



**CHAPTER I**  
**INTRODUCTION**

## CHAPTER I

### INTRODUCTION

#### 1.1 Background of the Study

Indonesia consists of many ethnic groups. Each ethnic group has its own characteristic of culture which involve both art and language. Language, according to Trudgill (1974:123) is not simply a means of communication but also a very important means of establishing and maintaining relationship among people. To establish and maintain relationship, people use linguistic terms which refer to various kinds of kins. Koentjamingrat (1980) states that there is a system of kinship term in one language. This system relates each other with the system of kinship in society. In addition, Kridalaksana (1978:14) claims that *'satuan bahasa mempunyai sistem tutur sapa – sistem yang mempertautkan seperangkat kata-kata yang dipakai untuk menyebut dan memanggil para pelaku dalam suatu peristiwa bahasa'*. However, each ethnic group has different terms in addressing one's relatives. They use the terms in accordance with whom they speak to. Besides that, certain social factors may influence the kinship terms like : the participants, who is speaking and who they are speaking to. Wardaugh (1986:262) says that the concepts of kinship terms vary from one language to another. This statement is supported by Chaikā, who states that each language or dialect usually has several greetings, forms of address, including kinship terms (Chaika, 1982:29).

As an example, in East Javanese, to address parents' brothers and sisters, one simply uses "pakde", "paklik", "buklik", etc (Supriyanto, 1986:187). Nany Wijaya Soepardianto (1996) found out that there are five terms to address uncles in Hokkien Gek dialect of Chinese : "apek", "susuk", "kuchong", "akhiu", and "ichong". There are also five terms to address aunts "pame", "sume", "kuku", "khiume" and "ii".

However, those examples above are different from Batak dialect : the writer's first language. There are six Batak groups : (1) the Toba Batak, who live around Parapat, Samosir Island, Toba highland, Asahan and Silindung area, (2) the Karo, who live in the vicinity of Brastagi and Kabanjahe, (3) the Simalungun, (4) the Pakpak or Dairi, who live in Dairi, (5) the Angkola and Mandailing, who live in Angkola and Sipirok, a part of Sibolga and Batang Toro, Padang Lawas, Ulu, Pakatan, and Mandailing (Koentjaraningrat, 1971:94-97). The map of the Tribal Areas can be seen on Figure 1.1. Each group has its own dialect ; therefore it will also have its own kinship terms which is different from one another. For instance, in the Karo Batak, there are three terms to address "uncles" from father's side : "bapa tua" for father's older brother, "bapa tengah" for father's middle brother and "bapa nguda" for father's younger brother. To address "aunts" from mother's side, one simply uses "bibi tua", "bibi tengah", and "bibi nguda" (Tarigan, 1977:7-10). On the other hand, in Toba Batak, to address his fathers's older and younger brother, one simply

uses “amang tua” and “amang uda” or “uda”. One simply uses “inang tua” and “inang uda” for addressing mother’s older and younger sister.

As the writer comes from Toba Batak family and uses the terms of address to address her family and relatives, she is curious and very interested in studying the terms of address for family members and relatives of Toba Batak speaking community in Surabaya. The reasons are, first of all, because Toba Batak Dialect is the supreme dialect-dialect which is used in the larger society. The second one is, there has not been any thesis on this topic before.

Thus, the writer become interested in studying the terms of address for terms family members and relatives of Toba Batak Speaking Community.

## **1.2 Statement of the Problem**

The statements of the problem under discussion are formulated as follows:

1. What the terms are used to address one’s family members and relatives in Toba Batak dialect ?
2. What are the underlying reasons for Toba Batak people to use terms of address to address their family members and relatives in Toba Batak dialect?

### **1.3 Objectives of the Study**

This study is intended to find out the various kinds of terms used to address one's family members and relatives in Toba Batak dialect and the reason of Toba Batak people to use such kinship terms.

### **1.4 Significance of the Study**

This study is intended to give some contribution to the Sociolinguistic field and to provide some information about the terms of address for one's family and relatives in Toba Batak dialect to the non-speakers of this dialect.

### **1.5 Scope and Limitation**

Realizing how broad the discussion of kinship terms, this study is limited in several ways :

- (1) The subjects under the study are four different Toba Batak families who live in Surabaya. They are chosen under the assumption that they still speak Toba Batak dialect in their daily communication, and address their family members and relatives in this dialect.
- (2) The area of analysis is focused on oral interview.

## 1.6 Theoretical Framework

This section is devoted to reviewing the theory of Kinship Terms of Address, Batak Dialect, and The Description of Batak Tradition.

Kinship Terms of Address, in this case, are the terms used to address one's relatives. All languages distinguish at least three characteristics in relatives : generation, blood relationship and sex. (Clark, 1977:541). All languages keep the generation apart : they have different terms for parents, grandparents, children and grandchildren ( Greenberg, 1966:541). The writer takes this theory as the input since she analyses the terms of address used by family members and relatives of Toba Batak speaking community in Surabaya.

Marbun and Hutapea (1987:28) state that there is no Batak language but there are several dialects. In connection with the difference of phonetic and grammar, Batak dialects can be divided into three : (1) Toba dialect, which is spoken by Toba, Angkola and Mandailing people, (2) Pakpak dialect, which is spoken by Pakpak and Karo, (3) Simalungun dialect, which is spoken by Simalungun people. However, in daily conversation, we can find five dialects : Pakpak, Karo Toba, Simalungun and Angkola – Mandailing.

Batak tradition has a special identity which is not owned by others ethnic in Indonesia, that is a division system of community. It is called Dalihan Na Tolu. This system has three functional groups : Dongan Sabutuha, Boru, and Hula-hula. In every activities that relates functional groups are used (Tambunan, 1982:6). The writer takes Batak tradition as the input since she

analyses the terms of address used by family members and relatives of Toba Batak speaking community in Surabaya which are also oriented toward Dalihan Na Tolu.

### **1.7 Definition of Key Terms**

To avoid misinterpretation, the writer would like to clarify the terms used in this study, so that there will be no unexpected misinterpretation. The terms to be defined are :

#### **Kinship**

Kinship is a word or phrase that is fixed and definite to be used to address someone who has relationship by blood or family relations (relatives).

(Murphy:1986)

#### **Family Members and Relatives of Toba Batak Speaking Community**

In this thesis, family members of Toba Batak speaking community refers to a father, a mother and children. Relatives refer to grandparents, uncles, aunts, sister-in-law and cousins.

#### **Dialect**

Dialect is one of the related norms comprised under the general name 'language'. Every dialect is a language but not every language but not every language is a dialect (Haugen, 1972 : 99)

### **Toba Batak Dialect**

Toba Batak dialect is one of the dialects spoken in Lake Toba area especially in Samosir Island and in West and North of Lake Toba (Marbun and Hutapea, 1987:28)

### **1.8 Organization of the Thesis**

This thesis consists of five chapters. Chapter I is Introduction. Chapter II is Review of Related Literature. Chapter III is Research Methodology, while Chapter IV presents the Finding and Interpretation of the Findings, and the last chapter, Chapter V is Conclusion.

