



RESEARCH ARTICLE

Terms of Address in Formal Settings by the Seventh-Day Adventist Church Members in Minahasa

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ABSTRACT

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The Seventh-Day Adventist Church members in Minahasa used specific terms when addressing one another. The most dominating terms were 'brother', 'sister', 'sir', and 'ma'am'. The aims of this research were to identify and describe the terms of address used in the formal settings by the Seventh-Day Adventist members in Minahasa, and also to explain why they used specific terms when addressing one another. 20 respondents from various background like pastors, teachers, office staffs, students, and common members, involved in this research. This research used qualitative method with non-participant observation approach and semi-structured interview to collect the data. In analyzing the data, the researchers applied the concept of Asymmetrical Use of the Terms of Address, the theories of Language Change and Language Preservation, and the Grammatical and Psychological Interpretations. Three categories of relationship were studied in this research, they were status-based, age-based, and educational levels-based comparisons between the addressors and addressees. The results of this research were: (1) the Seventh-Day Adventist church members used seven kinds of terms of address, namely: title, first name, rank, pronoun, kinship term, nickname, and pet name, (2) there has been broadening of referents meaning of the terms of address of 'sir' and 'ma'am' and 'brother' and 'sister', (3) language preservation occurred to those terms, (4) the title term of 'sir' was used in symmetrical way, and (5) the terms of title of 'bapak' (Mr.) and 'ibu' (Mrs.) were considered more polite than the other ones.

INTRODUCTION

Language is both a social product of the faculty of speech and a collection of necessary conventions that have been adopted by a social body to permit individual to exercise that faculty (Saussure, 1959). One of the ways that people use to exercise their language capability is by initiating communication with others through the use of the terms of address. According to Mensah (2021), address terms are a site of highly creative use of language which is reflexively framed through humor, clipping, lengthening, language play and other linguistic devices. Khalik (2014) stated that participants employed various types of address terms to communicate with others. The forms used are first name, last name, nickname, title, combination of title + last name; with nickname dominating the interaction. Research carried out by Putri et al. (2022) showed that there were seven types of address terms: first name, last name, title only, title plus last name, special nickname, nickname or pet name, and kinship term. Helmi (2018) showed that kinship terms, non-kinship terms, religious terms, occupational terms, personal pronoun, and proper name were also widely used when addressing people in specific formalities.

According to Mansor et al. (2018), sociolinguistic elements such as interlocutors, contexts, determinants of interpersonal relationship, and intention were the determining factors that influenced the choice of second person terms of address. Ozcan (2016) showed that in general, addressors have to consider the social environment of their addressees, which also include their social status and interpersonal relationship between them in order to define the proper terms of address. In connection with the social dimensions, social distance and status scales were dominantly

reflected in the interaction (Mardiha, 2012). According to Kedang (2024), the most dominant type of terms of address were first name, followed by title, title + last name, pet name, and kinship term. Gabrielsson (2019) found that less formal modes of addressing in schools and other institutions were favored in Sweden, whereas the UK generally adopted stricter forms of address, with hierarchical differences evident within the same institutions. The identification of context of conversation showed that the intimate address system was sometimes used not only between people that had an intimate relationship but also between people who did not have the intimate relationship; also, the intimate address system was used not only in the informal setting but also in the formal one" (Artika, 2008). Dickey (1997) showed that the way person A address person B is the same as the way person A refer to person B. Different interactions might end in similar result.

The needs for the proper use of the terms of address can be seen in the researches conducted by Afful and Mwinlaaru (2012) in Ghanaian State University who found that the students used title, kinship terms, and nicknames when addressing their lecturers. They also found that the terms of address functioned as symbols of dominance and resistance to domination, as well as markers of identity. Research conducted to the faculty academic staff of Bayero University-Kano by Chamo (2019) suggested that the staff members of the faculty favored traditional address terms which were used in Hausa society rather than the terms corresponding to their professional rank. A study conducted by Bruns and Kranich (2022), Culpeper and Nevala (2012), Kasmaini et al. (2023), Sambeka (2012), Arrasyid et al. (2019), Sachiya (2021), Kumalasari (2018), Rolyna (2022), Nugraha (2011), Adistya (2015), Peterson (2012), and Muksin (2015) all confirmed that the use of the terms of address was positively influenced by the setting and relationship of the interlocutors.

Nevertheless, it seems that the studies concerning the terms of address were mostly focused on specific community and people in particular area, while the study of the terms of address used by distinctive community from particular organization like church members seem to be rare if any. The purposes of this study were to examine the terms of address used by the Seventh-Day Adventist church members in Minahasa and the reasons why they used specific terms in their routine encounters. To achieve the defined purposes, we attempted to answer the following questions: (1) what were the terms of address used by the Seventh-Day Adventist church members in Minahasa in the formal settings, and (2) why did the Seventh-Day Adventist church members in Minahasa used specific terms when interacting in formal settings.

Many researchers have conducted studies that analyzed the use of the terms of address in various groups of people. Their goals were to describe the types, usages, and the reasons why people used general and particular terms of address when communicating between one another. The following are few of them:

Joseph et al. (2012) entitled *'When Sir and Madam are not: Address Terms and Reference Terms Students Use for Faculty in a Ghanaian University'*. This research was aimed at revealing the terms of address and terms of references used by the students in Ghanaian State University. The results of this research were: the students used three categories of terms of address when addressing their teachers (title, kinship term, and nickname); the students used title, pronoun, and nickname when referring to their teachers (title, pronoun, and nickname); and the terms of address and the terms of references were used as the symbols of dominance and resistance, and also to signify the identity established by the students.

Bruns et al. (2022) entitled *'Terms of Address: A Contrastive Investigation of Ongoing Changes in British, American and Indian English and in German'*. This research was carried out to uncover the changes of the terms of address used by the young people to address the old ones in England, USA, India, and Germany. The results of this research showed that all categories of term of address were used by the young people in those countries with slightly different in frequency and variety. Young people in German used more title + title + last name comparing to others. This finding proved that young people in German used more formal terms when addressing the old ones.

Ozcan (2016) entitled *'Choice of Address Terms in Conversational Setting'*. The focus of this research was to identify the terms of address used in a spontaneous setting without power influence. This research was aimed at identifying the potential effects of any bilingual conversational situation between the interlocutors of different cultural background, describing the terms of address used by students in a reciprocal conversational situation, and analyzing the potential effects related to age

and sex of the interlocutors, including the monolingual and bilingual elements involved in the situations. The results of this research showed that in general, addressor must consider the environment and social status of the addressees, including the interpersonal relationship between them to find the proper terms of address. Psychological factors, like mood and feeling, also played significant role when choosing the proper terms.

Kumalasari (2018) entitled 'The Analysis of the Terms of Address in *WhatsApp Messenger* Social Media'. The objective of this research was to characterize the terms of address used by the *Islam Sjarbini Gesi* Junior High School Students' *WhatsApp Messenger* members. The researcher found that the terms of address used by the members of this WhatsApp group were influenced by kinship relationship, workplace relationship, social status, and personal pronoun of the addressees.

MATERIALS AND METHODS

In this research, the researchers used qualitative method with a non-participant observation (Sugiyono, 2009 and Moleong, 1986) to identify the terms of address used by the Seventh-Day Adventist church members. Participants that joined this research were 20 Seventh-Day Adventist church members from various background like pastors, teachers, office staffs, students, and common members of the church. All participants were of different ages that ranged from 22 to 70 years old.

This research applied a semi-structured interview as the instrument (Audina, 2024 and Rosyada, 2020). Through this type of interview, the researchers could manage the open-ended interviewing process by providing questions related to the existing phenomena, and in the middle of the interview the researchers raised other related questions, which once were not included in the interview. All questions were related to the type of terms of address used by the Seventh-Day Adventist church members and what were the reasons that drove them to use those specific terms of address.

In collecting the data, the researchers observed the predetermined rule of data collecting process. The first step was getting the consent letter from the Coordinator of the Linguistics Doctoral Study Program of Sam Ratulangi University Manado. The second step was, upon receiving the research permit, the researchers visited some places where the Seventh-Day Adventist church members normally conducted their regular activities. Since this was qualitative research, the researchers followed the typical characteristic of qualitative research as defined by Sugiyono (2017) that the objects of qualitative research are natural in origin, free from any data manipulation, and the presence of the researchers will not influence the dynamic of the objects. This what pushed the researchers to carry out the non-participant observation when collecting the data from some respondents, and also implemented the semi-structured interview to collect the supporting information and confirmation from other respondents. The data collection process lasted for almost 20 months, which started from February 2023 to November 2024. The collected data were analyzed by using the concept of asymmetric use of the terms of address as proposed by Wardhaugh and Fuller (1986), the language change and language preservation proposed by Chaer and Agustina (2014), both to identify the forms of the terms of address, and the concept of grammatical and psychological interpretations as proposed by Schleiermacher (cited in Palmer, 1969: 156-163) to investigate the hidden reasons why the Seventh-Day Adventist church members used specific terms of address when establishing communication between one another.

RESULTS AND DISCUSSIONS

In this research, the researchers collected the data from various respondents based on the differences of their social status, age comparison, and educational levels. The data were classified and described according to the categories of the terms of address, and analyzed to meet the research questions.

Term of Address Based on Status Relationship

Based on the status relationship between the addressors and addressees, there were three categories of the terms of address to be studied, namely: status of addressor was higher than the addressee, status of addressor was equal to the addressee, and status of addressor was lower than the addressee.

Table 1. Status of Addressor was Higher than Addressee

Addressor	Addressee	Terms of Address	Category
Pastor HanLum	EliKen	Sir Eli	Title
Pastor R. A. R	Ushers	Usher	Pronoun
Pastor GerMan	AleSur	Brother	Kinship term
Pastor JerJac	Ros Polii	Church Secretary	Rank

The data showed that three (title, pronoun, and kinship term) out of the four categories of the terms of address that were used in the formal settings when the status of addressors was higher than the addressees were ones that specifically used by the Seventh-Day Adventist church members. Addressor 1, who was a pastor, used title (sir) to address the addressee, even thou his status was higher than the addressee. It was not because the addressee was his superior but because the addressee worked as a treasury staff in an educational institution (a school). Addressor 2, who was a pastor, used pronoun (usher) to address the addressees of four young ladies, because this term has been traditionally used by the Seventh-Day Adventist church members to signify ones who served the bride during the wedding matrimony session. And addressor 3, who was a pastor too, used kinship term (brother) not because the addressee was his kin but because this term has been traditionally used to signify brotherhood between the Seventh-Day Adventist church members, even for ones without kinship relationship.

Table 2. Addressor and Addressee were of Equal Status

Addressor	Addressee	Terms of Address	Category
GaBbau	SteTau	Miss	Title
MeiMon	ArnKam	<i>Ketua</i> (Elder)	Rank
AleSur	HenWar	Brother	Kinship term

The data showed that all the three categories of the terms of address that were used in the formal settings when the status of addressors were equal to the addressees were ones that specifically used by the Seventh-Day Adventist church members in Minahasa. Addressor 1, who was a teacher, used title (miss) to address her colleague during a regular academic meeting. This term was used as an exchange of the term 'ma'am' that has been commonly practiced among Seventh-Day Adventist church members because the addressee was still single. Addressor 2, a church elder, used the term 'elder' to address her co-worker, who was also an elder, in a wedding party to show familiarity between them. And addressor 3, a church member, used the term 'brother' to address another church member in a worship hour to show intimacy as if they had kinship relationship and true brothers.

Table 3. Status of Addressor was Lower than the Addressee

Addressor	Addressee	Terms of Address	Category
PauSum	Pastor JuwKas	Sir	Title
SteTau	Administrators	Administrator	Rank
Pastor EfrAbu	Pastor AguIna	God's Servant	Pronoun

The data showed that two (Title, Rank) out of the three categories of the terms of address that were used in the formal settings when the status of addressors was lower than the addressees were ones that specifically used by the Seventh-Day Adventist church members. These two terms of address (sir and administrator) were only used to address particular people with specific profession or rank. Addressor 1, an office staff, used the term title (sir) to address the addressee, a pastor who also served as a teacher, during an academic meeting, because ones who served in an educational institution will always be addressed with 'sir' even thou they bore another higher-level title in their status identity. Addressor 2, a teacher, used the term rank (administrator) to address the addressee, the president of the University of Klabat, in between the worship hour and regular meeting, because it was the term that has been traditionally used to identify the top officers of the university since its establishment years ago.

Terms of Address Based on Age Comparison

There were three categories of the terms of address based on the age comparison between the addressors and addressees, namely: addressor was older than the addressee, addressor was of the same age as the addressee, and addressor was younger than the addressee.

Table 4. Addressor was Older than the Addressee

Addressor	Addressee	Terms of Address	Category
SinNan	Pastor RonNem	Pastor	Title
BenLul	GeoTan	Brother	Kinship term
Pastor FriKor	ChrWel	Coco	Nickname
AleSur	BraLas	Director	Rank

The data showed that two (Kinship, Rank) out of the four categories of the terms of address that were used in the formal settings when the addressors were older than the addressees were ones that specifically used by the Seventh-Day Adventist church members in Minahasa. Addressor 2, the vice president of University of Unklab, used the kinship term (brother) to address the addressee, a newly hired teacher, not because the addressee was his kin, but because the term has been traditionally used to refer to any adult male of Seventh-Day Adventist church members to signify a true brotherhood. Addressor 4, a church member, used the term rank (director) to address the addressee, the director of the church educational department, because this position was found only in the Seventh-Day Adventist church organizational structure, which responsibility to manage the educational operation of school in all levels.

Table 5. Addressor and Addressee were of the Same Ages

Addressor	Addressee	Terms of Address	Category
BenLul	Pastor D.I.R	<i>Bapak</i> (Sir/Mr)	Title
Pastor EfrAbu	OliSom	Lion's Owner	Pet Name

The data showed that the term of address in the first row was one that generally used by both Seventh-Day Adventist members in Minahasa and other group of people. The only difference was this term was considered more polite than any other terms and the Seventh-Day Adventist church members only used it to address someone in a very formal situation. This term was used by the addressor, the vice president of the University of Klabat, to address the addressee, the president of the University of Klabat, during a regular academic meeting to show respect and to appreciate the nature of the formal meeting. The term of address in the second row, Lion's Owner, was used by the addressor, an ordained pastor, to address the addressee, his wife, because this term was specially used to depict the superiority of wives upon their husbands. This term was incredibly popular among the Seventh-Day Adventist church members.

Table. 6 Addressor was Younger than the Addressee

Addressor	Addressee	Terms of Address	Category
GerMan	EdwAss	<i>Bapak</i> (Sir/Mr)	Title
MarLot	MaxSil	Max	First Name
Pastor R.A.R	Meimon	You	Pronoun
Pastor YolSig	Seflal	Sister	Kinship term
Pastor FriKor	RonWel	Elder	Rank

The data showed that two (Kinship, Rank) out of the five categories of the terms of address used in the formal settings when the addressors were younger than the addressees were ones that specifically used by the Seventh-Day Adventist church members in Minahasa. Addressor 4, a young female pastor, used the kinship term (sister) to address the addressee, a female church member, not because the addressee was her kin, but because this term has been traditionally used to identify any female adult people simply because the Seventh-Day Adventist church members considered other members as their true relatives. Addressor 5, an ordained pastor, used the term rank (elder) to address the addressee, a church elder, because the he wanted to show respect to the addressee's

position in the church, and also because this term has been traditionally used by the Seventh-Day Adventist church members to address elders as a sign of honor.

Terms of Address Based on Educational Level Comparison

There were three categories of the terms of address based on the educational level comparisons between the addressors and addressees, namely: addressor was higher than the addressee, addressor was of the same educational level as the addressee, and addressor was lower than the addressee.

Table 7. Addressor was Higher than the Addressee

Addressor	Addressee	Terms of Address	Category
RonWal	Mrs. Isma	<i>Ibu</i> (Ma'am/Mrs.)	Title
Pastor FriKor	AleSur	Brother	Kinship term

The data showed that one (Kinship term) out of the two categories of the terms of address used in the formal setting when the educational level of the addressor was higher than the addressee was one that specifically used by the Seventh-Day Adventist members in Minahasa. Addressor 1, the vice president of the University of Klabat, used the term title (*ibu*) to address the addressee, an office staff, because the he wanted to show respect the addressee whose husband was the head of the Supervising Committee of the University of Unklab, and also because the situation was considered very formal. Addressor 2, an ordained pastor, used the kinship term (brother) to address the addressee, a church member, because this term has been traditionally used by the Seventh-Day Adventist church members to show familiarity and to signify a true brotherhood.

Table 8 Addressor and Addressee were Equal in Educational Level

Addressor	Addressee	Terms of Address	Category
EllKam	JanLuk	<i>Bapak</i> (Sir/Mr)	Title
Pastor TheWin	Congregation	God's People	Pronoun

The data showed that one (pronoun) of the two categories of the terms of address used in the formal setting when the educational level of the addressor was equal to the addressee was one that specifically used by the Seventh-Day Adventist members in Minahasa in a very formal setting. The term title '*bapak*' was used by the addressor, the master of ceremony, to address the addressee, a witness of the marriage, because this term was considered more polite comparing to the other terms for a very formal setting.

Table 9 Addressor was Lower than Addressee in Educational Level

Addressor	Addressee	Terms of Address	Category
KarLiw	ChrLot	Ma'am	Title
KarLiw	EliLas	Ma'am	Title

The data showed that this was the only category of the term of address (title) that was used in the formal setting when the educational level of the addressor was lower than the addressee. It has been traditionally used by the Seventh-Day Adventist church members to address someone who served in the educational institutions both as teacher and staff.

Findings

The results of this research showed that there were seven categories of the terms of address used by the Seventh-Day Adventist church members in Minahasa in the formal settings, they were: title (*T*), first name (*F_n*), rank (*R*), pronoun (*P*), kinship term (*K*), nickname (*N_n*), and pet name (*P_n*). These

terms of address were used based on the status relationship, age comparison, and educational level comparison between the addressors and addressees. A broadening of sense in referents as a typical aspect of semantics change was obviously discovered in the use of the terms of address of 'sir' and 'ma'am' from ones that only signified addressee's status to become ones that signified addressee's status and profession or occupation; the identical semantic change was also occurred in the use of the terms of address of 'brother' and 'sister' from ones that only used to signify addressee with kinship relationship to become ones that signified addressee both with kinship and without kinship relationships. Language preservation attempts were applied in the use of the terms of address of 'sir', 'ma'am', 'brother', and 'sister' because the Seventh-Day Adventist church members in Minahasa were overtly loyal, even fanatic, in using these terms of address by identifying them as the group identity tokens that must be preserved from generation to generation. The title term of 'sir' was discovered be used in symmetrical way between the addressors and addressees, because addressees of lower status, age, and educational level was also addressed by this term by the addressors. The title terms of '*bapak*' (Mr.) and '*ibu*' (Mrs.) were used in the very formal settings because the Seventh-Day Adventist church members considered them as more formal and more polite comparing to other terms.

CONCLUSIONS

The Seventh-Day Adventist church members in Minahasa, in general, used specific distinctive terms of address when establishing communication with each other. They distinguished the terms of address based on the different of status, age comparisons, and educational level comparisons between the addressors and addressees. Situations when the conversation occurred would also influence them when defining the proper terms of address. The kinship terms of 'brother' and 'sister' were the most prevalent ones because they could be used by almost every level of people. The title terms of 'sir' and 'ma'am' were mostly used to signify addressees in the educational environment. General terms of address were rarely used because the specific ones dominated in almost every respect of the settings.

Suggestions

Based on the findings of this research, the researchers suggested that other similar researches should be done in other region of Indonesia or else in other countries where there were many Seventh-Day Adventist church members in order to find out their tendency in using the terms of address when establishing communication with other people of the same faith. Research duration and range of ages of the respondents must also be put into consideration. One important element which required particular attention was the use of the terms of address in the informal setting. Research in this area has to be done knowing that the Seventh-Day Adventist church members were also mingle and socialize in this very situation, which could possibly reserve other distinctives terms of address. The similarly identical research should also be carried out to identify the terms of address used by the Seventh-Day Adventist church members when they communicate with people outside their community. This kind of research is quite significant in order to reveal the differentiation of the use of the terms of address by the Seventh-Day Adventist church members to the addressees of different faith.

Author's Contributions

The first author (BL) was one who initiated the research by conducting preliminary studies, collecting general information regarding the research topic, seeking the theories to support the research, and discussed the topic with colleagues. He was also the one who drafted the research proposal and presented it to the research committee of the Post Graduate School of Universitas Sam Ratulangi Manado. He then collected the research data through observation and interview, reduced the obtained data, and displayed them for further process.

The second (DI) and the third (GJT) authors contributed in designing the research method and defining the data analysis process. They also involved in matching the experts' theories that fit the research topic and the existing data, and provide solution or way out when something seemed disconnected between the theories and the data and the objectives to achieve. Formulating novelties was one big contribution from them as it was the most essential element to reach in every research.

The third author (AM) played role in the correction and improvement of the research quality by observing the technical details of the writing system. The author also provided additional inputs regarding the research content, composing the interview check list, managing the respondents, and harmonizing the novelties with the current issues.

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