

## HONORIFIC SUBJECTIVE PRONOUNS USED BY MINANGNESE IN KECAMATAN MEDAN AREA

FAHMI<sup>1</sup>, ZAINUDDIN<sup>2</sup>, MUHAMMAD NATSIR<sup>3</sup>  
<sup>123</sup>UNIVERSITAS NEGERI MEDAN

### Abstract

*This study aimed to reveal and explain honorific subjective pronouns used by Minangnese in Kecamatan Medan Area by trying to find out the type most used, the way, and the reason of people in Kecamatan Medan Area to use it. This study used a descriptive qualitative method, this study conducted in Kecamatan Medan Area, there were 32 Minangnese in Kecamatan Medan Area as respondents. In this research, the data collected by using an interview and questionnaire. The findings of this study that Minangnese Subjective Pronouns in Kecamatan Medan Area mostly used were first honorific subject pronouns Ambo/Denai with 93 times chosen, second honorific subject pronouns Menyebut nama orang lain (call a name) with 91 times chosen, and third Personal Subject Pronouns si + nama orang with 120 times chosen. Age, gender, situation, and formality that determined the way of people in Kecamatan Medan Area using honorific subjective pronouns and reason of respondents in Kecamatan Medan Area using Minangnese honorific subjective pronouns were adapting situation and politeness*

**Keywords:** *Honorific;Kecamatan Medan Area; Minangnese; Pronouns.*

## INTRODUCTION

Language is used for various purposes by various groups of individuals. Each group has various norms of linguistics behavior (Wardhaugh, 2006). It is commonly known as the social norms of language. Wardhaugh also called on society to talk to each other by giving the dominant norms of language a shared understanding of the nature of different language norms.

Politeness assumes that we all have a face, and we all have face wants and needs. Further, there are different types of faces threatened in various face-threatening acts, and sometimes the face threats are to the hearer, while other times they are to the speaker. A face reflects an individual's need for his or her wishes and desires to be appreciated in a social context. One aspect of politeness is the use of honorifics. The honorific is used by one or some groups or speech community to appreciate the high prestige of social status distance in everyday exchanges. In the dialogue of everyday exchanges, one or groups of speech community certainly construct some codes or word level to honor/respect one another.

The writer chose the honorific Bahasa Minang because it has a unique culture of Minangnese. According to Ayub (1993) in Minang Culture has its views on women. Women are in an honorable position so that a child follows the maternal or matrilineal lineage and women are in the center of power or matriarch. Matrilineal is one of the key aspects in defining the identity of the Minangnese. The lineage refers to the mother known as Samande (s). While their father was called by the people by the name Sumando (brother-in-law) and treated as a guest in the family. Women in Minangnese held a special position to be known as Bundo Kandung, playing a role in determining the successful implementation of the decisions made by the men in their position as mamak (uncle), and Penghulu (tribal). The great influence of the women of Minang is symbolized as *limpapeh rumah nan gadang* (the main pillar of the house). This phenomenon is certainly enough to be the reason the writer chooses minangnese in determining the level of speech such as differences in social status, age, gender, situation, and formality.

Some research has been conducted on the honorific principle (HP) in daily communication, for example, Rejeki and Zamzani (2015), Santana, et al. (2015), Lenard (2016), Arapah and Fathur (2017), and Ifansyah and Aini (2018). Honorific as a medium to prevent discursive dispute in social relationship ideally. However, little research discussed honorific local language in Indonesia, especially Bahasa Minang. This study is going to examine the honorific practices of Minangnese influenced by speech level, such as age, gender, situation, and formality.

This paper is going to investigate the honorific practices of Minangnese influenced by aspects such as age, gender, formality, and situation and also the reason for using honorific Subjective in the way they do. Discussion of honorific which considers several variables that might affect the speech level, such as power, distance, and rank of imposition.

## Theories

### 1. Politeness

Politeness, as well as a social concept, is very important to value the characteristics and someone's personality. According to Yule (2010), everyone can think of politeness in general terms as having to do with ideas like being tactful, modest, and nice to other people. People who have a good attitude are those who can accept and appreciate other cultures and languages without forgetting their origin. This can be good value in the presence of other people or countries when knowing the local language in Indonesia can't be extinct or lost because there are still many speakers who care to use, Brown and Levinson (1987) several variables which might affect the level of politeness, such as 'power, distance, and rank of imposition' other aspects in communication have important roles in determining the level of politeness such as differences in social status, age, gender, familiarity, and situation.

Politeness is an interpersonal relationship structure designed to enable human interaction by minimizing potential conflict and confrontation inherent in every human exchange (Yule, 2010). In communication, politeness can be defined as the means to show awareness of another person's face, face means the public image of a person, it refers to that emotional and social sense of self that every person has and expects everyone else to recognize (Brown & Levinson, 1987)

### 2. Honorifics

Honorifics are derived from outputs of politeness strategies where these directly or indirectly convey a status differential between speaker and addressee or referent, where they indirectly convey such a status differential, as in French Tu / Vous pronouns do via the general strategy of pluralizing to impersonalize (Brown and Levinson 1978). Honorifics have been defined as "politeness formulas in a particular language which may be specific affixes, words, or sentence structure" (Richard et al., 2005) Honorifics are grammatical forms utilized in speaking to express social superiority. The part of speech affected is different from one language to another, and the honorifics may be distinguishable from simply very polite forms used in formal address.

Agha (1998) claims that the use of honorifics in all communities is governed by the social status of persons to whom deference is paid, but it is also sensitive to interactional variables. Concerning status, the general norm: the higher the status, the greater the degree of deference. Levinson (2011) views social honorifics "as the encoding of social information in human interaction. Such information is manifest in the use of pronouns and titles of address".

### 3. Personal Pronouns

Personal Pronouns Personal Pronouns are the pronouns used to refer to people. The personal pronouns may refer to the self (first personal pronouns), referring to the person to be

spoken to (the second personal pronouns) or referring to the person in question (third personal pronouns). Among the pronouns, some refer to the one or more than one.

### 3.1 Personal Pronoun in Minangnese

There are different variants of the politeness level for pronouns, and this level determined of each pronoun. See Table 3.1, as an example

**Table 3.1** Minang personal subject pronouns

Level of Politeness	First PSP		Second PSP		Third PSP	
	SL (I)	PL (We)	SL (You)	PL (You)	SL (He, She, It)	PL (They)
<b>Polite)</b>	Ambo	Kito	Angku	wak Kalian	Inyo	Awaknyo
<b>(Neutral)</b>	Denai	Kito	Awak	wak Kalian	Inyo	Awaknyo
<b>(Rude)</b>	Awakden/ Aden	Nama Persona	Awakkau/ Awakang	ama Persona	ama Persona	Kalian

*yafyahya, 2015*

## RESEARCH METHODOLOGY

This study used a descriptive qualitative method, conducted in Kecamatan Medan Area, there were 32 Minangnese in Kecamatan Medan Area as respondents. In this research, the data collected by using an interview and questionnaire. questionnaire paper that consists of 24 questions, it is about honorific Bahaso Minang. Respondents chose the right answer among four choices a, b, c and d by crossing it and the interview section researcher asked the reason to use honorific in 4 categories: politeness, adapting situation, intimacy, and relationship. it is applied to gather data about the use of honorific Bahaso Minang. In analyzing data it needs identifying, classifyng, interpreting data and finding conclusion (Creswell, 2012), for this reason, the researcher take several steps :

1. Identifying the answers of respondents
2. Classifying the based on types
3. Explaining types of honoriific Bahaso Minang from questionnaire
4. Finding the percentage from each of honoriific Bahaso Minang from questionnaire
5. Discussing the meaning of using most dominant honoriific Bahaso Minang from questionnaire
6. Describing way using of honoriific Bahaso Minang influenced by age, gender, situation and formality
7. Explaining the reason they use honorific Subjective in the way they do

## 8. Concluding the findings

**FINDINGS and DISCUSSIONS****1.Types of Minangnese Honorific Subjective Pronouns**

According to Levinson (2011) referent honorifics index the relationship between speaker and referent within the sentences (or otherwise the relationship between different referents). The referent may be the hearer him/herself or otherwise a third person., Syafyahya (2015) categorized the level of politeness in Minangnese, namely polite, neutral, and rude. So based on the data from the field the honorific forms in Bahasa Minang that can be categorized as referent honorifics are: (1) in first-person pronoun there are: Ambo (I), and kito (we); (2) in second person pronoun there are: Angku(you), and Awak kalian (you); and (3) in third person pronoun there are: Inyo (she/he), and Awaknyo (they).

First honorific subjective pronouns, referring to the findings, the respondents used Ambo/Denai and Angku/ Awak have been chosen by most respondents. The use of Ambo/Denai and Angku/ Awak in an official situation reflects that although the respondents or the speakers are various age and gender, they prefer to choose the most polite form of Minangnese honorific subject pronoun. The context or situation determines the choice of honorific by Minangnese speakers. In other words, the use of politeness in pronoun has been regulated more by the official situation like adat forum, regardless of other considerations like age and gender. The respondents chose mostly Ambo/Denai with 36%, in which men have chosen 47 times and women have chosen 46 times. It means that speakers of both have a similar sense of appropriateness in choosing the pronoun in a forum adat or official situation, more respondents used Ambo/Denai rather than other pronouns. In terms of gender, both men and women of Minangnese speakers use the pronouns Ambo/Denai, the men and women speakers tend to use Angku/Awak. The same findings also appear in terms of Angku/Awak 71 times chose in which men 37 times chosen and women with 34 times. Then, Awakden/Aden with 66 times chose in which women most used than men with 37 times to 29 times chosen by men. And last, kito 26 times chose used, in which men have chosen 12 times compared to women with 14 times

Second honorific subjective pronouns based on the findings, the respondents used almost all of the respondents admitted that they use Denai and Awak 65 times to choose frequently when talking to friends and siblings who are a similar age and younger. Ambo (I) and Angku (you) with 40 times have been chosen by the respondent, are used when communicating with older friends and siblings. The respondents consider that it is still important to maintain politeness. This might be because they wanted to stress the importance of showing respect to the interlocutor, like in a formal or official context. Awak kau with 60 times chosen by the respondents, also used by a few respondents. It seems that this pronoun is very common among people who are more or less the same age or younger. Respondent used *Menyebut nama orang lain* (call a name) as an honorific subject pronoun in an unofficial situation is talking to friends, siblings, and new acquaintances in which the respondents have chosen 36, speaker, regardless of the age of the interlocutors, respondents still use Awakkau and *Menyebut nama orang*

lain. Therefore, Denai (I) and Awak (you) are the most favorable ones because they bring neutrality among friends, siblings, and new acquaintances.

Third honorific subjective pronouns based on the findings, respondents used when talking to a special or intimate person, both Minangnese speakers used the third honorific subject pronoun Inyo with 63 times used. The tendency that the speakers used the pronouns because they want to show the feeling of being close to each other. Also, the need of showing respect and love feeling is expressed by the use of the pronouns si+nama orang with most 120 times chose, it is very common among men and women to close friends and siblings. This pronoun is probably used because the couples are of the same age that they speak the language at the same level of politeness. Interestingly, more respondents used si + nama orang rather than other pronouns. In terms of sex or gender, both men and women of the Minangnese speakers also use the pronouns si + nama orang the most. This might be because Si + nama orang sounds more neutral when talking across genders. si + nama orang conventionally used by almost all speakers of men and women Strangely though, there is a respondent from admitted using kalian with 12% used when interacting with older persons just like Denai and Awak used between close friends. Once again, this usage is not intended of being rude, but it more of a habit between the speakers. When it comes to similar gender conversations, the men and women speakers tend to use Awaknyo with 16% used. This is probably triggered by the condition that the speakers belong to the same gender and they feel more comfortable using the second level of Minangnese.

## **2.The way using of honorific subjective pronouns in the way do**

The essential function of honorifics is to communicate respect. Therefore, their use is usually tied with considerations of social status. That is, one must determine to whom or about whom the speaker is speaking; is the speaker speaking about superior, peer, or inferior However, employing honorifics is generally associated with non-linguistic effects like culture, gender, and others. According to Brown and Levinson (1987), there are age, gender, situation, and formality that influencing the use of honorific. Based on the data that were found in the field, factors influencing honorific used in Minang language, for more clearly, they described as below:

### **a. Gender**

The respondents used Ambo/Denai rather than other pronouns. In terms of gender, both men and women of the Minangnese speakers use the pronouns Ambo/Denai the most. This might be because Ambo/Denai sounds more neutral when talking about different genders. When it comes to a similar conversation between men to men and women to women, speakers tend to use Awakden/Aden and Awakkau. This is probably triggered by the condition that the speakers belong to the same gender and they feel more comfortable using the third level of politeness. 1st and 2nd honorific subject pronoun that respondents usually said that men used the terms like bro, man, coy, wak in their daily conversation. It is probably caused by the same gender that men

and the interlocutor belong to. In other words, it is because they are men. It shows that in Minangnese, gender influences in the honorifics use. Women and men compete amongst their gender for social status by using gender differences. Thus, women may be prone to cooperate and empathize with other women to display their woman-ness, while men typically compete and argue to assert masculinity (Wardhaugh 2010). Women are just as likely as men to have concern for clarity as well as avoiding situations that may hurt the feelings of either interlocutor.

Additionally, men and women alike may use speech which may be considered 'masculine' or 'feminine,' both terms that holding diversity within themselves (Cameron 2005). The difference in communicative styles is gender, based on the idea that men and women are different in their language. One of the differences is based on typical women are said to be more polite than men. According to Mills (2003) women have a higher tendency than men to apply politeness strategies in their speech such as the use of more compliments, more apologies, and more thanks.

#### **b. Age**

The respondents frequently use *Ambo/Denai* and *Menyebut nama orang lain* (call a name) when talking to friends, siblings, and new acquaintances who are a similar age and younger. Pronouns *Ambo/Denai* and *Angku* are used when communicating with those who are older than speakers. pronouns *Aden* (I) and *Awakkau/Awakang* (you) are also used by a few respondents. a few respondents still use *Awakden/Aden* and *Awakkau/Awakang* although the speaker is talking to friends, siblings, and new acquaintances who are older than the speaker. this happens might be due to the habit of the speaker using the third level of politeness. As a result, speaker regardless of the age of the interlocutors, the respondents still use *Aden* (I) and *Awakkau/Awakang* (you). Therefore, *Denai* (I) and *Awak* (you) are the most favorable ones because they bring neutrality among friends, siblings, and new acquaintances. pronouns *Ambo* (I) and *Angku* (you). The reason that respondents want to sound polite and stressed respect to the interlocutors. When talking about someone older, most of the respondents agreed that they use *Inyo*.

However, there are some respondents that they could use *Menyebut nama orang lain* (call a name) to someone older than the speaker. This might be due to their habit of respondents to the interlocutor. Furthermore, it because that someone older than the speaker not quite respectable. The interlocutor just refers to the speaker by the third level of politeness of honorific in pronouns *Menyebut nama orang lain*. on the contrary, the result shows that someone younger might be referred by *Inyo* by some people. Someone older is usually referred to as *Inyo*, and someone younger is denoted with *Menyebut nama orang lain*. This data supports that age has a role in determining whether the speaker of men or women speak with the first or second level of politeness in Minangnese honorific subjective pronouns. in case of pronoun *Inyo* being used for

someone younger is an exception which the speaker only wants to sound polite and respectful to the hearer or hearer has a higher position in the community than the speaker.

### c. **Situation**

According to Brown and Levinson (1987) Situation has 2 sections, namely: official and unofficial situations. In the official situation, a few respondents of men and women differentiate the use of first and second honorific subjective pronouns. They occasionally use Ambo/Denai (I) and Angku (you) and at other times they use Awakden (I) and Awak (you). The third personal subject pronoun is used by both respondents to refer pronoun Inyo to a respected person in the context of the official situation. The most first honorific subject pronoun used is Ambo/Denai (I). The same findings also appear in terms of Minangnese second and third honorific subjective pronouns. Awak and Inyo have been chosen most by the respondents. The use of pronouns Ambo/Denai, Awak, and Inyo, in the official situation, reflects that although the respondents are of various ages and gender, they prefer to choose the polite form of Minangnese honorific subjective pronouns. The context of the situation determines the choice of a pronoun by the Minangnese speaker.

The first and second honorific pronouns, which are mostly used Ambo/Denai and Awak. In an unofficial situation like occasion time, the respondents considered that it is still important to maintain politeness when talking to the other people as a respected person. Men and women respondents agreed using Ambo/Denai (I) and Awak (you) as the first and second honorific pronouns are applicable in a conversation in an informal situation and respectable interlocutor. This might be because respondents wanted to stress the importance of showing respect to the interlocutor in the official situation or adat forum. It means that respondents of both dialects have a similar sense of appropriateness in choosing the pronoun in terms of the situation, whether in official or unofficial situations.

### d. **Formality**

Levinson (2011) mentions that the scene contains two aspects: purpose and setting. The objectives include the types of activities and subjects that involve the participants.. *menyebut nama* is used to refer to a third person who is close to a hearer, *Awaknyo* refers to a third person who is somewhat far from the speaker and the speech partner; *kalian* refers to a third person who is far from the speaker and the speech partner. The use of the three is based on the difference in social distance between speaker and hearer.

The formality factor of politeness is a way of paying respect to the face. In intimate relationships, less formality is required. We still have face wants, but we assume that our intimates already know that we like and approve of them, and we also assume we have more rights to interrupt or impede them. As a result, the need to address positive and negative face

wants with conventional politeness is decreased.

### **3. Reason using of honorific subjective pronouns in the way do**

Honorifics are a way of talking that is used to show respect or honor to someone. It grammatical forms utilized in speaking to express social superiority. Mills divided four factors reason to use honorifics namely: politeness, adapting situation, intimacy, and relationship.

#### **a. Politeness**

All respondents agreed to use politeness as a reason to show honorific, respondents considered politeness is to maintain an assessment of their attitudes and personality, Politeness that happens in Minangnese when its speakers use honorific subject pronoun is the switch of its use as in the case Ambo and Angku which are customarily used when speaking with someone older, respectable and superior to the speaker.

#### **b. Adapting situation**

All respondents agreed to adapt situations apply in honorific, the respondents have the dialects sense of appropriateness in choosing the pronoun whether it is in an official forum or adat forum. The same findings also appear in terms of Minangnese we have chosen most second and third honorific pronouns Awak and Inyo by the respondents. The use of pronouns Ambo/Denai, Awak, and Inyo in the official situation reflects that although the respondents are of various ages and gender, they prefer to choose the polite form of Minangnese honorific subject pronoun.

#### **c. Intimacy**

In this case, half of the respondents agreed using intimacy as a reason to apply honorific, it same reason as politeness the respondents consider maintaining an assessment of their attitudes and personality toward older and younger people, However, the rest of the participants do not agree on intimacy to apply honorific because they feel uncomfortable, it happened the speakers belong to the same gender and they feel more comfortable using the 3rd level of Minangnese. Respondents usually said that men used terms like bro, man, coy, wak in their daily conversation. It is probably caused by the same gender that men and the interlocutor belong to and also making no distance or gap between men and female, respondents do not want to be limited by gender to make them polite or impolite when speaking. It is considered normal as they often face in daily activities.

#### **d. Relationship**

Most of the participants agreed to factor relationship in honorific because in a

conventional way of paying respect especially in the family, for example like a nephew addressing his aunt by this title “Mak Adang” instead of her first name as she is older than him and younger people to older people by using title ‘uda’ and ‘uni’ instead of their names. However, other respondents considered relationship do not need in applying honorific, the factor of closeness between speaker and hearer of respondents and it make the distance between speaker and hearer, respondents do not want to be limited by gender and age to make them polite or impolite when speaking. For respondents, using honorifics doesn’t necessarily indicate that the addressee is of higher status than the speaker that the user of honorifics does not want to disturb by using some title.

Based on the finding, the respondents agreed 2 out of 4 factors, which were politeness and adapting the situation as a reason for applying honorific in their daily. It is common among participants to do those things because they don’t want to limit by relation and intimacy; they feel uncomfortable; it happened the speakers belong to the same gender

The results of this research indicate that the essential function of honorifics is to communicate respect. Therefore, their use is usually tied with considerations of social status. That is, one must determine to whom or about whom the speaker is speaking; is the speaker speaking about a superior, peer, or inferior. However, employing honorifics is generally associated with non-linguistic effects like culture, gender, and others. The purpose of using honorifics as Mills (2003) states is either to show one’s status or give respect and indicate both social relationships and many other forms of meaning. People usually use honorifics to show their suitable attitude in their society.

Furthermore, Leech (2014) reveals that the basic function of honorifics is to express politeness because using them inappropriate contextual factors will generate safe interaction. he emphasizes that the use of honorifics indicates or ‘indexes’ suitable harmonious relations among the participants and indexes the formality of the situation. he also confirms that honorifics index the speaker’s identity, because a person is judged as educated or not, good or not according to the honorific forms that speaker chooses. That is, when honorifics are used correctly according to the social norms of the society, Levinson (2011) agrees that honorifics express politeness adding that some factors are affecting their use. for him using honorifics doesn’t necessarily indicate that the addressee is of higher status than the speaker but it can indicate formal setting or that the user of honorifics does not want to disturb the addressee.

However, power, situation, formality, age, and gender are all factors that influence the use of honorifics. Power affects the context-meaning or the intended meaning tied with the use of honorifics. Age is one of the factors that interlocked with power differences. Within the family, for example, age determines who pays respect and to whom like a nephew addressing his aunt by this title “aunt” instead of her first name as she is older than him. On the other hand, the effect of gender on the use of honorifics is less than age and/or power, formality. These factors that honorifics index the speaker’s

identity, because a person is judged as educated or not, good or not according to the honorific forms that the speaker chooses. That is when honorifics are used correctly according to the social norms of society.

The difference factor that affects the usages of honorifics mentioned above seem to interactively influence the choice of honorifics in actual conversations, the extent of their applications may vary among individuals, depending on how each user is appraised. Some speakers may consider the first usage more important than the second, while others may think to the contrary. Further, some speakers may evaluate neither usage as highly as others do. The two kinds of social relations--status difference and the degree of intimacy--have been widely recognized as important factors in determining the use of honorifics. Nevertheless, how they influence the use and interpretation of honorifics in actual conversations needs to be more closely examined, taking into consideration both variation and change in the beliefs about honorific usage.

In addition to the relational aspects of the context, honorifics may also be linked to the speaker's own identity; that is, speaking formally and/or deferentially may be used to implicate certain attributes of the speaker's identity. that women are said to use more polite or formal expressions (e.g. honorifics) than men.

In sum, honorifics can serve such functions as giving respect, distance, formality, dignity, grace, and good manners. Honorifics work as "speech beautifying" and thus as a style of a person's speech. (Mills, 2003)

## **CONCLUSIONS AND SUGGESTIONS**

Based on the findings, the result and discussion of the research can be summarized as follows. In the application of using Minangnese subjective pronouns, respondents mostly used: first honorific subject pronouns Ambo/Denai with 93 times chosen, second honorific subject pronouns nama orang lain with 91 times chosen, third honorific subject pronouns si + nama orang with 128 times chosen. The ways of minangnese use honorific subject pronouns in kecamatan Medan Area distinguish by gender (different and similar gender), situation (official and unofficial forum), age (older, younger, and similar age), and formality. The reason of respondents used minangnese honorific subjective pronouns were politeness and adapting the situation.

There are many weaknesses in this research, and the researcher admits it. It happens because of the limitation of the researcher's knowledge, so the suggestion that able to write in the findings, the researcher suggests that further research provides deeper investigations, especially on the concept of using ethnic Pronouns. It is because there are still many weaknesses in this research, not all problems of ethnic usually face during using pronouns in communicating deliver in this thesis, in Minang language also there are still many elements of the language haven't observed yet especially in Kecamatan Medan Area

**REFERENCES**

- Agha, A. (1998). Stereotypes and registers of honorific language. *Language in society*, 151-193.
- Arapah, E., & Mu'in, F. (2017). Politeness in Using Banjarese and American English Personal Subject Pronouns by English Department Students of Lambung Mangkurat University. *Journal of Language Teaching and Research*, 253-270.
- Ayub, A. (1993). *Tata Bahasa Minangkabau*. Jakarta: Pusat Pembinaan dan Pengembangan Bahasa Departemen Pendidikan dan Kebudayaan.
- Brown, P., & Levinson, S. C. (1978). *Politeness: Some Universals in Language Usage*. Cambridge: Cambridge University Press.
- Brown, P., & Levinson, S. C. (1987). *Politeness: Some universals in Language Use*. New York: Cambridge University Press.
- Holmes, J. (1995). *Women, Men and Politeness*. London: Longman Publisher.
- Ifansyaha, N., & Ainib, R. Q. (2018). Sistem Honorifik Bahasa Samawa dan Faktor Yang Memengaruhi Pemakaiannya. *BAHA STRA*, 106—112.
- Lenard, D. B. (2016). Gender Differences in The Personal Pronouns. *Journal of Research Design and Statistics in Linguistics and Communication Science* , 161–188.
- Levinson, S. C. (2011). *Korean Honorific and Politeness in Second Language*. Amsterdam: John Benjamin Publishing.
- Mills, S. (2003). *Gender and Politeness*. Cambridge : Cambridge University Press .
- Rejeki, S., & Zamzani. (2015). The Honorifics of Duanu Language and Their Implications in English Teaching and Learning Contexts. *BASTER: Bahasa, Sastra, dan Terjemahan*, 82-92.
- Richard, W. J., & et.al. (2005). *Politeness in Language :Studies in Its History, Theory, and Practice*. Berlin: Walter de Gruyter GmbH & Co.
- Santana, L., Yassi, A. H., A.Machmoed, H., & Makkah, M. (2015). Self-Reference in Honorific of Sasak Speech Community: Sociolinguistics-Pragmatics. *International Journal of Science and Research (IJSR)*, 728-734.
- Syafyahya, L. (2015). *Kuasa masyarakat atas bahasa*. Padang: Lembaga

Pengembangan Teknolgi Informasi dan Komunikasi .

Wardhaugh, R. (2006). *An Introduction to Sociolinguistics*. Oxford: Blackwell Publishing Ltd.

Yule, G. (2010). *Study of Languange*. Cambridge: Cambridge University Press.