USING ADDRESSING TERMS
TO PROMOTE WORLD-ENGLISHES IN INDONESIA

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ABSTRACT

The research were to analyze the addressing terms used in Indonesian society relating to the World-Englishes movement and to analyze the process of the World-Englishes movement through the use of the addressing terms. Therefore, the research aimed to describe the movement process, especially in Indonesian society, by looking at how the students addressed the lecturers. The descriptive qualitative approach was applied by having an interview with eight universities in Indonesia and the chatting activities between the students and the lecturers. The post-colonial theory was used to show the ownership of English. The research concludes that some diction is only understood by Indonesian people speaking English. Therefore, those terms of addressing exclusively belong to the Indonesian language. However, it can be an encouraging signal that English belongs to not only the inner circle but also the expanding circle.

Keywords: addressing terms, world-Englishses, ownership of English

INTRODUCTION

Addressing terms are words or expressions used to designate the person being talked to while talk is in progress (Brown & Levinson, 1995). The addressing terms become the daily used in daily conversation. In Indonesian society, addressing terms are compulsory. Indonesian addressing terms that are common are *Bapak, Ibu, Nyonya,* and *Tuan*. Meanwhile, the cultural addressing terms include *Mas, Mbak, Abang, Kakak,* and *Yuk*. Not to mention English addressing terms that become daily use as well in an institution such as between lecturers and students of English Departments in Indonesia. They are Miss, Mam, Mrs, and Mister.

Indonesian tends to translate English terms as what cultural background has led (Martendi, Setiwan, Ashadi, 2022). The English addressing terms might be similar to the Indonesian version, but somehow, they contain various cultural backgrounds. Consequently, the translated diction, such as Sir to *Pak*, can be ambiguous. Sir in English can be used to show two

different situations. The former is to show the direct addressing term, such as in greeting so that it cannot be followed by the names. The latter shows the condition when somebody gets an honor from the monarch because of their contribution (especially in England). Therefore, they get the honor of being called a Sir. Moreover, it can be followed by their complete names. In contrast, the Indonesian addressing term, *Pak*, shortened from *Bapak*, can be followed by names without any honoring mark. This encounter results in ambiguity when translating Sir to *Pak*. The reason is that language brings social (Sanchez-Rada & Iglesias, 2019) and cultural codes (Radhakrishnan, 2017).

In addition, the sociocultural context contributes to the use of English addressing terms in Indonesian society. Culture and language cannot be separated, as Tariq et al. (2019) have stated, that they share values that can be preserved in the language. Indonesian already needed to use English, although English does not have an official status (Bonafix & Manara, 2016). However, it does not mean Indonesian should always follow the English standard when addressing terms.

World-Englishes has been introduced to encourage non-English speaking countries to use their own version of English based on their cultural background. Cultural transmission brings people into a distinctive human capacity (Gelman & Roberts, 2017). Labeling a certain word can have many different perspectives based on the people and their culture. For example, the words dog and woman when relating to the sentence "The dog bites and the woman nurturing the children" can have a discourse based on the cultural background, especially in Indonesian discourse. Indonesian can possibly think that being bitten by a dog is part of the dirty thing. Meanwhile, the woman nurturing the children is part of the Indonesian women's duty; therefore, no big problem occurs. These examples definitely have a contradiction with the English culture. However, since Indonesian people learn to speak English as their second language, the way of thinking should be bargained. It is supported by Hamedani and Marcus (2019), stating that there should be a more inclusive, equal, and effective varied society.

The case of cultural transmission happens in South Africa when the code transferred in the target language can be distinguished into context. An example is in Africa, where people do not speak English as their mother tongue, they will conceptualize 'robot' as the symbol of a 'traffic light'. Besides the standard meaning, in South Africa, 'robot' is also used for traffic lights. The word's etymology derives from a description of early traffic lights as robot policemen, which then get truncated with time (Hunter, 2017). This shows that English vocabulary can be changed based on geographical, social, and cultural context, just like what has been shown by the African environment. It becomes so-called fossilization and thus becomes the agreeable meaning in African society. The previous researches study the ican - English language, which is considered as World-Englishes in the inner, outer, and expanding circles. They classify African English as inner since there are similarities between European descent in South Africa and Australia, as an outer circle when it relates to Black South African English, as expanding circle in terms of education when it is totally non-native English (Botha, van Rooy, & Rooy, 2020). Smith (2019) has also discussed the uniqueness of the black English version. He mentions that there is a legitimation toward the acceptance of African Vernacular English.

The glocalization in the linguistic landscape is implemented in Pakistan when using English. Pakistan uses Hebrew alphabets to write the English word to promote their product, especially in the public logo (Manan et al., 2017). The strategy is used not only to promote Hebrew as their most important language but also to make English sound lower than their native language. The effort can be called the World-Englishes movement.

Opposed to African society, Afghanistan also has a special case as this country is former British colonization. However, it is not part of the commonwealth country. Coleman, in his book titled *The Condition of English in Multilingual Afghanistan*, has stated that English has developed in Afghanistan with little progress. It means that the learners mostly have a low average of English language ability, both spoken and written. Meanwhile, in some aspects, like in a public space, Afghanistan sign boards have three languages to show, including English (Dundon, 2021). It proves that Afghanistan has its own version of English. This variety cannot be forced to change easily.

Most studies conduct research among ELT students ranging in outer and expanding circles. Thailand has different stories yet the same pattern of movement, making English as theirs. The journal finds that Thai English is no longer a barrier and that the participants have increased their tolerance toward English varieties (Boonsuk, Ambele, & McKinley, 2021). It is supported by others that Thailand English has gained some respect, especially for its local speaker, considering that Thailand is part of expanding circle (Rajprasit & Marlina, 2019). Another journal states that a pragmatic and humanistic approach should be conducted in order to make English sound kind and not be discriminated against (Bhowmik, 2015). This phenomenon indicates that World-Englishes are on their way to hybridize according to the context of society and culture.

In the other Englishes version, the word Chinglish (China English) is used vernacular writing, and Singlish (Singaporean English) has become subversive writings, text-based artifacts, and government communication in Singapore. Not to mention Konglish (Hongkong English) functions to accentuate the social movement via social media (Kirkpatrick, 2020). Singlish is the pioneer. It is one of the World-Englishes movements that has succeeded in making English their own by their own vernacular characteristics. Some changes are in the element of phonology when dental fricatives, the monophthongal realization of the FACE and GOAT vowels, and syllable-based rhythm are absent (Kirkpatrick, 2020). However, it does not disturb the way they communicate worldwide.

Another linguistic movement is by using the code-mixing strategy. Myslin and Levy (2015) have stated that the code-mixing between the Czech and English is another level of movement since the mixed code is Czech to gain superiority toward English (Myslin & Levy, 2015). The word that is more significant to come out will be spoken in the Czech. Nigerian English contributes to the movement by having a version of Nigerian English in terms of code-switching in the area of native English speakers to show the distinctive phonological system between English and Nigerian English (Mair, 2020).

The purpose of the World Englishes movement is to recognize English as a colonial one. Rubdy, Tupas, and Saraceni (2021) have explained that English is the language spoken over countries. Therefore, it has unique properties in every area using

English as the language. Whether the main or second language, English has evolved in every country which uses it (Ilyosovna, 2020). It is supported by Lange and Leuckert (2020), saying that English is distributed worldwide not because it is better but because colonialism forces people to use it. The significant fact is that the British itself changes the salutation to adjust to the sociocultural context so that it can be expected by many (Hassan, Mitchell, & Buriro, 2020). In other words, English no longer belongs to the native speakers or inner circle. According to Scheineder (2018), English is now the default choice for transnational communication. Thus, in contact with the indigenous language, English has grown in many countries (Scheneider, 2018). Based on the fact English can be said to belong to outer speakers as well as the speakers from the outer and expanding circle might bring their own culture and features of their languages to English. As a result, English in many outer and expanding circle countries can be varied.

Language variation today has revised the meaning into the broader one. The previous definition states that language variation is the variation of English in the internal British or American territories. Recently, the definition has changed to the variation of English around the world territory (Dewi, 2012). Therefore, the variation can be from the expanding circle, such as the Indonesian English version. Other than sharing the different accents and dialects, this variation also promotes other linguistic elements such as semantics, pragmatics, sociolinguistics, and broader elements. The language used is the focus of the research, which belongs to sociolinguistic studies.

Wilson (2020) has added that the variable agreement happens in other Englishes, such as Trinidadian English. The variability is the effort of other Englishes to gain acceptance in the global world. It is supported by Westphal (2021) that the use of question tags in Philipines and Trinidadian English has violated standardized English, but they insist that this is part of the World-Englishes movement.

The Indonesian tourist guide also has its own story related to the language variety. It is when Noer, Astri, and Hairuddin (2021) have stated that there is a unique characteristic of the Indonesian people when dealing with tourism vocabulary. Endarto (2020) has highlighted that a new variety happens in Indonesian English in terms of the lexical items using corpus-based analysis.

In this post-colonial perspective, this issue has emerged and become a movement. Many English speakers from outer and expanding circles demand equality in English-speaking countries worldwide. The case of English becoming the extended version is still debatable. Therefore, the research would like to accentuate that English actually comes into the extended part too. Since the subject of the research is college students, a journal of EFL (English for Foreign Learners) has been discussed by Lukitasari (2020), stating that World-Englishes with different accents and dialects exist in an educational environment. She adds that the postcolonialism theory helps define the World Englishes stronger.

The research shows the fossilized language aspect from English to Indonesian. It tries to conceptualize the aspects of addressing terms such as Miss, Mam, and Sir from sociocultural perspectives, especially in an Indonesian language use context. Thus, there are two research questions the researchers would like to find out; (1) How are the English addressing terms used in Indonesian society relating to the World-Englishes movement? (2) How are those English addressing terms part of the ownership of English in Indonesia?

METHODS

The object of the research is the familiar English expression found in Indonesian society that might have different discourses from the native doers. The objects can be found through daily conversation, slogans, and pictures from media. Daily conversation is in the term of addressing like the use of 'Mam,' 'Miss,' and 'Sir'. Furthermore, English comes from a mouth of its own in the post-colonial perspective (Rubdy, Tupas, & Saraceni, 2021).

Thus, descriptive qualitative is beneficial in the research as it explores the sociocultural aspect relating to the study of addressing terms, as this method is a common strategy mainly in education, psychology, and social sciences (Nassaji, 2015). The method is conducted based on the daily conversation between students and lecturers limited in an academic scope. The qualitative study requires the participants' opinions, perspectives, and attitudes (Nassaji, 2015). As the research aims to gain observation and information, the proper method is descriptive qualitative (Ekawati, Wageyono, & Halim, 2019). Opinions are gained from the lecturers being interviewed, and the perspectives are from the conversation that happened via WhatsApp chatting. Attitude is represented through the response both from the students and the lecturers after giving and getting addressed as Miss, Mam, and/or Sir, followed by the first names.

The data are the chat conversation between the female/male lecturers and the university students via WhatsApp. The lecturers are from various universities all over Indonesia, such as Universitas Bangka Belitung, Universitas Artha Wacana Kupang, Universitas Mercubuana Yogyakarta, Universitas Respati Yogyakarta, Universitas Atmajaya Jakarta, Sekolah Tinggi Ilmu Ekonomi Gentiaras Lampung, Sekolah Tinggi Keguruan dan Ilmu Pendidikan Soe NTT, and Universitas Islam Negeri Fatmawati Bengkulu. The lecturers are mostly from the English Department since the English environment is highly required in the research context. A brief testimonial is done to ensure that the students mostly use the term of addressing mentioned in this research as their daily habit.

The data are analyzed using the theory of

Kachru's circle of World-Englishes and the theory of post-colonialism. Kachru promotes the division of English Language speakers (Islam & Hashim, 2020). The former is used to show the English language context in Indonesia, and the latter shows the significance of the social-cultural perspective in language and society. Therefore, these theories help to unravel the potential of the Indonesian-English language becoming part of the World-Englishes movement.

RESULTS AND DISCUSSIONS

The power of language can contribute to a certain language becoming a global language, and it happens with the English language. English was considered the language of power and opportunity when the British Empire colonized Asia and Africa in the 18th century (Miri, 2019). The consequence is that the former British colonies used English as their official language. While other countries, excluding British colonies, use English as their foreign language. Lately, as English has become the international language, excluding countries depend on the use of the English language.

Kachru describes three main divisions of the English language spoken across cultures and languages: inner, outer, and expanding circle (UKessays, 2021). Inner circle means the native speakers of the English language. This circle is where the original language comes from, the USA, the UK, Canada, Australia, and New Zealand. Thus circle has a prominent influence on the other circles as it is the standard rule of the English language. However, it argues that the standard has a stable formation as US English and UK English are obviously distinguished. As the outer circle, the differences are varied as India, Malaysia, South Africa, and any other countries which use English as a second language have their own national languages. Moreover, the expanding circle is not surprisingly the most distinctive one.

The term address is one of the language properties that impact the expanding circle. It is started with the Sapir-Whorf hypothesis that the perspectives are strongly influenced by the cultures (Hussein, 2020). It is supported by Wardhaugh, that says language and culture are always related (Semiun, 2020). Furthermore, culture has always become the preference for language interaction (Surono, 2018). The term of address of the English language indeed influences the Indonesian society to use it. The addressing terms such as Miss, Mam, and Sir are familiar in the daily context of Indonesian people. However, Indonesian people barely use them properly as English does.

In other words, the Sapir-Whorf hypothesis proves that language shapes people's minds. However, non-native speaker tends to have lower language knowledge than native speakers (Lev-Ari, 2015). People speaking Indonesian might adapt a new perspective when they speak English, yet it seems rigorous to most Indonesian people to think just like

English people. The consequence is just like what happened in Africa when people call 'robot' referring to a 'traffic light' instead of a machine, although in some cases, they both refer to the same machine. Robot in the English dictionary means a machine that looks like a human and can do a complicated series of tasks automatically (Oxford Learner's Dictionaries, 2021). Meanwhile, for African people, 'robot' is still a machine, but it is in the shape of a traffic light.

Table 1 shows the finding data based on the data collection and analysis. It is found that the frequency of addressing terms followed by the first name is higher than other variables.

Table 1 The Used Frequency of Addressing

No	Terms of Addressing	Used Frequency/ data collection
1	Sir/Miss/Mam/Mrs + first name	10
2	Sir/Miss/Mam/Mrs + last name	3
3	Pak/Bu/Nona	1
4	Sir/Miss/Mam/Mrs at the ending	1
5	Mom	1

Table 1 shows the frequency of addressing term uses. It states that the use of Sir/Miss/Mam/Mrs is mostly followed by the first names. It happens in most of the institutions the data takes place. The use of Sir/Miss/Mam/Mrs followed by the last names has the second place. It indicates that some university students consider English addressing terms should be used properly. The use of addressing terms in the Indonesian version, Sir/Miss/Mam/Mrs, and Mom, followed by the first at the ending, are in the third place.

The term address, such as 'Miss' is used differently by Indonesian people. They use this addressing term to equal the addressing 'Mbak', *'Kak', 'Nona', 'Ayuk',* and any other addressing referring to unmarried or older women. However, 'Miss' is used before the nickname, not the last name, just like English does (Tika et al., 2017). Moreover, Sir and Mam are similarly used for addressing a person followed by their first name to simplify the word *'Pak'* in *'Bapak'* and *'Bu'* in *'Ibu'*. Meanwhile, the English version says that the words Sir and Mam are used without being followed by either first or second name. On the special occasion, Sir is followed by the first and last names to show the member of knight or baronet (Oxford Learner's Dictionaries, 2021).

The addressing terms Sir/Mr, Madam, and Miss mark the use of high degree level, especially in the academic surroundings; therefore, it enunciates the relationship between students and lecturers. In Indonesia, the concept of addressing is quite similar to the English version as Sir and Mister are translated

as *'Pak'* and *'Bapak'*. Mam or Madam is *'Ibu'* or *'Bu'*; meanwhile, Miss is '*Nona,'* '*Kak,'* or *'Mbak'* for unmarried women. Figure 1 is a proof that a lecturer named Heidy Wulandari is called Mrs. Wulan instead of Mrs. Wulandari. The concept is the Indonesian mindset saying that Mrs is similar to 'Bu' and can be followed by the first name or nickname (Figure 1). Students call their lecturers those terms of addressing to show politeness and respect. However, as opposite to the native English way, Indonesian students would likely address their lecturers using the addressing terms followed by the surname, as in '*Pak* Kristiawan Angie' becoming *Sir* Angie (Figure 2). Moreover, the use of Sir in Indonesian can be as in Figure 2; it is followed by the first name from the word '*Pak*'.
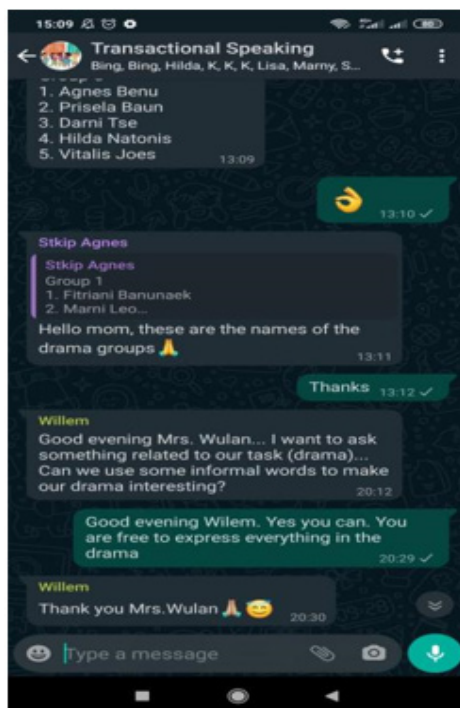

Figure 1 The Use of Mrs

Figure 2 The Use of Sir

Sociocultural influences the way of thinking, as highlighted by the Saphir-Whorf concept. It is expected that when someone speaks a certain language, he/she likely follows the mindset that the people or society bring into the language. Certain Indonesian people can speak and behave just like natives when they speak English, while others can still speak English with an Indonesian mindset. Cultural transmission becomes significant in supporting the idea. Yule (in Zavitri, 2018) acknowledges that people have learned a certain language and a systemic order and add their own experience. The own experience mentioned in the statement is a cultural background itself. Indonesian tends to match the English addressing term with the existing words in Indonesian that are equal. The research proves that the Indonesian language influences the use of English in terms of addressing based on cultural background. Another research found that English has become the second language and the language of instruction (Alrajafi, 2021). Most data show that university students would likely use English terms of addressing by adjusting them to Indonesian. The data vary from universities all over Indonesia. The phenomenon indicates fossilization.

Fossilization has been defined as, "An improper inter-language for a long time; therefore, it is hard to alter" (Gao, 2020). The expanding circle speaking English as a foreign language rigorously adapts to English. As a result, they do improper interlanguage that ends in fossilization. This phenomenon happens in all aspects of language, such as in phonology, morphology, semantics, pragmatics, and even discourse analysis. The research accentuates the interlanguage seen from the pragmatics aspect when lecturers perfectly understand to be called Miss/Mr/Mam followed by the first name and/or nickname. According to the interviews, it shows that the lecturers do not feel outrageous about the phenomena as they also did the addressing to their former lecturers (Participant D). It is concluded that the issue is not recent; instead, it has been understandable for quite a long time.

According to Gao (2020), there are internal reasons for fossilization, namely the influence of language acquisition mechanisms and mother tongue transfer. The students as the participants include Indonesian freshmen, sophomores, juniors, and seniors from various universities. They study in the English Department, either the English Education Department or the English Literature Department. It indicates that Indonesian students are forced to use English as a second language, at least in their department, to get an English environment. Unfortunately, their brains are petrified to learn the English language because they mostly learn English when they were Junior High which is above the age of 12 years old (Gao, 2020). The mother tongue pattern cannot easily be erased from Indonesian students. They use Sir to shorten '*Pak*', although the meaning and context are different (see Figure 3). In addition, Indonesian people tend to translate English into Indonesian or vice versa. The

result can be guessed easily that habit, tradition, and culture are assimilated in the use of the language. It happens when addressing terms such as Miss, Mam, Sir, and Mister. Although Indonesian can understand the use of the addressing term in English, somehow, their cultural and contextual background does not allow the usage.

Figure 3 The Use of Miss

Meanwhile, the external factors are influenced by the input quality of vocabulary learning, the impact of feedback, and the intrinsic motivation for foreign language learning. According to Krashen (in Namaziandost, Nasri, & Ziafar, 2019), the standard input is I+1, meaning that students will have output slightly higher than the input. It indicates that the students will not be expected to understand the whole discourse of addressing terms.

Another external factor happens to be the influence of social behavior, culture, and human mental development (Strongman, 2017). Social behavior is when the Indonesian people use the addressing terms with the following society. Their interaction with the other Indonesians tells how to make sense of the word 'Sir' followed by the first or full name. Furthermore, it is supported by Indonesian culture to always use the addressing term to call somebody and directly followed by nicknames. The Indonesian mind, therefore, hardly accepts the English language context toward the use of addressing terms.

CONCLUSIONS

Learning and speaking the English language for Indonesian people are kind of challenging, for English is not spoken on formal occasions. Indonesian students barely use English either in their classroom activity nor daily conversation. The reason is that Indonesia is part of Kachru's expanding circle. However, the urgency of using English as an international language forces Indonesian to use English rigorously in social and cultural contexts. This habit leads to fossilization. It influences the use of addressing terms Mr, Ms, Sir, Mam, and Mrs. They tend to be followed by the first names. However, the fossilization seen through post-colonial studies is welcome since English has been owned by entire countries, whether as the second or the foreign language.

The research has been limited to English, addressing terms used in Universities around Indonesia to show the frequency of fossilization. The higher the fossilization is applied, the higher the chance of the World-Englishes movement is likely to happen. It is part of the ownership of English, according to the post-colonial study.

Research about world English in the area of expanding circle still needs to be done. Many are about the outer circle area when the countries are directly colonized by the British Empire. The ownerships of English in many expanding circles are open to study, especially the use of English addressing terms using the Critical Discourse Analysis to see how the movement has progressed.

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