

Addressing Words Shifting by Angkola Society at Padangsidempuan

Siti Meutia Sari¹, Mahrani²

¹²English Department, University of Graha Nusantara y, Indonesia
meutia.s@yahoo.com, @mahraniwrw89@gmail.com

Abstract

This research aims to find the form of greeting words which has shifted of Angkola people in Padangsidempuan, to find the factors that influence shifting of greeting words ofv Angkola people in Padangsidempuan. The theory which is used for this research is according to Fashold theory in concept Angkola people greeting words "Surat Tumbaga Holing"and the factors of language shifting of Fashold theory. This research was conducted by applying descriptive qualitative method. The subjects of this research is Angkola people in Padangsidempuan from first generation (40-50 years old), second generation (17-35 years old), third generation (6-15 years old). The finding of this research showed that the shifting of greeting words was occur in Angkola people in Padangsidempuan and the most shifting occur in second and third generation that influence by three factors, such as: 1)Migrant communities, 2) Economic and 3) Education in Padangsidempuan.

Keywords: *Language shift; adresing words; sociolinguistics; Angkola society*

INTRODUCTION

The branch of linguistics that studies about the relationship of language and society is sociolinguistics. Sociolinguistics is an interdisciplinary of science between sociology and linguistics. Sociology is an objective and scientific study of humans in society and about the institutions and social processes that exist in society, while linguistics is the field of science that studies language, or the field of science that takes language as the object of study (Chaer and Agustina, 2010) Every human needs language to interact with others, so language and society are very closely, it can't separate one of each other.

One area of sociolinguistic study is the shift of language. Language shift is the change for choosing the language in daily life. Language shifts caused by the population movements that result in the composition of the population in an area, which makes the number of languages used in a particular area that affect the community itself so that they have to choose which language is suitable for use without thinking about whether the language is suitable for the culture in that area.

The aspect of language shifting in the system of language and society culture one of them is the shift of adresing words. In the Angkola society is one of the tribe in

Indonesia who knows the addressing word. The addressing words that used by the Angkola society are very complex and have the unique characteristics to study in this article.

The term of the kinship is a word or phrase that expresses members of a group in society who are biologically in relation or relation in a family, while the term addressing words is an utterance that used by a person to reprimand, greetings or call someone as an interlocutor (Kridalaksana, 2008) . So the focus of this article is on the addressing words that used in daily life that used in the home or out of the home.

The use of addressing words in Angkola language must be in accordance with manners and culture. With knowing each other's clans, people who have just met will know what is the right addressing words to greet someone and become habitually in the Angkola society is called martarombo.

The author has observed the addressing words that have begun to shift in the Angkola society in Padangsidempuan nowadays. The following example shows a shift of teh addressing words in Angkola society in Padangsidempuan.

1. A : *Adong **papa** dibagas?* 'Is your father at home ?'
B : *Napedo mulak ngen kantor etek* 'hasn't returned from the office, aunty'
2. A : *Giot kehe au da tu bagas ni **om** ku, dohot do ho?* 'I wanna go to my uncle's house. Would you?'
B : *Inda.* 'no, thanks.'
3. A : *Madung lahir **ponakan**ku* 'My niece was born'
B : *Olo, selamat mada madung jadi **tante** ho ateh sannari* 'Oh,ya. Congratulation, now you become an aunty.'
4. A : *Oo **kakak**, tabusi majolo di au baju baru* 'oh my sister,please give a new clothes !'
B : *Olo naron da, adong jolo epeng ni **kakak**!* 'Yes, be patient I will buy it later if I have much money. !'

The addressing words of *papa*, *om*, *ponakan*, *tante*, and *abang* in that conversation, are greeting words that do not come from Angkola language. The addressing words mentioned above have replaced the addressing words that should be used by the Angkola people in the city of Padangsidempuan. In Angkola language the addressing words should be *amang*, *tulang*, *parumaen*, *bou*, and *akkang*.

Fasold (1984) argues that the shift of language is the result of the process selecting language in a period of time. When language shift occurs, members of a language community in groups prefer to use a new language rather than the old language or they traditional language. Kridalaksana (2008) says the language shift is a constant change

for choosing of one's language for daily activity, especially as a result of migration. In Chaer (2010) language shift is concerns the problem of language that use by a speaker or a group of speakers that can occur as a result of the movement from one speech community to another speech community. So, the shift in the linguistic phenomenon is that there is a language transition from a speaking community with a new language that can be caused by various reasons such as displacement or influence of other dominant languages.

In Kridalaksana (2008) the addressing word is a set of words or phrases that used to refer or call the speaker in a language event. According to the Ministry of Education's Language Development and Development Agency, the addressing word is a word used to rebuke someone who is invited to speak (second person) or replace the name of a third person.

According to Fasold (1984), Address forms are the speakers using the designate person they are talking to while they are talking to them. In most languages, there are two main types of address forms: names and second person pronouns. The addressing word is a word used by a speaker to greet or reprimand the interlocutor who is being spoken while they are talking. In addressing word there are two ways that can be used to the other person, namely by using his first name or title of that culture or the last name.

The following words are the addressing words that used in the Angkola society according to Siregar in Partuturon (1990).

1. *Ompung*, grandmother is the addressing word for all father and mother,from our father and mother,
2. *Aya, amang, damang*, is the addressing word for our father,
3. *Inang, dainang*, inde, umak are addressing word for our mothers,
4. *Anak* addressing word for our male children,
5. *Boru* addressing word for our female children,
6. *Pahompu* is the addressing word for boys and girls of our grandchild,
7. *Uda* is the addressing word for all the brothers of our fathers that the ages is in the under of our father,
8. *Amang tua* is the addressing word for all brothers that the ages is in the upper of our father,
9. *Nanguda, Inang uda* is the addressing word for the wife of our *Uda*,
10. *Nantua, Inang tua* is the addressing word for the wife of our *Amang tua*.
11. *Ujing, Inang bujing, Etek* is addressing word for the younger sister of our mother.
12. *Inang tobang, umak tuo* is the addressing word for the older sister of our mother,
13. *Namboru, Bou* is the addressing word for our father's sister,
14. *Nantulang* is the addressing word for all the wives of the mother's brothers,
15. *Tulang, mamak* is the addressing word for all the brothers of our mother,
16. *Ompung bayo* is the addressing word for all the wives of our wife's brothers,
17. *Amangboru* is the addressing word for the husbands of father's sisters,

18. *Anggi bayo* is the addressing word to the wife of a younger brother,
19. *Angkang bayo* is the addressing word for all the oldest brothers of our husbands,
20. *Angkang mulak* is a addressing word for boys and girls, that calling for our mother and father in law,
21. *Tulang mulak* is the addressing word for the boys from *tunggane*
22. *Amang uda* is the addressing word for the husband of our mother's sister.
23. *Amang tobang* is the addressing word for the husband of our mother's brother.
24. *Babere, Bere* is the addressing word for all boys and girls of our sisters,
25. *Boru tulang* is addressing word for a men and women to the daughters of their mother's brothers.
26. *Eda* is the addressing word for a reciprocal greeting between the wife and our sister,
27. *Aya tobang* is the addressing word a greeting for the grandmother of the father, or the husband of the mother's sister,
28. *Ito, Iboto* is a reciprocal greeting between brothers and sisters.
29. *Ipar* is the greeting of reciprocal calls between men who take prospective wives to male candidates,
30. *Lae*, brother-in-law, *pahompu* are greetings for all who take our sisters,
31. *Pareban* is the addressing word of fellow men whose wives are siblings.
32. *Parumaen* is addressing word to the girls from our brother and daughter in law
33. *Amang Naposo* is the addressing word of men and women to the boys from our brothers.
34. *Tunggane, ipar, pahompu* is the addressing word for all the brother of our wife.

The concept of the addressing word of Angkola society in the city of Padangsidimpuan that used in this research is the term the addressing word according to Siregar in his book that the title is *Partuturon.Angkola* is one of the Batak sub-tribes, besides *Batak Toba, Karo, Dairi, Simalungun, Mandailing*. *Angkola* people in general are often equated with Mandailing people, but if we seen they have some differences or variations. Kuncaraningrat (1982: 55) *Batola angkola* is an indigenous area in Southern Tapanuli, which does not know the boundaries of local government administration, so that if it is called the *Angkola Batak*, it have the borders geographically:

- In the East Side Lab. Batu and Riau provinces.
- In the West is bordered by Central Tapanuli.
- In the North is bordered by North Tapanuli and Labuhan Batu.
- In the The South borders the Indonesian Ocean.

The shift of the addressing words mentioned above is a small part that has been found in the Angkola society in Padangsidimpuan. Padangsidimpuan is one of the city in North Sumatera, Indonesia. The city of Padangsidimpuan is known as the Salak city because of the large number of salak gardens are there, especially in the foot of Mount Lubukraya area. The name of Padangsidimpuan city comes from "Padang na dimpu"

(the desert has a broad expanse of meaning, na is di and dimpu is high) which means "a vast expanse of grass in a high place." in ancient times this area was a haven for traders from various regions, traders of fish and salt from Sibolga - Padangsidimpuan - Panyabungan, Padang Bolak (paluta) - Padangsidimpuan - Sibolga.

Then in June 21, 2001, based on Law Number 4 of 2001, the city of Padangsidimpuan was designated as an Autonomous Region and was the result of a merger of North Padangsidimpuan District, Padangsidimpuan Selatan District, Padangsidimpuan Batunadua District, Padangsidimpuan Hutaimbaru District, and Padangsidimpuan Tenggara Sub-district which had previously entered South Tapanuli Regency (BPS Padangsidimpuan City, 2011).

Chaer and Agustina (2010) explain that sociolinguistic have the relationship with language contact that occurs in society, including changes the language that concern with the language problem as a code, language shifts involving the problem of speaker mobility, and language preservation that involves attitudes or judgments towards a language.

Language shift is a choice of language that take by the community to be used in daily life in the family or in the society. The choice of language in a speech community caused a shift in language that occurs in the society.

Sumarsono and Partana (2002) explain several factors that led to a shift in language, namely: migration or population movements, economic factors, and educational factors. Migration can take the form of two possibilities. Firstly, small groups migrate to other regions or countries because their language is not used in the new area. Secondly, a large wave of migratory language speakers flooded a small area with few residents, causing the local population to split and the language to be displaced.

Language shifts can be caused by the movements of the population that cause in population composition in one area, which makes the number of languages used in a particular area that affect the society itself so that they must choose which language is suitable to use without thinking about whether the language is suitable for their culture in that area.

Fasold (1984) states that the factors of language shift are caused by prestige, urbanization, language attitudes and language transmission, which are factors that can be identified as the cause of language shift.

Language shifts can be caused by the population movements that result in population composition in an area, which makes the number of languages used in a particular area that affect the community itself so that they must choose which language is suitable for use without thinking about whether the language is suitable for culture in that area.

METHODOLOGY

This research is a qualitative research, which is by giving a systematic and accurate description of the language shift of addressing words in the Angkola society in Padangsidempuan. According to Moleong (2010), qualitative research is an attempt to present the social world and its perspectives in terms of concepts, behaviors, perceptions, and issues about human being studied. The important role of concepts, behavior, perceptions, and issues about humans must be raised in qualitative research and described in detail to find a complete picture of the use of language in speech communities. Research seeks to prove and find truths obtained in detail from the field in order to interpret the phenomena that occur using a qualitative approach.

Sugiyono (2012) states that in general there are 4 types of data collection techniques, namely observation, interviews, documentation, and triangulation. In this study, researchers used 3 data collection techniques namely observation, interviews and documentation. Observation method applies note taking techniques and recording techniques through guises and inducements, and the interview method applies question-and-answer techniques and documentation methods to collect documents in the form of writing and drawing.

FINDINGS

The addressing word that has shifted in the Angkola society in the Padangsidempuan in the North Padangsidempuan Subdistrict is in teenager, adulthood, and old age are as follows:

Table. 1. The addressing Words that Shifted in North Padangsidempuan District Padangsidempuan at the Age of 6 to 15 years old

No	Angkola's Addressing words	Substitute Addressing Words	Meaning
----	----------------------------	-----------------------------	---------

1	<i>Akkang</i>	Kakak	The addressing word for called the older sister.
2	<i>Akkang</i>	Abang	The addressing word for called the older brother.
3	<i>Anggi</i>	called their name	The addressing word for called the youngest brother and sister
4	<i>Amang</i>	Ayah, papa, abi	the addressing word for our father
5	<i>Amang tua</i>	Tuok	the addressing word for all brothers that the ages is in the upper of our father
6	<i>Inang tua</i>	Tuok	the addressing word for the wife of our Amang tua
7	<i>Bujing</i>	Tante, mami,bunda	addressing word for the younger sister of our mother
8	<i>Inang</i>	Mama, mamak,bunda ,ummi,ibu	addressing word for our mothers
9	<i>Nantulang</i>	Tante	addressing word for all the wives of the mother's brothers
10	<i>Inang Tobang</i>	uwak	the addressing word for the older sister of our mother
17	<i>Tulang</i>	Om	the addressing word for all the brothers of our mother
18	<i>Amang Uda</i>	Om	the addressing word for the husband of our mother's sister
19	<i>Amang Tobang</i>	Uwak	the addressing word for the husband of our mother's brother
20	<i>Aya tobang</i>	Uwak	the addressing word a greeting for the grandmother of the father, or the husband of the mother's sister
21	<i>Ito, Iboto</i>	Abang,kakak, Anggi,adek	a reciprocal greeting between brothers and sisters

Table. 2. The addressing Words that Shifted in North Padangsidimpuan District Padangsidimpuan at the Age of 17 to 35 years old

No	Angkola's Addressing words	Substitute Addressing Words	Meaning
1	<i>Anak</i>	called their name	addressing word for our male children
2	<i>Boru</i>	called their name	addressing word for our female children
3	<i>Anggi</i>	called their name	The addressing word for called the youngest brother and sister
4	<i>Amang</i>	Ayah, papa	the addressing word for our father
5	<i>Inang</i>	Mama, Mamak	addressing word for our mothers
6	<i>Nantulang</i>	Tante	addressing word for all the wives of the mother's brothers

9	<i>Amang Tobang</i>	Tuok	the addressing word for the husband of our mother's brother
10	<i>Inang Tobang</i>	Uwak	the addressing word for the older sister of our mother
11	<i>Eda</i>	Kakak, adek	addressing word for a reciprocal greeting between the wife and our sister
12	<i>Bujing</i>	tante	addressing word for the younger sister of our mother
13	<i>Ompung bayo</i>	Kakak, adek	the addressing word for all the wives of our wife's brothers,
14	<i>Anggi bayo</i>	Called with the son's name	addressing word to the wife of a younger brother
15	<i>Angkang bayo</i>	Abang	the addressing word for all the oldest brothers of our husbands
16	<i>Bere, Babere</i>	called their name	the addressing word for all boys and girls of our sisters
17	<i>Boru tulang</i>	Anggi, dek, and called their name	addressing word for a men and women to the daughters of their mother's brothers
18	<i>Aya tobang</i>	Tuok	the addressing word a greeting for the grandmother of the father, or the husband of the mother's sister
19	<i>Ito, Iboto</i>	Abang, Bang, Anggi	a reciprocal greeting between brothers and sisters
20	<i>Pareban</i>	Abang, Anggi	the greeting of reciprocal calls between men who take prospective wives to male candidates,
21	<i>Parumaen</i>	called their name	addressing word to the girls from our brother and daughter in law
21	<i>Apa / Amang naposo</i>	called their name	is the addressing word of men and women to the boys from our brothers.

Table. 3. The addressing Words that Shifted in North Padangsidempuan District Padangsidempuan at the Age of 40 to 60 years old

No	Angkola's Addressing words	Substitute Addressing Words	Meaning
1	<i>Anak</i>	called their name	addressing word for our male children
2	<i>Boru</i>	called their name	addressing word for our female children
3	<i>Pahompu</i>	called their name	the addressing word for boys and girls of our grandchild
4	<i>Boru tulang</i>	called their name	addressing word for a men and women to the daughters of their mother's brothers

5	<i>Pareban</i>	Abang, Anggi	the addressing word of fellow men whose wives are siblings
6	<i>Amang naposo</i>	called their name	the addressing word of men and women to the boys from our brothers

DISCUSSION

Based on the data analysis that has been described previously, it was found that there was a shift in the addressing word in Angkola society in Padangsidempuan from the all the categories of ages. The shift of all addressing words in each ages are different. from thirty-four greeting words based on " Partuturon" book almost of the addressing word was shift. The shift of addressing words occurs mostly in 6 to 35 years. But in 40 until 60 years old there is still a slight shift.

Then, there are three factors that cause the shift of addressing words in the Angkola society. This is in line with the theory put forward by the experts. As the opinion of Sumarsono and Partana (2002) reveals several factors that cause language shift, namely: migration or population movements, economic factors, and educational factors. Migration can take the form of two possibilities. First, small groups migrate to other regions or countries which of course causes their language to not function in the new area. Second, a large wave of migratory language speakers flooded a small area with few residents, causing the local population to split and the language to be displaced.

In terms of linguistics, change and shift can be studied in phonology, morphology, syntax, and semantics. The language Shifting of addressing words on phonological elements in the form of sound differences (pronunciation) such as pronunciation sound [kk] in all research areas at this time has changed to pronunciation [b] for example in the word akkang being brother for the meaning of 'addressing word for abang' in Angkola language.

In the morphological element, differences can be in the form of affixes (prefixes, infixes, suffixes, and confixes), pronouns, or indicator words. Based on the data analyzed morphological shifts were not found.

The Shifts in syntactic elements occur in sentence structures or phrase structures. Given the data used in this study in the form of greeting words rather than sentences or phrase structures, the discussion of shifting addressing words in the syntax element was

not carried out in this study. In the Semantic element, the shift of the greeting word is in the form of a lexical shift. For example, the word "tulang" for "younger brother of mother" and "uda " for father, was replaced become addressing word “om”.

Based on the above explanation, this study discusses the shift in phonological and semantic elements. Phonologically and semantically, changes and shifts are examined in the shifting elements of the addressing word. For example the addressing word akkang becomes abang, phonologically can be found consonant phonemes [kk]. The shift to lexical “abang” can be sorted that changes [kk] to [b], to be more clear that the consonant phoneme [k] known as velar sound shifts into a voiced bilabial sound [b].

When we talked in semantically there are several addressing words which are displaced from their original form which can be studied lexically. Lexical definition is conveyed by Kridalaksana (2008) that lexical is concerned with lexeme, related to the word and related to the lexicon and not with grammar. So in shifting the addressing word there are several greeting words that experience changes or shifts in terms of lexic terms that are related to the word.

The addressing word akkang who was shifted to become “kakak’ (older sister), this change and shift was a lexical shift, and the term addressing word” nantulang” was replaced by “tante”or aunt. This shift is also a lexical shift. As with the addressing word “tulang” and also being shifted to “om” or uncle, this shift in shift is also a lexical shift. The meaning contained in the lexical “tulang” and “uda” to om does not shift means that it is fixed, namely the addressing word for the mother's younger brother and the greeting for the father's younger brother.

Some of addressing words that change or shift lexically in the form of synonyms. In Kridalaksana (2008) the meaning of synonyms is a form of language whose meaning is similar or similar to other forms, the similarity applies to words or groups of words or sentences but generally those that are considered synonyms are only words. As in the greeting greetings displaced by the lexical father, father and father when viewed from the linguistic point of view the lexical differences between the father, daddy, and father can be categorized into synonymous forms because the greeting words such as father, daddy and father have the same meaning that is the word greeting to call male parents.

Next, the host greeting words are displaced by lexical umak, mama, and mother. When viewed from a linguistic point of view lexical differences between host and

umak, mom and mother can be categorized as a form of synonym, because the word greeting sliders like umak, mama and mother have the same meaning, namely the greeting word to call female parents. Said the greeting of amang tua, old host, tobang host, and amang tobang who were displaced by lexical uwak, wawak, and tuok. When viewed from a linguistic point of view, these lexical differences can be categorized as a form of synonym, because the words greeting sliders such as uwak, wawak, and tuok have the same meaning, namely the greeting word to call the brother or sister of mother and father. Budget words that are displaced by lexical aunts, mothers and etek. When viewed from a linguistic point of view, these lexical differences can be categorized as a form of synonym, because the greeting words such as aunt, bunda and etek have the same meaning, namely the greeting to call the mother's sister.

REFERENCES

- Adisaputera & Abdurrahman. 2010. "Pergeseran Bahasa Melayu Langkat (BML) dan Perubahan Karakter Kelokalan Komunitas Remaja". *Disertation*. Udayana
- Aslinda & Syafyaha. 2007. *Pengantar Sociolinguistik*. Bandung : PT.Rafika
- Badan Pengembangan dan Pembinaan Bahasa Kemendikbud. http://badanbahasa.kemdikbud.go.id/lamanbahasa/petunjuk_praktis/495/Kata%20Sapaan%20Dalam%20Bahasa%20Indonesia retrived; 11 Mei 2018.
- Chaer, Abdul & Leonie Agustina. 2010. *Sociolinguistik: Perkenalan Awalan*. Jakarta: PT. Rineka Cipta.
- Harahap, Basyral & Hamidy. 2004. *Siala Sampagul*. Bandung : Pustaka.
- Kridalaksana, Harimurti. 2008. *Kamus Linguistik*. Jakarta : Gramedia Pustaka Utama.
- Marice. 2010. " Bahasa Batak Toba Di Kota Medan ".*Disertasi*. USU
- Moleong, Lexi,J. 2012. *Metodologi Penelitian Kualitatif*. Bandung: Remaja Rosdakarya
- Nababan, P,W,J. *Sociolinguistik Suatu Pengantar*. 1993. Jakarta: Gramedia Pustaka Utama
- Nadra. 2009. *Dialektologi: Teori dan Metode*. Padang: Andalas University Press.
- Patilima, Hamid. 2005. *Metode Penelitian Kualitatif*. Bandung : Alfabet
- Purnanto, Dwi. 2011. *Etnografi Komunikasi*. http://dwipur_sastra.staff.uns.ac.id. Diakses tanggal 25 September 2011.

Rosanti, Raina. 2010. "Pergeseran Kata Sapaan Dalam Bahasa Minangkabau Dialek Agam Di Kota Medan". *Thesis*. USU

Sarwono, Jonathan. 2006. *Metode Penelitian Kuantitatif dan Kualitatif*. Yogyakarta : Graha Ilmu.

Siregar, G. 1984. *Surat Tumbaga Holing*. Kota Padangsidempuan

----- . 1990. *Partuturon*. Kota Padangsidempuan

----- . 2009. *Tutur Poda*. Kota Padangsidempuan

Sugiyono. 2012. *Metode Penelitian Kuantitatif Kualitatif dan R&D*. Bandung: Alfabeta.

Sumarsono & Partana. 2002. *Sosiolinguistik*. Yogyakarta : Pustaka Pelajar.