

## THE SOCIOLINGUISTICS STUDY OF VARIETIES ADDRESSING SYSTEM IN BIMA-DOMPU SOCIETY

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**Abstract :** *The aim of this paper is to explore the using of addressing system on their name in Bima society based on their social status in their social interaction. This study focusing on specific detail of addressing system name using around the social class of (suku mbojo) Bimanes (e.g. Dae, dae, Ruma, Muma, Papi, Uma, Ince, Lala, Rato, Tati, Teta, Dade, Tato, Uba, Pua, and Ama Ka'u dan Ina Ka'u). Those names have constructed their status in social interaction based on their relatives and kingdom's breeds. The writer using library research based on the data found on the resources. In collecting the data focus only at Suku mbojo (Bima-Dompus) society. In conclusion the data result there are 17 addressing system using by Suku mbojo in their social life.*

**Key words:** Varieties, Addressing System, Suku Mbojo

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### A. Introduction

Addressing names is one of the important relationship between language and society. People, objects, events, experiences, and feelings have a particular label or name solely because a community of people have arbitrarily decided to so name them. Names play vital roles in every society, they symbolize a man's social position in relation to the people around him and his status is readily recognized. Address forms according to E. Chaika (1982) are socially driven phenomena, in other words they can mirror the complex social relations of individuals in a speech

community. Argue that "in different social context different terms of address will be used". Men and women use slightly different language styles.

The initial identification of women's register was by R. Lakof (1973) he argued that the style of language served to maintain women's (inferior) role in the society "female deficit approach". A later refinement of this argument was that gender differences in language is reflecting a power difference W. M. O'Barr and K. A. Bauan (1989) "Dominance theory". However, these perspectives have the language style of men as normative, impliedly, women's style as inferior. More recently D. Tannen (2007) has compared gender differences in language as more similar to 'cultural difference (Cultural difference approach). Comparing conversational goals, she argued that men have a report style, aiming to communicate factual information whereas women have a rapport style, more concerned with building and maintaining relationships. There are parts of address terms that are historically differentiated by sex alone, but which, overtime have gained different connotations (e.g., of status or values) and in some cases different denotations.

## **B. Discussion**

### *1. Bima-Dompu Society (Suku Mbojo)*

Bima-Dompu is one of the society using the same language called Bima language (*nggahi mbojo*). The community of Bima-Dompu its called '*dou mbojo*' it's mean Bimanness and Dompuness. Bima and Dompu is separated by regency its own each other namely Bima Regency lies at the east of Sumbawa island while Dompu it's self lies close to Bima its separated by sea and mountain.

Bima and Dompu laid in Sumbawa island which they have own language to inter act in their life, while Sumbawa regency lies in the west and own language called samawa language its used only in samawanness. So in

Sumbawa island there are 3 regency and two major language used. In this paper the writer would like to explore the using of predicate name in Bima language (*ngahi mbojo*) and limit only in Bima (*dou mbojo*) society language in used.

## 2. *Language as Social Interaction*

Languages are not merely concerning with linguistic matters but they also serve social functions as well. Language and society cannot be separated in their life to connect each other, understanding using language it can appear in language variation some of is society life. Bimanness has variation language in used based on situation and social status and class so, language is the key to a person's self identity. It enables the person to express motions, share feelings, and convey complex messages and knowledge.

According to Imberti, (2007) Language is our greatest mediator that allows us to relate and understand each other. It can be defined as a system of conceptual symbols that allows us to communicate. It also provides us with a significant frame of reference and a relational context that sustains our identities (Imberti, 2007). The social identity theory (Tajfel, 1974; Tajfel & Turner, 1979) focuses on the understanding of psychological processes driving intergroup discrimination. Consequently, the understanding of the link between language and social identity patterns is of great importance to the international business community. Based on the expert above the language is one of the tool of social inter act in their life to communicate each other and to create the easy transformation of anything in need, as in Bima-Dompu society the language is the kind of their identity by meant of using their own language itself.

In the ancient time Bima-Dompu society (*dou mbojo*) has own language called '*nggahi mbojo*' it's occur when the society landed in areal of Bima land and they constructed to be primarily language according to Erwin, dkk. (2013). *Indou mbojo* its self is compared with two major social class it's

low and high social class. Low social is the society common society or not breeds of kingdom while the high social is the breeds of kingdom.

### 3. *The Prestige and Dialect to Construct Status Social (Status Symbol)*

Prestige is the level of respect accorded to a language or dialect as compared to that of other languages or dialects in a speech community. The concept of prestige in sociolinguistics is closely related to that of prestige or class within a society. Generally, there is positive prestige associated with the language or dialect of the upper classes, and negative prestige with the language or dialect of the lower classes. The concept of prestige is also closely tied to the idea of the standard language, in that the most prestigious dialect is likely to be considered the standard language. Prestige is particularly visible in situations where two or more languages come in contact, and in diverse, socially stratified urban environments, in which there are likely to be speakers of different languages or dialects interacting frequently. Despite common perceptions that certain dialects or languages are relatively good or bad, correct or incorrect.

Prestige influences whether a language variety is considered a language or a dialect. In discussing definitions of language, Dell Hymes wrote that "sometimes two communities are said to have the same, or different, languages on the grounds of mutual intelligibility, or lack thereof", but alone, this definition is often insufficient. Different language varieties in an area exist along a dialect continuum, and moving geographically often means a change in the local variety..

### 4. *Class, Wealth, and Prestige*

In this paragraph there are three types of function of variables in social life, it can classify as social class: Power in the degree to which a person can control other people, Wealth is objects or symbols owned by people who have

value attached to them, and Prestige is the degree of respect, favorable regard, or importance accorded to a person by members of society.

While some differences between dialects are regional in nature, there are also social causes for differences in dialects. Very often, the "public prestige dialect of the elite in a stratified community differs from the dialect of the non-elite strata. In fact, in an article which in part tried to motivate the study of sociolinguistics, Fasold, Ralph (1990) wrote that "the importance of language as a mirror of culture can be demonstrated by dialect differences". Thus the relation between the way speakers use a language and their social status is a long recognized tool in sociolinguistics.

The custom addressing system name for a social community is the affirmation of a social identity and cultural identity as well. Its use is often invoked to know social stratification which tends to repeat a caste division in the older era. For the people of Bima-Dompu, addressing systems are also important not only has to look at the connotative side, but it's also necessary to facilitate the perpetuation of one's relationship.

##### 5. *The Addressing System of Suku Mbojo*

For most of the people in wide range, the use of a certain addressing is already a social legacy for generations. Then in the present some of it's no longer addressing system serves to discriminate between a person's social statuses, but is used as a nickname for reducing the naming habits. Because it's in the tradition of Indonesian people particularly in 'dou mbojo' society, rarely do we call others to the original name with directly. The Bima ness (*dou Mbojo*) addressing system name commonly found in their communication each other in the same age, old and young, child to their parents. The familiar addressing system name found in 'dou mbojo': *Dae, dae, Ruma, Muma, Papi, Uma, Ince, Lala, Lala, Rato, Tati, , Teta, Dade, Tato, Uba, Pua, Ama Ka'u dan Ina Ka'u*. To specification of all addressing system names can follows:

a. Dae

This addressing system name is derived from Gowa originally is Daeng. The contact between Bima and Makassar has become connectivity and adoption of cultural kinship. There are two kinds of the function of Daeng. *First*; Daeng is the title to an older person or elder. Same with 'Mas' for the Javanese, Sundanese or 'Akang' for people. This addressing system was originally only owned by Makassar tribe of Daeng, and actually part of the tribal culture of Makassar. Daeng as a call to an older person is used equally to men and women. *Second*; Daeng is for more specific part of Paddaengang. So, 'Paddaengang' is in the tradition of Makassar tribes an important part. Polite or *paddaengang* name is usually taken from the names of ancestors or elders in the family line of Makassar tribes. But there are also forms of physical characteristics or behavior. According to the Bima natives the term Daeng becomes Dae. The term is usually applied to the royal family who still has kinship to the top of the consort of Gowa. But now Dae has generally been accepted by society of Bima and Dompu, even though the reason why the title name of Dae is no specific as Dae itself, in general now days the predicate name of Dae can be stated at new people. In Dompu calls Dae sometimes almost uniformly used as a greeting of respect for elders.

These calls sound similar to Daeng, but their mention is very different. If Dae called clearly articulated consonants Disthick, it does not sound the same as 'daew' which the letter D it came out thin by touching the tip of the tongue on the palate. Its meaning is not clear, but this call was preserved in some villages in the eastern city of Bima.

b. Ruma

This addressing system for breeds of the king and who have relative from prophet of Muhammad saw. Example in Kareke village of Dompu called

'Ruma sehe', Sehe Boe' and for their direct descend. And it can be the people who have relative descant of the king. But now days this name are rarely found as the change of life style and democratization of mind set of the people didn't care much about it.

c. Muma

The term is almost difficult to find in Gowa cosmology and other areas in the archipelago. According to book of *Bo' Sangaji Kai* of Bima suspected in Loir, Hendri Chambert & Maryam. (1999), it looks like this is called refraction dialect of Ruma. However, most of these designations are also used in general for most people who have breed kingdom. Muma was assumed if the term is derived from the title of traditional Minang'Mamak' is defined as the main mother in local customs. However, this allegation does not have the proper historical reasons. Some assume that addressing system name of Muma is the occur high class people from breeds of the king by their relatives. Some believe that using name of Muma is closely with the Ruma it's mean that high prestige people who have relatives from the king of Bima. In this day using of Ruma it is unfamiliar as change of live in new era so they soften to Muma more familiar then.

d. Papi

This addressing system name is one of the *dou mbojo* prestige, most people used in Kandai 2 Dompu, Kampung Rato, Karijawa. They claim that this predicate coming to used as they are from relatives of the peerage or being prestige by the low social status.

e. Ince

This addressing system name is definitely derived from Malayu, rather than Pagaruyungin Minangkabau tribe, from the beginning was Encikor Cik, which later became the dialect of the Bima Ince. The land is located in the

District Lambu Melayu village today. Naturally, then, that in the village to this day the titles remain pinned to the descendants of Malayu.

f. Lalu

This addressing system name commonly found in Sasakness but this predicate also used in Dompu as their high prestige for a men, commonly found in 'Kampung Rato' Karijawa of Dompu regency. This predicate is same as Rato but Lalu is using part of Muma, as an example: Lalu Rahman, Lalu Hidayat ect.

g. Lala

This addressing system name same as Lalu but Lala used for the women, commonly found in Bali bunga, Kampung Rato, Karijawa, Bada and Mantro of Dompu (Lala Inda, Lala Sukmawati, Lala Ida ect.)

h. Rato

This addressing system name is one of the commonly used in Bimanes as the addressing for their high class social status. Rato mean same as Ruma and Muma.

i. Teta

This addressing system name comes from the influence of Bugis Bone, of the word 'Petta'. This calls for special shownobility in society breeds Bone. Pettais also a nickname for the village chief retainer or Anawhenever participated in the typical forces. The term was later changed in chanting the Bima becomes Tetta. This name first time occur in Bima is during the army from Goa coming to Bima to help the army of Bimanes fighting again with Dutch army in Ngali and Dena. During that time the Goa army didn't back to Sulawesi so they married with Bimanes mostly they life in Sila, Dena, and Ngali.

j. Uba



This addressing system name it is including the oldest in the Bima community tradition. The term is quite difficult to trace in anthropology, and while this may be almost extinct from the Bima association. If judging in a phenomenological perspective, the mention of the word is limited to a particular clan, which revolves more in the Sape region. Uba is the old language of the Bima used as a nickname for the King's loyal army since the days of the Hindu. They were brave and supernatural. This term was only pinned to the male lineage. People of Sape are commonly used.

k. Dade

This addressing system name rarely found in *dou mbojo* society but this still found in Kandai dua, Kari Jawa, and Bada of Dompu. Dade is similarity as Muma but Dade is can be used for the people who working at the kingdom.

l. Tato

This addressing system name designation is also an influence of Melayu Minang. The word *tato* comes from the Minang dialect pronounced "Datuak", is a customary title given to a person through the agreement of a people or tribe that is in the Minangkabau region and subsequently approved up to the level of customary meeting by leaders of local traditional leaders. This title can also be given in addition to men but also to women, and often added with other titles such as Sri. In the history of the Bima was the wife of Sultan Abdul Hamid called the daughter of Sultan Datu Harun Sagiri Arrasyid King of Sumbawa. Called *Tatoos* for Bima means has been shorted the meaning for 'grandfather'. So in commonly they are calling his grandfather as *Ato*.

m. Tati

This addressing system name also comes from the Melayu. Originally was *Datin*, which is used to refer to the high nobility Melayu,

currently the title Datin. This title is usually pinned on female or female lineage. According to the tongue of the Bimanes become Tati. This title is only in Sorovillage Melayu District of Lambu. Not so many people are using it, because in the village of Soro Melayu there, people who use this designation are quite limited, and apply only to a particular family.

n. Uma

This addressing system name is the same as Ruma its mean to appreciate the old people or daughter to father. This title occur when the kingdom of Bima and Dompu 'great/berkuasa' up to now who have breeds of the king it's still used particularly in Dompu. This name had used for the people who have been going to hajj and commonly used for the daughter calling their father.

o. Pua

The term comes from the Bugis, who in Bugis dialect called Puang. The forces of Bugis who pioneered this new township on the east coast of Sape, then build in there region of the Bima Bugis culture. Perpetuating this culture is also legitimized by the Bima aristocratic relations are bound to Sulawesi, marriage with the king consort of Bugis, and other contacts. The name of Puang still widely used in rural communities in Sape Bugis and Melayu, which later changed over time according to the dialect of the Bima become Pua.

p. Ama Ka'u and Ina Ka'u

This predicate is for a king and his direct descendants often summoned as Ama Ka' u for the men, and Ina Ka' u for the women. This call may seem more widely and populist, because it suggests a more sincere relationship between the people and their leaders, so that sociologically it will feel a strong emotional connection between the people of Bima with King. This term is a name (extension) for the original Bima past society to glorify their leaders. However, it looks like this started as an unlimited call to a social community that is more established.

### C. Conclusion

It can be concludes for those addressing system occur in Bima-Dompu social interaction some is derived from uptake. It's influenced predominantly by the cross-community interaction between the Bimanes with migrant communities. Cultural assimilation is very determinan has changed the culture of the original Bimanes become a strong social structure that implements a wide range of apply the outsider culture particularly Gowa Makasar culture. Included in the terms of use of addressing system name, the original names are always used with a custom labels specific to affirm one's genetic identity.

Only difference is that, if in the region of origin, the predicate that is always attributed as part of a name. While in Bima-Dompu, the predicate is only used as a typical call to simply distinguish social status. For example; the generation is always called Tati and Datok, then people will call with Tati La Mala. Similarly, when used predicate name of Dae, will be Dae La Mala, or Pua La Mala, Ince La Mala, Tattoo La Mala, Teta La Anis and Uba La Anis. In fact by using of predicate name that mean to polite and to close friendship.

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