

**POLITENESS DISTINCTION:  
TERMS OF ADDRESS USED BY BANJERESE YOUTH IN DAILY LIFE**

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**ABSTRACT**

In Bahasa Banjar, addressing has an important role in the norms of society. It shows the quality of the person who is addressing the addressee whether he or she is highly educated or not. Banjarese people need to address appropriately due to the culture which is still bound closely to the society. On the term of politeness, Banjarese also has some diction to show respect in the way they speak. According to Anna (2:2008), "Politeness referent includes the category of titles, polite pronouns, nominal honorifics, and verbal honorifics". The research is aimed to find out the politeness distinction used by the Banjarese youth in their daily life. The research used the descriptive qualitative method and is conducted to 15 participants randomly. They were given a questionnaire about some indicators related to the politeness distinction in Banjarese culture. The result shows that Pian is used by 15 respondents in addressing the older people and ulun in addressing themselves, Abah and mama are used by 11 respondents to address their parents, while the other 4 use bapak and mama, abah and ibu, papah and mamah, and mama and papap. In addressing their friends, 15 respondents use aku and ikam. In respecting the higher level people such as teacher or lecturer, all the respondents use bapak, ibu, and pian. In conclusion, there are three levels of politeness in addressing the older people in Banjarese: the most polite one; ulun and pian, the less polite one; aku and ikam, and the least polite; nyawa and unda.

*Keywords: politeness distinction, terms of address, Banjarese youth*

**ABSTRAK**

Dalam Bahasa Banjar, kata sapaan terhadap seseorang memiliki peran penting dalam norma-norma masyarakat. Ini menunjukkan kualitas seseorang apakah dia sangat berpendidikan atau tidak. Orang Banjar perlu menyapa seseorang dengan tepat karena budaya yang masih terikat erat dengan masyarakat. Dalam hal kesopanan, masyarakat Banjar juga memiliki beberapa diksi untuk menunjukkan rasa hormat dengan cara mereka berbicara. Menurut Anna (2: 2008), "Politeness referent includes the category of titles, polite pronouns, nominal honorifics, and verbal honorifics ". Penelitian ini bertujuan untuk mengetahui perbedaan istilah kesopanan yang digunakan oleh para pemuda Banjar dalam kehidupan sehari-hari mereka. Penelitian ini menggunakan metode deskriptif kualitatif dan dilakukan kepada 15

peserta secara acak. Mereka diberikan kuesioner tentang beberapa indikator yang berhubungan dengan perbedaan tingkat kesopanan dalam budaya Banjar. Hasil penelitian menunjukkan bahwa Pian digunakan oleh 15 responden dalam berinteraksi dengan orang tua dan ulun untuk menyebut diri sendiri, Abah dan mama yang digunakan oleh 11 responden untuk menyapa orang tua mereka, sementara 4 responden yang lain menggunakan bapak dan mama, abah dan ibu, papah dan mamah, dan mama dan Papap. Untuk menyapa teman-teman mereka, 15 responden menggunakan aku dan ikam. Sedangkan untuk menghormati orang-orang yang berkedudukan tinggi seperti guru atau dosen, semua responden menggunakan bapak, ibu, dan pian. Kesimpulannya, ada tiga tingkatan kesopanan dalam berinteraksi dengan orang tua di Banjar: paling sopan; ulun dan pian, kurang sopan; aku dan ikam, dan yang paling kurang sopan; nyawa dan unda.

*Kata kunci: perbedaan tingkat kesopanan, kata sapaan, pemuda Banjar*

## INTRODUCTION

*Banjar* language is the native language used by the Banjarese people of South Kalimantan, Indonesia. As many Banjarese are travelling merchants, they brought their language wherever they went all over Indonesia, even all over the world.



Figure 1. Map of Borneo Island

Especially in the island of Kalimantan, Banjarese can be considered as a lingua franca, as it is used widely in three of the four provinces of Kalimantan: South Kalimantan, East Kalimantan, and Central Kalimantan, with the exception of West Kalimantan where Malay is more popular.

No	Name of area	Language
1	Kalimantan Barat	Malay
2	Kalimantan Timur	Indonesian/ Banjarese
3	Kalimantan Selatan	Banjarese
4	Kalimantan Tengah	Dayaknese/ Banjarese

Table 1. Areas of Kalimantan

Banjar language is divided into two major dialects; the upper river dialect (*Banjar Hulu*) and down river dialect (*Banjar Kuala*). Main differences of the two dialects can be found in phonology and lexicons, although slight difference in syntactic structure can also be noticed. *Banjar Hulu* has only three vowels, namely /i/ with its long variant /i:/, high back rounded vowel /u:/, and low back vowel /a/. When a word contains vowels other than these three, the foreign vowel will be replaced with one of them based on the closeness of height and other quality of the vowels. For example, Banjarese speaker trying to pronounce English word 'logo' will sound like pronouncing the Indonesian word for innocent, 'lugu'. The Indonesian word 'orang' for delicious will be pronounced /urang/. The word 'kemana' (where) will be pronounced even many times spelled 'kamana'. Other distinctive characteristic of Banjar Hulu dialect is that words beginning with a vowel are most likely to be pronounced with an /h/ sound in front of the words. The addition of /h/ sound even can also be noticed in the spelling. Banjar Kuala has five vowels, /a, i, u, e, o/.

01	Tanah laut
02	Kotabaru
03	Banjar
04	Barito Kuala
05	Tapin
06	Hulu Sungai Selatan
07	Hulu Sungai Tengah
08	Hulu Sungai Utara
09	Tabalong
10	Tanah Bumbu
11	Balangan
71	Banjarmasin
72	Banjarbaru

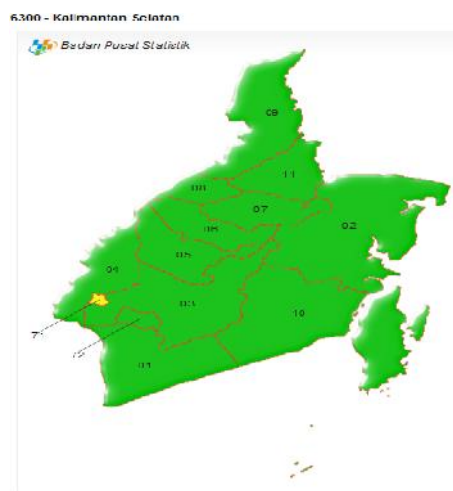


Figure 2. Linguistics Map of Banjarese

Banjarese has no exact standardization of its language but in term of dialect the Banjar Kuala is considered as more prestigious than Banjar Hulu. Banjar Kuala is used by people who live in Banjarmasin, Banjar, Banjarbaru and Barito Kuala regency. Banjar Hulu is used by people who live in Tapin, Hulu Sungai Selatan, Hulu Sungai Tengah, Hulu Sungai Utara, Tabalong, and Balangan. The distinction between the two kinds of the Banjarese language is influenced by the geographical situations in Kalimantan.

Addressing is words used to address someone in a conversation. It is used by concerning the age, family relation, sex and level in the society. In *Bahasa Banjar*, addressing has an important role in the norms of society. It shows the quality of the person who is addressing the addressee whether he or she is highly educated or not. Banjarese people need to address

appropriately due to the culture which is still bound closely to the society. On the term of politeness, Banjarese also has some diction to show respect in the way they speak. According to Kibort (2:2008), “Politeness referent includes the category of titles, polite pronouns, nominal honorifics, and verbal honorifics”. To show their respect, Banjarese uses the ‘*Pian*’ to refer ‘You’ and ‘*Ulun*’ to refer I instead of the use ‘*Ikam*’ to refer ‘You’ and ‘*Aku*’ to refer ‘I’. There is another level of pronoun which sometimes uses by Kuala dialect. Kuala dialect has pronoun ‘*Unda*’ to refer ‘I’ and pronoun ‘*Nyawa*’ to refer ‘You’. However, the use of it is considered as vulgar.

No.	Terms of Address			English
	The most polite	The less polite	The least polite	
1.	Ulun	Aku	Unda	I
2.	Pian	Ikam	Nyawa	You

*Table 2. Terms of address level in Banjarese*

This research is aimed to investigate the addressing used by Banjarese people, especially students, who use *Banjar Kuala* in the social life. The mini research is conducted according to Labov’s study in linguistic variation in New York City (2006) that he used the criteria of education, occupation, and income in order to find out the relation between the addresser’s background and how young people (17-23 years old) address people around them in Banjar Kuala language.

From the background that has been explained above, the researcher formulated the research question as follow:

- *How is the terms of address used by Banjarese Youth in daily life toward parents, friends, and in their social life?*

***The Nature of Banjarese People***

The Banjarese are a uniquely mixed people, being descendants of the Dayaks (neighboring culture of the Banjarese), Javanese (from Java in Indonesia), and Malay (From Sumatra). Their ancestry shows glimpses of their history and their language. The modern Banjarese people are the product of the mixing of four Dayak groups (Ma'anyan, Lawangan, Bukit, and Ngaju) with Sumatran Malays, Javanese, Sundanese, Arabs, Chinese, and Buginese. What distinguishes them from their upriver and highland neighbors is their use of the Banjarese language, a dialect of Malay, and their adherence to Islam, both reflecting connections to the maritime world beyond Borneo.

In 2500 BC, two kinds of people with two different cultures came to Borneo (city near the border of Indonesia and Malaysia); the Proto-Malay, who the Dayaks are descendants of, and the Duetero Malay. Then, later in 400 AD, there came the Malays from Sumatra. These three cultures combined formed the beginnings of the Banjar history and what is known as the "Upper Banjar language." There are two different dialects of the Banjar: *Hulu* and *Kuala* which consist of slightly different sentence structure.

The relationship between the two neighboring native ethnic groups is interesting and typically unusual. Most people groups have had friction, but the Dayaks and Banjarese have always had a good friendship without friction or fighting. The two actually fought together in the Banjar war when Dutch colonized there in the 18th century. A decade ago, a war happened between Dayaknese and Madurese in Middle Borneo and affected badly to Banjarese society. Fortunately, the people in those ethnics now can slowly forget and live their life as before the incident.

Intermarriages happen between them and are not looked down upon. Some Dayaks have converted to the Banjar religion and joined the Banjar culture. Life for the Banjarese that live around Banjarmasin is very unique and different. Banjarmasin is a coastal city and some parts of it are below sea level. Houses with thatch-roofs are built on stilts from four to eight feet off of the ground so they are not flooded from the water. These odd =ly built houses are called *Lantings*. Also, rivers and canals are a part of this water filled city too. Taking a *kelotok*, a motorized boat, through these, one could see people bathing or washing their clothing along the river side. Floating markets are also one of the aspects that make Banjarmasin unique. Female vendors with their goods will float in small boat and sell items to those who pass by. They sell mostly fish, fruit, and vegetables, but other items can be bought too.

Other Banjarese live in coastal villages or ones that were built alongside of roads. Since they are very traditional, most make their living off of farming or fishing. Rice is a major crop for farmers, but strangely, much rice is still imported to them even with much of it already grown by their own farmers. With a crop so important, it is obviously a staple food for Banjarese people. A typical meal in the home of a Banjar will consist of rice (as I said before), side dishes of fish, and vegetables. Fish is very important since there are many fishermen, and they live along the coast.

Etiquette within the Banjarese family requires that, while eating, older individuals sit with other older folks and younger sit with younger; older people also sit on a physically higher spot on the floor. Moreover, the younger walk behind the older and assume the heavier tasks. The Banjarese are very strict to respect. It means that the younger people should always bow whenever they pass the older, they always have to kiss the older people's hand whenever they meet, and they also have to always use the most polite terms of address to the older and more respected people.

Being Banjarese by definition includes professing Islam. The region has produced Islamic scholars famous throughout the archipelago, the most renowned being Sheikh Muhammad Arsyad Al-Banjari (1710-1812), sent by the sultan to study in Mecca (his book, the *Sabilal Muhtadin*, gives its name to Banjarmasin's great mosque, resplendent with the finest marble and calligraphic decoration). Islamic mystical sects, some of which assert (heretically) the identity of God and self, have long been active. Mystics meditate in large buildings raised in the forest near villages, each man sitting within his own *kelambu* (mosquito net) and leaving only to defecate. In the early 20th century, conflicts arose between conservative and modernizing Muslims (respectively, the "older" and "younger" generations). If a modernizer came to pay respects to an older kinsman of the conservative group, the latter would receive him, but, after the modernizer left, the chair upon which he had sat would be wiped clean as if a leper had been there. Currently, both the conservative Nahdatul Ulama and modernizing Muhammadiyah organizations have strong constituencies among the Banjarese.

#### *The Nature of Banjarese Language*

The Banjarese language is a mixture of mostly Malay and some words of the Dayak and Javanese's language. Along with a somewhat divided language, the Banjarese people are also divided because of the different location. There are the Banjar Pahuluan, Banjar Batang Banyu, and Banjar Kuala. They are all considered Banjarese, but they may refer to differently located Banjarese groups by different names. Although popularly regarded as a separate language (and counted as such in Indonesian government usage), the speech of Banjar is essentially a dialect of Malay, although one which differs considerably from other dialects such as standard Bahasa Indonesia.

Banjarese itself is divided into two dialects: *Banjar Hulu* (upriver or interior) and *Banjar Kuala* (downriver or estuarine). The language is rich in words of Javanese origin, such as *pitu* ("seven"), *banyu* ("water"), and *lawang* ("door"), which correspond to Malay *tujuh*, *air*, and *pintu*. Under the influence of Javanese, a special *bahasa keraton* or "palace language," the language expressing respect to social superiors, developed and spread to the upper and middle classes. When speaking to someone younger, a person uses *aku* and *ikam* for "I" and "you," respectively. The younger, however, will say to the older, *ulun* and *sampiyau* in the Hulu dialect, and *unda* and *nyawa* in the Kuala dialect.

#### *The Nature of Politeness*

Wardhaugh (2006) states when we interact with others we must be aware of both kinds of face and therefore have a choice of two kinds of politeness. *Positive politeness* leads to moves to achieve solidarity through offers of friendship, the use of compliments, and informal language use: we

treat others as friends and allies, do not impose on them, and never threaten their face. On the other hand, *negative politeness* leads to deference, apologizing, indirectness, and formality in language use: we adopt a variety of strategies so as to avoid any threats to the face others are presenting to us. Moreover, Hymes in Wardaugh (2006) states that in addressing people we should consider some factors as follows:

1. The setting and scene; the setting refers to the time and places in which the speech takes places.
2. The participants; participants refer to the speaker and the listener or between the addresser and the addressee.
3. Ends; it refers to the conventionally recognized and expected outcomes of an exchange as well as to the personal goal that participants seek to accomplish on particular occasions.
4. Act Sequence; it refers to the actual form and content of what is said. The precise of word use, how they are used, and the relationship of what is said to the actual topic at hand.
5. Key; it refers to the tone, manner or spirit, in which a particular message is conveyed; serious, precise, pedantic, mocking, etc. The key may also be marked non-verbally by certain kinds of behavior, gesture, posture, and event.
6. Instrument; it refers to the choice of channel lack oral, written, telegraphic, and to the actual forms of speech employed, such as the language, dialect, code, or register that is chosen.
7. Norms of Interaction and Interpretation; it refers to the specific behavior and properties that attached to speaking and also to how these may be viewed by someone who doesn't share, i.e. loudness, silence, gaze return, etc. For example, there are certain norms of interaction with regard to church services and conversing with stranger.
8. Genre; it refers to clearly demarcated type of utterance such things as poems, proverbs, riddles, sermons, prayers, lectures, and editorial.

### *The Relation of Terms of Address to English*

Indonesian students, especially Banjarese youth are mostly influenced by oriental style. They tend to have many things to be discussed before going to the main points of ideas. This spiral orientation may come in different forms of spoken and written language. Different to native speaker, the Banjarese youth tend to talk in bush before pointing out the major topic of their utterance.

The use of personal pronoun in English is not very common because English only has one term for singular first person pronoun, I. In other words, English does not have the level of politeness in singular first personal pronoun. However, considering the first language of Banjarese, there is a

tendency of using the personal pronoun in writing English because using personal pronoun in Banjarese is not prohibited, and the level of politeness depends on the audience; for example in Palui story (Banjarese story published daily in Banjarmasin Post), the use of personal pronouns are quite various. Palui, the main character of the story, used different terms of addressing according to the interlocutors. The same case happens with the Banjarese youth in using personal pronoun since there are some levels of politeness such as *ulun-pian*, *aku-ikam*, and *unda-nyawa*. The usage of the most polite addressing pronoun, *ulun-pian*, is mostly occupied by the Banjarese youth to address their parents, the respected people such as teachers, and the older ones. The less polite addressing term, *aku-ikam*, is used in the daily conversation with their friends whether in the school or in the social context. The least polite pronoun is the using of *unda-nyawa* which is encountered during the conversation between friends and in some circumstances such as when the speaker is angry. However, it is rarely used since the educational background of the speakers take place in addressing politeness. The educated Banjarese people mostly used the term *ulun-pian* in addressing since they consider the position due to politeness distinction.

## **RESEARCH METHODOLOGY**

### ***Research Design***

This study employed the descriptive research design. Descriptive study is a method of research in which aims to describe existing condition without analyzing relationships among variables (Fraenkel & Wallen, 2006). In this study, the condition that is going to be described is the addressing the Banjarese youth used in the politeness distinction in the daily life towards their family, friends and in their social life.

### ***Population and Sample***

According to Fraenkel and Wallen (2006), population is the larger group to which one hopes to apply the results. Furthermore, they define target population as all the members of a real or hypothetical set of people, events, or objects to which educational researchers wish to generalize the results of the research (Borg, W.R, Gall, M.D. 1989:216). The researcher conducted the accessible population through this research due to the feasible of the research. The sampling technique used in this research was random sampling technique. In simple random sampling, each member of the population under study has an equal chance of being selected and the probability of a member of the population being selected is unaffected by the selection of other members of the population. The method involves selecting at random from a list of the population (a sampling frame) the required number of subjects for the sample. This is done by drawing names out of a container until the required number is reached, or by using a table of random numbers set out in matrix form (these are reproduced in many books on



quantitative research methods and statistics), and allocating these random numbers to participants or cases. By using the random-purposive sampling method, 15 participants as the samples who speak Banjar kuala as their communicative language were collected.

### *Research Instrument*

Some measurement is very straightforward, using a single indicator to represent a variable. Selecting appropriate and useful measuring instruments is critical to the success of any research study. One must select or develop scales and instruments that can measure complex constructs such as intelligence, achievement, personality, motivation, attitudes, aptitudes, interests, and self-concept. To select a measuring instrument, the researcher should look at the research that has been published on his or her question to determine what other researchers have used to measure the construct of interest. The instrument used in this research is questionnaire that aimed to gather the demographic information such as sex, age, income, etc. There were 11 items in the questionnaire due to the demanded data the researcher needs. The result of the questionnaire is the data of this research and those will be analyze to find out what the significant factors influencing the terms of address of Banjarese youth.

No	Indicators
1	Nama :
2	Alamat :
3	TTL :
4	Jenis kelamin :
5	Umur :
6	Status perkawinan :
7	Pendidikan :
8	Pekerjaan:
	• Pekerjaan ayah :
	• Pekerjaan ibu :
9	Penghasilan orang tua per bulan :
10	Bahasa yang digunakan:
	• Dirumah :
	• Di pergaulan :
	• Di kampus :
11	Kata sapaan yang digunakan:
	Pian (you)
	Ulun (me)
	Aku (me)

Ikam (you)
Unda (me)
Nyawa (you)
Abah (father)
Mama (mother)
Diang (girl)
Aluh (girl)
Utuh (boy)
Nanang (boy)

Table 3. Questionnaire

### Data Analysis Procedure

The data were analyzed qualitatively since the researcher conducted the research by using questionnaire and describe the result qualitatively. There were several steps conducted in order to analyze the data gathered as explained in the following chart:

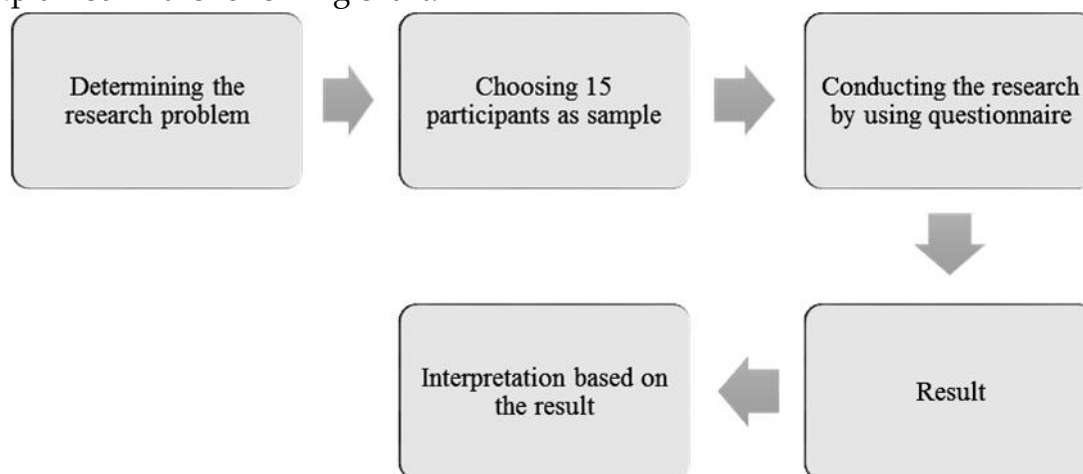


Figure 3. Data analysis chart

Step 1: Determining the research problem

Step 2: Choosing the participants as sample

Step 3: Conducting the research using questionnaire

Step 4: Finding the result

Step 5: Interpreting the result to conclude the research

## RESEARCH FINDINGS AND DISCUSSION

### Research Findings

Based on the research instrument used in the research, the following data are gathered:

Respondent	Age	Sex	Marital Status	Education	Occupation	Language use	Terms of Address
1	18	F	Single	SMAN 10 Samarinda	College student	Banjar Kuala Bahasa Indonesia Bahasa Indonesia	<i>Nyawa, unda, aku, ikam.</i> <i>nanang, aluh.</i> <i>Bapak, ibu, pian, ulun.</i>
2	18	F	Single	SMA 3 Banjarbaru	College student	Banjar Kuala Bahasa Indonesia Bahasa Indonesia	<i>Mama, abah, pian, ulun, aku, ikam.</i> <i>utuh, aluh.</i> <i>bapak, ibu.</i>
3	17	F	Single	SMAN 1 Kandangan	High school student	Banjar kuala Banjar kuala Bahasa Indonesia	<i>Pian, ulun, abah, mama</i> <i>Aku, ikam</i> <i>kakanda, adinda.</i> <i>pian, ulun, bapak, ibu.</i>
4	18	M	Single	SMAN 1 Pangkalan Bun	College student	Banjar kuala Banjar kuala, Mendawai Indonesia, banjar	<i>Abah, mama</i> <i>pian, ulun.</i> <i>Aku, ikam</i> <i>ibu, bapak, ulun saya.</i>
5	23	M	Single	SMAN 1 Pangkalan Bun	College student	Banjar kuala Banjar kuala, Mendawai Indonesia, banjar	<i>Pian, ulun.</i> <i>Ikam, aku</i> <i>Pian, bapak, ibu</i>

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6	21	M	Single	SMAN PGRI Arut Selatan	College student	Bahasa Indonesia, banjar kuala, Mendawai, bahasa Indonesia	<i>Abah, ibu aku, ikam. Utuh, diang Bapak, ibu</i>
7	19	M	Single	SMAN 2 Arut Selatan	College student	Banjar kuala Banjar kuala, mendawai bahasa Indonesia	<i>Mama, abah, Aku, ikam Abang, sayang. pian, ulun, bapak, ibu</i>
8	17	F	Single	SMAN 1 Kandangan	High school student	Banjar kuala Banjar kuala Bahasa Indonesia	<i>Pian, ulun, abah, mama, Aku, ikam kakanda, adinda. pian, ulun, bapak, ibu</i>
9	18	F	Single	SMAN 2 Banjarmasin	College student	Banjar kuala Banjar kuala Bahasa Indonesia	<i>Abah, mama pian, ulun Aku, ikam sayang bapak, ibu</i>
10	19	F	Single	SMAN 3 BJB	College student	Banjar kuala, Jawa Banjar Kuala, Indonesia, Jawa Indonesia	<i>Pian, ulun, bapak, mama. ikam, aku, kamu. sayang. pian, saya, bapak, ibu.</i>

11	18	M	Single	SMAN 1 Banjarmasin	College student	Banjar kuala, Jawa  Banjar Kuala, Indonesia, Jawa Indonesia	<i>Papah, mamah, aku, ikam. Bapak, ibu, pian, ulun.</i>
12	23	F	Single	MAN 2 Model Banjarmasin	College student	Banjar kuala  Banjar kuala, Bahasa Indonesia	<i>Mama, abah, pian, ulun Aku, ikam bapak, ibu</i>
13	23	F	Single	SMAN 1 Binuang	College student	Banjar kuala  Banjar kuala  Bahasa Indonesia	<i>Pian, ulun, abah, mama Aku, ikam</i>
14	19	M	Single	SMAN 1 Binuang	College student	Banjar kuala  Banjar kuala  Bahasa Indonesia	<i>Pian, ulun, abah, mama Aku, ikam, Abi, ummi bapak, ibu</i>
15	17	M	Single	SMAN 7 Banjarmasin	High school student	Banjar kuala,  Banjar Kuala,  Indonesia	<i>Pian, ulun, abah, mama. ikam, aku sayang bapak, ibu.</i>

Table 4. Research Findings

## DISCUSSION

Based on the result of the research, *Pian* is used by 15 respondents in addressing the older people and *ulun* in addressing themselves. The data show that all of the participants use the appropriate addressing and pay attention to the norms in Banjarese society although they come from different area. The usage of *pian* and *ulun* as the terms of address plays a very crucial role in the society. It shows the addresser manner in speaking and behavior, which lead to the judgment of the society towards the speaker.

*Abah* and *mama* are used by 11 respondents to address their parents, while the other 4 use *bapak* and *mama*, *abah* and *ibu*, *papah* and *mamah*, and *mama* and *papap*. The difference may be influenced by the place of origin of parents. From the terms of address used and the education background of the participants, it can be concluded that there are some respondents who spent their childhood outside Banjarmasin which may effect on their addressing toward parents.

In addressing their friends, all of the respondents use *aku* and *ikam*. It is considered as the common terms of address used between friends although *aku* and *ikam* is less polite than *ulun* and *pian*. However, one of them also uses *nyawa* and *unda*, which consider as the least polite in addressing friends in the social life. This finding of the rudest terms of address used in Banjarese is influenced by how and with whom the participant interacts in the daily life. In the other hand, one of them uses *pian* and *ulun*, the most polite addressing in *Banjar Kuala*, to address friends. This phenomenon is rarely happened in the youth interaction since they tend to think that *pian* and *ulun* are only used to address someone who is older than them. However, some exceptions can be found due to the region the participants came from. In *Kandangan*, Banjarese people may use *ulun* and *pian* to address someone who is younger for the sake of politeness.

In order to address the closest or dearest person, they use the word *sayang*, *nanang*, *utuh*, *kakanda* for males, and *diang*, *adinda*, *ading*, *utai*, and *aluh* for females which mean darling or lover. These various terms of address may be influenced by the difference of participants' region. For each region has different term of address in addressing the dearest person, such as *Kandangan* with *utuh* and *utai*, *Balangan* with *kakanda* and *adinda*, *Banjarmasin* with *nanang* and *galuh*, the use of terms of address is varied.

In respecting the higher level people such as teacher or lecturer, all of the respondents use *bapak*, *ibu*, and *pian*. They also use *ulun* in addressing themselves. It shows that all of the participants use the appropriate terms of address toward the respected people and it may have influenced by the educational background since all of them are students in secondary and tertiary level of education.

Being well-educated affects the participants to put respect on the older people; especially their parents, teachers and lecturers. The using of *Bapak* and *Ibu* are commonly found since schools apply *Bahasa Indonesia* as the language used in the teaching and learning. However, *pian* and *ulun* can also be found based on the research findings because Banjarese is also used in the class due to the interference of the mother tongue of the Banjarese students.

## CONCLUSION

In conclusion, there are three levels of politeness in addressing the older people in Banjarese: the most polite one; *ulun* and *pian*, the less polite one; *aku* and *ikam*, and the least polite; *nyawa* and *unda*. There are many

factors affecting the use of term of address in Banjarese. The first factor is the educational background of the Banjarese youth. Being highly educated affects the politeness addressing term towards the youth of Banjarese as well as the family background as the second factor, whether they come from middle class or upper class in the society which can be seen from the income of the parents. The next one, the parents' origin also gives influence in the term of address of parents since not all of parents' respondents are Banjarese. Therefore, it is hoped that the Banjarese youth will preserve the politeness distinction they use in their daily life toward the older ones since the globalization era may affect the way people live and behave. Thus, preserving the good part in Banjarese culture is considered as essential. As there are many factors affecting the use of politeness distinction, the family influence and education are the two major factors of Banjarese people behave. However, the condition of the environment is necessarily counted since the young people are mostly encounter with their friends and it surely influences them. This may bring the opportunities for the further research to analyze the phenomena deeper.

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