



The Address System in the Kuala Tungkal Malay Dialect

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Abstrak: Penelitian ini bertujuan mengidentifikasi sistem sapaan yang digunakan dalam interaksi sehari-hari masyarakat Melayu Kuala Tungkal. Melalui pendekatan sosiolinguistik, penelitian ini mengkaji bagaimana bahasa mencerminkan serta membentuk relasi sosial dalam komunitas tersebut. Metode yang digunakan adalah deskriptif kualitatif, dengan teknik pengumpulan data berupa observasi, wawancara, perekaman audio, dan pencatatan. Data diperoleh dari tiga responden penutur asli bahasa Melayu dialek Kuala Tungkal. Sumber data mencakup kata, frasa, dan kalimat yang digunakan dalam berbagai konteks komunikasi. Analisis dilakukan dengan mengelompokkan bentuk-bentuk sapaan berdasarkan variabel seperti jenis kelamin, usia, pekerjaan, status sosial, serta situasi pemakaian bahasa. Hasil penelitian menunjukkan bahwa dialek Melayu Kuala Tungkal memiliki variasi bentuk sapaan yang cukup kaya. Sapaan-sapaan tersebut mencakup bentuk kekerabatan, sapaan berdasarkan profesi atau pekerjaan, sapaan karena jabatan tertentu, dan juga sapaan keakraban yang lazim digunakan dalam percakapan informal. Temuan ini mencerminkan peran penting bahasa dalam menjaga struktur sosial dan norma interaksi dalam masyarakat Melayu Kuala Tungkal.

Abstract: This study aims to identify the address system used in the daily interactions of the Malay community in Kuala Tungkal. Using a sociolinguistic approach, the research examines how language reflects and shapes social relationships within this community. A qualitative descriptive method was applied, involving data collection techniques such as observation, interviews, audio recordings, and note-taking. The data were obtained from three native speakers of the Kuala Tungkal Malay dialect, with the sources comprising words, phrases, and sentences used in various communicative contexts. The findings were categorized based on gender, age, occupation, social status, and usage context. The results reveal that the Kuala Tungkal Malay dialect features a wide range of address forms. These include kinship terms, occupational address forms, titles based on rank or position, and familiar address terms used in informal settings. The findings highlight the significant role language plays in maintaining social structure and interactional norms within the Kuala Tungkal Malay society.

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INTRODUCTION

In general, the Malay language is widely used by several countries as a means of communication and cultural identity. As one of the most widely spoken Austronesian languages in Southeast Asia, such as Malaysia, Indonesia, Brunei, Singapore, and

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Thailand, the Malay language plays an important role in social, cultural, and political life. The Malay language has many dialects, for example, the Kuala Tungkal Malay dialect. The city of Kuala Tungkal is located in Tanjung Jabung Barat regency of Jambi province, which uses the Kuala Tungkal Malay dialect. The Kuala Tungkal Malay dialect has been strongly influenced by its geographical environment and the history of international trade in the Straits of Malacca, which has led to it also absorbing elements from other languages, including Arabic, Chinese, and Dutch. The Kuala Tungkal Malay dialect is used in daily communication by the local population and has an important role in maintaining the cultural identity and traditions of the Kuala Tungkal community, as well as playing an important role in traditional events and local interactions.

The Kuala Tungkal Malay dialect has its own characteristics and is different from the Malay language of other regions on the island of Sumatra. As we know language, in addition to being a means of communication, is also arbitrary. Arbitrary means the terms used by group members to cooperate, communicate, and identify themselves. Therefore, it means that when speaking with others, one should be able to identify background, age range, and politeness indirectly. So, when communicating, everyone needs a greeting word that is intended for others.

People use different forms of address when speaking to friends, relatives, or individuals with social or professional status. Forms of address play an important role in communication, as they carry significant social meaning. According to , address forms are words used to refer to or call the second person, or the person being spoken to. These expressions reflect how speakers convey respect, familiarity, or hierarchy to their interlocutors, either in spoken or written interactions. In society, norms of politeness require address forms to be adjusted based on the dignity, kinship, social status, and age of the person being addressed. In daily interactions, speakers tend to use address forms that are socially accepted in their community. For example, in Indonesian, people often use terms such as *Pak*, *Bu*, *Mbak*, *Bos*, *Dek*, or personal names. Similarly, the Kuala Tungkal Malay dialect features unique address terms such as *Datuk*, *Pak Ngah*, *Mak Ngah*, *Bujang*, and others, which reflect the local community's cultural values, social roles, and relational dynamics.

According to , Sociolinguistics is the study of how language is used in society and how social factors influence the form and function of language. Sociolinguistics examines

the relationship between language and society, which links two fields that can be studied separately, namely the formal structure of language by linguistics and the structure of society by sociology. Collaboration between the fields of sociology and linguistics makes sociolinguistics an interdisciplinary study. In the term sociolinguistics, the word “socio” is the main aspect holder in this study and is the most common feature in this study.

As is well known, language and language structure can develop in a particular society. The social characteristics contained in the language are closely related to phonemes, morphemes, words, compound words, and sentences. Therefore, sociolinguistics is closely related to the actual use of language, such as in the description of patterns of language/dialect use in a particular culture, the choice of using certain languages/dialects by speakers, topics, and conversation settings, while the sociology of language is related to social factors, which are reciprocal with language/dialect. Language use also involves individuals because the elements that are often seen involve individuals as a result of the function of individuals as social beings. Dialects are language variations that develop in a speech community based on social and geographical factors. Labov emphasizes that dialects are not just differences in vocabulary or accent, but also include differences in grammar and patterns of language use. While address systems are one part of geographical dialects. In the address system, each region has its own characteristics.

Address terms, according to , are words or expressions used to address, call, or refer to someone in social interaction. An address usually reflects social relationships, level of politeness, and context of communication. According to , address is a form used for the beginning of communication, interacting with fellow speakers, and the form used to greet someone, a way to respect others to be more familiar and associated with norms and culture in society. We need to know together that the language system used to greet in society is different, determined by the culture of the location of each region.

Address systems include greetings based on kinship and non-kinship relationships. Kinship-based greetings include those based on blood relations and those based on marital relations. Meanwhile, address based on non-kinship relationships include greeting systems based on kinship relationships of nature, physicality, customs, age, gender, social level, profession, position, honorifics, and so on. Then, there are also addresses with proper names which can be in the form of proper names without being followed by other forms and proper names accompanied by other greetings. The use of a personal name

address is usually because they are of the same age, or a call from an older person to a younger speech partner.

In sociolinguistic studies, forms of address play a crucial role in interpersonal communication as they directly reflect the social relationship between the speaker and the addressee. According to , address forms serve not only as a means to call or refer to someone but also as indicators of social dynamics, including solidarity, power, and social distance. The selection of address forms is influenced by various social factors such as age, gender, social status, kinship, and the formality of the context. Thus, the use of address forms is not merely a linguistic matter but is deeply embedded in social and cultural meanings.

Furthermore, emphasize that address forms are linguistic strategies that both represent and construct social identity. The use of formal address terms, such as titles or honorifics, signals hierarchical relationships or social distance, whereas informal terms, such as nicknames or familiar terms, suggest closeness or solidarity. Therefore, the variation in address forms within a community is closely tied to its cultural norms and social structures. In general, the functions of address forms include social identification (e.g., indicating status, age, or relationships), expressing solidarity or distance, maintaining politeness, marking social or institutional roles, and reinforcing hierarchical and cultural systems.

There have been many studies on the address system. discussed the kinship address terms in the Galela language in the community of West Galela Sub-district, North Halmahera Regency. The research focuses on identifying and describing the use of greetings based on lineage and marriage. The theories used include the concepts of kinship and non-kinship greetings. Data collection methods involved participatory observation, in-depth interviews, and focus group discussions with informants from three villages in West Galela. Data were analyzed using content analysis techniques, which included latent content and communication content. The research findings show that the kinship greeting system in Galela language is divided into two main categories: greetings based on lineage (such as “baba” for father and “meme ia” for father's older sister) and greetings based on marital lineage (such as “dunu” for daughter-in-law and “tiopo” for husband of mother's younger sister).

Also examined the address system in the Dayak Kanayatn language in Banying Village, Sengah Temila District, Landak Regency. The focus of the research is to describe the form, use, function, and honorifics of greetings based on blood kinship and marriage relationships. The theories used include the concept of kinship and non-kinship greetings, as well as the function of greetings in social interaction. Data collection methods involved observation, in-depth interviews, and recording techniques with native Dayak Kanayatn speakers. The research findings show that the greeting system is divided into greetings based on lineage (such as “baba” for father) and marriage line (such as “datu” for in-laws).

Then, research about the kinship greeting system in mixed marriages of the Batak Karo and Nias tribes, focusing on greetings based on lineage and marriage lines. The theories used include the concepts of kinship and non-kinship greetings, as well as the influence of patrilineal culture in determining the greeting system. Data collection methods involved non-participant observation, structured interviews, and recording and note-taking techniques. The findings show that kinship greetings based on lineage use the Nias language, such as “Dua” (grandfather) and “Ama” (father's brother), while greetings based on marital lines use the Karo Batak language, such as “Bolang” (maternal grandfather).

Next, examine the forms and meanings of kinship terms of address in the community of Rantau Panjang Village, Muara Siau District, Merangin Regency. The study employs a qualitative approach using a descriptive method. Data were collected through interviews, field notes, photographs, and other documentation. The data analysis techniques include data presentation, reduction, and conclusion drawing. The research findings indicate that kinship terms of address in this village take the form of vertical upward, vertical downward, and horizontal relationships. Variations in address, such as “Nek Yut,” “Pak Wo,” and “Mamak,” reflect the community’s etiquette and traditions, which continue to be preserved in daily communication.

Research on variations in the greeting system was then conducted by discussed the greeting system in the East Coastal Malay community in Central Tapanuli Regency, North Sumatra, focusing on the use of greeting words based on kinship and non-kinship relationships. Theories used include sociolinguistic concepts, particularly language variation and greeting systems influenced by social, cultural, and age factors. Data

collection methods involved interviews, observation, documentation, and recording techniques with native speakers of Coastal Malay. The research findings show that the greeting system in this community is divided into lineage-based greetings (such as “angkuh” for grandfather and “uci” for grandmother) and non-kinship-based greetings (such as “aci” for sister). In addition, it was found that this greeting system does not differ significantly between greetings for the nuclear family and the partner's family, and is still influenced by Minangkabau and Mandailing cultures.

Studies on the address system in the Malay language have been conducted by various scholars, particularly focusing on Malay dialects spoken in regions such as Riau, West Sumatra, and Malaysia. However, the Kuala Tungkal Malay dialect, an important variant of Malay spoken in Jambi Province, has received little attention, especially from a sociolinguistic perspective. This dialect has unique linguistic features influenced by historical, cultural, and interethnic interactions in the region. The lack of in-depth research on address forms in this dialect presents a significant academic gap, particularly in understanding how language reflects social structures and interpersonal relationships within coastal communities.

Based on this gap, the present study seeks to answer the central research question: "What are the forms and functions of address used in the Kuala Tungkal Malay dialect in daily communication?" The objective of this study is to identify and classify the types of address forms used by the Kuala Tungkal community, taking into account social variables such as age, gender, social status, profession, and kinship.

This research aims to analyze how different social contexts influence the selection and use of address forms in both formal and informal communication settings. In addition, this study also aims to analyze the social functions of each form of address based on factors such as age, gender, social status, and kinship relationships. This study is expected to contribute to the field of sociolinguistics, particularly in the area of social pragmatics and the use of address forms in regional languages. In addition, it offers practical value in documenting and preserving local languages that are increasingly under threat from national and global linguistic dominance. Locally, the findings of this research may serve as a reference for educators, researchers, and policymakers in understanding the linguistic dynamics of the Kuala Tungkal community and promoting the preservation of cultural identity through everyday language use.

METHOD

Research on the address system in the Kuala Tungkal Malay dialect is a qualitative descriptive research. According to descriptive method is research that is carried out solely based on existing facts or phenomena that are empirical, so that what is produced can be said to be like a portrait; exposure as it is. According to , qualitative research is a research method based on the philosophy of postpositivism, which is used to research natural object conditions. The data in this study are language units in the form of an address used by the Kuala Tungkal Malay community. The data sources in this study are three respondents who are native speakers of the Kuala Tungkal Malay dialect. The three respondents are classified based on age, education, profession, gender, and social strata. The three respondents are Hidayatullah (Headman, 44 years old), Asnah (Housewife, 48 years old), and M. Thahirin (Teacher, 55 years old). The interview was on via phone.

The data collection technique in this study is to use observation techniques, and researchers made observations by interviewing respondents. Interview techniques were conducted to obtain accurate data from respondents. The recording technique in this study was used to record information from the Kuala Tungkal native Malay community on the use of address in everyday life. The next data collection technique the researcher uses note-taking technique, namely, listening and recording the recording which contains information about the address words in the Kuala Tungkal Malay community. The data analysis technique used to analyze greetings in Kuala Tungkal Malay society uses the steps proposed by , which are divided into data reduction, data presentation, and finally writing a conclusion.

FINDINGS AND DISCUSSION

Data analysis is presented by the rules that include the relationship of address forms with variations based on gender, age, profession, social status, and the situation of its users. The variety of the use of Kuala Tungkal Malay dialect address forms is as follows:

1. Kinship-based address

1.1 Family and Kinship Address

The use of address forms within the family and kinship environment in the Kuala Tungkal community is a common practice. These forms of address reflect the close

relationships shared among family members. The familiar address forms used in the Kuala Tungkal community include the following:

Table 1. Family and Kinship Address in the Family

No.	English Address Forms	Kuala Tungkal Malay Dialect Address Forms	Used by Whom → To Whom	Age	Gender	Formal/Informal
1.	Father	Bak	Child → Father	Adult	Male	Informal (family)
2.	Mother	Mak	Child → Mother	Adult	Female	Informal (family)
3.	Grandfather	Datuk	Grandchild → Grandfather	Elderly	Male	Informal (family)
4.	Grandmother	Nek	Grandchild → Grandmother	Elderly	Female	Informal (family)
5.	Younger brother of the parents	Pak Cik	Niece/Nephew → Uncle	Adult	Male	Informal (family)
6.	Older brother of the parents	Uwak (the eldest) / Pak Ngah (older brother from the second child onward)	Niece/Nephew → Uncle	Adult/Elderly	Male	Informal (family)
7.	Younger sister of the parents	Mak Cik (the younger sibling who is neither the eldest nor the	Niece/Nephew → Aunt	Adult/Elderly	Female	Informal (family)

		youngest)/ Busu (the youngest)				
8.	Older sister of the parents	Uwak (the eldest)/ Mak Ngah (older sister from the second child onward)	Niece/Nephew → Aunt	Adult/Elderly	Female	Informal (family)
9.	Little Brother/Sister	Adek (a young child)/Bujang (a teenage boy)/Gadis (a teenage girl)	Older sibling → Younger sibling / Child → Child	Child/Teen	Both	Informal
10.	Brother/Sister	Abang (an adult man)/Ayuk (an adult woman)	Sibling → Sibling / General	Adult	Male/Female	Informal (community)
11.	Brother-in- law	Abang	Spouse → Brother-in- law	Adult	Male	Informal
12.	Sister-in-law	Ayuk	Spouse → Sister-in-law	Adult	Female	Informal
13.	Son-in-law	Call by name (child's name)	Parent-in-law → Son-in-law	Adult	Male	Informal (personal reference)
14.	Daughter-in- law	Call by name (child's name)	Parent-in-law → Daughter- in-law	Adult	Female	Informal (personal reference)

15.	Father-in-law	Abang / Besan	In-law → Father-in-law	Elderly	Male	Informal (depends on tribe)
16.	Mother-in-law	Ayuk / Besan	In-law → Mother-in-law	Elderly	Female	Informal (depends on tribe)
17.	Grandchildren	Cung / Name	Grandparent → Grandchild	Child	Both	Informal (personal reference)
18.	Extended family	Keluarge Besar	General	All ages	Mixed	Formal/General
19.	Husband	Abang / Name / Child's name	Wife → Husband	Adult	Male	Informal (personal reference)
20.	Wife	Adek / Child's name	Husband → Wife	Adult	Female	Informal (personal)

The address system in the Kuala Tungkal Malay dialect reflects the social structure and cultural values deeply embedded in the community's way of life. Each form of address is used with consideration to kinship, age, gender, and social context, such as formality and emotional closeness. For example, *Bak* (father) and *Mak* (mother) are used by children when addressing their parents in an informal family setting. In more formal situations or to indicate higher social status, these are replaced by *Bapak* and *Ibu*, often followed by the name of the first child, such as *Bapak Lia* or *Ibu Lia*. This reflects a gradation of formality in the use of address terms.

In extended family relationships, terms such as *Pak Cik*, *Mak Cik*, *Pak Ngah*, *Mak Ngah*, *Uwak*, and *Busu* indicate birth order among the parents' siblings. For instance, *Uwak* is used for the eldest sibling of a parent, while *Busu* refers to the youngest. Additionally, address terms for children and adolescents, such as *Adek*, *Bujang*, and *Gadis*, reflect sensitivity to age and gender. *Abang* and *Ayuk* are used to refer to adult men and women, respectively, both in daily interactions and within kinship or marital

relationships. For example, a wife calling her husband *Abang* and a husband calling his wife *Adek*.

Furthermore, in marital and in-law relationships, address terms may be adjusted according to custom or based on the name of their child, reflecting a unique system of personal reference, for instance, addressing in-laws using their child's name. Grandchildren may be addressed with *Cung* or by a nickname, showing close emotional ties between generations. In collective family contexts, the term *Keluarge Besar* refers to the extended family. Overall, this address system functions not only as a communicative tool but also as a representation of the social structure and cultural identity of the Kuala Tungkal Malay community.

Examples of address use in sentence form:

*Die tu bise bebual same **datuk** dan **neknye**. / He can lie to his grandfather and grandmother*

A sentence "Die tu bise bebual same datuk dan neknye" means "He can lie to his grandfather and grandmother." This form of address is commonly used by grandchildren, both boys and girls, ranging from childhood to teenage years. The address forms *Datuk* and *Nek* fall into the category of informal speech, depending on the conversational context and the closeness of the relationship between the speakers. The possessive suffix *-nye* is a unique feature of the Kuala Tungkal Malay dialect and is equivalent to *-nya* in standard Indonesian. The use of *Datuk* and *Nek* reflects both respect and intimacy within family settings and is frequently used in everyday conversation as a warm form of intergenerational communication in the Kuala Tungkal Malay community, even in contexts that express criticism, such as telling lies to elders.

1. Professional Address

A professional address is a form of address or title used to refer to someone based on their job or profession. This type of address serves to show respect, indicate social status, and signify a professional relationship between the speaker and the addressee. Profession-based forms of address play an important role in maintaining communication etiquette, especially in formal contexts. They are sometimes also used in informal situations while still expressing respect, for example, a parent addressing their child's teacher as *Pak Guru* even in a casual setting. The term "Bapak" is shortened to "Pak", "Ibu" is shortened to "Bu" in informal situations, such as in *Pak Guru*, *Pak Dokter*, *Bu*

Dosen, and others. Forms of address such as "Pak" (for men) and "Bu" (for women), followed by a title or profession (e.g., Pak Guru, Bu Dokter, Pak Kades, Bu Dosen), are used to show respect toward someone based on their job or professional status. Although there are no unique or specialized address forms for professions in this dialect, unlike kinship terms, the use of *Pak* or *Bu* still reflects politeness and recognition of a person's social role.

Examples of the use of address in sentence form:

Pak Guru, *ngajar dimane?* / *Where do you teach, Mr. Teacher?*

The address form "Pak Guru" in the sentence "Pak guru ngajar dimane?" (Where do you teach, Mr. Teacher?) is a professional form of address used in the Kuala Tungkal Malay community to show respect toward an adult male who works as a teacher. This address is commonly used by children, teenagers, and adults, both male and female, who have a relationship as students, parents of students, or members of the general community. Although it appears to be a simple form, the use of "Pak" followed by a profession such as "Guru" reflects recognition of a person's social status and professional role within the community. This form of address can be used in formal situations, such as in school settings or official events, as well as in informal contexts that still require politeness, such as daily conversations among community members. Thus, the address "Pak Guru" is not only a sign of polite communication but also represents the social structure and respect for professions in the Kuala Tungkal Malay society.

2. Positional Address

Positional address forms are used to acknowledge and honor an individual's title or social status within the community. In the Kuala Tungkal Malay dialect, these forms serve as markers of respect and recognition for one's societal roles or religious achievements. Common positional address terms include *Pak Camat* (sub-district head), *Pak Lurah* (village head), *Datuk* (traditional leader or respected elder), and *Pak Haji/Mak Haji* (titles for men and women who have completed the Hajj pilgrimage).

The use of *Pak Haji* or *Mak Haji* reflects a deep respect for individuals who have fulfilled an important religious obligation in Islam. These titles are used not only as a form of address but also to acknowledge the spiritual status of the person within the community. Similarly, the title *Datuk* is reserved for individuals who are considered influential in maintaining and transmitting local customs and traditions. A *Datuk* typically

holds cultural authority and is often involved in resolving community issues or leading traditional ceremonies.

These address forms are used in both formal and semi-formal contexts, often depending on the setting and the speaker's relationship to the addressee. They are typically used by younger or lower-status individuals when speaking to older or higher-status individuals, regardless of gender. Through these titles, the Kuala Tungkal community expresses its social values, including respect for age, leadership, religious devotion, and cultural heritage. The use of positional address thus plays a crucial role in maintaining the social structure and hierarchy of the community.

Examples of the use of address in sentence form:

Mak haji, *maulid ni pegi dak?* / *Ma'am, do you want to go to the maulid event?*

The address term "Mak Haji" in the sentence "Mak Haji, maulid ni pegi dak?" (Ma'am, do you want to go to the maulid event?) is a positional address commonly used in the Kuala Tungkal Malay community to show respect toward an adult woman who has completed the pilgrimage to Mecca (Hajj). This form of address is not merely a greeting but also serves as a marker of religious and social status within the community. It is typically used by children, teenagers, or younger adults, or by those with a lower social standing, as a way to convey deference and respect.

The use of "Mak Haji" reflects warm familiarity blended with politeness. Although the sentence appears in a casual context, such as inviting someone to a Maulid Nabi celebration, the address still carries an informal to semi-formal tone, depending on the nature of the relationship between the speaker and the addressee. In Kuala Tungkal Malay culture, this kind of address illustrates the importance of etiquette in communication, especially toward individuals with recognized religious accomplishments. Therefore, "Mak Haji" functions not only as a religious identity marker but also as a symbol of respect toward the community's social structure and cultural values.

4. Familiarity-based Address

4.1 Nicknames

A nickname is a personal form of address used to refer to someone directly (in the second person) or indirectly (in the third person). It is commonly used among peers or when speaking to younger individuals with whom the speaker shares a close relationship. These nicknames are typically derived from the person's full name and are often given by

family members. For example, Fajriani becomes “Ani”, Ziyan becomes “Aji”, Rahayu becomes “Ayu”, and Hidayatullah becomes “Dayat”. Such nicknames are generally used in informal settings. One distinctive feature of address forms in the Kuala Tungkal Malay dialect is the use of these familiar nicknames within families, which makes the names easier to recognize and helps foster a sense of closeness in the surrounding community.

Examples of the use of address in sentence form:

Aji, dimane kau sekarang? / Aji, where are you now?.

The sentence "Aji, dimane kau sekarang?" (Aji, where are you now?) is a form of address used in the Kuala Tungkal Malay community to call someone directly using their nickname or given name. In this context, the address term "Aji" indicates that the speaker has a fairly close or familiar relationship with the person being addressed, hence not using titles based on status or kinship such as *Pak* (Mr.), *Abang* (older brother), or *Datuk* (elder). Calling someone by name directly like this is common in interactions among peers, close relatives, or friends of the same age, regardless of gender.

This address form is typically used by someone of the same age or older to address a male individual (since Aji is generally a male nickname in this context). It is considered informal, reflecting a casual, non-hierarchical relationship. The sentence may be spoken by a friend, sibling, or even a parent, depending on the social or family norms. Direct name addressing like this is also common in everyday conversations or text messages that do not require a formal tone. In Kuala Tungkal Malay culture, addressing someone by name shows emotional closeness and a sense of familiarity between the speaker and the interlocutor.

4.2 Friendship and social environment

Address forms used in the context of friendship and social interaction reflect familiarity and closeness among community members. In the Kuala Tungkal community, various forms of address are used in social and friendly settings. These greetings are typically employed in informal situations. The following are some common variations of address in the Kuala Tungkal Malay dialect:

a. Address to greet unknown distant people

Abang 'For men' and *Ayuk/kakak* 'For women'

b. Address to familiar friends

Jok, bor, coy (address for men and women)

The use of address forms in this category applies to people of the same age or younger. Older individuals are usually addressed as *abang* (for men) or *ayuk* (for women). While formal contexts tend to use proper names or titles, informal situations more commonly involve the use of the aforementioned greetings. Social status does not significantly affect the variation of address forms, as the nature of the Kuala Tungkal community emphasizes social blending and interaction without regard to individual social status.

Examples of the use of address in sentence form:

Jok, *nak jual dekat mane ikan tu?* / *Friend, where do you want to sell the fish?*

The sentence "Jok, nak jual dekat mane ikan tu?" (Friend, where do you want to sell the fish?) is an example of using the address term "Jok", which, in the context of the Kuala Tungkal Malay community, is typically a personal or familiar form of address used for a close friend or peer. This form of address does not refer to social status, age, or kinship, but rather to the closeness of the social relationship between the speaker and the addressee. It is commonly used in informal situations, such as casual daily conversations at the market, on the docks, or in informal work settings. The use of this form of address reflects closeness, solidarity, and familiarity, as well as the absence of rigid social distance between the interlocutors. In the culture of the Kuala Tungkal Malay community, such forms of address represent a fluid social bond and a warm communication style in daily interactions, especially within communities where people are familiar with each other.

Function of the Address System

Based on the analysis of the address system used in the Malay community of Kuala Tungkal, the function of address is closely related to the theories of Brown and Ford (1961) and Wardhaugh and Fuller (2015), which state that the address system reflect social relationships, solidarity, power, and social distance. Each form of address in the data such as *Mak Haji*, *Pak Guru*, *Datuk*, and *Jok* demonstrates a variety of social functions depending on factors like status, age, social relationships, and the context of use. For instance, the forms *Mak Haji* and *Pak Guru* indicate recognition of a person's social or religious status and are typically used in formal or informal contexts, especially by speakers who are younger or socially lower, as a sign of respect.

In contrast, address systems such as *Jok* or *Aji* are used in informal and familiar contexts, reflecting solidarity and social closeness between the speaker and the addressee, without regard to hierarchy or social status. Meanwhile, kinship address forms such as *Bak*, *Mak*, and *Datuk* serve not only to identify family relationships but also function as markers of age hierarchy and roles within the family, and as forms of respect in intergenerational interactions. Therefore, the address system in the Kuala Tungkal Malay dialect is not merely a form of reference but a linguistic strategy for negotiating social identity, building closeness, and maintaining communicative etiquette in line with the community's cultural structure and local values.

CONCLUSION

Based on the results of the analysis and discussion of the address system in Kuala Tungkal Malay dialect, it can be concluded that the commonly used greeting patterns include kinship-based address, professional address, positional address, and familiarity-based address. A distinctive feature of this dialect is the use of titles such as *Pak Haji* and *Mak Haji*, which are given to individuals who have completed the Hajj pilgrimage reflecting a deeply rooted cultural practice in the Kuala Tungkal community. The findings of this study are expected to serve as a reference for further research, particularly about greeting systems in the Kuala Tungkal Malay dialect to preserve and promote the linguistic heritage of the Jambi region.

The address system in the Kuala Tungkal Malay community reflects the complexity of social and cultural relationships embedded in everyday language practices. Each form of address, whether kinship, professional, positional, or familiarity-related, carries specific social functions, such as indicating age hierarchy, social status, emotional closeness, or religious achievement. The use of the address system is not merely a tool for communication, but also a means of constructing social identity, affirming roles within society, and maintaining etiquette and politeness in verbal interaction. In this context, the Kuala Tungkal Malay community demonstrates a high level of linguistic awareness regarding whom they are speaking to and under what circumstances, making the strategic use of address terms a reflection of local values such as respect, solidarity, and social harmony.

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