

Address Terms among The Young Male Speakers of Manado Malay in Manado City

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**Address Terms among The Young Male Speakers of
Manado Malay in Manado City**

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Abstract— This research was aimed at describing the forms (words) and functions of address terms in the Manado Malay used by the young male speakers to address both the older aged and the people of the same age as theirs. This research used a descriptive method. The observation and interview were also conducted. In addition, the sociolinguistic design was used in this research. The results of the research show the address terms used by the young male speakers of Manado Malay to the older aged people are *ajus*, *father*, *om*, *mam/mams*, *mather*, *mace*, *nona/cewek*, *nyong*, *pace*, *sebe*, and *tanta*, while to those of the same age as theirs are *anjing*, *babi*, *bos*, *bots/botak*, *bro*, *cak*, *fren*, *gocap*, *kambing*, *karapi*, *sob*, *tolek*, *uti*, and *ungkek*.

Keywords— forms of address terms, function of address terms, Manado Malay, young male speakers

I. INTRODUCTION

In North Sulawesi, there are various regional languages that are used as the lingua francas. These languages characterize the identity of their speakers. They are often called as regional dialects. One of the regional dialects found in North Sulawesi is Manado Malay. It is called as Manado Malay because it has many similarities with the Malay, particularly in its lexicons. The term of Manado Malay was created by the speakers of Manado Malay.

Lalamentik and Salea (1985) [1] argued that Manado Malay is a lingua franca among various ethnic groups that inhabit the area of North Sulawesi, including some parts of Central Sulawesi. The use of this dialect is growing and even is threatening the existence of other regional dialects in the area of North Sulawesi, such as Minahasa, Sangihe and Talaud, and Bolaang Mongondow. The Manado Malay, known as Malay Pidgin (Melayu Pasar) (Manoppo, 1983) [2], has a status as a provincial language because of its prominent use in the area of North Sulawesi (Lalamentik and Salea, 1985) [1]. However, in the city of Manado, the use of this dialect is so dominant. Therefore, this study is only focused to the speakers of this dialect who currently live in the city of Manado

In the city of Manado, the use of Manado Malay, particularly by young people (adolescents and adults) in addressing someone shows its uniqueness. The use of certain forms (words) to address someone depends on the situations, to whom they are talking to, and the topic being discussed. Such a phenomenon is in line with the view of Hymes (1979:51) [3] in which he believes that societies

choose particular language forms because they have the knowledge of the rules to interpret them. The example that shows they have such knowledge can be seen in the way they use the addressing terms.

Kridalaksana (in Amir, 2011:71) [4] suggests that address system is a system that binds elements of language that mark the difference in either the status or the role of participants in their language communication. Kridalaksana suggests nine types of address system in the Indonesian language. They are (1) the pronouns (*kamu*, *engkau*), (2) the names of self (*Tuti*, *Rijal*), (3) the kinship term (*bapak*, *ibu*, *kakak*), (4) title and rank (*dokter*, *profesor*, *letnan*, *ustads*), (5) the actors as nouns (*penonton*, *pendengar*, *pemirsa*), (6) the possessive noun form of *-ku* (*Tuhanku*, *anakku*, *sayangku*), (7) Deixis (*sini*, *situ*, *di situ*), (8) other noun forms (*awak*, *bung*, *tuan*), and (9) the zero form (without an address term).

In addressing someone, the speakers of Manado Malay often shift and mix codes. They do code shiftings and mixings because of the status of the interlocutors and the types of the situations being encountered. The address terms in Indonesian, English, Manado Malay, and the dialects of ethnic groups in the area of North Sulawesi are often combined and are used to address a specific person. This is in line with the opinion of Alwi, et al. (2000:258) [5] who argue that the address terms are basically influenced by (1) the geography, (2) the local language, (3) the social environment, and (4) the culture of a nation.

The use of address terms among the young male speakers of Manado Malay is so unique and interesting. Rombepayung (2012:3) [6] states that when viewed from the sociolinguistic aspects, the address terms of Manado Malay are unique, because they adopt some address terms from various languages and dialects. While for other speakers they sound rude and disrespectful, for the speakers of Manado Malay, especially for its young male speakers, they are acceptable and do not cause any offence. Even the use of such address terms establishes close relationship among the users. Such forms (words) as *anjing* (*dog*), *babi* (*pig*), and *kambing* (*goat*), which are commonly used for cursing, are in fact used for addressing someone. Below is the dialog in which such address terms are used:

Alo: Hei anjing da pi mana ngana so nyandak dapa-dapa lia?

Hi dog, I haven't seen you for sometime?

Boy: Da pi kampung babi, da lia pa kita pe oma saki!

I've just visited my hometown to see my sick grandma, pig!

The address terms used in the dialog above are considered impolite. Alo addresses Boy by using the address term 'dog', and Boy replies Alo's question by using the address term 'pig'. However, both Alo and Boy do not feel offended. They even continue their conversation normally. Someone may regard their address terms unacceptable, because they are considered rude. However, the fact shows that the young speakers of Manado Malay have developed their own address terms.

The use of the address terms of Manado Malay, particularly among the young people, is so interesting. The address terms, according to Kridalaksana (2008: 214) [7], can be a morpheme, word, or phrase. They are used to address one another in speech situations, and they vary according to the relationship between the addresser and the addressee. The use of certain forms (words) for the address terms in Malay Manado, particularly among its young speakers, can be influenced by the situations or the persons whom they talk to. If it is in an informal situation and the person whom they talk to is in the same age, the use of the form (word) representing an animal species to address the person is acceptable. However, such an address term is unacceptable if the person whom they talk to is older. To such a person, they would use a more polite address term.

The use of address terms among young people in the city of Manado in daily speech events, such as at the terminals of motorcycle taxi, soccer fields, or places where young people gather, has attracted the author to study it. It is in such places that they are free to express themselves to address older people and those who are in the same age as theirs. The scope of this study is limited to verbal interactions, especially the use of both the forms (words) and the functions of address terms of Manado Malay in daily conversations among young people. In addition, the study is based on the sociolinguistic point of view.

II. RESEARCH METHODS

This research used the descriptive method that 4 combined with the sociolinguistic approach. The target of this research is to obtain verbal data about the forms (words) in the addressing terms used by young male speakers of Manado Malay in Manado city. The 5 search data were obtained from a number of informants. To collect the data both the observation and the interview were conducted. The observation was conducted to observe the activities of young people in their usual assembly places. The observation involves observation, note-taking, and audio-recording. The interviews to the selected informants were conducted to obtain the data on both the forms (words) and the functions of the address terms of Manado Malay.

The analysis of research data was done by using the model of flow analysis, i.e. the analysis that is made during and after the data collection. The analytical steps taken are (a) describing the address terms of Manado Malay used by young people, (b) classifying them on the basis of their word classes, and (c) analyzing them based on their language functions.

III. RESULT AND DISCUSSION

The data show that both the forms and the functions of address terms of Manado Malay that are often used by young people in their social interactions either to the older people (e.g. parents) or to those of the same age as theirs are as follows:

A. The Forms of Address Terms to Older People

The collected data show that there are typical address terms in Manado Malay used by the young people to address those who are older than them. They use these address terms to show their respect to them. The address terms are as follows.

1) *ajus*

The word *ajus* is an acronym of a devil's aide meaning mama/mother. The word *ajus* is a typical address term used to address a woman who is married or looks old, whether or not the woman has blood relation with the addresser. This word is commonly used to show respect for the elderly and for those who are older than the addresser.

(1) *Ajus tunggu ju pa kita ndak lama.* (Ajus just wait for me, I won't be long.)

(2) *Ajus, secepat jo tu kukis ne.* (Ajus, you made the cake faster.)

2) *father*

This word is taken from English, whose equivalent in Indonesian language is *ayah*. It is used to address a married man, the elderly, or a man older than the addresser regardless of whether the addresser has blood relation with one of them or not. The motorcycle taxi drivers often use the address term.

(3) *Father nanti jo kita antar, jangan tako.* (Father let me drive you, do not worry.)

(4) *Inga tu supik father, jangan golojo.* (I just want to remind you father that you have gout, so do not be greedy.)

3) *om*

This word is the Indonesian word. It is used to address a male interlocutor who either looks old or is married. This word is sometimes used for teasing.

(5) *Ndak usah naik pa dia pe motor om.* (No need to ride his bike om.)

(6) *Ado, om pe eyes karanjang dock e.* (Oops, om is a womanizer.)

4) *mam/mams*

Mam or *mams* is another form of the word *mami* in Indonesian language. Their English equivalent is *mommy*. *Mam* and *mams* are used interchangeably to address a woman who is already old, is married, or has a high social status. However, they are used to address a woman whom the addresser does not know.

(7) *Adoh mam pe gaga do'e tu baju.* (Oh mam/mams, the blouse looks nice on you.)

(8) *Mams do'e pe jaha.* (Mam/mams is very mean.)

5) *mather*

This word is loaned from the English word mother/mom. Mather is another word for mami/ibu in Indonesian language. This word is used to address a married and elderly woman.

- (9) Bagitu jo mather, so murah itu.. (That's cheap mather.)
(10) E dodo 'pa mather su pasung. (Oh my mather, you looks beautiful.)

6) *mace*

Mace is used to address an older woman or a young one. This word is a slang word of Manado Malay. It is usually used to insinuate or express annoyance.

- (11) Adoh pa mace dang so klar tu ibadah baru datang. (Oh mace, you've just arrived, while the worship's been over.)
(12) He mace so pasung, so boleh jo basisir. (Hi mace, you are pretty, please stop combing your hair.)

7) *nona/cewek*

These words are taken from the Indonesian language, which mean unmarried girl. Nona and cewek are often used interchangeably.

- (13) He nona dari mana do'e? (Hi nona where have you been?)
(14) Boleh jo cewek kita antar pulang? (Nona, may I take you home?)

8) *nyong*

This word is used to address an unmarried man. It is a typical addressing term in Manado Malay. It is used to address both the person the addresser knows and the stranger.

- (15) Nyong mo pi pa sapa, naik ojek jo. (Nyong, whom do you want to visit? Would you like to take the motorcycle taxi?)
(16) Dasar ngana nyong langkoi. (You are old, nyong.)

9) *pace*

This word is used to address someone who is old or very old (opa, or grandpa in English), and it is often used to tease and ridicule the addressee. This address term is the opposite address term of mace.

- (17) So pace le masi suka bagaya. (You are old, pace, but you are still stylish.)
(18) Itu pace bahugel denga anak SMA. (That pace is having an affair with a high school kid.)

10) *sebe*

This word is the equivalent of ajus. This word is used to address a married man or a man who looks old. It is the acronym of the phrase setan besar. This address term is often used to show respect to the addressee, even though both addresser and the addressee do not know each other. Its meaning has expanded to om or opa (grandpa).

- (19) Sudah jo macam-macam sebe so tua kasiang (Behave yourself, sebe. You're already old)
(20) Kita pe sebe marah skali kalu kita ba mabo. (My sebe will be very angry when I get drunk.)

11) *tanta*

The word tanta is a variant of the word aunt in Indonesian language. It is used to address a married or an elderly woman.

- (21) Bagitu jo tanta, biaya ojek skrang so bagitu. (Tanta, I think you've paid the current standard fare for the motorcycle taxi.)
(22) Kalu tanta mo pigi pasar, ndak usah naik mikro macet. (If tanta intends to go to the market, you shouldn't take a bus, because the traffic is jammed.)

B. The Address Terms for Someone of the Same Age

The speakers of Manado Malay, especially the young speakers, loan words from various other regional languages for the addressing terms, including the typical address terms originating from the Jakarta (Batawi) dialect. The words are used to address close friends and the strangers of the same age. These address terms are used to show the relationship of intimacy, respect, and aggravation. Therefore, the terms are so diverse among young speakers of Manado Malay. Some of them sound very rude because they are the names of animals, such as dog, pig, and goat and are often used for cursing. However, strangely, their use does not create any offence among them. There are also address terms that are adopted not only from other regional languages in North Sulawesi but also from the dialects of the areas surrounding Manado city. Apart from the above-mentioned address terms, there are address terms containing words that are based on human's physical characteristics. Below as described below.

1) *Anjing*

Anjing is dog in English. It is one of the popular pets in Manado city, whose most of its people are Christian. However, the meat of this animal has become one of the popular dishes in this city. It is called rintek wuwuk (RW). Interestingly, the word is often used by the young people to address their best friends. In other situations, this word is often used to curse or scorn someone. Fascinatingly, this word is acceptable among the young people. In fact, the addressee can address the addresser with the same word.

- (23) Adoh, anjing kiapa ngana baru datang? (Oh, dog why have you just arrived?)
(24) Kita so bilang ndak usah pigi anjing. (I told you, do not go, dog.)

2) *Babi*

Babi is equivalent to pig in English. It is also one of the pets whose meat is consumed by some of Manado's Christian believers. In every party, the dish of this meat must be provided. Uniquely, as the word anjing, the word babi is also be used to address young people, and it does not cause any offence among them even though it sounds very rude. It sounds very rude as it is often used for insulting someone. However, this address term is acceptable to speakers who have a close relation.

- (25) Ngana sudah iko deng dorang, babi. (You have joined them, pig.)
(26) Ambe jo babi tu doi sewa ojek. (Just take the fare of the motorcycle taxi, pig.)

3) *Bos*

This address term is often splintered by young people to address those who have the same age, especially to the strangers. This address term is so typical among young people in the city of Manado in their socialization.

- (27) Bos mo pi mana dok. (Bos, where do you want to go?)
 (28) Ya bos, ndak ada lima ribu se pulang. (Sorry bos, I have no five-thousand-rupiah change.)

4) *bots / botak*

Bots is a splintered word for botak, a word in Bahasa Indonesia. Botak is equivalent to bald in English. Both bots and botak are often used interchangeably. This address term is used based on the physical characteristics of the young man whose hair is bare, or plontos in Bahasa Indonesia.

- (29) Hei bots /botak jang ngana lupa bawa itu HP. (Hey bald do not forget to bring the HP).
 (30) Bots/Botak sabantar tong pigi di latian koor. (Bald, we'll go to choir practice soon).

5) *bro*

This word is the shortened form of the English word brother, meaning male sibling. This word is loaned from the Jakarta dialect, which is so often used to address someone in the television soap operas and television comedy programs. This address term is so quickly spread that it is used by young people in the city of Manado. This word is commonly used to address someone the addresser knows or a stranger. This address term is used to demonstrate a sense of friendship between the addresser and the addressee of the same age.

- (31) Sudah jo bro kita so ndak jadi mo pigi. (No thanks, bro, I'm not going.)
 (32) Pigi jo bro nanti ngana so ndak mo dapa tampa. (Go on bro, or else you won't get a seat.)

6) *Cak*

Cak is actually a word used among thugs. It is used to address to men who are tattooed and often fight. The use of this address term has been widespread, not just among thugs but among young people in general.

- (33) Cak kase kase pulang jo kita pe doi. (Cak Just return my money.)
 (34) Hei, cak pi mana so gaga bagitu. (Hi, cak, you look neat, where do you want to go?)

7) *ente*

Ente can mean you in English. This word is adopted from Arabic language. This word is also popular among young people in the city of Manado. It is used to address a friend, an acquaintance, or someone whom they meet for the first time.

- (35) Ente pe motor do' so baru. (Your motor is new.)
 (36) Ente mo pi mana so? (Where do you want to go?)

8) *fren*

This word is adopted from the English word friend. This shape change is adapted to the pronunciation of Manado Malay. The word is so dominantly used by the young people to address someone whom they know and the stranger.

- (37) Fren nanti kita mo pigi pa ngana pe rumah. (Friend, I'll visit you later.)

- (38) Bagitu jo fren, so butul tu ngana da beking. (I think what you're doing is right, friend.)

9) *gocap*

Gocap is the acronym of gondrong caparuni (long, dirty hair). It is used on the basis of a human's physical characteristic, a young man with long hair but looks tacky or dirty.

- (39) Oh ngana gocap, rampas kita pe penumpnag. (Hey long, dirty hair, you've taken my passenger.)
 (40) Hei gocap, mari jo ibadah so mo mulai. (Hey long, dirty hair, let's go. The worship has started.)

10) *Kambing*

Like both the word anjing and the word babi, to address someone by the word kambing both unethical and inappropriate. This word is often used among young people to address someone they know or their best friends. Both the addresser and the addressee can use this address term, and the use of this address term does not cause any offence among them.

- (41) Pigi jo kambing bili roko. (Go goat and buy cigarettes.)
 (42) Napa itu kambing sue so muncul. (How comes that fucking goat is here.)

11) *Karapi*

Karapi is actually derived from Tontemboan language, which means friend (buddy) in English. This address term is so dominantly used in Manado city, because the number of speakers of Tontemboan language is the largest among the other language speakers in Minahasa, and many of them live in the city. Therefore, this address term is used widely among the young people of Manado city. This term is used to address both the people they know and the stranger.

- (43) Karapi, so boleh jo brenti ba miras. (Buddy, stop drinking alcohol)
 (44) Tenang jo karapi. Ngana pe doi kita kase pulang. (Just calm down Buddy. I'll give your my money back.)

12) *Sob*

Sob is a shortened form of the Indonesian word sobat. Its equivalent in English is pal. It is categorized as a slang that is created by the young speakers of Manado Malay. It is used to address a friend and a stranger.

- (45) Boleh tanya sob, di mana kang tu palak pe rumah? (Friend, mayI ask where the house of the head of the neighbourhood?)
 (46) Sob datange pa kita pe acara HUT. (Friend, please come to my birth day party.)

13) *tolek*

This word is derived from the word Tolour, which belongs to one of the languages in Minahasa. In this language, it is used to address a boy. However, young people in the city of Manado use this word to address a young man or man who looks tacky. Therefore, they often use this address term to tease a friend. There is no equivalent word in the Indonesian language for this word.

(47) Pigi jo tolek, tu passenger so dari tadi ba tunggu. (Drive the bus tolek. The passengers have been waiting too long for the bus to leave.)

(48) Ooh ngana tolek, ngana peapak da cari. (Hey you tolek, your father is looking for you.)

14) *uti*

This word is derived from the language of Gorontalo, which is used to address a man. This address term has become popular among the young people in Manado city, because most traditional markets and trading centers in the city of Manado are operated by people coming from Gorontalo. Therefore, this address term is often used by the young people of Manado city to address their friends whose face or skin color shares similarity with the one of Gorontalo's male person, even though their friends do not come from Gorontalo.

(49) Uti pi jo jemput jo kata ngana pe mamak. (Uti, pick up your mom.)

(50) Ngana uti, HP bekas bagi tu mo jual mahal. (You uti, how come you offer a high price for such a second HP (mobile phone))

15) *ungkek*

The same as the word uti, the word unkek is adopted from Sangihe and Talaud languages. In these two languages, the word is typically used to address men. Unkek is often used to address men originating from Sangihe and Talaud who live in Manado city. Both men from sangihe and Talaud region have typical nice dark skin. However, this word is also used by young people of Manado city to address his friends who have slightly dark skin, even though they are not from Sangihe and Talaud region.

(51) Ungkek pi jemput jo kata pa om Toni.. (Unkek, pick up Mr. Toni.)

(52) Kita bilang pa ngana unkek jangan ba miras. (I've told you unkek to stop consuming alcohol.)

The variety of address terms that is used among young people in the city of Manado is a unique language phenomenon. Young people of Manado City have developed their own forms (words) to address older people or those who are in the same age as theirs. Some of their address terms are adopted from English and Indonesian language which are then adjusted to the pronunciation of Manado Malay. There are also some address terms that are adopted from certain regional languages. In addition, there are animal names and human's physical characteristics that are used in their address terms. Therefore, the address terms of Manado Malay that are used among young people are not related to certain ethnic languages in North Sulawesi merely. Malay Manado is flexible because it absorbs new vocabularies from other languages. The findings of this research strengthen the research finding conducted by Rombeapjung who examined the use of Manado Malay as a lingua franca in Karombasan market (Rombeapjung, 2012) [6].

The forms (words) in the address terms of Manado Malay, which are used by young people in their social interactions, can be seen in two ways: (a) those that are used

to address older people and (b) those that are used to address people who have the same age as theirs. The latter indicates that both the addresser and the addressee have a close relationship. Naturally, there is an agreement among the young people in using the address terms in Manado Malay. Although for other native speakers, their address terms may sound rude and disrespectful, for the young speakers of Manado Malay, the address terms are plain and acceptable. These unique and interesting address terms represent the language style of the young people of the city of Manado. The phenomenon of this language style is in line with Hudson's opinion (1980:120) [8] that argues that a chat reflects the relationship between the speaker and the listener, and this relationship creates a mutual understanding between them.

IV. CONCLUSION

The forms (words) in the address terms of Manado Malay, which is used by young people in Manado city, are from various languages, such as Indonesian, English, Jakarta dialect, languages (dialects) of the regions in North Sulawesi, and the languages (dialects) of the areas surrounding North Sulawesi. The forms (words) in the address terms can be seen in two ways: (a) the ones that are used to address older people and (b) the ones that are used to address those of the same age to show close relationship. Those that belong to the former are: ajus, father, om, mam, mams, mather, mace, lady / girl, nyong, pace, sebe, and tanta., while those that belong to the latter are dog, pig, boss, bots, bro, cak, fren, gocap, goat, karapi, sob, tolek, uti, and unkek.

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