

Navigating Addressing Terms in Academic Environment: Social Context and Dynamics at Jakarta International University in Indonesia

Andrias Yulianto¹, Lerissa Daniela²
andriasY29@jiu.ac¹, lerissa.daniela@jiu.ac²

Jakarta International University

Abstract

In multilingual and multicultural academic environments, language use, particularly terms of address, plays important role in shaping social interactions. It is not only to maintain respect, but professionalism and also particular relationship among speakers. At Jakarta International University (JIU), where people come from diverse cultural backgrounds, phenomenon of language evolving are found in unique ways. This research aims to address the problem of how social and cultural factors influence the choice and use of address terms in an academic environment. The main objectives of this qualitative research are to explore the patterns of address terms commonly used and the social meanings behind address term usage at JIU. A mix-method approach was employed, combining participants observation, semi-structured interviews with ten individuals (students, faculty members, staff members), and a review of relevant literature. The findings reveal some important implication such as the use of specific greetings (Pak, Bu, Mas, *Ko-ko*, and *Seonsaengnim*) in academic environments and this highlights the shifts in language norms toward informality and inclusiveness to use such terms to show respect, familiarity, and professionalism. In addition to that, this finding underscores the cultural influences that result in the increase use of nicknames that were once inappropriate or not commonly used such as affectionate terms between peers (Beb(y) and Say(ang)). The results of this study offer valuable insights for language stakeholders to enhance intercultural understanding in academic settings. This research offers a foundation for subsequent studies to explore the phenomenon of address terms and their functions. A more extensive sample and context are necessary to further investigate this topic.

Keywords: Addressing Terms, Cultural Background, Multicultural Environment, Respect And Professionalism, Social Status

Introduction

The concept of linguistic politeness is crucial for maintaining social harmony and showing respect in interactions. Despite its long-standing importance, there is ongoing debate about how linguistic politeness is demonstrated and the specific indicators of politeness. The lack of a definitive framework for categorizing individuals who display linguistic politeness and those who do not, is largely due to the dynamic and evolving nature of society's language. The ongoing development of languages (Briscoe, 2002) also leads to changes in the politeness strategies used by individuals, as there are varying opinions about what is considered polite (Mills & Kádár, 2011). This highlights the complex interaction between linguistic norms and the changing social landscape.

The ever-changing nature of language and social norms drives the evolution of linguistic politeness strategies. As societies evolve, the norms and expectations surrounding polite communication shift accordingly. This evolution is evident in the constantly evolving linguistic landscape, where new linguistic forms, idioms, and communication platforms emerge (Briscoe,

2002). As a result, individuals adapt their politeness strategies to align with these evolving linguistic norms (Trudgill, 2001). This leads to a diversity in the strategies individuals employ to express politeness, reflecting the diversity of linguistic and social norms across cultures.

The linguistic markers of politeness vary across cultures and contexts (Mills & Kádár, 2011). Some common indicators include the use of honorifics, politeness markers (e.g., please, thank you), indirect speech acts, and mitigating language to soften requests or refusals (Lakoff, 2004). When communicating, we continuously deliberate over the desired content and form of our message, the optimal sentence structure, the selection of appropriate vocabulary, and the most suitable intonation and pronunciation. The phrase "excuse me," for instance, may be uttered in various ways depending on one's gender, social status, and the context of the interaction (Yulianto, 2025; Yulianto et al., 2023). To illustrate, consider the following scenario: a police officer approaches a driver and asks for his licence to be inspected. The utterance "Excuse me, Dear. Can I see your licence?" provides an illustrative example of an inappropriate use of language experienced by a driver who was stopped by a police officer on the street. The inappropriate use of terms, such as addressing a stranger as "Dear" instead of "Sir" by a police officer (Wardhaugh & Fuller, 2021), resulted in an awkward encounter and impeded the flow of the conversation. This example illustrates the significance of selecting suitable addressing terms in specific contexts.

As a social and cultural phenomenon (Trudgill, 2001), language is significantly influenced by cultural and contextual variations. Therefore, it is crucial to choose language, for example addressing terms, that aligns with the context and relationship of the speakers to facilitate effective communication and achieve successful outcomes. In Javanese society in Indonesia, the respectful use of terms like "Mas/Kakang/Kang" to address older male siblings is of significant cultural and social significance for the maintenance of harmonious relationships (Yulianto, 2016). Similarly, in academic settings, the use of titles such as "Sir," "Professor," or "Dr." for lecturers is a demonstration of respect and professionalism, which are crucial in maintaining the standards expected of academic discourse. It is thus evident that the selection of appropriate terminology is of significant importance in maintaining respect, cultivating positive interpersonal dynamics, and upholding professional standards.

In practice, there are numerous options for using terms of address (Wardhaugh & Fuller, 2021). One option is to use a first name (FN), which is typically used to indicate equality, familiarity, intimacy, and power. Another option is to use a combination of a title with a first name or last name (TLN/TFN), such as "Doctorate," "Professor," or "Captain." This combination is generally used to indicate occupational status and social rank. Furthermore, the terms of address can be indicative of power, which is the least familiar. This phenomenon is exemplified by the use of last names (LN), which are employed to denote a degree of familiarity with individuals who typically have an intimate knowledge of each other. Special nicknames (SN) and pet names (PN) are also used to indicate greater familiarity and often serve as group codes (Meyerhoff, 2019). Finally, kinship terms (KT) are employed to denote familial relationships by generation and age, which are regarded as blood-related.

One of the many reasons why people use particular addressing terms is social influence in which this includes the occasion, the other's social standing or rank, gender, age, the family relationship, the occupational hierarchy, the transactional status (such as a service encounter, doctor-patient relationship, or priest-penitent relationship), race, and the degree of intimacy (Wardhaugh & Fuller, 2021). In practice, they frequently select a particular term to capture the attention of their audience or to refer to the addressee (Romaine, 2023). Furthermore, various social contexts and social dimensions can influence how language works in different societies (Holmes & Wilson, 2022).

1. Social Context

Language usage in multiple different contexts forms people's understanding of how language functions in various societies. Holmes, J & Wilson N. emphasize the importance of considering who we are speaking to, where we are speaking, and how we are feeling. Based on previous consideration, the same message can be conveyed in a variety of ways to different people. In different social contexts, they claim that terms used will be different depending on the Participants (whom they are speaking to?); Settings (the place and situation where participants hold a conversation); Topics (the topic being discussed); and Functions (the reason why people speak) which become the factors that distinguish language usage. Therefore, social context governs what is appropriate and required (Hovy & Yang, 2021).

2. Social Dimensions

In addition to the social context, the social dimensions function to show how social distance, status scale, formality and functionality influence communication (Holmes & Wilson, 2022). Social distance talks about the relationship of the participants in terms of intimacy. It exists due to the (low) solidarity of the participants. People who are intimate must have a high level of solidarity, and once they have a high level of solidarity, they tend to use different terms to refer to intimate people. The second social dimension that influences communication is status scale. Using some linguistics options, this scale represents the relevant status. Using "Mrs" to address a woman in school (e.g Mrs. Margaret Walker-Billington) indicates a higher status reflected using respected terms. When Margaret Walker-Billington addresses her secretary and driver using their first names, they are occupationally involved in the low social level. However, their choice of terms reflects their social status. In addition, the Formality scale refers to the formality or informality of the social setting that determines the choice of linguistic markers (Holmes & Wilson, 2022). In a formal conversation, people tend to speak in a formal language. To demonstrate, when talking with a bank manager in a meeting, co-workers will use formal language such as 'Mr' or 'Mrs', whereas friendly chatting with friends uses informal language such as 'dear' or 'honey'. The more formal language is used, the more formal the social setting. As a result, formality influences language usage in society. The last social dimension is function scale which includes referential and affective function scales. Languages can be both referential and affective depending on the context. The amount of information delivered in a conversation, such as facts, directions, and data, is measured by referential. In contrast, it effectively connects with the emotional topic and reveals how someone feels. The higher the information content is prioritized, the less feelings are involved, and vice versa. For example, gossip and discussion in court, gossip relative only talks about someone and it does not contain important information sometimes, whereas discussion inside court relatively talking about something serious such as criminal cases, robbery, murderer, etc. When someone delivers a lot of information in a conversation, the effective content tends to be less. If the more effective content is delivered, the information becomes less important.

The Background Jakarta International University

Jakarta International University (JIU), situated in Cikarang, Kabupaten Bekasi, Indonesia is a multicultural campus hosting students from Indonesia and various foreign countries. By the end of 2022, the campus has a total of 110 students and 54 staff members. The campus's multicultural environment makes it an attractive place to study the phenomenon of using addressing terms, along with exploring the reasons and supporting factors behind this trend. Therefore, this study aimed to scrutinize the social context and social dimensions that influence the use of terms, packaged in two research objectives: analyzing how social status, cultural background, and context influence the choice of addressing terms, and exploring the functional

role of addressing terms in promoting respect, professionalism, and intimacy in university settings.

Methodology

The purpose of this qualitative research is to examine social phenomena, specifically, the social activities associated with addressing terms and the attitudes and beliefs of their users (Kumar, 2018). To achieve this objective, a multi-method qualitative approach was employed, combining participant observation, and semi-structured interviews and literature review to ensure triangulation and depth analysis (Creswell & Creswell, 2017).

Participant observation at an early stage was conducted over a four-week period in various campus settings, including classrooms, faculty offices, students lounge, cafeteria, and administrative areas. These observations helped identify addressing terms commonly used and their contextual patterns in the interactions among students, staff, and faculty. Observational field notes were systematically recorded and coded to formulate preliminary categories and hypotheses regarding the contextual variables influencing address terms (e.g., setting, topic, and relational status between speakers).

Based on these findings, semi-structured interviews were then conducted with 10 purposively selected participants, representing a range of roles, nationalities, genders, and age groups. These interviews include 4 Indonesian students (2 male, 2 female) 2 Indonesian faculty members (1 male, 1 female), 2 staff members, and 2 Korean faculty members. These participants were selected for their active use or receipt of address terms during the observed interactions. This method, especially interview, aimed to explore participants' perceptions, cultural influences, and experiences with address terms, particularly within the context of cross-cultural communication.

During the interviews, the conversations were audio-recorded, transcribed, and analyzed using thematic coding. These findings were developed inductively and cross-checked against the initial observational data for consistency. To ensure and strengthen the credibility and reliability of the findings, this research integrated triangulation and member-checking (Creswell, 2014).

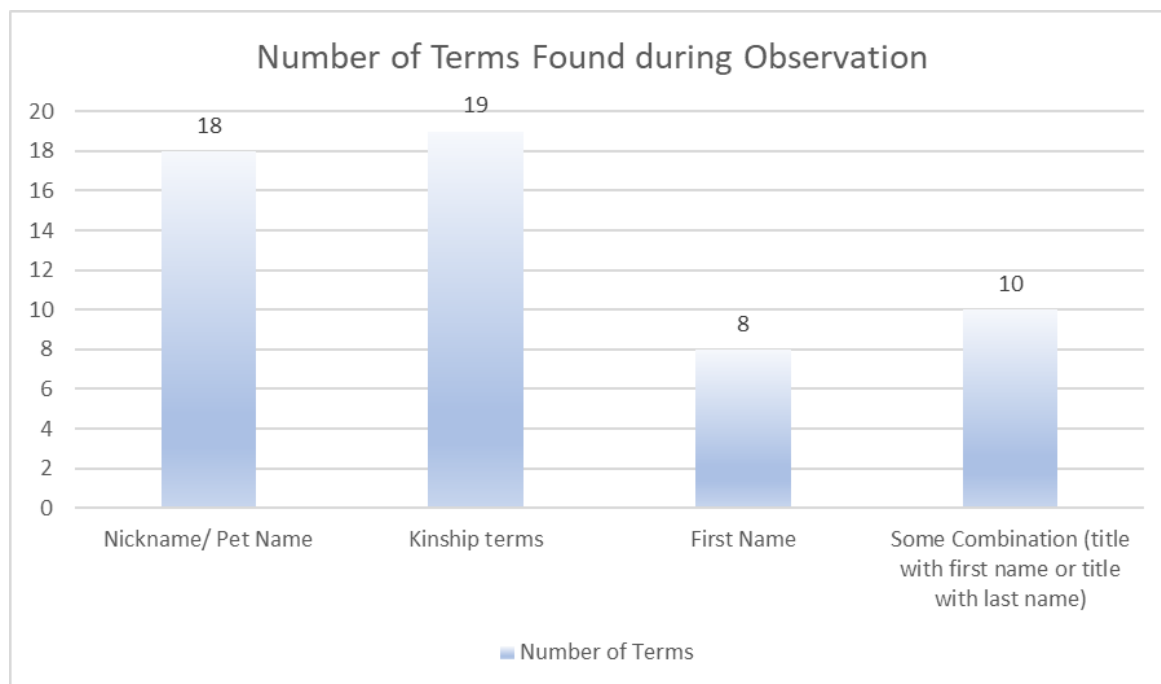
Finally, the analysis highlighted four key terms commonly used at Jakarta International University. These findings were deepened through comparison with previous studies in some areas such as sociolinguistics and intercultural communication. This way is to contextualize the findings and strengthen the analytical framework.

Results and Discussions

In the context of interpersonal communication, addressing terms play a significant role in shaping social interactions. The term "address" functions as a convenient and acceptable symbol (Romaine, 2023), enabling one to refer to another person in a manner that is both clear and appropriate. An analysis of speeches and addressing terms at Jakarta International University can offer valuable insights into how language is employed within the academic setting and how these terms are interpreted and utilized across different languages and social contexts. The following data and discussion synthesize findings derived from direct observations and interviews with multiple participants, complemented by an examination of relevant perspectives and studies from various sources on topics pertinent to the current research.

The below chart captures the strategies applied by individuals including students, staff, and lecturers to interact with others in the academic environment at Jakarta International University. The use of kinship terms is more prevalent than that of nicknames or pet names, with 19 terms versus 18, respectively. Some combination of a title and a first name or a title

and a last name is the third most common form of address, with 10 terms, while first names are used in 8 terms.



Kinship Terms

A total of 19 terms were identified during the observation period. The most frequently occurring strategy was that of the kinship term. It is of interest to examine the social context and social dimensions that influence the use of these terms in the academic environment. The term "kinship" is initially employed in reference to those who share a blood relationship (Nanda & Warms, 2024).

In a previous study "The Prominent Characteristics of Javanese Culture and Their Reflections in Language Use" (Nadar, 2007), the author discussed the prominent characteristics of Javanese culture and their reflections in language use. The study addressed the dynamics of language change and its use, for example kinship terms, which is influenced by a long-established system in Javanese society. The use of the term "Bapak" for father, "Ibu" for mother, "adik/dik" for younger brother and sister, "Mas" for older brother, "Mbak" for older sister, "Mbah" for grandfather or grandmother, reflects an adaptation of language to social change, while underscoring the dynamic nature of language in its application to conditions of changing social hierarchy. The dynamic nature of language is exemplified in Javanese culture through the naming and greeting system, which reflects social hierarchy. Java recognizes three levels of speech: The Javanese language employs a system of three levels of speech, namely krama (high or refined language), madya (middle level), and ngoko (low level or informal), each of which correlates with different social status. One notable aspect of this system is the use of the first-person pronouns "I" and "you" in Javanese. These two terms are exclusively utilised at the low or informal level (ngoko). In the middle level (madya), the first person is referred to as "kula," while the second person is addressed as "sampeyan" or "penjenengan." This differs from the highest or refined level (krama), where the terms "dalem" are used for the first person and "panjenengan" for the second person. The use of different languages is contingent upon the dynamics of the community. One such dynamic is the provision of a linguistic means of referring to someone in a higher position.

As the system evolved in society, variations in names emerged depending on regional and social class differences. For example, in rural areas, older brothers are called "Kang" or "Kakang", and older sisters are called "Yu" or "Mbakyu". Upper-class Javanese may use "Eyang" for grandparents instead of "Mbah". Even more modernly, Nadar claims that today kinship terms are also used outside the family context as terms of respect. For instance, the terms "Pak" (short for Bapak) and "Bu" (short for Ibu) are employed to address older individuals, whereas "Mas" and "Mbak" are typically used for younger men and women. This usage has developed to facilitate the conveyance of respect and the maintenance of social harmony. In her research, Nadar highlights that the Javanese naming and addressing system, in its entirety, reflects societal values, with a particular emphasis on respect, social hierarchy, and harmony in interaction.

This current research contributes to the growing body of literature on the adaptation of language to social change. In particular, it provides an example of the use of kinship terms for individuals outside the family. The following terms were observed during the course of the study: "Bapak/Pak (Father)"; "bang (older Brother)"; "Kakak/Kak (older Brother and Sister)"; "Mas (older Brother)"; "Bu (Mother)"; "Pace (older Brother)"; "Mbak (older Sister)"; "Cece/Cici (older Sister)"; "Ko/Koko (older Brother)"; "Mami (Mother)"; "Onee (san) (older Sister)"; "Uncle"; "Pakdhe (Father's older Brother)"; "Lae (older Brother)"; "Bro"; "Bunda (Mother)"; "Sist(er)"; "Ayah (Father)"; "Tante (Mother and father's sister)". These terms used by some members of JIU including students, staff, and lecturer to refer to friends and colleagues may be indicative of the manner in which language adapts to societal changes and cultural shifts. Terms that were previously limited to specific familial relationships can, in certain contexts, acquire broader meanings based on social conventions and norms. The Indonesian term "Bapak," which translates to "Dad/father" in English (Anderson & Shifrin, 2017), has been employed to address elderly men, authority figures, and individuals in formal settings to demonstrate respect and gratitude (Mulyanah & Krisnawati, 2022; Nadar, 2007). In some contexts, it is used to convey the same respect as "Sir" or "Mister" (Hasjim et al., 2021). In line with that, the term "Bu (similar to Miss/ Mrs)", "Mami", "Bunda", in this context were used to indicate someone older (outside the family). In the course of the interviews, the term "Mami" was mentioned by the students as a desired designation for the recipient of the name. Meanwhile, the term "Bunda" is employed by students, predominantly female students, to signify an older individual in a context of friendship. The term "Bunda" serves a comparable function to "Bang," "Kakak/Kak," "Mas," "Pace," "Mbak," "Cece/Cici," "Ko/Koko," "Onee (san)," "Uncle," "Pakdhe," "Lae," "Bro," "Sist(er)," "Ayah," and "Tante." It is evident that these terms are utilised by students, particularly female students, to indicate profound relationships among them. However, there are a few exceptions, such as "Bro" and "Lae," which are used primarily by male students. Additionally, male students utilise a number of terms to indicate a range of emotions and relationships.

In Indonesia, the practice of addressing individuals solely by their first or last names, particularly elders or those of higher social standing, is relatively uncommon. In interactions between individuals of differing social statuses, instances of higher social status can be observed, particularly between a superior and their subordinates, or a lecturer and their students. With respect to JIU faculty members, the utilization of "Pak" or "Bu," which is typically reserved for elders, does not take the age differential into account. Even individuals with older ages continue to address their younger colleagues using these terms. This outcome illustrates the manner in which social norms influence the utilization of addressing as a manifestation of politeness and appreciation among colleagues and office mates, irrespective of the age discrepancy.

The above situation is characterized by two key aspects: the dynamic of languages and the cultural shift of social norms and structures. This is evidenced by the fact that these terms have undergone changes in meaning and usage over time (Aitchison, 2005; Norton, 2013). According to interviews with several Indonesian participants, the use of these terms is indicative of an attitude of respect that fosters a sense of community. These terms facilitate the formation and strengthening of social bonds, which in turn fosters more personal and inclusive interactions. Moreover, it engenders a sense of belonging and solidarity within a community or group.

Some terms may be perceived as inappropriate in certain contexts, such as "Mami, Tante, Bunda, Ayah," when used in the context of friendship in an academic environment. However, the respect and deference factor play a role in making the language transition more familiar. Kinship terms frequently convey connotations of respect and reverence, particularly towards elders or authority figures. In societies where hierarchy is prevalent, addressing someone with a kinship term can acknowledge their status or role as well as age. In this context, the use of these terms is intended to honor one's maturity. It is an identity that honors those who contribute to their environment.

Nickname/ Pet Name

Given that names possess considerable significance as both identity markers and cultural signifiers, they cannot be regarded as mere arbitrary labels. The chart above also indicates that the use of nicknames or pet names is the second most prevalent form of address observed. The bestowal of names, nicknames, or other designations upon individuals must take into account the prevailing cultural traditions and social norms that shape the social landscape.

In "Power, Politeness, and the Pragmatics of Nicknames," the writer examined the concept of nicknames and their philosophical implications (Adams, 2009). He posits that nicknames serve as a means of distributing power within social groups. In this context, he asserts that the practice of nicknames is a political act involving social negotiation and consent to produce a nickname. The process of consent involves a number of factors, including pragmatics and social politeness. Adams refers to this as the "naming contract," which is the agreement between the namer and the named. Moreover, the formation of nicknames is indicative of social hierarchy, power dynamics, and domination, reflecting solidarity and authority in social interactions. In hierarchical contexts, nickname might be used to assert control over others by those in positions of authority. In contrast, in consensual contexts, nicknames can positively contribute to the balance of power, fostering mutual respect and understanding.

As society evolves and its language develops, it reflects the shifting values and beliefs of those who use language. One noteworthy aspect of this linguistic evolution is the redefinition and reinterpretation of words and phrases used to address someone. For instance, the appropriation of animal names as derogatory terms for humans exemplifies a semantic and societal norms and values shift that reflects the distinctive language dynamics of this generation. This shift in language use also underscores the fluidity and adaptability of language in response to cultural change influenced by certain power (Adams, 2009). In the current research, several nicknames were identified, which are "Asu Celeng/Leng Anjing/Anying/Njir, Yut, Ucup, Bob, Boni, Kibo, Ben(Cong), Sat (Bangsat), Coy, Bangkek, Beb (y), Manis, Sayang, Lord, and Yang Mulia". In many cultures and contexts, several words found here are considered socially unacceptable. The terms "Asu, Celeng, Anjing, Sat (Bangsat), Bangkek, and Bencong/ Cong" are considered taboo in certain contexts. Specifically in Indonesia, the terms "Asu, Celeng, Anjing, Sat (Bangsat)" literally mean dogs and pigs which are very rude, especially with the strong intonation uttered. In English, they have the same meaning, not literally, as "Fuck, Shit,

Crap, etc.” Nevertheless, the perception of taboo words is not merely a matter of individual or societal perception; rather, it is a dynamic process of negotiation and interpretation that gives rise to a multiplicity of acceptances. It is notable that certain terms that were previously considered highly offensive may now be casually used in everyday conversation by some individuals, contingent upon the social factors, including the relationship between the speaker and the listener and the formality of the social setting. As evidenced by the interview, several students acknowledged the limited use of such terms, which are employed with close friends who are younger than them when expressing anger, making a joke, and in a neutral context. This spontaneous use of these terms reveals a particular aspect of social hierarchy. A similar aspect is presented through the existence of terms such as "Lord," "Yang Mulia" (your majesty), and "Sepuh" (elders). These terms are typically employed in a respectful, elevated, or reverent manner to honour, elevate, or glorify individuals who possess a specific level of authority or influence. However, in contemporary usage by some students, as evidenced by the interview with Indonesian participants, these titles appear to be employed in an ironic or satirical manner, suggesting a hint of mockery or jest. They are bestowed upon individuals believed to have significant power over others, exercising significant sway within their respective domains. Over time, the connotations of these terms have shifted from purely reverential to commonplace, and in some contexts, even to convey a sense of humour. Furthermore, it was observed that these terms were predominantly uttered by male students and outside the classroom.

This trend has been particularly prevalent among the younger generation in the present era. Language evolves systems that reflect the changing values and attitudes of society. Affectionate terms such as "Beb(y)," "Manis," and "Say(ang)" are commonly used to address individuals of the opposite sex in a special relationship. However, these terms are now also used for same-sex individuals, primarily by women. In the past, the use of these terms to describe individuals with same-sex orientations was considered taboo, due in part to the social stigma associated with being labelled as "lesbian" or gay. The utilisation of these terms, as reported by interviewees, particularly women, was shaped by the intimate bond between the speakers. They utilise these terms to offer compliments and initiate discourse. This practice facilitates the establishment of a convivial and amicable ambience, which in turn facilitates the ease and comfort of the conversation. The traditional stereotypical portrayal of women as using superficial terminology, such as "Beb(y)," "Sweet," and "Say(ang)," is undergoing a significant transformation, where these terms are now commonly utilized as a means of expressing admiration (Yulianto et al., 2023).

The changes of a word rely on the needs and preferences of its users. Unlike other expressions in an utterance, such addresses are not grammatically related (McConnell as cited in Holmes & Meyerhoff, 2008). For instance, words such as Yut, Ucup, and Bob, extracted from Ruth, Yusuf, and Bobby, which were previously absent, have now become commonplace at JIU, reflecting societal shifts. Individuals frequently alter or abbreviate names for ease of pronunciation, opting for more convenient shortcuts.

Therefore, the conclusions of dynamic nature of nickname practices are influenced by the evolution of relationships and power dynamics (Adams, 2009) which is in line with this study. The acceptance and use of nicknames may undergo changes over time, and individuals may renegotiate the terms of their naming contracts as they gain more social or personal power.

Some Combination (title with first name (TFN) or title with last name (TLN))

During observation, some students, faculty, and even lecturers were observed utilising certain combination patterns in their interactions both in and outside of the classroom. These patterns included TFN, TLN, and the use of the individual's title followed by their first name.

Titles observed included "Prof," "Dr.," "Mr.," "Ms.," "Pak," and "Bu." A total of 10 instances were documented in the interaction established within the JIU context.

The selection of an address plays a crucial role in demonstrating the relationship and status between speakers. Since address terms hold symbolic meanings and play as markers of group identity, they convey a significant amount of social information about the person being addressed (Meyerhoff, 2018). In the academic setting, in the study, "Address Practices in Academic Interactions in a Pluricentric Language (Formentelli & Hajek, 2016)," the writers examined the manner in which individuals address each other in English-speaking academic settings. The objective is to profile address patterns in Australian English and to compare them with those observed in American and British English. The data on Australian English was derived from 235 questionnaires completed by students at an Australian university. These questionnaires reported on how students and teaching staff address each other in classroom interactions. The objective of this research was to describe English address practices in the domain of academia, with a primary focus on Australian tertiary education.

In Australian academic contexts, a notable level of informality and familiarity is observed. It is claimed that students and faculty often address each other by their first names, reflecting a cultural value of equality and minimal hierarchical distinctions. While most students utilise a consistent form of address for all faculty members, approximately one-third acknowledge varying approaches in light of social factors such as age, professional status, and familiarity.

Based on their survey, the respondents indicated that age is a factor influencing address practices, with 35 individuals stating that it has an impact. It may be observed that older lecturers tend to prompt the use of more formal terms, such as "Sir," "Mr.," or "Ms." plus the last name. In regard to professional status, it can be observed that: An individual's professional status can influence the forms of address used in communication. Students tend to use appropriate titles for lecturers with higher status (e.g., Professor, Doctor), while tutors, especially postgraduate students, are approached more casually. The degree of familiarity between interlocutors also affects the choice of address forms. As students become more familiar with their lecturers, they tend to move from formal titles to first names. This process is often initiated by the lecturer, who may suggest that the students use their first names.

For students, the result shows that addressing lecturers varies less and is mainly influenced by the age of the lecturer rather than the student. Older lecturers may use formal address forms like "Miss" plus the last name, while others use first names but avoid overly casual language. The familiarity level also affects how teachers address students, often limited by the lack of access to students' identities in large classes. Meanwhile, in American academia, there is a clear hierarchy with distinct roles and titles emphasized through the use of honorifics and first names. On the other hand, British universities initially maintain a formal use of titles between lecturers and students, transitioning to a more informal use of first names over time, especially after prolonged interaction and collaboration.

Nevertheless, the use of address words is inextricably linked to local customs, politeness norms, and conversational context. A study conducted in Indonesian society, entitled "Using addressing terms to promote world-Englishes in Indonesia" (Wijayanti et al., 2023) has emphasized the fact that the use of title such as "Sir/Miss/Ma'am/Mrs" to refer to lecturers or when speaking to them are significant to show respect and politeness. This research has identified the interaction between students and lecturer and found that "Sir/Miss/Ma'am/Mrs" is mostly followed by the first names; followed by the last names has the second place; addressing terms in the Indonesian version, "Pak (Sir)/ Mbak, Kak, Nona, Ayuk (Miss)/ Bu (Mam)/ Ibu/bu (Mrs), and Ibu/bu (Mom)", followed by the first at the ending, are in the third place. In their research, they observed that a number of English terms exhibited characteristics similar to those observed in Indonesian, for instance the terms "Sir" and "Ma'am" directly

followed by first name. This phenomenon is defined as a sociocultural influence on the way of thinking, as introduced by the Sapir-Whorf concept. Furthermore, the argument is made that students may not entirely avoid the influence of their mother tongue, with the result that habit, tradition, and culture are assimilated into the use of the language. This is particularly evident in the case of addressing terms such as "Miss," "Ma'am," "Sir," and "Mister."

In the present study, a number of terms have been identified that make use of TFN and TLN, in particular. The terms used in this context are Dr. Suh, Prof. Yoo, Mr. Jee Hoon, Ms. Lerissa, Sir. Andrias, Pak Abdul, Prof. I-Soo-Joe, Ibu. Eunji, Jack Seonsaengnim, and Wang Seonsaengnim. In the Indonesian context, it is common to use addressing terms to refer to somebody (Wijayanti et al., 2023). As in the previous discussion, the terms such as "Bapak/Pak" and "Ibu" are employed to address individuals who are older or in a more senior position to show respect and politeness. In the Indonesian language, the honorific "Mr." is equivalent to the term "Bapak," whereas the term "Ms." is analogous to "Ibu." Additionally, the term "Sir" is analogous to "Pak." These terms are often accompanied by a first name, such as "Andrias," "Abdul," "Jee Hoon," "Eunji," "Lerissa" in a similar fashion. The other practices of addressing include a person's job title or profession, such as Dr. Hwang, Prof. Yoo, Prof. I-Soo-Joe. The use of these titles serves to convey respect and to acknowledge the social hierarchy or professional status of the person being addressed.

In addressing someone, it is typical in Indonesian contexts to use the title followed by the first name. However, a distinct pattern emerged when researching Korean contexts, as evidenced by examples such as Dr. (Suh) Hwang, Prof. (yoo) Keo son, Mr. (Lee) Jee Hoon, Ibu. (Lee) Eunji, and Prof. I-Soo-Joe. Notwithstanding the fact that the research was conducted in Indonesia, the population were drawn from a global pool of individuals hailing from various countries, including Korea. Some participants indicated that they would prefer to be addressed in accordance with their cultural norms. In the context of Dr. Suh and Prof. Yoo, Indonesian students and lecturers address them with their family name, whereas Mr. Jee Hoon and Ms. Eunji utilise a different format. The family name occupies an initial position in these instances. This is different from the Indonesian context where the family name is usually in the last position. Another noteworthy aspect of the interviews with a native Korean participant is the preference for not being addressed by family names. This is typically due to the family name being too broad, which can lead to confusion about the specific person being addressed. In contrast, during the interviews with Indonesian participants, the naming patterns differed. They based their choices on convenience and ease of pronunciation, as indicated in Prof. I-Soo-Joe. In practice, Koreans also refer to somebody with their full name, particularly in contexts where politeness is paramount and the addressee is of a senior age and position (Korean Participants). In light of this, it can be seen that Michael Adams' assertion that naming is an act of agreement, which he terms the "naming contract," is indeed accurate.

In addition to the aforementioned facts, it is also noteworthy to observe the use of terms that commence with a name and subsequently include a person's title or profession, such as "Jack Seonsaengnim" and "Wang Seonsaengnim." The honorific "선생님" (seonsaengnim), which translates to "teacher," is utilised to convey respect for their respective positions. Jack and Wang, both Korean nationals who have resided abroad for an extended period, serve as illustrative examples of this practice observed within this context. A pattern of titles like this being placed after the name has been established by Koreans. However, there is another aspect that should be highlighted. It should be noted that Jack, known as You Jehong in Korean, uses an English name. According to a Korean participant, South Koreans often adopt English names for non-official use because non-Koreans often have difficulty pronouncing their Korean names.

First Name

In addition to demonstrating respect and politeness, the use of certain terms in addressing others can convey equality, familiarity, and intimacy (Wardhaugh & Fuller, 2021). The practice of addressing others by their first name is a common occurrence, yet certain cultures have established rules regarding this pattern.

A study of the University of Reading (UK), as detailed in "Addressing Strategies in a British Academic setting" (Formentelli, 2009), reveals the practice of the vertical dimension of non-reciprocal address. The strategy of using formal vocative addresses that indicate reciprocal distance, however, is not reflected in the video recordings. However, other data indicated that the reciprocal use of informal strategies, which indicate familiarity, was not commonly used. In fact, respondents considered this practice to be an indication of deviation from the norm and not a common occurrence. Although considered uncommon, some students' use of reciprocal informal addressing strategies creates special conditions for learning and collaborating with their lecturers in a relaxed atmosphere. This is consistent with the perspective of some lecturers who consider this strategy creates a more informal and approachable environment.

Additionally, Formentelli identified a contrasting perspective that formal addressing is a practice to convey respect and deference. This may be a cultural phenomenon that has been embedded in the previous environment. It is noteworthy that this finding highlights formal addressing strategies among new students who are still in transition from previous environmental norms. However, there are also lecturers who support the use of first names by students, but with restrictions that signify different roles in the classroom. This discrepancy among lecturers indicates that, despite the inclination towards informality, the majority of academic staff continue to uphold traditional hierarchical distinctions.

Further findings also confirm that the use of first names, especially to those with whom one is not acquainted, is often uncomfortable and even inappropriate in British society. This discomfort extends to academia, where the practice of this strategy is generally frowned upon. Therefore, the author concluded that formality and the maintenance of hierarchical address practices are still deeply embedded in British academic culture.

In considering the dimensions that influence address practices, Formentelli notes the consistency of the findings with those of Brown and Gilman. The power dimension is a significant factor that influences the selection and distribution of address terms at the University of Reading. In this context, the party that holds the power is the lecturer, and this formal strategy is typically employed by students when addressing them. Conversely, informal strategies are utilized by lecturers to address less powerful parties. This pattern serves to reinforce the hierarchical structure that emphasizes the influence of power dynamics within the academic environment.

In Indonesian society, the power dimension is also embedded. This is evidenced by the unfamiliarity of using the first name when addressing older people and those who occupy a specific position of authority, for instance, lecturers at the JIU. Students may be forbidden from addressing such individuals by their first name or even by words deemed to be inappropriate or impolite. In addition, the practice is deemed unacceptable in the Indonesian context, where it is customary to address others using terms such as "Mas/Bang/Mbak/Pak/Bu," rather than their name, unless one is particularly close. However, the context in which one interacts and the degree of familiarity with the other individual can influence this custom to a certain extent. Once a level of intimacy has been reached, most Indonesians will opt to use the first name or a nickname to address one another.

The present research, however, also observed the practice of addressing using a first name and interestingly this practice is mostly demonstrated between students. The names of Grace and Artha, as exemplified by the cases of Grace Gevani Aritonang and Artha Uly

Simarmata, respectively, are particularly noteworthy. It seems reasonable to conclude that a significant number of students at the JIU address one another by first name, despite this not being recorded in any way. This practice is said to demonstrate a sense of egalitarianism and closeness among them. Their shared experience at this institution has fostered a sense of equality and intimacy among them. In contrast with the use of a nickname or pet name, which are more informal and personal terms, the first name is a more neutral term that can be employed in public settings and within academic situations. In this context, the term "neutral" signifies that it is regarded as more acceptable by the general population than a nickname or pet name, which are more personal and private.

Conclusion

This research aimed to explore the dynamic nature of language through address terms used at Jakarta International University (JIU) with the purpose is to better understand how linguistic choices reflect social, cultural, and contextual influences. Furthermore, this study also aimed to capture the functional role of addressing terms in promoting respect, professionalism, and intimacy within a multicultural academic environment.

Key findings reveal that language use at Jakarta International University (JIU) is dynamic and context-sensitive. Terms such as *Pak*, *Bu*, *Abang*, *Mas*, and *Ko-ko* exemplify linguistic evolution and have developed beyond their original familial or regional functions. These terms are today employed for older individuals in general-particularly lecturers and staffs- as a signal of respect and recognition of hierarchy. This study also underlines the importance of cultural background in shaping these practices. For example, Indonesian and Korean conventions differ in how titles are used, yet both visible and influential at JIU. In addition to that, some informal terms, such as "Beb(y)" and "Say(ang)," illustrate the shifting boundaries of what is considered appropriate, especially in peer conversations. These affectionate terms exemplify the fluid and evolving nature of address terms in response to cultural exchange and institutional setting.

The implication of these findings underscores the importance of linguistic sensitivity in multicultural institutions, where addressing practices can impact perceptions of respect, professionalism, and intimacy. Furthermore, they offer insights into how language use reflects cultural transitions, such as the use of conventional addresses that were once considered inappropriate and are now becoming commonplace.

However, this research has some limitations. The participants involved in interviews and the single-institution focus limit the generalizability of the findings. In addition to that, the research exclusively centered on verbal interactions and did not account for written or digital address practices, which are pertinent in contemporary academic communication. In light of these limitations, further research endeavors should consider to broaden the scope by including more diverse institutions across Indonesia. Along with that, this is important to also incorporate a wider range of participants. The more comparison can be made between universities could yield deeper insights into the connection of language, power, and identity. An investigation into the influence of digital communication platforms on address terms would contribute to an enhanced understanding of linguistic adaptation in the digital age.

In conclusion, address terms at JIU highlight the importance of language for navigating social norms, promoting respect, professionalism, and intimacy. As language continues to evolve alongside culture and context, understanding the language shifts become essential- not only for linguists but also for educators, students, and stakeholders who seek to build respectful and inclusive academic communities.

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