addressed as *yahwa*, *yah cut*, *yahmu*, *apa cut*, and *pak wa*. On the other hand, grandfathers can be addressed as *chiek*, *ayah chiek*, and *yah nek*. Addressing older male relatives is often associated with the term *yah* at the beginning, which signifies that the interlocutor is considered similar to a father or elder.

Non-kinship address refers to forms of address used for interlocutors without blood or marital connections to the speaker. These terms are commonly used when addressing individuals with specific social statuses, such as those with religious expertise, ranks, or specific professions. For individuals like mosque imams or women with religious knowledge, terms like *teungku*, *teungku imum*, *ustadz*, and *syech* are used. Furthermore, individuals with specific ranks or professions are often addressed with the honorific "pak" (sir) followed by their profession, such as *Pak Gubernur* (Governor), *Buk Bidan* (Midwife), or *Pak/Buk* followed by their given name. In non-kinship address, the interlocutor's actual name is also often used. Such address forms are typically used among peers.

Variations in address within the community are influenced by several factors. First, politeness norms play a role in address selection. For example, using *gata* is considered more polite than *kah* when addressing someone as you. Second, gender determines address choices, such as using *inong* for females and *agam* for males. Third, age influences address selection, as seen with the term *cek* often used to address older siblings. Additionally, factors like familial heritage and specific social status influence address choices. For instance, *teuku* is used for individuals from noble lineage and *cut* for females. Marital status and religious positions also impact address forms. These factors aim to foster familiarity, enhance closeness, facilitate two-way communication, clarify



communication between individuals, build harmony, and strengthen relationships within the Aceh society.

This research is certainly not comparable to the findings of (Mursyidah et al., 2022) the results of her research show that (1) Acehnese kinship terms are grouped into forms based on lineage and forms based on marital relationships and (2) the use of Acehnese kinship terms based on lineage consists of 21 usages, while the use of Acehnese kinship terms based on marital relationships consists of 24 usages. Meanwhile, (Ismawirna et al., 2021) discovered address terms used in the society of Aceh Besar dialect, which include general address, religious address, occupational address, and customary address in accordance with the purpose and scope of the research. Factors influencing the selection of address terms used by the Acehnese society in the Aceh Besar dialect (Sociolinguistic Review) are age, gender, and social status. Furthermore, there are similarities in factors found in this research as in the findings of (Iqbal & Idham, 2016) that influence the selection of kinship address usage in Acehnese society, which are (1) age, (2) generational level, Acehnese people greet each other with appropriate address speech according to their position, role, and status, (3) gender, and (4) marital status.

CONCLUSION

The types of addressing term in AL were categorized into five categories, namely kinship, non-kinship, religious, rank and occupation, and pronouns. Reviewed of the existing addressing term form, morphologically the form includes base words, compound words, article using 'si' and general pronouns. Furthermore, there were several factors that caused the variation of addressing term in AL such as; politeness, gender, family descent (noble position), marital status, religious factor, and social factor. The results of this study can be an interesting alternative teaching material for teaching AL vocabulary in various schools such as elementary and junior high schools in Aceh Province. In addition this research is expected to contribute in enriching the addressing term theory in the Sociolinguistics study and Culture. An important part of the intended function of AL addressing term is to foster and cultivate a sense of love and pride in the younger generation of Acehnese ethnic towards the language and culture of their ancestors. It means that this research plays an important role in maintaining the local

wisdom heritage of the ancestors, so it will not be displaced by the influence of the times and culture from outside (foreign).

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