

**ADDRESS TERMS USED BY *SUKU ANAK* DALAM**

**UNDERGRADUATE THESIS**

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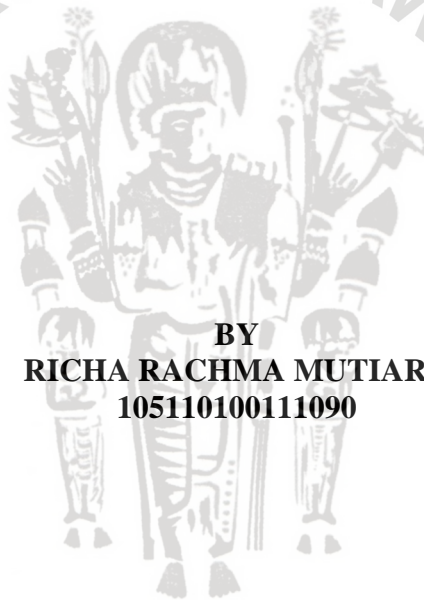
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**UNDERGRADUATE THESIS**

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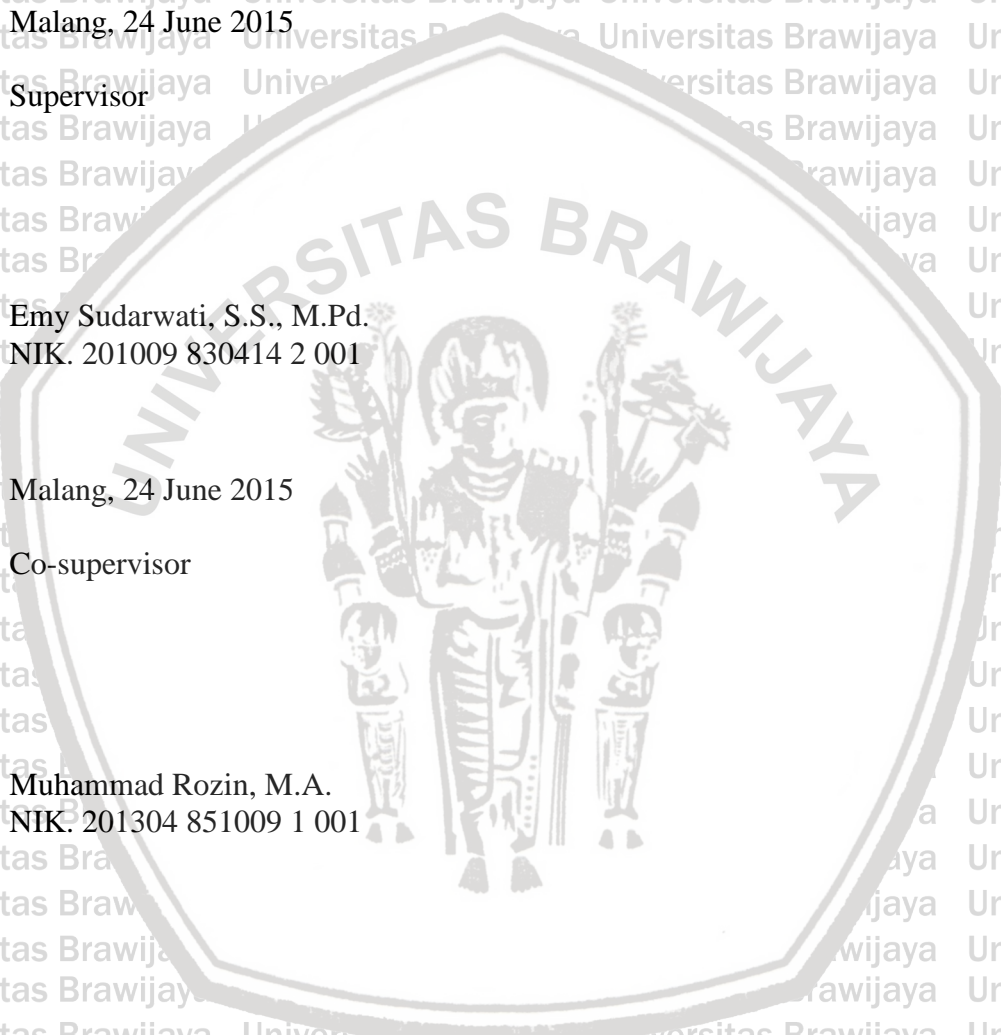
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## ABSTRACT

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Keywords: Address Terms, *Orang Rimba*, *Bahasa Rimba*.

There are many ethnic groups in Indonesia which use specific languages. One of them is *Suku Anak Dalam* or called *Orang Rimba*. *Suku Anak Dalam* is a semi nomadic ethnic group living in National Park of *Bukit Dua Belas*, Jambi. They use *Bahasa Rimba* to communicate to each other. In *Bahasa Rimba* to address someone is the most important things to be considered. *Bahasa Rimba* has some variations and also has some social functions. The writer conducted a study about address terms used by *Suku Anak Dalam* by using Kridalaksana classification of address terms and Wardhaugh's theory on the function of address terms. This study focuses on two problems: (1) What are the address terms used by *Suku Anak Dalam*, (2) What are the functions of address terms used by *Suku Anak Dalam*.

This study uses qualitative approach to describe the address terms used in *Bahasa Rimba* and answer the problems. There are two types of data employed in this study, namely primary and secondary data. They are in the form of transcription of the observation result and in the form of transcription of interview result. Moreover, this study is a qualitative research because the writer only analyzed the data without any statistical number.

This research finds 28 address terms used by *Suku Anak Dalam* which are classified into four categories; 4 terms in second personal pronouns, such as *diria*, *mikae*, *senamo* and *urangmeru*; 8 terms in kinship terms, such as *induk*, *bepak*, *kakok*, *nenek jenton*; 4 terms in title and rank categories, such as *temenggung*, *bepak kepala adat*, *ibu guru*; and also 12 terms in other categories, such as *guding*, *bebet*, *kinde*, *waris* and *jenang*. Furthermore, address terms used by *Suku Anak Dalam* has some social functions such as to show politeness, to show intimacy, to show solidarity, and to maintain social status.

To summarize, address terms used by *Suku Anak Dalam* has some variations, by the title or rank, sex, age, etc. The address terms are used to address their family, their neighbor, the people around, their friends, their teacher, the people who already passed away, and even the stranger. The function of the address terms that is found in this study are to show politeness, intimacy, solidarity, and also to maintain social status. The writer also hopes that this study can provide better and deeper explanation especially on address terms in *Bahasa Rimba*. The writer suggests the next researchers who want to conduct a research about *Bahasa Rimba* focusing on different linguistic aspects such as, semantic, syntax, pragmatic, etc. for their research, so that their study is different and unique.

## ABSTRAK

Mutiara, Richa Rachma. 2015. **Kata Sapaan yang digunakan oleh Suku Anak Dalam**. Program Studi Bahasa dan Sastra, Fakultas Ilmu Budaya, Universitas Brawijaya. Pembimbing (1): Emy Sudarwati; Pembimbing (2): Muhammad Rozin.

Kata kunci: Kata Sapaan, Orang Rimba, Bahasa Rimba.

Di Indonesia terdapat banyak suku yang menggunakan bahasa tertentu untuk berkomunikasi. Salah satunya Suku Anak Dalam atau disebut Orang Rimba. Suku Anak Dalam adalah kelompok etnis setengah nomaden yang tinggal di Taman Nasional Bukit Dua Belas, Jambi. Mereka menggunakan Bahasa Rimba untuk berkomunikasi. Di Bahasa Rimba, cara bagaimana menyapa seseorang adalah salah satu hal terpenting yang harus diperhatikan. Kata sapaan dalam Bahasa Rimba sangat beragam dan mempunyai fungsi sosial. Penulis melakukan penelitian tentang kata sapaan yang digunakan oleh Suku Anak Dalam. Penelitian ini berfokus pada dua permasalahan, (1) Apa saja kata sapaan yang dipakai oleh Suku Anak dalam, (2) Apa fungsi kata sapaan yang digunakan oleh Suku Anak Dalam.

Penelitian ini menggunakan pendekatan kualitatif menggambarkan kata sapaan dalam Bahasa Rimba dan menjawab permasalahan yang dipaparkan. Ada dua data yang digunakan dalam penelitian ini yaitu data primer dan data sekunder, dalam bentuk transkrip dari hasil observasi dan dalam bentuk transkrip dari interview. Selanjutnya penelitian ini tergolong penelitian kualitatif karena penulis hanya menganalisis data tanpa data statistik apapun.

Penelitian ini menemukan 28 kata sapaan yang digunakan oleh Suku Anak Dalam yang diklasifikasi menjadi 4 kategori; seperti 4 istilah dalam kata ganti kedua, seperti *diria*, *mikae*, *senamo*, dan *urangmeru*; 8 istilah dalam istilah kekerabatan, seperti *induk*, *bepak*, *kakok*, *nenek jenton*; 4 istilah dalam gelar dan pangkat, seperti *temenggung*, *bepak kepala adat*, *ibu guru*; dan 12 istilah di kategori lainnya, seperti *guding*, *bebet*, *kinde*, *waris* and *jenang*. Selain itu kata sapaan yang digunakan oleh Suku Anak dalam mempunyai fungsi sosial seperti untuk menunjukkan kesopanan, menunjukkan keintiman seseorang, menunjukkan keakraban, dan untuk menjaga status sosial.

Singkatnya, kata sapaan dalam Suku Anak Dalam sangat bervariasi, dengan menggunakan pangkat dan jabatan, jenis kelamin, umur, dan lainnya. Kata sapaan juga digunakan untuk menyapa keluarga mereka, tetangga mereka, orang sekitar, teman mereka, bahkan orang asing. Fungsi kata sapaan yang muncul di penelitian ini adalah untuk menunjukkan kesopanan, menunjukkan keintiman seseorang, menunjukkan keakraban, dan untuk menjaga status sosial. Penulis juga berharap penelitian ini dapat memberikan penjelasan yang mendalam khususnya dalam Bahasa Rimba. Penulis menyarankan bagi peneliti selanjutnya yang ingin melakukan penelitian tentang Bahasa Rimba dengan menggunakan aspek linguistik yang berbeda seperti, semantik, sintaks, pragmatik, dll. sehingga penelitian mereka lebih berbeda dan unik.

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Malang, 27 June 2015

The writer



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## CHAPTER I

### INTRODUCTION

In this chapter, the writer presents some important points related to the area of the research including background of the study, problems of the study, objectives of the study, and definitions of the key terms.

#### 1.1 Background of the Study

Language is one of the components to all human for interacting to each other. Kridalaksana (1982 cited in Sumarsono, 2012, p.18) states that language is an arbitrary symbol of sound system that is used by the social members to work together, communicate with each other and identify themselves. Language also becomes a sign to a community or a group even ethnic. People talk of an ethnic style, for instance, the way people speak by virtue of their ethnicity or gender. In some cultures people have one name which is used only in the family and another outside. They have different names in different situations.

In Indonesia there are so many ethnic groups that usually use a specific language in their groups. One of ethnic groups in Indonesia is *Suku Anak Dalam* or usually called *Orang Rimba*. *Orang Rimba* lives in National Park of Bukit Dua Belas Jambi in Sumatra, who uses *Bahasa Rimba* to communicate with each other. Before *Orang Rimba* knew education, they did not know *Bahasa Indonesia*.

Therefore, for them, *Bahasa Indonesia* is not their mother tongue. Their language is not common because they use their own language called *Bahasa Rimba*. Only

people in Jambi and *Orang Rimba* themselves know about *Bahasa Rimba*, meanwhile people outside Jambi even Sumatra Island do not know *Bahasa Rimba*. All of them use *Bahasa Rimba* anywhere with anyone in the neighborhood, although *Orang Rimba* themselves have known *Bahasa Indonesia*, they prefer to use *Bahasa Rimba* with people who knows *Bahasa Rimba* even they know *Bahasa Indonesia*. *Bahasa Rimba* actually consists of different vocabulary from *Bahasa Indonesia* itself.

There are some different ways between *Bahasa Indonesia* and *Bahasa Rimba* related to the way how to call or address someone. In *Bahasa Rimba*, the people call it as *Gelakberanak*. It means that someone who got married and have a child should change their name, for example the real name is *Ngandun*, after he got married and he has a child, he should change his name based on the name of the first child. If the name of the first child is *Menosur*, the parents are called with *Induk Menosur* or *Bepak Menosur*. Meanwhile, in *Bahasa Indonesia* the people are just called with the real name. In *Bahasa Rimba*, saying someone's name that already passed away is taboo. There is a special name to call someone who already passed away. In *Bahasa Indonesia* the people use *alm + name* but in *Bahasa Rimba* to call someone who already passed away must use *nihang/mendihang* and must not mention the name. If there is someone who has the same name with someone who already passed away, they are just called with *senamo* that means have the same name.

In daily life activity especially in Indonesia, the way how to call or address someone is the most important thing to be considered. In *Bahasa Indonesia* the

address terms used in addressing someone vary. By the title, the first name, the last name, the nickname, or even by nothing at all. Address terms are defined as words used in a speech event referring to the addressee. They can be used as important elements to convey what happens among the participants, and between the participant and context, to gather social information (Parkinson 1985 in Holmes 2013, p. 195). The use of address terms itself can express many things such as the identity of the speakers and also the relationship between the speakers.

There are some factors that affect someone to use the address terms. For example, kinship, title, ranks, occupation, etc.

As the writer mentioned before about *Suku Anak Dalam* with their language, *Bahasa Rimba*, they also have address terms like other languages in the world. In *Bahasa Rimba*, there are some address terms that are used to call someone and it is different from *Bahasa Indonesia*. For example, in *Bahasa Indonesia* if we want to call someone that has a title or rank, people usually use both the title and their name such as if we want to call a doctor in the hospital, we usually call him/her with the title doctor and the name for example Dr. Risky, while in *Bahasa Rimba*, *Orang Rimba* who have the title/rank are sometimes called with title only, for example they call their teacher only with the term *Ibu guru*, they do not need to mention the name.

In *Orang Rimba culture*, a person's name can be a very sacred thing because their name is related to their god. This means that there is a complexity that a person's name has. As it is shown in Evans-Pritchard's study about The Nuer, Sudanese people, that "A person's name varies with circumstances, for each

person has a number of names which he or she can use. In addressing another, the choice of name which is used for the other depends both on the knowledge of exactly who that other is (e.g., his or her age and lineage) and on the circumstance of the meeting.” (Wardhaugh, 2006, p.268). It proves that naming practice in a certain ethnic group depends on some circumstances like age, relationship, etc. It is also influenced by some social factors like the particular occasion, the social status or rank of the other, gender, age, family relationship, occupational hierarchy, transactional status, race or degree of intimacy.

This study uses Kridalaksana’s classification about address terms in Bahasa Indonesia. Kridalaksana classifies address terms in Bahasa Indonesia into nine types. First is a pronoun like *saya*, *kamu*, and *dia*. Then, proper name like Abdul and Risma, the kinship term like *Ibu*, *Bapak*, *Paman*, *Bibi*, *Nenek*, *Kakek*, *Kakak*, etc. the title and rank such as *Ibu guru*, *dokter*, etc. form pe + V such as *penonton* and *pendengar* (means viewers and listeners), form N + *ku* like *bajuku* and *Tuhanku* (my clothes and my god), deixis or pointer, like *disini* and *disana*, another noun, such as master and mistress, the last is zero characteristics which is the meaning without any form of the word.

The writer is interested in conducting this study because *Bahasa Rimba* actually exists and it is used structurally by its people or *Orang Rimba* and also the writer wants to inform the readers, so the readers know *Bahasa Rimba* and the address terms that are used in *Bahasa Rimba* itself.

This study is expected to give contribution for students of English Department, especially for those who are interested in Sociolinguistics and



address terms. The writer hopes that this study might be useful for further study about address terms used in ethnic language besides *Bahasa Rimba* in Indonesia.

For English Department lecturers, this study is expected to be reference for further study about address terms. For the readers, this study might be useful for them who want to be a volunteer in learning activity in *Rimba*, so they will reduce the culture shock effect in communicating with *Orang Rimba*.

## 1.2 Problems of the Study

In relation to the background of the study previously mentioned, the problems of the study are:

1. What are the address terms used by *Suku Anak Dalam*?
2. What are the functions of address terms used by *Suku Anak Dalam*?

## 1.3 Objectives of the Study

Based on the problems of the study, the objectives of the study are:

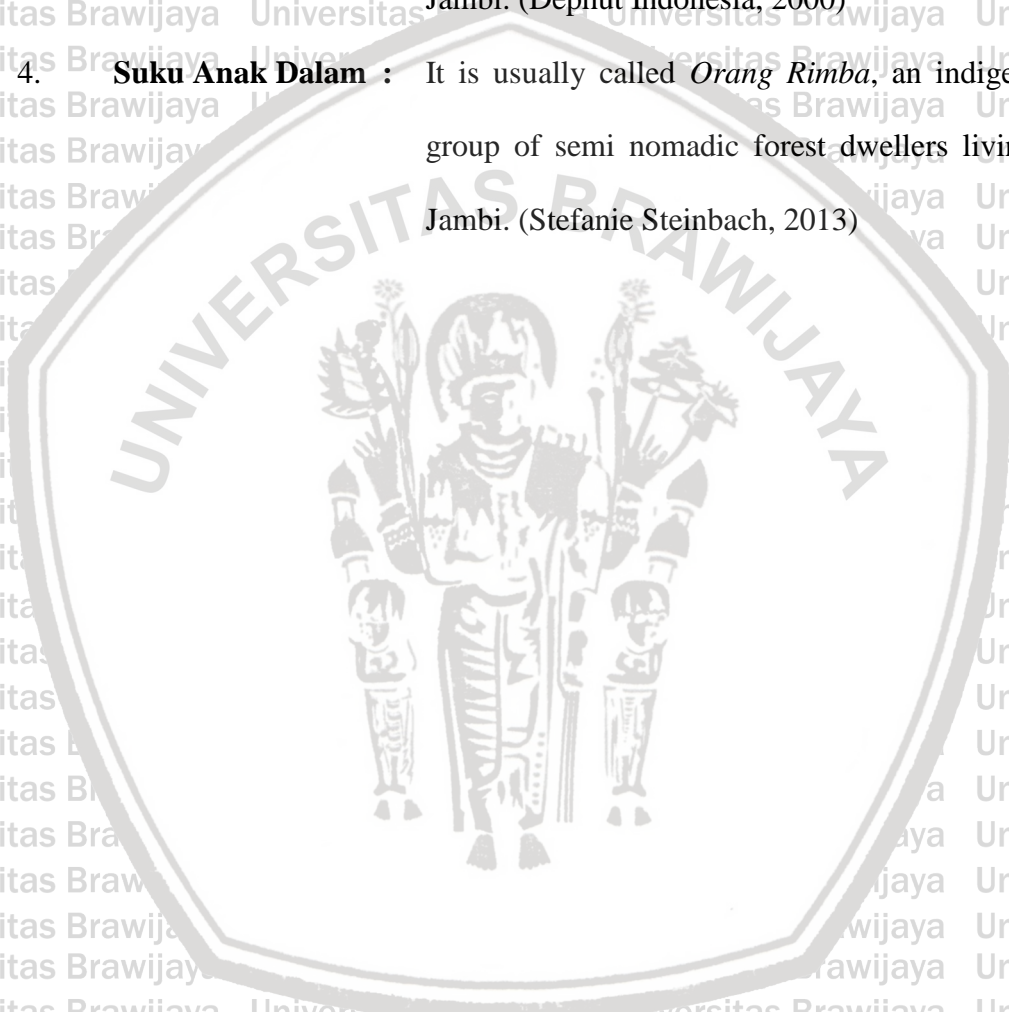
1. To find out the address terms that used by *Suku Anak Dalam*.
2. To know the functions of address terms used by *Suku Anak Dalam*.

## 1.4 Definition of Key Terms

Definitions of key terms are described to help the readers avoid misunderstanding in giving meaning. The key terms are as follows:

1. **Address Terms** : words or phrases that are used to address other people. (Holmes, 1992)

2. **Bahasa Rimba** : language that is used by *Orang Rimba*. It is one of Austronesian language family.  
(<http://dice.missouri.edu/>)
3. **Bukit Dua Belas** : one of the lowland areas of tropical rain forest in Jambi. (Dephut Indonesia, 2000)
4. **Suku Anak Dalam** : It is usually called *Orang Rimba*, an indigenous group of semi nomadic forest dwellers living in Jambi. (Stefanie Steinbach, 2013)



## CHAPTER II

### REVIEW OF RELATED LITERATURE

In this chapter, the writer reviews some related literature and relevant theories. The chapter covers the discussions of theories related to the study and also the previous studies.

#### 2.1 Sociolinguistics

According to Holmes (2012, p.22), sociolinguistics is the study about a relationship between language and society. Sociolinguistics examines the interplay of language and society, with language as the starting point. Sociolinguistics as the branch of linguistics considers or puts position of language in relation with language user in society because in social life human being is not only as an individual but also is a social community. Therefore, addressing someone will always be influenced by situation and condition. As an interdisciplinary science, sociolinguistics works on the problem of language in connection with social, situational, and cultural factors.

Chaika (1982 cited in Setiawan 2012, p.9) states that human society depends on language and also shapes language, thus it is impossible to understand society and language separately. Further, Chaika (1982 cited in Setiawan 2012, p.9) says that sociolinguistics is concerned with investigating the relationships between language and society with the goal of being a better understanding of the structure of language and how languages function in communication.

Hudson (1980 cited in Wardaugh 2006, p.13) defines sociolinguistics as the study of language in relation to society, implying that sociolinguistics is a part of the study of language. It means that sociolinguistics agrees that language is closely related to the users, in society. Thus, language and society are closely tied to each other. Hudson says that sociolinguistics is the study of how language serves and it is shaped by the social nature of human beings. In its broadest conception, sociolinguistics analyzes the many and diverse ways the relationship between language and society. This study requires and combines a number of disciplines, including linguistics, sociology, psychology, and anthropology.

## 2.2 Address Terms

Terms of address have their roots in sociocultural context of a society. Oyetade (1995 cited in Aliakbari, 2008, p.3) defines address terms as words or expressions used in interactive, dyadic and face-to-face situations to designate the person being talked to. Address terms are social phenomenon which happens in every language that can be found in daily communication. It has social functions such as to show the degree of intimacy and also to show respect. In addressing another, the choice of name which you use for the other depends both on your knowledge of exactly who that other is (e.g., his or her age and lineage) and on the circumstances of the meeting. Kridalaksana (1982, p.14) explains that the terms of address refer to a word or a term that is used to call the subject of language. The subject refers to the speaker, the other person or the person being discussed. Based on the definition proposed by Kridalaksana, there are two

important things related to terms of address such as status and function. The status can be defined as the position of interlocutor to the speaker. The status can be defined as ages. The function that mention above is the type of activities or position of the interlocutor from its conversation. Based on the definition proposed by Kridalaksana, we know that there are two important elements in the terms of address; they are words or phrase and the subject in a language event. Word or phrase that is used refers to the system of address terms meanwhile the subject refers to the speaker and the listener. The function of address terms themselves is to clarify to whom it is addressed.

Kridalaksana (1974, p.14) classifies address terms in *Bahasa Indonesia* into nine types;

**1. Pronouns**

In *Bahasa Indonesia*, pronouns are divided into two types, singular pronouns and plural pronouns. The singular pronouns and the plural pronouns are:

Person	Singular Pronouns	Plural Pronouns
First	<i>Saya, Aku, Daku</i> (I, Me)	<i>Kita, Kami</i> (we)
Second	<i>Engkau, Kau, Kamu, Anda</i> (You)	<i>Kalian</i> (all of you)
Third	<i>Dia, Ia, Beliau</i> (He, She)	<i>Mereka</i> (They)

**Table 2.2.1. The singular and plural pronouns in Bahasa Indonesia**

## 2. Personal name

Personal name is the term that is used to call or address the name of the person, for example Abdul and Risma.

## 3. Kinship term

Kinship term is the term that is used to call or address the member of the family. Such as, “*Ibu*” (mother), “*Bapak*” (father), “*Paman*” (uncle), “*Bibi*” (aunt), “*Nenek*” (grandmother), “*Kakek*” (grandfather), etc. In Bahasa Indonesia, kinship term not only used by the family member but also it can be used to call or address other people, for example, the term *Bapak* and *Ibu*. It can be used to call or address the older person.

## 4. The title and rank

The title and rank is the address term that is used to call or address someone who has a title or rank in the society, such as “*Ibu/Bapak guru*” (the teacher), “*dokter*” (the doctor).

## 5. Form pe + V

This term has a function as a subject or performer, for example “*penonton*” and “*pendengar*” (means viewers and listeners).

## 6. Form N + ku

This term have a function as possessive pronoun, for examples “*bajuku*” and “*Tuhanku*” (my clothes and my god).

## 7. Deixis or pointer

This term is used to point something, for example are “*disini*” and “*disana*” means here and there.

## 8. Other nouns

This term is used as replacement for another noun, such as *“tuan”* and *“nyonya”* (master and mistress).

## 9. Zero characteristics

Zero characteristic means without any form of the word, for example, *“Lagi ngapain?”* (What are you doing?) This address terms to person is not mentioned anymore, there is no forms but there is a meaning.

In Bahasa Indonesia, address terms that is used by the speaker to address other person have some variations. However, the type of address terms that is mostly used is the terms of kinship (Kridalaksana, 1982, p.193). The choice of address term is influenced by two factors; status and function. The status can be defined as the social position of the speaker interlocutors. This status can also be interpreted as an age. Meanwhile the function is the type of activity or the other person's position in the conversation.

### 2.2.1 Function of Address Terms

Most people address their friends and family different from those who are not recognized yet and from those who are in superior relationship to them.

Addressing person ‘Mr’, ‘Mrs’, ‘Miss’, or by First Name (FN) is not about a simple vocabulary choice but about the relationship of social position of the speaker and the addressee. The choice of a certain type of address forms involves central values and norms of politeness, deference, and status. According to Chaika (1982 cited in Setiawan, 2012 p.16), most studies about address terms concentrate

on whether or not First Name (FN) is used or Title (T) like ‘Mr’, ‘Mrs’, ‘Miss’,

‘Dr.’, ‘Prof.’, plus the last name. Wardhaugh (2006, p.268) explains, Title Last Name (TLN) generally indicates social distance. Superiors to those they outrank but who are, nevertheless, of relatively high status may also use it. In general, people use TLN upwards to superior, and FN downwards to subordinate. When people want to keep someone inferior, they are subordinated by their FN. In some societies, inferiority is understood by last-naming alone. Today, mutual last naming by peers is a sign of intimacy or affection.

According to Holmes (2001 cited in Setiawan, 2012 p.17), address forms can be used to show politeness. There are two kinds of politeness, positive politeness and negative politeness. Positive politeness is solidarity oriented. When the superior suggests that a subordinate should use FN, this shows positive politeness. This is positive politeness move, expressing solidarity and minimizing status differences. In contrast, negative politeness makes people respect. Negative politeness involves expressing oneself appropriately in terms of social distance and status differences. Not all superiors wish to maintain distance, or at least not so overtly as using formal TLN. When superiors wish more solidarity, they insist their subordinate to address them by their FN (s), for example, when the superior says “*Just call me Jack, because Dr. Jekyll is too formal to this situation*” It means that the subordinate call him with TLN before.

The use of TLN is also appear between upper working class neighbors who live close to each other but they rarely met and do not know each other.

Some people also use TLN to show politeness. People never realize when they try to be polite to another person by addressing him or her with TLN. According to



Wardhaugh (2006, p. 268) the asymmetric use of title, last name, and first name (TLN/FN) indicated inequality in power. The switch from mutual TLN to FN is also usually initiated by the more powerful member of the relationship. However, mutual TLN indicates inequality and unfamiliarity, while mutual FN, and indicates equality and familiarity. Besides, people also use nickname to address others. Sometimes, they have some special nicknames to call or address their close friends. This is used to sign an intimacy. Address by title alone is the least intimate form of address in that titles usually designate ranks or occupations, as in *Colonel*, *Doctor*, or *Waiter*. They are devoid of 'personal' content. We can argue therefore that *Doctor Smith* is more intimate than *Doctor* alone, acknowledging as it does that the other person's name is known and can be mentioned. Knowing and using another's first name is, of course, a sign of considerable intimacy or at least of a desire for such intimacy. Using a nickname or pet name shows an even greater intimacy. When someone uses the first name alone to address, it may feel on occasion that the person is presuming an intimacy which do not recognize.

In this study, the writer discusses the terms of address that used by *Suku Anak Dalam*. The writer summarizes the purposes of address terms into six categories; They are to show inferiority, solidarity, intimacy, politeness, to maintain social status, and formality.

### 2.3 Suku Anak Dalam or Orang Rimba

*Suku Anak Dalam* or usually called *Orang Rimba* is a name of indigenous semi nomadic ethnic group living in Jambi, province in the middle of Sumatera in Indonesia. *Orang Rimba* are a much smaller population of people who live in the upstream regions of Jambi and South Sumatra. *Orang Rimba*'s life is characterized by small and changing camps, which can be the size of a nuclear family when digging for wild yams but more commonly is based around an extended family and can include several extended families whenever farming. Their social relations are very egalitarian, while hierarchies are largely based upon age, gender and knowledge of religion and culture law. The words *Orang Rimba* mean 'people of the forest'; this term is given because of their unique way of life in the forests. *Orang Rimba* have a unique flexible economy that continuously shifts back and forth between periods of swidden gardening and a nomadic life based on digging for wild yams, the shift commonly being triggered by the death of a camp member. *Orang Rimba* also engage in hunting, trapping, and fishing for their survival.

*Orang Rimba* groups get around in forest area of National Park of *Bukit Dua Belas* Jambi which have scope about 60.500 hectare. This National Park has three regency that are Batang Hari regency, Muara Tebo regency, and Sarolangun regency. There are 11 chieftains with the population about 3.205 people (based on Badan Pusat Statistik Jambi at 2010).

*Orang Rimba* is semi nomadic groups. It means that they move from their place to another place if there is a special ritual. One of the rituals is called

“*Melangun.*” *Melangun* is a social-cultural system in *Suku Anak Dalam*. This ritual is only known by *Orang Rimba*. *Melangun* means move from one place to another place because of one factor. The factor is the death of someone (it can be a family, a neighbor, a chieftain, or even a person who live there for a while in a short period time). For them if there is someone passed away, they have to move on because if they still stay or continuously live in that place they will be disturbed by the curse. They believe that devil spirit is the reason of the death. The other reason that they must do this *Melangun* is the location where the death occurred is viewed as pesky place or a dreadful place. Therefore, the people who are still alive need to stay away from that dreadful place as soon as possible.

#### 2.4 Bahasa Rimba

*Orang Rimba* that lives in National Park of Bukit Dua Belas Jambi use only *Bahasa Rimba* to communicate each other. Nowadays, some of *Orang Rimba* has known education and they can speak Bahasa Indonesia. Even they have known Bahasa Indonesia they prefer to speak using *Bahasa Rimba* because *Bahasa Rimba* is their mother tongue.

*Bahasa Rimba* is one of the ethnic languages used by *Suku Anak Dalam*. *Bahasa Rimba* is one of Austronesian language family. *Orang Rimba* use the language of the dominant group with which they associate, such as Riau or Djambi Malay, Minangkabau. *Bahasa Rimba* is also similar with Minangkabau language but not all *Bahasa Rimba* is all the same with Minangkabau language.

For example, to say only in *Bahasa Rimba* is “*sajo*” it similar with Minangkabau language. There are some words in *Bahasa Rimba* that have similarity with

Minangkabau language, such as *berapa* (how many), *ado* (available), *agamo* (religion), *bersamo – samo* (together), *biasa* (usual), etc.

*Bahasa Rimba* also has some address terms that must be used to call or address someone. Using the address terms in *Bahasa Rimba* should be considered

because if someone wants to call or address the other person not using the proper name it would get a customary law. A personal name in *Orang Rimba* tradition is

a sacred thing because their name is taken from their god's name. Given the

person's name in *Orang Rimba* tradition is so unique, because only *dukun* or in

English term shaman (Indigenous medical practitioner) who can give a person's

name. To give a person's name, the shaman will get guidance from their god.

After that the shaman may give the person name to a new baby born. Some of

address terms that must be used in *Bahasa Rimba* are *Induk* (mother), *Bepak*

(father), *Tumenggung* (chieftain), *Menti* (someone who give the news,

information, and invitation), *Mangku* (people's representatives), *Depati* (someone

who gives the punishment), *Guding* (a term to call someone with the same sex),

*Bebet* (a term to call someone with different sex), *Budak* (kids), *Kakok* (brother),

etc.

## 2.5 Previous Studies

In conducting this study, the writer chooses two studies from Putri (2014) entitled “Terms of Address used by Javanese Santri (A case Study in Darul Ulum Islamic Boarding School, Jombang) and the second is from Rahmania (2009) entitled “*Kata Sapaan dalam Masyarakat Baduy*”. The writer chooses both previous studies because those previous studies gave a lot of benefits and contribution to the writer in order to conduct this study. It affected the writer way of thinking to develop the content of the study being conducted.

The first study is from Putri (2014) that explains the address terms in Javanese. In this study, she analyzes the address terms in Javanese that is usually used by Javanese *santri*. She has two problems in her study. First is to find out the address terms that are usually used by Javanese *santri* and the second is to find out the factors of using the chosen address terms. She used qualitative approach to describe the address terms phenomenon and answer the problems of study. The data of this research are transcription of direct interview and the daily conversation produced by male and female Javanese *santri*. There are twenty two terms of address which are divided into four kinds; three terms in second personal pronouns categories such as *sampeyan* and *panjenengan*, seven terms in kinship categories such as *bapak* and *ibu*, eight terms in title and rank categories such as *kyai* and *nyai* and four terms in other categories such as *santriwan* and *santriwati*.

In addition, the use of address terms are influenced by several factors such as age, kin/ blood relationship, rank and title profession, and also social status.

The second previous study is taken from Rahmania (2009) that analyze the terms of address in *Baduy* tribe. She has three problems in her study such as the address terms that used by *Baduy* tribe, the factor that influence the address terms and the system of the address terms that usually used by *Baduy* tribe. She uses qualitative approach to describe the address terms phenomenon and answer the problems of study. There are twenty four the address terms that used by *Baduy* tribe related to kinship and there are some systems of address terms, mostly the address term related to the kinship.

From those two studies, the writer found some similarities and differences between this present study and those previous studies. The similarities are based on the theory that is used and the research methods. The theory is from Kridalaksana about the terms of address in *Bahasa Indonesia*. The method that is used by the previous study and the present study are qualitative research. The differences between this present study and the previous study is the present study does not explain and analyze the factors that influence the use of the address terms such as age, kin/ blood relationship, rank and title profession, and also social status. The present study is analyzing the function of using address terms itself in *Bahasa Rimba*. One of the functions of address term in *Bahasa Rimba* is like to show the politeness with elder people.

## CHAPTER III

### RESEARCH METHOD

This chapter presents research design, data source, data collection and data analysis used in this study.

#### 3.1 Research Design

In conducting this study, the writer used qualitative method to analyze the data. Ritchie (2003 cited in Moleong 2013 p.6) states that qualitative method is an effort to present the social world and its perspectives in the world in terms of concepts, behavior, perception, and studied the issue of human. It means that qualitative research explains about social phenomena, concept, behavior, etc. that needs human participant to support the data. This qualitative research happens in social activity. This is related to the writer with the study that found out and analyzed the address terms and the function of address terms in *Bahasa Rimba*.

Futhermore, this study used qualitative method because the writer only analyzed the data without any statistical number. The writer used descriptive qualitative approach. The writer directly did the observation through *Orang Rimba*, made an interview and learned about *Bahasa Rimba* itself. After that, the writer analyzed the data based on Kridalaksana's classification about address terms in *Bahasa Indonesia*.

### 3.2 Data Source

The data source of this study was taken from *Suku Anak Dalam* in the form of the conversational script of observation and interview. The data of this study were utterances containing the address terms used by *Suku Anak Dalam*.

The utterances were from the conversations of the activity by *Orang Rimba* and *Sokola* team using *Bahasa rimba*. There were two data employed namely primary data and secondary data. The primary data were taken from the transcription on the result of the observation, while the secondary data were taken from the result of interview. The writer also chose the respondents from *Orang Rimba* to be interviewed. Here, the writer only chose two persons of *Orang Rimba*. Unfortunately, from a lot of *Orang Rimba*, only seven persons who can speak *Bahasa Indonesia* but only two persons that can make a conversation and communication with outsider. Therefore, the writer chose the chairman and the head of education and economic affairs from *Kelompok Makekal Bersatu* (a group with a purpose to unite *Orang Rimba* with outsiders). So, the respondents of this study were directly taken from *Suku Anak Dalam* under some criteria.

Guba and Lincoln (1981 cited in Ary, 2010 p.429) state "Sampling is almost never representative or random but purposive, intended to exploit competing views and fresh perspectives as fully as possible." It means that this study took the purposive respondents that have some criteria. The criteria for the respondents are:

1. The respondents must be fluent to speak *Bahasa Indonesia*.
2. The respondents must be able to communicate with outsider.



3. The respondents must know all about *Orang Rimba* culture and tradition (their custom, their language, etc.) by writing the customary law from spoken form to written form.

### 3.3 Data Collection

Ary et al (2010, p. 425) state the qualitative inquirer deals with data that are in the form of words or pictures rather than numbers and statistics. Data in the form of quotes from documents, field notes, and interviews or excerpts from videotapes, audiotapes, or electronic communications are used to present the findings of the study. In collecting the data, the writer conducted observation and interview. The data were collected using the following procedures:

#### a. Observation

Ary et al (2002, p.430) state that observation is the most basic method obtaining data in qualitative research. It is a more global type of observation than the systematic observation used in quantitative research. Qualitative observation usually takes place over an extended period of time and proceeds without any prior hypothesis.

In collecting the data, the writer did an observation in order to collect the data directly from the respondents. In order to collect the data, the writer did some steps to do the observation. The steps were:

1. The writer visited *Sokola* Organization and asked permission to do an observation. *Sokola* Organization is the place to educate the indigenous people in Indonesia.

2. The writer recorded all the activity between *Orang Rimba* and *Sokola* team who use *Bahasa Rimba*. The activity includes learning, teaching, the conversation, etc. Here, the writer recorded secretly to get the natural conversation. By doing those steps, the writer got the utterances contain the address terms used by *Suku Anak Dalam* that were analyzed in data analysis.

#### **b. Interview**

To strengthen the analysis on the result of the study in relation to the address term used by *Suku Anak Dalam*, the writer did an interview from the respondents who were taken from *Suku Anak Dalam*. This interview is intended to clarify the meaning and the use of the address terms used by *Suku Anak Dalam*.

According to Moleong (2013, p. 186) interview is the conversation with a specific purpose. That conversation was performed by two persons, the interviewer who asked the question and the interviewee who gave the answer. In conducting this study, the writer did the open interview that means the respondents knew if they were interviewing and know the purpose of the interview. The writer made some list of the question related to the meaning and the use of the address terms used by *Suku Anak Dalam*.

### **3.4 Data Analysis**

According to Ary et al (2010, p. 481), data analysis is the most complex and mysterious phase of qualitative research. Data analysis in qualitative research is a time-consuming and difficult process because typically the researcher faces

massive amounts of field notes, interview transcripts, audio recordings, video data, reflections, or information from documents, all of which must be examined and interpreted. To understand the data and also to gain the meaning, the writer learn the basic *Bahasa Rimba* from the book entitled “Sokola Rimba” and mini dictionary from online dictionary and taken from WARSI homepage, conservation organization in National Park of *Bukit Dua Belas*

(<http://www.warsi.or.id/kamus/kamus.php>). The writer analyzed the utterances during the observation which contained the address term used by *Suku Anak*

*Dalam*. The writer divided into several stages as follows:

1. To answer the first problem, the writer transcribed the recording into written texts from the result of the observation and interview activity.

Then, the writer classified the address terms that used in *Bahasa Rimba* based on *Kridalaksana* theory about the terms of address. Here, the writer tried to find out all of the kinds of address terms that used in *Bahasa Rimba* by creating a table as below. It helped the writer to analyze the data for the next step.

**Table 3.1 Sample of table of Address Terms used by *Suku Anak Dalam***

No	Address Terms	Kinds of Adress Terms			
		SPP	T/R	K	Other

**Index****SPP : Second Personal Pronouns****K : Kinship****T/R : Title/Rank****Other**

After the writer made a table about the address terms used by *Suku Anak*

*Dalam*, the writer classified it into kinds of the address term based on Kridalaksana address terms classification, such as second personal pronoun, kinship, title/rank, and other. The other classification includes first personal pronoun, other nouns, and deixis and pointer.

2. To answer the second problem, the writer recorded the activity such as learning, teaching, also the conversation. Then, the writer transcribed again the data related to the function of address terms in *Bahasa Rimba*.

After that, the writer analyzed the meaning and the function of the address terms used by *Suku Anak Dalam* based on the observation and interview result.

3. After that, the writer drew the conclusion based on the data that were analyzed.

## CHAPTER IV

### FINDING AND DISCUSSION

In this chapter, the writer presents research findings and discussion of this study. The first part of this chapter contains findings of the study which answer the problems of the study and the second is about discussion related to the finding on the data.

#### 4.1 Finding

As described in the previous chapter, address terms is a word or phrase used to address or refers to someone or something without using his or her name.

In the use of address term, there are some affecting factors such as age, relationship status, gender, kinship, social status, etc. Address term also has some functions such as to show politeness, inferiority, intimacy, politeness, and also to maintain social status, and formality. The data of this study are transcription of direct interview containing the use of address terms and conversation between the writer and the respondents.

The findings answered the two problems of the study. The first was to find out the address terms used by *Suku Anak Dalam* and the second was to find out the functions of address term used by *Suku Anak Dalam*.

In this data analysis, to answer the first problem of the study, the writer listed all of the address terms which were found in *Bahasa Rimba*, a language that

is used by *Suku Anak Dalam* and also the writer classified address terms based on Kridalaksana address terms classification.

#### 4.1.1 The Address Terms used by *Suku Anak Dalam*

The address terms used by *Suku Anak Dalam* are classified by using Kridalaksana address terms classification. The writer found that there are 28 address terms used by *Suku Anak Dalam*. These 28 address terms consist of 4 terms in second personal pronouns categories, 4 terms in title and rank categories, 8 terms in kinship terms, and 12 terms in other categories. The address terms used by *Suku Anak Dalam* can be shown in table below:

**Table 4.1 Table of Address Terms used by *Suku Anak Dalam***

No	Address Terms	Kinds of Address Terms			
		SPP	K	T/R	Others
1.	Tumenggung			√	
2.	Bepak Kepala Adat			√	
3.	Ibu Guru			√	
4.	Induk		√		
5.	Bepak		√		
6.	Nenek Jenton		√		
7.	Nenek Betina		√		
8.	Dukun			√	
9.	Kakok		√		
10.	Induk + Name of the first child				√
11.	Nihang				√
12.	Ibung		√		
13.	Mamok		√		
14.	Kakok Ipor		√		
15.	Bebet				√
16.	Kinde				√
17.	Guding				√
18.	Senamo	√			
19.	Ake				√
20.	Diria	√			

Table Continued...

No	Address Terms	Kinds of Address Terms			
		SPP	K	T/R	Others
21.	Nye				√
22.	Mikae	√			
23.	Awok				√
24.	Nioma				√
25.	Yoya				√
26.	Urang Meru	√			
27.	Waris				√
28.	Jenang				√
	<b>Total</b>	4	8	4	12

### Index

**SPP : Second Personal Pronouns**

**K : Kinship**

**T/R : Title/Rank**

**Other**

Based on the table above, the writer found 28 of address terms that are used by *Suku Anak Dalam*. These address terms used by *Suku Anak Dalam* consist of 4 terms belonging to second personal pronouns categories, 4 terms in title and rank categories, 8 terms in kinship terms, and 12 terms in other categories including first personal pronouns, deixis or pointer, and other nouns. The address terms that are used by *Orang Rimba* to address their family, their neighbors, the people around, their friends, their teachers, the people who already passed away, the people who have a same name with the people who already passed away, even the stranger.

In this study the writer explains the meaning of the address terms that are used by *Suku Anak Dalam*. Besides, the writer also explains the functions of using the address terms itself and the writer emphasizes the analysis of this study by giving some evidences based on the conversation and interview by the writer and

the respondents. This is the explanation of the address terms used by Suku Anak Dalam based on Kridalaksana classification of address terms and the function of address terms based on Wardaugh theory. Those will be explained in following section.

#### 4.1.1.1 Second Personal Pronouns

Second Personal Pronouns in *Bahasa Rimba* refer to the speakers or the interlocutors that represent themselves in communication. The writer found some second personal pronouns that are used by *Orang Rimba* to address someone or something. Those are *diria*, *nye*, *mikae*, *awok*, *senamo*, and *urangmeru*.

##### 1. Diria

*Diria* in *Bahasa Rimba* means “you.” *Diria* belongs to singular pronouns.

The use of the term *diria* is more polite than using term *kamu*. In this case, *Orang Rimba* prefer to use *Bahasa Rimba* rather than *Bahasa Indonesia* itself, because *Bahasa Rimba* is their mother tongue and they are seldom even never use *Bahasa Indonesia* to communicate to each other. Therefore they think using *Bahasa Indonesia* is not appropriate. The term *diria* is also used by the elder to address the younger. Meanwhile the younger addressing the elderly people must use the address terms which are suitable by age, gender, kinship term, etc. For example:

*Pengendum* : *Hopi, ake dah makon, ake bulum lapor lagi. Mamok makon sosorongan bae, ato samo nang lainnye ibo.* (No, I ate and I am not hungry yet. You eat by yourself or with others, right.)



*Mijak* : *Aulah*. (okay)

In this conversation the use of term *diria* is replaced with the term *mamok*.

It is because the speaker one (Pengendun) is younger than the speaker two (*Mijak*). They also have a cognation, the speaker one is the speaker two's nephew.

## 2. *Mikae*

*Mikae* in Bahasa Rimba refers to “you all” or *kalian* in Bahasa Indonesia. It belongs to plural second personal pronoun that is used to call or address some persons. This is one of the examples the use of this term:

Hani : *Eh, Bebet. Yoya ado Urangmeru ndok observasi liat mikae segelony bercecakop.* (Eh guys, there is an outsider who wants to do an observation, she wants to look all of you speaking with each other)

Menosur : *Siapo yoya Urangmeru nye?* (Who is she?)

In this term, the use of the term *mikae* refers to all of *Orang Rimba* who are in the Sokola organization.

## 3. *Senamo*

*Senamo* in Bahasa Rimba means have the same name. In *Orang Rimba* tradition, to call or address someone's name that already passed away is taboo. In their culture, if someone already passed away, he or she must be forgotten, so that the spirit will not disturb the people around. Therefore if someone has the same name with someone who already passed away, the people must call him or her with the term *senamo*. If there are some people having the same name more than one, they just call and directly point to someone whom they call. This is one of the examples the use of the term *senamo*:

Tasya : *ee.. Siapa ibo namonye... ee.. Senamo. Eh diria baru detong ibo? Kapan sampe?* (ee., what is your name? ee., *Senamo*, When do you arrive here?)

Senamo : *Au, kemaren kakok.* (Yes, yesterday miss)

In this case, there is *Orang Rimba* who has the same name with someone who already passed away. When the writer asked the respondents about his name, the respondent did not give the information about real name. It is because their tradition about the ban of mentions someone's name that already passed away.

#### 4. Urangmeru

The term *Urangmeru* is used to call stranger. The stranger here refers to people outside (the people who do not live in *Bukit Dua Belas* National Park and do not have any relationship, such as friends, neighbor, and family relationship).

This is one of the examples the use of the term *Urangmeru*:

Menosur : *Siapa yoya Urangmeru nye?* (Who is the stranger?)

Hani : *Namonye Richa. Nye belajar do Universitas Brawijaya, Basa setan.* (Her name is Richa, she is studying English at Universitas Brawijaya)

Here, one of *Orang Rimba* are not know the writer and the other way around. So, the writer is called by the term *Urangmeru* that refers to outsider or a stranger.

#### 5. Nye

The term *Nye* refers to she and he. It belongs to third person singular pronouns. This is one of the examples the use of the term *Nye*:

Hani : *Eh, Bebet. Yoya ado Urangmeru ndok observasi liat mikae segelonye bercekap.* (Eh guys, there is an outsider who wants to do an observation, she wants to look all of you speaking with each other)

Menosur : *Siapa yoya Urangmeru nye?* (who is she?)

Hani : *Namonye Richa. Nye belajar do Universitas Brawijaya, Basa setan.* (Her name is Richa. She is studying English at Universitas Brawijaya)

#### 4.1.1.2 Title and Rank

Title and rank is the address term which is used by people who have high position in the society. This term refers to someone who is respected by the people around because they have a title or a rank for their noble status. In *Bahasa Rimba*, there are some address terms that can be categorized as title and rank.

They are *Temenggung*, *Bepak Kepala Adat*, *Ibu Guru*, and *dukun*.

##### 1. *Temenggung*

In *Bahasa Rimba* to call or address the chieftain must use term *Temenggung*. *Temenggung* is the highest position of local government system.

This person has a role to control a customary law and follow up the gross violation. *Temenggung* also authorized to give permission for anyone who wants to come and interact with *Orang Rimba*. He is also authorized to make decisions concerning the interests of *Orang Rimba*. *Temenggung* is also a king for their group. This is one of the examples the use of the term *Temenggung*:

Faway : *Au lah. Ee.. Ake jadi ingat dulu. Subulum **Temenggung celitai** jadi **Temenggung** ibo, kalu dulu ake samo nang lainnye panggil nye *Bepak Kebelan* ato *bebigol*. Nye bercerita kalu nye pernah lakukan perlawanan antara *Orang Rimba* samo *Urangmeru*. Dulu nye ceririta kalu *Pengendum* samo nang lainnye mutusin samo nang namonye *Waris – Jenang*. Dulu *Orang Rimba* sangat dirugikan samo nioma. (Yes, I remembered a long time ago. Before *Temenggung Celitai* became a chieftain, we called him *Bepak Kebelan* or *Bebigol*. He told that he ever did a resistance between *Orang Rimba* and the outsider. He told that *Pengendum* and others fight the *Waris* and *Jenang*. *Waris* and *Jenang* are very harmed for *Orang Rimba*.)*

In this conversation, the speaker use the term *Temenggung* to call their chieftain.

## 2. Bepak Kepala Adat

*Bepak Kepala Adat* in *Bahasa Rimba* is used to call the custom chief.

Here, *Bepak Kepala Adat* undertakes to seek peace. It means *Bepak Kepala Adat* take a role as a justice of the peace who is reserves the right to consider the severity of sanctions. He is also obliged to work for peace, so in their society there are no more bickering and chaos. In *Suku Anak Dalam* there is only one *Bepak Kepala Adat*. This is one of the examples the use of the term *Bepak Kepala Adat*:

Mijak : *Benyok kali. Au lah nti Ake detong nang do TV Jambi. Hari Kamis awok samo Bepak kepala adat diundang do kementrian sosial.* (Okay, I will come to TV station in Jambi. At Thursday *Bepak Kepala Adat* and I invited to the social ministry)

Pengendum : *Temenggung hopi detong?* (Will *Temenggung* come to this event?)

Mijak : *Hopi tau ake.* (I don't know)

Besides *Temenggung* and *Bepak Kepala adat*, there are also *Mangku* (Orang Rimba press secretary), *Depati* (prosecutor and judges), *Anak Dalam* (his job is to pick *Tumenggung* up to custom session), and *Menti* (someone who gives the news, information, and invitation conducting negotiation and mediation to all *Orang Rimba* in *Bukit Dua Belas* National Park).

## 3. Ibu Guru

The term *Ibu Guru* is used to call the female teacher. In *Suku Anak Dalam* or *Orang Rimba*, the term *Ibu Guru* itself is unique. They use this term only for *Butet Manurung*. *Butet Manurung* is the first person to spread the education for *Orang Rimba*. Previously, *Orang Rimba* do not know education. They cannot read, write, and count. But after *Butet Manurung* came, some of *Orang Rimba* have known education. Therefore, they can read, write and count. Even now there

are some teachers and volunteers to teach them, but they just call the teachers or volunteers with their first name or *kakok*, that means *kakak*. This is one of the examples the use of the term *Ibu guru*:

Pengendum : *E..ee.. Mamok Mijak jengon sedih bae. Ado kabor senang ibo. Ibu Guru Butet ndok kesio. Ibu Guru belik ke Indonesia sampe bulan September ibo.*  
(e..ee.. please don't be sad. There is happy news for you. *Ibu guru* will come to Jakarta. *Ibu guru* stay here until September.)

In this case, if *Orang Rimba* mention the term *Ibu guru*, it refers to someone who gave them education and introduce them of a lot of new things (the things which *Orang Rimba* never knew before, such as handphone, recorder, television, camera, etc.) at the first time. Therefore, the term *Ibu Guru* is the one and only for Butet Manurung who is contributed for *Orang Rimba*.

#### 4. Dukun

The term *dukun* in *Suku Anak Dalam* tradition is also unique. This term does not only mean shaman, but also as a doctor and as a midwife. This is one of the examples of the term *dukun*:

Mijak : *Siapo nang telpon?* (Who is calling you?)  
Pengendum : *yoya kawana do Bangko. Oiya. Induk Besuling ndok beranak.* (My friend in Bangko. He said that Induk Besuling will give a birth.)  
Mijak : *Dimono tempat peranakannya? Siapo dukun nye?* (Where's the place? Who is the midwife?)

In this conversation, the term *dukun* refers to a midwife.

##### 4.1.1.3 Kinship

Kinship is a term that is used to call or address the family member. Here, the writer found eight address terms used by *Suku Anak Dalam* that are related to

kinship term. They are *Induk, Bepak, Nenek Jenton, Nenek Betina, Kakok, Ibung, Mamok, Kakok Ipor.*

### 1. **Induk**

The term *Induk* in *Bahasa Rimba* is used to address a woman in relation to a child or children to whom she has given birth, in other word is mother. This term is the same as the term *Ibu* and *Mama* in *Bahasa Indonesia*. In *Bahasa Rimba*, the term *Induk* is not only used to address or call the mother but also to call or address a woman who is elder. This is one of the examples the use of the term *Induk* and *Bepak*:

Mijak : *Au Kinde. Mumpomono kabaron diria? Eee... Ake kangan diria. Au lah, ibo ake beik. Pamono kabaron **Induk** samo **Bepak** diria? Beik? Au au. Ake masi do Jakarta ibo. Au ake belik. (Yes, honey. How are you? Ee.. I miss you. Yes, I'm fine. How are your mother and father? Ok, I still in Jakarta. Yes, I will go home.)*

This conversation is taken when the speaker have a phone call with their girlfriend. The speaker uses the term *Induk* to address the mother of his girlfriend.

### 2. **Bepak**

The term *Bepak* in *Bahasa Rimba* is used to address a man in relation to his natural child or children. This term is the same as the term *Bapak* and *Ayah* in *Bahasa Indonesia*. In *Bahasa Rimba* the term *Bepak* is not only used to call or address the father but also to call or address a man who are elder.

### 3. Nenek Jenton and Nenek Betina

In *Bahasa Rimba* to address grandmother, it can be used the term *Nenek Betina*, meanwhile a grandfather can be addressed using the term *Nenek Jenton*.

These terms are only used to address people who have a blood relationship.

### 4. Ibung

The term *Ibung* in *Bahasa Rimba* is used to call or address the sister of one's father or mother or the wife of one's uncle or usually known as aunt. The term *Ibung* is like *Bibi* and *Tante* in *Bahasa Indonesia*.

### 5. Mamok

The term *Mamok* in *Bahasa Rimba* is used to call or address the brother of one's father or mother or the husband of one's aunt or usually known as uncle. The term *Mamok* is like *Paman* or *Om* in *Bahasa Indonesia*.

### 6. Kakok Ipor

This term *Kakok Ipor* is used to call or address the brother or sister of one's wife or husband who got married or brother in law and sister in law. On the other hand there is term *Kakok Lapoy*. This term, *Kakok Lapoy*, is used to call or address the brother or sister of one's wife or husband who is still single or brother in law and sister in law.

This is one of the examples the use of the terms *nenek jenton*, *nenek betina*, *ibung*, *mamok*, and *kakok ipor*:

Berapit : *Ake ndok masuk ke dalam ibo. Ake kangan Induk, Bepak, Ibung samo kakok ake nio. Ado nang ndok ikutke?* (I will go to the jungle. I miss my father, my aunt, and my brother. Is there anyone who wants to go to the jungle?)

Soronglinta : *Au, Ake ndok ikut guding.* (Sure, I will.)

Mijak : *e..e.. Ake ndok ikut, tapi ake masi benyok acara ibo. Ake kangan nihang Induk ake, tapi nihang Induk ake dah lama kali ninggal. Dulu Induk ake ninggal kewena ndok klapayon ake. Turuy kewena nihang induk ake ninggal, Bepak ake haruy pergi. Jadi, dulu ake tinggal samo mamok, ibung, samo nenek jenton dan betina ake. Ake jugo sampay sekarong bulum tokang ketemu keluargake. Ake jadi sedih ibo.* (Yes, I want to join but I still have some events here. I also miss my mother, but my mother is already passed away a long time ago. She is passed away when she is giving birth to me. So, after my mother passed away, my father must go away from our house. I live with my uncle, aunt, and my grandmother also my grandfather. Suddenly, I feel sad.)

#### 4.1.1.4 Other Kinds of Address Terms used by Suku Anak Dalam

The writer found some other kinds of address terms used by *Suku Anak Dalam*, such as pronouns (*ake, awok*), another noun (*bebet, guding, kinde*), and deixis or pointer (*yoya and nioma*), other nouns (*Induk/Bepak + name of the 1<sup>st</sup> child, waris and jenang*).

##### 1. Ake

The term *ake* belongs to first personal pronoun. *Ake* means “I and me.”

Therefore, the term *ake* functioning as both a subject and an object. This terms is used in any situation, it means it can be used in formal and informal situation.

This is the one of the example the use of the term *ake*:

Menosur : *Au lah, ake ndok belajar bae. Siapo nang ndok ikutke belajar samo kakok ibo?* (yes, I will learn. Who wants to join with me?)

Pengendum : *belajar apo?* (What do you want to learn?)

Menosur : *biasa, memaco, menuliy samo berhitung guding.* (as usual, reading, writing, and counting, bro.)



## 2. Bebet

In *Bahasa Rimba* to call or address someone that has opposite sex can use the term *Bebet*. This term is used by the elder to call or address the younger and the other way round. But this term cannot be used in formal situation. This is one of the examples of the term *bebet*:

- Senamo : *Au kakok, tasiakimakon.* (Au miss, thank you so much)  
 Tasya : *eee Bebet segelonye. Nio ake ndok kasi letihon ibo, ma'e bebet segelonya tokang.* (Hey guys. I give you some exercises, so that you can be a master)  
 Menosur : *Au kakok, tapi jengon nang beheru ibo.* (Yes, but please give the easier one.)

## 3. Guding

In *Bahasa Rimba* to call or address someone that has same sex can use the term *Guding*. This term is used by the elder to call or address the younger and the other way round. But this term cannot be used in formal situation. This is one of the examples the use of the term *guding*:

- Pengendum : *eh Mamok, pamono ujian paket c diria? Hopi ato tokang? (eh uncle, how is your examination? You can do it or not?)*  
 Mijak : *Ake tokang lah guding.* (Yes, I can do it, bro.)

## 4. Kinde

The term *Kinde* in *Bahasa Rimba* means honey or *sayang* in *Bahasa Indonesia*. This term is used by the people who have a special relationship. This term *Kinde* is used to call a girlfriend. Meanwhile to call the boyfriend, they can use the term *Item*. This term is almost the same as the term *Guding* and *Bebet*. But this term is used when the person has deep relationship like boyfriend or girlfriend. This is the example of the use of the term *kinde*:

- Mijak : *Au Kinde. Mumpomono kabaron diria? Eee ... Ake kangan diria.*

*Au lah, ibo ake beik. Pamono kabaron Induk samo Bepak diria? Beik? Au au, Ake masi do Jakarta ibo. Au ake belik secepatnya ibo. Au, dah ibo ake ndok pergi ibo. Ake dok diria, kinde.*  
 (Yes, Honey. How are you? I miss you and I'm fine here. How are your mother and your father? Ok, I'm still in Jakarta. I'll back as soon as possible. I have to go now. I love you, Honey)

This conversation is taken when the speaker have a phone call with his girlfriend.

## 5. Nioma and Yoya

In Bahasa Rimba there is address terms that are used to show the deixis or pointer. They are *Nioma* and *yoya*. *Nioma* means “this” meanwhile *yoya* means “that.” This is the example of the use of the term *nioma* and *yoya*:

- Dodi : *heehh.. Siapa ibo nang bikin berita nioma?* (heeh. Who is making this news?)  
 Tri : *Hopi tau ake. Ake litak bae ibo dengar berita macek nioma. Ado nang beritain ninggal ma'e kelaporon.* (I don't know. I'm sick of to listen about this news. There is someone who spread the news about the death of *Orang Rimba* because of the hunger)  
 Mijak : *Au lah. Yoya kenapo benyok Urangmeru nang jehot kali.* (Yes, that are so many strangers has a bad attitude, why?)

## 6. Awok

The term *awok* in *Bahasa Rimba* means “we” or *kita* in *Bahasa Indonesia*. Here, *awok* can be categorized as first personal plural pronoun. This tends to be exclusive. It means the pronoun refers to the speaker and other people in their side, but it does not include an interlocutor. This is one of the examples of the use of the term *awok*:

- Berapit : *Au lah. Yoya Urangmeru hopi bercecakop samo awok pake basa setan ibo? Ha ha ha* (The stranger is not talking with us using English, isn't it? Ha ha ha)  
 Hani : *hopi lah... Ake minta tolong ibo, kasi tau nang lainnye, kalu ado Urangmeru ndok observasi ibo.* (Of course not. Please let others know if there is an outsider who wants to do an observation.)

## 7. Induk/Bepak + Name of the first child

In *Suku Anak Dalam* tradition, there is term *Gelakberanak*. It means that someone who is married and has a child should change his or her name, for example the real name is *Ngandun*, after he got married and he has a child, he should change his name based on the name of the first child. If the name of the first child is *Menosur*, he called with *Bepak Menosur*. If there is couple who already married but they do not already have a child the person is called *Bepak* or *Induk Mentaro* that means temporarily (before they have a child). Meanwhile, if the couple do not have a child the people call them *Induk* or *Bepak Belum*. This is one of the examples of the use of this term:

Mijak : *Siapo nang telpon? (Who is calling you?)*  
 Pengendum : *yoya kawana do Bangko. Oiya. **Induk Besuling** ndok beranak. (My friend in Bangko. He said that **Induk Besuling** will give a birth.)*  
 Mijak : *Dimono tempat peranakannya? Siapo dukun nye? (Where's the place? Who is the midwife?)*

In this case, the use of the term *Gelakberanak (Induk Besuling)* refers to a woman who has a first child namely *Besuling*.

## 8. Jenang and Waris

*Jenang* are the communicator between *Orang Rimba* and outsider. Each *Jenang* has its own *Waris*. *Waris* are *Orang Rimba* themselves while *Jenang* is taken from outsider. In this case, when *Orang Rimba* has their own products, such as natural products, they must share their own product into three parts. 1/3 for the *Waris*, the owner, and 2/3 for *Jenang*.

Faway : *Au lah. Ee.. Ake jadi ingat dulu. Subulum **Temenggung celitai** jadi **Temenggung** ibo, kalu dulu ake samo nang lainnya panggil nye **Bepak Kebelan** ato **bebigol**. Nye bercerita kalu nye pernah lakukan perlawanan*

antara Orang Rimba samo Urangmeru. Dulu nye ceririta kulu Pengendum samo nang lainnye mutusin samo namonye Waris – Jenang. Dulu Orang Rimba sangat dirugikan samo nioma. (Yes, I remembered a long time ago. Before Temenggung Celitai became a chieftain, we called him *Bepak Kebelan* or *Bebigol*. He told that he ever did a resistance between *Orang Rimba* and the outsider. He told that Pengendum and others fight the *Waris* and *Jenang*. *Waris* and *Jenang* is very harmed for *Orang Rimba*.)

## 9. Nihang

The term *Nihang* is used to call someone who already passed away. In *Bahasa Indonesia* the word *Nihang* is like *almarhum*. This term includes in third person singular pronouns. This is one of the examples the use of the term *nihang*:

Soronglinta : *Au, Ake ndok ikut guding.* (Sure, I will.)  
 Mijak : *e..e.. Ake ndok ikut, tapi ake masi benyok acara ibo. Ake kangan nihang Induk ake, tapi nihang Induk ake dah lama kali ninggal. Dulu Induk ake ninggal kewena ndok klapayon ake. Turuy kewena nihang induk ake ninggal, Bepak ake haruy pergi. Jadi, dulu ake tinggal samo mamok, ibung, samo nenek jenton dan betina ake. Ake jugo sampay sekarong bulum tokang ketemu keluargake. Ake jadi sedih ibo.* (Yes, I want to join but I still have some events here. I also miss my mother, but my mother is already passed away a long time ago. She is passed away when she is giving birth to me. So, after my mother passed away, my father must go away from our house. I live with my uncle, aunt, and my grandmother also my grandfather. Suddenly, I feel sad.)

### 4.1.2 The Function of Address Terms

The writer summarizes the function of address terms into six types; they are to show inferiority, politeness, solidarity, intimacy, to maintain social status and formality. Based on the observation, the writer found some address terms used by *Suku Anak Dalam* and related to the function of address terms itself. The writer gave some evidences, here the evidences given are from the utterances containing the address terms used by *Suku Anak Dalam*. They are as following:

#### 4.1.2.1 To show politeness

According to Holmes (cited in Setiawan, 2001 p.17), address forms can be used to show politeness. Based on the observation, the writer found some utterances containing address terms used by Suku Anak Dalam and it has a function to show politeness. For example:

Pengendum : *Hopi tau ake. Ake hopi tanyo. Nti ake telpon bae. Eh Mamok, minggu depan ake ndok ketemu **Bepak Presiden Jokowi** tuk wakili Suku Anak Dalam nioma. Rajo Penyakit! Benyok bae undangan tuk ake. Ado lagi ibo nang di TV Jambi buat acara hari pendidikan nasional, ake ndok ka Bandung, mumpomonono kalu diria wakili ake nang di TV Jambi? Ma'e turuy ake jugo ndok ketemu **Bepak Gubernur Ahok**.*

(I don't know. I didn't ask him. I'll call him later. Uncle, I will meet the President (Bapak Jokowi) to represent Suku Anak Dalam. Oh my god! I have so many invitations. There is also invitation from TV Jambi and I can't come, how about you to come for it? Because I have to go to Bandung to celebrate Education National Day and I will meet the governor (Bapak Ahok).

In this context, the speaker said Bapak Presiden Jokowi and Bapak Gubernur Ahok. It shows that he respects the president and the governor by calling them with the title and the first name (Bapak Presiden Jokowi). It shows negative politeness. It means that negative politeness make people respect and maximizing the status differences. It is because the speaker uses the title (Bapak Presiden/Gubernur) plus the name (Jokowi/Ahok).

Based on the observation, the writer also found the address terms used by Suku Anak Dalam to call or address someone who has the same name with someone who already passed away. For example:

Tasya : *ee.. Siapo ibo namonye... ee.. **Senamo**. Eh diria baru detong ibo? Kapan sampe?*

(eh, what is your name? eh Senamo. When did you arrive?)

*Senamo*  
: *Au, kemaren kakok.*  
(yesterday, miss.)

This conversation happens in the classroom when the teacher sees the student who already arrives. *Senamo* means having a same name with someone who already passed away. His real name may not be mentioned again because it was a taboo thing. The writer has asked the respondents about his real name but the respondents may not mention his real name again to show politeness or respect someone who already passed away. Therefore, if there is someone who has a same name with the people who passed away they just call him or her with the term *Senamo*.

#### 4.1.2.2 To show solidarity

The second function of address terms is to show solidarity. Solidarity is a scale of perceived like-mindedness or similarity of behavioral disposition between a [speaker](#) and [addressee](#) deriving from their similar, such as backgrounds, acquaintance, or personal characteristics, such as sex. When the speaker knows the interlocutor well, they call or address the interlocutor with their nickname or their last name. Here, this is one of the examples from the observation which shows the solidarity between the speaker and the interlocutor when they have a conversation. The example as following:

*Mijak*  
: *Guding, diria jam berapa pesawatnye? Jengon sampe ketinggalan pesawat ibo kaya ake dulu ha ha ha.*  
(Bro. What time is your flight? Don't be late like me ha ha ha)

*Berapit*  
: *Hopi hari nio. Hari Minggu jam 9 guding.*  
(Not today, but on Sunday at 9 am, Bro!)

*Mijak*  
: *Ake lapor ndok makon dulu baru belajor. Guding segelonye ado ibo nang ndok ikutke makon?*

(Alright then. Now I'm hungry, after that I will study. Do you want to join with me, Bro?)

*Tasya* : eee **Bebet** segelonye. Nio ake ndok kasi letihon ibo, ma'e **bebet** segelonya tokang.

(hi Bro. I want to give you all some exercises, so that you will be smarter than before.)

*Menosur* : Au **kakok**, tapi jengon nang beheru ibo.  
(ok, but don't give us with the difficult one)

In this case, the term *guding* is to show solidarity. When Orang Rimba themselves have known each other, they prefer to use the term *guding* or *bebet* to call the interlocutor rather than to use their name. On the other hand when Orang Rimba have not known someone yet, they do not use the term *guding* and *bebet* but they will use the term *Urangmeru*. For example:

*Hani* : Eh, **Bebet**. Yoya ado **Urangmeru** ndok observasi liat kawana segelonye bercecakop.

(Eh, Bro. There is a researcher that will do an observation.)

*Menosur* : Siapa yoya **Urangmeru** nye?  
(Who is she?)

*Hani* : Namonye Richa. Nye belajar do Universitas Brawijaya, Basa setan.  
(Her name is Richa. She is studying English at Universitas Brawijaya)

*Berapit* : Au lah. Yoya **Urangmeru** hopi bercecakop samo awok pake basa setan ibo?  
Ha ha ha  
(alright then, but she doesn't talk with English, does she?)

*Hani* : hopi lah.... Ake minta tolong ibo, kasi tau nang lainnye, kalu ado **Urangmeru** ndok observasi ibo.

(Of course not, please tell others if there is a researcher that will do an observation.)

In this case the writer met *Orang Rimba* for the first time, the writer was called by *Orang Rimba* with the term *Urangmeru*. It means that the writer has not known by *Orang Rimba* yet. *Urangmeru* means a stranger. Here, *Orang Rimba* looks the writer as a stranger because they just met for the first time and they do not know the writer before.

#### 4.2.1.3 To show an intimacy

The other function of address term is to show intimacy. Intimacy is about being emotionally close to the partner. When the speaker has some special relationship with the interlocutor, usually the speaker has a special nickname to the interlocutor. Special nicknames show that they have a special relationship and it shows a degree of intimacy. Based on observation, there is also an address term that is used by Suku Anak Dalam to call someone special. Here, the writer shows one example and it shows the intimacy between the speaker and the interlocutor.

*Mijak*

: *Au Kinde. Mumpomono kabaron diria? Eee... Ake kangan diria. Au lah, ibo ake beik. Pamono kabaron Induk Bepap diria? Beik? Au au. Ake masi do Jakarta ibo. Au ake belik secepatnya ibo. Au, dah ibo ake ndok pergi ibo. Ake dok diria, kinde.*  
(Yes, Honey. How are you? I miss you and I'm fine here. How are your mother and your father? Ok, I'm still in Jakarta. I'll back as soon as possible. I have to go now. I love you, Honey)

In that example, *Orang Rimba* is calling his girlfriend. He uses a special nickname to call or address his girlfriend. The address term that is used to call someone special is *Kinde*. *Kinde* is like the term of *Honey* in English or *Sayang* in Bahasa Indonesia. This term shows the degree of intimacy between the speaker and the interlocutor. It is shown by the special nickname that is used by the speaker (*Orang Rimba*).

#### 4.2.1.4 To maintain status

The function of address terms is also to maintain or keep the status. Some people use Title Last Name (TLN) upwards to superior, and First Name (FN) downwards to subordinate. When people want to keep someone inferior, they are



subordinated by their FN. The writer also found the address term used by *Suku Anak Dalam* that keeps the status of how the way they call the chieftain. Here, the example as following:

*Faway* : *Au lah. Ee.. Ake jadi ingat dulu. Subulum **Temenggung Celitai** jadi **Temenggung** ibo, kalu dulu ake samo nang lainnye panggil nye **Bepak Kebelan ato bebigol**. Nye berceririta kalu nye pernah lakukan perlawanan antara Orang Rimba samo Urangmeru. Dulu nye ceririta kalu Pengendum samo nang lainnye mutusin samo nang namonye Waris – Jenang. Dulu Orang Rimba sangat dirugikan samo nioma.*  
 (I remember a long ago, before *Temenggung Celitai* become a chieftain. We call him *Bepak Kebelan* or *Bebigol*. He told that he fought between *Orang Rimba* and stranger. He also told that *Pengendum* and his friends fought to remove *Waris* and *Jenang*. *Waris* and *Jenang* very detrimental for *Orang Rimba* themselves).

In this case, there is a term that shows how *Orang Rimba* keep the social status between them and the people who have a title or rank, here the person who has a title or rank is their chieftain. Before *Temenggung Celitai* became a chieftain, some *Orang Rimba* have a special nickname. The nicknames are *Bepak Kebelan* or *Bebigol*, it shows the solidarity between them but after he (*Temenggung Celitai*) became a chieftain, they must respect and maintain the social status between a chieftain and the society by using the title *Temenggung*.

## 4.2 Discussion

After analyzing the data, the general point of the findings is discussed.

There are two problems of the study. First, this study analyzed the address terms used by *Suku Anak Dalam* and the second is the function of address terms used by *Suku Anak Dalam*.

Based on the result of observation, the writer found out twenty eight address terms which are used by *Suku Anak Dalam* or *Orang Rimba*. The writer

categorized this address terms using Kridalaksana address terms classification.

The writer categorized these address terms used by *Suku Anak Dalam* into some parts. They are *diria, mikae, nye, awok, senamo*, and *urangmeru* in second personal pronoun, *temenggung, bepak kepala adat, ibu guru*, and *dukun*, in title and rank, *induk, bepak, nenek jenton, nenek betina, kakok, ibung, mamok*, and *kakok ipor* in kinship term, and also in other terms including first personal pronoun and others nouns, such as *ake, awok, bebet, guding, kinde, nihang, yoya, nioma, waris* and *jenang*, and *bepak/induk + 1<sup>st</sup> name of the child*. All of them are address terms that are used by *Suku Anak Dalam*.

The writer also found some evidences in some situation and conversations showed by *Orang Rimba* and *Sokola* team who used *Bahasa Rimba* to communicate to each other. The writer tried to find out the social function of address terms by analyzing their conversation. The function of address terms found in this study is to show politeness, degree of intimacy, solidarity, and to maintain social status. Based on observation, the way how *Orang Rimba* call or address their friend or the interlocutor rarely use their name. *Orang Rimba* have their address terms that are used to call their friends, their family, or the interlocutor. It is because of the relation of their name. It means that a name for *Orang Rimba* is a very sacred thing, because their name is taken from the name of their god. For example, *Pengendum Tampung*, his name *Pengendum* is taken from the name of the devil who has become a god, and *Tampung* means a flower stalks oblation. There are also special terms to call or address someone who already passed away and someone who has the same name with them. The name for

someone who has the same name with someone who already passed away is

*Senamo*.

In *Suku Anak Dalam* or *Orang Rimba* tradition, all people have same status. Their social relations are very egalitarian, while hierarchies are largely based upon age, gender, and rank in their society. Therefore, *Orang Rimba* and others have close relationship and they rarely use their name to address others.

Related to the previous studies, the writer found some special terms that are used. On the previous study conducted by Rahmania (2009) entitled *Kata Sapaan Masyarakat Baduy*, there is a similarity to the way how to call someone.

The way how to call or address someone is influenced by some factors like age, relationship status, kin/blood relationship, etc. In Rahmania's study, to call someone who got married and have not got married yet is different, for example the terms *Nini*, *Aki*, and *Ambu*. Those terms are used to call or address someone or the interlocutor who got married and have a child. In Baduy tradition, if someone got married and have a child, the people usually uses (Kinship term + the name of their first child), it is the same as in *Suku Anak Dalam* tradition. In *Suku Anak*

*Dalam* tradition especially in *Bahasa Rimba*, there is term *Gelakberanak*. This term is used to call someone who got married and have a child. In *Suku Anak*

*Dalam* tradition, someone who got married and have a child should change their name, for example the real name is *Ngandun*, after he got married and he has a child, he should change his name based on the name of the first child. If the name

of the first child is *Menosur*, the parents are called with *Induk Menosur* or *Bepak Menosur*. If the couple has not had the child yet, the people use *Bepak/Induk*

*Mentaro* to call or address them, *Mentaro* means temporarily before they have a child, but if the couple do not have a child the people call them with the term *Induk/Bepak Belum*. It means do not have a child. The other similarities between this previous study and those previous studies are the classification of address terms. It used Kridalaksana address terms classification. On the other hand there are some differences between this present study and those previous studies, such as this present study conducted the study in *Suku Anak Dalam* ethnic society, the first previous study conducted the study in Java (Darul Ulum Islamic Boarding School) and the second previous study took place in West Java especially in *Baduy* ethnic society.

Compared with Putri and Rahmania's finding, both of them analyzed the factor that influenced the use of address terms, such as age, kin/blood relationship, factor of social status, also factor of title and rank. Meanwhile this present study analyzed the functions of the use of address terms used by *Suku Anak Dalam*. It indicated that this present study is more different than those previous studies.

Because this present study shows how language has a social function and explains the function of address terms, sometimes there are some people who still do not know about the function of address term itself. For example, sometimes the person will get hurt when his/her friend called him/her with the name of the pet or specific nicknames. In this study especially in chapter two, Wardhaugh explains one of the functions of the address terms is to show an intimacy by using a nickname or pet name. So that the person should not get hurt and worry if there is someone who called him/her with special nicknames or a pet name, it is because

the person wants to show the deep of the degree of intimacy relationship.

Moreover, there is no study that analyzes the language particularly this address terms.

Furthermore, this study used Kridalaksana address term classification and Wardhaugh theory on the function of address terms. There are some relations between the theory and this study. Kridalaksana address terms classification is also become a factor of someone to address or call people and it is related to the function which explains by Wardhaugh. For example, the classification of title or rank categories, if the person has a title or rank, the society must call them with Title Last Name, it is to show politeness. As Wardhaugh explains, when the people want to keep or maintain the status, some people must use Title Last Name (TLN) upwards to superior and First Name (FN) downwards to subordinate. It is shown in address terms used by *Suku Anak Dalam*, after they have a social status, their neighbors, their friends even their close friend must call them with the title.

When the speaker uses TLN, it also shows politeness. It is shown in *Suku Anak Dalam* address terms, to show respect and politeness, they use the title to call or address someone who has a title or rank such as *Ibu guru*, *Temenggung*, *Bepak kepala adat*. There are also some address terms used by *Suku Anak Dalam* that show the degree of intimacy. While someone has a special relationship they usually use a special terms or nickname to call or address the interlocutor. Here, in *Bahasa Rimba* if someone has special relationship there is a special terms to be used. There is a term *Kinde*. *Kinde* is like honey in English or *Sayang* in *Bahasa Indonesia*. This term shows the degree of intimacy. To show solidarity in *Suku*

*Anak Dalam*, some people use the term *guding* and *bebet* to call their friend.

*Guding* and *bebet* is like *bro* and *sis* in English. While to maintain status, some

*Orang Rimba* use the title plus the name to call someone who have the highest

position in *Suku Anak Dalam*, when someone has not have the title yet, they may

call them with their name or special nicknames. But when the person have had a

title or have high position, the society must call with the title plus the name even

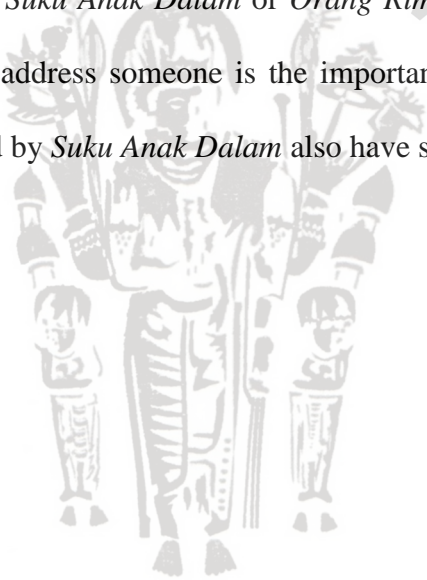
though the person still has close relationship. The purpose of this case is to keep

or maintain social status between the person who has the highest position and the

society. Therefore, for *Suku Anak Dalam* or *Orang Rimba* address terms and the

way how they call or address someone is the important thing to be considered.

The address terms used by *Suku Anak Dalam* also have some variations.



## CHAPTER V

### CONCLUSION AND SUGGESTION

This chapter presents the conclusion of the study and suggestions for the next writers who attempt to conduct the same topic as this study related to sociolinguistics especially address terms.

#### 5.1 Conclusion

In our life especially in Indonesia, the way how to call or address someone is the most important things to be considered. In Indonesia there are so many address terms that is used to call or address someone and it has some variations.

Indonesia also has some ethnic groups, between one ethnic group and other ethnic groups differ in language use. One of ethnic groups which have a unique way to call or address someone is *Suku Anak Dalam*. In *Suku Anak Dalam* tradition, the way how to call or address someone have some variations, by the title or rank, sex, age, etc.

This study found twenty eight address terms used by *Suku Anak Dalam*. Four in second personal pronouns categories, four in title or rank categories, eight in kinship terms, and Twelve in other terms including first personal pronouns, deixis or pointer, and other nouns. All the address terms are used by *Suku Anak Dalam* to address their family, their neighbor, the people around, their friends, their teacher, the people who already passed away, and the people who have a same name with the people who already passed away, even the stranger. This

study also analyzed the function of the address terms used by Suku Anak Dalam.

The function of the address terms that is found in this study are to show politeness, intimacy, solidarity, and also to maintain social status.

## 5.2 Suggestion

The writer, as linguistics student concerns about language issue and the writer is interested to discuss ethnic language phenomenon related to address terms that are usually used in the daily conversation. This study hopefully will give a valuable contribution to the students of English Department, the lectures, the next researchers and the readers. The writer hopes this study could be a reference to the students of English Department especially for those who are interested in Sociolinguistics and address terms. For lecturers, this study is expected to be reference for further study about address terms. For the readers, this study might be useful for everyone who wants to be a volunteer in learning activity in *Rimba*, so they will reduce the culture shock effect and misunderstanding in communicating with *Orang Rimba*. The writer suggests the next researchers to observe and analyze the address term in depth explanation with a different theory. The writer also suggests the next researcher to make a research about *Bahasa Rimba* or ethnic language in different aspect of linguistic, such as semantic, syntax, pragmatic, etc. therefore, their research give more information and explanation.



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# APPENDICES



## Appendix 1. The transcription of the observation result.

### 1. When the writer met Orang Rimba at the first time and Sokola team introduce the writer.

- Hani : Eh, **Bebet**. Yoya ado **Urangmeru** ndok observasi liat **mikae** segelonye bercecakop. (Eh guys, there is an outsider who wants to do an observation, she wants to look all of you speaking with each other)
- Menosur : Siapa yoya **Urangmeru** nye? (Who is she?)
- Hani : Namonye Richa. Nye belajar do Universitas Brawijaya, Basa setan. (Her name is Richa, she is studying English at Universitas Brawijaya)
- Berapit : Au lah. Yoya **Urangmeru** hopi bercecakop samo **awok** pake basa setan ibo? Ha ha ha (yes. The stranger is not talking English with me, isn't it? Ha ha ha)
- Hani : hopi lah.... Ake minta tolong ibo, kasi tau nang lainnye, kalu ado **Urangmeru** ndok observasi ibo. (Of course not. Please tell the other, if there is stranger who wants to observe all of you.)

### 2. When two of Orang Rimba (Pengendum and Mijak) have a conversation. Mijak is reading a book.

- Pengendum : Oey, **Guding**. Lagi apo **diria**? (Hey, Bro. What are you doing?)
- Mijak : Lagi belajar basa setan ibo. Eh ake ndok belajar lagi do Pare kalu ado waktu kosong ibo, diria ndok ikut? (I'm learning English. Eh, btw I want to study English in Pare if I have a free time. Do you want to join?)
- Pengendum : Au **guding**. Ake masi benyok acara ibo, kalu ado waktu kosong ibo. Nio ado nang ndok ake bantu, hopi? (Yes, bro. I still have many event, if I have a free time, yes. Can I help you?)
- Mijak : kate lah. **Ake** tokang sosorangan. **Nioma** ake ndok tirahat. Eeh **Guding** dah makon bulum? Ake lapor nio. (No, thanks. I can do it by myself. I want to take a rest. Eeh Bro, have you already eaten?)
- Pengendum : Hopi, **ake** dah makon, **ake** bulum lapor lagi. **Mamok** makon sosorangan bae, ato samo nang lainnye ibo. (no, I'm not hungry. I already ate. You eat by yourself or with others, ok.)
- Mijak : Au lah. (ok)

### 3. When some Orang Rimba and Sokola Team have a discussion about the hunger in Bukit Dua Belas news published by Kompasiana.com.

- Dodi : heehh.. Siapa ibo nang bikin berita **nioma**? (heeh. Who is making this news?)
- Tri : Hopi tau ake. Ake litak bae ibo dengar berita macek **nioma**. Ado nang beritain ninggal ma'e kelaporon. (I don't know. I'm sick of to listen about this news. There is someone who spread the news about the death of Orang Rimba because of the hunger.)
- Mijak : Au lah. **Yoya** kenapo benyok Urangmeru nang jehot kali. Awok Orang Rimba do jadiin "barang dagangan," **mikae** jual burit **awok** Orang Rimba. **Yoya** Cuma cari untung bae lah **Yoya**, **awok** Orang Rimba piado nang kelaporon. Kalu do hutan awok ado benyok makonon, piado **yoya** nang kelaporon. Hutan **awok** ibo rumah **awok**. Jehot yoya **Urangmeru** nang buat berita **nioma**. (Yes, those are, so many strangers has a bad attitude, why? We are became 'commodity,' they sell our buttocks. They're just looking for benefit. There are no hunger people in the jungle. Jungle provides a lot of food. It's impossible if there are hunger people. Our jungle is our house. The stranger who made this news is immoral.)

Faway : Au lah. Ee.. Ake jadi ingat dulu. Subulum **Temenggung celitai** jadi **Temengung** ibo, kalu dulu ake samo nang lainnye nang Bepak Kebelan ato bebigol. Nye bercerita kalu nye pernah lakukan perlawanan antara Orang Rimba samo Urangmeru. Dulu nye ceritita kalu Pengendum samo nang lainnye mutusin samo nang namonye Waris – Jenang. Dulu Orang Rimba sangat dirugikan samo nioma. (Yes, I remembered a long time ago. Before Temenggung Celitai became a chieftain, we called him Bepak Kebelan or Bebigol. He told that he ever did a resistance between Orang Rimba and the outsider. He told that Pengendum and others fight the Waris and Jenang. Waris and Jenang is very harmed for Orang Rimba.)

Dodi : Au. Untungnye ado Pengendum, Penguwar, Mijak Tampung, Bekilat, Penyuruk, Peniti Benang samo nang lainnye bikin perlawanan samo yoya **Waris – Jenang** ibo. (yes, if Pengendum, Penguwar, Mijak Tampung, Bekilat, Penyuruk, Peniti Benang, and others do not have a fight with Waris – Jenang, perhaps we still suppressed)

Menosur : Au lah. Ake litak dengar berita **yoya**, ake ndok makon bae turuy belajar samo **kakok** lainnye. (yes, I'm sick of for listening that news, I want to have a meal then studying with the teachers.)

#### 4. When we have a lunch. Here, Pengendum have a phone call with his friend.

Pengendum : Alo, ibo. Au.. Eee.. **Bebet. Ake nioma** lagi makon ibo.  
 Au lah.. Ake beik **bebet, nio ake** samo **Mamok** Mijak jugo ibo. Au, nti **ake** telpon bae. (Hello. Yes. Bro. yes I'm still eating. Yes, I'm fine bro, yes I'm with Uncle Mijak too. Yes I call you later.)  
 Ooh.. Ujenye ndok ado Induk klapayon? Oohh **Induk Besuling** ndok beranak.  
 Au lah ibo nti **ake** telpon **kawana** bae. (yes, Induk Besuling wants to give birth? Ok, I will call you later.)

#### 5. When Pengendum and Mijak have a little conversation between their lunch.

Mijak : Siapa nang telpon? (Who's calling you?)

Pengendum : **yoya** kawana do Bangko. Oiya. **Induk Besuling** ndok beranak. (My friend in Bangko. Induk Besuling wants to give birth)

Mijak : Dimono tempat peranakannye? Siapa **dukun** nye? (where's the place? Who is the midwife?)

Pengendum : Hopi tau **ake**. **Ake** hopi tanyo. Nti **ake** telpon bae. Eh **Mamok**, minggu depan ake ndok ketemu **Bepak Presiden Jokowi** tuk wakili **Suku Anak Dalam** nioma. Rajo Penyakit! Benyok bae undangan tuk **ake**. Ado lagi ibo nang di TV Jambi buat acara hari pendidikan nasional, **ake** ndok ka Bandung, mumpomono kalu **diria** wakili **ake** nang do TV Jambi? Ma'e turuy ake jugo ndok ketemu **Bepak Gubernur Ahok**. (I don't know. I didn't ask him, I'll call him later. Uncle, I will meet the President (Bapak Jokowi) to represent Suku Anak Dalam. Oh my god! I have so many invitations. There is also invitation from TV Jambi and I can't come, how about you to come for it? Because I have to go to Bandung to celebrate Education National Day and I will meet the governor (Bapak Ahok).)

Mijak : Benyok kali. Au lah nti Ake detong nang do TV Jambi. Hari Kamis awak samo **Bepak kepala adat** diundang do kementrian sosial. (Okay, I will come to TV station in Jambi. At Thursday Bepak Kepala Adat and I invited to the social ministry)

Pengendum : Temenggung hopi detong? (Will Temenggung come to this event?)

Mijak : Hopi tau ake. (I don't know)

Pengendum : eh **Mamok**, pamono ujian paket c diria? Hopi ato tokang? (eh uncle, how's your packet C examination? You can do it or not?)

Mijak : **Ake** tokang lah **guding**. (of course I can do it.)

### 6. When Mijak have a phone call with his girlfriend.

Mijak : Au Kinde. Mumpomono kabaron diria? Eee...! Ake kangan diria. Au lah, ibo ake beik. Pamono kabaron **Induk** samo **Bepak** diria? Beik? Au au. Ake masi do Jakarta ibo. Au ake belik. (Yes, honey. How are you? Ee.. I miss you. Yes, I'm fine. How are your mother and father? Ok, I still in Jakarta. Yes, I will go home.)

### 7. When in the classroom.

Tasya : ee.. Siapa ibo namonye... ee.. **Senamo**. Eh diria baru detong ibo? Kapan sampe? (ee.. what is your name? ee.. Senamo. When do you arrive here?)

Senamo : Au, kemaren kakok. (Yes, yesterday miss)

Tasya : Turuy, dah tokang sampe mono **diria** belajar? (So, how about your study so far?)

Senamo : **Ake** ndok belajar memaco samo menuliy **kakok**. (I want to learn how to read and write, miss)

Tasya : Au, kali gitu, **diria** samo kakok Oceu ibo, **ake** ndok ngajor matematika dulu ibo samo nang lainnye. (Ok, learn it with Mr. Oceu, I want to teach mathematics with others.)

Senamo : Au kakok, tasiakimakom. (Au miss, thank you so much)

Tasya : eee **Bebet** segelonye. Nio ake ndok kasi letihon ibo, ma'e bebet segelonya tokang. (Hey guys. I give you some exercises, so that you can be a master)

Menosur : Au kakok, tapi jengon nang beheru ibo. (Yes, but please give the easier one.)

### 8. When some Orang Rimba has a chit chat.

Berapit : Ake ndok masuk ke dalam ibo. Ake kangan Induk, Bepak, **Ibung** samo **kakok** ake nio. Ado nang ndok ikutke? (I will go to the jungle. I miss my father, my aunt, and my brother. Is there anyone who wants to go to the jungle?)

Soronglinta : Au, Ake ndok ikut guding. (Sure, I will.)

Mijak : e..e.. Ake ndok ikut, tapi ake masi benyok acara ibo. Ake kangan nihang Induk ake, tapi nihang Induk ake dah lama kali ninggal. Dulu Induk ake ninggal kewena ndok klapayon ake. Turuy kewena nihang induk ake ninggal, Bepak ake haruy pergi. Jadi, dulu ake tinggal samo **mamok**, **ibung**, samo **nenek jenton** dan **betina** ake. Ake jugo sampay sekarong bulum tokang ketemu keluargake. Ake jadi sedih ibo. (Yes, I want to join but I still have some events here. I also miss my mother, but my mother is already passed away a long time ago. She is passed away when she is giving birth to me. So, after my mother passed away, my father must go away from our house. I live with my uncle, aunt, and my grandmother also my grandfather. Suddenly, I feel sad.)

Pengendum : E..ee.. Mamok Mijak jengon sedih bae. Ado kabor senang ibo. **Ibu Guru Butet** ndok kesio. **Ibu Guru** belik ke Indonesia sampe bulan September ibo. (e..ee.. please don't be sad. There is happy news for you. Ibu guru will come to Jakarta. Ibu guru stay here until September.)

Mijak : **Guding**, diria jam berapo pesawatnye? Jengon sampe ketinggalan pesawat ibo kaya ake dulu ha ha ha. (Bro, what time is your flight? Please don't miss the flight like me ha ha ha.)

Berapit : Hopi hari nio. Hari Minggu jam 9 **guding**. (Of course, not today. At Sunday 9 a.m. bro.)

Pengendum : Au lah. Eh Mamok, **kakok ipor diria** ado dimono ibo? **Ake** ndok ado perlu samo **nye**. Mau telpon takutnye ado di dalam piado sinyal. (Ok, eh uncle,

where is your brother-in-law? I have something to talk with him. I want to call him but I'm afraid if he is in the jungle and there is no phone signal.)

Mijak : hopi tauke, coba **diria** telpon bae, mungkin **nye** ado do Bangko ibo. (I don't know, you can try to call him later. Perhaps he is still in Bangko.)

Menosur : eeh.. Berapit, **diria** belik samo siapa bae? (ee.. Berapit, with whom do you go to the jungle?)

Berapit : **Ake** berduo bae samo **Bepak Kepala Adat**. (With Bepak Kepala Adat.)

Menosur : Au lah, **ake** ndok belajar bae. Siapa nang ndok ikutke belajar samo kakok ibo? (yes, I will learn. Who wants to join with me?)

Pengendum : belajar apo? (What do you want to learn?)

Menosur : biasa, memaco, menuliy samo berhitung guding. (as usual, reading, writing, and counting, bro.)

Mijak : Ake lapor ndok makon dulu baru belajar. **Guding** segelonye ado ibo nang ndok ikutke makon? (I want to eat first then study. Do you want to join with me?)

Pengendum : Au, ake belajar bae **guding**. (Ok. I prefer to study first.)



## Appendix 2. The transcription of interview result.

**The Writer** : Nama saya Richa, saya mahasiswa dari Universitas Brawijaya jurusan Sastra Inggris. Saya akan melakukan interview bersama kalian tentang kata sapaan atau cara menyapa seseorang dalam tradisi Orang Rimba. (My name is Richa and I'm studying English in Universitas Brawijaya. I will do an interview with both of you about the address term in Orang Rimba tradition)

**Pengendum** : Ya, nama saya Pengendum, saya ketua KMB (Kelompok Makekal Bersatu). (Yes, My name is Pengendum, I am the chairman of Kelompok Makekal Bersatu.)

**Mijak** : Kalau saya Mijak, saya ketua bidang Ekonomi dan Pendidikan di KMB (Kelompok Makekal Bersatu). (My name is Mijak, I am the head of education and economic affair from Kelompok Makekal Bersatu.)

**The Writer** : Seperti yang telah kalian ketahui, banyak sekali ya kata sapaan di Bahasa Rimba atau di Bahasa Indonesia itu sendiri. Boleh tahu tidak kata sapaan yang biasa dipakai di Bahasa Rimba itu seperti apa? (As you know, there are so many address terms in Bahasa Rimba or in Bahasa Indonesia itself. May I know what are the address terms that is usually used in Bahasa Rimba?)

**Pengendum** : Sebenarnya banyak sekali ya, cara menyapa seseorang yang sering digunakan kami, kaya contohnya kan kamu sudah kenal kami dan sering bercakap dengan kami dan teman – teman semua, saya juga sering panggil kamu **Bebet**. Sebenarnya **Bebet** itu adalah panggilan untuk berbeda jenis yang sudah saling mengenal. Kaya misalnya, saya dan Mijak sudah kenal akrab denganmu, jadi ya kami kalau panggil kamu tidak perlu lagi menggunakan nama, jadi ya langsung saja panggil **Bebet**, biar lebih akrab gitu tujuannya. (Actually, there are so many way to address people that we usually used, for example, you have already known us and we often have a conversation with us and all of friends. I often call you with the term Bebet. Actually Bebet is the term that is used to call someone who has different sex who knows each other. For example, Mijak and I have already known you, therefore, if we want to call you, we do not use your name, just call with the term bebet. This term is to show solidarity.)

**Mijak** : Ya, kalau Bebet kan panggilan untuk lawan jenis. Kalau untuk sesama jenis ya seperti saya dengan Menosur atau yang lainnya yang sesama jenisnya bisa dipanggil dengan sebutan **Guding**. **Guding** ini sama penggunaannya seperti **Bebet**, bedanya kalau **Guding** untuk sesama jenis kalau **Bebet** untuk lawan jenis gitu. (The other way around, the term that is used to call someone who has a same sex is Guding. The use of guding is the same with the use of the term bebet.)

**The Writer** : Ohiya, Pengendum sama Mijak ini ada hubungan persaudaraan atau tidak? (Actually, do you have a blood relationship?)

**Pengendum** : Ya, kami berdua bersaudara. Mijak ini Paman saya. (Yes, Mijak is my uncle.)

**Mijak** : Pengendum keponakan saya, makanya Pengendum kalau panggil saya **Mamok**. **Mamok** itu kalau di Bahasa Indonesia seperti om atau paman. (Pengendum is my nephew; therefore if he wants to call me, he uses the term Mamok. Mamok in Bahasa Indonesia means om or paman.)



**Pengendum** : Iya, saya panggil dia **Mamok**. Kalau mau panggil bibi atau tante beda lagi. Kalau mau panggil bibi itu bisa pakai **Ibung**. Sebenarnya panggilan untuk seseorang itu bermacam – macam ya, kalau di tradisi kami, kalau mau panggil Ibu itu **Induk**, kalau Bapak itu **Bepak**. (Yes, I call him with the term Mamok. If we want to call aunt, we can use the term Ibung. Actually address term to call someone has some variations. If you want to call mother, you can use Induk, while to call father is bepak.)

**The Writer** : Saya pernah baca di buku nya kak Butet Manurung yang berjudul Sokola Rimba itu, kalau di Suku Anak Dalam sana, nama panggilan seseorang itu berubah ketika dia sudah menikah dan memiliki anak. Apa benar seperti itu? Bisa dijelaskan secara rinci tentang itu? (I have ever read in Butet Manurung's book entitled Sokola Rimba, if in Suku Anak Dalam tradition, someone's name has changed when she/he got married and has a child. Is that right? Could you explain it briefly?)

**Mijak** : Ya, memang benar. Dalam tradisi kami ada yang disebut *Gelak Beranak*, ketika seseorang sudah menikah dan mempunyai anak, Orang Rimba biasa memanggil **Induk/Bepak** diikuti nama anak pertamanya. (Yes, that's right, in our tradition, there is a term called as Gelakberanak, when someone has already got married and have a child, the people usually call with the term Induk/Bepak followed by the name of the first child.)

**Pengendum** : Misalnya ya, nama mu Richa dan kamu anak pertama jadi orang tuamu dipanggilnya ya, Induk Richa atau Bepak Richa. (For example, your name is Richa and you are the first child. So, your parents are called with the term Induk Richa or Bepak Richa.)

**The Writer** : Oh begitu, itu kan kalau dia sudah punya anak ya. Bagaimana kalau yang belum punya anak atau tidak punya anak? (How about someone who do not have a child?)

**Pengendum** : Kalau sudah menikah tapi belum punya anak kita biasa panggil dengan sebutan **Induk/Bepak Mentaro**. Itu artinya Induk/Bepak sementara sebelum mereka punya anak.(If someone who got married, we usually call them with the term Induk or Bepak Mentaro. It means temporarily.)

**Mijak** : Kalau sudah menikah tetapi memang tidak mempunyai anak, kita biasa panggil dengan sebutan **Induk/Bepak Belum**. Yang artinya memang tidak punya anak. (If someone who already got married and they really do not have a child, the people call them with the term Induk/Bepak Belum. It means they do not have a child.)

**The Writer** : Sebenarnya tujuan Gelak Beranak itu untuk apa? (So, what is the purpose of the term Gelak Beranak?)

**Mijak** : Sebenarnya, Gelak Beranak ini fungsinya untuk menandakan kalau dia, disini Ibu dan Bapak nya si anu. Maksudnya seperti Induk atau Bepak Menosur, artinya Induk/Bepak Menosur adalah orang tua dari Menosur itu. (Actually this term is to indicate if he/she is the parents of the child. For example, Induk or Bepak Menosur, it means Induk/Bepak Menosur is Menosur's parents.)

**Pengendum** : Ya, sebenarnya sama seperti Bahasa Indonesia, ada Ibu Budi atau Bapak Budi yang menandakan Ibu atau Bapak itu adalah orang tuanya si Budi

begitu. (Actually, this term same as Bahasa Indonesia. For example, there is Ibu Budi or Bapak Budi that indicates them as the parents of Budi.)

The Writer : Oh begitu, berarti kalau kalian sudah menikah, saya tidak lagi memanggil kamu dengan nama Pengendum atau Mijak lagi ya? (So, if both of you are already married, I don't need to call you with your name, Pengendum and Mijak?)

Mijak : Ya, pakai Gelak Beranak itu. (Of course yes, you must use the term Gelak Beranak as I explained before.)

Pengendum : Tapi kan kalau kamu sudah kenal dekat dengan kami ya jadi kamu panggil kami dengan sebutan Bebet saja. (You have known us closely. So, you just call us with the term Bebet.)

The Writer : Kalau sebutan ke orang tua atau ke orang yang muda itu seperti apa? (How is about the address term that is used to call elder people or to call the younger?)

Mijak : Biasa nya kalau kami panggil anak – anak itu sebutannya Budak – budak. (Usually we use the term Budak – budak to call or address the kids.)

Pengendum : Tapi kalau mau panggil ke yang tertua itu bisa Kakok. Ada Kakok Jenton sama Kakok Betina. (If you want to call or address the elder people, you can use the term Kakok. There are Kakok Jenton and Kakok Betina.)

The Writer : sebutan kakok sendiri, untuk yang mempunyai hubungan darah atau tidak? (The term Kakok itself, is for someone who has a blood relationship or not?)

Mijak : Sebenarnya sama seperti Bahasa Indonesia, Induk, Bepak, Kakok bisa digunakan untuk menyapa seseorang yang lebih tua. (Actually it is same as Bahasa Indonesia, Induk, Bepak, Kakok can be used for addressing the elder people.)

The Writer : Kalo untuk menyapa seseorang yang berumur lebih muda dari kita biasanya langsung panggil nama atau ada panggilan tersendiri? (For addressing the younger, is it directly called her/his name or any other terms?)

Pengendum : Kalau itu tergantung, kita jarang sekali memanggil seseorang dengan nama. Ya kalau mau panggil anak – anak misalnya bisa pakai “hey budak – budak, kama’e” atau kalau memang sudah akrab ya bisa panggil saja bebet atau guding. (It depends on the situation; we rarely use the name for calling someone. If we want to call the kids for example we can use “hey budak – budak, come here or use the term guding and bebet to call someone who already knew.

The Writer : Terus kalau panggilan atau sebutan orang yang baru atau belum dikenal itu apa? (How is about the address term for calling or addressing the stranger?)

Mijak : Kami biasa menyebutnya dengan sebutan **Urangmeru**. (We usually call them with the term Urangmeru.)

Pengendum : Urangmeru itu artinya orang baru atau asing. Seperti kamu kemarin di kantor, Hanoy memperkenalkan kamu dengan Orang Rimba yang belum

kamu kenal dengan sebutan Urangmeru kan? (Urangmeru means a stranger. Like you when did the observation in the office. Hanoy introduce you with some Orang Rimba who have not known each other with the term Urangmeru.)

The Writer : Ya, tapi apakah saya terus dipanggil Urangmeru dengan mereka? (Yes, are they calling me by the term Urangmeru continuously?)

Mijak : Tidak lah, kalau sekarang kamu kan sudah kenal mereka semua kan, jadi mereka tidak akan panggil kamu Urangmeru lagi. Urangmeru hanya digunakan untuk memanggil orang yang memang tidak dikenal atau belum benar – benar kenal. (Not really. Now, you have known them and they are not calling you by the term Urangmeru anymore. Urangmeru is used to call or address someone who are not know yet or the stranger.)

The Writer : Nih, kalau di kehidupan sehari – hari pasti ada kan panggilan sayang untuk pacar gitu, disana ada tidak panggilan khusus atau spesial buat memanggil atau menyapa pacar? (In our daily life, of course there is a special term that is used to call your girlfriend or boyfriend. Is there any special term in rimba that is used to call the girlfriend or boyfriend?)

Pengendum : Ada, **Kinde** dan **Item**. (Yes, there are the terms Kinde and Item.)

Mijak : Kalau Kinde itu sebutan laki – laki (bujang) ke perempuan nya, kalau Item itu untuk perempuan menyapa laki – laki nya. (Kinde is the term for the boy to call the girl, while Item is the term for the girl to call the boy.)

The Writer : Oh, Bahasa Rimba nya laki – laki itu bujang? (Oh, the term Bujang is used to call the boy?)

Pengendum : Laki – laki yang belum menikah itu bujang. (The boy who does not marry is called by the term bujang.)

The Writer : Saya pernah baca artikel, kalau di tradisi Suku Anak Dalam, kalau suami-istri ada panggilan khusus juga, memang panggilannya seperti apa? (I have ever read the article, if in Suku Anak Dalam there is a special term for calling the couple? What is the term?)

Mijak : Ada memang panggilan sayang untuk suami-istri. Ayak dan **Obeh**. Kalau **Ayak** itu panggilan suami ke istri. Obeh itu panggilan istri ke suaminya. (Yes, the term for calling them is Ayak and Obeh. Ayak is the term for husband to call his wife. While Obeh is a term for wife to call her husband.)

The Writer : Boleh tau tidak silsilah keluarga di Suku Anak Dalam seperti apa? Kaya misalkan kalo di Bahasa Indonesia ada Buyut – Kakek/Nenek – Ayah/Ibu – Anak – Cucu. Kalau di Bahasa Rimba itu seperti apa? (May I know the family tree in Suku Anak Dalam? For example, in Bahasa Indonesia there are Buyut – Kakek/Nenek – Ayah/Ibu – Anak – Cucu. How about in Bahasa Rimba?)

Pengendum : Kalau di kami sih ada Puyang itu artinya buyut terus ada nenek, nenek jenton dan nenek betina. Kalau nenek jenton itu di bahasa Indonesia itu Kakek dan nenek betina itu Nenek. Setelah itu ada Induk/Bepak kemudian ada budak (anak) terus terakhir sama seperti bahasa Indonesia ada cucung artinya cucu. (If in Bahasa Rimba there is a term Puyang. It means great grandparents.

Then there is a term nenek jenton/nenek betina and it means grandmother and grandfather. After that there is a term Induk/Bepak, then there is a term budak and the last there is a term cucung, it is like grandchild.

The writer : Apa iya di tradisi Suku Anak Dalam memanggil nama itu adalah hal yang tabu? (To say the person's name who already passed away is taboo. Is it right?)

Mijak : Tabu bagi seseorang yang sudah meninggal. Maksudnya ketika seseorang sudah meninggal namanya tidak boleh disebut lagi. (Taboo is for someone who already passed away. It means when the person who already passed away, his/her name is may not mention again.)

Pengendum : Kamu sudah kenalan dengan Senamo waktu dikelas kan? (You have known Senamo, haven't you?)

The Writer : Ya, sudah. (Yes.)

Pengendum : Nah, Senamo itu artinya sama nama. Berarti nama dia sama dengan nama seseorang yang sudah meninggal itu. (Senamo means have a same name. It means his name is same as the people who already passed away.)

The Writer : Boleh tau tidak nama aslinya siapa? (May I know his real name?)

Mijak : Wah tidak boleh, nanti kami kalau sebut nama aslinya bisa kena hukuman. (No, it cannot. If we give you his real name, we could got the punishment.)

The Writer : Yasudah kalau begitu, memang tujuan itu untuk apa dan bagaimana kalau ada yang mempunyai nama lebih dari satu orang? Apa itu dipanggil Senamo semua? Kalau iya, bagaimana ketika ingin memanggil nama tersebut, orang nya sedang bersama – sama? (Ok. What is the purpose of that term? How about there are some persons who are having a same name with someone who already passé away? Still we use the term Senamo? If yes, how we call them and the person is sitting or standing up together?)

Pengendum : Sebenarnya, di tradisi kami kalau ada orang yang sudah meninggal, itu harus benar – benar dilupakan. Segala sesuatu yang menyangkut dengan dia harus dilupakan. Kalau kami panggil namanya lagi kemungkinan roh nya akan kembali dan mengganggu orang setempat. Ya kalau ada yang sama nama lagi akan tetapi ingin memanggil ya tinggal panggil Senamo terus tunjuk saja orangnya. Biasanya sih jarang yang punya nama sama. Paling ada satu atau dua orang saja yang punya nama sama. (Actually in our tradition, if there is someone who passed away, everything from the person must be forgotten. If we still mention his/her name, probably the spirit will be back and disturb the people around. Therefore there is a term Senamo to replace the name. A case of having a same name in Rimba is rarely happened. If it is possible only one or two person who has the same name.)

Mijak : Nah maka dari itu, kalau ada seseorang yang meninggal kami semua harus berpindah tempat. Itu disebut Melangun. Melangun ini sebenarnya simbol untuk menghapus kesedihan. Biasanya melangun ini dilakukan selama berbulan – bulan bahkan sampai tahunan untuk mencari lahan yang baru. (Therefore, if there is someone who passed away in our place, the people around must move from that place before. It called Melangun. Actually,

melangun is a symbol to wipe the sadness. Usually this activity could be done in a long period to find a new place.)

**The Writer** : oh begitu... Terus kalau system pemerintahan di Suku Anak Dalam bagaimana? Kalau di Pulau Jawa mana ada Gubernur, Walikota, dsb. Kalau disana bagaimana? (So, how about the government system in Suku Anak Dalam? If in Java there are Governor, Walikota, etc. How about there?)

**Pengendum** : Kalau di kami, ada kepala suku yang disebut **Temenggung**. Tumenggung itu adalah orang yang berperan memegang semua peraturan adat dan mengurus pelanggaran berat. (There are chieftain or called Temenggung. He takes a role to control all the customary law and follow up the gross violation.)

**Mijak** : Ada lagi **Kepala adat**, terus ada **Tengganai** yang bertugas sebagai penasihat Temenggung, kemudian setelah itu ada **Menti** yang bertugas menyebarkan pesan, undangan, informasi dan berita ke seluruh warga serta melakukan negosiasi dan mediasi. (There is also Kepala adat, Tengganai who has a role to become the chieftain's consultant. He gives the news, information, and invitation conducting negotiation and mediation to all of Orang Rimba in National Park of Bukit Dua Belas. )

**Pengendum** : Kalau Kepala Adat itu tugasnya sebagai hakim perdamaian. Kepala Adat itu bertugas memberikan sanksi sesuai berat atau tidaknya pelanggaran tersebut. Di Suku Anak Dalam hanya ada satu Kepala Adat. Ada juga Depati, Anak atau bisa disebut juru bicara warga. (Kepala ada takes a role as a justice of the peace. In Suku Anak Dalam only have one custom chief. He reserves the rights to consider a severity of sanction. Then there is also Depati who in parliament like the prosecutor and the judges. His job is to solve the things that related to the law and justice or usually known as press secretary.)

**The Writer** : Terus kemarin di Sokola, kalian semua menyebut pengajar tidak menggunakan Ibu/Bapak Guru? (So, in Sokola, why did you call the teacher by not using the term Ibu/Bapak Guru?)

**Mijak** : Panggilan Ibu Guru di kami hanya untuk Ibu Guru Butet Manurung. (The term Ibu Guru in Orang Rimba tradition is only for Butet Manurung.)

**The Writer** : Memangnya kenapa? Apa sebutan Ibu Guru itu adalah sebutan khusus karena beliau telah berjasa kepada kalian? (Why? Does the term is a special term because she has contribution?)

**Pengendum** : Ya, sangat berjasa. Sebelum Ibu Guru masuk ke hutan memperkenalkan kami yang nama nya baca tulis hitung ada seseorang yang ingin memberikan pendidikan namanya nihang Yusak. Beliau meninggal karena terserang malaria. Kemudian barulah Ibu Guru Butet masuk, beliau memberikan pendidikan kepada kami. Kalau tidak ada Ibu Guru mungkin kami tidak akan bisa seperti ini. Satu – satu nya orang pada saat itu sekitar tahun 90 an hanya Butet Manurung yang ingin mengajar dan memberi pendidikan kepada kami. (Absolutely yes. Before she passed away because of malaria. After that, Ibu guru came and she gave us the education. If she did not come, perhaps we don't even know what education is. In 1990, Butet Manurung is the only person who wanted to teach and give education for us.)

Mijak : Maka dari itu kami hanya memberikan gelar Ibu Guru hanya untuk Butet Manurung saja. Kalau ada volunteer yang mengajar disana kami hanya memanggil kakok atau dengan sebutan guding dan bebet kalau memang sudah benar – benar akrab. (Therefore, the term Ibu guru is only for Butet Manurung. If there is volunteer who wants to teach there we just call them with the term kakok or bebet/guding if we have known closely each other.)

The Writer : Kemarin saya sempat mengobrol dengan yang lainnya. Saya menemukan istilah **Dukun**. Yang saya tahu, dukun itu seperti paranormal atau “orang pintar.” Apakah disana **dukun** itu seperti yang saya ketahui? (At that time when I have a conversation with others, I found the term dukun. As far as I know, dukun (in English term is shaman) is like a paranormal. Is it the term dukun is the same as it?)

Pengendum : Di sana dukun itu adalah seseorang yang mampu mengobati berbagai macam penyakit, seseorang yang membantu proses persalinan, dan seseorang yang berhak memberi nama bayi. Jadi bisa dibilang dukun itu seperti dokter yang mampu mengobati berbagai macam penyakit. (In Rimba, dukun is a person who capable to medicate, also as a midwife, and the person who has the right to give a name of the newborn child. So, we can say dukun like an indigenous medical practitioner.)

The Writer : Oh, jadi yang memberikan nama bayi itu bukan orang tua? (So, the parents are not giving their child’s name?)

Mijak : Bukan, jadi ketika bayi lahir dukun tersebut sebelumnya sudah memimpikan dewa yang memberikan nama untuk bayi tersebut. (No, when the child is born, the shaman had a dream to meet the god who gave the name for the baby.)

The Writer : Berarti dukun tersebut diberikan mimpi oleh dewa tentang nama yang akan diberikan? Apakah yang dimimpikan hanya dukun saja? (So, is only shaman who had a dream?)

Pengendum : ya hanya dukun saja. Nama – nama kami juga sebenarnya diambil dari nama – nama dewa. Seperti saya Pengendum Tampung. Pengendum itu artinya setan yang telah dipuja menjadi dewa dan Tampung itu adalah tangkai bunga persembahan yang sangat disukai dewa. (Yes. Our name are actually taken from the name of our god. Like my name, Pengendum Tampung. Pengendum is taken from the name of the devil who has become a god, and *Tampung* means a flower stalks oblation.)

The Writer : Kalau ingin menyebut orang yang sudah meninggal menggunakan **Nihang**? (If we want to mention the person who already passed away using the term nihang?)

Mijak : ya, Nihang atau mendihang itu kalau di bahasa Indonesia seperti almarhum. Kalau almarhumah di bahasa Rimba itu Nihang atau Mendihang betina. (Ya, Nihang or mendihang in Bahasa Indonesia is like the term almarhum. While mendihang in Bahasa Indonesia almarhumah.)

The Writer : Kalau kako ipor itu maksudnya kakak ipar begitu? (How about kakok ipor? Is it the same with the term kakak ipar in Bahasa Indonesia?)

**Pengendum** : Iya itu sebutan untuk kakak ipar yang sudah menikah, kalau yang belum menikah atau masih bujang itu disebutnya kakak lapoi sedangkan untuk adik ipar itu disebutnya mengkadik. (This term *Kakok Ipar* is used to call the brother or sister of one's wife or husband who got married. While *kakok lapoi* is to the brother who still single, and for younger brother in law is mengkadik.)

**The Writer** : Kalau sebutan untuk mertua dan lainnya apa? (What is the term that is used to call the mother/father-in-law?)

**Mijak** : Kalau mertua memanggil anaknya nya dengan sebutan Mengkemak, kalau anak memanggil mertua dari suaminya itu Urang Ubanon. Terus kalau anak memanggil mertua dari istri itu Urang Tuha. (If mother/father-in-law call his/her child with the term Mengkemak, while the child call the father-in-law from the husband is urang ubanon, and from the wife by using the term Urang tuha.)

**The Writer** : Waktu itu Faway pernah menulis dan bercerita tentang Jenang dan Waris. Sebenarnya Jenang dan waris itu seperti apa sih? Apa sekarang masih ada yang namanya Jenang dan Waris? (Faway ever told about Jenang and Waris. What does it mean? Are the still exist?)

**Pengendum** : Jenang adalah orang dari luar yang ditunjuk penguasa di luar untuk menjadi penghubung antara penguasa di dalam dengan Orang Rimba, tiap Jenang memiliki warisnya sendiri, waris adalah orang2 Rimba itu sendiri. Tiap hasil alam, hasil bumi yang dimiliki waris (Orang Rimba) wajib dibagi tiga, 1/3 bagian untuk waris, si pemilik, dan 2/3 bagian untuk jenang. Ini sudah berlangsung sejak lama, akan tetapi aku dan teman – teman sudah berhasil menghapus pratek ini. (Jenang are outsiders who are designated by the ruler from outside to be the liaison between the ruler outside and Orang Rimba themselves. Each Jenang has its own Waris. Waris are Orang Rimba themselves. In this case, when Orang Rimba has their own products, such as natural products, they must share their own product into three parts. 1/3 for the Waris, the owner, and 2/3 for Jenang.)

**The Writer** : Saya juga baca buku Sokola Rimba katanya sekolah itu tabu ya? Bagaimana kalian pada akhirnya bisa ikut sekolah? (I also ever read in Sokola Rimba book, if school is taboo? So, how could you go to school finally?)

**Pengendum** : Ya, jadi sebenarnya orang tua jaman dulu menganggap sekolah itu ibarat jalan diatas benang yang diikat dari pohon satu ke pohon lainnya, apabila kita terjatuh ditengah – tengah maka kita tidak lulus. Itu yang ditakutkan oleh orang jaman dulu, mereka juga menganggap sekolah itu membawa penyakit, karena anak yang ikut sekolah itu nanti nya tidak akan pulang atau akan pergi selamanya. Saya salah satu murid Butet Manurung angkatan ketiga, dulu juga saya dilarang oleh orang tua untuk sekolah sampai dikejar – kejar dengan menggunakan tombak. Tapi pada akhirnya aku memberi tahukan orang tua kalau sekolah itu banyak sekali manfaatnya. (Actually our parents thought that school is like walking over the yarn which is tied from one tree to another tree. If we were falling down the yarn, we are not passed it. The also say that school brings the bad luck, because when the people go to school, they will not come back. I am the third generation of Butet Manurung's student.)

**Mijak** : Kalau saya dari sejak lahir sudah yatim-piatu. Nihang ibu saya meninggal karena melahirkan saya. Di tradisi kami ketika Induk meninggal, Bepak pun harus pergi meninggalkan anak – anaknya. Jadi saya tinggal bersama tante dan pada saat itu juga melarang saya pergi sekolah. Sama seperti Pengendum pada akhirnya mereka semua tahu bahwa sekolah itu banyak manfaatnya dan banyak yang mengizinkan anak – anaknya pergi bersekolah. (I am an orphan. When my mother gave birth to me, she directly passed away. In our tradition if the mother passed away, the father also have to leave the family. So, I live with my aunt and at that time she also prohibited me to go to school. But at the end, they know that school have so many benefits, so that they give a permission for their child to go to school.)

**The Writer** : Terima kasih Mijak dan Pengendum atas waktu dan informasi yang telah kalian berikan. (Thank you Mijak and Pengendum for the time and information that you gave.)

