

THE CHANGE OF GREETING WORDS IN BESEMAM LANGUAGE AND ITS IMPLICATION FOR LEARNING REGIONAL LANGUAGES

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Abstract: This research described the addressing terms and analyzed the addressing term shifts of Besemah community in Pagar Alam regency. This research also described the implementation of Besemah vernacular language on vernacular language lesson. The applied method was descriptive qualitative method and objective approach with four research techniques. The data source was the community of Besemah, consisting of five districts in Pagar Alam regency. The results found five hundred and fifty-two addressing terms. These words include addressing terms within family context and community context. Then, the researchers also found the shifting addressing terms. Four of the words were not found at the present days. The result implications have some implications on vernacular language lesson and could be the teaching materials for primary school levels.

Keywords: *addressing terms; Besemah; implications, shifts.*

INTRODUCTION

Generally, the languages in the Republic of Indonesia consist of two languages. The first language is the official language, Indonesian language. According to Agustina *et al.* (2021), the second language is vernacular language spreading from Sabang to Merauke. Each vernacular language has specific grammatical rules. Aritonang (2020) Vernacular languages are important to develop the Indonesian language. Aritonang (2021) The vernacular languages are the parts of national language to preserve because the languages have potentials to develop the official language of Indonesia.

with a descriptive research greetings are words used to greet, admonish, or refer to the second person or the person being spoken to. Another opinion was also expressed by Asmara (2020) namely that greetings are words used to greet someone both written and spoken.

Greeting is a way of directing the intent of the person greeting to the addressee both orally and in writing, in the form of a series of words (Aso *et al.*, 2021). In addition. Azis *et al.* (2019) stated that greetings are morphemes, words or phrases used to refer to different speech situations according to the nature of the relationship between the speakers.

In the Besemah language, greetings are called tutuwan or tuughan (speech, greeting speech). The word tutuwan comes from the basic word tutuw (speaking) and tuughan comes from the basic word tutugh (speaks) (Asrif, 2019). Baso (2018) added betutuw or betutugh (speaking) means greeting or saying hello, meanwhile, being tutuwi or tutuughi (spoken) means greeting.

According to Da Costa (2021), from the various opinions above, it can be concluded that greeting words are morphemes, words, or phrases used to greet, admonish, or refer to the second person in the situation of the conversation itself,

both orally and in writing. Example: greeting father, mother, brother, sister, grandmother, grandfather, and so on.

Widianto (2018) states, given the position and duties of these regional languages, efforts should be made to inventory and document regional languages for the preservation of regional languages and culture. Ferdianto & Rusman (2019) state the description above shows that the Besemah language information can be said to be quite complete, especially from a linguistic point of view. According to Ferry *et al.* (2020), research on the Besemah language greeting system was carried out in 2019 as a final project. However, his research discusses the form of greeting systems in the Besemah language, does not discuss the shifts in greeting in the Besemah language.

The *Besemah* speakers, historically, were the people living in the deep of South Sumatera region (Hariyanto, 2019). However, due to some mobilizations and migrations of the people, the *Besemah* tribe went to many regions of South Sumatera. Zalwia *et al.* (2018) state that the *Besemah* tribe also stays in various Provinces in Sumatera Islands, such as in Bengkulu and Lampung provinces. Administratively, the region of *Besemah* tribe covers some regencies and cities, such as Pagar Alam, Lahat, Empat Lawang, Muara Enim (Besemah people with Semende dialect), Oku (Besemah people with Ulu Ogan dialect), and some region of South Oku (Ayu *et al.*, 2019). In Bengkulu province, the *Besemah* people stay in Southern Bengkulu. They stay in some districts, such as Kedurang and Kedurang Ilir. They also live in Kaur Regency (except Bintuhan) and Northern Kaur Regency. For *Besemah* people in Lampung Province, they live in Northern Lampung Regency (Tanjung Raja), Way Kanan Regency (Rebang Kasoy), and Banjit District.

There are interesting things in the Besemah language, in the Besemah language the forms of greeting and designation are different (Lafamane, 2020). From the greeting it can be distinguished whether from blood relatives or non-blood relatives (Mahmud, 2018). So in this study this unique thing will be detailed in full and thorough.

Mardian (2019) defines language shift as the study of regional languages in an interdisciplinary field of study called sociolinguistics, which is a combination of linguistics and social sciences. Muin & Sulfasyah (2018) states that the study of language externally involves two scientific disciplines, so that its form is in the form of a

combination of two disciplines that merge from sociology and linguistics which have a very close relationship. Sociolinguistics is part of linguistics (Nasir & Sahfitri, 2020). The term sociolinguistics comes from the words socio and linguistics. Ulfa (2019) mentions sosio means society, meanwhile, linguistics means language. So, sociolinguistics is the study of language that places language in relation to its use in society.

Basically, this research has a form of similarity with previous research of Nggaruaka *et al.* (2019) which discusses the shift in greeting words. The difference between this research and previous research of Nisah *et al.* (2020), the previous research focused on studying and discussing the greeting system in Besemah language, meanwhile in this study the researchers examined and discussed greeting words and the shifting forms of greeting words in Besemah language and their implications for learning local languages. This research is important to do considering that currently greeting words in Besemah language have begun to be forgotten by Besemah residents and have even begun to experience shifts along with the times (Pandaleke *et al.*, 2020).

Researchers also obtained some data that strengthened researchers to research regarding shifts in greetings in Besemah, namely: (1) Data from the Language Center of South Sumatra Province, confirms that there has been a shift in the use of greetings in regional languages, especially Besemah in the last thirty years, Pengembangan & Kementerian (2018); (2) The results of research in 2019 found that greetings in the Besemah language began to experience a shift and it was even difficult to find the original form of the greeting. For example: there are many greetings for his mother-in-law, kenambe for nephew, bak for father, mother for mother, and mok for nephew, these greetings are hard to find; (3) Currently in the city of Pagar Alam in the new school year 2022-2023 regional language learning has begun to be reactivated as a follow-up to the implementation of the Free Learning Curriculum which prioritizes culture.

Addressing terms refer to utterances for permanent communication. Pongantung *et al.* (2020) this statement indicates that the utterances remain still from era to era. Addressing term is inseparable activity from human life. Addressing term becomes the behavior and habit of human life. This behavior has an important role in a community. As the time goes by, the realizations of the community's addressing terms shift (Purwaningtyas & Junining, 2009). Language

shift occurs as a result of the language selection process over a very long period of time. When a language shift occurs, members of a community prefer to use a new language rather than the language they are used to (Ramadinatha *et al.*, 2021). For *Besemah* people in Pagar Alam city, the researchers found many shifted addressing term realizations in terms of vocabulary and pronunciation.

In line with Rosita & Aprila (2006), it was found in the *Besemah* community, especially in the city of Pagar Alam, that the *Besemah* language had undergone a significant shift or change. In the age range starting from children, adolescents, adults, and parents, the form of greeting in *Besemah* language is clearly visible in changes in vocabulary and grammar (Tamrin, 2018). The study of regional languages is included in the field of interdisciplinary study called sociolinguistics, which is a combination of linguistics and social sciences (Sahril, 2018).

The main variable in this study is the same as in previous research, namely studying the regional language, namely the *Besemah* language. However, the implementation is different, previous research of Seha & Fatonah (2020) focused on discussing the greeting system in the *Besemah* language, while in this study it focused on studying greeting words and the form of greeting shift and the implications for learning regional languages. This research is important to do considering that currently the greeting words in the *Besemah* language have begun to be forgotten by the people of *Besemah* and have even experienced a shift.

The outline in this study, not only discusses greeting words and their shifting forms (i.e. Septiani & Saragih (2020) research), but covers a wider scope, namely supporting the program being run by the Pagar Alam City Education Office to implement local language learning in all schools in Pagar Alam City. The results in this study can be used as a reference as an accurate regional language learning material.

In this research, the researchers discussed the problems of how the forms of *Besemah* terms of address, the shifts of the terms of address, and the research implication on vernacular language lesson.

METHOD

The research applied descriptive comparative method supported by an objective approach. The data sources were the terms of address in *Besemah* language (Solihah, 2009). The

researchers elicited the terms from some data sources, such as the *Besemah* native speakers with some applied conditions and *Besemah* native speakers that stayed in Pagar Alam. The researchers applied descriptive method with four techniques of collecting data. They were (1) interview, (2) questionnaire, (3) field note and recording, and (4) eliciting technique.

The data analysis techniques were classifying and grouping the data. In this stage, the researchers grouped the same data. Then, the researchers separated the similar data but different (Rosita & Aprila, 2006)

After receiving the data from the questionnaire, face-to-face interview, and recoding and field note, the researchers analyzed the data with these stages. The researchers rewrote the collected data in the form of *Besemah* to make them tidy. These data were arranged and classified based on the terms of address system of *Besemah* language. The classified data were interpreted to obtain meaningful accuracy of the terms of address (Sueca, 2020). The interpreted data were written in a table based on the needs and the relevances with the parts of *Besemah* terms of address. Then, the researchers wrote the analysis results to report the findings.

RESULTS AND DISCUSSION

From the results and analyses about *Besemah* terms of address, the researchers found some shifted terms of addresses that were not applied by the community. The example of the term was *panci* (Tanu, 2018). Literally, *panci* is translated to kitchen stuff. However, most men, especially husbands, used the term to address their wives. Then, the wives addressed the husbands with a term of *pangkug*. This term literally is translated to any garden equipment (Turiah, 2021). In this case, *pangkur* is used to address the husbands. *Besemah* terms of address have some differences from generation to generation. However, in this research, *Besemah* terms of address began to fade due to the era development. Some terms were still observable and could be analyzed to differ the addressers' ages or *perangkat budaq* and *perangkat tuwe*. Here are the explanations of *Besemah* terms of address and the implications on vernacular language lesson.

The intra-family terms of address service
The terms to address fathers or older men

These terms included *kamu*, *bape*, *bapaq*, *bapang*, and *baq*. The examples of the term uses are:

Where are you going, Dad?
Where are you going, Dad?

Siape titu, Bape?
Who is that, Dad?

The terms of addresses, such as *bapaq*, *baq*, and *kamu* were used by male and female children to address their fathers. On the other hand, the terms of *bapaq* and *kamu* were mostly used by older generation or *perangkat tuwe*. The generation refers to people aged older than sixty year old. On the other hand, the term of *baq* was mostly spoken by current generation people aged younger than 60 years old or *perangkat budaq*. These terms of addresses, *baq* and *bapaq*, do not show meaning differences. Thus, the uses are interchangeable.

The term of address for a father was *Pejadi Lanang*. The excerpt below shows the example.

Au, Pejadi Lanang ku!
He is. He is my father!

At the present days, the kinship term of address for a father has shifted. The term of *Bape* was not spoken by the native speakers. The same matter was also observable on the *perangkat tuwe* or older generation. They did not know the use of this term, *bape*. The term of address for a father in Besemah language included *kamu*. This term was addressed for certain knowledgeable elders. The other terms of address for a father were *baq*, *bapaq*, and *bapang*.

The terms to address mothers

The terms of address for mothers included *kamu*, *nduq*, *umaq*, and *maq* (the shortest form to address *umaq*). The excerpt below shows the example.

Tape bataqan, Nduq?
Mum, what do you bring?

Payu Nduq kita gheghadu kaday!
Shall we take a rest first, Mum!

The terms of addresses, such as *kamu*, *nduq*, *umaq*, and *maq* are used by children to address their mothers. The term, *nduq*, is mostly used by older generation, *perangkat tuwe*. Most people in this generation were aged older than 60 years old.

On the other hand, the terms of *umaq* and the shortest form, *maq*, were mostly used by younger generation, *perangkat mude*. This generation refers to people aged younger than 60 years old. The terms of *maq*, *umaq*, and *nduq* do not show significant meaning differences.

The term of address for mothers of (female parent) was *Pejadi Betine*. The excerpt below shows the example.

Nyela, Pejadi Betine ku titu!
That its it. The mother is me!

At the present days, the terms of kinship for mothers or female parents did not shift. The terms of *kamu*, *nduq*, *umaq*, and *maq* remained still until the present days. However, the term of *nduq* was used by the *perangkat tuwe* aged older than 70 years old. On the other hand, the term of *kamu*, as the knowledgeable address, *umaq*, and *maq* were used by younger generation aged younger than 60 years old.

The system of kinship addressing terms

This system refers to addressing terms or speech acts, *betutugh* and *betutuw*, among relatives due to marital relationship. The kinship relationship due to marital relationship is called *hubungan kule* or *perkulean*, *pekulean*. Some people call this relationship *kawan kule* or *kawan* (relative) due to *tali perkulean* or marital relationship.

The terms of addressing for wives

The addressing terms for wives are mostly by calling the names of the wives. The other terms to address were *dengah* or 'you.' If the women or the wives had children, the addressing terms would be *nduq*, *ndung*, or *umaq* entailed by the oldest child's name. For example, the oldest name of a woman was Riska. Thus, the addressing terms would be *nduq Riska*, *ndung Riska*, or *umaq Riska*. The examples of the term uses are:

Lah ude betanaq, Ki?
Have you cooked the rice, Ki?

Gulaykalah tighaw tu, Umaq Bait!
Please cook the mushrooms, Bait's Mum!

Bait, in the excerpt, refers to the name of the oldest son of the woman. In the homeland of Besemah people, around a hundred year ago, the terms to address wives had to attach on certain objects known by the wives. These objects were such as *Bakul* (baskets), *Belange* (cauldrons), and

Sudu (Spoons). Here are the examples of the terms in uses.

Bakul, aku kah temalam di kebun
Bakul, I will stay in the garden.

The wife, named *bait*, knows the term of *bakul* is the addressing term to call herself. Thus, the response of the husband shall be *au, hati-hati saje pehiuk*. The term of *pehiuk* is to address the husband. Long time ago, Besemah people did this technique to address other people because calling other people's names were something taboo. These addressing terms were applicable if the wives and the husbands did not have children because addressing their spouses with *ay, uy, or hey* were considered impolite. The case would be different if the spouses had children. In this case, they would call their oldest children's names, for example *bapang Rizka temalam kamu?* (Will Rizka's fatehr stay?)

The addressing terms for wives are mostly by calling the names of the wives. The other terms to address were *dengah* or 'you.' If the women or the wives had children, the addressing terms would be *nduq, ndung, or umaq* entailed by the oldest child's name. The shifts of the terms occurred because Besemah people addressed their wives with some words referring to kitchen stuff. However, at the present days, the addressing terms are different. Most Besemah people currently address with some new terms, such as *ibu* or *ndung*. These terms do not exist in Besemah's addressing terms.

The addressing terms for the father (the male parent) of a wife

The addressing terms for male parents or fathers of wives included *was, mamag, ngkuaye, beliyaw, beliyaw tu, beliyaw banyaq, and beliau banyaq lanang*. The examples of the term uses are:

Dide ka(h) kume Wag saghini?
Will your father go tot he field?

The addressing terms for fathers (the male parents) of wives included *ntuwe, ntuwe lanang, bapang bini, and pejadi lanang bini*. Here are the examples.

Ntuwe ku titu.
He is my father.

The addressing terms for male parents or fathers of wives included *waq, mamag, ngkuaye,*

beliyaw, beliyaw tu, beliyaw banyaq, and beliau banyaq lanang. The term, *waq*, was mostly used if the father of a woman is older. If the father of a woman is older than the man's father, the addressing term for the woman's father is *mamaq* or uncle. On the other hand, the addressing term of *ngkuaye* was used within the intimate conversation context. Thus, this term should not be used to call. The term of *beliyaw banyaq* shifted from the term of *beliyaw* once a man had children. At the present days, most husbands called their wives' fathers with *baq* or *bapak* (father). Specifically, in *rurah*, spoken by people from Gumay Ulu and pagar Gunung clans, the spoken term to address women's fathers was *pengiran* or the prince. This addressing term did not shift but it was only used based on certain adapted situation.

The addressing terms for the mother (the female parent) of a wife

The addressing terms for female parents or mothers of wives included *waq, ibung, nguaye, beliyaw, beliyaw tu, beliyaw banyaq, and beliyaw banyaq betine*. The examples of the term uses are:

Singgah kuday, Beliyaw tu!
Please come over here, Madam!

The term of *waq* could be applied if the mother of a wife was older than the mother of a husband. If the mother of the woman was younger than the mother of a husband, the spoken term to address should be *ibung* or *aunty*. The terms of *beliyaw banyaq* and *beliyaq banyaq betine* were the shifted forms of *beliyaw* and *beliyaw banyaq betine* once a husband had children. At the present time, most husbands addressed their mothers-in-law with *umaq* and *maq*.

The addressing terms for the mothers of wives included *ntuwe, ntuwe betine, ndung bini, and pejadi betine bini*. Here are the examples.

Ntuwe ku!
She is the mother of my wife!

The addressing terms for female parents or mothers of wives included *waq, ibung, nguaye, beliyaw, beliyaw tu, beliyaw banyaq, and beliyaw banyaq betine*. These addressing terms did not shift but it was only used based on certain adapted situation.

The time makes the generation shifts and brings novelty. The attached cultures from generation to generation will also shift, including

the addressing term of Besemah vernacular language. Most Besemah addressing terms were used in the past events and are not spoken at the present days, for examples the terms of *rame* and *bape* to address male parents and *gusti* to address knowledgeable person. The other alternatives for *rame* and *bape*, the male parents, are *bapaq* and *baq*. Then, the term of *gusti* has an alternative term of *kabah*, *dengah*, or *kamu*.

Each culture has specific identity and becomes the specific and signature features. The addressing system in Besemah vernacular language is unique. The language has differences to address and mention other people. For example, an individual who addresses other people will have different forms of words to address the individual. Here are the examples of the addressing terms and mentioning terms of a father, a male parent.

Ka(h) ke mane kamu Baq?
Where are you going, Dad?

Pejadi lanang ku!

I am going to my Father.

The example shows the addressing terms and the mentioning terms in Besemah vernacular language. The example shows the addressing terms of a father, a male parent, are *baq*, *bapaq*, and *bapang*. On the other hand, the mentioning term for a father was *Pejadi Lanang*. These differences were unique.

The researchers found, summarized, and grouped 152 addressing terms. Then, the researchers grouped them into two groups. The first group, consisting of 110 addressing terms, was the family or domestic addressing term. Then, the second group was the community addressing term. The researchers explained the differences of the terms to address and mention other people in detail. The researchers grouped 152 addressing terms by identifying the terms comprehensively with experts. They were humanists, community figures, and lecturers. The researchers found 14 shifted addressing terms and 2 extinct addressing terms. Here are the terms.

Table 1. *Shifted and extinct addressing terms*

No.	Old Addressing Terms	Current Addressing Terms	Remarks
1.	Nduq	Umaq, Maq, Mamaq	Mothers (Female Parents)
2.	Ibungan	Bibiq, Biq	The younger sister of a father
3.	Nduq Tuwe	Umaq Tuwe, Maq Tuwe	The older sister of a mother
4.	Mamaq, Maq	Mamang, Mang	The younger brother of a mother
5.	Kenambe	Kemenakan	The female sibling of a daughter or a son
6.	Pengiran, Nguaye, Waq, Mamaq, Beliyaw, Beliyaw Tu, Beliyaw Banyaq, and Beliyaw Banyaq Lanang.	Baq	The father (a male parent) of a wife
7.	Waq, Ibung, Beliyaw, Beliyaw Banyaq, and Beliyaw Banyaq Betine.	Umaq	The mother (female parent) of a wife
8.	Bapang (entailed with the oldest child's name)	Brother or sister	Husband
9.	Waq, Mamaq, Beliyaw, Beliyaw Tu, Beliyaw Banyaq, and Beliyaw Banyaq Lanang.	Baq	The father (a male parent) of a husband
10.	Waq, Ibung, Beliyaw, Beliyaw Banyaq, and Beliyaw Banyaq Betine.	Umaq	The mother (female parent) of a husband
11.	Rame, Bape,	Baq, Bapang	The male parents
12.	Panggkur (Cangkul) to address the husbands with the remarks of gardening tools	No substitute addressing terms	Husband
13.	Belangege (cauldron/pot) to address the husbands with the remarks of kitchen stuff	No substitute addressing terms	Wife
14.	Gusti	No substitute addressing terms	To address the knowledgeable person

The researchers found five Besemah's addressing terms as second-person singular. They were *kabah*, *dengah*, *dighi*, *kenan*, and *kamu*. In this research, the researchers found four addressing terms as the second-person singular. They were *kaban*, *dengan*, *kangaw*, and *gusti*.

The term of *kaban* was spoken by people living in Kisam Besemah area. The term is equal to the term of *kabah* or 'you.' The term of *kangaw* was spoken in the area of former *Gumay Ulu* clan. The term of *kangaw* is equal to *kabah* or *dengan*, meaning 'you.' The term of *dengan* was spoken when a speaker was angry. The term of *gusti* was not spoken in current era. However, the term of *gusti* is still findable in various *guritan*.

The term of *kabah* or 'you' was used to address relative or community member that did not belong to the same generation. The term was not also used to address relative or community member that came from younger generation and had the same sex types with the speaker. If the sex types were not the same as the speaker or addresser, the addressee should be addressed by a term of *dengah* or 'you.' The term of *kamu* or 'you' was used to address knowledgeable persons, such as fathers, mothers, and all relatives from the same generations. They could be from the bloodline family or not. The terms of *kamu* was used by non-relative community member, older than the speaker.

In this research, the researchers found different addressing terms used by the older generation and the younger generations, for example *bajiq* to address older sister of a husband. The term was used by the older generation as the addresser to younger generation, younger than sixty years old. The younger generation did not use the term of *bajiq*. They instead used the term of *kakaq* to address the older sisters of husbands.

The other addressing terms that indicated the differences of the speakers' generations were *bapaq* (father), *nduq* (mother), *mamaq* (uncle), *ibung* (aunty), and *niniq* (grandmother). These terms were spoken by older generation. On the other hand, the younger generations used the terms of *baq* (father), *umaq* (mother), *mamang* (uncle), *bibiq* (aunty), and *niing* (grandmother).

The speakers used the terms both in complete forms and short forms without creating different meaning due to the positions. Both complete and shortened addressing terms could be put in front, in the middle, and in the end of utterances. Here are the examples of the complete and shortened forms.

Niniq/Niq ndaq ke mane?
Grandpa, where are you going?

Ngape Nining./Ning lum pegi?
Why have not you departed?

Makanlah kuday, Bapaq/Baq!
Please, have a meal, Dad!

The complete addressing forms and the shortened addressing forms included *umaq/maq* (mother), *mamaq/maq* (uncle), *bibiq/biq* (aunty), *kakang/kaq* (older brother or sister), *kakaq/kaq* (brother or sister in law), *ading/ding* (younger brother or sister), *kance/ce* (friends), and *sename/me* (peer friends).

Suan (2018) differed the terms of addressing and mentioning in utterances. Here are the examples.

Ani mau ke mana?
(Where are you going Ani?)
(Ani is the addressing term)

Ani! Mau ke mana?
(Ani! Where are you going?)
(Ani is the mentioning term)

Ani! Kau mau ke mana ?
(Ani! Where are you going?)
(Ani is the mentioning word while *kau* is the addressing term).

In Besemah vernacular language system, the previous examples are equal with the following examples:

Nit ndaq ke mane?
Nit, where are you going?

Nit! Ndaq ke mane?
Nit! Where are you going?

Nit! Dengah ndaq ke mane?
Nit! Where are you going?

The term of *Nit* in the first utterance is an addressing term of a childhood friend's name. The term is also a shortened form of a complete name, Harnita. *Nit* in the second utterance is a mentioning term. *Nit* in the third utterance is a mentioning term. *Dengan* or 'you' is an addressing term for second-person singular.

Besemah vernacular language also has various refined addressing terms or addressing term

auxiliaries. These auxiliaries are *cih* and *ngkuaye*. These terms have three functions. They are to address, to mention, and to refine the addressing term. Here are the examples.

Betanaqlah kudah Cih!
Cook it first, Cih!

Ade di Ngkuaye tulah!
It is up to the parents in law!

Cih! Numpang betanye dikit!
Cih! Let me ask something!

The first *cih* and *ngkuaye* are addressing terms. The term *cih* in the third utterance and the term *ngkuaye* in the fourth utterance are the mentioning terms. These terms, *cih* and *ngkuaye*, are only for intimate addresser and addressee within face-to-face situation. If the addressee is at a distance, the terms of *cih* and *ngkuaye* should not be spoken. The term *cih* in the fifth utterance and the term of *ngkuaye* in the sixth utterance are the addressing term refiners or auxiliaries.

In a family or kinship system, *cih* is spoken by older people to address the younger family members with different sex types. In a relative system, the term of *cih* is spoken to address the sons or daughters in law from the siblings, sons and daughters, sons and daughters of the siblings, and husbands and wives of siblings with different sex types with the addresser. The term of *ngkuaye* is spoken to address knowledgeable persons within the family system, such as the mothers and fathers in law, and *nduwayan* for men that their wives have brothers or sisters.

Wiyanti *et al.* (2019) explain the realizations of the addressing terms. The realization includes a grammar of N + *ku*, for example *Tuhanku* or My God. This grammar of addressing term only applies in Indonesian language. However, in Besemah vernacular language, the pattern will be N + *ku* to express the intimacy or compassion of the addresser's feeling. The examples are *anaqku*, *cungku*, and *adingku* to express the intimacy or compassion. These terms are more intimate than *anaq*, *naq*, *cucung*, *cung*, *ading*, and *ding*.

The implication of the addressing system on besemah vernacular language in vernacular language lesson

The implications of current research results were for vernacular language lesson at first until sixth grades of primary schools within the revised 2013 curriculum assisted by the 2022 *Merdeka Belajar*

curriculum. Vernacular language was a local material for primary schools. This implementation of vernacular language, based on the *Merdeka Belajar* curriculum, was to realize excellent understanding, appreciation, response, analysis, and practice of the vernacular language, especially about the addressing terms of Besemah.

Here are the themes for Primary School lessons with the implications on Besemah vernacular language materials. The implications were based on the Core Competence and Basic Competence of Third Theme - Living in Harmony and the objective to understand the content of a text with various Besemah's addressing terms. This objective was stated in Basic Competence 3.3. Then, in the Basic Competence of 4.3, the objective was to develop and tell the content of Puyang Belulus' traditional ceremony in Rempassay within the material of the rhymes of Besemah's addressing terms.

CONCLUSION

From the discussion and the explanations, the researchers concluded that Besemah's vernacular language system had two systems. The first system was the kinship system while the second system was non-kinship system or a community system. The kinship system consisted of (1) intra-family addressing term system, (2) kinship addressing term system, (3) lovely addressing term, and (4) kinship addressing system within specific situations. The addressing system in the community, non-kinship relationship, was categorized into (1) official community addressing system and (2) casual community addressing system.

The realizations of the reviewed language shifts were based on the historical review. The researchers found some applied terms in the past. However, these terms are not spoken at the present days. For example, the researchers found the terms of *bape* and *rame* to address male parents. Some shifted terms from the original terms were mostly used by people younger than 60 years old or *perangkat mude*. These terms were different from those spoken by people aged older than 60 years old, such as *bapaq* and *ibung*. However, for younger people, the most spoken term was *baq* to address male parents and *bibiq* to address the sister of a father and the wife of a woman's brother, *bajiq* (spoken by older generation), and *kakaq* (spoken by the younger generation) to address the older sister of a husband.

The research results had implications on school literature study, especially at JHS and SHS levels. The researchers found three Basic Competences that could apply these research results as the references for both teachers and learners. The results of this research could answer the linguistic shift of Besemah language.

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