



## **AN ANALYSIS OF ADDRESS TERMS BASED ON KINSHIP SYSTEM OF *BATAK TOBA* USED BY *BATAKNESSE* IN PADANG**

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### **ABSTRACT**

The word address term is the word person use to call or greet others. Batak Toba language has various forms of greeting words used in communicating with someone. This study aims to find out the forms of the word greetings based on kinship or family system used by Batak Toba people who live in Padang Pasir Parupuk Tabing as nomads. This study will also explain and describe the communicative function the use of greeting. The method used in this research is descriptive method that describes and process data based on facts that exist in the field. This research is focused on the forms and functions of the address terms word in Batak Toba language. Data were collected through interview with some informants and made notes. In this study, the informants are Batak Toba People who has blood relations and marriage. Data were analyzed based on the forms of address terms based on kinship system of Batak Toba. The results of research indicate that there are various address terms used by Batak Toba ethnic especially in kinship relationship based on lineage and marriage that used by Batak Toba people. Interestingly, there are several forms of greeting words that are similar to each other.

**Keywords:** *Address terms, Forms of Address Terms, Kinship terms.*

### **A. INTRODUCTION**

North Sumatra province has its own ethnic known at Bataknese and this ethnic is divided into Batak Toba people which inhabits in the edge of Lake Toba, Batak Angkola people which inhabit in Angkola and Sipirok, Batak Simalungun people which inhabit in region of Simalungun regency, Batak Karo people which inhabit the region plateau regency of Karo, Batak Pakpak people which inhabit in regency of Dairi, Batak Mandailing people which inhabit in region the regency of Natal Mandailing, Batak Nias people which inhabit in Nias Island (Sinaga,

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1996:1). The kinship system of Batak Toba culture is based on the Patrilineal system line. The result of the study shows that the kinship system was created based on blood, *Marga* (family name) and the relationship in the society. Kinship system is the culture in the society of Batak Toba. Kinship is relation family, Batak Toba people in north Sumatera especially in Padang have many kinships based on addressee terms.

Dunkling (2007:22) mentions some factors that make people use different kinds of address term, such as nationality, dialect, sex, age, social class, profession, relationship religion race, homosexuality, individuality and verbal incident. It is means of communication between individuals and brings them in to a relationship with environment (Boey, 1975:3). So, language and society are two things and they are inseparable. They have close relationship since each other give support to another.

The addressee terms is related to the use of language in social life, to make a relation with other people. Dunkling (2007:22), address term can consist of name(s), word(s), or a combination of both, is used for the benefit, practical, social, emotional, ceremonial, or externally-imposed reasons. It means that address terms can show some expressions by calling their name based on the situation

Fasold (1990:1) states that address terms are the words of speakers used to designate the person they are talking to them. By using the address terms based on kinship, people in Batak Toba can give much respect to people who live in the society. The address terms has a relationship between language and culture and also there are some various about language and culture.

Whorf in Wardhough [6: 217] stated that the relationship between language and culture was a deterministic one. Whorf does not go all the way to say that the structure of a language completely determines the way its speakers view the world but no individual is free to describe nature with absolute impartiality but is constrained to certain modes of interpretation even he thinks himself most free.

In other words, even though someone is free to describe the world, it is still constraint how he interprets it. Based on this statement it can be interpreted that different experience will view the world differently. In this thesis, it will be elaborated the terms of address of Batak Toba ethnic and it will be analyzed why they do so. Furthermore, it will be analyzed whether the terms of address fit into Indonesian language forms. By analyzing this, it can be seen whether the way in which we think about the world is influenced by the language we use.

## **B. RESEARCH METHOD**

Type of this study was a descriptive method research. Descriptive method was chosen because the the researcher described the phenomenon of the forms and functions address terms based on kinship system of Batak Toba ethnic. Dalen

(1979:284-285) states that descriptive research is not confine to routine fact gathering. In collecting the data, the researcher collected the data by go to the informant's house and do interview.

The data of the terms of address were gathered from two qualified informants. They are considered qualified informants because they are native speakers (28 and 66 years old). To have a deeper understanding of the terms of address, both the informants were asked some questions by the writer, for examples; how do you call your grandfather, grandmother, mother, father, mother's brother, sister, your father's older brother, young brother, etc. Furthermore, to know whether the terms of address translated into Indonesian language, English language and Batak Toba language, the writer using Indonesian language to asked some questions about the kinship system in Padang for Batak People who lived in Padang Pasir Parupuk Tabing. The procedures of gathering the data are: (1) Noting all the terms of address mentioned by the informants, (2) All the drafts were then given to the informants. (3) Rewriting the data based on the feedback, and (4) Analyzing the data linguistically.

## C. RESULT AND DISCUSSION

### 1. Result

#### Kinship Terms based on Blood Relationship

##### 4.2.1.1 Address terms to Grandfather

No	Address Terms in Batak Toba Ethnic especially in Padang Pasir Parupuk	Indonesian	English
1.	Oppung Doli	Kakek	Grandfather

Analysis:

As the addressors of these terms is a grandchildren (grandson and granddaughter). In Batak Toba Etnich to address their grandfather by using '*Oppung Doli*', this terms only used in a certain area of Batak Toba especially for Batak Toba people who live in Padang.

The most commonly use of addressing grandfather in Batak Toba Etnich is '*Oppung Doli*'. The example can be show in the following corpus:

Corpus 1:

Features of context:

Participants: A grandson and his grandfather

Topic: A grandson asked to his grandfather where he would go.

(1) *Naing tudia Oppung Doli?*

Mau pergi kemana Kakek?

Where are you going grandpa?

(2) *Au naing lao mangula*

Saya mau pergi bekerja

I will go to working

#### 4.2.1.2 Address Terms to Grandmother

No	Address Terms in Batak Toba Ethnic especially in Padang Pasir Parupuk	Indonesian	English
1.	Oppung Boru	Nenek	Grandmother

Analysis:

In Batak Toba, to address their grandmother is “*Oppung Boru*” does not only “*Oppung*” because it’s consist for man and woman in that place. The terms only certain used in Batak Toba area but also used in other area like Padang by Batak Toba people. The example can be show in the below of corpus:

Corpus 2

Features of context:

Participants: A father and his son

Topic: A father asked to his son whether grandmother has had a dinner or not.

(3) *Nunga mangan malam Oppung Borum?*

Has your grandmother had a dinner?

Apakah nenekmu sudah makan malam ?

(4) Yes, she did. Dad.

Udah Ayah

*Nunga Bapa*

In the above of the example, show that the word “*Oppung Boru*” is consist for grandmother. If the father asked to his son by use “*Oppung*” so, he will feel confused to answer the question. In other hand, the grandmother is not consits in the dialogue, so the father asked his son “*Oppung Boru*”. The words of “*Oppung Boru* and *Oppung Doli*” are pronoun.

#### 4.2.1.3 Address Terms to Father

No	Address Terms in Batak Toba Ethnic especially in Padang Pasir Parupuk	Indonesian	English
1.	Bapak	Ayah	Father
2.	Amang	Ayah	Father
3.	Papa	Ayah	Father

#### Analysis:

Children (son and daughter) in Batak Toba ethnic address their father by using *Bapak*, *Amang*. The term “*Amang*” has a deepest meaning. It shows the closeness of relationship between a father and children. The term is only used in Batak Toba society but also in other society like Padang. The word “*Bapak*” has no a special meaning. Generally, it used in many areas but not all based on the habit or culture. The example can be seen as follow:

#### Corpus 3

#### Features of context

Participants: a teacher and a student

Topic: A teacher asked a student about his father’s name

(5) *Tina, ise goarni Bapakmu ?*

Tina, what is your father’s name?

Tina, siapa nama ayahmu?

(6) *Goarni bapakku si Daniel*

My father’s name is Daniel

Nama bapakku adalah Daniel

The Terms of “*Bapak*” is the term of father. The term “*Bapak*” is often used to address father when he is involved in the conversation. It usually used to ask about other people. Besides that, the term ‘*Bapak*’ is usually used in the formal situation like in meeting and traditional ceremony or traditional party.

In daily of life, the term ‘*Bapak*’ is used to address father by people who comes from middle class and downwards or the father works as a farmer or workman. Although this term is adopted from Indonesian language, ‘*Bapak*’ is often used in as the Address Terms of father in Batak Toba ethnic. In practice, most of people just utter ‘*Bapak*’ as ‘*Pak*’ to address their father and it is based on the certain situation such as direct conversation. For example:

Corpus 4

Features of context

Participants: A son and his father

Topic: A son asked his father about the holiday

(7) *Bapak, tudia hita liburan on ?*  
Father, where we go in this holiday?

Ayah, kemana kita pergi liburan ini ?

(8) *Hita lao tu Danau Toba nadi Samosir i*  
Kita pergi ke danau toba di Samosir

We go to the lake toba in Samosir

The example in the above, the word '*Bapak*' also used in informal situation. In Padang, Batak Toba people also using word '*Bapak*' to address their father.

#### 4.2.1.4. Address term to Mother

No	Address Terms in Batak Toba Ethnic especially in Padang Pasir Parupuk	Indonesian	English
1.	Mamak	Mama	Mother
2.	Inang	Mama	Mother
3.	Umak	Mama	Mother

Analysis:

In Batak Toba society, the children (son and daughter) address their mother by using '*Mama, Umak, Inang*'. The word '*Mama*' is usually using in the daily of life although it is in Indonesian language. But many people of Batak Toba who live in the same area address their mother by using '*Umak*'. The word '*Umak*' is dominant use in Batak Toba area between mother and her children. Batak People who lives in the city has a different with the people who live in the village. In the village, many people '*Umak*' to address their mother but in the city, it's seldom to used '*Umak*' but '*Mama*' is dominant. The example can be seen in the below:

Corpus 4

Features of context

Participants: A mother and her daughter

Topic: A mother asked to her daughter about her examination

(9) *Boru, boha ujianmu dibagasan semester on ?*  
Child, how about your examination in this semester?

Nak, bagaimana ujianmu dalam semester ini ?

(10) *Denggan-denggan do Umak*  
That's fine, Mother

Baik-baik saja, Mama.

From example above, the term '*Umak*' is address a mother which using between a mother and her children. It means that there is a closeness relationship between them. Not all people can use '*Umak*' to a mother but also '*Mama* and '*Inang*'. The word '*Inang*' also use to address mother in the formal situation and also informal situation. In formal situation, like in meeting or ceremony but in informal situation the term '*Inang*' usually used by a man or a woman who got married and have children. When the mother asked something to her son daughter and they will responds they by '*Inang* and '*Amang*' and their parents also give respond by '*Amang* and '*Inang*'. The example can be seen in the below:

Corpus 5

Features of context

Participants: A son between her Mothers

Topic: A son asked her Mother about their preparation to the party

(11) *Inang, nga boha persiapan muna tu pesta i ?*  
Mother, how about your preparation to the party?

Mama, bagaimana persiapan mama ke pesta nanti ?

(12) *Nunga rade be sudena, Amang.*  
It has been done, Son

Semuanya sudah dipersiapkan, Nak.

#### 4.2.1.5 Address Terms to Uncle

No	Address Terms in Batak Toba Ethnic especially in Padang Pasir Parupuk	Indonesian	English
1.	Tulang	Paman	Uncle
2.	Bapatua	Paman	Uncle
3.	Bapauda	Paman	Uncle
4.	Amangboru	Paman	Uncle

#### 4.2.1.5.1 Address Terms to Uncle (Father's Brother)

Analysis:

In Batak Toba ethnic, as the addressor of father's brother are nephew and niece. The words *Bapatua*, (father's older brother) and *Bapauda*, (father's brother younger) and as the addressee is Uncle. In relation to the description above, it can be seen that the same terms of address have different function.

As it was stated that *Amangtua*, *Amanguda* are used to address father's brothers but in formal ceremonies, only father's brothers can substitute father's position. For example, if the father cannot attend cultural ceremony, *Amangtua* and *Amanguda* (father's older Brother and Younger Brother) can substitute father's position. In other words, the same address does not have the same function or position in the cultural ceremony. To know the differences of this, people usually make a brief explanation. The example can be seen in the below:

Corpus 6

Features of context

Participants: An Uncle between Nephews

Topic: An uncle asked to his nephew about his father

(13) *Didia ho sikkola tahe, Amang?*  
Where is your school, nephew?

*Dimana kamu sekolahnya, keponakan?*

(14) *Au sikkola di Padang do, Bapauda*  
I school in Padang, uncle.

*Saya sekolah dipadang, Paman.*

The conversation is vocative and also using pronoun.

#### 4.2.1.5.2 Address Terms to Uncle (Mother's Brother)

Analysis:

In Batak Toba ethnic, as the addressor of mother's brother are nephew and niece. As the addressee is uncle. The word '*Tulang*' (mother's brother)' is how to address an uncle from Mother's Brother.

Corpus 7

Features of context



Participants: An uncle between his nephews

Topic: an uncle asked to his nephew to buy some books for school

(15) *Bukku aha naing situhoronmu semester on, Bere?*  
What kinds of book that you want to buy for this semester, nephew

Jenis buku apa yang akan kamu beli dalam semester ini, keponakan?

(16) *Holan bukku biologi dohot matematika ma, Bapatua*  
That's just biology and mathematic books, uncle

Hanya buku biologi dan matematika saja pak.

#### 4.2.2. Kinship Terms based on Marriage Relationship

##### 4.2.2.1 Address Terms to Uncle's Wife

No	Address Terms in Batak Toba Ethnic especially in Padang Pasir Parupuk	Indonesian	English
1.	Nantulang	Tante	Aunt

Analysis:

In Batak Toba ethnic, the nephew and niece address their uncle's wife by using the word '*Nantulang*'. The word 'Uncle's wife' has classified in two parts, namely '*Nantulang*' often using in daily of life of Batak Toba people to make closeness relationship with their nephew and niece. The word '*Nantulang*' also used in formal and informal situation like party, ceremony, meeting and others. The example can be seen in below:

Corpus 16

Features of context

Participants: an aunt between her nephews

Topic: an aunt asked her nephew to bring water

(17) *Unang lupa mambaon minum tu sikkola da?*  
Don't forget to bring some drinking water to school,

Jangan lupa untuk membawa air minum ke sekolah

(18) *Olo Nantulang*  
Yes, Aunt.

Ok, Bibi

#### 4.2.2.2 Address Terms to Aunt’s Husband

No	Address Terms in Batak Toba Ethnic especially in Padang Pasir Parupuk	Indonesian	English
1.	Tulang	Paman	Uncle

Analysis:

In Batak Toba ethnic, the word ‘Aunt’ classified in some classifications, namely ‘*Tulang*’, these words usually using by a nephew and niece to his/her aunt’s husband. The words ‘*Tulang*’ have a different meaning based on the situation in the certain place. The word ‘*Tulang*’ comes from mother’s family. The example can be seen in the below:

#### 4.2.2.3 Address term to Father in law and Mother in law (Parents in law)

No	Address Terms in Batak Toba Ethnic especially in Padang Pasir Parupuk	Indonesian	English
1.	Amang Simatua	Ibu Mertua	Father in law
2.	Inang Simatua	Ayah Mertua	Mother in law

Analysis:

In Batak Toba ethnic, parents in law are referred to as ‘*Simatua*’, ‘the elder’ and in Indonesian language as ‘*Mertua*’ as their respect to their parents. Many people in Batak Toba society, to call their Mother in law by using ‘*Inang Simatua*’ and father in law as ‘*Amang Simatua*’. The words, ‘*Amang* and *Inang*’ cannot be use without the word ‘*Simatua*’ based on the situation. If the mother in law and father in law did not including in the conversation, it can used the words ‘*Amang Simatua* and *Inang Simatua*’, but if the people included in the conversation, just called them by the words ‘*Amang* and *Inang*’. In formal situation, like party, ceremony, meeting and others using the words ‘*Amang Simatua* and *Inang Simatua*’. It means that, the people are not feel confuse to answer the questions because they have known the person. The example can be seen in the below:

Corpus 17

Features of context

Participants: Mother in law and daughter in law

Topic: Mother in law asked to her daughter in law about the money

(19) *Tudia dipakke ho hepengi, inang ?*

Where are you use the money, daughter?

Kemana kamu gunakan uangnya nak?

(20) *Hupakke manuhor baju dohot makkanaan, inang*

I used it to buy clothes and food, mother.

Aku gunakan untuk membeli pakaian dan makanan, Ibu.

Based on the example above, the word '*Inang*' is used to address daughter in law and also mother in law in the daily of life. It means that the daughter in law and mother in law give a respect to another. But also they can feel comfortable by each other. On the other hand, to call father in law the son daughter used the word '*Amang*'. The example can be seen in the below:

Corpus 18

Features of context

Participants: a son in law between fathers's in law

Topic: son in law asked to his father in law about the car

(21) *Boi do buanonmu mobil on tu pasar, amang?*

Can you bring this car to the market, son?

Bisakah kamu membawakan mobil ini ke pasar,nak?

(22) *Boi, alai sogot ma Amang*

Yes, I can bring it for tomorrow, father

Iya, saya bisa membawanya untuk besok, ayah

In the daily of life, Batak Toba people used the word '*Amang* and *Inang*' to address their son and daughter in law before they get children. But when they get children, father and mother in law will call them by used the word '*Butet*' and '*Ucek*' father and mother. In Batak Toba, it is not polite to call people by their name.

#### **4.3. The function of Address Terms based on Kinship System that related with (based on blood relationship)**

There are three functions of address terms based on kinship system that related with relative or based on blood relationship, namely:

#### **4.3.1 To respect the Addressees**

It means that, the addressees are old enough to be addressed by the speaker. The address or calls the addressee by address forms that suit to address by him/her. For example:

#### **4.3.2 To create a Close Relationship**

The addressee has a relationship with the addressor and they are still in blood relationship.

#### **4.3.3 To address An Older Age**

It means that the addressees are used to address people that older than the speaker and they have a blood relationship.

### **4.4. The function of address terms based on kinship system that do not have blood relationship**

#### **4.4.1 To Respect the Addressee**

The addressee is older than the speaker, but they do not have a blood relationship.  
**To address an Older Age**

#### **4.4.2 To show Intimate**

The addressee has a relationship with the speaker, very close relationship but do not have blood relationship. It only shows an intimate to the addressee.

### **4.5 The function of Kinship System that has the Same Age with the Speaker**

#### **4.5.1 To show intimate**

The addressee has a relationship with the speaker. These addresses are used to address the same old with the speaker, but the position of him/her is higher than speaker. For example:

#### **4.5.2 To Respect the Addressees**

The addressee has a relationship with the speaker. Although the age of the speaker is same with the addressee, the position of him/her is higher than speaker.

#### **To address the addressee have the same status with the speaker**

It means that the speaker has a close relationship with the addressee and they have the same status and age. The terms used by calling name. For example:

## D. CONCLUSION AND SUGGESTIONS

### 1. Conclusion

Address Terms is how do people name or address another people, by title, by first name, by last name, by full name, by a nickname, by some combination of these, or by nothing at all. This research deal with the address terms based on kinship system that use by Bataknesse in Padang, especially in Pasir Parupuk Tabing based on blood relationship and marriage relationship.

Kinship Terms the address used to indicate kinship of relationship, like grandfather, grandmother, father, children, wife, husband, brother, sister, nephew, niece, uncle, aunt, the younger brother and sister, the older brother and sister, etc. in fact, there is one address that used for both male and female, they are 'Oppung' (for grandfather and grandmother), Tulang (for younger brother and older brother), Akkang (for sister and brother in law), these addresses they used if he/she isn't involved in speech event, the address will be added by the word 'Doli' for male, 'Boru' for female. These words also used to differentiate between male and female.

The most interesting in this research/ case is the term 'Uncle'. The uncle is not only used in addressing the younger brother from mother. There are three functions of kinship terms of address used in Batak Toba ethnic, first, the functions of kinship terms of address that related with the relative (based on blood relationship). Second, the functions of kinship terms of address terms.

### 2. Suggestions

The writer realized that the analysis of this research is not good and complete one and still far from being perfect. There are many things that have been not discussed yet, because of the limited time, knowledge, experiences, and the data. Therefore, the writer suggests to those who are interested in Batak Toba society to do further research on other Batak Toba aspects, so that the people understand the meaning of address terms based on kinship system.

Finally, by giving a little information in this thesis, the writer hopes it can be useful to the readers, society and the writer expected that the result could be used as a reference for further research.

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