

Addressing Practices in Mata Najwa Show: A Sociolinguistic Approach to Media Discourse

Maemuna Muhayyang
maemarasyid@unm.ac.id
Universitas Negeri Makassar

Muh.Fakhrul Armas
muhfakhrularmas@gmail.com
Universitas Negeri Makassar

Syamsiarna Nappu
syamsiarna.nappu@unismuh.ac.id
Universitas Muhammadiyah Makassar

ABSTRACT

Addressing refers to the words or phrases used by speakers to address interlocutors during a conversation. It plays a significant role in communication, reflecting various social factors such as hierarchy, familiarity, and politeness. This study examines the types of addressing used by Najwa Shihab in the Mata Najwa Show, focusing on how different address terms are employed in formal settings. A descriptive qualitative approach was used, analyzing data from three episodes of the show, sourced from Najwa Shihab's YouTube video titled "Ironi Korupsi Kala Pandemi." The findings revealed four types of addressing: first names, kinship terms, titles, and special nicknames. Among these, kinship terms were most frequently used. The study also identifies that the choice of addressing terms was influenced by factors such as social status, age, politeness, and the degree of closeness between the speaker and the interlocutor. The results suggest that addressing practices in formal settings are complex and context dependent. Future research could explore how cultural contexts and power dynamics influence addressing practices in media discourse.

Key words: Addressing Terms; Mata Najwa Show; Sociolinguistics; Language Use; Media Discourse; Social Factors

INTRODUCTION

Addressing plays a crucial role in daily social interactions, as it refers to the linguistic forms used by speakers to identify or refer to individuals during communication. According to Mardiha (2012), speakers employ address terms as linguistic expressions in conversation to attract attention or to directly refer to a person. In Indonesian, speakers select different forms of address depending on whether the context is formal or informal, commonly using terms such as Bapak (Mr.), Ibu (Mrs.), saudara (sir/madam), mbak (older sister), and mas (older brother). These address terms have English equivalents like "Mr.," "Mrs.," or "Miss," as well as combinations like "Mr. Taylor" or "Mrs. Timberlake." Additionally, English

utilizes first names and nicknames derived from first names, such as "Bob" for "Robert" or "Jim" for "James," which are often employed in both formal and informal contexts.

The variation in addressing terms, even for the same individual, has sparked interest among linguists, as it is shaped by various social factors. Wardhaugh (2006) emphasizes the influence of various factors, including social status, gender, age, family dynamics, and professional rank, on the selection of address terms. Nazimi et al. (2024) highlighted that both men and women tend to use more formal address terms when addressing older individuals, regardless of the gender of the addressee. This suggests that, age is a more significant factor than gender in determining the appropriate choice of address terms, emphasizing how these social factors influence language use in interpersonal interactions. Speakers actively shape address terms in response to the social setting and conversational circumstances. They decide on a particular address term based on their relationship with the addressee, the relative status of both participants, and the degree of formality in the interaction (Brown & Yule, as cited in Khani & Yousefi, 2010).

Previous studies have primarily focused on informal social interactions, where address terms are often spontaneous. Wardhaugh (2006) categorizes address terms into seven types: first name, last name, title plus last name, pet name, kinship terms, title only, and special nickname. Rahmadani et al. (2018) conducted a study on Indonesian students and found that the primary functions of address terms included showing intimacy (47.69%), attracting attention (37.44%), showing politeness (9.23%), reflecting identity (3.59%), and demonstrating power differentials (2.05%). These findings align with broader sociolinguistic research, which underscores the importance of address terms in understanding human relationships. Thoai Nu-Linh Ton et al. (2019) confirm that address terms are vital for navigating social bonds and adapting to different social environments. Additionally, Eyo O. Mensah et al. (2021) assert that address terms play a key role in negotiating interpersonal dynamics, further highlighting their significance in communication.

While these studies provide valuable insights into the use of addressing terms in informal settings, there is a gap in research concerning the use of addressing in formal contexts, such as interviews or talk shows. Mata Najwa Show, one of the most popular talk shows in Indonesia, hosted by Najwa Shihab, offers a unique opportunity to explore addressing practices in a formal, structured setting. The show regularly features interviewees from diverse social backgrounds, including experts, politicians, and public figures. Given the variety of backgrounds among the interviewees, the host, Najwa Shihab, employs different address terms based on social and contextual factors. For example, she may use "Mam" for older interviewees or "Mas" for younger ones, despite differences in their respective social hierarchies. These variations in address terms are influenced by the social dynamics at play, including age, status, and the formality of the setting.

This study aims to explore the addressing strategies employed by Najwa Shihab in *Mata Najwa Show*, focusing on how she navigates social hierarchies and relationships through language. Specifically, this article investigates the types of address terms used by Najwa Shihab in the show, as well as the factors influencing her choice of addressing terms. By examining these elements, the study seeks to deepen our understanding of how language reflects and shapes social interaction in formal media contexts. Ultimately, this research aims to contribute to the broader field of sociolinguistics, especially in relation to media discourse and formal communication.

LITERATURE REVIEW

Previous Related Study

This section discusses the findings of the study, focusing on the types of address terms used by Najwa Shihab in *Mata Najwa Show* and the social implications of their use. The analysis demonstrates how address terms function within a formal media setting, revealing the intersection of cultural norms, social hierarchies, and interpersonal dynamics.

The results indicate that Najwa Shihab predominantly used four categories of address terms: first names, kinship terms, titles only, and special nicknames. Among these, kinship terms were the most commonly used. This is significant because kinship terms, which are traditionally associated with familial relationships, were extended to contexts where no biological connection existed. Their use highlights a strong cultural influence, especially within Indonesian society, where such terms are typically employed to convey respect, particularly towards elders or individuals of higher status. This finding supports the view that language reflects cultural values, with respect and politeness serving as core elements of social interaction.

One of the more interesting aspects of this study was the variation in address terms used for the same individual. For instance, Najwa Shihab alternated between addressing Kurnia by his first name and by the kinship term "Mas Kurnia," while Sopian was addressed as both "Sopian" and "Kang Sopian." This variability aligns with Brown and Yule's (in Khani & Yousefi, 2010) assertion that address terms are dynamic and context-dependent. In extract 1, the use of the first name "Sopian" may reflect an assertion of equality or power, which is consistent with Chaika's (1982) argument that address terms can function as tools of authority. In extract 5, however, the shift to "Kang Sopian" indicates a move toward greater politeness, in line with Esmæ'li (2011) and Wardhaugh's (2006) theories, which emphasize the role of address terms in maintaining respect and social harmony.

Similarly, the use of first names for Kurnia in extract 2 seems to be influenced by the age factor, as Kurnia is younger than Najwa Shihab. This contrasts with extract 1, where Kurnia's professional status as an expert did not necessarily demand a

formal address, thus supporting Robinson's (in Wardhaugh, 2006) claim that address terms are often shaped by an individual's societal accomplishments or professional standing. These differences, while seemingly inconsistent, are contextually appropriate and reflect the adaptive nature of address terms in navigating social relationships.

The prominence of kinship terms in the study further underscores their cultural importance. Terms like "Ibu," "Mas," and "Kang" are deeply embedded in Indonesian communication practices, used to signify respect and seniority. This use of kinship terms extends beyond familial relationships, similar to the findings of Luong (in Wardhaugh, 2006), who observed that kinship terms in Vietnamese society also function to reflect broader social roles. The use of "Kang" for Sopian and "Mas" for Kurnia and Agus reflects not only seniority but also ethnic identity, identifying Sopian as part of the Sundanese community and Kurnia and Agus as part of the Javanese community. This highlights the way address terms serve as markers of hierarchy, respect, and ethnicity, aligning with Norrby and Warren's (2012) research on European address practices, where address terms indicate social roles, identity, and power dynamics.

The study also found that address terms were used for individuals outside the immediate conversation, such as the audience and people with disabilities. Najwa Shihab's use of "Pak RT" for the neighborhood head represents a formal, hierarchical mode of address, while her use of the term "friends" for the audience and people with disabilities reflects a move toward inclusivity and solidarity. These contrasting uses of address terms demonstrate their flexibility in adapting to different social contexts. The formal address of "Pak RT" aligns with Wardhaugh's (2006) observation that title-only address terms signal professional distance, while "friends" conveys a sense of equality and connection, particularly in the interactive environment of a talk show.

In summary, the findings highlight the complexity of address term usage in formal media contexts, where multiple social factors such as age, status, politeness, and ethnic identity intersect to shape language choices. Najwa Shihab's strategic use of address terms demonstrates her sensitivity to cultural norms and her awareness of social positioning. These findings enhance our understanding of how language functions in media contexts, showcasing the role of address terms in constructing social relationships, reinforcing cultural values, and negotiating power dynamics.

Addressing Terms in Sociolinguistics

Addressing encompasses the words, phrases, titles, and names through which speakers call or refer to others, whether orally or in writing. Far beyond a mere linguistic device, addressing constitutes a central mechanism for organizing and sustaining communication, particularly in relation to the social bonds we form and maintain. The choice of address forms is never arbitrary; it is shaped by the purpose of the interaction and the situational context, which in turn reflect broader factors

such as social identity, cultural norms, and the relational dynamics between speaker and addressee. To understand addressing, therefore, is to uncover how language mediates social roles and identities within human interaction.

Chaika (1982) draws a clear distinction between addressing and greeting, noting that address terms signal power and solidarity, whereas greetings are more contingent upon the speaker's mood. She further observes that "summon" expressions such as *Uh* or *Excuse me* function as linguistic cues to attract attention and initiate conversation, underscoring the role of address terms in structuring social encounters. Robinson (in Wardhaugh, 2006:274) extends this perspective by theorizing that address forms mirror societal achievements and status. In contexts where status is ascribed, such as within the British royal family, speakers employ finely graded address terms that reinforce hierarchical relationships.

Tillit and Bruder (1999) propose a broad distinction between formal and informal address. In formal situations, speakers typically employ a title plus last name (e.g., *Mr. Smith*, *Dr. Johnson*) to mark distance or acknowledge status differences. Informal address, by contrast, relies on first names (e.g., *Peter*, *David*), signaling familiarity, equality, and closeness. These categories highlight how address forms are deeply embedded in the social fabric of communication, with formal terms expressing respect or distance and informal ones fostering intimacy.

Wardhaugh (2006) offers a more fine-grained typology, identifying seven categories of address terms: first name (FN), title plus last name (TLN), title only (T), last name (LN), special nickname (SN), pet name (PN), and kinship terms (KT). Each category performs distinct social functions. First names convey familiarity and equality, though they may also subtly assert power. Titles combined with last names mark social distance and hierarchy, while titles alone (e.g., *Professor*, *Doctor*) emphasize rank in professional contexts. Last names often reflect asymmetrical power relations, positioning the addressee as subordinate or unfamiliar. Special nicknames and pet names, by contrast, embody intimacy and affection, strengthening personal bonds. Kinship terms, such as *Father* or *Mother*, not only denote familial roles but also express respect and emotional connection. As Luong (in Wardhaugh, 2006:271) illustrates in Vietnamese culture, kinship terms extend beyond family to encode complex social roles, such as *chau* (grandchild) or *bac* (senior uncle/aunt).

Although Tillit and Bruder (1999) emphasize situational distinctions between formal and informal address, and Wardhaugh (2006) focuses on structural categories, both frameworks converge in recognizing address terms as markers of identity, social role, and relational dynamics. In this study, Wardhaugh's typology provides the theoretical foundation for analyzing Najwa Shihab's use of address terms in *Mata Najwa Show*, offering a systematic lens through which to examine how language shapes the program's social interactions.

METHOD

Design and Samples

This study adopted a descriptive qualitative research design with the objective of examining the types of address terms employed in the *Mata Najwa Show* and elucidating the reasons underlying their use. The data were derived from secondary sources, specifically video recordings of the program available on Najwa Shihab's official YouTube channel. For the purposes of analysis, the researcher selected three episodes from the series entitled *Ironi Korupsi Kala Pandemi* (Parts I–III), which were uploaded on February 11, 2021, and subsequently viewed on February 25, 2021. These episodes were deemed sufficient to provide a representative sample of address term usage within the program.

Instrument and Procedure

The principal instrument of data collection consisted of the videos themselves, with particular attention directed to the dialogues in which address terms were employed. The researcher undertook a close examination of these dialogues and produced verbatim transcriptions to ensure accuracy and reliability. The identification and classification of address terms were guided by Wardhaugh's (2006) theoretical framework, which delineates various categories of address terms according to their social functions. This framework provided a systematic basis for the analysis and facilitated a deeper understanding of the social dynamics conveyed through language in the program.

Data Analysis

Following transcription, the researcher identified and catalogued the address terms occurring throughout the conversations. The analysis concentrated on instances where address terms were used, with particular attention to how they reflected social relationships, power asymmetries, and interpersonal dynamics. Each term was subsequently classified according to Wardhaugh's (2006) typology, which encompasses categories such as first name, title plus last name, kinship terms, and others. Representative extracts were compiled for each category and examined to uncover the communicative purposes they served, including the expression of respect, intimacy, or authority. Finally, these extracts were interpreted in light of Wardhaugh's theoretical framework, enabling the researcher to draw conclusions regarding the broader social implications of address term usage within the context of the *Mata Najwa Show*.

RESULT AND DISCUSSION

In this section, Wardhaugh's theoretical framework is employed to analyze the types of address terms used by Najwa Shihab in the *Mata Najwa Show*. Wardhaugh (2006) classifies address terms into seven categories: first name, last name, title

plus last name, pet name, kinship terms, title only, and special nickname. Within the selected episodes, however, Najwa Shihab utilized only four of these categories. To illustrate this usage, several extracts from the program are presented below. In these examples, the notation N refers to Najwa Shihab, while S denotes Sopian, M represents Mimin, Mh indicates Muharyati, K refers to Kurnia, and A designates Agus. These extracts provide concrete evidence of how address terms function in the dialogues and demonstrate the ways in which Najwa Shihab strategically employed them to shape interaction and convey social meaning.

First Name

Extract 1 (First Name) Najwa to Sopian

The following extract was taken in the beginning narration of part 1 video. At that time, Najwa Shihab had just shown the audiences a voice record of Alex, one of social subsidy recipient, who express his complaints about the bad quality of the social subsidy good. To support the opinions of previous interviewee, she introduced other interviewees.

*N: Dan tidak hanya dialami oleh Alex, kasus serupa juga dialami oleh penerima Bansos di sejumlah daerah. Saya sudah terhubung dengan **Sopian** dari Cianjur Jawa Barat dan ada Ibu Mimin dari Jakarta Selatan. Selamat malam Kang Sopian. Selamat malam Ibu Mimin.*

*“And not only Alex, a similar case is also experienced by social subsidy recipients in a number of areas. I have connected with **Sopian** from Cianjur, West Java and Mrs. Mimin from South Jakarta. Good evening brother Sopian (Sundanese nickname for older brother). Good evening, Mrs. Mimin.”*

In the extract above, Najwa Shihab is shown inviting and greeting her interviewees in order to elicit further information regarding the poor quality of the social subsidy goods distributed by the government. After providing a linking narrative that connected the testimony of a previous interviewee to the next discussion, she introduced additional participants by stating: *“Saya sudah terhubung dengan Sopian dari Cianjur, Jawa Barat dan ada Ibu Mimin dari Jakarta Selatan”* (“I have connected with Sopian from Cianjur, West Java and Mrs. Mimin from South Jakarta”). In this utterance, Najwa Shihab addressed one of her interviewees simply as *Sopian*, thereby employing the first-name address term. This indicates that she applied the first-name category of address terms in referring to Sopian.

The use of a first name to address individuals who are not personally close may, in certain contexts, convey an impression of informality or even impoliteness, since first-name usage typically signals familiarity and long-standing acquaintance. However, in this situation, Najwa Shihab and Sopian did not share such a close relationship; their interaction was limited to that of presenter and interviewee. Consequently, the choice of a first-name address term can be interpreted as a reflection of Sopian’s social status within the program. As an ordinary citizen

invited to speak, Sopian was addressed in a manner that, while informal, remained acceptable within the talk-show context. Thus, the potential impression of impoliteness was mitigated by the situational dynamics. Another instance in which Najwa Shihab employed a first-name address term with an interviewee can be observed in the following extract.

Extract 2 (First Name) Najwa to Kurnia

Different from extract 1, this extract was taken from the beginning of video part 3. In this section, after introducing and inviting new interviewees, namely Kurnia Ramadhana and Agus Pambagio, Najwa Shihab opened the discussion by expressing a desire to speak with Kurnia instead of talking with Agus Pambagio.

*N: Saya ingin ke **Kurnia** dulu karena nyambung sebetulnya tadi perbincangan saya dengan e teman-teman dari kelompok disabilitas dengan survei yang saya tahu yang dilakukan oleh ICW. Jadi survey ICW e tentang terhadap sejumlah lembaga disabilitas juga menemukan hal yang sama **Kurnia**, betul itu?*

*“First, I want to go to **Kurnia** because my previous conversation is actually connected with e our friends from the disability group with a survey that I know was conducted by ICW (Indonesia Corruption Watch). So the ICW (Indonesia Corruption Watch) survey e about a number of disability institutions also found the same thing, **Kurnia**, is that right”*

In the above extract, it was shown that Najwa Shihab conveyed her wish to speak with an interviewee by saying “*Saya ingin ke **Kurnia** dulu karena nyambung sebetulnya tadi perbincangan saya dengan e teman-teman dari kelompok disabilitas dengan survei yang saya tahu yang dilakukan oleh ICW*” (First, I want to go to **Kurnia** because my previous conversation is actually connected with e our friends from the disability group with a survey that I know was conducted by ICW (Indonesia Corruption Watch).) In that sentence, Najwa Shihab called her interviewee Kurnia Ramadhana by saying “**Kurnia**” which is the interviewee’s first name. After that, she again clarified the information she got from the previous interviewee to Kurnia who conducted a survey related to corruption of social subsidy for disabilities by saying “*Jadi survey ICW e tentang terhadap sejumlah lembaga disabilitas juga menemukan hal yang sama **Kurnia**, betul itu?*” (So the ICW (Indonesia Corruption Watch) survey e about a number of disability institutions also found the same thing, **Kurnia**, is that right?) From those two sentences, Najwa Shihab applied two times of first name address term to one of her interviewees, Kurnia Ramadhana.

It is the same as the first extract which Najwa Shihab also does not have a close relationship with Kurnia which allows her to use this address term for reasons of closeness. In addition, social factor also couldn’t be considered in this extract because Kurnia didn’t come to this talk show as an ordinary citizen but as a senior researcher of ICW (Indonesian Corruption Watch) who has a high social status in society. Therefore, the most suitable factor for Najwa Shihab's choice of that first

name address term was age factor; Najwa Shihab was much older than Kurnia, giving an impression of seniority in terms of age. The use of the first name address term to someone who is not close but much younger than the speaker eliminates the impression of being impolite.

Kinship Terms

Extract 3 (Kinship Terms) Najwa to Mimin

The following extract was taken from part 1 of Najwa Shihab video after talking with an interviewee, Sopian. At that time, Najwa Shihab had talked with Mimin as one of social subsidy recipients from the government about the quality of the social subsidy goods that she received. After talking about it, Najwa Shihab tried to ask Mimin whether she got the new form of social subsidy from government which is called as cash subsidy; the subsidy is no longer in the form of goods but in cash.

N: Udah dapat belum bu mimin bulan ini?

"Have you gotten it yet this month, Mrs. Mimin?"

M: Udah, baru sekali, bulan ini belum

"I've already gotten it. Only once, I haven't gotten it this month yet"

N: Dapat berapa ibu?

"How much do you get, Mam?"

In the above extract, it was shown that Najwa Shihab asked Mimin about whether she got a cash subsidy with the consideration that she is one of the previous recipients of social subsidy in terms of goods. In that extract conversation, Najwa Shihab asked Mimin by saying "*Udah dapat belum bu mimin bulan ini*" (*Have you gotten it yet this month, Mrs. Mimin?*). Instead of calling her Mimin, Najwa Shihab prefers to use the address term "**Ibu Mimin**" (**Mrs. Mimin**) which is included in the type of kinship term. On the same occasion, Najwa Shihab again asked about the amount of cash subsidy that Mimin received by saying "*Dapat berapa ibu?*" (*How much do you get, Mam?*). She returned to use the kinship term "**Ibu**" (**Mam**) addressed to Mimin. From this extract, it is clear that Najwa Shihab applied the kinship address term to call Mimin.

The address term "**Ibu**" (**Mam**) is used by the child to someone who gave birth to her. However, the use of this address term couldn't be seen literally based on its definition. In fact, there are many factors that underlie a person using "**Ibu**" (**Mam**) as the address term for someone who did not give birth. In this case, Najwa Shihab chose to use the address term "**Ibu**" (**Mam**) to Mimin to identify era and age-situated. In terms of age, Najwa is younger than Mimin. In addition, it is customary in Indonesian society to use the address term "**Ibu**" (**Mam**) to anyone who has children to give the impression that we respect their status as a mother. The use of the address term "**Ibu**" (**Mam**) also gives the impression that Najwa Shihab is being polite to Mimin. The other person that was called using this address term by Najwa Shihab was Muharyanti.

Extract 4 (Kinship Term) Najwa to Muharyanti

The following extract was taken from part 2 of Najwa Shihab video. In moment, Muharyati as the head of the Association of Indonesian Women with Disabilities in the DKI Jakarta talked about the bad quality of social subsidy goods that were received by people with disabilities. She mentioned the different between the first and the second goods that were received.

Mh: Untuk bantuan kedua bulan mei itu masih lengkap tapi susunya sudah berubah e kemudian gulanya sudah menghilang kemudian e sardennya udah berubah merek e ininya apa minyak goreng juga sudah berubah merek kemudian..

"For the second subsidy in May, it is still complete but the milk has changed e then the sugar was gone then e the sardines have changed to unknown brand. The cooking oil has also changed into another brand, then.."

N: Ini berubah dalam arti menurut ibu lebih jelek kualitasnya begitu?

"Does it change in the sense that you think it is worse quality, Mam?"

From the extract above, we knew that Najwa Shihab asked Muharyati about the quality of the first and the second social subsidy goods by saying *"Ini berubah dalam arti menurut ibu lebih jelek kualitasnya begitu?"* (*Does it change in the sense that you think it is worse quality, Mam?*). It shows that Najwa Shihab addressed Muharyati using address term **"Ibu"** (**Mam**) which indicate an era and age situated. In Indonesian, the address term **"Ibu"** is used by the child to someone who gave birth to her. However, this address term is not only intended for one situation but also for another situation for example when the interlocutor is older, this address term is often used. In this case, Najwa Shihab address Muharyanti uses **"Ibu"** even though she is not Najwa Shihab's mother. In addition, the use of the address term **"Ibu"** to Muharyanti was given by Najwa Shihab on the basis that Najwa Shihab respects Muharyanti's position as the head of Indonesian Women with Disabilities Association. Another reason that may underlie with the use of this address term is the politeness of Najwa Shihab to her interviewee. Not only using kinship term to call Muharyanti, Najwa Shihab also did it in different situation to Sopian. This situation can be seen in extract 4 below.

Extract 5 (Kinship Terms) Najwa to Sopian

The following extract was taken from part 1 of Najwa Shihab video with the same interviewee in extract 1. In this moment, Sopian had difficulty conveying his opinion in a clear and brief so Najwa Shihab helped him to explain the mismatch between the contents of the social subsidy goods and the amount of funds that should be received.

N: Dan seharusnya isi 200 ribu itu barang-barangnya harusnya juga 200 ribu tapi kemudian Kang Sopian dapetin barangnya e tidak sampai 200 ribu, gitu ya?

*“And the content is actually two hundred thousand so the items should be also two hundred thousand, but then **Kang Sopian** got the items not up to two hundred thousand, is that right?”*

S: Nah begitu mbak, ya jelas betul.

“Yeah that’s right, yes, clear enough.”

*N: aa e, Jadi detail-detailnya seperti apa sampai **Kang Sopian** sampai pada kesimpulan nggak nyampe 200 ribu nih?*

*“aa e, so what were the details until **Kang Sopian** came to the conclusion that it didn't be up to two hundred thousand?”*

In the extract above, Najwa Shihab asked Sopian for confirmation regarding the social subsidy goods he received by saying *“Dan seharusnya isi 200 ribu itu barang-barangnya harusnya juga 200 ribu tapi kemudian **Kang Sopian** dapetin barangnya e tidak sampai 200 ribu, gitu ya?”* (And the content is actually two hundred thousand so the items should be also two hundred thousand, but then **Kang Sopian** got the items not up to two hundred thousand, is that right?) On the same occasion, Najwa Shihab again used the same address term for Sopian when asking about the details of the social subsidy item he had received. Najwa Shihab said *“aa e, Jadi detail-detailnya seperti apa sampai **Kang Sopian** sampai pada kesimpulan nggak nyampe 200 ribu nih?”* (aa e, so what were the details until **Kang Sopian** came to the conclusion that it didn't be up to two hundred thousand?) It can be seen that Najwa Shihab addressed Sopian using **“Kang Sopian”**. The word **Kang** derived from Akang which means Brother; older brother. People from Sunda used that word to address someone who was assumed older than the speaker was, even though they didn't have a family relationship. Pragmatically, It can be concluded that usually the use of the addressing **“Akang or Kang”** is due to age factors. Unfortunately, this fact does not fit the situation which Najwa Shihab is much older than Sopian. However, theoretically there is other factor that could underlie the use of **“Kang”**, namely the politeness factor. Instead of using this type of addressing because age factor, Najwa Shihab used this addressing to show politeness. Therefore, it belongs to a kinship term type because Najwa Shihab used address term **“Kang”** to show politeness to her addressee even though Najwa Shihab is older than Sopian. Another example of the use of the kinship term by Najwa Shihab can be seen in the following extract.

Extract 6 (Kinship Terms) Najwa to Kurnia

The following extract was taken from part 3 of Najwa Shihab video with the same interviewee in extract 2. In a moment, Najwa Shihab delivered her opening narration about the indications of corruption in social subsidy from the government. To provide additional information from the expert's side of a particular field, Najwa Shihab introduced two interviewees from two different fields.

N: Karut marut pembagian Bansos dan indikasi penyelewengan anggaran menjadi bukti ee bahwa ee menjadi bukti bahwa program ini ee memang cukup banyak persoalan dan untuk membahasnya sudah terhubung dengan Mata Najwa

*peneliti ICW Kurnia Ramadhana dan Pakar Kebijakan Publik Agus Pambagio. Selamat Malam **Mas Kurnia**. Selamat Malam Mas Agus.*

*“The chaotic distribution of social subsidy and indications of budget misuse is being a proof that this program is indeed quite a problem and to discuss it we have been connected in Mata Najwa with ICW’s (Indonesia Corruption Watch) researcher Kurnia Ramadhana and Public Policy Expert Agus Pambagio. Good evening, **Brother Kurnia**. Good evening, Brother Agus.”*

In the above extract, it was shown that Najwa Shihab inviting and greeting her interviewees to provide additional information. One of her way to greet her interviewee was by saying “*Selamat Malam **Mas Kurnia***” (Good evening, **Mr. Kurnia**.). Similar to the word “Kang”, the word “**Mas**” means brother or older brother. The word “**mas**” is a Javanese nickname or greeting to an older brother or brother who is considered older; respectful greeting for men regardless of age; and a wife's intimate calling to her husband. Seeing the situation that happened in the Mata Najwa Show, Najwa Shihab used the address term “**Mas**” to Kurnia not because Kurnia was her older brother or they were husband and wife but it was because of Najwa Shihab's respect for Kurnia. Even though Kurnia is much younger than Najwa Shihab, the address term “**Mas**” that Najwa Shihab used for Kurnia shown a politeness. This politeness is coming from the form of respect from Najwa Shihab to Kurnia who came with a respectful background in work to her talkshow. In this extract, Najwa Shihab applied kinship address term to Kurnia. The same case also appears in the extract 7 where Najwa Shihab used address term “**Mas**” to Agus Pambagio.

Extract 7 (Kinship Terms) Najwa to Agus

The following extract was taken from part 3 of the video. In this moment, Agus Pambagio had just mentioned that he actually got social subsidy. Najwa Shihab was quite surprised to hear this information so that to clarify the information she had just heard, Najwa Shihab reconfirmed whether Agus had really accepted the social subsidy which, according to Najwa, Agus was not supposed to get it.

*N: **Mas Agus** dapat bansos?*

*“Did **Brother Agus** get social subsidy?”*

In the above extract, it was shown that Najwa Shihab reconfirmed to Agus whether he got a social subsidy or not using address term “**Mas**” which indicating kinship term. Similar with the case in extract 6 when Najwa Shihab called Kurnia with “Mas Kurnia”, in this extract Najwa also did it with a same reason. Agus was not her brother or even her husband. So the most accurate reason why Najwa Shihab used the address term “Mas” to Agus was as a respectful greeting for men regardless of age. Another type of address term used by Najwa Shihab can be seen in the following extract.

Tittle Only

Extract 8 (Tittle Only) Pak RT

The following extract was taken from part 1 of the video. At this moment, Mimin as one of the interviewees had just shared her complaint about the bad condition of the social subsidy good that she received. Najwa Shihab as the presenter of the talk show asked to Mimin whether she ever complained to the person in charge.

*N: Mm, sempat ngadu nggak ke **pak RT**? Pak ini kok berasnya kayak gini sardennya nggak bisa dimakan*

“Um, have you ever complained to the head of neighborhood Association? Sir, how come the rice could be like this, the sardines cannot be eaten”.

M: Ya pak RT nggak tau soalnya kan dari sononya begitu kata pak RT nya

“Yeah, the head of neighborhood Association doesn't know because that's what given. That's what Mr. RT said”

*N: Hmm, jadi emang **pak RT** juga nggak tau gitu ya*

“Hmm, so the head of neighborhood Association doesn't know it either.”

M: Iya

“Yes”

In the above extract, it was shown that Najwa Shihab asking for more information from her interviewee related to complaints stating by her interviewee, Mimin. She asked Mimin by saying “*Mm, sempat ngadu nggak ke **pak RT**?*” (Um, have you ever complained to the head of neighborhood Association?). Not too long after asking that, Najwa Shihab emphasized Mimin’s statement by repeating the information by saying “*Hmm, jadi emang **pak RT** juga nggak tau gitu ya*”(Hmm, so the **head of neighborhood Association** doesn't know it either). In those two utterances, Najwa Shihab addressed the person in charge as “**Pak RT**” (**The head of neighborhood Association**) instead of using another address term. It could be happened because she didn’t know the name of the person in charge to her interviewee’s social subsidy goods. Instead of asking Mimin about the person in charge’s name which took more time, Najwa Shihab prefers to address him using his tittle which is “**Pak RT**” (**The head of neighborhood Association**). To make it more polite, Najwa Shihab put the title after address term “**Pak**” as a form of her respect for this person in charge. Another type of address term used in the video of Mata Najwa could be seen in extract 9 below.

Special Nickname

Extract 9 (Special Nickname) Najwa to Audience

The following extract was taken from the ending narration of part 2 video. At that moment, Najwa Shihab ended video part 2 about the bad experience of social subsidy recipients from the government and the inequality of social subsidy

recipients, especially among people with disabilities, by explaining a brief explanation about the interviewee she would invite in the next video.

*N: Tetap di Mata Najwa **teman-teman**. Setelah ini, kita juga akan mendengarkan bagaimana cerita dari e Agus Pambagio seorang pengamat kebijakan publik yang bahkan justru memperoleh dokumen yang didokumennya tertera ada fee untuk bohir ada fee untuk oknum pejabat korup di Kementerian Sosial yang yang mengambil jatah rakyat dari Bansos ini. Kita akan buka dokumennya setelah ini.*

*“Stay tune in the Mata Najwa **my friends**! After this, we will also listen to the story of Agus Pambagio, a public policy observer who even obtained a document where there was a kind of corrupted fee for officials in the Ministry of Social Affairs who took people's rations from social subsidy. We'll show you the document after this.”*

In the extract above, it could be seen that Najwa Shihab wanted to end the discussion with the interviewees in video part 2 and moved on to the next discussion with the new interviewees. To end the video, Najwa Shihab greeted and appealed to her audience affectionately by saying “Tetap di Mata Najwa **teman-teman**!” (*Stay tune in the Mata Najwa **my friends**!*). She addressed her audience using address term “**teman-teman**” (**my friends**). This is quite unfamiliar because usually in talk show, audiences are called by the address term “penonton” or “pemirsa”, but Najwa Shihab used the word “**teman-teman**”. The possibility that could happen is that Najwa Shihab used this address term because she wanted to give the impression of being close to her audience without any restrictions. Najwa Shihab also hinted that there is no difference between her and her audience. In this utterance, Najwa Shihab applied address term special nickname for her audience. The other situation where Najwa Shihab used this special nickname address term could be seen in the following extract.

Extract 10 (Special Nickname) Najwa to Disabilities People

The following extract was taken from the part 2 video of Mata Najwa. At that moment, Najwa Shihab was talking to one of her interviewees, Muharyanti, who represented people with the disabilities. She asked about the cash subsidy as a new form of previous social subsidy.

*N: Sudah mendapatkan BST ibu? Dan apakah sudah merata atau baru berapa persen kira-kira nih **teman-teman** disabilitas yang dapat?*

*“Have you got the cash subsidy, mam? Is the distribution evenly distributed or only a few percent of **disabilities friends** who get it?”*

Mh: Belum belum

“Not yet”

In the extract above, it could be seen that Najwa Shihab asked one of her interviewees about cash subsidies that were received by people with disabilities by

saying “*Dan apakah sudah merata atau baru berapa persen kira-kira nih **teman-teman** disabilitas yang dapat?*” (Is the distribution evenly distributed or only a few percent of **disabilities friends** who get it?). Instead of saying people with disabilities, she preferred to use address term “**teman-teman disabilitas**”. The use of this address term shows Najwa Shihab's desire to give the impression of being close to people with disabilities. In this utterance, Najwa Shihab applied address term special nickname for people with disabilities.

The results indicate that Najwa Shihab predominantly used four categories of address terms: first names, kinship terms, titles only, and special nicknames. Among these, kinship terms were the most used. This is significant because kinship terms, which are traditionally associated with familial relationships, were extended to contexts where no biological connection existed. Their use highlights a strong cultural influence, especially within Indonesian society, where such terms are typically employed to convey respect, particularly towards elders or individuals of higher status. This finding supports the view that language reflects cultural values, with respect and politeness serving as core elements of social interaction.

One of the more interesting aspects of this study was the variation in address terms used for the same individual. For instance, Najwa Shihab alternated between addressing Kurnia by his first name and by the kinship term “Mas Kurnia,” while Sopian was addressed as both “Sopian” and “Kang Sopian.” This variability aligns with Brown and Yule’s (in Khani & Yousefi, 2010) assertion that address terms are dynamic and context-dependent. In extract 1, the use of the first name “Sopian” may reflect an assertion of equality or power, which is consistent with Chaika’s (1982) argument that address terms can function as tools of authority. In extract 5, however, the shift to “Kang Sopian” indicates a move toward greater politeness, in line with Esmæ’li (2011) and Wardhaugh’s (2006) theories, which emphasize the role of address terms in maintaining respect and social harmony.

Similarly, the use of first names for Kurnia in extract 2 seems to be influenced by the age factor, as Kurnia is younger than Najwa Shihab. This contrasts with extract 1, where Kurnia’s professional status as an expert did not necessarily demand a formal address, thus supporting Robinson’s (in Wardhaugh, 2006) claim that address terms are often shaped by an individual's societal accomplishments or professional standing. These differences, while seemingly inconsistent, are contextually appropriate and reflect the adaptive nature of address terms in navigating social relationships.

The prominence of kinship terms in the study further underscores their cultural importance. Terms like “Ibu,” “Mas,” and “Kang” are deeply embedded in Indonesian communication practices, used to signify respect and seniority. This use of kinship terms extends beyond familial relationships, similar to the findings of Luong (in Wardhaugh, 2006), who observed that kinship terms in Vietnamese society also function to reflect broader social roles. The use of “Kang” for Sopian and “Mas” for Kurnia and Agus reflects not only seniority but also ethnic identity,

identifying Sopian as part of the Sundanese community and Kurnia and Agus as part of the Javanese community. This highlights the way address terms serve as markers of hierarchy, respect, and ethnicity, aligning with Norrby and Warren's (2012) research on European address practices, where address terms indicate social roles, identity, and power dynamics.

The study also found that address terms were used for individuals outside the immediate conversation, such as the audience and people with disabilities. Najwa Shihab's use of "Pak RT" for the neighborhood head represents a formal, hierarchical mode of address, while her use of the term "friends" for the audience and people with disabilities reflects a move toward inclusivity and solidarity. These contrasting uses of address terms demonstrate their flexibility in adapting to different social contexts. The formal address of "Pak RT" aligns with Wardhaugh's (2006) observation that title-only address terms signal professional distance, while "friends" conveys a sense of equality and connection, particularly in the interactive environment of a talk show.

Taken together, the findings highlight the complexity of address term usage in formal media contexts, where multiple social factors such as age, status, politeness, and ethnic identity intersect to shape language choices. Najwa Shihab's strategic use of address terms demonstrates her sensitivity to cultural norms and her awareness of social positioning. These findings enhance our understanding of how language functions in media contexts, showcasing the role of address terms in constructing social relationships, reinforcing cultural values, and negotiating power dynamics.

CONCLUSION

This study explored the use of address terms by Najwa Shihab in the Mata Najwa Show, focusing on the episode "Ironi Korupsi Kala Pandemi.". The findings revealed that four types of address terms were used: first names, kinship terms, titles only, and special nicknames, with kinship terms being the most frequently employed. This usage highlights the cultural significance of kinship terms in Indonesian society, where they are typically used to show respect, particularly to those older or of higher social standing. The study also identified that the choice of address terms was influenced by several factors, including social status, age, politeness, and the closeness between the speaker and the addressee. An interesting observation was the variation in addressing the same person, such as using both first names and kinship terms for individuals like Kurnia and Sopian, which suggests that Najwa Shihab's choice of address terms is context-dependent, reflecting the dynamic nature of social interactions.

The implications of this study are significant for understanding sociolinguistic practices in media discourse, particularly how language functions to navigate social hierarchies and relationships. The study emphasizes the adaptability of address terms in formal settings, showcasing their role in maintaining politeness and respect

while also fostering inclusivity. It highlights the importance of language choices in shaping public communication and suggests that media personalities must be sensitive to cultural values and social dynamics. Future research could further explore address term usage across different media formats and cultural contexts, as well as investigate how viewers perceive and interpret these terms. However, the study is limited by its focus on a single episode and reliance on secondary data from YouTube, which does not capture real-time interactions or the perspectives of both the host and the interviewees. Further research could address these limitations by incorporating a wider range of episodes and direct observations to gain deeper insights into the complexities of address term usage in media.

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