

## GENDER, AGE AND ADDRESS FORMS IN THE BIMA LANGUAGE

Julaiha

English Graduate Departement – Mataram University

Julaiha.mbojo@gmail.com

### Abstract

Since the language is inextricably tied to the social domain, its use in the communication would not be exist freely regardless of the consideration of who, what, when and where it is employed. Triggered by such phenomenon, this study is aimed to discover the uniqueness of the Bima language address form covering the traditional, moslem and modern nick name. This study also tried to discover the address form used, the effect of age and gender to the selection of address form and the vowel change pattern. The findings of this study show that the nick name of the Bima language appear in three kinds of name, namely traditional name, moslem name and modern name. The address forms are found to occur in personal pronoun and name in which it issignificantly influenced by age and gender. The vowel change pattern for female dominantly appear in a-u, ε-o, o-i and a-ε with some small variants such as ε-ε, ε-i, i-a, o-o and o-a while the dominant vowel change patterns ε-o and a-o srved for the male address forms. Some patterns such as a-u, i-a, o-a, o-i, o-ε and i-u are not intensively found.

**Keywords:** Address form, the Bima language, age, gender and vowel change.

## GENDER, AGE AND ADDRESS FORMS IN THE BIMA LANGUAGE

### Abstrak

Sejak keterikatan bahasa dan sosial sangat erat, penggunaannya di dalam komunikasi tidak akan terlepas dari unsur siapa, apa, kapan dan dimana bahasa tersebut digunakan. Dipicu oleh fenomena tersebut, penelitian ini ditujukan untuk mencari keunikan address form bahasa Bima yang mencakup nama panggilan yang berasal dari nama tradisional, nama muslim dan nama moderen. Penelitian ini juga mencoba mencari bentuk *address form*, pengaruh umur dan jenis kelamin (*gender*) terhadap pillihan address form serta bentuk atau aturan perubahan vowel. Beberapa penemuan dari penelitian ini menunjukkan bahwa nama panggilan Bahasa Bima muncul dari tiga jenis nama yakni nama tradisional, nama muslim dan nama moderen. *Address form* bahasa Bima bisa dibagi kedalam bentuk *personal pronoun* dan nama dimana kemunculannya sangat di pengaruhi oleh umur dan jenis kelamin (*gender*). Untuk aturan perubahan *vowel* terdapat perbedaan antara pria dan wanita dimana perubahan *vowel* a-u, ε-o, o-i dan a-ε merupakan aturan yang dominan untuk wanita dengan beberapa variant yang lebih kecil seperti ε-ε, ε-i, i-a, o-o dan o-a, sementara atuaran perubahan *vowel* ε-o dan a-o merupakan aturan dominan untuk laki-laki. Beberapa vowel seperti a-u, i-a, o-a, o-i, o-ε tidak terlalu banyak ditemukan untuk laik-laki.

**Kata kunci:** *address form*, bahasa Bima, umur, jenis kelamin dan perubahan *vowel*.

## INTRODUCTION

Language refers to a human system of communication which uses structured vocal sounds and can be embodied in other media such as writing, print and physical signs (McArthur, 1992). Language is a communication tool in the form of sound system or the voice system which it produced by human's vocal organs. Each of the language's sign has the meaning. It purposed to make the communication be interactive. Language is used in a group of civilization. The language for each group is different. For example languages in Indonesia and in England are far different, but they have the same purpose or the mean even though they have different form. To mastering the language we have to understand and learn about the four skills of language. They are speaking, reading, writing, and listening. Each of them is important and has the relation each other.

Communication is the most important thing that human needs to stay connected to another people in the world. Communication is the activity of conveying information through the exchange of thoughts, messages, or information, as by speech, visuals, signals, writing, or behavior. In general, communication done verbally and it can be understood by both of the communication doer. To make the communication be connected we need the component of communication. The most commonly component of communication is language, to make all of the parties relaxed and comfortable with one another, these culturally defined standards at times may be manipulated to inflict shame on a designated party.

For a long time, linguists were only concerned with the form and structure of language apart from its social context and social factors influencing the language. Communication styles are always a product of context which affected by gender, age

and status, since people accomodate their languages toward the style of the person they are interacting with. As Holmes (1992:1) asserts, "examining the way people use language in different social contexts provides a wealth of information about the way language works, as well as about the social relationships in a community." We use different styles in different social contexts; therefore, sociolinguistics is concerned with the relationship between language and the contexts in which it is used.

Brown and Gilmand (1960) investigated second person pronoun usage in French. They found that two forces, which they call power and solidarity, to represent the use of similar pronoun T and polite pronoun V. Power is derived from higher or lower social status, and solidarity comes from equal level or intimacy. T and V suitable for languages as two pronominal variants such as French tu/vous, German du/sie, Spanish tu/usted, Dutch jij/u, ect.

As an example, Brown and Levinson (1979), postulate that "T/V usage is tied primarily to kinds of social relationship." The significance of the present study, however, lies in the fact that it deals primarily with the role of social characteristics of interlocutors in the choice of forms of address. In this study, two important variables, namely gender and age, are investigated. These two variables are crucial in determining our linguistic choices.

In language, the communication style can also be affected by formality and intimacy, as Holmes (1992: 247) states, "many factors may contribute in determining the degree of formality or intimacy between people - relative age, sex, social roles, whether people work together, or are members of the same family and so on."

Different languages and cultures have different levels of politeness. The Bima language has a unique way of calling someone's name. For example a person's name *Rajak* into *Rejo*, the Bima language change a person's full name to be different from the real name.

In the Bima language the personal pronoun 'you' can be classified in many terms such as '*ita*' (singular) which is used to address an elder interlocutor, '*ita doho*' (plural) which is used to address elderly interlocutors, '*nggomi*' (singular) which is used to refer to the same age to show intimacy between speaker and listener, or '*ndaimu*' (singular) which is used to address a strange addressee who has the same age or younger than the speaker. From the case above, the researcher concerns with the effect of gender, age, and address forms in the Bima language.

## METHOD

### a. Participants

The population of this study is all Bima people who live in Nungga and Ntobo, it is the part of Bima town.

### b. Collecting the Data

- a. Identifying and locating a group for study: who members have been together for an extended period of time, so that their shared language, patterns of behaviour and attitudes have merged into discernable patterns. This group can also be a group that has been marginalized by society.
- b. Selecting cultural themes, issues and theories to study about the group. These themes, issues and theories provide an orienting framework for the study of culture-sharing group.
- c. Studying the group ethnographically to examine how the group work and how gender, age and address forms are used in the group.

- d. The data of this study especially in obtaining the traditional name are taken from the documentation, such as history book. It means that this study also apply the documenting technique.
- e. Interview is used to obtain the information about the reason or the motivation of using certain addressing system such as the influence of the TN, MN or MdN. The interview of this study will be the semi-structure interview, it means that some open questions will also be used in getting the information needed for this study.
- f. Interviewing individuals from group in order to see the general patterns in the use of address forms and explain how gender and age play work in the choice of address forms.
- g. Working out set of rules and generalization in the use of gender and address forms.
- h. Comparing the generalizations with those from other cultures as highlighted in various theories on the use of address forms.

### c. Analyzing the Data

The collected data has been analyzed following the procedures below:

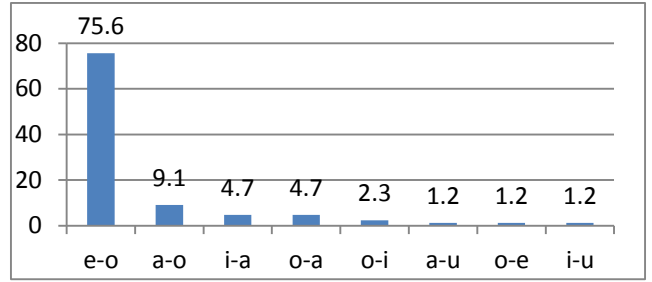
1. Identification of names in Bima  
In this procedure the writer identified some of address forms. The identification use corpus to see the frequency of names found in this study. The identification of address forms divided into three categories; personal pronouns, names and nick names.
2. Classification of address forms  
Continuing the identification procedure, in this case writer classified the address forms into three categories.
  - Equals address forms.

- Solidarity address forms.
- Polite address forms.

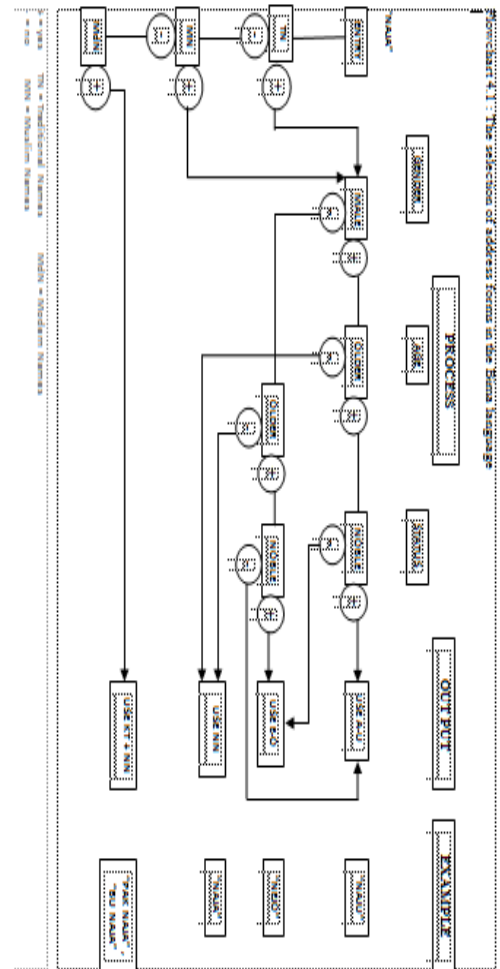
While the classification of polite address forms in Bima can be divided into two categories, they are:

- Polite address forms for female.
- Polite address forms for male.

At this level, the writer also described the linguistic mechanism governing the change from full name to address forms.



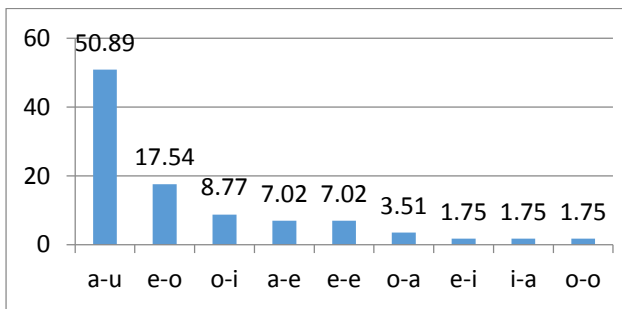
The flowchart 4.1 the process in address forms selection in the Bima language



## FINDING AND DISCUSSION

### a. Finding

In the corpus, out of 45 female names, the most frequent pattern is a-u pattern and for this reason, this pattern can be associated with female identity. Frequency of use of other patterns can be seen in the graph below.



In the corpus, out of 64 male names, the most frequently used pattern for male is e-o and for this reason e-o can be associated with male identity. The frequency of use of these patterns can be seen the graph below.

The flowchart 4.1 above, shows the process in address forms selection in the Bima language.

The first process of selection of address forms in the Bima language could be explained from the type of the name. For an example, “Ra Naja” in which nick name is “Naja”. By looking at the above names (TN, MN and MdN) “Naja” belongs to TN, because the name of “Ra Naja” it is the

kinds of plants. The second process should continued to the selection of the gender. If the name of “Naja” is male and then older and the last from he is noble family, so the address form for “Naja” is “Naju”. If “Naja” still male and older but he is no noble person, so the address form of “Naja” become “Nejo”. But if “Naja” still male but he is not older, he is still call “Naja” or just use nick name. If the name of “Naja” is female, older and share a nobility, so “Naja” become “Nejo”. But if “Naja” female, older but non noble “Naja” become “Naju”. And the last is, if “Naja” female but younger, just call with the use nick name.

The second process of selection address form in the Bima language for moeslem name is still similar with the process of traditional name. But the different just in the full name of “Naja”. For example “Najamuddin” belongs to moeslem name, because moeslem names are derived from Arabic words with particular meanings intended by the parents to mean. From “Najamuddin”, we can take an example for the nick name of “Naja”. If the name of “Naja” is male and then older and from the noble family, so the address form of “Naja” is “Naju”. If “Naja” still male and older but not from noble family, so the address form of “Naja” become “Nejo”. But if “Naja” still male but he is not older, he is still call the “Naja” or just use nick name. If the name of “Naja” is female, older and from noble family, so “Naja” become “Nejo”. But if “Naja” female, older but non noble person “Naja” become “Naju”. And the last is, if “Naja” female but younger, just call with the use nick name.

The last process is for the modern names. If the complete name of “Naja” is “Senja Munajat Cinta”, the process would appear regardless of the vowel change. It means that the nick name will merely exist with the kinship term preceding it such as “bu/pak Naja”.

## b. Discussion

### a. The Bima Language Address Forms

The address form of certain language can be vary. It means that it could be that finally classify it into many types such as; (1) interjection, (2) personal names ( first name (FN), last name (LN) and first and last name (FLN)), (3) title terms (title plus first name, title plus last name and title only), (4) religious address terms, (5) occupation bound terms, (6) kinship or family terms (kin term and kin term plus first name), (7) honorifics or terms of formality, (8) terms of intimacy, (9) personal pronouns (tu/to and vous/soma), (10) description phrases and (11) zero address terms (Mardiha, 2012: 176).

In the aspect of formality for instance, many languages share many different form of the “second person” such as Latin that shares “tu” as the informal form and “vos” as the formal one, Russian use “ty” for the informal form while “vy” is employ for the formal context. Chinese also shares such as forms in which “ni” is used to address the second person for the informal context while “nin” occupies as the formal one.

The Bima language address form also share some forms. It could be in terms of the first name (FN), last name (LN), tittle terms (plus first and last name) and kinship term (KN). Sugerman (2013) found that the Bima language address form falls into the use of the first and last name. The most interesting is that the fonem change experienced by this FN and LN. Some names such as Ismail, Bakar and Hasan would be addressed “Mo’i”, “Beko” and “Heso”.

In this study, it is found that the Bima language address forms falls into personal names (first name (FN) and last name (LN)) and kinship terms (kinship terms plus first and second name). This study reveals that the vowel change only happen in the muslim name (MN) and traditional name (TN). Whether it is in the frst name (FN) and last name (LN).

Kinship terms can occur in two different ways. First, the kinship terms “Dae” for instance, can be used together with the FN and LN of MN and TN as in “Dae Mo’i”, while second, it could occur with the FN or LN the modern name (MdN) as in “Dae Tuti” or “Dae Feri”.

#### b. Factors in Selection of Address Forms

This study revealed that gender, age and status are the three main factors that determine the use of certain address forms. These factors could influence the vowel change significantly. One example can be shown by gender. Although some people are recognized as noble family, it does not mean that they (male and female) share the similar vowel change for their address form. As this study found, the male noble person ((+) male and (+) noble) dominantly shared the vowel change “a-u, o-i, a-ε and will hardly ever occur in the vowel “ε-o”. In contrast, the female noble person ((-) male, (+) noble) shares the vowel “ε-o” as the dominant address form.

#### c. The Role of Age in Selection of Address Forms

The sensitivity of the age to the address form has been shown by Mardiha (2012) on her study to the use of address form among Persian. The personal pronoun /To/ (you) is used to address intimate friends or colleagues as well as for those who are inferiors in terms of age and authority. While the personal pronoun /Soma/ (you) is reserved for superior or the equals.

She found that the decline of the /Soma/ use occurs whenever the age of the interlocutors are younger. The use of such address form were found only 26 %, while it increased significantly around 70 % when the interlocutors are older. She concluded that form /To/ will be consistently to address the younger or those who are in the same age, while the form /Soma/ is used to address the older interlocutor.

Generally, the mainstream of Bimanese assumption goes to an age is the strongest factor that influence the use of the address form. This view has also been argued by Sugerman (2013). He was even confidently believe that gender does not play a significant role to determine it. From this point of view, this study also found that age serves to be one of the important factors in the use of address form. In fact, it almost impossible to find the older people to call with their real name (first, last or nick name) regardless of the address form.

In the vowel change is not found, the use of the kinship (Dae, Muma, Teta, etc) must be existed. It is commonly shared by the modern name such “Tuti” which does not have the vowel change. The address form of this name should appears as “Dae Tuti”.

#### d. The Role of Gender in Selection of Address Forms

The address form of male and female among Bimanese are found to be very much different. The older or equal Bimanese male will address another male in the vowel “ε-o” dominantly such as “Landa” becomes “Lendo”, “Ntara” becomes “Ntero”, “Waha” becomes “Weho”, or “Sudi” becomes “Sedo” of their personal name, while the address forms of female would dominantly occur in vowel “a-u” such as “Lejo” becomes “Laju”, “Mida” becomes “Madu”, “Ijo” becomes “Aju” or “La” becomes “Lau”.

The effect of gender could also found in the address form of the noble family. The vowel address form of a noble male will occur in “a-u” dominantly, while a noble female would appear in the dominance of vowel “ε-o” as shared by non-noble male. Simply speaking, these two facts show that gender plays significant role in both noble and non-noble family.

## CONCLUSSION

The findings above have described, in the Bima language can have traditional, moslem and modern name of the Bima language. The traditional name “La Laja” as its T-nick name is “Laja” and “Laju” as the V-nick name. For moslem name such as “Abdul Hamid”, the T-nick name is “Hami” and V-nick name is “Hima”. The last, the modern name “Aina Nefa Ayu Ma Ntika” for example would be T-nick name “Aina” and V-nick name “mbak Aina” as its V-nick name.

The address form of the Bima language is divided in to female and male address forms, in which the female address form shares 50,8%, of the vowel change pattern a-u and 75,6% of the male address form uses the ε-o vowel change pattern.

The vowel change pattern of the Bima language address form is influenced very much by the aspects of gender, age and nobility. If the name belongs to a male, older and a noble person, the pattern a-u is employed. While if the name belongs to female, older and a noble person the pattern ε-o would be used.

The female polite address form are found to occur in pattern of a-u, ε-o, o-i and a-ε as the most common pattern while some variant such as ε-ε, ε-i, i-a, o-o and o-a are found the lower intensity. The dominant

vowel change pattern for male fall into ε-o and a-o while the vowel change pattern of a-u, i-a, o-a, o-i, o-ε and i-u are found only in a small number.

## REFERENCES

- Brown, R., and Gilman, A. 1960. *The Pronouns of Power and Solidarity. Style in Language*. T. A. Sebeok. Cambridge. MA, MIT press.
- Holmes, J. 1992. *An Introduction to Sociolinguistic*. London: Longman.
- Mardiha, Mahzad. 2012. The Role of Age and Gender in the Choice of Address Forms: A Sociolinguistic Study. *Journal of Applied Linguistics and English Literature*.
- McArthur, Tom. 1992. *The Oxford Companion to The English Language*. Oxford: OUP.
- Salahuddin R, Siti Maryam and Chamber Loir, Henri. 1999. *Bo' Sangaji Kai. Catatan Kerajaan Bima*. Jakarta: Yayasan obor Indonesia.
- Sugerman. 2013. *Upaya Mempertahankan Keunikan-Keunikan Bahasa Bima*.-----