

Address Terms Used in Relation to Social Identity in Mamben Daya Village

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Abstract

The Sasak community of Gelumpang Hamlet in Mamben Daya Village, East Lombok, possesses a rich and culturally embedded system of address terms that reflects core values such as age hierarchy, social status, and communal solidarity. However, modernization and increasing contact with Indonesian and global languages have begun to influence the linguistic practices of younger speakers. This study aims to analyze the forms, functions, and factors influencing the use of address terms in this community. This study employed a qualitative approach. Data were collected through naturalistic observation, audio-recorded everyday conversations, and semi-structured interviews with Sasak speakers. Data analysis was conducted using content analysis and discourse analysis, involving transcription, coding, categorization, and sociolinguistic interpretation. The findings reveal that Sasak address terms consist of nominal and pronominal forms that are systematically used to index power, politeness, and social solidarity. Age and social status were identified as the most influential factors in address selection, while intimacy and situational context further shape usage patterns. Theoretically, these findings contribute to sociolinguistic studies by demonstrating how address systems function as mechanisms for negotiating social relationships. Practically, this research supports the documentation and preservation of Sasak linguistic and cultural practices in the face of social change. Nevertheless, this study is limited to a single community with a relatively small number of participants and a restricted observation period; therefore, the findings should be interpreted with caution and not overgeneralized.

Kata kunci: Address terms, Sasak language, sociolinguistics, power and solidarity, language variation, local culture.

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INTRODUCTION

(Adawiyah, 2024; Sadiah et al., 2024a) state Indonesia is widely recognized as a linguistically and culturally plural nation, marked by the coexistence of hundreds of ethnic groups, languages, and sociocultural systems. This diversity is enshrined in the national motto *Bhinneka Tunggal Ika* (Unity in Diversity), underscoring the importance of social harmony amid difference (Prasatyo et al., 2025). Social stratification within Indonesian society is shaped by a complex interplay of cultural values, customary laws, religious norms, and historical legacies, all of which are embedded in daily communicative practices (Koentjaraningrat, 2009; Errington, 1988). Among these practices, the use of address terms stands out as a key linguistic device for signaling social identity, status, and interpersonal alignment.

In sociolinguistics, address terms are recognized not merely as lexical choices but as socially loaded expressions that reflect and reproduce social structures. As part of communicative competence, address terms both nominal kinship terms, titles and pronominal convey meanings related to respect, familiarity, power, and hierarchy (Holmes, 2013; Wardhaugh, 2006). Misuse of address terms may result in pragmatic failure, misunderstanding, or even social conflict. Foundational theories in the field, such as those by Brown and Gilman (1960) and Brown and Levinson (1987), have demonstrated how address terms function as markers of power dynamics and politeness strategies across diverse cultural contexts.

Empirically, studies on address terms in Indonesia have highlighted their role in encoding social stratification and cultural norms, particularly within ethnolinguistic communities such as the Javanese (Errington, 1988; Poedjosoedarmo, 2006), Balinese (Putra, 2010), and Minangkabau (Naim, 1984). These studies reveal sophisticated systems of honorifics and speech levels. However, despite the rich sociolinguistic diversity of the Sasak people of Lombok, scholarly attention to address terms in Sasak remains disproportionately limited. Existing literature has primarily focused on broader sociolinguistic variation (Austin, 2005; Mahyuni, 2006), with few studies delving into the micro-level practices of address in specific Sasak communities.

(Prasatyro et al., 2025; Rizkiwati et al., 2022) state the Sasak language, as an Austronesian language, exhibits intricate variation influenced by social class, nobility rank, religious affiliation, and localized dialects. In particular, the linguistic repertoires of Sasak speakers encode layers of social differentiation, including the use of distinct address forms based on age, social status, kinship ties, and religious prestige. Practices such as the Hajj pilgrimage or religious teaching often elevate an individual's social standing, thereby impacting how they are addressed. This linguistic complexity positions Sasak as a compelling case study for examining how language reflects and constructs social realities.

This study focuses on Gelumpang Hamlet, a Sasak-speaking community in Mamben Daya Village, Wanasaba District, East Lombok. This site is theoretically and empirically significant. Unlike more urbanized Sasak communities undergoing rapid language shift, Gelumpang Hamlet maintains strong traditional kinship structures and vernacular practices while simultaneously experiencing sociocultural transformation through education, religious mobility, and occupational diversification. The intersection of linguistic conservatism and social change makes Gelumpang Hamlet a rare and valuable context for analyzing how address terms negotiate continuity and change in social identity expression.

While earlier research has established the relationship between address terms and social hierarchy in several Indonesian ethnolinguistic groups, studies specifically focusing on the Sasak language remain sparse and largely descriptive. Moreover, there is a lack of micro level ethnographic data from rural Sasak communities that are still actively negotiating between traditional norms and modern influences. This research fills that gap by providing a detailed sociolinguistic analysis of address terms in a socially dynamic yet linguistically conservative community. The novelty lies in its empirical focus on the interplay between address terms and shifting social identities in a lesser-studied Austronesian

language context, offering new insights into how local speech communities respond to broader sociocultural transformations.

Theoretically, this study contributes to sociolinguistic models of address by illustrating how linguistic forms are embedded in localized systems of social meaning. It also expands the empirical base of address term research within the Austronesian language family. Practically, the findings offer valuable input for language documentation, education, and cultural preservation, especially for developing culturally responsive pedagogies and fostering linguistic awareness among younger Sasak generations.

Research questions:

1. What is the forms of address terms system in the Sasak community of Mamben Daya Village?
2. What is the functions of address terms in Sasak Mamben Daya Village
3. What factors influence the use of certain address terms in the Sasak Mamben daya Village

Objectives:

1. To identify and classify the nominal and pronominal address terms used in the Sasak community of Gelumpang Hamlet.
2. To analyze the social functions of address terms in Sasak daily communication.
3. To examine the social factors – such as age, gender, social status, and intimacy that influence the use of address terms.

METHOD

Research Design

This study employs a qualitative research approach, specifically adopting a case study within the framework of ethnography of communication. A qualitative approach is appropriate because the study aims to explore, interpret, and understand the forms, functions, and social meanings of address terms as they naturally occur in everyday interaction, rather than to measure them numerically (Creswell, 2014; Denzin & Lincoln, 2018).

The ethnography of communication approach is used because address terms are culturally embedded linguistic practices that cannot be separated from their social and cultural contexts (Hymes, 1974). This approach allows the researcher to examine how language use is shaped by social identity, power relations, politeness norms, and local cultural values within a specific speech community. The case study design focuses on a single community – Gelumpang Hamlet, Mamben Daya Village – as a bounded social unit, enabling in-depth analysis of address term usage in its natural sociocultural setting.

Research Site

The research was conducted in Gelumpang Hamlet, Mamben Daya Village, Wanasaba District, East Lombok, West Nusa Tenggara. This site was selected because the community actively uses the Sasak language in daily interaction and maintains traditional kinship systems, social stratification, and religious practices that strongly influence patterns of address. In addition, the community represents a relatively under-documented Sasak speech community, making it a suitable location for sociolinguistic investigation.

Research Participants

The participants of this study were members of the Gelumpang Hamlet community who were actively involved in daily social interactions. Informants were selected using purposive sampling, based on the following criteria:

1. Age: participants represented different age groups (young adults, middle-aged adults, and elderly speakers) to capture age-based variation in address terms.
2. Social roles and status: participants included individuals with different social identities, such as farmers, religious figures, teachers, community leaders, parents, and youth.
3. Gender: both male and female speakers were included to examine gender-based address forms.
4. Language competence: participants were fluent speakers of the Sasak language used in Gelumpang Hamlet.
5. Willingness and availability: participants were willing to be observed and recorded during natural communication events.

These criteria ensured that the data reflected a wide range of social relationships and communicative contexts relevant to the research objectives.

Data Collection Techniques

The primary data collection methods used in this study were naturalistic observation, audio recording, and field documentation.

Audio Recording

Audio recordings were conducted during naturally occurring interactions within the community, such as neighborhood conversations, family discussions, community gatherings, and informal meetings. Each recording session lasted approximately 10–30 minutes, depending on the communicative event. Recordings were carried out over one day of community activities, capturing multiple interactional contexts.

To ensure the naturalness of the data, the researcher applied non-participant and participant observation techniques. The researcher did not intervene in conversations and allowed interactions to occur spontaneously. Participants were informed about the recording in advance to meet ethical considerations, but recording devices were kept unobtrusive to minimize the observer's paradox (Labov, 1972).

Observation and Documentation

In addition to recordings, the researcher conducted direct observations and took field notes on contextual factors such as participant relationships, social roles, physical setting, and situational formality. Photographic documentation was also used to support contextual understanding of the interactional settings, without compromising participant privacy.

Data Validity and Trustworthiness

To enhance the credibility and trustworthiness of the findings, several qualitative validation techniques were employed:

1. Triangulation of data sources: data were collected from different participants, age groups, genders, and social roles.
2. Method triangulation: audio recordings were supported by observation notes and contextual documentation.
3. Member checking: selected excerpts and interpretations were confirmed with participants to ensure that the meanings of address terms were accurately understood.
4. Prolonged engagement and persistent observation: the researcher engaged directly with the community to gain a deeper understanding of local norms and linguistic practices.

These techniques helped reduce researcher bias and increased the reliability of the interpretations.

Data Transcription

All audio recordings were transcribed into written form verbatim. The transcription process involved converting spoken Sasak utterances into standardized Latin orthography, followed by glossing and English translation. The transcription conventions used in this study include:

1. Sasak utterances in italics
2. Word-by-word glosses in small capitals
3. English translations in quotation marks
4. Address terms highlighted in bold
5. Speaker turns marked by initials

Pauses, emphasis, and repetitions were noted when they were relevant to the interpretation of address terms. This transcription procedure ensured systematic and consistent representation of the spoken data.

Data Analysis

Data analysis was conducted using qualitative content analysis combined with thematic coding. The analysis followed several stages:

1. Data familiarization: the researcher repeatedly listened to recordings and read transcripts to gain an overall understanding of the data.
2. Initial coding: address terms were identified and coded based on their linguistic form (nominal or pronominal).
3. Categorization: codes were grouped into broader categories, including forms of address, functions of address (e.g., politeness, power, intimacy), and influencing factors (e.g., age, gender, social status).
4. Interpretation: categories were analyzed in relation to sociolinguistic theories of address terms, politeness, power, and social identity (Brown & Levinson, 1987; Wardhaugh, 2006).
5. Conclusion drawing: patterns and relationships among forms, functions, and social factors were synthesized to answer the research questions.

Through this systematic process, the analysis moved from raw linguistic data to theoretically informed interpretations of address term usage in the Sasak community.

FINDING AND DISCUSSION

FINDINGS

This section presents the findings of the study on address terms used in the Sasak-speaking community of Gelumpang Hamlet, Mamben Daya Village. The findings are organized into three major subsections: Forms of Address Terms, Functions of Address Terms, and Factors Influencing the Use of Address Terms. Each subsection is supported by contextualized conversational extracts, sociolinguistic interpretation, and display tables to provide a holistic overview of the address system.

Forms of Address Terms

The findings reveal that address terms in the Gelumpang Hamlet Sasak community are systematically organized into nominal address forms and pronominal address forms. These forms are selected based on social hierarchy, interpersonal relations, and communicative context.

Nominal Address Forms

Nominal address forms include nicknames, kinship terms, titles, and profession-based terms. These forms function as explicit markers of social identity, familiarity, and respect.

Nicknames

Nicknames are predominantly used in informal contexts and function to signal solidarity, intimacy, and shared group membership. Linguistically, they are formed through phonological modification of personal names, often accompanied by gender marking.

Table 1. Nominal Address Forms: Nicknames in the Sasak Community in Gelumpang hamlet Mamben Daya Village

Formal Name	Regular Name	Network Nickname	Pattern	Gender
Supardi	Upar	Upeng	V- <i>ng</i>	Male
Fatimah	Imah	Imok	VC- <i>ok</i>	Female
Muhammad	Amet	Mamet	Voicing	Male
Rani	Ani	Ranek	CV- <i>ek</i>	Female
Dani	Dan	Danek	Voicing	Male
Nurul	Uyun	Uyung	V- <i>ng</i>	Female

(adapted from full dataset)

The patterns shown in Table 4.1 demonstrate that nicknames are not random but follow phonological regularities that encode gender and social closeness. This supports Brown and Gilman's (1960) concept of solidarity-based address, where linguistic forms reflect intimacy and equality rather than power distance. The extension of nicknames to parents or grandparents (e.g., *amaq* *Ukeng*, *popuq* *Imok*) further reflects the collectivist nature of Sasak social identity.

Kinship Terms

Kinship terms are the most socially regulated nominal address forms and encode age hierarchy, social strata, and religious prestige.

Table 2. Kinship Terms across Social Strata in Sasak Community in Gelumpang hamlet Mamben Daya Village

Kinship Relation	High Status	Middle Status	Low Status
Father	Abah	Bapak	Amaq
Mother	Ummi / Ibu	Ibuq	Inaq
Grandfather	Niniq / Popuq Tuan	Popuq	Popuq
Grandmother	Datoq Nine	Buyut Nine	Baloq Nine
Older Sibling	Kakaq	Kakaq	Kakaq
Younger Sibling	Adik	Odiq	Odiq

Table 2. illustrates that kinship terms function beyond biological reference. The variation across social strata reflects social hierarchy and politeness norms, aligning with Brown and Levinson's (1987) politeness theory. Higher-status forms index respect and authority, while lower-status forms signal familiarity or egalitarian relations.

Contextual Analysis (Extract 1)

Context:

1. Speaker: Ahmad (40, farmer)
2. Addressee: Pak Guru Ali (45, teacher)
3. Situation: neighborhood conversation
4. Social relation: unequal status

Ahmad's use of *pak guru* and *dedare* demonstrates upward politeness, positioning himself as socially lower while elevating the addressee. Guru Ali's response employs neutral kinship terms (*amaq*, *ibuq*), reflecting institutional authority. This interaction exemplifies how kinship terms operate as indexes of power relations rather than neutral labels.

Pronominal Address Forms

Pronominal address forms encode distinctions of power, politeness, and equality in interaction.

Table 3. Pronominal Address Forms in Sasak Community in Gelumpang hamlet Mamben Daya Village (Mamben Daya Dialect)

Person	Pronominal Form	Social Meaning
1SG	tiyang	Polite, humble
1SG	oku	Neutral / informal
2SG	side / ide	Respectful
2SG	ante / komu	Neutral to downward
3SG	iye / wayah	Referential
1PL	ite	Inclusive / polite

Table 3. confirms that pronouns in Sasak are socially meaningful, not grammatically neutral. The choice between *tiyang* and *oku*, for instance, indexes the speaker's stance toward power and politeness, supporting Wardhaugh's (2006) view that pronouns reflect social relationships.

Functions of Address Terms

Address terms in Gelumpang Hamlet serve five primary sociolinguistic functions.

Table 4. Functions of Address Terms and Examples

Function	Address Term Example	Social Meaning
Attract attention	kaq	Safe neutral initiation
Show politeness	bapaq	Respect to stranger/elder
Reflect identity	buq dokter	Professional authority
Show power	boss	Economic dominance
Show intimacy	botak	Close friendship

The table highlights that the same linguistic system serves multiple pragmatic goals. Address terms act as interactional tools that manage face, authority, and emotional closeness.

Factors Influencing Address Term Use

Four major factors influence address selection in the Sasak community.

Table 5. Factors Influencing Address Term Choice

Factor	Influence on Address Use
Age	Determines politeness level
Gender	Prevents ambiguity and offense
Social Status	Indexes authority and respect
Intimacy	Allows informal or playful forms

Among these factors, age is the most dominant variable in Gelumpang Hamlet, followed by social status and intimacy. This reflects the community's strong orientation toward age-based hierarchy and respect.

Overall, the findings demonstrate that address terms in the Sasak community of Gelumpang Hamlet form a coherent sociolinguistic system governed by power, solidarity, and politeness. Nominal and pronominal forms function as cultural resources for maintaining social order, expressing identity, and negotiating interpersonal relationships. The integration of display tables clarifies the patterned nature of address terms and strengthens the analytical transparency of the findings.

This section discusses the findings of the study by integrating them with relevant sociolinguistic theories and previous studies on address terms. The discussion is organized into four main themes: (1) theoretical interpretation of address terms, (2) comparison with previous studies, (3) social reproduction and transformation, and (4) the impact of modernization and research limitations.

DISCUSSION

Address Terms as Sociolinguistic Markers of Power and Solidarity

The findings confirm that address terms in the Sasak-speaking community of Gelumpang Hamlet are not merely linguistic labels, but social indexes that encode relationships of power, solidarity, politeness, and identity. This aligns with Wardhaugh's (2006) assertion that address systems function as a key mechanism through which speakers negotiate social relationships in interaction.

The distinction between nominal address forms (e.g., kinship terms, titles, nicknames) and pronominal forms (e.g., *tiyang*, *oku*, *side*, *ante*) reflects Brown and Gilman's (1960) classic dichotomy of power and solidarity. Polite pronouns such as *tiyang* and respectful nominal forms such as *abah* or *pak guru* are associated with unequal power relations, particularly in interactions involving age differences, institutional authority, or social status. Conversely, informal forms such as nicknames or *oku* index solidarity, familiarity, and equal social footing.

Furthermore, the findings support Esmae'li's (2011) view that address terms are culturally embedded and must be interpreted within their local sociocultural context. In the Sasak context, address choices are strongly regulated by age hierarchy and kinship ideology, which function as core cultural values in daily communication.

Comparison with Previous Studies on Sasak and Indonesian Address Terms

The results of this study are consistent with previous research on address terms in Sasak and other Indonesian communities. Studies on Sasak address systems research conducted in Lombok Tengah and Lombok Timur have similarly reported that age and social status are dominant factors in determining address choices. The frequent use of kinship terms to address non-relatives, also found in this study, has been identified as a characteristic feature of Sasak politeness strategies (Andriyanto et al., 2025; Asikin-Garmager, 2017).

(Sadiyah et al., 2024b) report comparable patterns are also found in other Indonesian cultures, such as Javanese and Bugis communities, where address terms reflect hierarchical social structures and emphasize respect toward elders. However, a distinctive feature of the Gelumpang Hamlet community is the extended use of nicknames across generations, including parents and grandparents, which suggests a stronger orientation toward communal intimacy compared to more rigid hierarchical systems like Javanese speech levels. This finding contributes to the broader literature by showing that while Sasak address terms share general Indonesian sociolinguistic patterns, they also exhibit local variations shaped by village-level social networks and interactional practices.

Address Terms and the Reproduction of Social Hierarchy

The address system in the Mamben Daya community plays a significant role in reproducing social hierarchy. The consistent use of respectful kinship terms and polite pronouns toward elders and high-status individuals reinforces existing power relations and social order. Through daily interaction, speakers learn and internalize these norms, which are then transmitted across generations.

At the same time, the findings indicate that address terms also allow for limited transformation of social relations. For instance, the strategic use of nicknames or neutral address forms in informal contexts can temporarily reduce social distance and create a sense of equality. This demonstrates that while the address system largely maintains hierarchy, it also provides speakers with linguistic resources to negotiate and soften power relations depending on context.

Thus, address terms function both as mechanisms of social control and as tools for interpersonal negotiation, supporting the dynamic view of language and society proposed by contemporary sociolinguistics.

Modernization, Language Contact, and Generational Change

One important implication of the findings concerns the impact of modernization and globalization on address term usage, particularly among younger speakers. Increased exposure to Indonesian and global media has introduced alternative address forms such as *bro*, *boss*, and Indonesian neutral terms like *kak* and *pak*. These forms are increasingly used in peer interactions and digital communication.

The data suggest that younger speakers tend to favor simpler and more egalitarian address forms, sometimes reducing the use of traditional Sasak kinship terms. While this does not indicate a complete loss of traditional address systems, it points to an ongoing shift in language attitudes and practices. Traditional forms remain dominant in formal and intergenerational contexts, whereas modern forms are more common in youth interactions. This finding supports previous sociolinguistic research suggesting that language contact and modernization often lead to partial restructuring rather than total replacement of traditional address systems.

Methodological Limitations of the Study

Despite its contributions, this study has several limitations that should be acknowledged. First, the duration of data collection was relatively limited, which may have restricted the range of communicative situations observed. Second, the number of participants was small and focused on a single hamlet, limiting the generalizability of the findings to other Sasak-speaking communities.

Additionally, the researcher's position as an insider in the community may have influenced data interpretation, particularly in the analysis of implicit social meanings. While this insider perspective allowed for deeper cultural understanding, it may also introduce subjective bias. To mitigate this, triangulation and member checking were applied; however, some degree of interpretive limitation remains.

Future research could address these limitations by involving multiple research sites, longer observation periods, and comparative analysis across Sasak dialects. In summary, the discussion demonstrates that the address term system in the Sasak community of Mamben Daya is a complex sociolinguistic system shaped by power, solidarity, cultural values, and social change. By integrating empirical findings with established sociolinguistic theories and previous studies, this research provides a deeper understanding of how language both reflects and shapes social structure in a local Indonesian context.

CONCLUSION

This study investigated the forms, functions, and influencing factors of address terms used in the Sasak-speaking community of Gelumpang Hamlet, Mamben Daya Village. The findings demonstrate that the address system in this community constitutes a systematic and culturally embedded sociolinguistic resource rather than a random set of linguistic expressions.

First, in terms of forms, the study identified two major categories of address terms: nominal forms (including kinship terms, titles, profession-based terms, and nicknames) and pronominal forms. These forms are selected based on socially recognized distinctions such as age, social status, and degree of familiarity.

Second, regarding functions, address terms serve multiple communicative purposes, including expressing politeness, signaling respect, marking social identity, managing power relations, and constructing interpersonal solidarity. The choice of address terms allows speakers to position themselves and their interlocutors appropriately within specific social contexts.

Third, concerning influencing factors, the study found that age and social status are the most dominant variables in determining address term selection, followed by intimacy, gender, and situational context. These factors reflect deeply rooted cultural norms that regulate social interaction within the Sasak community. Overall, the study confirms that address terms in the Mamben Daya community function as key linguistic mechanisms for maintaining social order while also providing flexibility for interpersonal negotiation.

Contributions of the Study

This research contributes to the field of sociolinguistics by providing an empirically grounded description of a local address system within an under-documented Sasak-speaking community. It enriches the discussion of power and solidarity by demonstrating how global sociolinguistic concepts operate within a specific Indonesian cultural context.

Additionally, the study contributes to Sasak cultural studies by documenting traditional address terms that are increasingly challenged by language contact and modernization. The findings offer valuable insights into how linguistic practices reflect cultural values such as respect for elders, communal identity, and social hierarchy.

SUGESSTION

1. For the Sasak Community

To support the preservation and revitalization of traditional address terms, it is recommended that local community members and cultural institutions initiate systematic documentation efforts, such as compiling a small community-based glossary or dictionary of Sasak address terms. This resource could include meanings, usage contexts, and social implications, serving both educational and cultural preservation purposes. Community discussions and intergenerational activities may also help transmit knowledge of appropriate address usage to younger generations.

2. Suggestions for Educators

Educators, particularly those involved in local content (muatan lokal) curriculum, are encouraged to integrate address term studies into language and cultural lessons. For example, teachers can design classroom activities where students analyze conversational scenarios and select appropriate address terms based on age, status, and context. Role-playing exercises and comparison between Sasak and Indonesian address systems can further enhance students' sociolinguistic awareness and cultural sensitivity.

3. Suggestions for Future Researchers

Future research may explore address terms in digital and social media contexts, examining how traditional forms are adapted or replaced in online communication. Longitudinal studies could investigate intergenerational change in address usage to better understand language shift over time. Further research may also apply mixed-methods approaches, combining ethnographic observation with quantitative analysis, or conduct comparative studies across different Sasak dialect regions to capture broader sociolinguistic variation. Additionally, more focused gender-based analyses could reveal nuanced patterns in address term selection and usage.

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