



The Influence of Specific Usage of Address Terms in Kupang Malay Language on Changing Attitudes and Shifting Perceptions



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Abstract

Research and assessment of the use of local languages in Indonesia is essential, and one of the main reasons is for cultural preservation and protection. This writing is aimed at raising the issue of a unique phenomenon found in Kupang Malay dialect, which is spoken by people in Kupang City– East Nusa Tenggara Province. The central aspect presented in this paper is about the use of terms of address in Kupang Malay dialect. Sociolinguistically speaking, this issue is significant to be discussed because it will lead to politeness in communication, from speakers to hearers. Additionally, the more in-depth discussion about how the use of terms of address can change the attitudes and shift perceptions between the users will be provided. A qualitative method has been used to analyze the data, which has been collected through observations and interviews. There have been 12 respondents altogether. The results reveal that terms of address in Kupang-Malay dialect can be categorized into six groups and that several users have undergone the shifting of perceptions and the changing of attitudes.

1. Introduction

The terms of address is generally used in daily conversations or dialogues. The use of the terms will entirely depend on the situation, condition, and with whom we are talking to. It can be universally used; however, there are differences in the meaning of expressions between one language and another. This paper is the result of a simple study to find out more about terms of address used in Kupang Malay dialect.

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This study aims to find and identify the address terms used in daily conversations among or between young people in Kota Kupang, East Nusa Tenggara Province. This study mainly aims at classifying the address terms used and finding out how each term can bring about changes in the user's perceptions, attitudes, and behaviour. The discussion in this paper is viewed from the perspective of the sociolinguistic phenomenon because it discusses the language used in society.

2. Material and Method

Literature review

According to Parkinson (1985), terms of address consist of words used in conversations to be addressed to the interlocutor. In short, Chao (1956) defines it as the words used to address to someone as interlocutor. Address terms can be in the form of words, phrases, names, ranks or professions (or it can be a combination of these forms). The terms of address are usually universally applied in various kinds of social interaction, whether in spoken or written form. Its primary purpose is to show social status, certain rank, seniority, and so on. The use of appropriate address terms in communication is an important entity which has to be remembered by every member of society; thus, polite communication can be created (Janney & Arndt, 1992).

The use of address terms can be categorized into several groups. The first group is the terms which are used in a friendly manner (friendly terms). The terms used here are those commonly appear in conversations between or among friends or companions. The second group is the unfriendly terms. These terms can usually be identified by looking at users' tendency to show rudeness (unfriendly terms). In this group, the particular terms are used in a negative way to indicate anger, disappointment and/or dissatisfaction. The third group is the neutral address terms used neutrally (neutral terms).

Additionally, there is a group of address terms used in respectful ways (respectful terms) to show the speakers' form of respect for the person they are addressing the terms to. As opposed to respectful terms, there are also groups of address terms to indicate disrespectfulness (disrespectful terms). Users who use these terms tend to look down on or humiliate those they are talking to. The last type of terms used is to express or indicate intimacy or closeness (comradely terms). The findings of this study will be classified based on the types of terms previously mentioned.

The study of using terms of address is considered necessary in the sociolinguistic realms because either position of power or distance between speakers and interlocutors can be identified through the address terms used (Wood & Kroger, 1991). This argument is in line with what is stated by Wardhaugh (2006) that the use of address terms can sometimes be used to show differences in terms of power in various languages. For example, EFL students usually use the terms of Mr and Mrs/Ms to address to their teacher(s) or other respectful terms addressed are usually used by lower staff to people who are considered more powerful or their boss in their offices. A similar phenomenon also occurs in Bahasa Indonesia, where male teachers are addressed as *bapak* or *pak*, and female teachers (who are married or unmarried) are addressed as *ibu*.

There are many more examples of using terms of address in Bahasa Indonesia, especially, in languages and/or dialects that are widely spread in Indonesia, which, generally speaking, have more or less similarities in the purpose and essence of using them. Although there are similarities in the terms used, each person has his/her own way of showing politeness in communicating (Haugh, 2006) and one of the ways to show it is by using proper terms of address. This becomes the focus of this study, which is to find out and identify the use of address terms in Kupang Malay dialect (spoken by people in Kota Kupang - East Nusa Tenggara Province). Furthermore, the author wants to reveal

how the terms of address used can influence the users in terms of their changing attitudes and shifting perceptions.

Method

Any discussion of the relationship between language and society is strongly related to sociolinguistics, and so the discussion of this paper is viewed as a sociolinguistic phenomenon. The instruments used for data collection are observation and interviews. Qualitative method is applied to investigate how address terms can change perceptions, attitudes and behavior among users. The number of respondents involved in this study is twelve people divided into two groups. These people have been randomly selected; the first six is from educated people (lecturers and students), and the other six are school dropouts (young people who have spent more time on the street). The respondents' ages are between 25 - 35.

There are three problems to be discussed in this study and those problems will be stated in the form of research questions, as follows: what are terms of address used in daily conversations of youth in Kupang?; how are the address terms classified?; and how does each term of address influence the changing of attitudes and the shifting of perceptions of the users? Basically, this study aims at finding out and identifying terms of address used in daily conversations among youths in Kupang, NTT. In addition, it also aims at classifying the terms of address used as well as investigating further on how the terms of address used can influence the changing attitudes and the shifting of perceptions of the users.

3. Results and Discussion

This section of the discussion is divided into two parts to make it easy to systematically discuss. The first part will be started from the use of address terms, followed by the use of those terms in relation to the changes in perceptions, attitudes, and behavior among users.

The use of terms of address in Kupang Malay dialect

The address terms are universally used. In Indonesia, particularly, in Kota Kupang, East Nusa Tenggara Province, people use various kinds of terms to address to one another. The way these terms is used, whether formal or informal, will entirely depend on the situation, conditions and with whom they are talking to. As previously explained, the terms addressed by and for friends (friendly terms) are different from those which are addressed by and for unfriendly people (unfriendly terms). There is also a neutral group of terms, which has not been found in this study. The assumption is that neutral terms are usually only addressed by older to younger people. The other three categories of address terms are *respectful*, which is to give respect and appreciation to the person being addressed to; *disrespectful* which is the opposite of respectful terms. The terms of this category are used to underestimate the person to whom the users are talking to; and the last category is *comradely*, in which the terms are deliberately used to show closeness and / or intimacy of a relationship.

The following examples of category of address terms used have been taken during the observations and interviews and will be presented in the following table:

Terms of Address per Category											
Friendly		Unfriendly		Neutral		Respectful		Disrespectful		Comradely	
Male	Female	Male	Female	Male	Female	Male	Female	Male	Female	Male	Female
<i>Bro</i>	<i>Sis</i>	<i>Setan</i>	<i>Setan</i>			<i>Bu</i>	<i>Susi</i>	<i>Nqali</i>	<i>Nqali</i>	<i>Bo'i</i>	<i>Bo'i</i>

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<i>Teman</i>	<i>Teman</i>	<i>Buntia-nak</i>	<i>Bunti-anak</i>			<i>Pak</i>	<i>Ibu</i>	<i>Idiot</i>	<i>Idiot</i>	<i>Sayang</i>	<i>Sayang</i>
<i>Kawan</i>	<i>Kawan</i>	<i>Anjing</i>	<i>Anjing</i>								
<i>Papa</i>	-	<i>Kode Babi</i>	<i>Kode Babi</i>			<i>Bapa Bapa Tana</i>	<i>Mama Mama Tana</i>	<i>Hola</i>	<i>Lonte</i>	<i>Cinta</i>	<i>Cinta</i>
<i>Nyadu</i>	-	<i>Kea</i>	<i>Kea</i>			<i>Abang</i>	-	-	<i>Sundal</i>		
<i>Bapa Raja</i>	-	<i>Gila</i>	<i>Gila</i>			<i>Kaka</i>	<i>Kaka</i>	<i>Gatal</i>	<i>Gatal</i>		
		<i>Lu</i>	<i>Lu</i>	<i>Anda</i>	<i>Anda</i>	<i>Adi</i>	<i>Adi</i>	<i>Setan</i>	<i>Setan</i>		
						-	<i>Nona</i>	<i>Bunti-anak</i>	<i>Buntiana</i>		
						<i>Aya</i>	-	<i>Anjing</i>	<i>Anjing</i>		
						<i>Ata</i>	-	<i>Kode</i>	<i>Kode</i>		
						<i>Ama</i>	<i>Ina</i>	<i>Kea</i>	<i>Kea</i>		
								<i>Gila</i>	<i>Gila</i>		

Table 1
Category of address terms

Several interview and observation sessions have been conducted to find out in more detail about this phenomenon. The data that has been entered in table will then be explained based on the categories previously mentioned.

Friendly address terms

Looking at the table, it is clear that there are several terms fall under this category. Terms addressing to male are more various than the ones addressing to female. The data has been taken by observing two groups of university students and a group of uneducated street guys having conversations and doing small talks. Most of them come from more or less similar age.

The terms used to address one another in their talkings are *bro* (for male) or *sis* (for female), *teman* (for both male and female), *kawan* (for both male and female), and *papa*, *nyadu*, *bapa raja* (for male). These are they way friends usually address each other in Kupang. The address terms mentioned above show that the speakers and the hearers have been friends for quite a long time. New friends do not usually use those terms to address to each other in conversations and small talks. This can be seen from a part of the conversation between two friends who are students:

Sis, tadi malam b telpon ma sonde jawab ee... *Sis*, I called you last night but no answer...

Adooo *sis* eee ,maaf...Beta tidor sedu na. I'm sorry, *sis*.. I slept early, that's why..

Bro (brother), *sis* (sister), *teman* (friend) and *kawan* (friend) can also be used for those who have just met and have never known each other before. This can be seen from the quotation of a conversation between two young people who belong to a group of street children who have dropped out of school:

Bro, maaf..motor bisa kas pinggir sedikit kow? Sorry, *bro*.. Can you move your bike a bit?

Ooh iya, *teman*..Aman.. Ooh okay, *teman* (friend).. on it..

Makasih ooo *bro*.. Thanks, *bro*

Unfriendly address terms

Based on the research findings, all of the terms addressed by the respondents in this category are the same for both men and women. The terms are *setan* (satan), *buntianak* (devil), *anjing* (dog), *kode* (monkey), *babi* (pig), *kea* (turtle), *gila* (crazy), dan *lu* (you). Although those terms fall into unfriendly category, they can also be addressed among friends when they are joking. This can be seen in the conversations of two different groups of respondents (groups of students and groups of street children who have dropped out of school below:

Student group:

Tadi di kelas lu bikin apa ko kena marah dari dosen?	Why did the lecturer get angry with you in the classroom?
<i>Setan</i> eeee lu su tau ju masih sengaja tanya lai..	You <i>setan</i> (satan).. you knew it, didn't you?..
Weee <i>kode</i> satu nih.. Be cari dari tadi ternyata dia ada duduk gembel disini.	Hey <i>kode</i> (monkey).. I've been looking for you and there you are, sitting like a fool here.
Ko kenapa lu cari b <i>buntianak</i> ?	What's up <i>buntianak</i> (devil)?

Group of street children who have dropped out of school:

<i>Lu</i> nih.. tadi b su bilang beli kash b rokon satu bungkus aaa..	Hey <i>lu</i> (you).. I told you to buy me a pack of cigarette, right?
<i>Gila</i> eeee.. lu kira b pegawai bank ko?	You <i>gila</i> (crazy).. do you think I'm a banker?
Pung kakeek lai <i>kode</i> eee..	<i>Kode</i> (monkey) you. You're very stingy.
Eeh ko <i>lu</i> nih b su bilang son ada doi ju..	Hey <i>lu</i> (lu).. I told you I had no money, didn't I?

Some of the conversations above occur among several friends, whether in group of students or group of street children who had dropped out of school. There is no clear difference in the use of these terms, either between these two different groups or between men and women. Even though this unfriendly category tends to be negative, users convey it in a joking tone without any anger or offense.

Other unfriendly address terms, such as *anjing* (dog), *babi* (pig), and *kea* (turtle) have not been found in conversations among friends because those terms are considered ruder and cannot be used

in conversations between or among friends. They can only be addressed to people or parties who are disliked and expressed in a state of anger and / or offense. The data can be seen in the following conversation excerpt:

Student group:

Itu satu <i>kea</i> ma bagaya ke neuk-neuk.	That <i>kea</i> (stupid) guy is very dumb but look at him..so arrogant
Sapa ooo?	Who are you talking about?
Itu <i>babi</i> satu yang ada duduk di sana tuh.	I'm talking about the <i>babi</i> (pig) who's sitting there.
Memang dia <i>kea</i> parah aaa..amper semua mata kuliah son lulus ma bagaya.	He's indeed <i>kea</i> (very stupid). He has failed almost all subjects.

Group of street children who have dropped out of school:

Lu kenapa kalo be son mo bayar parkir?	Do we have problems if I don't want to pay the parking fee?
Sonde kaka ee..b cuma jalankan tugas sa..	Nothing, bro.. I just do what I have to do..
<i>Anjing</i> nih..lu tuli kow? B bilang b son mo bayar.	You <i>anjing</i> (dog).. are you deaf? I said I didn't want to pay.
Son mo bayar son apa-apa kaka, tapi son perlu maki b <i>anjing</i> begitu.	Well, it's okay if you don't want to pay but please don't scold me like that.

There are several types of animals used in this category, such as *anjing* (dog), *babi* (pig), *kode* (monkey), and *kea* (turtle) but what is considered not rude and can be used to address to friends when joking is *kode* (monkey). This may be because *kode* (monkey) is an animal that is considered human-like so that if it is used to address someone, there will be no anger or offense. The other three terms are only used the users are angry and / or offended.

Neutral address terms

In Kupang Malay dialect, the term which is included in the neutral category is *anda* (you). This term cannot usually be found in the group conversations of students and street children who have dropped out of school. It usually appears during conversations between lecturers and students or from older to younger people. One example of a neutral term taken from the data can be shown below:

Apakah <i>anda</i> mengerti yang saya jelaskan?	Do <i>anda</i> (you) understand my explanation?
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Iya, pak.

Yes, sir.

There is no significant difference in the use of this term (*anda*) in Bahasa Indonesia and Kupang Malay dialect.

Respectful address terms

Respect and / or appreciation to the interlocutor can also be shown through the use of particular terms of address. In the respectful category, the terms used for men are *bu* (older brother), *pak* (sir), *bapa* (father), *bapa tana* (beloved father), *ama* (father), *abang* (older brother), and *aya* (older brother). As for women, the terms used are *susi* (older sister), *ibu* (mother), *mama* (mother), *mama tana* (beloved mom), *nona* (miss), and *ina* (mom). There are several terms that can equally be applied to both men and women, namely *kaka* (older brother / sister) and *adi* (younger brother/sister).

The use of the terms of address in this category can be applied not only from younger to older people but also can be used by those of the same ages or even from the old to the young. This respectful category will be interesting if it is viewed from its use and effect on changes in users' attitudes and perceptions which will be discussed more in the following section (the use of terms of address in relation to changes in perceptions, attitudes and behavior among users).

It is interesting to see that there is a kind of phenomenon in which the users of the terms in this category are mostly found in the group of street children who have dropped out of school. In communicating with others or people who are considered more senior, these address terms are always used. The conversation excerpt can be seen below:

<i>Abang</i> , mo pi mana?	Where are you going, <i>abang</i> (older brother)?
Mo pi seblah do <i>adi</i> ..ada perlu sedikit.	Going to the neighbour's house, <i>adi</i> (little brother). I have something to do.
Bale na singgah eee <i>ata</i> .	Please stop over here on the way back, <i>ata</i> (big brother).
siap <i>abang</i> .	Okay, <i>abang</i> (older brother).

In the brief conversation above, it can be seen that the terms used are respectful terms of address. Speaker A is younger than B, so he shows his respect by using the term *abang* (older brother). Although A is considered to be more junior, but he is also honored by getting the term *adi* (little brother) instead of calling his name by B. C and B are peers but they still use the terms *ata* (big brother) and *abang* (older brother) to show respect to one another.

In the student group, the terms used from this category are as follows:

<i>Mama</i> eeee.. <i>lu</i> dar mana sa ko cari pung susah lai..	Where have you been <i>mama</i> (mother)? It's difficult to find <i>lu</i> (you).
Adooo <i>kaka</i> eee.. <i>adi</i> minta maaf jalan son bilang-bilang.	I'm so sorry <i>kaka</i> (older brother) that <i>adi</i> (little sister) = I didn't let you know when I went out.
Neu <i>susi</i> ilang ma beta yang bingung manyao orang-orang tanya nih.	Well, it's you = <i>susi</i> (big sister) who disappeared but I was the one who had to answer others' questions about you.
Maafkan <i>bapa tana</i> eee..	I'm so sorry <i>bapa tana</i> (beloved father).

The above conversation occurs between student A (male) and B (female) who are classmates. The term *mama* (mother) that A gives to B is not aimed at showing respect, but is an expression of surprise when he sees B. The term from the unfriendly category, *lu* (you), is used here because A wants to show his annoyance without making B angry and offended because they are close friends. *Susi* (big sister) in the next phrase shows that his surprise and annoyance has started to decrease but still does not contain any meaning of respect. The response expressed by B through the use of the term *kaka* (older brother) and *bapa tana* (beloved father) even though they are the same age, shows guilt and apologies. This is softened by the next expression in the sentence "*Adi* (little sister) = I'm sorry, I didn't let you know when I went out". Little sister here is to replace the first person singular, which is I.

Disrespectful address terms

The way to use terms in this category is more or less similar to the terms used in the respectful category, in which several of them are widely used by these two groups. In general, people assume that disrespectful terms will be found in groups of street children who have dropped out of school and are unlikely to be found in groups of students in academic settings. However, the research results reveal that the use of this category's terms is equally widely used in the two different groups. All terms are given to interlocutors when the users feel angry and disappointed. It is contrary to the unfriendly category which can be used between friends to joke, this category cannot at all be used to joke but to insult and humiliate other people. The following is an excerpt from the conversations occur in student group and group of street children:

Student group:

Lu ada masalah apa dengan itu <i>hola</i> satu?	Do you have a problem with that <i>hola</i> (flirt)?
Sudah lai..be malas bahas tentang itu laki-laki <i>anjing</i> satu tuh..	Forget it.. I don't want to talk about that <i>anjing</i> (dog) guy

	anymore..
Andia lu <i>ngali</i> na.. Ko sapa suruh lu mau dengan itu laki-laki <i>gatal</i> ?	You're the one who's <i>ngali</i> (stupid).. why did you fall in love with that <i>gatal</i> (flirt)?
Bukan beta yang <i>ngali</i> aaa dia yang <i>gila</i> .	It's not me who's <i>ngali</i> (stupid), he's the one who's <i>gila</i> (crazy).

The use of the terms *hola* (flirt), *anjing* (dog), *gatal* (flirt), and *gila* (crazy) in the above conversation refers to B's boyfriend. A's and B's ways of using the disrespectful terms of address are to humiliate and insult B's boyfriend who may have upset her. A addresses B with *ngali* (stupid), because she is considered to have made the wrong decision by having a relationship with her male friend. In response, B addresses her boyfriend with the term *crazy* (*gila*) to emphasize that it is not her, but he actually is the problem source.

The data obtained from the group of street children regarding the use of terms in the disrespectful category is not many. The following is an excerpt from the group's conversation.

Groups of street children who have dropped out of school:

Weeeee <i>idiot</i> ..jalan na jang tanganga ko tabrak orang.	Hey <i>idiot</i> (idiot), watch your way.
<i>Kode</i> , lu yang <i>ngali kea</i> ko berdiri di tengah jalan baru kas salah orang.	You <i>kode</i> (monkey). You're the <i>ngali kea</i> (double stupid) one who is blocking my way. Don't put the blame on me.

There has been a little accident between A and B and they give each other disrespectful terms because of what has happened. A thinks that B is found guilty, and so he deserves the term *idiot* (idiot). B, on the other way round, thinks A should not put the blame on him because it is not his fault but A's. He then tries to defend himself by giving A more disrespectful terms like *kode* (monkey), *ngali* and *kea* (double stupid). From the two conversations above, it can be seen that various disrespectful terms are only issued when users are angry and disappointed and are not used to joke.

Comradely address terms

The last category is comradely, which is a variety of terms to show the closeness of the relationship between users and other people. In this study, the use of these terms is only found in conversations between men and women and / or between or among women or girls. Conversations between men, both in the student group and the group of street children, do not use terms of this category. It is possible that men can hardly use these terms in the conversations or dialogues between and among them because they feel awkward when they use terms, such as *bo'i* (dear), *sayang* (love), *cinta* (love) to address to other male friends. The following is a conversation excerpt using the terms in the comradely category.

Student group:

Cinta, pulang sama-sama deng beta ee.. Would you please take me home, *cinta* (love)?

Boleh *sayang*. Nanti be mo pulang be sen. Sure, *sayang* (love). I will.

Groups of street children who have dropped out of school:

Adi bo'i..kaka antar kow? *Adi Bo'I* (beloved lil sister), can I take you home?

Biar son usah sa *kak*.. No, thanks *kak* (older brother)..

Mari *kaka* antar su *cinta* eeee.. Come on *cinta* (love).. let *kaka* (older brother) = me take you home.

These two groups use the above terms to show the closeness of the relationship with the other person (usually there is a certain interest contained in it). In the student group, A and B are two female students who are close friends. A uses the term love to B, because besides wanting to show their close relationship (as friends), she also wants to ask B for help to be able to take her home. B also responds by using affectionate term to grant A's request.

In the group of street children, a conversation occurs between a man and a woman who are a couple. The use of the *adi bo'i* (beloved little sister) from the man to the woman shows that there is a special relationship between them. In addition, there is another interest contained in it, which is the request of the man to be able to take his lover home. To show more sincerity, the man uses the same strong term as *adi bo'i* (beloved little sister) which is *cinta* (love).

From the above discussion, various terms of address have been identified in Kupang Malay dialect which is divided into six categories as shown in the previous table. Based on the use of these terms, a more detailed discussion about whether there is a relationship between the address terms used and the changes in perceptions, attitudes, and behavior among users or not will be presented in the next section.

The Use of Terms of Address in Relation to the Changes in Perceptions, Attitudes, and Behavior among Users

One of the roles of language is as a means of self-expression. In expressing himself through language, human behavior can change. This view is in line with the discussion about whether the use of address terms can bring about changes in the perceptions, attitudes, and behavior among users. The data in this section has been taken from three different groups, namely groups of lecturers, students, and street children who have dropped out of school. There are several interesting things that need to be considered in the use of the address terms of these three groups.

Group of lecturers

This group consists of lecturers of senior and junior with a quite large difference in age. There are even junior lecturers who are the former students of the senior lecturers. In their daily conversations, junior lecturers are called by *bapak / ibu* (sir, madam) by their senior lecturers. Based on their answers in the interview sections, it has been found out that some junior lecturers still want to be called by their names only (the way they were called when they were still students)

without address terms used, such as, sir and/or madam. According to them, the terms *bapak* and *ibu* attached to them by their seniors give the impression that there is a great distance between them and their seniors. Some of them even feel worried of losing respect for their seniors if they are called by those terms, because they will feel equal to their seniors. There are senior lecturers who, because they don't want to create a big gap with juniors, use terms like *kaka* (big sister or brother), *nona* (miss), atau *adik* (little brother or sister) to be addressed to them. When asked for their opinions, the juniors prefer to have the terms, like *kaka*, *nona*, atau *adik* than *bapak* / *ibu*.

On the other hand, junior lecturers prefer to address their senior lecturers with the terms *bapa* / *mama* because they think these terms show a closer relationship. In this case, the terms used bring closeness in work relations so that they do not hesitate to share any stories with their seniors. However, formally, when they are dealing with academic matters, functional positions are still the best choice to be addressed, namely *prof* (professor) and *doctor* (doctor). This usually happens during students' thesis examinations.

When it comes to the dialogues or conversations among the juniors of the same age, they do not usually call each other's name, but use the respectful terms like *sis* (sister) and *susi* (big sister) for informal affairs, and *pak* / *ibu* (sir / madam) when it relates to academic affairs.

Group of students

The interesting issue about the student group is related to what happens when they have to experience teaching practice and act as teachers in schools for about 3 months. These trainee teachers refuse to be called *pak* / *ibu* (sir / madam) and prefer to be addressed with the term *kaka* (older brother or sister). Based on the interview results, it can be revealed that the students of these trainees have changed their perceptions and behavior towards their trainee teachers because of the terms of address *kaka* used. These students can no longer position themselves as students but tend to show disrespectful behavior. Although it cannot be ascertained that this change in attitude and behavior is solely due to the term *kaka* used, by looking at the results of the interview, it can be more or less confirmed that it is.

Group of street children who have dropped out of school

This group often gathers on the street and sits together while smoking or drinking liquor. However, based on the results of observations, they really value and respect those who they consider senior. The terms of address they use to people they respect are *abang*, *aya*, *ata*, and *kak* which refer to brother or big brother. Once they address the terms to those particular people, those people will then be their role model forever. Under any circumstances, they will always listen and obey to anything said by those people, sometimes even more than they do to their own parents.

This is interesting, considering their level of education which puts them in uneducated group and their habit of drinking alcohol which makes them always be seen as a group of nuisance. By addressing the respectful terms as (big) brother or (big) sister, they are aware of the consequences that under any circumstances they are under the control of their seniors.

The statements from Wood & Kroger (1991) and Wardhaugh (2006) which argue that terms of address indicate distance and power can be applied to these three groups. Groups which are different in education level, profession, age, gender, and environment, have similarities in the way they perceive how terms of address can affect the perceptions and attitudes between speakers and interlocutors. This shows that human behavior can change due to language, and also a person's perspective and attitude can change because of the address terms used.

4. Conclusion

Apart from being a means of communication, language also functions as a means of adaptation and social control. By using language, we can build social relationships with other people who come from various different circles. One part of language which is commonly used to verbally show attitude (politeness, respect, anger, hate, etc.) in dealing with other people is the address terms. The terms are used by each person in accordance with the purpose and use addressed to other people. The statement that language can change human behavior can be applied to the address terms used that also have a tendency to be able to change the speaker's perspective and attitude towards the ones they are addressing the terms, and / or vice versa.

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