

SOCIAL RELATION TRANSFORMATION IN THE JAVANESE ADDRESSES EXPRESSIONS TRANSLATION INTO ARABIC IN *GADIS KRETEK* NOVEL

Muhamad Saiful Mukminin^{1*}, Sajarwa²

^{1,2}Universitas Gadjah Mada, Indonesia

*Corresponding author: muhamadsaifulmukminin@mail.ugm.ac.id

ABSTRACT

Keywords:

Social Relationship
Transformation;
Address Terms;
Translation.

The translation of address terms can lead to a transformation in social relations between speaker and interlocutor. This study aims to analyze the transformation of social relations and its contributing factors through the translation of Javanese address terms in the novel *Gadis Kretek* into Arabic. The data consists of linguistic units that reflect social relationships, such as Javanese words or phrases of address that indicate status, closeness, and hierarchy. The data sources are *Gadis Kretek* by Ratih Kumala and its Arabic translation *Fātatu As-Sajā'ir* by Mohammed Ramadhan. The research method employed is qualitative descriptive with a comparative and interpretative approach. Data collection techniques include close reading, identification of address terms, data note-taking, transliteration, and numbering. Data analysis techniques involve classifying the data based on variations of address terms, comparing the forms in the source text (ST) and the target text (TT), and interpreting the linguistic and cultural factors involved. The results of the study reveal that the transformation of social relations is caused by differences in politeness systems and cultural norms between Javanese and Arabic societies. Address terms such as *Pak*, *Mbok/Simbok*, *Nduk*, *Le*, *Mbak/Mbakyu*, and *Mas/Kangmas* transform meaning or form in translation, with efforts made to preserve the underlying social relations. In conclusion, the translation of address terms reflects the adaptation of language to the target culture while also demonstrating cultural resistance to maintain the meaning of social relations in character interactions.

Article History:

Received: 2025-04-30
Revised: 2025-05-03
Accepted: 2025-06-02
Publish: 2025-06-10

المخلص

الكلمات المفتاحية:

تحول العلاقات
الاجتماعية؛ كلمات
التحية؛ الترجمة

يمكن أن يؤدي ترجمة عبارات التحية إلى تحول في العلاقات الاجتماعية بين المتكلم والمخاطب. تهدف هذه الدراسة إلى تحليل تحول العلاقات الاجتماعية والعوامل التي تسهم فيه من خلال ترجمة عبارات التحية في اللغة الجاوية في رواية "كاديس كريتك" إلى اللغة العربية. تتمثل البيانات في الوحدات اللغوية التي تعكس العلاقات الاجتماعية، مثل الكلمات أو العبارات الجاوية التي تشير إلى المكانة، والقرب، والتسلسل الهرمي. مصادر البيانات فيه هي رواية "كاديس كريتك" للكاتبه راتيه كمالا، وترجمتها إلى العربية بعنوان "فتاة السجائر" لمحمد رمضان. تستخدم هذه الدراسة المنهج الوصفي النوعي بأسلوب مقارن وتفسيري. تقنيات جمع البيانات فيه هي القراءة المتعمقة، تحديد عبارات التحية، تدوين البيانات، النسخ الصوتي، والترقيم. تشمل تقنيات التحليل تصنيف البيانات وفقاً لاختلافات عبارات التحية، مقارنة بين أشكال التحية في النص الأصلي والنص الهدف، وتفسير العوامل اللغوية والثقافية المؤثرة. تظهر نتائج البحث أن التحولات في العلاقات الاجتماعية تعود إلى اختلاف نظم

This is an open
access article under
the CC BY-SA license.



الأدب والقيم الثقافية بين المجتمع الجاوي والمجتمع العربي. تخضع عبارات التحية مثل "باك"، "مبوك/سيمبوك"، "ندوك"، "لي"، "مباك/مباكيو"، و"ماس/كانغماس" لتحويل في الشكل أو المعنى عند الترجمة، مع السعي للحفاظ على العلاقات الاجتماعية الأصلية. وخلصت الدراسة إلى أن ترجمة عبارات التحية تعكس تكيف اللغة مع الثقافة المستهدفة، كما تظهر في الوقت نفسه مقاومة ثقافية تهدف إلى الحفاظ على معنى العلاقات الاجتماعية في تواصل الشخصيات.

INTRODUCTION

The transformation of social relations refers to changes in the way social connections, such as status, closeness, and hierarchy, are expressed during the translation process from the source language (SL) to the target language (TL). These changes occur due to differences in linguistic and cultural systems between the two languages, including politeness conventions, social norms, and address forms that are prevalent in the target language community (Brown & Levinson, 1987; Leech & Tatiana, 2014). In this context, forms of address function not only as linguistic markers but also as reflections of complex socio-cultural values (Neelakshi & Amr, 2021; Rahayu et al., 2025). Translating address terms from the SL to the TL often requires meaning adjustments to ensure alignment with the social context of the target culture. When such adjustments are made, the social relationships portrayed in the text may also shift, whether in terms of social distance, levels of formality, or relational meaning between characters. Therefore, translators must understand the social meanings embedded in address terms to preserve or adapt the social relations conveyed in the text (Katan & Taibi, 2021). Thus, this transformation demonstrates that translation is not merely a linguistic transfer but also a transfer of culture and social relations.

Wardhaugh (2006) states that the rules governing the use of address terms in society are highly complex, as they are influenced by social context. A person may address the same individual in different ways depending on the situation. The use of address terms involves various styles, such as first names, last names, titles, or nicknames, all of which reflect social hierarchy (Okafor, 2022). Parkinson (1985) explains that address terms can convey important social information in communication. The primary function of address terms is to maintain the social relationship between speaker and listener (Afful, 2006; Yu & Ren, 2013). Address terms are often used in greetings as a way to initiate conversation, indicating mutual interest between parties. Their usage also reflects levels of familiarity, closeness, or respect, such as through formal address terms or casual ones like nicknames among friends. Each type of address term carries a different degree of politeness in communication, and being polite in any language is inherently complex (Holmes & Wilson, 2022).

So far, studies on social relations have been conducted in three main tendencies. First, research on social relations from a sociological perspective has been carried out by several scholars (Aditia, 2021; Hanafi & Yasin, 2023; Chatlina et al., 2024; Al Hidayah et al., 2024; Lase & Amal, 2024). These studies examine social relations in the interactions between individuals or groups in society, involving specific patterns of relationships. Second, social relations have also been analyzed from the perspective of interreligious tolerance (Nur et al., 2021; Adi & Amalia, 2022; Jati, 2021; Jamaludin & Nuruddin, 2022; Marzuki & Fikri, 2022). From this viewpoint, social relations are not only about individual interactions but also about how groups with different religious beliefs and practices can coexist peacefully. Third, some scholars have explored social relations from an educational perspective (Magnan et al., 2024; Chen et al., 2021; Raninen et al., 2021; Priestley et al., 2022; Heliyanty,

2022). Within this educational lens, social relations focus on interactions occurring among individuals or groups within educational environments such as schools, universities, or other educational institutions. Based on these previous studies, the transformation of social relations through the translation of address terms remains relatively underexplored. This study differs from prior research by focusing on the dynamics of language in social interaction as reflected through the use of address terms in a multicultural context.

This research aims to analyze the transformation of social relations through the translation of address terms in the novel *Gadis Kretek* into Arabic. Social relations in the novel are conveyed through the use of address terms that reflect social status, emotional closeness, and hierarchical structures. In the translation process, these address terms undergo changes in form and meaning due to differences in politeness systems, cultural norms, and social structures between Javanese and Arab societies. This study explores how the social relationships implied in the use of address terms are negotiated within the target culture and evaluates their semantic equivalence in the context of Arabic. Based on that explanation, the research formulates two main questions: First, how does the transformation of social relations occur through the translation of address terms from the source text to the target text? Second, what factors influence this transformation of social relations in the translation process? Through this analysis, the study provides insights into how translation is not merely a transfer of language, but also a transformation of the social relations embedded in the source text to align with the cultural values of the target audience.

The cultural differences between Javanese and Arab societies mean that the social relations expressed in language cannot be equated directly. In this regard, the translator plays a crucial role as a cultural mediator who bridges these differences (Liddicoat, 2016). Address terms in Javanese, especially those reflecting social hierarchy, status, or emotional intimacy, do not always have direct equivalents in Arabic. Therefore, translators are required to have a deep understanding of the social systems and cultural values of both languages (Neubert, 2011). In fact, Al-Sofi & Abouabdulqader (2020) emphasize that cultural understanding is key to successful translation, particularly in conveying meanings that are not only linguistic but also social. In this process, the translator does not merely translate words, but also transforms the social relations embedded within them to remain relevant and acceptable to Arab readers. Thus, this transformation demonstrates that the translation of address terms is not merely a linguistic transfer, but a complex negotiation of socio-cultural meaning.

The data in this study consist of linguistic units that represent social relations, particularly through forms of address. These linguistic units may take the form of words or phrases that reflect social status, levels of familiarity, and relational hierarchy. The data sources are the novel *Gadis Kretek* by Ratih Kumala (Kumala, 2012) and its Arabic translation *Fātatu As-Sajā'ir*, translated by Mohammed Ramadhan (Ramadhan, 2018). *Gadis Kretek* was selected because it contains numerous social interactions that are rich in Javanese cultural nuances, which are laden with social meaning. In addition to its popularity both domestically and internationally (Pratiwi & Darni, 2024), the novel presents complex social relations, which pose unique challenges in translation into Arabic. The distinct social structures and politeness systems of Arabic and Javanese cultures translate address terms a critical point in negotiating social meaning. Therefore, this novel is relevant for examining how social relations in the source text are transformed in the target text.

The research method used is descriptive qualitative. According to Creswell & Creswell (2017), this approach is employed to gain an in-depth understanding of a phenomenon through text-based data analysis. In this study, the method is used to examine the transformation of social relations that emerge in the translation of address terms from the source text (ST) *Gadis Kretek* into the target text (TT) *Fātatu As-Sajā'ir*. This research also adopts a comparative method to analyze and contrast forms of address in the ST and their

equivalents in the TT. This method allows the researcher to identify shifts in social relations such as changes in status, familiarity, and hierarchy that occur as a result of the translation (Koster, 2012). Additionally, an interpretive method is used to analyze the social and cultural meanings attached to address terms in the context of character interactions. This method enables an understanding of the dynamics of social relations constructed through language choices in both texts, taking into account the social, cultural, and linguistic backgrounds of each.

Data collection in this study was conducted through a series of structured steps. First, the novel *Gadis Kretek* and its Arabic translation *Fātatu As-Sajā'ir* were read thoroughly to understand the storyline and social interactions between characters. Second, address terms reflecting social relations in the source text were identified, along with their equivalents in the Arabic target text. Third, the identified linguistic units were recorded in a data presentation format that includes quotations from both the ST and TT, their social functions, and the types of social relation changes that occurred in the translation process. Fourth, all Arabic data were transliterated into Latin script to facilitate reading and ensure accuracy in comparative analysis with the source text. Fifth, each data item was assigned a serial number to support analysis, grouping, and tracking. This numbering also ensures consistency in data interpretation and reconstruction of patterns of social relation changes from the ST to the TT. This process ensures that the analysis is carried out systematically and remains aligned with the research focus.

Data analysis in this study follows a series of systematic steps. First, the data are categorized based on the types of social relations reflected in the address terms, such as social status, relational closeness, and hierarchy among characters, with reference to the socio-cultural context of both the ST and TT. Second, a comparison is made between the forms of address in the ST and their counterparts in the TT to identify the transformations that occurred. This analysis assesses whether the translator maintained the original structure of social relations or adapted it to fit Arabic cultural norms. Third, the data are interpreted by considering the linguistic and cultural factors that influence translation choices, such as politeness systems, social norms, and hierarchical structures in society. Fourth, conclusions are drawn from this analysis regarding the forms and directions of social relation transformations in the translation, as well as their effects on the meaning and nuance of character relationships. This process illustrates how translation not only transfers language but also renegotiates social relations within a different cultural context.

FINDINGS AND DISCUSSION

In this section, various types of Javanese address expressions found in the novel *Gadis Kretek* are identified and analyzed. In addition, their translations into Arabic are discussed to examine their impact on the social relations reflected through the use of these address terms. Componential analysis is also employed to compare the social relationships involved. Based on the research findings, the address expressions can be categorized into several variations, each of which reflects a specific social relation. These variations include the expressions *Pak*, *Mbok/Simbok*, *Nduk*, *Le*, *Mbak/Mbakyu*, and *Mas/Kangmas*. In general, each category is based on gendered forms of address, used for both males and females. An examination of the translation of these terms reveals how cultural elements and social structures embedded in the Javanese language are rendered in Arabic. This process naturally influences the social relationships within the context of both languages and cultures. The following is the first variation of the Javanese address expressions along with its Arabic translation, namely the expression '*Pak*'.

- (1) ST: **Pak** Trisno pedagang klobot itu?
(GK, IV/73)
TT: **باك** ترسنو تاجر السجائر؟
Bāk *Tirismū tājiru as-sajā'ir?*
(FS, IV/78)
- (2) ST: Setelah itu dengan sopan ia menyambut panggilan ayahnya, "Kulo, **Pak'e?**"
(GK, IV/71)
TT: **ومن ثم أجابت على نداء أبيها بأدب "نعم يا أبي"**
*Wa min šumma ajābat 'alā nidā' abihā bi adabin: 'Na'am yā **abī**'*
(FS, IV/77)
- (3) ST: Sudah kira-kira satu bulan, **Pak**
(GK, IV/73)
TT: **منذ حوالي شهر واحد يا سيدي**
*Munžu ḥawālī syahri wāḥid ya **sayyidī***
(FS, IV/78)
- (4) ST: Dia orangnya rajin, **Pak'e**
(GK, X/177)
TT: **إنه عامل مجتهد يا أنتي**
*Innahu 'āmil mujtahid yā **abatī***
(FS, X/188)

Data 1–4 present various translation variants of the Javanese address term 'Pak', which refers to a man in different social contexts. The term 'Pak' is translated as /bāk/ (1), a borrowing from Javanese used to convey respect toward someone. In addition, /abī/ (2) is used in the family domain to address or refer to one's father. For more formal situations, the expression /sayyidī/ (3) is employed. Meanwhile, /abatī/ (4) refers to a father figure with a more intimate or affectionate nuance.

Table 1. Componential Analysis of the Translation Variations of the Address Expression 'Pak'

TT	Male	Blood Relation	Social	Formal	Intimate	Older Age	Peer/ Younger
باك /bāk/	+	+/-	+	+	+/-	+	-
أبي /abī/	+	+	+	-	+	+	-
سيدي /sayyidī/	+	-	+	+	-	+	-
أبتي /abatī/	+	+	+	-	+	+	-

Based on Table 1, the expression /Bāk/ refers to the word 'Pak,' which comes from a loanword in Javanese. The expression /Abī/ literally means 'my father' in Arabic. This expression is used in more personal and informal contexts. The expression /Sayyidī/ literally means 'my lord' and is used as a form of respect for someone older or of higher status. It is also used in more formal or respectful contexts. The expression /Abatī/ also means 'my father,' but is used in contexts that convey more affection and emotional closeness. This word is softer and more intimate compared to /Abī/.

The next variation of the greeting expression is 'Mbok/Simbok.' This expression is

commonly used to address a mother or an older, respected woman. The following are some examples of these expressions:

- (5) ST: Ya mesti bali mreng, **Mbok**. Wong iki kampungku
(GK, IX/161)
TT: بالتأكيد عدت يا موبوك، هذه قرينتي في النهاية
Bitta'kīd 'udtu yā Mbūk, hāzihi qaryatī fī an-nihāyah
(FS, IX/167)
- (6) ST: **Simbok** tersenyum melihat anak semata wayangnya tiba-tiba rajin
begitu rupa
(GK, IV/69)
TT: ابتسمت الأم حين رأت ابنها فجأة يواضب على صلواته
Ibtasamat al-ummu hīna ra'at ibnuhā faja'atan yuwāḍibu 'alā ṣalawātihi
(FS, IV/75)
- (7) ST: Kebangetan gimana **Mbok**? Tanya Idroes Moeria yang mendengar
celetukan bakul pasar
(GK, IV/87)
TT: مخطئاً في ماذا يا سيدتي؟ سأله موريا إحدى النساء حينما سمعها تتهاشم بهذه
الكلمات
Mukhtā'an fī māzā yā sayyidatī? Sa'ala Mūriyā Ihdā an-nisā' hīnama samī'ahā tatahāmasu bi-hāzihi al-kalimāt
(FS, IV/92)

Data 5-7 present various translation variations of the greeting expression 'Mbok/Simbok,' referring to terms for women in different contexts. The term 'Mbok' is translated as /mbūk/ (1), which is a borrowing from Javanese. This expression is used in informal contexts to address or refer to a woman, especially in everyday conversations. Additionally, /al-ummu/ (2), meaning 'mother,' is used to address or refer to a mother within the family context. For a more respectful form of address, /sayyidatī/ (3) is used to show respect toward a woman.

Table 2. Componential Analysis of the Translation Variations of the Address Expression 'Mbok/Simbok'

TT	Female	Blood Relation	Social	Formal	Intimate	Older Age	Peer / Younger
موبوك /mbūk/	+	+/-	+	-	+	+	-
الأم /al-ummu/	+	+	+	-	+	+	-
سيدتي /sayyidatī/	+	-	+	+	-	+	-

Table 2 analyzes the translation variations of the greeting expression 'Mbok/Simbok' from Javanese into Arabic, based on several social components and relationships. The expression /mbūk/ is used for older women in family or social relationships. The expression /al-ummu/ refers to a mother figure with a blood relation and is used in close social contexts. The expression /sayyidatī/ is used in a more formal and respectful context. This expression is generally used for older women or in formal social situations.

In Javanese, there are expressions to call someone younger, such as 'Nduk' (a short form of *Gendhuk*) for females and 'Le' (a short form of *Thole*) for males. The following data presents the translation variations of the expressions Nduk and Le along with their translations into Arabic:

- (8) ST: Kenapa **Nduk**? Roemaisa Cuma menggeleng pelan.
(GK, VI/107)
TT: ماذا بك يا ابنتي؟ هزت رومائسا رأسها بروية
*Māzā biki yā **ibnatī**? Hazzat Rumaīsā ra'sahā birūyah*
(FS, VI/111)
- (9) ST: Walah... kelilit usus, **nduk**, bayimu.
(GK, VI/103)
TT: آه يا بنيتي، أنت الآن مربوطة بهذا الحبل السري
*Āh yā **bunayyatī**, anti al-āna marbūṭah bi-hāzā al-ḥablu as-sirriy*
(FS, VI/107)
- (10) ST: Bapakmu mana **Le**?
(GK, IV/92)
TT: أين أبوك يا بني؟
*Aina abika yā **bunayya**?*
(FS, IV/97)

In data 8-10, various translation variations of the greeting expressions 'Nduk' and 'Le' are presented. For 'Nduk,' this term is translated as */ibnatī/* (1), which means 'my daughter,' and */bunayyatī/* (2), which also refers to 'my daughter' but with a more affectionate tone. Both terms are used in the context of the parent-child relationship with a daughter. As for 'Le,' which is often used to address a young boy in an affectionate manner, it is translated as */bunayya/* (3), meaning 'my son' or 'my male child,' and is used in family contexts.

Table 3. Componential Analysis of the Translation Variations of the Address Expression 'Nduk' and 'Le'

TT	Male	Female	Blood Relation	Social	Formal	Intimate	Older Age	Younger Age
ابنتي <i>/ibnatī/</i>	-	+	+	+	-	+	-	+
بنيتي <i>/bunayyatī/</i>	-	+	+	+	-	+	-	+
بني <i>/bunayya/</i>	+	-	+	+	-	+	-	+

In table 4, the expressions */ibnatī/* and */bunayyatī/* are both used for a daughter, with */bunayyatī/* showing more emotional closeness or affection. Meanwhile, the expression */bunayya/* is used for a son in an intimate family relationship. All these expressions are used for younger individuals (children) who have a direct blood relation (such as parents and children). They are not used in formal contexts or for older individuals.

In Javanese culture, a woman who is either unfamiliar or older is often addressed with the terms 'Mbak' or 'Mbakyu'. These can be realized in various translation variations of the

expression 'Mbak/Mbakyu,' as shown in the following data.

- (11) ST: Paling **Mbak** Roem tinggal nunggu dinikahi saja sama Mas Djagad (GK, IV/85)
 TT: لا بد أن السيدة روميسا تنتظر الوقت المناسب لكي تتزوج منه
Lā budda an as-sayyidah Rumāisā tantaziru al-waqta al-munāsiba likay tatazawwaju minhu (FS, IV/90)
- (12) ST: Aku nemu itu di depan rumah tukang cetak, **Mbakyu** (GK, IV/78)
 TT: لقد وجدتها أمام المطبعة يا سيدتي
Laqad wajadtuhā amāmal-maṭba'ah yā sayyidatī (FS, IV/84)
- (13) ST: Jeng Yah -Dasiyah-, **mbakyu** saya yang kalian cari-cari... dia sudah meninggal ketika melahirkan."
 (GK, XIV/261)
 TT: جينج يا داسيا ، أختي الكبرى الحبيبة التي تبحث عنها ... ماتت في ولادتها لطفلها
Jīnj Yā Dāsiyā, ukhtī al-kubrā al-ḥabībah allatī tabḥaṣu 'anhā...
Mātāt fī wālādātihā liṭiflihā (FS, XIV/282)

In data 11-13, various translation variations of the greeting expressions "Mbak" and "Mbakyu" are shown, referring to terms used for women in specific contexts. For "Mbak," the term is translated as /as-sayyidah/ (1), which means "Madam" and is often used in formal conversations or to show respect towards a woman. Meanwhile, "Mbakyu," which refers to a more personal and familiar address, is translated as /sayyidatī/ (2), meaning "Madam," and /ukhtī al-kubrā/ (3), which means "my older sister," used to address an older female sibling within the family context.

Table 4. Componential Analysis of the Translation Variations of the Address Expression 'Mbak/Mbakyu'

TT	Female	Blood Relation	Social	Formal	Intimate	Older Age	Peer/ Younger
السيدة /as-sayyidah/	+	-	+	+	-	+	-
سيدتي /sayyidatī/	+	-	+	+	-	+	-
أختي الكبرى /ukhtī al-kubrā/	+	+	+	-	+	+	-

Table 4 presents a componential analysis of the translation variations of the Javanese greeting expressions "Mbak/Mbakyu" into Arabic. The expressions /as-Sayyidah/ and /sayyidatī/ are formal honorifics used for older or respected women but are not typically used in close relationships or direct family contexts. Meanwhile, the expression /ukhtī al-kubrā/ refers to an older sister and is used in more intimate contexts, often within the family or in personal conversations.

In Javanese culture, men have specific greeting terms such as "Mas" or "Kangmas". These expressions also have several translation variations in Arabic, as presented in the following data:

- (14) TSu: **Mas** Djagad ndak bisa baca-tulis abjad
(GK, IV/74)
TSa: لكن ماسي دجاجاد لم يكن يعرف القراءة والكتابة
*Lakin **Mās** Dajājād lam yakun ya'rafu al-qirā'ah wal-kitābah*
(FS, IV/80)
- (15) TSu: Jadi mungkin... **Mas** Idroes juga...
(GK, IV/78)
TSa: ...لذلك من المحتمل أن يكونوا قد اعتقلوا السيد موريا هو الآخر
*Lizālīka min al-muḥtamal an yakūnū qad l'taqlū **as-sayyid** Mūriyā huwa al-ākhir...*
(FS, IV/84)
- (16) TSu: Bapak ndak balik, **Mas**.
(GK, IV/92)
TSa: لم يعد أبي للمنزل يا سيدي
Lam ya'udu abī lil-manzili yā sayyidīy
(FS, IV/97)
- (17) TSu: Aku mau nunggu **Mas** Idroes
(GK, IV/80)
TSa: سوف أبقى في انتظار زوجي ، إدروس موريا
*Saufa abqā fī intizhār **zaujīy**, Idrūs Mūriyā*
(FS, IV/86)
- (18) TSu: **Mas**, Mas... coba ini. Aku menyodorkan batang kretek itu ke Mas Tegar.
(GK, IX/160)
TSa: أخي .. أخى جرب هذه السيجارة
***Akhī**... akhī jarrib hāzihi as-sijārah*
(FS, IX/166)
- (19) TSu: Eh lihat nih **Mas**...aku nemu kretek yang mirip lagi sama Djagad Raja.
(GK, XI/199)
TSa: انظروا يا شباب لقد وجدت سيجارة أخرى تشبه سجائنا
*Unzurū yā **syabāb** laqad wajadtu sijārah ukhrā tasybahu saajā'irnā*
(FS, XI/214)
- (20) TSu: Eh... **Mas** Lebas? Wah... kemari juga?
(GK, I/8)
TSa: أوه صديقي لباس أنت هنا كذلك؟
*Ūh, **shadiqī** Lībās, anta hunā kaẓālīka?*
(FS, I/16)
- (21) TSu: Jadi, mau dikasi nama apa, **Kangmas**?
(GK, IV/92)
TSa: إذن ماذا تريد أن تسميها يا عزيزي؟
*Iẓān māzā turīdu an tusammihā yā **'azīzī**?*
(FS, IV/96)
- (22) TSu: **Mas** mau kasih nama apa kreteknya?

- (GK, XII/219)
- TSa: حسنا، حبيبي، هل ستخبرني اسم هذه السجائر؟
*Ḥasanan, **ḥabībī** hal satakhbirūni isma hāzihi as-sajā'ir?*
 (FS, XII/236)
- (23) TSu: Ajaib, aku dan **Mas** Tegar bisa sampai di Kudus tanpa bunuh-bunuhan.
 (GK, IX/159)
- TSa: كانت معجزة أنني وتيجار وصلنا لكودوس دون أن يقتل أحدا الآخر
Kānat mu'jizah annanī wa tījār washalnā li-Kūdūs dūna an yuqtal aḥadunā al-ākhar
 (FS, IX/165)

In data 14–23, various translation variations of the Javanese greeting expressions "Mas/Kangmas" are presented, referring to male address terms in specific contexts. The expression is translated as /mās/ (14), a borrowed term. Additionally, in more formal or respectful contexts, greetings such as /as-sayyid/ (15), meaning "Sir," are used to show respect. Another variation, /sayyidī/ (16), carries a more formal tone and is used to address someone with deeper reverence. Other variations include /zaujī/ (17), meaning "my husband," used in the context of a marital relationship, and /akhī/ (18), meaning "my brother," used in familial relations. The expression /syabāb/ (19) is used to address a group of young men. In more casual conversations or among close friends, expressions such as /shadīqī/ (20), meaning "my friend," and /'azīzī/ (21), meaning "my dear," are commonly used. In more romantic relationships, the expression /ḥabībī/ (22), meaning "my beloved," reflects emotional closeness between individuals. As for data (23), the term "Mas" is not translated into the target language.

Table 5. Componential Analysis of the Translation Variations of the Address Expression 'Mas'

TSa	Female	Blood Relation	Social	Formal	Intimate	Couple	Older Age	Peer/ Younger
ماس /mās/	+	+	+	+	+	+	+	+
السيد /as-sayyid/	+	-	+	+	-	-	+	-
زوجي /zaujī/	+	-	+	+	+	+	+	-
سيدي /sayyidī/	+	-	+	+	-	-	+	-
أخي /akhī/	+	+/-	+	+	+	-	+	-
شباب /syabāb/	+	-	+	-	+	-	-	+
صديقي /ṣadīqī/	+	-	+	-	+	-	-	+
عزيزي /'azīzī/	+	-	+	-	+	+/-	-	+
حبيبي /ḥabībī/	+	-	+	-	+	+	+	+
Untranslated	-	-	-	-	-	-	-	-

Table 5 presents a componential analysis illustrating the use of the expression "*Mas*" in relation to social relationships. The expression */mās/* is a loanword from the source language (TSu), making its social relation equivalent. The expression */as-sayyid/*, meaning "Sir," is used to show respect toward someone but does not indicate closeness or a blood relationship. It is typically used for someone older or with a certain social status. The expression */zaujī/* refers to a husband, typically used in very close and personal relationships. The expression */sayyidī/* is used in contexts of close relationships, mainly to show respect to an elder or in formal situations. The expression */akhī/*, meaning "my brother", is used in more intimate and close relationships, whether in family or deep friendships. The expression */syabāb/*, meaning "young men", is used for younger or peer individuals in casual and informal contexts. The expression */shadīqī/*, meaning "my friend," is used in familiar social relationships but in a more informal and relaxed manner, typically referring to peers or younger individuals. The expression */‘azīzī/*, meaning "my dear," is used in very personal and close relationships, whether for a partner or a very close friend. The expression */chabībī/* is used in romantic or affectionate contexts, especially in marital or dating relationships.

Social relations in Javanese society are strongly influenced by the culture of politeness and mutual respect among individuals (Nursanti et al., 2024; Smith-Hefner, 1988). One tangible form of these social relations is the use of address terms that reflect intimacy, hierarchy, and social status (Gusnawaty et al., 2022; Howard, 2007). In Javanese society, address terms function not only as tools of communication but also as expressions of respect and as a means of adjusting to a person's position within a social group. For example, in the novel *Gadis Kretek*, several Javanese address terms are found, such as *Pak*, *Mbok/Simbok*, *Nduk*, *Le*, *Mbak/Mbakyu*, and *Mas/Kangmas*. These address terms illustrate the social structure and relationships between characters, which are influenced by Javanese cultural norms and values. Their use reflects closeness, respect, and social standing in Javanese society as depicted in the story. Thus, these address terms serve as indicators of social relations that shape interpersonal interactions, especially within the narrative of the novel.

The transformation of social relations in the translation of address terms reflects the interaction between Javanese and Arabic cultures. This can be seen from the shift in the use of traditional Javanese addresses towards Arabic ones. Both cultures have strong systems of values and social norms (Mukminin, 2025), which are reflected in their use of address expressions. When these two cultures interact, adjustments and adaptations occur in how address terms are used, potentially leading to changes in interaction styles. For example, the term *Pak* has various translations depending on the social relationship between the speaker and the addressee. The expressions */abī/* and */abatī/* denote a father figure within the family (Munawwir, 1997), whereas */sayyidī/* is used as a formal address. The same applies to the term *Mbok/Simbok*, which is translated as *الأم /al-ummu/* to refer to a mother figure, while */sayyidatī/* serves as a formal expression. To address a boy or son, Javanese culture uses the term *Le* (a shortened form of *Thole*) (Sholehawati et al., 2023), while Arabic culture uses */bunayya/* (Alqarni, 2024). This conceptual equivalence also applies to addressing a girl: *Nduk* (a shortened form of *Gendhuk*) is translated as */ibnatīy/* and */bunayyatī/*. Therefore, the interaction between Javanese and Arabic cultures in translating address terms reveals a process of adaptation and conceptual equivalence aimed at preserving social relations.

Efforts of resistance in the transformation of social relations through the translation of address terms are evident in the borrowing of original forms of certain expressions. Resistance in translation refers to the attempt to preserve specific elements or structures of the source language or culture during the translation process (Venuti, 2017; Yuan, 2018).

In the context of the interaction between Javanese and Arabic cultures, some address terms are maintained in their original forms as a way to preserve the identity and social relationships inherent in Arabic culture. For instance, the term *Pak* is translated as *باك* /*bāk*/, *Mbok* as /*mbūk*/, and *Mas* as /*mās*/ . By preserving these source language address terms, the translator aims to maintain the respect, hierarchy, and social relations embedded in them (Mukminin et al., 2025). This concept also aligns with interculturalism, in which translation seeks to connect two cultures without erasing the unique characteristics and values of each (Chan, 2018). Therefore, the translation of address terms in this manner serves to preserve and honor the existing cultural values.

Differences also influence the transformation of social relations in roles between the speaker and the interlocutor. This is rooted in the linguistic characteristics that reflect social structures, where the way we speak can indicate closeness, respect, or even differences in status between individuals (Bonvillain, 2019; Yunidar, 2025). For example, the expression *Mas* has various translation equivalents. To address someone respectfully, it may be translated as /*as-sayyid*/ or /*sayyidī*/ . To refer to a husband, the translation is /*zaujī*/ . When addressing a brother, it becomes /*akhī*/ , and to address a group of young men, /*syabāb*/ is used. The social relationship implied by *Mas* can also be reflected in the translation /*shadiqī*/ for a friend, and for a loved one, it becomes /*‘azīzī*/ or /*chabībī*/ . These address term translations also apply to *Mbak*, which has several variants. The terms /*as-sayyidah*/ and /*sayyidatī*/ are used in formal and respectful contexts. Meanwhile, to refer to an older sister, the translation is /*ukhtī al-kubrā*/ . Based on this, each address term has variations that correspond to social status, degree of closeness, or level of respect intended.

CONCLUSION

The translation of address terms from Javanese into Arabic in the novel *Gadis Kretek* illustrates a phenomenon of social relation transformation, reflecting shifts in the ways speakers and interlocutors interact. Expressions such as *Pak*, *Mbok/Simbok*, *Nduk*, *Le*, *Mbak/Mbakyu*, and *Mas/Kangmas* are translated with careful consideration of the social relationship context. The primary factor behind this transformation is the strong system of norms and cultural values in both Javanese and Arabic societies, as reflected in the use of address terms to express respect and social status. The translator attempts to find conceptual equivalence in order to preserve the meaning of these terms despite the differences in cultural backgrounds. Each address term reflects a social role between speaker and interlocutor, influenced by status, closeness, and hierarchy. Resistance in translation also plays a significant role in maintaining cultural elements from the source language, for instance, by retaining the distinctive features of the original address terms. Additionally, differences in the roles of speaker and interlocutor affect the choice of address terms, with social status and respect serving as determining factors. This transformation illustrates how language adapts to cultural values while preserving its communicative functions and the social relations it conveys.

This study has several limitations. First, the data source is limited to the novel *Gadis Kretek* and its Arabic translation, so the findings on the transformation of social relations in the translation of address terms apply only within the context of that literary work and do not extend to other discourses such as religious texts, mass media, or spoken interactions. Second, this research focuses solely on types of address that explicitly indicate social relationships (such as status, age, and emotional closeness), without analyzing prosodic aspects or broader cultural implicatures in translation. Third, the qualitative approach used tends to be interpretative, which may lead to subjectivity in interpreting the changes in meaning and social relations that occur in the translation process. Future research is recommended to expand the data scope by comparing more than one literary work or other

types of texts, such as religious sermons, films, or formal speeches, to gain a more comprehensive understanding of the influence of Arabic culture on the transformation of address forms in the Javanese language. In addition, further research could apply a quantitative sociolinguistic approach to measure the frequency and patterns of Arabic address term usage within Javanese Muslim-speaking communities. Interdisciplinary research that combines translation studies, linguistic anthropology, and Islamic studies also holds potential for deeper exploration of cultural interactions and their impact on the construction of social relations in language practice.

ACKNOWLEDGEMENTS

This article is an output derived from a portion of the thesis prepared as part of the requirements to obtain a Master's degree in Linguistics at Universitas Gadjah Mada (UGM). The research and thesis writing process was conducted under the full guidance and supervision of Prof. Dr. Drs. Sajarwa, M.Hum., who provided valuable direction, support, and motivation to the author. The author also expresses deepest gratitude to all parties who have helped and supported during the course of this study and research, both directly and indirectly. It is hoped that this article can contribute positively to the development of linguistic science, particularly in the fields of translation and cultural studies.

REFERENCES

- Adi, D. P., & Amalia, A. F. (2022). Toleransi Beragama dalam Praktek Sosial Masyarakat: Studi Kasus Hubungan Mayoritas dan Minoritas Agama di Desa Sukoreno Kecamatan Umbulsari Kabupaten Jember. *Al-Isnad: Journal of Islamic Civilization History and Humanities*, 3(1), 52–60. <https://doi.org/10.22515/isnad.v3i1.5273>
- Aditia, R. (2021). Fenomena Phubbing: Suatu Degradasi Relasi Sosial Sebagai Dampak Media Sosial. *KELUWIH: Jurnal Sosial Dan Humaniora*, 2(1), 8–14. <https://doi.org/10.24123/soshum.v2i1.4034>
- Afful, J. B. A. (2006). Address terms among university students in Ghana: A case study. *Language and Intercultural Communication*, 6(1), 76–91. <https://doi.org/10.1080/14708470608668909>
- Al-Sofi, B. B. M. A., & Abouabdulqader, H. (2020). Bridging the gap between translation and culture: towards a cultural dimension of translation. *International Journal of Linguistics, Literature and Culture*, 6(1), 1–13. <https://doi.org/10.21744/ijllc.v6n1.795>
- Al Hidayah, R., Maftuh, B., & Malihah, E. (2024). Relasi Sosial Antar Etnis (Studi Kasus pada Masyarakat di Kota Pontianak). *Hudan Lin Naas: Jurnal Ilmu Sosial Dan Humaniora*, 5(1), 1–16. <http://dx.doi.org/10.28944/hudanlinnaas.v5i1.1385>
- Alqarni, M. (2024). Direct words, deep bonds: The tradition of father-son advice in ancient Arabia. *Journal of Pragmatics*, 230, 15–24. <https://doi.org/10.1016/j.pragma.2024.06.013>
- Bonvillain, N. (2019). *Language, culture, and communication: The meaning of messages*. Rowman & Littlefield.
- Brown, P., & Levinson, S. C. (1987). *Politeness: Some universals in language usage* (Vol. 4). Cambridge university press.
- Chan, L. (2018). A survey of the 'new' discipline of adaptation studies: between translation and interculturalism. In *Chinese Translation Studies in the 21st Century* (pp. 11–18). Routledge.
- Chatlina, C. B., Mulyana, A., & Amalia, M. (2024). Pengaruh Perkembangan Teknologi

- Informasi Dan Komunikasi Terhadap Kualitas Hubungan Sosial Dalam Keluarga. *KOMUNITAS: Jurnal Ilmu Sosiologi*, 7(1), 19–38. <https://doi.org/10.30598/komunitasvol7issue1page19-38>
- Chen, J.-K., Wang, S.-C., Chen, Y.-W., & Huang, T.-H. (2021). Family climate, social relationships with peers and teachers at school, and school bullying victimization among third grade students in elementary schools in Taiwan. *School Mental Health*, 13(3), 452–461. <https://doi.org/10.1007/s12310-020-09404-8>
- Creswell, J. W., & Creswell, J. D. (2017). *Research design: Qualitative, quantitative, and mixed methods approaches*. Sage publications.
- Gusnawaty, G., Lukman, L., Nurwati, A., Adha, A., Nurhawara, N., & Edy, A. (2022). Strategy of kinship terms as a politeness model in maintaining social interaction: local values towards global harmony. *Heliyon*, 8(9).
- Hanafi, A., & Yasin, M. (2023). Upaya Memperkuat Hubungan Sosial dalam Kehidupan Bermasyarakat. *Jurnal Ilmu Pendidikan & Sosial (Sinova)*, 1(2), 51–62. <https://doi.org/10.71382/sinova.v1i2.19>
- Heliyanty, D. (2022). Peningkatkan Hubungan Sosial Antar Teman Sebaya Melalui Layanan Bimbingan Kelompok. *Pedagogia: Jurnal Ilmiah Pendidikan*, 14(1), 7–10. <https://doi.org/10.55215/pedagogia.v14i1.4803>
- Holmes, J., & Wilson, N. (2022). *An introduction to sociolinguistics*. Routledge.
- Howard, K. (2007). Kinterm usage and hierarchy in Thai children's peer groups. *Journal of Linguistic Anthropology*, 17(2), 204–230. <https://doi.org/10.1525/jlin.2007.17.2.204>
- Jamaludin, J., & Nuruddin, N. (2022). Relasi Sosial Minoritas Muslim di Kalangan Mayoritas Kristen di Dusun Nggeru Kopa Desa Palama Kec. Donggo Kab. Bima. *JPIIn: Jurnal Pendidik Indonesia*, 5(1), 146–159. <https://doi.org/10.47165/jpin.v5i1.208>
- Jati, W. R. (2021). Relasi Antar Umat Mayoritas dan Minoritas: Studi Masyarakat Tionghoa di Surabaya. *Harmoni*, 20(2), 276–292. <https://doi.org/10.32488/harmoni.v20i2.499>
- Katan, D., & Taibi, M. (2021). *Translating cultures: An introduction for translators, interpreters and mediators*. Routledge. <https://doi.org/10.4324/9781003178170>
- Koster, C. (2012). Comparative approaches to translation. In *Handbook of Translation Studies: Volume 2* (pp. 21–25). John Benjamins Publishing Company.
- Kumala, R. (2012). *Gadis Kretek*. Gramedia Pustaka Utama.
- Lase, D. K., & Amal, B. K. (2024). Relasi Sosial Perkawinan Semarga Pada Etnis Nias di Kota Sibolga. *Jurnal Ilmiah Muqoddimah: Jurnal Ilmu Sosial, Politik, Dan Humaniora*, 8(1), 247–259.
- Leech, G., & Tatiana, L. (2014). Politeness: West and east. *Russian Journal of Linguistics*, 4, 9–34.
- Liddicoat, A. J. (2016). Intercultural mediation, intercultural communication and translation. *Perspectives*, 24(3), 354–364. <https://doi.org/10.1080/0907676X.2014.980279>
- Magnan, M.-O., Collins, T., Darchinian, F., Kamanzi, P. C., & Valade, V. (2024). Student voices on social relations of race in Québec Universities. *Race Ethnicity and Education*, 27(2), 156–172. <https://doi.org/10.1080/13613324.2021.1890564>
- Marzuki, M., & Fikri, M. (2022). Minoritas Agama di Sekolah Mayoritas: Relasi Antar Umat Beragama pada Sekolah Umum di Provinsi Aceh, Bali dan Sulawesi Utara. *EDUKASI: Jurnal Penelitian Pendidikan Agama Dan Keagamaan*, 20(1), 94–107. <https://doi.org/10.32729/edukasi.v20i1.1143>
- Mukminin, M. S. (2025). Pragmatic Equivalence of Illocutionary Speech Acts Translation in

- The Song Lyrics Nemen: Javanese-Arabic Translation. *Translation and Linguistics (Transling)*, 5(1), 1–13. <https://doi.org/10.20961/transling.v5i1.99158>
- Mukminin, M. S., Putra, L. D., & Ahmed, A. (2025). Translation strategy of Indonesian-English address terms in Perempuan Tanah Jahanam subtitles. *Linguistics Initiative*, 5(1), 62–74. <https://doi.org/10.53696/27753719.51245>
- Munawwir, A. W. (1997). *Al-Munawwir: Kamus Arab-Indonesia*. Pustaka Progressif.
- Neelakshi, S., & Amr, K. (2021). Kinship terms as indicators of identity and social reality: A case study of Syrian Arabic and Hindi. *Russian Journal of Linguistics*, 25(1), 125–146.
- Neubert, A. (2011). Competence in language, in languages, and in translation. In *Developing translation competence* (pp. 3–18). John Benjamins Publishing Company.
- Nur, H. B. M., Mohamed, S. S. B. P., & Rambely, N. A. S. (2021). Hubungan Sosial Mayoritas Islam dengan Minoritas Agama-agama Lain di Kota Banda Aceh-Indonesia. *Jurnal Al-Ijtima'iyah*, 7(2), 213–236. <http://dx.doi.org/10.22373/al-ijtima'iyah.v7i2.11521>
- Nursanti, E., Arimi, S., & Wijayanti, N. (2024). Face and Politeness in Javanese Multilingual Interaction. *Issues in Language Studies*, 13(1), 181–197. <https://doi.org/10.33736/ils.5690.2024>
- Okafor, A. Y. (2022). Address terms used for birthday wishes: a case of students and lecturers of Nwafor Orizu college of education, Nsugbe. *International Journal of Applied Research in Social Sciences*, 4(4), 105–120. <https://doi.org/10.51594/ijarss.v4i4.340>
- Parkinson, D. B. (1985). *Constructing the social context of communication. Terms of address in Egyptian Arabic*. Mouton de Gruyter.
- Priestley, M., Hall, A., Wilbraham, S. J., Mistry, V., Hughes, G., & Spanner, L. (2022). Student perceptions and proposals for promoting wellbeing through social relationships at university. *Journal of Further and Higher Education*, 46(9), 1243–1256. <https://doi.org/10.1080/0309877X.2022.2061844>
- Rahayu, O. S., Saogo, K. O. K. L., Harlena, T. J., & Yuseftri, G. (2025). Kosa Kata Panggilan dalam Bahasa Serawai Di Desa Padang Kapuk, Bengkulu Selatan. *DIBSA*, 3(2), 64–68. <http://dx.doi.org/10.29300/dibsa.v3i2.7606>
- Ramadhan, M. (2018). *Fātatu As-Sajā'ir*. Sefsafa Publishing.
- Raninen, J., Larm, P., Svensson, J., Livingston, M., Sjödin, L., & Karlsson, P. (2021). Normalization of non-drinking? Health, school situation and social relations among Swedish ninth graders that drink and do not drink alcohol. *International Journal of Environmental Research and Public Health*, 18(21), 11201. <https://doi.org/10.3390/ijerph182111201>
- Sholehawati, E. V. N., Purnomo, B., & Munifah, S. (2023). Budaya Jawa dalam Novel Karya SW Achmad Centhini Perempuan Sang Penakluk di Langit Jurang Jangkung. *Jurnal Bahasa Dan Sastra*, 10(1), 31–39.
- Smith-Hefner, N. J. (1988). Women and politeness: The Javanese example. *Language in Society*, 17(4), 535–554. <https://doi.org/10.1017/S0047404500013087>
- Venuti, L. (2017). *The translator's invisibility: A history of translation*. Routledge.
- Wardhaugh, R. (2006). *An Introduction to Sociolinguistics*. Blackwell.
- Yu, H., & Ren, C. (2013). A Comparative Study of Social Address Terms in Chinese and English. *Higher Education of Social Science*, 5(3), 35–40. <http://dx.doi.org/10.3968/j.hess.1927024020130503.H941>
- Yuan, M. (2018). Translation, Modernity, Acceptability—From Language Reform to Cultural Resistance in Translation Practice in China. *3L, Language, Linguistics, Literature*,

24(3).

Yunidar, M. (2025). *Bahasa, Budaya, dan Masyarakat: Perspektif Sociolinguistik Kontemporer*. Kaizen Media Publishing.