

THE HONORIFICS OF DUANU LANGUAGE AND THEIR IMPLICATIONS IN ENGLISH TEACHING AND LEARNING CONTEXTS

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Abstract

This study aims to describe: (1) the honorific of *Duanu* language in terms of the forms, (2) the factors influencing the use of honorifics, and (3) the implications of honorifics in English teaching and learning contexts. This research was descriptive qualitative, with the sociolinguistic analysis. The methods in collecting data were indepth listening, interviewing, and recording. The results of this research are as follows. (1) The honorifics of *Duanu* language can be categorized in referent honorifics, and hearer honorifics, (2) The factors influencing the honorific use in *Duanu* language are power, social distance, and formality, (3) The implications of honorific in English teaching and learning contexts can be done by comparing the similarity and the differences between honorifics in *Duanu* language and honorifics in Englishs.

Key words: honorifics, Duanu, language, implications, English teaching and learning contexts.

HONORIFIK BAHASA SUKU DUANU DAN IMPLIKASINYA PADA KNTOKS PEMBELAJARAN BAHASA INGGRIS

Abstrak

Penelitian ini bertujuan untuk mendeskripsikan honorifik yang ada pada bahasa Duanu yang meliputi: (1) bentuk honorifik, (2) faktor-faktor yang mempengaruhi pemakaian honorifik, dan (3) implikasinya pada konteks pembelajaran bahasa Inggris. Penelitian ini adalah deskriptif kualitatif dengan menggunakan kajian sosiolinguistik. Metode pemerolehan data menggunakan metode simak, wawancara dengan panduan wawancara, dan rekaman. Hasil penelitian tentang honorifik bahasa Duanu adalah sebagai berikut. (1) Bentuk honorifik bahasa Duanu dapat dikategorisasikan menjadi honorifik referensi, dan honorifik pendengar (2) Faktor yang mempengaruhi pemakaian honorifik pada bahasa Duanu di antaranya faktor kekuatan, faktor jarak sosial, dan faktor keformalan. (3) Implikasi honorifik pada konteks pengajaran bahasa Inggris dapat dilakukan dengan membandingkan persamaan dan perbedaan pada honorifics bahasa Duanu dan honorifics bahasa Inggris.

Kata Kunci: honorifik, bahasa, suku Duanu, implikasi, pembelajaran bahasa Inggris.

INTRODUCTION

Language indicates the nation. This aphorism has so widespread meaning. One meaning is the diversity of the local languages in a nation makes the nation become rich in variety and vocabulary of a language. Local languages are always there in every nation, they grow in a line with the growth of the nation itself. Some of local languages later became the national language and several of them just being a local language only.

The book of “*Pesona Bahasa*” (2005, p.185) wrote and copied the research of The Summer Institute of Linguistic, that there are 726 local language in every Indonesian’s territory. These languages have their own speakers, and it spoken by a million of people, several thousand people, or even just tens of people.

One of the languages in Indonesia and has never been studied is Malay language of the *Duanu*’s ethnic group, which is used by the community of *Duanu*’s ethnic group in *Kecamatan Tanah Merah, Kabupaten Indragiri Hilir, Propinsi Riau*. The *Duanu* is a sea’s ethnic group subordinate of Proto Malay’s man (the old Malay) who lives in Riau (Firmansyah, 2009, p.7). Based on the phenomenon above, this research held to find the data about *Duanu* language, especially in the term forms of the honorifics, and factors influence the use of honorifics in *Duanu* language.

This research focused on Sociolinguistics analysis about “The Honorifics of *Duanu* Language”. Sociolinguistics is the study of language in relation to society (Yule, 2011, p.254). In sociolinguistics, the research focused on study language and society in order to find out as much as the researcher can about what kind of language is (Hudson in Wardhough, 2006: p13).

The sociolinguistics phenomenon that studied in this research was honorific terms of *Duanu* language itself. Takita (2006: p.5) in his thesis state that honorifics are linguistics expressions, which is makes the sentences sound polite and not offensive to the addressee.

Every language has some kinds of honorifics although they are not productive in many of languages. For example, in Javanese, there are three different lexical items meaning ‘you’: *kowe* (*ngoko* or low speech), *sampean* (*madya* or middle speech) and *panjenengan* (*krama* or high speech), but in *Duanu* language

there are only two items: *ku* (low speech), and *diku* (high speech). A woman, in *Duanu* language called by “*dabi*” when she was a child, and then became “*dang*” when she grows young, and later, when she marries and has a child, she is called by “*mamak + name of her child*”, like “*mamak isah*”, or “*mamak bedul*”. It shows that *Duanu* language has honorifics in addressing someone else.

In this research, besides describing the honorifics of *Duanu* language, the researcher gives implication of honorifics of *Duanu* language in English teaching learning. The researcher has assumed that honorific delivered by *Duanu*’s citizen can be a reference in teaching character values in English teaching and learning contexts, specifically when teacher is teaching polite habits and how to treat nature surrounding us.

Hymes (in Wardhough, 2006, p.251) says that in learning a language, children must learn not only how to construct sentences in that language but also must acquire knowledge of a set of ways in which sentences are used. Meanwhile, the expert of English language from Semarang University, Professor Dwi Rukmini says that English teaching learning can be included by local wisdom and be tool of the character education for students. As what was written in *Antaraneews.com* (2013, p.1), she said that learning and teaching language, not only learning how word and sentences is, but more far learning about meaning and how to deliver the message.

In reference to the phenomenon above, this research focuses on the analysis of honorifics from *Duanu* language, and the problems formulated as follows: first, how are the honorific forms of *Duanu* language in *Kecamatan Tanah Merah Kabupaten Indragiri Hilir*?; second, what are factors influencing honorific use in *Duanu* language in *Kecamatan Tanah Merah Kabupaten Indragiri Hilir*?; third, how are the implications of honorifics from *Duanu* language in English teaching and learning contexts?

Based on the problem above, the objectives of this research are: first, to describes the honorific forms of *Duanu* language in *Kecamatan Tanah Merah Kabupaten Indragiri Hilir*; second, to describes factors influencing honorific use in *Duanu* language in *Kecamatan Tanah Merah Kabupaten Indragiri Hilir*; third, to describes the implications of *Duanu*

honorifics in English teaching and learning contexts.

The result of the research expected to give good benefit both in theoretically and practically. Theoretically, the result of the research expected to be useful in science development and enrich knowledge, specifically in Sociolinguistics analysis, more specifically in how to document the nation treasure, which is local language.

Practically, the result of this research expected to be useful for the growth and development of the *Duanu* language in *Kecamatan Tanah Merah Kabupaten Indragiri Hilir*. Specifically in honorific system of *Duanu* language and can inspire other researchers to discover the local language.

METHOD

The research is a descriptive qualitative with sociolinguistic analysis technique. The objective of a descriptive study is to describe some phenomena, and the sociolinguistic analysis here is a technique, which aimed at focusing in the study of language in relation to society (Hudson in Wardhaugh, 2006: p.13). Hence, the research aims to describe the honorific of *Duanu* language, on the two aspects: form of honorific, and factors influencing honorific use. This research also describes the implication of honorific of *Duanu* language in English teaching and learning process.

Place and Time of Research

The research conducted in *Kecamatan Tanah Merah* at three villages: *Desa Tanjung Pasir*, *Desa Sungai Laut*, and *Desa Tanah Merah*

Those three villages selected because of several reasons, which are: the expansion of *Duanu* community in *Kabupaten Indragiri Hilir* was spreading on seven *Kecamatan*, like in Mandah, Kateman, Concong, Kuindra, Sungai Batang, Reteh, and Tanah Merah, but the most deployment was in *Kecamatan Tanah Merah*. *Desa Tanjung Pasir* and *desa Sungai Laut* are place that most of people there from *Duanu* community, and they still use *Duanu* language in their daily live. *Desa Tanah Merah* is capital village in *Kecamatan Tanah Merah*, so the researcher wants to compare the utterance of *Duanu* citizen in this place with another place.

This research conducted four months, from July 2013 to October 2013 as the time of the research. First month in July, researcher applied the permeation letter to the government

of Riau province, and in the second month researcher had a discussion with the *Batin* of this ethnic group, to decide the nine perfect informants to get the data. Finally in October 2013 this research done.

Subjects and Object of Research

Subject in this research is the speakers of *Duanu* language who live in *Duanu* ethnic group at *Desa Tanjung Pasir*, *Desa Sungai Laut*, and *Desa Tanah Merah* in *Kecamatan Tanah Merah* of Riau Province. Nine persons chosen as informants based on several factors, like: gender, age, and how long she or he lives on that community. So in this research, the researcher had discussed first with the head of *Duanu* ethnic group to select three speakers at every village that is appropriate to be good informants.

The object of this research is utterances that comes from dialogues in language behavior, which shown by honorifics expression and factors influencing it. The researcher focus is on forms of honorifics, factors influencing the use of honorific, and how to implicate the honorific in English teaching learning contexts.

The Techniques of Collecting Data

The way to collect the data in this research is careful listening, in-depth interview, and recording. The instruments arranged according to the literature review in chapter two. They are question lists that asked to the community of *Duanu* ethnic group about the aspect of honorifics. Eight informants selected to answer the instrument about the honorifics forms in *Duanu* language. To maintain the consistency of the data, inter-informants reliability applied. It is the extent of two or more individuals (the users of *Duanu* language) agree. It addressed to the consistency of the implementation of a rating system. Three informants from each village had been involved: two informants were from common users of *Duanu* language and one was the expert of *Duanu* language in every village.

Beside interview, the researcher also has observes carefully about the conversation between the speakers of *Duanu* language, whether it is the form of *Duanu* honorific or not. Recording used when researcher interviewed the community of *Duanu* ethnic group, so the researcher did not lose the important data about the honorific of *Duanu* language.

Trustworthiness

In this research, the researcher took careful listening, asked *Duanu* citizen about the speech act that happen in *Duanu* ethnic group and made analysis of the honorific of *Duanu* language based on intralinguistic analysis between *Duanu* language compares to *Indonesia* language with the same aspect. Expert cross-check applied during the research. In the model of critical discussion, suggestion, and any other input from the experts were considered as worth-informing. The experts were Prof. Dr Pratomy Widodo, M.Pd as instrument validator, and Ir. Sarpan as data's validator (he is the leader of *Duanu* ethnic group). Triangulation of resource also applied in the research. This is in line with Moleong's (2011, p.330) suggestion to the validity of the data. The researcher synchronize the data from interview, which are address forms with the data from observation in the field, which is an utterance from dialogue that happens in the field.

Techniques of Data Analysis

Data in this study were analyzed using intra linguistic technique, it is focused on linguistic items involving pragmatic level, whose distribution in a speech community allows statements on sociolinguistic stratification, language change in progress, act of identity, and so on (Fasold in Ulrich, 2010: p110).

First, the researcher makes an instrument according to the literature review in chapter two, then the instrument were validated by validator, next the researcher collected the data from the community of *Duanu* ethnic group by interviewing, recording, and listening. The data recorded as field note, in makes a field note the researcher gives numbering in the way of "number of datum-date-month-years", for example if the datum found in the second observation, in nine of June of 2013, so it writes as 0209062013. The next step is field note analyzed using intra linguistic technique by comparing the *Duanu* language with *Indonesia* language in the same aspect of social class, age, gender, and other linguistic parameters.

During the analysis time, researcher was applied the input from the expert of *Duanu* language and the supervisor in order to get enlightenment in the study that was done. Finally, the conclusion was take as the result of the study about: forms of *Duanu* honorifics,

factors influencing honorific use of the *Duanu* language and the implication of honorific of *Duanu* language in English teaching learning process according to the literature review, the result of analysis, and the suggestion of the expert of *Duanu* language and supervisor.

RESULTS AND DISCUSSION

Description of the Honorific Forms in *Duanu* language

The honorific forms in this research mean a word, phrase, or gramatical form conveying respect, used especially when addressing a social superior. Brown (2011, p.20) state that honorific forms can be divided into three categories, there are: referent honorifics, hearer honorifics, and by stander honorifics. In *Duanu* community, by stander honorifics did not found. It is because of *Duanu* citizen does not lives in a kingdom community, and in the past, they were live separates from the kingdom community, even some of them be a *panglima* in Siak Palace. Hence, based on the data that found in the field and literature review about it, the honorific forms of *Duanu* language categorized into: (1) referent honorifics, and (2) hearer honorifics. For more clearly, they described as follows.

Referent Honorifics

According to Brown (2011, p.20), 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. So based on the data from the field, the honorific forms in *Duanu* language that can be categorized as referent honorifics are: (1) in first person pronoun there are: *kak* (I), and *kikik* (we); (2) in second person pronoun there are: *diku* (you), and *kemum* (you); and (3) in third person pronoun there are: *Nyu* (she/he), and *kukum* (they). For more clearly, see on the table below:

Table 1. The Honorific Forms of *Duanu* Language in Referent Honorifics

| Num | Referent Honorific | Normal Forms | Honorific Forms | English Version |
|-----|-----------------------|--------------|-----------------|-----------------|
| 1 | First Person Pronoun | <i>Aro</i> | <i>Kak</i> | I |
| | Second Person Pronoun | <i>Kik</i> | <i>Kikik</i> | We |
| 2 | Third Person Pronoun | <i>Ku</i> | <i>Diku</i> | You |
| | Fourth Person Pronoun | <i>Kemem</i> | <i>Kemum</i> | You |
| 3 | First person pronoun | <i>Nyu</i> | <i>Nyu</i> | She/He |
| | Third person pronoun | <i>Kum</i> | <i>Kukum</i> | They |

Hearer Honorifics

Brown (2011:p20) states that hearer honorifics directly index the relationships between the speaker and the hearer and do not require the hearer to appear as a sentence referent in order to appear. The relationship between the speaker and the hearer can be due to of family relation, professional relation, and social relation. Based on the data that found in the field, the honorific of *Duanu* language which categorized as hearer honorifics are: (a) honorific forms in family relation, like: *buyut, nenek, nek, datuk, tuk, ebah, uwak, wak, mak, makcik, cik, kakak, abeng, abeng sedare, motun, kakak ipa, kakak sedare, and abeng sedare*; (b) honorific forms in professional relation, like in occupation, and position: *tauke, bapak pelisi, bapak guru, ibu guru, ibu bidan, bapak dokter, ibu dokter, bapak tentra, bapak presiden, bapak gubernur, bapak bupati, bapak camat, bapak wali, bapak kasun, bapak RW, bapak RT, bapak kapolres, bapak kapolsek, and bapak KUA*; (c) honorific forms in social relation, like in religion title, marital status, and academic title: *bapak haji, ibu haji, bapak ustazd, bapak kaum, mamak isah, pakcik, makcik, bapak, ibu, insinyur and sarjanu*. For more clearly, see the table below:

Table 2. The Honorifics of *Duanu* Language in Family Relations

| Nu | Family Relation | Honorific Forms | English Version |
|---------------------|-----------------|-------------------|--------------------------|
| 1 | Directy | <i>Buyut</i> | Great grandfather/mother |
| | | <i>Datuk, Tuk</i> | Grand father |
| | | <i>Nenek, Nek</i> | Grand mother |
| | | <i>Ebah, Uwak</i> | Father |
| | | <i>Mak</i> | Mother |
| | | <i>Wak</i> | Uncle |
| | | <i>Makcik</i> | Aunt |
| | | <i>Kakak</i> | Sister |
| | | <i>Abeng</i> | Brother |
| | | 2 | Indirectly |
| <i>Kakak Ipa</i> | Sister in Law | | |
| <i>Abeng Ipa</i> | Brother in Law | | |
| <i>Kakak sedare</i> | Older sister | | |
| <i>Abeng sedare</i> | Older brother | | |

Table 3. The Honorifics of *Duanu* Language in Professional Relations

| Nu | Professional Relation | Honorific Forms | English Version | | |
|-----------------------|--------------------------------|---------------------|-----------------|-----------------------|------------------|
| 1. | Occupation | <i>Tauke</i> | Employer | | |
| | | <i>Bapak Guru</i> | Teacher | | |
| | | <i>Ibu Guru</i> | Teacher | | |
| | | <i>Bapak</i> | Doctor | | |
| | | <i>Dokter</i> | Doctor | | |
| | | <i>Ibu Dokter</i> | Doctor | | |
| | | <i>Bapak Pelisi</i> | Policeman | | |
| | | <i>Ibu Bidan</i> | Nurse | | |
| | | <i>Bapak</i> | Soldier | | |
| | | 2. | Position | <i>Tentra</i> | Mr President |
| | | | | <i>Bapak Presiden</i> | Mr President |
| | | | | <i>Bapak Gubernur</i> | Head of Province |
| | | | | <i>Bapak Bupati</i> | Head of Regency |
| | | | | <i>Bapak Camat</i> | Head of District |
| <i>Bapak Wali</i> | Head of Sub District | | | | |
| <i>Bapak Kasun</i> | Head of Village | | | | |
| <i>Bapak RW</i> | Head of Sub Village | | | | |
| <i>Bapak RT</i> | Head of group of family | | | | |
| <i>Bapak Kapolres</i> | Head of Regency Police office | | | | |
| <i>Bapak Kapolsek</i> | Head of District police office | | | | |

Table 4. The Honorifics of *Duanu* Language in Social Relations

| Nu | Social Relation | Honorific Forms | English Version |
|----|-----------------|-----------------|------------------------|
| 1 | Religion Title | Bapak Haji | Hajj |
| | | Ibu Haji | Hajj |
| | | Bapak Ustazd | Preacher |
| | | Bapak Kaum | The guardian of mosque |
| | | Bapak Imam | Priest |
| 2 | Marital Status | Mamak Isah | Mother of Isah |
| | | Bapak Isah | Father of Isah |
| | | Pakcik | Uncle |
| | | Makcik | Aunt |
| | | Bapak | Mr |
| 3 | Academic Title | Ibu | Mrs |
| | | Sarjanu | Graduated |
| | | Insinyur | Engineer |

Description of Factors Influencing the Use of Honorific

According to Brown (2011, p.49), there are: power, distance, familiarity, and softening the assertion that influencing the use of honorific. Based on the data that were found in the field, factors influencing honorific use in *Duanu* language are: power, social distance, and formality. To the limited researcher's knowledge, there is no factor influence of softening the assertion in *Duanu* honorific use. *Duanu* language spoken loudly by the community, because they live separated each other, so they must speak loudly, so able to heard by the interlocutor. Hence, the factors influencing honorific use in *Duanu* language are: power, social distance, and familiarity. For more clearly, they described below:

Power

Brown (2011, p.49) writes that power refers to the institutional rank, which is a relatively fixed social order, typically including sex, age, race, and position in the family, and local rank which includes factors such as occupation, position in an institution, economics, marital status and education. So, from data that were found in the field, power that influences honorific use in *Duanu* language are:

Sex

The influence of sex in honorifics use can be seen when a husband talk to his wife. In *Duanu* community, a husband may call her wife just with her name, or using honorific forms

“*bayongkak*” that means “my wife”, or if they have a baby or child, that husband may call her wife with “*mamak isah*” that means mother of isah (their baby's names). But in fact, most of men in *Duanu* community address his wife only with her name, but every women there, address her husband with honorific forms, like: “*lekken*” (my husband), or “*bapak bedul*” (father of bedul/their baby's names). It shows that in *Duanu* language, sex influence in the honorifics use. Man has superiority in *Duanu* community, and it influences honorifics use in that community.

Age

Age is the most powerful influence in honorific use in *Duanu* language, a man addressed with “*kulop*”, “*delek*”, or “*pakcik*” depend on his age. If he is not circumcision yet, he will be address with “*kulop*”, and after circumcision he will be addressed as “*delek*”, and if he is old, he will addressed with “*pakcik*”. This phenomenon happens in addressing women too.

Usually the citizen of *Duanu* ethnic group uses “*kakak*” and “*abeng*” to honor the interlocutor because of their age, “*kakak*” is the honorific forms to honor an older woman, and “*abeng*” is the honorific forms to honor an older man. The speaker of *Duanu* citizen will consider whether the interlocutor is older, in same age, or younger than them. If they are older, so the speaker will honor them by addressing in honorific forms, like using “*kakak*” or “*abeng*”, but if interlocutor is in the same age as the speaker or younger than them, the speaker just calls her/him with her/his names or nick names only.

Position in the Family

Another power that influences honorifics use is position in the family. In *Duanu* community, position in the family determines the power of the speaker. Eventhough she/he still young in age, but if she/he has a higher position in the family, they will honor her/him with using honorific forms in speech act. It is ruthless because of her position in the family she may call someone older than her by using their names only.

Another phenomenon is in addressing an uncle. *Duanu* citizen depends it on his position in the family, whether he is an elder uncle, middle uncle, or a younger uncle. If he is an elder uncle, they call with “*Pak lung*”, and if he

is in the middle, they call him with “*Pak ngah*”, the last if he is a younger uncle, they call him with “*Pak ucu*”. This address form taken from *Malay* language, so there is similarity here. Another phenomenon is they usually address someone based on his/her skin, if he/she has white skin, they will address him/her with “*pak oteh*” or “*mak oteh*”, otherwise if he/she has black skin, they will address him/her with “*pak itam*” or “*mak itam*”.

Occupation

The next factor is the occupation. *Duanu* citizen always address someone who has a higher occupation with honorific forms. The higher occupation considered by them are: teacher, soldier, policeman, and the other occupations need skill and graduated from university first. But there is another occupation that considered by them as not necessary to honor, like be a fisherman, gardener, carpenter, and another occupations that do not need a skill and graduated from university. To honor someone who has a better occupation, the *Duanu* citizen always address him/her with “*bapak*” or “*ibu*” in front of their occupation, like: *bapak pelisi*(policeman), *bapak guru* (teacher), or *ibu bidan*(nurse).

Position in an institution

Another power factor that influences the use of honorifics in *Duanu* language is position in an institution. Someone who has position like being president, governor, head of district, the head of regency, and another position in an institution is respected. *Duanu* citizen address someone who has position in an institution with “*bapak + his position*” or “*Ibu + her position*” like: *bapak presiden*(mr president), *bapak gubernur*(mr. governor), *bapak bupati*(the head of regency), and so on.

Marital status

Marital status is one of power factor that influences the use of honorifics in *Duanu* language. It shown by the address form like: “*bujang*” to address a man that unmarried yet even he is old, or “*mak jande*” to address a widow.

People who have a marital status as husband has his superiority than his wife, and a wife has her superiority than her son or daughter. Someone who is married has superiority than someone who has not married.

Education

The next factor in power influences is education. The citizen of *Duanu* ethnic group address interlocutor who has education title with her/his title like: “*sarjanu*”, and “*insinyur*”. If the people do not know what kinds of education title that had by a man, so they will address her/him by “*bapak*” or “*ibu*”.

The Existence of Supernatural Figures

Another power factor that influences honorific uses in *Duanu* citizen is the existence of supernatural figures. It becomes a reason for *Duanu* citizen to use honorific forms. There is no difference between normal forms and honorific forms according to the *batin* of this ethnic group. It is because they really honor the supernatural figures, so they do not brave to call them by normal forms. There are: *Allah*, *Jin*, *Iblis*, *setan*, *malekat*, *hantu dorot*, *mambang dede*, *hantu dolak*, and *mambang laut*.

Duanu citizen use to shows the honor for supernatural figures by obey the community law in there. For example when they work as fisherman, and they pick the clams at the seashore, they just pick as much as their hand can pick it. They prohibited to uses machines in their work to safe the nature, eventhough this way they always get a little catches, but they do not worry about that. They realize that they live with nature, so they must give honor to nature with good treatment. Another habit that shows the honor of nature is they always *tabik-tabik* when they will go to the forest to pick the woods, or to the sea to catch the fish. The *tabik-tabik* is more like “*doa selamat*” in *bahasa Indonesia*, but unfortunately they did not want to show how they spell the *tabik-tabik* to the researcher, they say that it is a secret.

Social Distance

A secondary context-specific meaning of honorifics related to the symmetrical horizontal relationship between members of community of practice or participant in a speech event (Brown, 2011: p52). Brown takes distance to contain three aspects: solidarity, familiarity, and affect. In *Duanu* language, the three aspects of distance influence the use of honorific. For more clearly, see the following description.

Solidarity

Solidarity involves commonalities or symmetries shared by two people irrespective of rank (Cho in Brown, 2011:p53). In *Duanu*

community, if the speaker and the interlocutor have similarity in sex, age, family, school, or job, so they prefer to use normal style. It is show that solidarity influences the use of honorific. Being a member of the same group, like as fisherman, or selfish catcher, makes them possessing solidarity and in equal rank. So there is no distance among them, and it makes them use normal style in their utterances. People of *Duanu* ethnic group use honorific form in order to honor someone who has distance from them such as in age, sex, and education.

In *Duanu* language, when a speaker talks to someone who has solidarity, like as a friend, she/he will use *aro*, but if the interlocutor has no solidarity with the speaker, or not close enough, to honor the interlocutor, the speaker will use *kak*.

Familiarity

Familiarity refers to the sense of closeness that two people may feel purely from intensive interaction between them (Brown, 2011: p52). Familiarity includes the length of time the people know each other, and the hours they have spent in close proximity. Since, people of *Duanu* community growth in their ethnic group together in a long time so far, so they have familiarity each other, and it makes them have closeness and there is no distance in the intensive interaction, so they use normal style. Honorific forms will be used when they meet a stranger who has no familiarity with them. They usually address a stranger by "*Ndesin*".

Affect

Brown (2011:p52) notes that affect refer to how much speakers like or are attracted to each other. In *Duanu* language, it can be seen in the utterance between a man and his girlfriend, or a husband to a wife. A husband use to address his wife with "*bayongkak*" and a wife use to address her husband with "*lekken*" to show that they are attracted to each other. And a man who really likes a girl in *Duanu* community uses to address the girl with "*adindu*" to show how deep is he attracted to her. If the speaker and the hearer have attracted to each other, they will use normal style, but if they were not, they will use honorific form.

Formality

The last factor that influences honorifics use is formality. Brown and Fraser (in Brown, 2011: p53), argue that formality is connected

with level of "structuring" of the "scene, in which an interaction takes place. The "scene" contains two aspects: "purpose" and "setting". In *Duanu* language, formality is another factor that influences honorific use.

Purpose

Purpose includes the activity type and subject matter that participants are engaged in. Activity type refers to in what kind of activity that a conversation happens, is its in a formal activity, like in the class between a teacher and students, or in the village office, between the head of the village and the peasants. Or is it an informal activity, like when two fishermen join in the conversation in the road to the beach, or in the market between seller and the buyer. That kind of activity type will influencing honorific use, in the formal activity, *Duanu* citizen will use the honorific form and in an informal activity, they prefer to use normal style.

Setting

Setting is situation where the conversation takes a place. It is in the class, between teacher and student, or in the wedding party, between host and the audiences. Setting will determine whether the speaker must use normal style or honorific style in his/her utterance. In *Duanu* language, when a party held, the host will directly use the honorific style to honor the audiences, eventhough not all of them have superiority than the speaker. It shows that setting is one reason why the speakers choose the honorific style.

Implications of Duanu Honorifics in English Teaching and Learning Context

In *Duanu* community, English taught as a Foreign Language (EFL). It means that in general, English did not used in daily conversation. The language that used for daily communication by people there are *Duanu*, and *Indonesian*. So, it can be a reason to teach English by using the local culture. Octaberlina (in Cahyono, 2013: pxii) said that the use of local culture will promote local biodiversity. She added that local culture teaching enables the student to learn all language skills (listening, speaking, reading, and writing) well. This is because, in her words, "the students will not have any difficult since they are asked to describe something that they know very well: that is their own culture".

That argument following what Dalimunte and Tipka (in Cahyono, 2013: pxii) ever states before, that local culture teaching in English has a number of advantages, such as activating the students' background knowledge, making the students interested and motivated to talk about their own culture, and providing relevant materials for the needs of many Indonesian students.

Meanwhile, Brown (2007, p.188) wrote that culture is a way of life. It is the context within which we exist, think, feel, and relate to other, from Brown's view above, culture can be included as honorific, because honorific is another way to make us relate to other.

From several view above and the literature review in chapter two, we can summarize that implication of *Duanu* honorific in English teaching and learning contexts is possible, but need hard work from the teacher. The opportunity to implement the *Duanu* honorific in English teaching learning can be done by: First, using local culture content that followed by honorific form in teaching English, as what Murgiyanto & Munardi (in Cahyono, 2013: p22) ever done. He introduces local culture "*Topeng Malang*" as teaching material that followed by honorific form like god, priest, king, general, soldier, knight, princes, and princesses. In *Duanu*, we can use the story about "*Raja Bujang*" as teaching material, it followed by honorific form in *Duanu* language like *pak itam*, *raja bujang*, *dang*, and *delek*.

Second, using local habit that is influences by the use of honorific in teaching English, like what Murgiyanto & Munardi (in Cahyono, 2013:p82) ever done, he develop teaching material about "*Sungkeman on lebaran day*" which shows the habit that done to honor their parents. In *Duanu* community, there is a local habit which is always obeying the norm and save the nature. It will be a good manner to be introduced and planted to the student.

Implication the local culture, which the honorifics of *Duanu* language in English teaching learning contexts also need awareness from the teacher, especially in the difficulty factor in learning English as foreign language. Based on the results of this research, in *Duanu* language the honorifics forms categorized in referent honorifics. *Duanu* language has normal forms and honorifics form in person pronoun, but in English there is no honorifics forms in person pronoun. Hence, it will confusing the

student to learn it, and the teacher must attention to do more action when explain it.

Another factor that will make students have difficulty to learn English as foreign language is *Duanu* language has many words that used to address a person, like *ebah*, *wak*, and *bapak* that used to replace father. In English, this phenomenon does not exist, so it can make students felt confused to find the suitable word in English.

The similarity between honorifics in *Duanu* language and English is in hearer honorifics. They may call someone who older than them with their names only, but to honor the interlocutor, they will use honorific forms according to the position of the interlocutor in family, professional, and social distance. Hence, in this corner *Duanu* student will not difficult to learn it.

CONCLUSION AND SUGGESTION

Conclusions

According to the description of the data and the discussion in chapter four, conclusions of this research are: First, the honorific forms of *Duanu* language that were found in the field can be categorized into: (a) Referent honorifics, those are: first person pronoun, second person pronoun, and third person pronoun.(b) Hearer honorifics, includes: honorific form in family relation, honorific form in professional relation, and honorific form in social relation.

Second, the influence factors of honorific in *Duanu* language are: (a) Power, includes: sex, age, position in the family, occupation, position in an institution, marital status, education, and the existence of supernatural figures.(b) Social distance, includes: solidarity, familiarity, and affect.(c) Formality, includes: purpose, and setting.

Third, the implications of *Duanu* honorifics in English teaching learning can be done by comparing the similarity and the differences between *Duanu* language and English, and makes awareness of them in teaching English as foreign language.

Suggestion

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 written in here are:

First, to make students comfort in learning and acquiring English as a foreign language, they must learn through their own experience, and teacher can start with makes teaching material using local culture content.

Second, the next researcher may continue to research about the function of honorifics in *Duanu* language. And third, the next researcher may start developing teaching material with culture content in English teaching and learning contexts through a research and development study.

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