



A Sociolinguistics Analysis of Address Terms in Sasak Language

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ABSTRACT

This research falls under the broad category of linguistics, i.e., sociolinguistics, which investigates the relationship between language and society. The objective of this research is to examine the sociolinguistic phenomenon known as "address terms" as performed by the native speakers of the Sasak language. This research employed a mix of descriptive, qualitative, and quantitative methods to describe a social phenomenon that occurs in the midst of society and is closely related to the address terms used by native Sasak speakers on Lombok Island. The data displayed in this research are the results of classified participatory and non-participatory observations, in-depth interviews, and online questionnaires. Based on the results of the findings and discussions, the researcher found several conditions. First, the address terms of native Sasak speakers are divided into eight patterns: 1. the nobility pattern; 2. the general pattern; 3. the intimacy pattern; 4. the borrowing pattern; 5. the kinship pattern; 6. the religious pattern; 7. the cultural pattern; and 8. the personal pronoun pattern. Secondly, the address terms serve the following functions: 1. to demonstrate intimacy; 2. to draw attention; 3. to demonstrate politeness; 4. to reflect identity; and 5. to demonstrate power differential. And last, the social factors affecting the use of address terms are: 1. social status; 2. age; 3. family relationship; 4. occupational hierarchy; and 5. degree of intimacy.

Keywords: Sociolinguistics; Address Terms; Sasak Language

INTRODUCTION

A people communicate with one another through language. As members of society, individuals have their own perspectives on language (Holmes, 2013; Rowe & Levine, 2014; Thornborrow & Coates, 2005). Sociolinguistics examines language in its social context. The study of language in its social context according to (Holmes, 2013; Mesthrie, n.d.), necessitates the study of linguistic variation. A person's speech will vary based on the social context. This is known as stylistic variation (Ball, 2010; Wardhaugh, 2006, 2015). In addition, speakers who differ in age, gender, social class, and ethnicity, for example, will interpret the address term differently, even in the same context. This is referred to as "social variation" (Wardhaugh, 2006).

Each language reflects the social characteristics of its speaker or recipient (Ball, 2010; Genetti, 2019). Furthermore, it illustrates their relationship. A society's use of address terms is one of the most important communication tools (Afful, 2007; Aliakbari & Toni, 2008; Clayman, 2012). Among the fundamental rules of address terms are social class, age, gender, occupation, marital status, politeness, and other factors (Ball, 2010; Thornborrow & Coates, 2005; Wardhaugh, 2006, 2015). The speaker uses an address term to refer to a conversation participant. The use of address terms depends on the relationship between the addresser and addressee, the social status of the individual involved in the conversation, as well as the context and purpose of the conversation (Holmes, 2013; Wardhaugh, 2015).

Meyerhoff (2010) confirms that a society's actual rules of address are as complex as the society itself. Due to the social context, someone may address the same person in different ways (Afful, 2007; Clayman, 2012; Meyerhoff, 2010). When addressing, the speaker will typically use address terms to refer to each other during the conversation (Mansor et al., 2018; Shalihah, 2019). The classification must also be considered by the speaker, which includes using names, intimate terms, kinship terms, respectful terms, and even mockeries (Meyerhoff, 2010; Wardhaugh, 2006). The term "address" is

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inextricably linked to polite communication. Individuals must understand the language, culture, and social values of their society (Salihu, 2014; Shalihah, 2019). Using terms similar to those used by the Sasak, they may be able to determine whether the utterance is polite or impolite. Throughout the day, the Sasak people use a variety of terms in various speech contexts. As a result, the Sasak people regard this as a sign of courtesy.

To gain a deeper understanding of how people in Lombok communicate using these address terms, the researcher is interested in researching the address terms used on Lombok Island. This research will talk about how the native speakers of Sasak use the address terms in their daily conversation. This research falls under the broad category of linguistics. It is sociolinguistic research that investigates the relationship between language and society. The objective of this research is to examine the sociolinguistic phenomenon known as "address terms" as performed by the native speakers of the Sasak language. Furthermore, this research aims at identifying the types, functions, and social factors that influence the use of address terms by the native speakers of the Sasak language.

METHOD

This research employed a mix of descriptive, qualitative, and quantitative methods to describe a social phenomenon (Holmes, 2014; Pickering, 2008; Podesva & Sharma, 2013) that occurs in the midst of society and is closely related to the address terms used by native Sasak speakers on Lombok island. Qualitative analysis was used to observe the phenomena in rich detail (Holmes, 2014; Leavy, 2017; Pickering, 2008). Leavy (2017) claims that qualitative research can be described as an effective type of research that occurs in a natural setting that permits the researcher to improve a level of detail. In addition, this research used a qualitative design in order to get a deep understanding of the phenomena from the participants, whereas quantitative analysis in the form of numbers and percentages, on the other hand, was used to support the data analysis (Holmes, 2014; Treiman, 2009). Thus the results of this research are presented in both narrative and descriptive formats.

The data displayed in this research are the results of classified participatory and non-participatory observations, in-depth interviews, and online questionnaires. Since the researcher is a native Sasak speaker, both participatory and non-participatory observations were chosen. The online questionnaire has been spread by social media, i.e., WhatsApp, Instagram, and Facebook. There were 145 respondents who participated in filling out the questionnaire. Only 121 of the 145 respondents fulfilled the criteria of being over the age of 12, native Sasak speakers, residents of Lombok Island, and active users of social media platforms such as WhatsApp, Instagram, and Facebook, and were representative enough to be used as data samples in this research. The researcher then conducted an interview by randomly selecting several respondents to explore the use of address terms by the native speakers of the Sasak language. In addition to online questionnaires with respondents who filled them out, the researcher also conducted interviews with local people and academics who had a broad understanding of Sasak culture, society, and language as the research informants.

Finally, the researcher determines the types, functions, and social factors that influence how native Sasak speakers use address terms, as well as where these expressions originate and what they mean. As a native Sasak speaker, the author creates metalinguistic data containing address terms whose grammaticality and acceptability have been empirically tested with other native speakers.

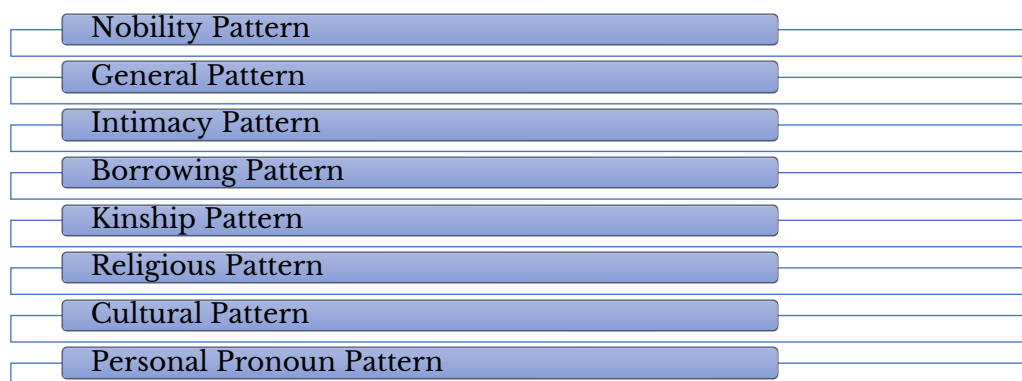
RESULT

This research revealed three findings. First, there were six types of address terms employed by the native speakers of the Sasak language in this research. The six types were the new findings of the researcher during the research. However, the new types found still refer to the grand theory used in this research. Those types were classified into several patterns of address terms. The patterns of address terms found in this research are nobility pattern, general pattern, intimacy pattern, borrowing pattern, kinship pattern, religious pattern, cultural pattern, and personal pronoun pattern. Second, native speakers of the Sasak language performed four functions of address. They were to show intimacy, show power differentials, reflect identity, and show politeness. Third, this research identified five of six social factors that influence native Sasak speakers' use of specific types of address terms. The five social factors were social status, age, family relationship, occupational hierarchy, and degree of intimacy.

The findings from this research can be broken down into the following bullet points:

The Types of Address Terms

Figure 1. The Types of Address Terms in Sasak Language



Based on the above-described polarization of the address system employed by native Sasak speakers, it can be broken down as follows:

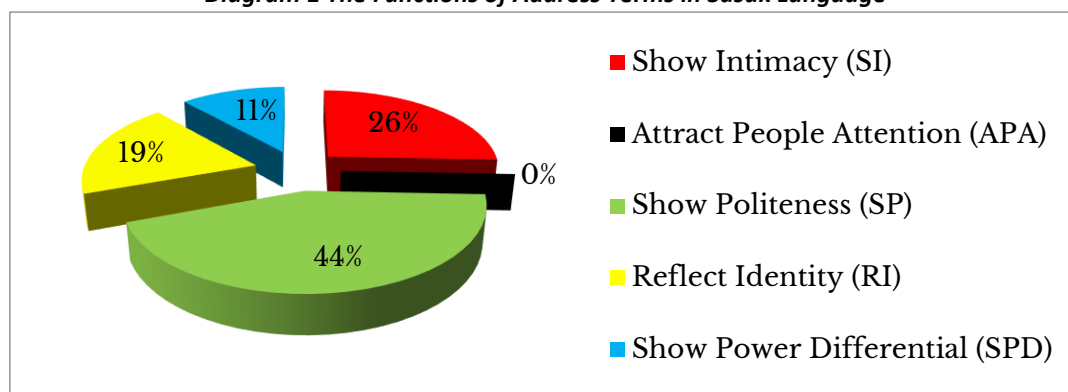
Table 1 The Specification of the Types of Address Terms in Sasak Language

1	Nobility Pattern	
	<i>Specification</i>	<i>Examples</i>
	Noble Man Noble Woman	- Mamiq /mamiʔ/; Nune /nunə/ - Ninik /niniʔ/; Embok /əmbok/; Dende /dendə/; Uling /uliŋ/
2	General Pattern	
	<i>Specification</i>	<i>Examples</i>
	Man Woman Unisex	- Bajang /bajaŋ/ - Dedare /dɔdərə/ - Enges /eŋəs/; Semeton /səmətən/mətən/; Batur /batur/
3	Intimacy Pattern	
	<i>Specification</i>	<i>Examples</i>
	Physical Condition Abbreviation Psychological Character Pet Name	- Bulet /bulɛt/; Kentung /kəntuŋ/; Tepos /tepos/; - Aminah - /inok/; Komarudin - /komeng/; Rabbitah - /bitok/ - Bencong /benconŋ/; Bengal /bəŋal/; Lemot /ləmot/; - Basong /basonŋ/; Godek /godek/; Ujat /ujat/;
4	Borrowing Pattern	
	<i>Specification</i>	<i>Examples</i>
	Man Woman Unisex	- Brow /brow/; Brad /brad/; Brodi /brodi/; - Sist /sist/; Ayang /ayaŋ/; - Bestie /besti/; Geng /geŋ/;
5	Kinship Pattern	
	<i>Specification</i>	<i>Examples</i>
	Man Woman Unisex	- Terune /tərunə/; Amaq /amaʔ/; Mamiq /mamiʔ/; Tuaq /tuaʔ/; Amak rari /amaʔ rari/; Niniq laki /niniʔ laki/; - Dedare /dɔdərə/; Inaq /inaʔ/; Meme /meme/; Mamaq /mamaʔ/; Saiq /saiʔ/; Inaq rari /inaʔ rari/; Niniq bini /niniʔ bini/; - Niniq /niniʔ/; Papuq /papuʔ/; Baloq /baləʔ/; Anak /anak/; Bije /bijə/; Bije jari /bijə jari/; Baiq /baiʔ/; Ruan /ruan/duan/nakən/; Pisaq /pisaʔ/;

6	Religious Pattern	
	<i>Specification</i>	<i>Examples</i>
	Religious Pattern	- Tuan guru /tuan guru/; Guru /guru/; Kiai /kiyai/; Ustaz-Ustazah /ustaz/ah/; Mamiq /mamiʔ/
7	Cultural Pattern	
	<i>Specification</i>	<i>Examples</i>
	Cultural Pattern	- Pekasih /pəkasih/; Ran /ran/; Pemangku /pəmangku/mangku/jəro/; Inen kemeras /inən kəmərəs/; Keliang /kəliang/;
8	Personal Pronoun Pattern	
	<i>Specification</i>	<i>Examples</i>
	1 st Person Singular	Jamak – Aoq Ape /aoq-apə/ Aku /aku/ - I Alus – Tiang Enggih /tiang-əngih/ Tiang /tiang/ - I Mulie – Kaji Meran /kaji-məran/ Kaji /kaji/ - I
	1 st Person Plural	Jamak – Aoq Ape /aoq-apə/ Ite-Ita /itə/ita/ - We Alus – Tiang Enggih /tiang-əngih/ Ite-Ita /itə/ita/ - We Mulie – Kaji Meran /kaji-məran/ Ite-Ita /itə/ita/ - We
	2 nd Person Singular	Jamak – Aoq Ape /aoq-apə/ Kamu /kamu/ - You Alus – Tiang Enggih /tiang-əngih/ Side /sidə/ - You Mulie – Kaji Meran /kaji-məran/ Pelungguh /pəlungguh/pəlɪŋgih/ - You
	2 nd Person Plural	Jamak – Aoq Ape /aoq-apə/ Kamu pade /kamu padə/ - You all Alus – Tiang Enggih /tiang-əngih/ Side pade /sidə padə/ - You all Mulie – Kaji Meran /kaji-məran/ Pelungguh senamian /pəlungguh sami/senamian/ - You all
	3 rd Person Singular	Jamak – Aoq Ape /aoq-apə/ Nie-lye /niə/iyə/ - He/She Alus – Tiang Enggih /tiang-əngih/ Nie-lye /niə/iyə/ - He/She Mulie – Kaji Meran /kaji-məran/ Pengeran /pəŋeran/ - He/She
	3 rd Person Plural	Jamak – Aoq Ape /aoq-apə/ Nie-lye pade /niə/iyə padə/ - They Alus – Tiang Enggih /tiang-əngih/ Nie-lye pade /niə/iyə padə/ - They Mulie – Kaji Meran /kaji-məran/ Pengeran sami /pəŋeran sami/ - They

The Function of Address Terms

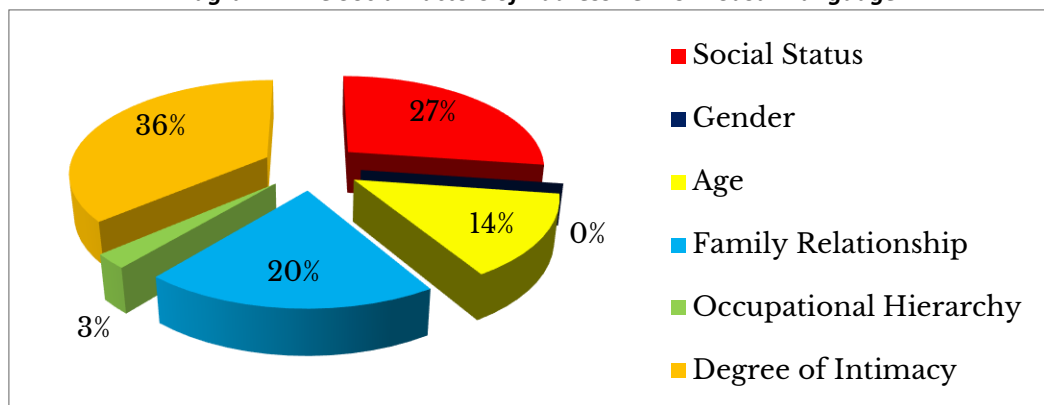
Diagram 1 The Functions of Address Terms in Sasak Language



The diagram above shows the functions of the address term used by the native speakers of the Sasak language. The researcher found four of five functions of address terms based on the grand theory used in this research. They are to attract people's attention, to demonstrate politeness, to show intimacy, to show power differentials, and to reflect identity. The first dominant function of the address term used by the native speakers of the Sasak language was to show politeness with 44%, followed by showing intimacy with percentage of 25%, reflecting identity 19%, and showing power differential 11%. The last function of the address term was to attract people attention with 0%.

The Social Factors Affecting the Use of Address Terms

Diagram 2 The Social Factors of Address Terms in Sasak Language



In communication, individuals address one another in various ways. The sort of way in which individuals address one another varies depending on the formality or informality of the occasion. Numerous factors influence how individuals use address terms. The diagram above shows the social factors affecting the use of address terms by the native speakers of the Sasak language. There were five of six social factors found by the researcher that can be described as follows: The most dominant factor affecting the use of address terms in Sasak is the degree of intimacy. This factor appears 44 times in the questionnaire given to the respondents, with a total percentage of 36%. Other social factors are then followed by social status (33 occurrences) and family relationship (20 occurrences). And the least social factor is gender, with 0 responses from the respondents.

DISCUSSIONS

This section has three subsections. The first section discusses the various types of address terms; the second section discusses the various functions of address terms; and the third section discusses the social factors that influence how native Sasak speakers employ certain types of address terms. Based on the collected data, the researcher discovered that the manner in which native Sasak speakers employ address terms is largely consistent with address term theories. This indicates that the utterances clearly demonstrate the phenomenon of Sasak address terms. In this research, the researcher discovered new patterns in the Sasak language's use of address terms. However, the functions and social factors that influence the use of address terms in the Sasak language are not significantly distinct from the researcher's grand theory.

The Types of Address Terms

Based on the table presented in the research findings of the types of address terms above, the researcher found eight types of address terms used by the native speakers of the Sasak language in their daily conversation. For a more in-depth explanation, the types of address terms are then classified into their specifications as follows:

The first type of address term is "Nobility Pattern." This first pattern is associated with the terms used for the aristocratic families of the Sasak people. The researcher divides this pattern into two groups based on how it is used, specifically how the native Sasak speakers refer to "Noble Man" and "Noble Woman." The address terms used by the native speakers of the Sasak language for noble man are 'mamiq' /mamiʔ/; 'nune' /nunə/; etc. 'Mamiq' /mamiʔ/ is an address used for a father and 'nune' /nunə/ is used for a son. 'Niniq' /niniʔ/; 'emboq' /əmbok/; 'dende' /dendə/; and 'uling' /uliŋ/ are terms used for noble woman. 'Niniq' /niniʔ/ is a term for a mother; 'emboq' /əmbok/ is a term for an older sister; 'dende' /dendə/ is a term for a girl's favorite unmarried child; and 'uling' /uliŋ/ is a term for a child still in his teens.

The second type of address term is "General Pattern," which is divided into three categories: for Sasakness men, women, and both men and women (unisex). This pattern is used in general. The native speakers of the Sasak language use the word 'bajang' /bajan/ for man and 'dedare' /dɛdərə/ for woman. And for both man and woman (unisex), the words 'enges' /eŋəs/; 'semeton' /səmɔton/mɔton/; and 'batur' /batur/ are used. The word 'bajang' /bajan/ is used for unmarried Sasak men and the word

'dedare' /dɔdara/ is used for unmarried Sasak women. Furthermore, the researchers discovered three terms used for both men and women: 'enges' /ɛŋɛs/, a term used for both male and female children; 'semeton' /sɛmɛton/mɛton/, used for both male and female relatives; and 'batur' /batur/, used for both male and female friends.

The third type is "Intimacy Pattern." This pattern represents the level of proximity between Sasak speakers, which is then specified into four specifications. The first specification is "Physical Condition," which refers to the words 'bulet' /bulɛt/, the physical condition of a person with a round face; 'kantung' /kɔntuŋ/, someone with a big belly; 'tepos' /tepos/, someone with a thin ass; etc. The second is "Abbreviation," which is an abbreviation of the name of the person being referred to. The address terms found in this pattern are: 'Inok' /inok/, which comes from the word Aminah; 'Komeng' /komɛŋ/, which originates in the word Komaruddin; 'Bitok' /bitok/, which is derived from the word Rabitah; etc. The third is "Psychological Character," which is a description of the psychological character of the person being referred to, such as the words 'bencong' /benɔŋ/, a man who behaves like a woman; 'bengal' /bɛŋal/, a person who behaves intransigently and refuses to heed the counsel of others; 'lemot' /lɛmɔt/, a person who is slow in thinking and acting; etc. The final specification in this pattern is "Pet Name," which is a person's character that resembles the character of an animal. The words found in this pattern are 'basong' /basɔŋ/ or dog; 'godek' /gɔdek/ or monkey; 'ujat' /ujat/ or weasel; etc.

The fourth type is "Borrowing Pattern," a borrowing term from another language. The borrowed language found in part comes from English and Indonesian. This pattern then specified into address terms for man, woman, and both man and woman (unisex). For men, the words 'brow' /bro/; 'brad' /brad/; 'brodi' /brodi/ are used, while for women, the words 'sist' /sist/ and 'ayang' /ayan/ are used. And there are two words used for both man and woman, i.e. 'bestie' /besti/ and 'geng' /gɛŋ/. The words 'brow' /bro/; 'brad' /brad/; 'brodi' /brodi/ are all derived from the English word "brother." "Sist' /sist/ is an English word which means "sister", whereas 'ayang' /ayan/ is an Indonesian word "Sayang" which means "dear." These two words, 'bestie' /besti/ and 'geng' /gɛŋ/, originate in English. The word /bestie/ refers to best friends, and the word /geng/ refers to "genk" or close friends in one circle.

The fifth type is the "Kinship Pattern," which is a set of address terms based on the speaker's kinship aspect, (Karifianto, 2021; Kojongian, 2019). This pattern is specified into three specifications, i.e. for man, woman, and for both man and woman (unisex). The words found as the address terms for man are 'terune' /tɛrunɛ/; 'amaq' /amaʔ/; 'mamiq' /mamiʔ/; 'tuaq' /tuaʔ/; 'amaq rari' /amaʔ rari/; 'niniq laki' /niniʔ laki/. And the address terms used for woman are 'dedare' /dɔdara/; 'inaq' /inaʔ/; 'meme' /meme/; 'mamaq' /mamaʔ/; 'saiq' /saiʔ/; 'inaq rari' /inaʔ rari/; 'niniq bini' /niniʔ bini/. And for both man and woman (unisex) are 'niniq' /niniʔ/; 'papuq' /papuʔ/; 'baloq' /baloʔ/; 'anak' /anak/; 'bije' /bijɛ/; 'bije jari' /bijɛ jari/; 'baiq' /baiʔ/; 'ruan' /ruan/duan/nakɛn/; 'pisaq' /pisaʔ/.

The word 'terune' /tɛrunɛ/ refers to unmarried son; 'amaq' /amaʔ/ refers to father; 'mamiq' /mamiʔ/ refers to a man who has completed the pilgrimage or father of noble descent; 'tuaq' /tuaʔ/ refers to uncle or father or mother's younger brother; 'amaq rari' /amaʔ rari/ refers to father or mother's older brother; 'niniq laki' /niniʔ laki/ refers to grand father. The word 'dedare' /dɔdara/ refers to an unmarried daughter; 'inaq' /inaʔ/ refers to mother; 'meme' /meme/ refers to mother of noble descent; 'mamaq' /mamaʔ/ refers to mother; 'saiq' /saiʔ/ refers to aunty or father or mother's younger sister; 'inaq rari' /inaʔ rari/ refers to father or mother's older sister; 'niniq bini' /niniʔ bini/ refers to grand mother. The word 'niniq' /niniʔ/ refers to grand parents of noble descent man and woman; 'papuq' /papuʔ/ refers to grand parents man and woman; 'baloq' /baloʔ/ refers to grand-grand parents; 'anak' /anak/ refers to children; 'bije' /bijɛ/ refers to honorific term used for children; 'bije jari' /bijɛ jari/ refers to children with a plural number or more than one; 'baiq' /baiʔ/ refers to a pet call for both boys and girls; 'ruan' /ruan/duan/nakɛn/ refers to niece or nehow; 'pisaq' /pisaʔ/ refers to cousin.

The sixth type is "Religious Pattern." Considering that 87% of the population of the island of Lombok is Muslim, the address terms in the Sasak language are not far from the concept of religion. Thus, address terms of this type refer to Arabic. The words discovered that the native Sasak speakers use as address terms are 'tuan guru' /tuan guru/; 'guru' /guru/; 'kiyai' /kiaai/; 'ustaz-ustazah' /ustaz/ah/; 'mamiq' /mamiʔ/. The word 'uan guru' /tuan guru/ refers to a person who has been confirmed by society as having a high level of religiosity, both in terms of understanding religion and practicing its teachings; 'guru' /guru/ refers to a teacher who teaches religious education informally in the midst of society; 'kiyai' /kiaai/ refers to religious figures who serve as role models by the community; 'ustaz-

ustazah' /ustaz/ah/ refers to religious teacher who became a caretaker at the pesantren; 'mamiq' /mami?/ refers to a man who has completed the pilgrimage in the holy city of Mecca.

The seventh type is "Cultural Pattern." This pattern is related to terms referring to cultural aspects. Every language is inseparable from the culture of its people, including the Sasak language and culture. Therefore, the Sasak have a way of addressing people that comes from their culture and has been around for generations. The words commonly used by the native speakers of the Sasak language in this pattern are 'pekasih' /pəkasih/; 'ran' /ran/; 'pemangku' /pəmaŋku/maŋku/jəro/; 'inen kemas' /inən kəmərəs/; 'keliang' /kəliang/.

The word 'pekasih' /pəkasih/ refers to a person appointed by the community and administratively approved by the village chief who is responsible for managing irrigation and irrigating the rice fields of the residents; 'ran' /ran/ refers to a person entrusted by the community to regulate consumption matters during traditional celebrations; 'pemangku' /pəmaŋku/maŋku/jəro/ typically refers to a male individual who possesses an understanding of local customs and traditions and fits the traditional description; 'inen kemas' /inən kəmərəs/ refers to a person trusted by the community who is in charge of arranging food (rice) during traditional celebrations, and generally, this role is played by a woman; and 'keliang' /kəliang/ refers to a community leader who is administratively registered as an assistant to the village head, but whose figure is recognized by the local community.

And the last type is "Personal Pronoun Pattern." This pattern refers to the use of pronouns in the first, second, and third person both in the form of singular and plural pronouns. In each level of Sasak speech, this personal pronoun pattern has its own different term. This pattern is then classified based on the speech level of the Sasak community, i.e. the Sasak language 'aoq-ape' /aoq-apə/ (Jamaq), 'tiang-enggih' /tiaŋ-əŋgih/ (Alus), and 'kaji-meran' /kaji-məran/ (Mulie).

The Function of Address Terms

One of the primary functions of address terms is to attract peoples' attention. This is also consistent with the behavior of native Sasak speakers, who use address terms to attract the attention of others in their daily communication activities, whether to call the other person, to make themselves the center of attention, or to prove their existence in society during a conversation. This can be done by anyone, regardless of social standing, age, or gender, because "to attract people's attention" is not a politeness marker. Consequently, anyone can utilize this function for communication purposes. In spite of this, the researchers did not find any respondents using this function.

Politeness is defined by (Afful, 2007; Aliakbari & Toni, 2008; Rendle-Short, 2007) as a sociocultural phenomenon that implies respect and consideration for others in interpersonal interaction. This is a distinctive feature of the language in use. Regarding politeness (Meyerhoff, 2010; Salihi, 2014) assume that social honorifics are "words and phrases used for addressing." Usually, terms or forms of address accompany a person to indicate their status, class, rank, or position within a particular community or society. The Sasak language has a level of speech used to express respect for social honorifics. There are three speech levels in the Sasak language: 'aoq-ape' /aoq-apə/ (Jamaq), 'tiang-enggih' /tiaŋ-əŋgih/ (Alus), and 'kaji-meran' /kaji-məran/ (Mulie). In the Sasak community, the tiaŋ-əŋgih (Alus) and kaji-məran (Mulie) speech levels are used to show respect for social honorifics. And the aoq-apə (Jamaq) speech level is used to show solidarity. To speak politely, people must understand a society's social values. Choosing appropriate addressing terms to call someone can demonstrate politeness.

In social situations, intimacy plays a significant role in how we interact with others (Genetti, 2019; Rowe & Levine, 2014; Wardhaugh, 2015). Language encodes social information about intimacy through both overt and subtle cues (such as linguistic hedging and swearing) (Mansor et al., 2018; Wardhaugh, 2006). Similarly, as native Sasak speakers choose the topic of conversation, phrasing, and markers that relate the speaker to the world, the Sasak language provides multiple means of conveying intimacy in a social context. Similar to how social status and power are constructed and expressed, native Sasak speakers negotiate intimacy in language to fulfill fundamental and strategic needs while respecting social norms about appropriate intimacy. The function of address terms to show intimacy is generally used by the Sasak people who already have closeness—both biological closeness in one family, sociological closeness in one area, language and ethnicity, and psychological closeness in a certain circle.

Language has the potential to wield tremendous power. One way is through the use of address terms (Aliakbari & Toni, 2008; Meyerhoff, 2010). Those at the top of the social hierarchy tend to use broader terms than those at the bottom. In this case, one of the functions of addressing terms in a society with multiple social hierarchies is to show power differences. This is then in line with the hypothesis put forward by Robinson (quoted in Mansor et al., 2018) that there are differences in how people address each other, especially individuals who have accomplished achievements in life. In such societies, people may use simple ways to address each other. But in a society where status is important, like in the Sasak royal family, people tend to use different ways to address each other.

Another hypothesis proposed by (Holmes, 2014; Meyerhoff, 2010) in line with the function of showing power differentials in address terms is that, in those societies in which a person's status derives from his or her achievements, few distinctions in address are made. In these kinds of societies, people may only use one basic way to address each other. They use other ways to show the different kinds of relationships that we have to assume still exist. However, we are much more likely to find sets of finely graded address terms in societies where status is ascribed, i.e., derived from birth into a particular social group. Such sets reflect those societies' social structures.

The last address term's function is to reflect identity. Social identity can be activated through salience. Salience refers to the characteristics that make someone easily identifiable by others, whether they are from the same or different social groups. In this case, the salience manifested itself in the form of address terms. Different address terms can imply a sense of belonging to various social groups. These group-specific characteristics are used to project a specific identity to the outside world. "Sociolects" is another term in sociolinguistics for language use associated with specific social groups. Sociolect is a shortened form of "social" and "dialect." The term refers to language use that is exclusive to members of the same social group who share similar social factors, such as class, age, and occupation. In other words, reflecting social identity through the use of multiple address terms is also referred to as "sociolects" in sociolinguistics.

The Social Factors Affecting the Use of Address Terms

Some of the social factors that influence native speakers of the Sasak language in using address terms are as follows:

In accordance with the researcher's findings regarding the use of address terms by native Sasak speakers, the degree of intimacy is the most significant factor. It will also influence individuals' selection of address terms. It is one of the indications of closeness, or at the very least, a desire for closeness. When addressing people who are close enough, the Sasak people who follow eastern culture use the person's last name or nickname. In the Sasak language, this refers to the use of a term called "jalekan." A pet name can also be used to express closeness.

A person's status in life is another factor that can influence the use of specific address terms. In regions where Sasaks use social status, the proper title is used when addressing the superior. Furthermore, it is shown to superiors and strangers. This form of address denotes a power difference between the addressor and the addressee.

Family relationships are also an intimacy factor that influences the use of address terms. However, the intimacy factor associated with family relationships in this case is related to those who are blood relatives. As a result, the intimacy mentioned in this case is due to familial or hereditary ties. Family relationships, particularly for native Sasak speakers on the island of Lombok, can influence the choice of address terms. When speakers are confronted with their families, the family factor has a significant impact on the address terms they use. In addition to the terms used in other languages, the Sasak people have special terms related to family relations in their address system.

A person's language skills can be affected by age; the older a person is, the more words he masters, both in terms of his understanding of the language's structure and the number of words he masters. Furthermore, one of the social barriers that differentiates human groups is age. This human group will give rise to the emergence of a social dialect, which will give the group its own color. Age will divide society into three groups: children, youth, and adults. In terms of the speaker's age, the terms of the address can be seen from two perspectives: solidarity and politeness. Speakers of the same age group tend to use a more casual form of address in order to maintain solidarity. Speakers who are

younger than their interlocutors will use narrower forms of terms to conform to language community norms or to be polite.

The context of a person's workplace will also influence the type of address terms used. Occupational hierarchy greatly influences the way people address other people in their place of work. People who have higher occupational status will receive special terms, such as title and name or title only; in other words, the inferiors tend to use a narrower and more limited form of the address terms. Meanwhile, people with lower status will only receive names; in other words, superiors tend to use a broader and more informal form of the address terms.

CONCLUSION

Based on the results of the findings and discussions related to the address terms used by the native Sasak speakers above, the researcher draws a conclusion as follows. First, the types of address terms used by the native speakers of Sasak language classified into eight patterns, i.e. 1. nobility pattern; 2. general pattern; 3. intimacy pattern; 4. borrowing pattern; 5. kinship pattern; 6. religious pattern; 7. cultural pattern; 8. personal pronoun pattern. Secondly, the functions of the address terms used by the native speakers of Sasak language are 1. to show intimacy; 2. to attract people attention; 3. to show politeness; 4. to reflect identity; and 5. to show power differential. And the last, the social factors affecting the use of address terms in Sasak language are affected by 1. social status; 2. age; 3. family relationship; 4. occupational hierarchy; and 5. degree of intimacy.

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