Gender Address Patterns in Banten Society

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Abstract

The objectives of this study are to explore the common personal names used in Banten society based on the gender, to discuss the traditional titles used in Banten society in relation to gender, to explain the gender kinshipterms figures in Banten language, and to find out whether there is kind of gender address names is found at SMAN 3 Kota Serang. In this research, the researcher uses a qualitative research. The data are obtained from the informants. The informant in this research is Bantenese indigenous and the rural common people. The data for this study were collected by means of an interview and liearture review. The result of the research shows that those titles are still found among Banten society recently. The examples of names related to high social status are the previous Banten governor, Ratu Atut Chosiyah;and the current regent of Serang regency, Ratu Tatu Chasanah. Common people's names related to Banten's titles are also still exist. Moreover, names in connection with traditional title in Banten are used as names of streets in Banten.

Keywords: gender address, Banten society

Introduction

A language for a person plays an important identification in the society. According to Afzali (2011), by using language, people define their relationship to each other and identify themselves as part of a social group. Thus, inappropriate use of address terms can hinder effective communication between the speaker and the hearer since they demonstrate the social relationship between a speaker and a listener in terms of status and social distance (Akindele, 2008) in Afzali (2011). Choosing the right terms of address to use in a hierarchical organization may not always be easy. According to (Fahim and Beraunrah, 2015), Choosing address terms represents the social relationship between speaker & addressee.

Address terms are names used to address others in communication in society.

Linguistically, Braun (1988) in Fahim and Beraunrah defines Address terms as a means of "initiating contact." Keshavarz's (2001) considers that terms of address are linguistic forms that are used in addressing others to attract their attention or for referring to them in the course of a conversation. Moreover, Yule (2006) asserts that address term is a word or phrase for the person being talked or written to.

There are several types of address terms according to some experts. Levinson (1983:90) in Ethelb (2015) notes that terms of address can be divided into two types: *relational* and *absolute*. Furthermore, Levinson states that the setting or the social activity may influence the use of address terms i.e. the speaker would be able to use informal social honorifics in formal situations. When we are addressing someone, Wardhaugh (2010) states more clearly that if

we look at what is involved in addressing another, it seems that a variety of social factors usually governs our choice of terms: the particular occasion; the social status or rank of the other; gender; age; family relationship; occupational hierarchy; transactional status (i.e., a service encounter, or a doctor–patient relationship, or one of priest–penitent); race; or degree of intimacy.

In Banten, there is a hierarchical structure of society. In its cities, the indigenous villages were based on social-economic status, religiousness and power (Sunaryo, et al, 2007). According to Kartodirdjo in Pribadi (2013), social system in Bantenese society is determined by social stratification called *undakan*. There is a popular opinion that Bantenese society is usually conceived of as presenting a bi-modal class division. Pribadi (2013), further explained that three forms of informal leadership emerged in Bantenese society after Banten occupied by the Dutch. The first was the traditional aristocracy (*priyayi*). The others were *ulama* and *jawara*. Of these three, the latter two still exist until today, even they have the most important role in society, both during the colonial period and after Indonesian independence (the Old Order and the New Order, and Reform Era).

Consequently, the classification of the society in Banten leads to have a proper address terms for each class. This is in order to be used in the process of transaction, negotiation, and communication among the classes. Bates, 1975; Hoare, 1999; Jones,

2006 in Muslim et al (2016) stated that in the new order era, the power relation between the government and *ulama*, also *jawara* could be looked as a hegemony, so that the hegemony theory of Gramsci that look the process of transaction, negotiation and compromise takes place between the ruling and subordinate groups; something different with domination and corporation.

SMAN 3 Kota Serang is one of favorite schools in Serang city. It has a capacious area with more than one thousand students. It has some superior programs that other schools do not run. The examples are Adiwiyata school and Literacy school. By considering these factors, the researcher decided to choose SMAN 3 Kota Serang as the limitation to the issue. Moreover, the researcher has been engaging with this school more than ten years. Hence, this research belongs to ethnography research.

The research will be analyzed regarding to the scope of sociolinguistics. This is because sociolinguistics is a part of linguistics which is concerned with language as a social and cultural phenomenon. Leech (1999) cited in Afful (2006b) considers terms of address as "important formulaic verbal behaviors well recognized in the sociolinguistics literature to signal transactional, interpersonal and deictic ramifications in human relationships.

Some researches have been conducted in connection with address terms. The studies entitle "*The Impact of Sex on the Choice of Forms of Address in the Speech Form of*

Tehran Persian Language", "Using Address Terms in showing Politeness with Reference to Their Translation from Arabic into English", The Address Forms of Spouses in Different Social Strata in Iran by Afzali in 2011. Afzali (2011) investigated different terms that spouses apply in order to address each other in different social strata in Iran regarding how they reflect power and solidarity relationships of spouses in the present society of Iran.

Furthermore, Salihu (2014) conducted a research entitled *"The Sociolinguistics Study of Gender Address Pattern in the Hausa Society"* in 2015. Based on the result of the research, Hausa society consists of nine address patterns: personal names, titles, pronouns, desctiptive phrases, endearment names, multiple names, kinship terms, adoptives, zero terms, and semantic extensions. Men's language as well as names in Hausa society differs from that of women and their roles are highly influenced and controlled by Islamic culture.

This research aims to present kinds of address terms used in Banten society that have not been discussed in the previous research. In order to understand gender identify development and related issues, definition about gender address terms must be emphasized for clarity to perform a polite address and create a good communication especially among Banten society. Nevertheless, the emphasis of the research is on the discussion of the types personal names the Banten society utilize based on gender, its

traditional titles, kinship term figures based on gender, and the religious tiltle.

There are some research problems to be discussed in this current study: (1) What are the common personal names used in Banten society based on the gender? (2) What are the traditional titles used in Banten society in relation to gender? (3) What are the gender kinshipterms figures in Banten language? (4) What kinds of gender address names are found at SMAN 3 Kota Serang?

Theoretical Review
Address Terms

Linguistically, Braun (1988: 7) in Fahim and Beraunrah defines Address terms as a means of "initiating contact." Oyetade (1995) defines address terms as words or expressions used in interactive, dyadic and face to face situations to characterize the person being talked to. Dicey's (1996) definition of "address" as a speaker's linguistic reference to his/her interlocutor(s) is clearly a very broad one so he made further divisions. He gives an obvious linguistic classification of address terms by their parts of speech, into nouns, pronouns, and verbs which are further classified in to "bound" and "free" forms. Bound morphemes are those integrated into the syntax of a sentence and free forms are those not integrated in this way.

Keshavarz's (2001) considers that terms of address are linguistic forms that are used in addressing others to attract their attention or for referring to them in the

course of a conversation. They are words or linguistic expressions that speakers use to appeal directly to their addressees (Taavitsainen and Jucker, 2003). According to Afful (2006b) address terms refer to the linguistic expressions by which a speaker designates an addressee in a face to face encounter. And finally, Yule (2006) asserts that address term is a word or phrase for the person being talked or written to.

Fasold (1990) holds that people generally address each other using two main kinds of addressforms: 1) using their first name (FN) or 2) using their title and last name (TLN). These termsof address could be either a reciprocal exchange of FN or TLN or a non-reciprocal usage ofeither term in which one person gives FN and receives TLN. The important point is thatdespite being variable, these patterns of usage are rule-governed and systematic and aregoverned by some factors like age, sex and social class. Furthermore, how we say something is not less important as what we say, in other words, the content and form are so integratedthat it is impossible to separate them from each other. One way of investigating thisrelationship is to examine a few aspects of communication one of which can be terms ofaddress.

Social Function of Address Terms

Names play a vital role in a society as an identification of a person. This identification shows various social factors. One of the factors is a social status in the society. Social identities are defined on the basis of membership of social classes whichreflect differences in distribution of social roles and statuses, and access toand control of the means of production. Membership of these social divisions is hereditary (Omoniyi and White, 2006)**.** Thus, it is necessary to know how to address someone to make communication runs well.

Regarding social function and meaning of address forms, it can be said that address forms are socially driven phenomena (Murphy, 1988) in Biraunrah (2015). This feature of address forms is conspicuously evident in light of the observation that linguistic forms used to address others mirror the complex social relations between individuals in a speech community (Paulston1976, Trudgill 1983, Chaika1982).

Wardhaugh (2010) states more clearly that if we look at what is involved in addressing another, it seems that a variety of social factors usually governs our choice of terms: the particular occasion; the social status or rank of the other; gender; age; family relationship; occupational hierarchy; transactional status (i.e., a service encounter, or a doctor–patient relationship, or one of priest–penitent); race; or degree of intimacy.

Moreover, according to Braun (1988) in Ethelb (2015) says that social honorifics are 'words and phrases used for addressing'. Terms or forms of address usually accompany a person to identify their status, class, rank or position in a particular community or society.Each category of address term has its special usage for

particular people and under certain conditions. In English, the assymmetric use of title, last name, and first name indicates inequality in power. The social structure in Banten which is known as religious area like Aceh apply honorifics and titles in Banten society. In the use of traditional title, for example, the name "tubagus" and "ratu" are used to dignify its honour social superiority.

By using language, people define their relationship to each other and identify themselves as part of a social group. Thus,inappropriate use of address terms can hinder effective communication between the speakerand the hearer since they demonstrate the social relationship between a speaker and a listenerin terms of status and social distance (Akindele, 2008 in Afzali (2011).

In this respect, Fasold (1984) states that in no area of sociolinguistics like address forms social functions of language can be more clearly realized. Regarding this, Fadsold (1990, pp.4-5), using Brown and Gilman's powerpronoun semantics, states the characteristics of address usage as follows: (1) that in which one member of the dyad has power over the other. In this type of relationship, the interactants are not equal in status; (2) that in which the interactants are power equals; (3) that in which the interactants are power equals but have no solidary relationship (throughshared values, for example). Here the interactants are not familiar and have no intimaterelationship; and (4) that in which interactants are power equals and have solidary relationship. Here,

interactants are not only equal in power but they are also intimate.

Gender in Address Terms

The division of the human race into male and female is sofundamental and obvious that we take it for granted. The factthat the difference is so basic means that it is hardly surprisingthat it is also reflected and indicated in all human languages. Itis a semantic universal which is lexicalized in all the languagesof the world in terms of pairs of such as man-woman, boy-girl,son-daughter and so on.

Trudgill (2000) states that interestingly, however, languages do differ considerably inthe extent to which sex differences are lexicalized. In German,for example, you have to specify whether a friend is male, Freund,or female, Freundin . Kinship terms alsovary; for example 'cousin' is not marked for sex in English butis marked in many other languages like French, where you haveto specify whether you are talking about a cousin or a cousine. It can also be true of occupational descriptions where, for example,languages may or may not distinguish between ' actor' - 'actress','manager' - 'manageress', etc.

The example above shows that there are some parts of address terms that are historically differentiated by gender. The main issue is how people address each other. How distinct area like personal names, family names, pronouns, titles, nicknames are used to address (Hymes, 1982). Male-female

language relationships are reflective of social conceptions of masculinityand femininity, derived through various social, cultural and political processes that impart acertain expectation of thought and action upon each sex. These engineered forms of identity arereflected in levels of politeness, perceived aggression and positivity of language (Tannen, 1993) in Kempe (2012).

Types of Address Terms

Levinson (1983:90) in Ethelb (2015) notes that terms of address can be divided into two types: *relational* and *absolute*. The relational aspect includes relations between: (1) Speaker and referent (e.g. referent honorifics) Such honorifics include the T/V distinctions of pronouns where the speaker conveys the respect only by referring to the target; (2) Speaker and addressee (e.g. addressee honorifics) Addressee honorifics include respect titles where the speaker can convey respect without necessarily referring to the target; (3) Speaker and bystander (e.g. audience honorifics) The audience and bystander honorifics are where the speaker refers to a person who is not participating in the talk but may overhear the talk; and (4) Speaker and setting (e.g. formality levels).

Furthermore, Levinson states that the setting or the social activity may influence the use of address terms i.e. the speaker would be able to use informal social honorifics in formal situations. Relational address terms, on the other hand, are explained by Volkel (2010) in Ethelb (2015)

as honorifics that "indicate the difference in status or rank between speaker, addressee, other participants or over hearer, etc. … [since] they encode relations that are important in a speech event".

Sociolinguistics Study

Sociolinguistics, then, is that part of linguistics which is concerned with language as a social and cultural phenomenon. It investigates the field of language and society and has close connections with the social sciences, especially social psychology, anthropology, human geography, and sociology (Trudgill, 2000). According to Wardaugh (2010), a worthwhile sociolinguistics, however, must be something more than justa simple mixing of linguistics and sociology which takes concepts and findingsfrom the two disciplines and attempts to relate them in simple ways.

Hymes (1974) has pointed out that even a mechanical amalgamation of standard linguistics and standardsociology is not likely to suffice in that in adding a speechless sociology to asociology-free linguistics we may miss what is important in the relationship betweenlanguage and society. Specific points of connection between language andsociety must be discovered, and these must be related within theories that throwlight on how linguistic and social structures interact. Holmes (1992) says that 'the sociolinguist's aim is to move towards a theory which provides a motivated account of the way language is used in acommunity, and

of the choices people make when they use language.'

The Type of Banten Society

In many literatures, Banten is known as a religious society (Kartodirdjo, 1984; Bruinessen, 1995). The consequences of this Bantenese religious life positioned *ulama* as the significant informal leader. In fact, *ulama* have played their significant role that began at Banten Sultanate era. In this era, there was a unity between *ulama* (religious leader) and *umaro* (government leader).

So, in this case, *ulama* is *umaro*, and otherwise. The concept is just like in Javanese concept of government leader as "*panotogomo*". In this concept, government act not only as a manager of government system, but also as the director of religious life. So, at that time, to be a sultan must have also a huge of Islamic knowledge, or a sultan must be an *ulama* too. In Indonesian independence movement era, assisted by *jawara*, they fight together to freed Indonesia from the Dutch colonialism (Kartodirdjo, 1984; Lubis, 2003) in Muslim et al (2016).

In Banten, there is a hierarchical structure of society. In its cities, the indigenous villages were based on social-economic status, religiousness and power (Sunaryo, et al, 2007). According to Kartodirdjo in Pribadi (2013), social system in Bantenese society is determined by social stratification called *undakan*.

There is a popular opinion that Bantenese society is usually conceived of as presenting a bi-modal class division. Pribadi (2013), further explained that three forms of informal leadership emerged in Bantenese society after Banten occupied by the Dutch. The first was the traditional aristocracy (*priyayi*). The others were *ulama* and *jawara*. Of these three, the latter two still exist until today, even they have the most important role in society, both during the colonial period and after Indonesian independence (the Old Order and the New Order, and Reform Era).

Consequently, the classification of the society in Banten leads to have a proper address terms for each class. This is in order to be used in the process of transaction, negotiation, and communication among the classes. Bates, 1975; Hoare, 1999; Jones, 2006 in Muslim et al (2016) stated that in the new order era, the power relation between the government and *ulama*, also *jawara* could be looked as a hegemony, so that the hegemony theory of Gramsci that look the process of transaction, negotiation and compromise takes place between the ruling and subordinate groups; something different with domination and corporation.

Method

In this research, the researcher uses a qualitative research. The research aims to explore, explain, and discuss the problems. The result of qualitative research is in the form of description from the observed symptomps.

Qualitative research is an approach for exploring and understanding the meaning

individuals or groups ascribe to a social or human problem. The process of research involves emerging questions and procedures, data typically collected in the participant's setting, data analysis inductively building from particulars to general themes, and the researcher making interpretations of the meaning of the data. The final written report has a flexible structure. Those who engage in this form of inquiry support a way of looking at research that honors an inductive style, a focus on individual meaning, and the importance of rendering the complexity of a situation (Creswell, 2014).

There are several types of qualitative research. However, the one which may be suitable for this research is ethnoghrapy research. Cresswell (2013) argues that ethnography is a design of inquiry coming from anthropology and sociology in which the researcher studies the shared patterns of behaviors, language, and actions of an intact cultural group in a natural setting over a prolonged period of time. Data collection often involves observations and interviews.

(Creswell, 2014) states that qualitative researchers typically gather multiple forms of data, such as interviews, observations, documents, and audiovisual information rather than rely on a single data source. Then the researchers review all of the data, make sense of it, and organize it into categories or themes that cut across all of the data sources.

Banten in this research was purposively selected as the research object. It is located at the western part of Java Island, Indonesia. The society selection was based on consideration as the village that represent the specific character of society with a social stratification. In its cities, the indigenous villages were based on social-economic status, religiousness and power. Moreover, Banten is the situation where the researcher lives and involves. Nevertheless, the researcher explores the address terms used at SMAN 3 Kota Serang to focus the research.

The data are obtained from the informants. The informant in this research is Bantenese indigenous and the rural common people. The key persons are the researcher's friends: Tubagus Hendri, a teacher of Senior High school and Tubagus Toifur, an employee. Moreover, the data are gained by asking the name's lists of students of SMAN 3 Kota Serang.

According to Arikunto (2006), documentation method is a method used to collect data based on transcript, book, newspaper, magazine, epighraphy, meeting notes, and agenda. The researcher collects the data by using notes for writing the interview.

Qualitative researchers collect data themselves through examining documents, observing behavior, or interviewing participants. They may use a protocol—an instrument for collecting data—but the researchers are the ones who actually gather the information. They do not tend to use or rely on questionnaires or instruments developed by other researchers (Creswell, 2014).

The researcher collects data through examining documents, finding Banten books and journals, and interviewing participants. The researcher approached the participants in a friendly manner and tried to gain their cooperation and assistance. They also explained the goals of the research to the participants and assured them that the personal information they provide in the first part of the questionnaire will not be disclosed . Informant for interview was selected by key person technique with consideration to use snowball technique in order to deepen the research information. The Data were collected by using in-depth interview and participatory observation technique. Moreover, the data consisting of the name's lists of students of SMAN 3 Kota Serang are selected based on the title of the research.

Qualitative researchers build their patterns, categories, and themes from the bottom up by organizing the data into increasingly more abstract units of information. This inductive process illustrates working back and forth between the themes and the database until the researchers have established a comprehensive set of themes. Then deductively, the researchers look back at their data from the themes to determine if more evidence can support each theme or whether they need to gather additional information. Thus, while the process begins inductively, deductive thinking also plays an important role as the analysis moves forward (Creswell, 2014).

The analysis approach of this paper is qualitative as it is based on description. This section discusses data selection and provides a justification for the choice of data. It gives a brief account of the number of address terms used in Banten society. This paper will use a sociolinguistic approach to contextualise the relationship between language and society. I will examine the gendered nature of wordswithin languages particularly related to address terms.

Result
Common Personal Names Used In Banten Society Based On Gender

In Banten society, a child is given 'real personal name' at birth on the occasion of name giving, usually at a ceremony called Aqiqah, borrowed from Islamic and Arabic tradition. Addressing a person by name happen with the following possibilities:

By first name (FN), e.g. Muhammad or Mochammad or Muhamad (male), and Siti or Annisa (female)

By middle name (MN), e.g. Haris (male), Maura (female)

By first and middle name, e.g. Muhammad Haris, Siti Maura

By full formal name (FN, MN, plus LN), eg. Muhammad Haris Ramdhan

Traditional Titles Used In Banten Society In Relation To Gender

The gender specific titles that Banten male and female speaker's use may be a

professional/occupational title, and a traditional title.

The Religious Title

The gender specific title that Banten male and female speaker's use may be a religious title, a traditional or both. One particular way of addressing those that have been on pilgrimage to the holy land Mecca is by:

General Title (GT), *Haji* (male) and *Hajjah* (female)

General title (GT) *plus official name* (FN), i.e. Haji Ahmad (male), Hajjah Aminah (female)

Other general titles (GT) as in:

Ustadz (male), ustadzah (female) Kiyai (male), buyai (female)

Traditional Title

There are numerous types of traditional expressions used to honour the addressed person. According to Daba (1987) in Salihu (2014), such terms convey honour, social superiority, official, patronage and the like. Also, such terms may be used in several forms, before, with or without the name of the addressee.

The gender specific terms for male in Banten are *Tubagus, Entus, Ayip, Seteng, Mas, Entol*. *Tubagus* means a descendant of Sultan Maulana Hasanudin Banten, the first sultan of Banten sultanate. *Entus* is a title given to Tubagus's sons. Entol is a title that can be found at Menes, Pandeglang, South Banten. It is a title as a descendant of Prabu Brawijaya. *Ayip* is entitled to those belong to

descendants of Syarif Hidayatullah. This title usually found in Serang, the centre of Banten. *Mas* is a title which are mostly found in south Banten. This title is used as an identification for the same offspring.

For female, the terms are *Ratu, Nyimas, Ayu, Ipah, Senong, permas*. *Ratu* means a descendant of Sultan Maulana Hasanudin Banten, the first sultan of Banten sultanate. *Tatu* is a title given to Tubagus's sons. *Siti* or *Ayu* is a title that can be found at Menes, Pandeglang, South Banten. It is a title as a descendant of Prabu Brawijaya. *Ipah* is entitled to those belong to descendants of Syarif Hidayatullah. This title usually found in Serang, the centre of Banten. Permas is a title which are mostly found in south Banten. This title is used as an identification for the same offspring.

Gender Kinship terms Figures In Banten Language

There are several members of each kin category. Kin terms in Banten family domains are used as a form of title. They are used with the first name in particular reference.

Father may be called Abah, Mame, Bape

Mother may be called Ummi, Mama, Ibu

Brother may be called Kakang, Akang, Aa

Sister may be called Teteh, Nong

Uncle may be called Mamang

Sedung is an address name for a child who has been more than 8 years old

Other Forms Related to Names of Street in Banten

In Banten, there are many streets which uses traditional title. Among those names, most of them use names for male. The examples are as follow:

Jl. Tubagus Husni Qodir

Jl. Tubagus Bakri at Lontar

Jl. Tubagus Buang at Lontar

Jl. Tubagus Suwandhi at Brimob

Jl. Ayip Usman at Kompleks Bumi Agung

Conclusion

The result of the research shows that those titles are still found among Banten society recently. The examples of names related to high social status are the previous Banten governor, Ratu Atut Chosiyah;and the current regent of Serang regency, Ratu Tatu Chasanah. Common people's names related to Banten's titles are also still exist. Moreover, names in connection with traditional title in Banten are used as names of streets in Banten. In society, especially at the market, sellers often address the women wearing veils with "bu haji" eventhough they do not know whether the women have gone to Mecca for Haji.

Each category of address term has its special usage for particular people and under certain conditions. The abundance and the frequency of the application of honorifics and titles in Banten language revealed the importance of superiority and courtesy. Employment of a proper address term is affected by factors as age, gender, personality, social status, religious orientation, and family relationship, degree of respect, familiarity, formality, and intimacy between the interlocutors.

This paper supported the view that language is sensitive to its social context. Any given instance of language is inextricably bound up with its context of situation. Simply presenting the learner with linguistic input will not guarantee that he will be able to express himself appropriately in different situation, he should be taught *when* to say *what* to *whom* and *how*. The analysis of the address terms provided in this paper makes it clear that Banten address terms are gender sensitive, relatively formal, culturally, socially, and politically loaded.

The research shows that the types of address terms at SMAN 3 Kota Serang which are mostly found are full formal name and traditional title. Male's names often found are Ahmad, Achmad, Muhamad, Muhammad, Mochamad, and Tubagus. Meanwhile, female's names often found are Siti, Annisa, and Ratu

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