CHAPTER V

CONCLUSION AND SUGGESTION

5.1 Conclusion

It has been shown in Chapter IV what are the kinship terms used by two-generation cohorts of Chinese-Indonesians in Mojokerto and how is the system of the system of the kinship terms between two-generation cohorts differ. The writer found that the kinship terms by the two-generation cohorts have a lot of similarity with each other. The first similarity is that both seems to combined some terms from Mandarin kinship terms, Cuan-Ciu Hokkien kinship terms and Dutch kinship terms into their repertoire. However, there is one dissimilarity found between each one of Generation-X and Generation-Z is how both of the subject added Javanese kinship terms into their repertoire as they are come from a mix-marriage family between Chinese and Javanese. The second similarity is found in how they address their cousin with Koko */'kò-kò/* and Cece */'cé-cé/* if he or she is older than them and first name if he or she is younger or the same age as them. The same case also happens between Gen-X's SK and Gen-Z's WP where they are also share the same definition of use with their Javanese kinship terms to address their mother's side of the family. The third similarity is the use of their kinship system to address a specific member of family. They writer found that both Gen-X and Gen-Z did not have a different meaning and definition of use with their kinship terms. The similarity is positively anticipated because Gen-Z's parents are in fact belong to Generation X as the writer

used that characteristic to find a subject hence they will share the same kinship system.

Another similarity the writer found is that the two-generation cohorts use many deviation of the kinship terms of Cuan-Ciu Hokkien and Mandarin kinship terms. For example: Sau-sau /'saó-saó/, Emak /ə 'mak/, Empek /əm 'pék/, Encek /ən 'cék/, Encim /ən 'cim/ and others. As for the kinship terms used by two-generation cohorts of Chinese-Indonesians in Mojokerto, the writer conclude that they have a lot of similarity of kinship system and definition of use than dissimilarity.

Other similarities are also found in how both of the two-generation cohorts' background regarding their knowledge of their kinship terms. Two subjects from Gen-X, DK and IS agrees that it is important to continue using the kinship terms their parents taught them. From Gen-Z, FF and WP agrees that it is important to continue using the kinship terms though it is not necessary. All of the subjects stated their statement with a reasonable answer therefore the writer would like to conclude that there might be some agreement and disagreement between the two-generation however they still acknowledge that it is important to continue using the kinship terms their parents taught them.

Most of the subjects also acknowledge that the kinship terms they are using today is the deviation of kinship terms of Cuan-Ciu Hokkien and Mandarin kinship terms. However, Gen-X cohorts did not give a strong opinion whether they should use the correct terms unlike Gen-Z cohorts where two of the subject

stated that they wanted to go back using the correct terms. The writer concluded that Gen-Z cohorts are more motivated to put more effort to enrich their Chineseness by using the real Chinese kinship terms rather than Gen-X cohorts.

From the two-generation cohorts, most all of them agrees that Chinese kinship terms has a large number of kinship terms that it is too many of them and made it very complicated and confusing to use. This lead the writer believe that the large number of kinship terms might be one of the reason of many deviation of kinship terms that her subjects use today. The other reasons the writer would to propose are the role of parents might play a part in which they are the first people to give an input as a baby is born in a society and the impact of globalization that influences language development.

As the writer mention how she categorize Gen-X as a generation where Chinese-Indonesians were banned to practice their Chineseness in Suharto Era, this historical background could also play a part as the cause. However, the writer discovers from three subjects from Gen-X's statement is that each of them had different situation in their family. Therefore the writer believe that Chinese ban might had an impact some family and some does not. Present-day as the writer goes through with interviewing Gen-Z cohorts, the three subjects are all openly showing their Chinese pride as they said that addressing their family in Chinese kinship terms indicate that they are Chinese. With this background, the writer believe that as the time goes by more Chinese generation develop their effort to seek and get to know more of their Chinese background and as part of Chinese-

Indonesians community the writer hopes that by conducting this study the writer can contribute to her community and recovers her 'lost identity' in the society.

5.2   Suggestion

This study is merely a very small contribution to the understanding of the kinship term system of the Chinese-Indonesians. Much more needs to be studied concerning the Chinese Indonesian, especially about the kinship terms. Although the purpose of this study was to understand better about a better precision between Generation-X and Generation-Z of Chinese-Indonesians in Mojokerto through the study of kinship terms, further research can be done with both background knowledge.

As this study come out as a macro-sociolinguistic study whereas the goal of the study is more focus on what societies do with their languages, the writer would like to suggest for further research to do a micro-sociolinguistic study regarding the research of Chinese kinship terms. Holmes (2001, p. 1) conveys the purpose of sociolinguistics is, in the same way as we are examining the way people use language in different social contexts, it provides a wealth of information about the way language works. However it has to be understood by further researcher that sociolinguistics field as Trudgill (1978) said that it is not solely concerned with sociology and linguistics but such topics as anthropological linguistics, geolinguistics, and the social psychology of language can be the insights of sociolinguistics study. Therefore, the writer would like to suggest to study Chinese kinship terms with those background of study for further research.