CHAPTER III
PRESENTATION AND ANALYSIS OF THE DATA

In this analysis the writer begins with the description of term of address by showing the table based on the situation. In this table, he gives the frequency of each term of address used and also the percentage of them. Then, a brief explanation concerning the term of address itself and its usage according to the situation, the gender, the age and also the social stratification of speaker

3.1. Term of Address for Grandparents Generation

Term of address for grandparents generation in Kalam Jamaah are devided based on gender.

3.1.1. Grandfather

Table 3.1.
Term of Address for Grandfather

Kind of situation	term of address	Frequency	Percentage
1	Jiddi	19	59,38%
	Jiddi + nama	5	15,6%
	Abeb	8	25%
2	Jiddi	19	59,38%
	Jiddi + nama	5	15,6%
	Abeb	8	25%
3	Jiddi	19	59,38%

	Jiddi + nama	5	15,6%
	Abeb	8	25%
4	Jiddi	19	59,38%
	Jiddi + nama	5	15,6%
	Abeb	8	25%

On the above table, the terms of address for grandfather remains the same. The term of address for grandfather in Kalam Jamaah can be noted as 'Jiddi' (60%), 'Jiddi + name' (15%), and 'Abeb' (25%).

The word "Jiddi" is derived from Arabic "Jid + ii", 'Jid' means grandfather and 'ii' means my. So. the word "Jiddi" means "my grandfather" (Yunus, 1973:85)

The word "Abeb" derived from Arabic "khabib". it means someone beloved. .This shows the main characteristic of hybrid language, simplification in term of the deletion of the initial phoneme.

The three term of address for grandfather in Kalam Jamaah do not vary according to the situation, gender of the speaker, social stratification of the speaker, and the generation.. All of them are found in each group except the term "abeb" which is dominantly used by Baaluwy Arab, although it is also used by Syech Arab.

3.1.2. Grandmother

Table 3.2.
Term of Address for Grandmother

Kind of situation	Term of Address	Frequency	Percentage
1	Jidda	19	59,38%
	Jidda + name	5	15,6%
	Baba	8	25%
2	Jidda	19	59,38%
	Jidda + name	5	15,6%
	Baba	8	25%
3	Jidda	19	59,38%
	Jidda + name	5	15,6%
	Baba	8	25%
4	Jidda	19	59,38%
	Jidda + name	5	15,6%
	Baba	8	25%

On the above table, the term of address for grandmother remains the same. The term of address for grandmother in Kalam Jamaah can be noted as 'Jidda'(60%), 'Jidda + name' (15%), and 'Baba' (25%).

The word "Jidda" is derived from Arabic (Jid + ah), "Jiddah" is the feminin form of 'Jid'. It means "grandmother" (Yunus, 1973:85). Thus, on the above table there is no possesive adjective marker for first person singular in the term of address for grandmother

The three terms of address for grandmother in Kalam Jamaah do not vary according to the situation, gender of the speaker, social stratification of the speaker,

and the generation,. all of them are found in each group except the term "baba" which is dominantly used by Syech Arab, although it is also used by Baaluwy Arab.

The term of address for grandfather and grandmother have the same characteristics in which the usage of them do not depend on the situation, gender, social stratification, and the generation of the speaker

But, there is an interesting phenomenon appeared. "abeb" is term of address for grandfather mostly used by Baaluwy Arab, while "baba", the term of address for grandmother mostly used by Syech Arab. So, there is a contrast usage based on the social stratification

3.2. Term of Address for Parents Generation

The term of address for parents generation are devided based on gender and age. There are father, mother, father's brother, mother's brother, father's sister, and mother's sister.

3.2.1. Father

Table 3.3
Term of Address for father

Kind of situation	Term of Address	Frequency	Percentage
1	Abi	19	59,38%
	bi	19	59,38%
	Aba	9	18,8%
	ba	9	18,8%
	Abuya	3	9,38%
	Walid	2	6,25%
2	Abi	19	59,38%
	bi	19	59,38%
	Aba	9	28,13%
	ba	9	28,13%
	Abuya	3	9,38%
	Walid	2	6,25%
3	Abi	19	59,38%
	bi	19	59,38%
	Aba	9	28,13%
	ba	9	28,13%
	Abuya	3	9,38%
	Walid	2	6,25%
4	Abi	19	59,38%
	bi	19	59,38%
	Aba	9	28,13%
	ba	9	28,13%
	Abuya	3	9,38%
	Ebes	5	15,6%
	bes	5	15,6%
	Walid	2	6,25%

On the above table, the dominant term of address for father are 'Abi' (59,38%),

'bi' (59,38%), 'Aba' (28,13%),and 'ba' (28,13%), wh'le 'Abuya' occurs less than 20%.

The word "Abi" is derived from Arabic (Abu + i), 'Abu' means father and 'ii'

means 'my' . It is similar with "Jiddi", term of address for grandfather, Abi has similar

meaning with "my father" (Yunus, 1973:21).'

'Aba' is another variant of term of address for father. It is another form of 'Abi'.

'Aba' is also used by Javanese moslem (Supriyanto, 1988:133), Sundanese moslem and

many others.

Both of them   occur in simplified form, 'Abi - bi' and 'Aba - ba' and they are

used by young and old generation in both social stratification groups.This language

phenomena also occur in Javanese, such as Eyang - yang, Bapak - pak, kyai - yi, Nyai -

yi, etc (Supriyanto, 1988:177). According to Awad Ubaid, Arabic do not recognize

this form.

Although its occurences less than 20%, 'Abuya' is another variant of this term

of address. The user of this term is mostly   from young generation of Baaluwy Arab.

"Ebes" and its simplified form 'bes'. merely   occur in situation 4,

informal-unrespect. It is an interesting language phenomena as it is also recognized in

Javanese term of address (Supriyanto, 1988:132). In other word Arab people adopt

Javanese, though it is used among Syech Arab young generation only. This proves the

characteristics of Kalam Jamaah as a hybrid language and the purification movement

of Baaluwy Arab, which refuse or never use such term. "Ebes - bes" can be noted as a new term of address in Kalam Jamaah.

"Walid" is also term of address for father which is merely used by Baaluwy Arab. "Walid" itself means "father" (Yunus, 1973:506).

3.2.2. Mother

Table 3.4.
Term of Address for Mother

Kind of Situation	Term of Address	Frequency	Percentage
1	Umi	29	90,6%
	mi	29	90,6%
	Mama	3	9,38%
	ma	3	9,38%
2	Umi	29	90,6%
	mi	29	90,6%
	Mama	3	9,38%
	ma	3	9,38%
3	Umi	29	90,6%
	mi	29	90,6%
	Mama	3	9,38%
	ma	3	9,38%
4	Umi	29	90,6%
	mi	29	90,6%
	Mama	3	9,38%
	ma	3	9,38%
	Memes	5	15,6%
	mes	5	15,6%

The table above shows us the variants of term of address for mother. 'Umi' and its simplified form 'mi' (90,6%) are the most dominant one. Other variants are 'mama-ma' (9,38%) and 'memes-mes' (15,6%).

"Umi" is derived. from Arabic "ummu + ii". "Ummu" means mother and 'ii' is a possessive adjective marker for first person singular (Yunus, 1973:48). Thus, "umi" means "my mother".

"Mama" and "ma" are also the variant of this term of address although its occurences is less than 10%.. This term of address occurs in every situation given. It shows that Arab people also adopt other term of address out side Arabic. In the previous research, Junaidi mentioned that 'abi-mama' and 'papa-mama' are used by Arab people in order to be considered as more modern (Junaidi, 1992:35-6). All the user of mama is the young generation of Syech Arab, never the Baaluwy Arab. It indicates that Sayid still hold their traditions and the term mama can be classified as new term of address in Kalam Jamaah as the old generation never use this term.

Similar with 'Ebes - bes', 'Memes - mes' also occurs merely on situation 4, informal-unrespect. It is used by Syech Arab young generation only. Thus, it can be said that 'Memes - mes' is a new term of address in Kalam Jamaah as the old generation never use. Baaluwy Arab young and old generation do not use this term, it indicates that they still maintain their tradition.

3.2.3. Father's Brother

Table 3.5.
Term of Address for Father's Brother

Kind of Situation	Term of Address	Frequency	Percentage
1	Ami	28	87,5%
	Ami + name	28	87,5%
	mi	23	71,9%
	mi + name	23	71,9%
2	Ami	13	40,6%
	Ami + name	14	43,8%
	mi	26	81,3%
	mi + name	28	87,5%
3	Ami	28	87,5%
	Ami + name	28	87,5%
	mi	23	71,9%
	mi + name	23	71,9%
4	Ami	13	40,6%
	Ami + name	11	34,4%
	mi	29	90,6%
	mi + name	21	65,6%

The term of address for father's brother in Kalam Jamaah consists of four variants, Ami,Ami+name, mi, mi+name. The frequency of those term of address are different based on the situation given.

"Ami" is derived from Arabic (Am+ii). 'Am' means uncle and 'ii' is a possessive adjective for first person singular (Yunus, 1973:49). The combination of 'Ami' and the

name of the person whose status in kinship is another variant. 'Ami' also occurs in the simplified form "mi" and it is also combined with the name.

In the situation 1 and 3, the occurences of 'Ami' and 'Ami+name' are more often than 'mi' and 'mi+name', 'Ami' (87,5%) 'Ami+name' (87,5%) and 'mi' (71,9%) 'mi+name' (3.6%). On the other hand in situation 2 and 4, the occurences of 'Ami' and 'Ami+name' are less than 'mi' and 'mi+name', moreover in situation 4, the comparison of their occurences shows more contrastive, 'Ami' (40,6%) 'Ami+name' (43,8% and 34,4%) and 'mi' (81,3% and 90,6%) 'mi+name' (87,5% and 65,6%). It indicates that 'Ami' and 'Ami+name' more frequently occur in respect notion (situation 1 and 3), while 'mi' and 'mi+name' more frequently occur in unrespect notion (situation 2 and 4).

there is no difference in usage for these terms of address based on gender, social stratification and also age of the speaker.

As the writer mentions in the first chapter, for some terms of address, he also seeks the differences in usage based on the age holding by the speaker and the addressee. What term of address is used when the speaker address someone who has higher status in kinship such as the father's brother or the mother's sister but he or she has the same age with him or even younger. Those terms of address observed are father's brother and sister and mother's brother and sister.

The term of address used by the speaker to address father's brother who has the same or even younger can be seen in the table below.

Table 3.6.
Term of Address for father's brother who has the same age or younger than the addressor

Kind of Situation	Term of Address	Frequency	Percentage
1	Ami	28	87,5%
	Ami + name	28	87,5%
	mi	23	71,9%
	mi + name	23	71,9%
2	Ami	13	40,6%
	Ami + name	14	43,8%
	mi	26	81,3%
	mi + name	28	87,5%
	Name	1	3,13%
3	Ami	28	87,5%
	Ami + name	28	87,5%
	mi	23	71,9%
	mi + name	23	71,9%
4	Ami	13	40,6%
	Ami + name	11	34,4%
	mi	29	90,6%
	mi + name	21	65,6%
	Name	3	9,38%

From the above table we can see that there is no change in the variation of the terms except the personal name which is found in situation 2 (3,13%) and 4 (9,38%). So, personal name as a term of address for father's brother merely occurs in unrespect notion. It means that there is still addressor who ignores the status of the addressee in kinship in certain situation. due to the same age.

3.2.4. Father's sister

Table 3.7
Term of Address for father's sister

Kind of Situation	Term of Address	Frequency	Percentage
1	Amati	27	86,25%
	Bucik	5	15,6%
2	Amati	27	86,25%
	Bucik	5	15,6%
3	Amati	27	86,25%
	Bucik	5	15,6%
4	Amati	27	86,25%
	Bucik	5	15,6%

The table above shows that 'Amati' occurs more often than 'Bucik' in every

situation given, 'Amati' (84,4%) and 'Bucik' (15,6%). 'Amati' is derived from Arabic

(Ammat + ii). 'Ammat' is a feminine form of 'Am' means 'aunt', while "ii" is a possessive

adjective marker for first person singular (Yunus, 1973:49). So, 'Amati' means 'my

aunt'.

'Amati' and 'Bucik' are found in every situation given and spoken by both social

stratification group and age group as well as gender of the speaker.

Due to the same age held by the speaker and the addressee, the term of address

for father's sister can be seen in the table below.

Table 3.8.

Term of Address for father's sister who has the same age or younger than the addressor

Kind of Situation	Term of Address	Frequency	Percentage
1	Amati	27	84,4%
	Bucik	5	15,6%
2	Amati	27	84,4%
	Bucik	5	15,6%
3	Amati	27	84,4%
	Bucik	5	15,6%
4	Amati	27	84,4%
	Bucik	5	15,6%

The accomplished data above indicates that there are no differences of the usage of term of address for father's sister. It shows that the age held by the speaker and the addressee do not have the influence toward the usage of term of address for father's sister.

3.2.5. Mother's Brother

Table 3.9

Term of Address for mother's brother

Kind of Situation	Term of Address	Frequency	Percentage
1	Khal	25	78,13%
	Khal + name	7	21,88%
2	Khal	25	78,13%
	Khal + name	7	21,88%
3	Khal	25	78,13%

	Khal + name	7	21,88%
4	Khal	25	78,13%
	Khal + name	7	21,88%

'Khal' and 'Khal + name' are two terms of address for mother's brother, 'Khal' (78,13%) and 'Khal + name' (21,88%). They are used in every situation and by both social stratification and age group as well as the gender of the speaker. 'Khal' is derived from Arabic which means mother's brother (Yunus, 1973:114).

Due to the age held by the speaker and addressee, the term of address for mother's brother can be seen below.

Table 3.10.
Term of Address for mother's brother who has the same age or younger than the addressor

Kind of Situation	Term of Address	Frequency	Percentage
1	Khal	25	78,13%
	Khal + name	7	22,4%
2	Khal	25	78,13%
	Khal + name	7	22,4%
3	Khal	25	78,13%
	Khal + name	7	22,4%
4	Khal	25	78,13%
	Khal + name	7	22,4%

The accomplished data above do not show any differences from the previous data of terms of address for mother's brother. It means that the age held by the speaker and addressee does not influence the usage of the term of address

3.2.6. Mother's sister

Table 3.11.
Term of Address for Mother's sister

Kind of Situation	Term of Address	Frequency	Percentage
1	Khalati	22	70,4%
	Bucik	10	32%
2	Khalati	22	70,4%
	Bucik	10	32%
3	Khalati	22	70,4%
	Bucik	10	32%
4	Khalati	22	70,4%
	Bucik	10	32%

Similar with the term of address for father's sister, the term of address for mother's sister also consists of two variants, 'Khalati' (70,4%) and 'Bucik' (32%).

'Khalati' is derived from Arabic, 'Khalat + ii'. 'Khalat' is a feminine form of 'Khal' and "ii" is a possessive adjective marker for first person singular (Yunus, 1973:114). So 'Khalati' means 'my aunt'.

'Bucik' also occurs in this term of address, it can be said that Bucik is a term of address for aunt in kalam Jamaah . It ignores the status in kinsship, regardless from the father's family or the mother's.

the usage of both terms of address above is not influenced by the situation, social stratification group, age group and gender.

Due to the age held by the speaker and addressee, the term of address for mother's sister can be seen below.

Table 3.12.
Term of Address for mother's sister who has the same age or younger than the addressor

Kind of Situation	Term of Address	Frequency	Percentage
1	Khalati	22	70,4%
	Bucik	10	32%
2	Khalati	22	70,4%
	Bucik	10	32%
3	Khalati	22	70,4%
	Bucik	10	32%
4	Khalati	22	70,4%
	Bucik	10	32%

The accomplished data above do not show any differences from the previous data of term of address for mother's sister. It means that the age held by the speaker and addressee does not influence the usage of the term of address

3.3. Term of Address for Ego Generation

The term of address for ego generation are devided based on gender and age. There are older brother and sister, and younger brother and sister..

3.3.1. Older Brother

Table 3.13
Tern of Address for Older Brother

Kind of Situation	Term of Address	Frequency	Percentage
1	Bang	3	9,38%
	Name	29	90,6%
	Bang + name	4	12,5%
	Ente	1	3,13%
	Kau	27	84,4%
	Kamu	2	6,25%
2	Bang	2	6,25%
	Name	29	90,6%
	Bang + name	4	12,5%
	Ente	16	50%
	Kau	23	71,9%
	Kamu	5	15,6%
3	Bang	3	9,38%
	Name	29	90,6%
	Bang + name	4	12,5%
	Ente	1	3,13%
	Kau	27	84,4%
	Kamu	2	6,25%
4	Bang	2	6,25%
	Name	29	90,6%

Bang + name	4	12,5%
Ente	16	50%
Kau	23	71,9%
Kamu	5	15,6%

We can see in the table above that there are many variants of terms of address for older brother. All situations given consist of the same terms of address but with different frequencies.

In formal-respect (situation 1) and informal-respect (situation 3) notion, the personal name and the Indonesian second person singular pronoun, 'kau' occur frequently, 'name' (90,6%) and 'kau' (82,4%). Beside these terms of address , the term 'Bang' (9,38%), 'Bang+name' (12,5%), 'ente' (3,13%), and 'Kamu' (6,25%) occur too.

In formal-unrespect (situation 2) and informal unrespect (situation 4) notion, the percentages of their occurences is different, 'Bang' (6,25%), 'name' (90,6%), 'Bang+name' (12,5%), 'ente' (50%), 'kau' (71,9%), and 'kamu' (15,6%).

Thus, the occurences of the term 'ente' and 'kamu' is more often in situation 2 and 4. It means 'ente' and 'kamu' as well as 'kau' are frequently used in unrespect notion. While the occurence of the term 'Bang' is more often in situation 1 and 3, it means that this term is frequently used in respect notion.

There is no differences in usage of these term of address based on the social stratification group, age group and gender of the speaker.

The word 'Bang' is also used in Indonesian Jakarta dialect (Betawi) to address the elder brother. The word 'ente' is an Arabic second person singular pronoun. In Arabic the second person singular pronoun is devided into feminine (anti) and masculine (anta) (Yunus, 1983:51). 'kau' and 'kamu' are Indonesian second person singular pronoun.

This proves that Kalam Jamaah also has the terms of address from Indonesian in its lexical stock.

The occurences of these terms of address do not depend on the social stratification group, age group and also gender of the speaker..

3.3.2. Older Sister

Table 3.14
Term of Address for Older Sister

Kind of Situation	Term of address	Frequency	Percentage
1	Kakak	4	12,5%
	Kakak + name	2	6,25%
	kak	26	81,3%
	kak + name	26	81,3%
	Kau	24	76,8%
	Kamu	5	15,6%
	Name	19	59,38%
2	Kakak	2	6,25%
	Kakak + name	1	3,13%
	kak	29	90,6%

	kak + name	29	90,6%
	Kau	30	93,8%
	Kamu	3	93,8%
	Name	24	75%
3	Kakak	4	12,5%
	Kakak + name	2	6,25%
	kak	26	81,3%
	kak + name	26	81,3%
	Kau	24	76,8%
	Kamu	5	15,6%
	Name	19	59,38%
4	Kakak	2	6,25%
	Kakak + name	1	3,13%
	kak	29	90,6%
	kak + name	29	90,6%
	Kau	30	93,8%
	Kamu	3	93,8%
	Name	24	75%

The dominant terms of address for older sister in situation 1 and 3 are 'kak' (81,3%), 'kak+name' (81,3%), 'kau' (78,8%), and personal name (59,38%). Besides these terms of address, the term 'kakak', 'kakak+name' and 'kamu' also occur though their occurences are less than 20%.

In situation 2 and 4, eventhough the terms of address are the same, the frequencies are different, 'Kakak' (6,25%) 'Kakak+name' (3,13%), 'kak' (90,6%), 'kak+name' (90,6%), 'kau' (93,8%), 'kamu' (93,8%), and personal name (75%). All

these terms of address occur more than 70% except 'Kakak' and 'Kakak+name'. It means in the unrespect notion the usage of personal name, 'kak', 'kak+name', and pronoun, 'kau and 'kamu' increases. While in respect notion the term 'Kakak' and 'Kakak+name' are more frequently used than in the unrespect notion.

'Kakak' is an Indonesian term of address for older brother and sister. In Kalam Jamaah it never use to address older brother as the Arab people address their older brother with 'Bang' or his personal name or the combination of both..'Kau' and 'kamu' are Indonesian second person singular. The term 'ente', a gender-regardless Arabic second person singular pronoun never occurs.

The occurences of these term of address do not depend on the social stratification group, age group and also gender of the speaker..

3.3.3. Younger Brother

Table 3.15
Term of Address for younger Brother

Kind of Situation	Term of Address	Frequency	Percentage
1	Kau	32	100%
	Kamu	12	37,5%
	Ente	32	100%
	Koen	24	75%
	Name	32	100%
2	Kau	32	100%
	Kamu	12	37,5%

	Ente	32	100%
	Koen	24	75%
	Name	32	100%
3	Kau	32	100%
	Kamu	12	37,5%
	Ente	32	100%
	Koen	24	75%
	Name	32	100%
4	Kau	32	100%
	Kamu	12	37,5%
	Ente	32	100%
	Koen	24	75%
	Name	32	100%

The terms of address for younger brother do not depend on the situation given as in every situation always occur the same terms of address with the same frequencies, 'kau' (100%), 'kamu' (37,5%), 'ente' (100%), 'koen' (75%), and name (100%). We can say that these terms of address are the dominant form for younger brother in Kalam Jamaah.

The occurences of these terms of address do not depend on the social stratification group, age group or gender of the speaker.

3.3.4. Younger Sister

Table 3.16
Term of Address for Younger Sister

Kind of Situation	Term of Address	Frequency	Percentage
1	Kau	32	100%
	Kamu	25	78,13%
	Koen	5	15,6%
	Name	32	100%
2	Kau	32	100%
	Kamu	25	78,13%
	Koen	5	15,6%
	Name	32	100%
3	Kau	32	100%
	Kamu	25	78,13%
	Koen	5	15,6%
	Name	32	100%
4	Kau	32	100%
	Kamu	25	78,13%
	Koen	5	15,6%
	Name	32	100%

Similar with the term of address for younger brother, the above table shows us in every situation given they always occur the same terms of address with the same frequencies, 'kau' (100%), 'kamu' (78,13%), 'koen' (15,6%), and personal name (100%).We can say that these terms of address are the dominant form for younger sister in Kalam Jamaah.

The occurences of these term of address do not depend on the social stratification group, age group or gender of the speaker..

3.4. The Term of Address for Children generation

The term of address for children generation is devided based on the gender of the speaker. The following explanation will be about the term of address for son and daughter.

3.4.1. Son

Table 3.17
Term of Address for Son

Kind of Situation	Term of Address	Frequency	Percentage
1	Kau	32	100%
	Kamu	4	12,5%
	Ente	11	34,4%
	Koen	23	71,88%
	Name	32	100%
2	Kau	32	100%
	Kamu	4	12,5%
	Ente	11	34,4%
	Koen	23	71,88%
	Name	32	100%
3	Kau	32	100%
	Kamu	4	12,5%
	Ente	11	34,4%
	Koen	23	71,88%

	Name	32	100%
4	Kau	32	100%
	Kamu	4	12,5%
	Ente	11	34,4%
	Koen	23	71,88%
	Name	32	100%

On the above table we can see that the terms of address which occur for son are the same in every situation given with the same frequencies, 'kau' (100%), 'kamu' (12,5%), 'ente' (34,4%), 'koen' (71,88%), and personal name (100%).We can say that these terms of address are the dominant forms for son except 'ente' in Kalam Jamaah.

The occurences of these terms of address do not depend on the social stratification group, age group and also gender of the speaker..

3.4.2. Daughter

Table 3.18.
Term of Address for Daughter

Kind of Situation	Term of Address	Frequency	Percentage
1	Kau	32	100%
	Kamu	12	37,5%
	Koen	24	75%
	Name	32	100%
2	Kau	32	100%
	Kamu	12	37,5%
	Koen	24	75%
	Name	32	100%
3	Kau	32	100%

		Kamu	12	37,5%
		Koen	24	75%
		Name	32	100%
4		Kau	32	100%
		Kamu	12	37,5%
		Koen	24	75%
		Name	32	100%

Similar to the term of address for son, on the above table, the terms for daughter also show us that they occur in every situation given with the same frequencies, 'kau' (100%), 'kamu' (37,5%), , 'koen' (75%), and personal name (100%). We can say that these terms of address are the dominant forms for daughter except 'ente' in Kalam Jamaah.

The occurenes of these terms term of address do not depend on the social stratification group, age group or gender of the speaker.

3.5. Term of Address for Grandchildren Generation

The term of address for grandchildren generation is devided based on the gender of the speaker. The following explanation will be about the term of address for grandson and granddaughter.

3.5.1. Grandson

Table 3.19
Term of Address for Grandson

Kind of Situation	Term of Address	Frequency	Percentage
1	Kau	32	100%
	Kamu	13	40,63%
	Ente	9	28,13%
	Koen	12	37,5%
	Name	32	100%
2	Kau	32	100%
	Kamu	12	37,5%
	Ente	2	6,25%
	Koen	24	75%
	Name	32	100%
3	Kau	32	100%
	Kamu	12	37,5%
	Ente	2	6,25%
	Koen	24	75%
	Name	32	100%
4	Kau	32	100%
	Kamu	12	37,5%
	Ente	2	6,25%
	Koen	24	75%
	Name	32	100%

On the above table the occurences of the term are similar in every situation with the same frequencies, 'kau' (100%), 'kamu' (37,5%), 'ente' (6,25%), 'koen' (75%), and

personal name (100%). We can say that these terms of address are the dominant forms for grandson except 'ente' in Kalam Jamaah.

The occurences of these terms of address do not depend on the social stratification group, age group or gender of the speaker.

3.5.2. Granddaughter

Table 3.20
Term of Address for Grandaughter

Kind of Situation	Term of Address	Frequency	Percentage
1	Kau	32	100%
	Kamu	2	6,25%
	Koen	28	87,5%
	Name	32	100%
2	Kau	32	100%
	Kamu	2	6,25%
	Koen	28	87,5%
	Name	32	100%
3	Kau	32	100%
	Kamu	2	6,25%
	Koen	28	87,5%
	Name	32	100%
4	Kau	32	100%
	Kamu	2	6,25%
	Koen	28	87,5%
	Name	32	100%

Similar to the terms for grandson, on the above accomplished data we can also see that the occurences of the terms are exactly similar in every situation given with the same frequencies, 'kau' (100%), 'kamu' (6,25%), 'koen' (87,5%), and personal name (100%). We can say that these terms of address are the dominant forms for grandson except 'kamu' and 'ente' in Kalam Jamaah.

The occurences of these terms of address do not depend on the social stratification group, age group or gender of the speaker.

3.6. The Influence of Age to the Usage of Kalam Jamaah Term of Address in Kinship

Table 3.21
Kalam Jamaah Term of Address in Kinship based on the Age of the speaker

Status in Kinship	Term of Address	Young Generation	Old Generation
Grandfather	Jiddi	+	+
	Jiddi + name	+	+
	Abeb	+	+
Grandmother	Jidda	+	+
	Jidda + name	-	+
	Baba	-	+
Father	Abi	-	+
	bi	+	+
	Aba	+	+
	ba	+	+
	Abuya	+	-
	Walid	+	-
	Ebes	+	-
	bes	+	-

Mother	Umi	+	+
	mi	+	+
	Mama	+	-
	ma	+	-
	Memes	+	-
	mes	+	-
Father's Brother	Ami	+	+
	Ami + name	+	+
	mi	+	+
	mi + name	+	+
Father's sister	Amati	+	+
	Bucik	+	+
Mother's Brother	Khal	+	+
	Khal + name	+	+
Mother's sister	Khalati	+	+
	Bucik	+	+
Older Brother	Bang	+	+
	Bang + name	+	+
	Name	+	+
	Kau	+	+
	Kamu	+	+
	Koen	+	+
	ente	+	+
Older Sister	Kakak	+	+
	Kakak + name	+	+
	kak	+	+
	kak + name	+	+
	Kau	+	+
	Kamu	+	+
	name	+	+
Younger Brother	Kau	+	+

Other terms of address which is not used by old generation, is the term for mother, 'Memes', 'mes', 'mama', and 'ma' because they are merely used by young generation. Beside those terms, they are used by both groups.

Due to the age of the addressee, the writer also observes the term of address used for someone whose higher status than the speaker in kinship but has the same age or even younger. The following table shows us the occurences of these terms

Table 3.22
Kalam Jamaah Term of Address in Kinship based on age of the addressee

Status in Kinship	Term of Address	Older Addressee	The addressee with the same age or younger
Father's Brother	Ami	+	+
	Ami + name	+	+
	mi	+	+
	mi + name	+	+
	name	-	+
Father's sister	Amati	+	+
	Bucik	+	+
Mother's Brother	Khal	+	+
	Khal + name	+	+
Mother's sister	Khalati	+	+
	Bucik	+	+

We can see in the table above that the term of address for father's brother has also the variant personal name used only for the addressee with the same age or younger than the speaker.

3.7. The Influence of Gender to the Usage of Kalam Jamaah Term of Address in Kinship

Table 3.23

Kalam Jamaah Term of Address in Kinship based on the gender of the speaker

Status in Kinship	Term of Address	Male	Female
Grandfather	Jiddi	+	+
	Jiddi + name	+	+
	Baba	+	+
Grandmother	Jidda	+	-
	Jidda + name	+	+
	Baba	+	+
Father	Abi	+	+
	bi	+	-
	Aba	+	-
	ba	+	-
	Abuya	+	+
	Walid	+	+
	Ebes	+	-
	bes	+	-
Mother	Umi	+	+
	mi	+	+
	Mama	+	+
	ma	+	+
	Memes	+	-
	mes	+	-
Father's Brother	Ami	+	+
	Ami + name	+	+
	mi	+	+
	mi + name	+	+
Father's sister	Amati	+	+
	Bucik	+	+

Mother's Brother	Khal	+	+
	Khal + name	+	+
Mother's sister	Khalati	+	+
	Bucik	+	+
Older Brother	Bang	+	+
	Bang + name	+	+
	Name	+	+
	Kau	+	+
	Kamu	+	+
	Koen	+	+
	ente	+	+
Older Sister	Kakak	+	+
	Kakak + name	+	+
	kak	+	+
	kak + name	+	+
	Kau	+	+
	Kamu	+	+
	name	+	+
Younger Brother	Kau	+	+
	Kamu	+	+
	Ente	+	+
	Koen	+	+
	name	+	+
Younger Sister	Kau	+	+
	Kamu	+	+
	Koen	+	+
	name	+	+
Son	Kau	+	+
	Kamu	+	+
	Ente	+	+
	Koen	+	+

	name	+	+
Daughter	Kau	+	+
	Kamu	+	+
	Koen	+	+
	name	+	+
Grandson	Kau	+	+
	Kamu	+	+
	Ente	+	+
	Koen	+	+
	name	+	+
Granddaughter	Kau	+	+
	Kamu	+	+
	Koen	+	+
	name	+	+

From the above table, we can easily know which term of address is used by the male and female. The term of address for father, 'Ebes' and 'bes' are merely used by male,

Other terms of address which is not used by female is the term of mother, 'Memes', and 'mes', because they are merely used by male. Beside those terms, they are used by both groups.

3.8. The Influence of Situational Relationship to the Usage of Kalam Jamaah Term of Address in Kinship

Table 3.24

Kalam Jamaah Term of Address in Kinship based on the situation of the speaker

Status in Kinship	Term of Address	Situation 1	Situation 2	Situation 3	Situation 4
Grandfather	Jiddi	+	+	+	+
	Jiddi + name	+	+	+	+
	Abeb	+	+	+	+
Grandmother	Jidda	+	+	+	+
	Jidda + name	+	+	+	+
	Baba	+	+	+	+
Father	Abi	+	+	+	+
	bi	+	+	+	+
	Aba	+	+	+	+
	ba	+	+	+	+
	Abuya	+	+	+	+
	Walid	+	+	+	+
	Ebes	-	-	-	+
	bes	-	-	-	+
Mother	Umi	+	+	+	+
	mi	+	+	+	+
	Mama	+	+	+	+
	ma	+	+	+	+
	Memes	-	-	-	+
	mes	-	-	-	+
Father's Brother	Ami	+	+	+	+
	Ami + name	+	+	+	+
	mi	+	+	+	+
	mi + name	+	+	+	+

Father's sister	Amati	+	+	+	+
	Bucik	+	+	+	+
Mother's Brother	Khal	+	+	+	+
	Khal + name	+	+	+	+
Mother's sister	Khalati	+	+	+	+
	Bucik	+	+	+	+
Older Brother	Bang	+	+	+	+
	Bang + name	+	+	+	+
	Name	+	+	+	+
	Kau	+	+	+	+
	Kamu	+	+	+	+
	Koen	+	+	+	+
	ente	+	+	+	+
Older Sister	Kakak	+	+	+	+
	Kakak + name	+	+	+	+
	kak	+	+	+	+
	kak + name	+	+	+	+
	Kau	+	+	+	+
	Kamu	+	+	+	+
	name	+	+	+	+
Younger Brother	Kau	+	+	+	+
	Kamu	+	+	+	+
	Ente	+	+	+	+
	Koen	+	+	+	+
	name	+	+	+	+

Younger Sister	Kau	+	+	+	+
	Kamu	+	+	+	+
	Koen	+	+	+	+
	name	+	+	+	+
Son	Kau	+	+	+	+
	Kamu	+	+	+	+
	Ente	+	+	+	+
	Koen	+	+	+	+
	name	+	+	+	+
Daughter	Kau	+	+	+	+
	Kamu	+	+	+	+
	Koen	+	+	+	+
	name	+	+	+	+
Grandson	Kau	+	+	+	+
	Kamu	+	+	+	+
	Ente	+	+	+	+
	Koen	+	+	+	+
	name	+	+	+	+
Granddaughter	Kau	+	+	+	+
	Kamu	+	+	+	+
	Koen	+	+	+	+
	name	+	+	+	+

From the above table, we can easily know which term of address is used in the situational relationship given. The term of address for father, 'Ebes' and 'bes' are merely used in situation 4 (informal-unrespect).

Other terms of address which is not used in every situation, is the term of mother, 'Memes' and 'mes', because they are merely used in situation 4 (informal-unrespect). Beside those terms, they are used in all other situation.

3.9. The Influence of Social Stratification to the Usage of Kalam Jamaah Term of Address in Kinship

Table 3.25
Kalam Jamaah Term of Address in Kinship based on Social Stratification of the speaker

Status in Kinship	Term of Address	Sayid	non-Sayid
Grandfather	Jiddi	+	+
	Jiddi + name	+	+
	Abeb	+	+
Grandmother	Jidda	+	+
	Jidda + name	+	+
	Baba	+	+
Father	Abi	+	+
	bi	+	+
	Aba	+	+
	ba	+	+
	Abuya	+	+
	Walid	+	-
	Ebes	-	+
	bes	-	+
Mother	Umi	+	+
	mi	+	+
	Mama	-	+
	ma	-	+
	Memes	-	+

	mes	-	+
Father's Brother	Ami	+	+
	Ami + name	+	+
	mi	+	+
	mi + name	+	+
Father's sister	Amati	+	+
	Bucik	+	+
Mother's Brother	Khal	+	+
	Khal + name	+	+
Mother's sister	Khalati	+	+
	Bucik	+	+
Older Brother	Bang	+	+
	Bang + name	+	+
	Name	+	+
	Kau	+	+
	Kamu	+	+
	Koen	+	+
	ente	+	+
Older Sister	Kakak	+	+
	Kakak + name	+	+
	kak	+	+
	kak + name	+	+
	Kau	+	+
	Kamu	+	+
	name	+	+
Younger Brother	Kau	+	+
	Kamu	+	+
	Ente	+	+
	Koen	+	+
	name	+	+
Younger Sister	Kau	+	+

	Kamu	+	+
	Koen	+	+
	name	+	+
Son	Kau	+	+
	Kamu	+	+
	Ente	+	+
	Koen	+	+
	name	+	+
Daughter	Kau	+	+
	Kamu	+	+
	Koen	+	+
	name	+	+
Grandson	Kau	+	+
	Kamu	+	+
	Ente	+	+
	Koen	+	+
	name	+	+
Granddaughter	Kau	+	+
	Kamu	+	+
	Koen	+	+
	name	+	+

From the above table, we can easily know which term of address is used by the Sayid and non-Sayid. The term of address for father, 'Ebes' and 'bes' are merely used by non-Sayid Arab in situation 4 (informal-unrespect), while 'Walid' is only used by Sayid Arab..

Other terms of address which are not used by Sayid Arab, is the term of mother, 'Memes', 'mes', 'mama', and 'ma' because they are merely used by non-Sayid Arab. Beside those terms, they are used by both groups.

3.10. Result and findings

Based on the analysis of the data above the writer finds that the variety of Kalam Jamaah term of address in kinship depends on siruational relationship, social stratification, gender and age.

Furthermore, Kalam Jamaah term of address in kinship can be

1. Personal name

2. Pronoun

3. Kinship term

4. Kinship term + name   -   ··

1. Personal Name

Kalam Jamaah term of address in kinship can be merely the personal name of someone whose atatus in kinship such as Ibrahim, Hasan, Umar, Hamid or the simplified form for instance 'him' for Ibrahim, 'san' for Hasan, etc

2. Pronoun

The terms can be second person singular pronoun, Due to the fact that Kalam Jamaah is a hybrid language of Indonesian (Malay), Arabic and Javanese, the writer also finds the pronoun from those languages.

Second Person Singular Pronoun	Original Language
Kau	Indonesian (Malay)
Kamu	Indonesian (Malay)
Koen	Javanese
Ente	Arabic

3. Kinship term

Kalam Jamaah has also spesific kinship terms which are frequently used. Those terms are not merely derived from Arabic, but also from Indonesian (Malay) and Javanese. The following table will show us Kalam Jamaah kinship term.

Table 3.26
Kalam Jamaah Term of Address in Kinshup

Kalam Jamaah Kinshup Term	Simplified form	Original Language
Jiddi		Arabic
Jidda		Arabic
Abeb		Arabic
Baba		Arabic
Abi	bi	Arabic
Aba	ba	Arabic

Abuya		Arabic
Walid		Arabic
Ebes	bes	Javanese
Umi	mi	Arabic
Mama	ma	Indonesian (Malay)
Memes	mes	Javanese
Ami	mi	Arabic
Amati		Arabic
Bucik		Arabic
Khal		Arabic
Khalati		Arabic
Bang		Indonesian (Malay)
Kakak	kak	Indonesian (Malay)

4. Kinship term + name

The terms of address in kinship can be also the combination of kinship term and personal name. The combination can be

1. Complete form of kinship term + complete personal name

2. Complete form of kinship term + simplified personal name

3. Simplified form of kinship term + complete personal name

4. Simplified form of kinship term + simplified personal name

In the table below, we can see the complete and simplified terms of address which is usually combined with the personal name.

Complete form	**Simplified form**
Jiddi	
Jidda	
Ami	mi
Khal	
Bang	
Kakak	kak

The occurences of Kalam Jamaah terms of address in kinship, as said before, depend on situation, social stratification, gender, and age. The following table shows us the variety of Kalam Jamaah term of address in kinship and the influenced factors toward their occurences

Table 3.27
Kalam Jamaah Term of Address in kinship and the influencing factors

Status in Kinship	Term of Address	Young Generation	Old Generation	Male	Female	Situation 1	Situation 2	Situation 3	Situation 4	Sayid	non-Sayid
Grandfather	Jiddi	+	+	+	+	+	+	+	+	+	+
	Jiddi + name	+	+	+	+	+	+	+	+	+	+
	Abeb	+	+	+	+	+	+	+	+	+	+
Grandmother	Jidda	+	+	+	+	+	+	+	+	+	+

	Jidda + name	+	+	+	+	+	+	+	+	+	+
	Baba	+	+	+	+	+	+	+	+	+	+.
Father	Abi	+	+	+	+	+	+	+	+	+	+
	bi	+	+	+	+	+	+	+	+	+	+
	Aba	+	+	+	+	+	+	+	+	+	+
	ba	+	+	+	+	+	+	+	+	+	+
	Abuya	+	-	+	+	+	+	+	+	+	+
	Walid	+	-	+	+	+	+	+	+	+	-
	Ebes	+	-	+	-	-	-	-	+	-	+
	bes	+	-	+	-	-	-	-	+	-	+
Mother	Umi	+	+	+	+	+	+	+	+	+	+
	mi	+	+	+	+	+	+	+	+	+	+
	Mama	+	-	+	+	+	+	+	+	-	+
	ma	+	-	+	+	+	+	+	+	-	+
	Memes	+	-	+	-	-	-	-	+	-	+
	mes	+	-	+	-	-	-	-	+	-	+
Father's Brother	Ami	+	+	+	+	+	+	+	+	+	+
	Ami + name	+	+	+	+	+	+	+	+	+	+
	mi	+	+	+	+	+	+	+	+	+	+
	mi + name	+	+	+	+	+	+	+	+	+	+
Father's sister	Amati	+	+	+	+	+	+	+	+	+	+

	Bucik	+	+	+	+	+	+	+	+	+	+
Mother's Brother	Khal	+	+	+	+	+	+	+	+	+	+
	Khal + name	+	+	+	+	+	+	+	+	+	+
Mother's sister	Khalati	+	+	+	+	+	+	+	+	+	+
	Bucik	+	+	+	+	+	+	+	+	+	+
Older Brother	Bang	+	+	+	+	+	+	+	+	.	+
	Bang + name	+	+	+	+	+	+	+	+	.	+
	Name	+	+	+	+	+	+	+	+	+	+
	Kau	+	+	+	+	+	+	+	+	+	+
	Kamu	+	+	+	+	+	+	+	+	+	+
	Koen	+	+	+	+	+	+	+	+	+	+
	ente	+	+	+	+	+	+	+	+	+	+
Older Sister	Kakak	+	+	+	+	+	+	+	+	+	+
	Kakak + name	+	+	+	+	+	+	+	+	+	+
	kak	+	+	+	+	+	+	+	+	+	+
	kak + name	+	+	+	+	+	+	+	+	+	+
	Kau	+	+	+	+	+	+	+	+	+	+
	Kamu	+	+	+	+	+	+	+	+	+	+
	name	+	+	+	+	+	+	+	+	+	+

Younger Brother	Kau	+	+	+	+	+	+	+	+	+	+
	Kamu	+	+	+	+	+	+	+	+	+	+
	Ente	+	+	+	+	+	+	+	+	+	+
	Koen	+	+	+	+	+	+	+	+	+	+
	name	+	+	+	+	+	+	+	+	+	+
Younger Sister	Kau	+	+	+	+	+	+	+	+	+	+
	Kamu	+	+	+	+	+	+	+	+	+	+
	Koen	+	+	+	+	+	+	+	+	+	+
	name	+	+	+	+	+	+	+	+	+	+
Son	Kau	+	+	+	+	+	+	+	+	+	+
	Kamu	+	+	+	+	+	+	+	+	+	+
	Ente	+	+	+	+	+	+	+	+	-	+
	Koen	+	+	+	+	+	+	+	+	+	+
	name	+	+	+	+	+	+	+	+	+	+
Daughter	Kau	+	+	+	+	+	+	+	+	+	+
	Kamu	+	+	+	+	+	+	+	+	+	+
	Koen	+	+	+	+	+	+	+	+	+	+
	name	+	+	+	+	+	+	+	+	+	+
Grandson	Kau	+	+	+	+	+	+	+	+	+	+
	Kamu	+	+	+	+	+	+	+	+	+	+
	Ente	+	+	+	+	+	+	+	+	+	+
	Koen	+	+	+	+	+	+	+	+	+	+
	name	+	+	+	+	+	+	+	+	+	+
Granddaughter	Kau	+	+	+	+	+	+	+	+	+	+

Kamu	+	+	+	+	+	+	+	+	+	+
Koen	+	+	+	+	+	+	+	+	÷	+
name	+	+	+	+	+	+	+	+	÷	+

The gender of the speaker and addressee also create the variety of Kalam Jamaah term of address in kinship. In this case the terms 'Ebes', 'bes', 'Memes', and 'mes' are only used by male speaker. Arab people also use different term of address to address someone with the same status in kinship but with different gender, such as 'Abi-Umi', 'Ami-Amati', 'Khal-Khalati', and 'Bang-Kakak'.

Another factor which has influenced the usage of the terms is age,. The young Arab generation recognize the term 'Ebes', 'bes', 'Memes', 'mes', 'Mama', and 'ma', while the old generation don't.

Finally it can be concluded that Kalam Jamaah terms of address in kinship .are not merely derived from Arabic but also from Indonesian (Malay) and Javanese as it is a hybrid language. The occurences of these terms of address depend on the situation, social stratification, gender, and age.