



UNIVERSITAS NUSA CENDANA



ICoSASTE

PROCEEDING

**of the 3rd International Conference on Science,
Applied Science, Teaching & Education
(ICoSASTE)**

organized by
**THE FACULTY OF TEACHER TRAINING
AND EDUCATIONAL SCIENCES
UNIVERSITAS NUSA CENDANA**

Terms of Address in Mulan Dialect of Lamaholot Language

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Abstract. This paper discusses the types of address terms used in the Lamaholot language, especially the Mulan dialect, and the functions of these address terms. The theory used for the types of address terms is the theory proposed by Kridalaksana while for the functions of the address terms, Wardaugh's theory is used. This research is qualitative research using data collection techniques in the form of interviews and observations. The results show that there are seven types of address terms used in the Mulan dialect, namely persona, personal names, kinship relationships, titles and ranks, nouns plus possessive forms, other nouns, and the zero feature. The functions of these addresses are to attract the attention of the person or interlocutor, show politeness, show identity, show the level of power difference, and show familiarity.

Keywords: *Terms of Address, Mulan dialect, Lamaholot Language.*

1. Introduction

Lamaholot is one of the indigenous languages spoken on the Flores Islands, primarily by the Lamaholot tribe. This tribe resides in the eastern part of Flores Island (with the exception of those living in Larantuka city, who also speak Larantuka Malay or Nagi), as well as on Solor, Adonara, and Lembata islands (excluding the Kedang area), where various dialects of Lamaholot are used. As part of Indonesia, the people in these regions also communicate in Bahasa Indonesia (Indonesian).

Every language exhibits diversity. Variations in language arise due to its functional role in facilitating interaction in different social activities. Sociolinguistics is the field that studies these language variations, examining how language changes depending on its social context. Language differences are influenced by factors such as time, place, sociocultural background, situations, and the medium of communication. Time causes linguistic shifts across generations, while geography introduces regional language distinctions. Social and cultural factors create variation within different social groups. Situational factors lead speakers to choose certain linguistic features depending on the context. Lastly, the medium of expression distinguishes between spoken and written language (Chaer and Agustine, 1995: 79).

Language also reflects the social relationships between speakers. It serves as a marker of social relations between participants in a conversation, with the choice of language forms influenced by the speaker's relationship with the person they are addressing (Brown and Ford, 1964: 234). This aligns with Chaer's assertion (2010: 39) that communication involves a speaker, an interlocutor, and the message being conveyed, provided that the interlocutor is aware of what the speaker is saying.

In communication, speakers and their conversational partners must utilize an addressing system during interactions. Chaer (1997: 107) defines addressing forms as expressions used to

greet, reprimand, or address the second person in a conversation. The speaker must tailor the address to the listener, as the accuracy of the addressing term can impact the success of the communication. Therefore, address terms should be chosen and used carefully.

The choice of address is greatly influenced by factors such as environment, age, occupation, social status, and familiarity. According to Soewito (1983: 3), addressing forms are shaped by social factors like age and gender, as well as situational factors, including who the speaker is, who they are addressing, and the context in which the communication occurs. These factors contribute to variations in the address used for different individuals; thus, each person has their own distinct address.

Given these factors, variations in address are commonly observed in everyday interactions across different languages. One example is the Lamaholot language, which features diverse addressing forms in its various dialects. The Mulan dialect, spoken by the Atakera village community, is one such example. This community, which maintains strong adherence to traditional customs and norms of politeness, applies rules for address in their daily communication

2. Research Methodology

This study employed a qualitative descriptive approach. The informants were residents of Atakera Village in the Wulandoni District. Three informants were chosen, each differing in age, social status, and life experiences, which shaped their knowledge and views on the use of the Lamaholot language, specifically the Mulan dialect.

Data collection methods included semi-structured interviews and participatory observation. These two approaches were combined to gather the final data necessary to address the research questions. For data from participatory observation, the researcher used a listening and note-taking technique, acting as a participant in naturally occurring conversations. For the semi-structured interviews, a set of prepared questions guided the discussions. The interview results were documented on prepared sheets and recorded in audiovisual (video) format.

3. Result

3.1 Types of terms of address in Mulan Dialect according to Kridalaksana

After conducting research and data analysis, the author identified five types of address terms used by the Lamaholot-speaking community of the Mulan dialect, as categorized according to Kridalaksana's theory, as follows:

1. Personae

Personal pronouns, or *persona pronomina*, are determined by the role they play as either the subject or object in a sentence. It is also essential to consider whether the pronoun refers to the first person, second person, or third person.

Table. 1 Singular and Plural Pronouns

Pronouns	Singular		Plural	
	Subject	Object	Subject	Object
First-person	I/ <i>goe</i>	Me/ <i>goe</i>	We / <i>tite/ tite weka</i>	Us/ <i>tite</i> All of us/ <i>tite weka</i>
Second-person	You / <i>moe</i>	You / <i>moe</i>	You (guys) <i>mio/ mio weka</i>	You/ <i>mio, mio weka</i>

Third-person	He/She <i>nae</i> It / <i>nepe</i>	Him/Her <i>nae</i> It/ <i>nepe</i>	They/ <i>rae</i>	Them/ <i>rae</i>
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- a. First-person pronouns refer to the speaker and include singular forms such as *me* or *I*, which are translated as *goe*. *Goe* represents the complete form and can be used alongside the incomplete form *go*. The first-person plural pronouns are *we* (translated as *kame*) and *us* (translated as *tite*).
- b. Second-person pronouns replace the individual being addressed. The singular second-person pronoun *you* is translated as *moe*, which can also appear as *mo* when the final -e is omitted. *Moe* is the complete form, while *mo* serves as an incomplete form. The plural second-person pronouns are *you* (translated as *mio*) and *all of you* (translated as *mio weka*).
- c. Third-person pronouns are used to refer to individuals not directly involved in the conversation. The singular third-person pronoun *he/she/it* is translated as *nae*, applicable to both genders. The plural form of the third-person pronoun is *rae*, which often becomes *re* in everyday use, while *nae* can also be shortened to *ne* as an incomplete form.

2. Personal Names

A personal name, assigned at birth, serves to establish an individual's identity. Among the Lamaholot people, particularly those in Atakera Village, the typical naming convention includes the following pattern: Saint's name + ancestor's name + tribal name. The Saint's name is selected based on Catholic tradition, the ancestor's name is believed to act as a guardian, and the tribal name functions as an identity marker. Additionally, everyday usage includes nicknames, which may be derived from last names (either ancestral or tribal) or unique names bestowed by parents. Common last names in Mulan include Bare, Tuto, Kewa, Tenuli, and Ose, with tribal last names such as Tukan, Keraf, and Lamabelawa.

Nicknames, assigned by parents, family, or close friends, are used throughout an individual's life. There are also mockery names, which are nicknames that reflect physical characteristics or behavioral traits, often used among familiar individuals to avoid offense due to an existing mutual understanding. Examples of mockery names related to physical attributes include:

- *Lago* for individuals of above-average height
- *Kebete* for those who are above average weight or overweight
- *Kerete* for individuals with curly hair
- *Kemeke* for those who are underweight or thin

Examples of mockery names based on behavior include:

- *Belepake* for very lazy individuals, derived from *belepa* meaning lazy, with the suffix -ke indicating extreme laziness
- *Benengene* for individuals who frequently lie, with *benengene* signifying a habitual liar

3. Kinship Terms

The Lamaholot community, including Atakera village, follows a patrilineal system, where lineage is traced through male relatives exclusively. According to KBBI (2005:613), "patrilineal" refers to hereditary relationships that follow the paternal line. Hutasoit (2011:2)

elaborates that the term derives from the Latin words *pater* (father) and *linea* (line), signifying lineage inherited from the father's side. Consequently, in this system, the father is considered the primary relative by descent, while the mother is regarded as a relative by marriage.

Kinship is defined as a social unit composed of families connected by blood or marriage. Mahmud (2003:15) describes kinship as a social relationship based on descent (consanguinity) and marriage (affinity). Kinship members include various relatives such as parents, children, siblings, and extended family members like aunts, uncles, and grandparents (Nika Sari, 2013:514).

In social interactions, understanding and using the correct kinship terms is crucial for reflecting social status and relationships accurately. Appropriate kinship terms must be employed when addressing relatives of higher status. Over time, these terms have also evolved to address individuals with whom there is a kinship relationship and to serve as general forms of address for communication purposes.

Table 2 Kinship Terms

No	Kinship Terms	Usage
1.	<i>Bela</i>	It is an address for grandfather. Over the years, <i>bela</i> has been changed to <i>nene bapa</i> . <i>Bela</i> is also often used to address older people when passing each other on the road.
2.	<i>Meme</i>	This is an address e for grandmothers. Over time, <i>meme</i> has been replaced with <i>nene ema</i> . <i>Meme</i> is also used as a favorite address for daughters or women in general if they have a close relationship.
3.	<i>Bapa</i>	This address is intended for fathers. It can also be used as a general address for adult men.
4.	<i>Ema</i>	This is used for mom. It can also be used as a general call for adult women.
5.	<i>Ari</i>	<i>Ari</i> is an address for younger siblings, which can apply to both boys and girls.
6.	<i>Bine</i>	This is an address for a sister. It can also be used for the wife of the person who is <i>maki</i> .
7	<i>Ina</i>	This is an address used for Lamaholot women. What characterizes the Mulan dialect is that this address is changed to <i>nalu</i> . <i>Nalu</i> and <i>Ina</i> have the same meaning. However, <i>Ina</i> can be used as a name to call mom.
8	<i>Ama</i>	This is an address used for men. It can mean father; it can mean brother. <i>Ama</i> can be used to call people (in general) even if they are not related.
9	<i>Bapa bela</i>	This is addressed to the father's brother in the order of first birth. It can be interpreted as a big father. Over time, <i>bapa bela</i> can also be changed to <i>bapa besa</i> .
10	<i>Bapa tengah</i>	This address is intended for the father's brother with the birth order as the middle child.
11	<i>Bapa ari</i>	This is addressed to the father's brother in the birth order of the last or youngest child.
12	<i>Bapa satu</i>	This is used to call a man who has the status of an only child.
13	<i>Kaka</i>	This is an address used for older sisters. Although it can sometimes be used for older brothers, it is more commonly used for girls.

14	<i>Opu</i>	This is an address for a maternal uncle or brother. It can also be used to call people from other tribes who have <i>opulake</i> status with our own tribe.
15	<i>Maki</i>	This is a return address for <i>opu</i> . If we have been called <i>opu</i> , then the person who called us <i>opu</i> is called <i>maki</i> .
16	<i>Wae</i>	<i>Wae</i> is the address for the wife of an uncle (his partner is <i>opu</i>). <i>Wae</i> is also an address for the female side of the mother's family. <i>Wae</i> can also mean <i>mama</i> , so it is often replaced with <i>mami</i> .
17	<i>Kene</i>	<i>Kene</i> is an address for someone who is an aunt or a <i>mama kecil</i> , as well as a <i>bapak kecil</i> .

4. Title and Ranks

Moeliono (1991:262) defines a title as an additional name used to denote caste and status, including both noble titles (e.g., *Gede*, *Raden*) and non-noble titles such as academic (e.g., *Professor*, *Doctor*) and religious designations (e.g., *Haji*, *Kyai*). These titles may be used alone or in combination with kinship terms. Rasyad (via Thamrin, 1999:129) notes that addressing terms reflect organizational or rank-related positions, used to signify social or official relations, with examples including *Bupati* and *Lieutenant*. In Atakera Village, religious and customary titles are prevalent in formal settings, while academic and rank-based titles are rarely used in everyday contexts.

Table 3 Title and Ranks

Title			Rank
Nobility	Non-noble		Job
	Academic	Religion	
-	<i>Prof</i>	<i>Pastor</i>	<i>Kepala desa</i>
	<i>Doktor</i>	<i>Suster</i>	<i>Ketua dusun</i>
	<i>Drs.</i>	<i>Bruder</i>	<i>Ketua RT</i>
	<i>Dra.</i>	<i>Frater</i>	<i>Bidan</i>
		<i>Haji</i>	<i>Guru</i>
		<i>Ustad</i>	<i>Kepala suku</i>

Academic titles are infrequently used except in formal contexts such as government offices and educational institutions, including village offices and schools. In contrast, religious titles are commonly employed as everyday nicknames and are often combined with other terms, such as *Bapa Pastor*, *Ema Suster*, and *Ama Frater*, varying based on the speaker's age. Job titles are typically gender-specific, with village chiefs referred to as *Bapa Desa* (with no female chiefs), and heads of hamlets or RTs called *Bapa Dusun/Ibu Dusun* or *Bapa RT/Ibu RT*.

In the health sector, village midwives are addressed as *ibu bidan*, often extended with kinship terms like *nalu bidan* or *wae bidan* in daily interactions. Similarly, in the education sector, teachers are addressed as *Bapak/Ibu Guru* at school, and with kinship terms such as *Wae Ibu*, *Kaka Ibu*, or *Opu Guru* in the community. Outsiders working within the community are addressed by their titles alone, without additional kinship terms.

Customary practices and ceremonies in the community enforce precise usage of kinship and positional titles, with penalties for errors in address terms or sentences deemed disrespectful. For instance, the tribal chief, known as *Kepala Suku*, signifies a special status associated with tribal rights rather than literal birth order.

5. Noun + Possessive

A noun is a category of words used to name people, places, animals, things, or any tangible entities. To indicate ownership of these entities, a possessive form is used. This possessive form varies depending on whether it is applied to inanimate objects, animals, or humans.

Table 5 Possessive Pronoun

Person	Number	Possessive Pronoun
1 st (first-person)	Singular	Mine/ <i>goene</i>
2 nd (second-person)		Yours/ <i>moene</i>
3 rd (third-person)		Hers, his/ <i>nae ne'ene/ ne'ene</i>
1 st (first-person)	Plural	Ours/ <i>titene</i>
2 nd (second-person)		Yours / <i>mione</i>
3 rd (third-person)		Theirs/ <i>rae re'ene</i>

Table 6 Example of Possessive Form Added with Noun

The possessive form	Noun		
	Animal	Thing	Person
<i>Goe/goene</i>	<i>Kusi goene/ kusi goe</i>	<i>Labu goene</i>	<i>Go ema</i>
<i>Moe / moene</i>	<i>Kusi moene/ kusi moe</i>	<i>Labu moene</i>	<i>Mo eme/ moe eme</i>
<i>Nae ne'ene/ ne'ene</i>	<i>Kusi nae ne'ene/ kusi ne'ene</i>	<i>Labu nae ne'ene</i>	<i>Nae eme/ ne eme</i>
<i>Re'e/ rae re'ene</i>	<i>Kusi rae re'ene/ kusi re'e</i>	<i>Labu rae re'ene</i>	<i>Re emaha/ rae emaha</i>
<i>Mio/ mione</i>	<i>Kusi mione/ kusi mio</i>	<i>Labu mione</i>	<i>Mio emame</i>
<i>Tite/ titene</i>	<i>Kusi titene/ kusi tite</i>	<i>Labu titene</i>	<i>Tite emake</i>

The table above illustrates the application of possessive forms to nouns. For animals and objects, the possessive form is added directly to the noun, following the pattern: noun + possessive form. In contrast, when the possessive form is applied to personal nouns, the pattern changes to: possessive form + noun. Additionally, the final form of the noun (when referring to a person) may vary depending on the preceding possessive form. Specifically, the suffix -ne may be dropped, leaving only the form *goe*. Moreover, the possessive form may alter depending on the preceding subject, shifting from the previous pattern of noun + -ku to noun + possessive.

6. Other Nouns

These terms do not fit into the previously mentioned categories and may refer to abstract concepts, being used across various contexts. For instance, *prewo* is employed in trade to denote a subscription, thereby facilitating a positive relationship between seller and buyer. In contrast, *breune* signifies "friend" and is predominantly used by men. Additionally, young people often incorporate external linguistic influences, such as *bestie*, *reu*, and *konco*, or

borrow from English, using terms like *guys* or *bro*. These address terms are specifically intended for peers with whom the speaker has a close relationship.

7. The Zero Features

The zero feature refers to the use of address terms where the form of the address is omitted from the utterance. In the Mulan dialect of the Lamaholot language, the zero feature is employed in contexts where speakers have a close relationship, allowing for the omission of explicit address terms. This feature is typically used by older individuals when addressing younger people or peers, especially in informal situations.

For example, the interrogative sentence “*Moe mai gare?*” (“Where are you heading?”) exemplifies the zero feature as it lacks an explicit address term, indicating familiarity between the speaker and the addressee. Similarly, “*Dari ale?*” (“Why?”) also illustrates the zero feature, where the absence of additional address terms reflects the speaker's familiarity with the addressee.

Additionally, in the Mulan dialect, the term *'otu* refers to the practice of using words with undefined meanings to attract attention from a distance, such as *uuuuuuuuu* or *huuuuuuuuuu*. The term *be* is used to capture the attention of someone at a short distance.

3.2 Functions of address terms according to Wardaugh

The functions of address terms proposed by Wardaugh (2006: 268-269) are as follows:

1. **Attract People's Attention:** Address terms can capture an individual's attention, particularly in group contexts or when direct attention is necessary. Address types used for this purpose include Personal Names, Kinship Terms, Other Nouns, and The Zero Feature.
2. **Show Politeness:** Address terms play a crucial role in indicating politeness within communication. In the Lamaholot language, selecting appropriate address terms reflects respect and adherence to social norms. Proper use of address terms is essential not only for effective communication but also for maintaining positive interpersonal relationships. Factors such as age, social status, and familiarity must be considered in the selection of address terms, with Pronouns (Pro), Kinship Terms, and Titles and Ranks serving this function.
3. **Reflect Identity:** Address terms also convey the identities of both the speaker and the addressee. The choice of address reveals the speaker's and listener's identities and their relationship. Address terms that serve to reflect identity include Personal Names, Kinship Terms, Titles and Ranks, Possessives, and Other Nouns.
4. **Show Power Differential:** Appropriate address terms can highlight differences in status and power among speakers. Power differentials manifest through vertical relationships such as age, position, occupation, social status, and kinship. Kinship Terms and Titles and Ranks are used to indicate such power differentials.
5. **Show Intimacy:** Certain address terms, including childhood names or special nicknames, reflect the level of intimacy between the speaker and the addressee. Intimacy is understood as the psychological distance between individuals, aiming to avoid miscommunication. Address terms that indicate intimacy include Personal Names, Kinship Terms, Other Nouns, and The Zero Feature.

Among the seven address term types identified in the Mulan dialect, kinship terms are the most prevalent. This prevalence is attributed to cultural and social factors: the Lamaholot culture emphasizes familial bonds and relationships. Terms such as *ema*, *bapa*, *opu*, and *wae* are frequently used to express affection and connection within the community. Additionally, kinship terms reflect hierarchical and social norms, with terms like *kake* and *ari* signifying differences in status and age, thereby establishing authority and social hierarchy. The use of kinship terms also fosters a warmer, more intimate interaction consistent with the Lamaholot's values of friendliness and politeness.

4. Conclusion

After analyzing and categorizing seven types of address terms using Kridalaksana's theory, along with five functions of these terms based on Wardhaugh's theory, the researcher concludes the following:

Address terms in the Mulan dialect include both singular and plural forms for the first, second, and third persons. Examples of these personas are *goe*, *tite*, *tite weki*, *moe*, *mio*, *mio weka*, *nae*, *nepe*, and *rae*. Personal names in this dialect typically follow a pattern that combines saints' names with ancestral and tribal names. Additionally, family and friends often use given names, while nicknames based on physical attributes or behaviors are sometimes employed.

Seventeen kinship terms were identified, including *bela*, *meme*, *bapa*, *ema*, *ari*, *bine*, *ina*, *ama*, *ari*, *bapa bela*, *bapa tengah*, *bapa ari*, *bapa satu*, *kaka*, *opu*, *maki*, *wae*, and *kene*. These kinship terms are the most commonly used in daily life. Titles and ranks are not limited to formal settings; they are also applied in informal contexts and often paired with kinship terms. Other address terms have been adopted from external cultures due to technological influences, such as *reu*, *besti*, and *bro*. Additionally, a zero feature is used in close relationships where politeness conventions are often bypassed.

The functions of these address terms include capturing the listener's attention, demonstrating politeness, expressing identity, signifying power dynamics, and indicating intimate relationships. Among these, kinship terms are the most commonly used and fulfill all of these functions.

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