

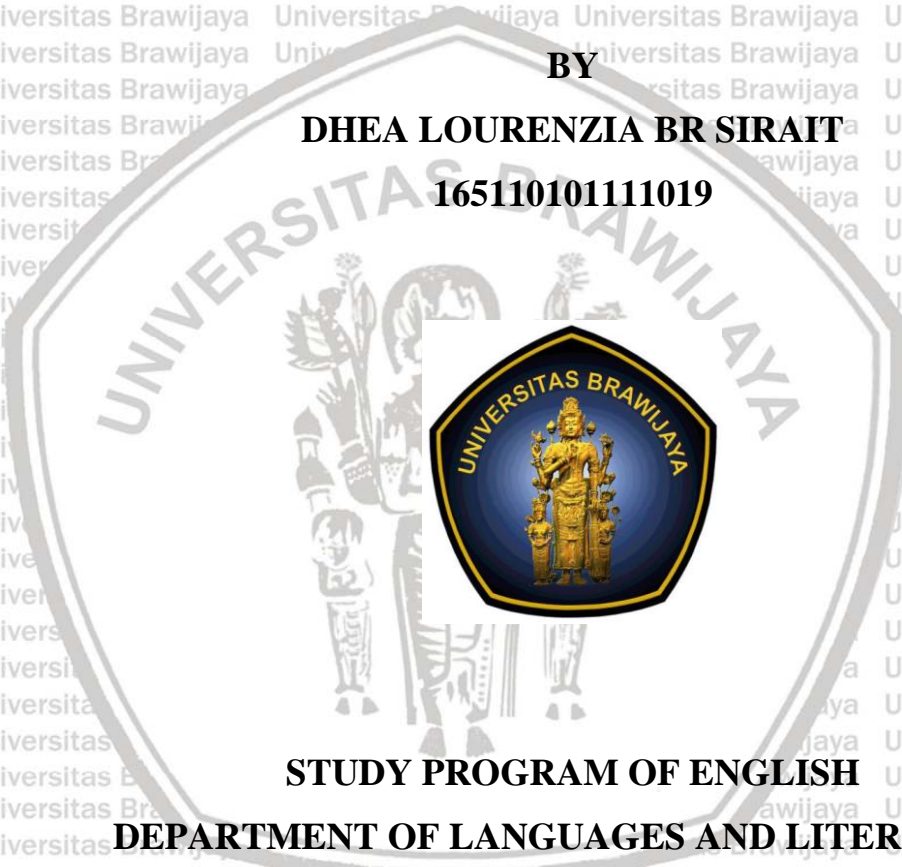
**A DESCRIPTIVE STUDY OF ADDRESS TERMS IN BATAK  
TOBA KINSHIP**

**UNDERGRADUATE THESIS**

**BY**

**DHEA LOURENZIA BR SIRAIT**

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**STUDY PROGRAM OF ENGLISH**

**DEPARTMENT OF LANGUAGES AND LITERATURE**

**FACULTY OF CULTURAL STUDIES**

**UNIVERSITAS BRAWIJAYA**

**2020**



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KINSHIP**

**UNDERGRADUATE THESIS**

Presented to  
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in partial fulfillment of the requirements  
for the degree of *Sarjana Sastra*

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Surabaya, 7 November 2020

The researcher

**ABSTRACT**

Dhea Lourenzia Br. Sirait. 2020. **A Descriptive Study of Address Terms in Batak Toba Kinship**. Study Program of English, Department of English and Literature, Faculty of Cultural Studies, Universitas Brawijaya, Malang. Supervisor: Muhammad Rozin.

Keywords: Address term, Kinship, Batak Toba

Indonesia is an archipelagic country with various tribes with different kinds of address terms—one of them is address terms used by Batak people in North Sumatra. Batak is a unique tribe it consists of six groups, which are Batak Toba, Batak Karo, Batak Angkola, Batak Simalungun, Batak Pakpak, and Batak Mandailing. Different Batak may have different address terms. Thus, this study aims to analyze the forms and functions of address terms used in Batak Toba kinship and the factors concerning the use of chosen address terms in Batak Toba kinship.

This study uses a descriptive qualitative method to analyze the data. The data were gained from Saut Poltak Tambunan's book entitled *Mangongkal Holi* (2012) and *Toektak Mandoeda Eme* (2018), and a movie found on youtube entitled *Alani Hapogosan* by Nunggamalala youtube channel and *Tano Parsirangan* by Pelita Utama youtube channel. In analyzing the data, the researcher uses Wardhaugh (2006) theory about the function of address terms such as to show intimacy, to show respect, or to show power deferential and factors that affect the use of address term. According to Wardhaugh (2006) there are five factors that affect the use of address terms: gender, age, blood, marriage and generation. The data collected were then given to the *Raja Parhata* to validate the address terms found in the data.

The results were 22 forms of terms of address used in Batak Toba kinship, consisting of 16 terms with different forms and six terms with the same forms. These forms of terms have the function as they should. However, some terms have the same forms but different functions, which can be found in referring to uncle and aunt terms. Also, there are four out of five factors concerning the use of chosen address terms in Batak.

In conclusion, the address terms used by Batak Toba people are affected by marriage, age, gender, and blood. The researcher suggests the next researchers conduct similar research in terms of address used by other Batak tribes.

## ABSTRAK

Dhea Lourenzia Br. Sirait. 2020. **Kajian Deskriptif Istilah Sapaan dalam Sistem Keperabatan Batak Toba**. Program Studi Sastra Inggris, Jurusan Bahasa dan Sastra, Fakultas Ilmu Budaya, Universitas Brawijaya, Malang. Pembimbing: Muhammad Rozin.

Kata Kunci: Kata Sapaan, Sistem Keperabatan, Batak Toba

Indonesia dikenal sebagai negara kepulauan yang memiliki berbagai suku dengan berbagai istilah sapaan, salah satunya adalah istilah sapaan yang digunakan oleh masyarakat Batak di Sumatra Utara. Batak merupakan suku yang unik yang terdiri dari enam kelompok, yaitu Batak Toba, Batak Karo, Batak Angkola, Batak Simalungun, Batak Pakpak, dan Batak Mandailing. Setiap kelompok Batak memiliki istilah panggilan yang berbeda. Dengan demikian, penelitian ini bertujuan untuk menganalisis bentuk dan fungsi istilah sapaan yang digunakan dalam sistem keperabatan masyarakat Batak Toba dan faktor-faktor yang mendasari penggunaan istilah sapaan yang telah dipilih.

Penelitian ini menggunakan metode deskriptif kualitatif untuk menganalisa data. Data diperoleh dari buku Saut Poltak Tambunan yang berjudul *Mangongkal Holi* (2012), dan *ToekTak Mandoeda Eme* (2018), serta film yang terdapat di youtube yang berjudul *Alani Hapogosan* oleh channel youtube Nunggalalala, dan *Tano Parsirangan* oleh channel youtube Pelita Utama. Dalam menganalisis data, peneliti menggunakan teori Wardhaugh (2006) tentang fungsi dari kata sapa yaitu menunjukkan hubungan kedekatan dan menunjukkan kekuasaan. Selain itu penulis juga menggunakan teori Wardhaugh (2006) tentang faktor yang mempengaruhi penggunaan kata sapaan yang meliputi jenis kelamin, usia, keturunan, pernikahan dan generasi. Data yang telah terkumpul kemudian diberikan kepada *Raja Parhata* untuk divalidasi.

Hasil dari penelitian ini yaitu ditemukan 22 bentuk istilah sapaan yang digunakan dalam hubungan keperabatan Batak Toba, yang terdiri dari 16 istilah dengan bentuk berbeda dan enam istilah dengan bentuk yang sama. Bentuk istilah ini memiliki fungsi sebagaimana mestinya. Namun, beberapa istilah memiliki bentuk yang sama dengan fungsi yang berbeda, yang dapat ditemukan pada istilah paman dan bibi. Selain itu, ada empat dari lima faktor yang berkaitan dengan penggunaan istilah sapaan batak yang telah dipilih.

Kesimpulannya, istilah sapaan yang digunakan masyarakat Batak Toba dipengaruhi oleh faktor perkawinan, umur, jenis kelamin, dan darah. Peneliti menyarankan peneliti selanjutnya melakukan hal yang serupa yaitu penelitian mengenai istilah sapaan yang digunakan oleh kelompok suku batak lainnya







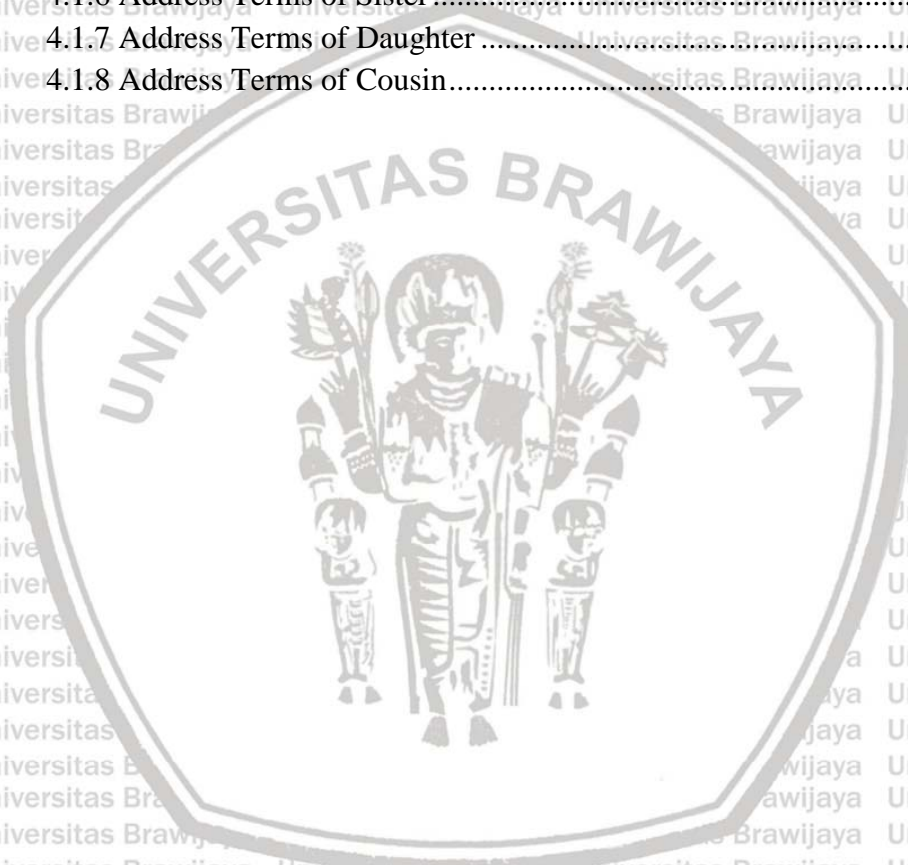
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## CHAPTER I INTRODUCTION

In this chapter, the researcher describes some essential points related to the study. Those essential points consist of the study's background, problems of research, objectives of the study, and the definitions of key terms.

### 1.1 Background of the study

A language is a communication tool used by humans to communicate with each other. Human as a social creature builds a relationship with others to have social bonding. In socializing, people have a different name that sets them apart from others. Those different names signify the identity of the individual within society. The smallest community that shares the same language is a family. In a family, people learn how to address their kin with a specific term.

Kinship terms are used to identify relationships within a family (or kinship unit) between individuals in a speech community. The kinship system is a classification of persons related through kinship in a particular language or culture.

From kinship, we can differentiate the form and function of address terms in every culture. According to Fasold (1990), address forms are the words speakers use to designate the person they are talking to while talking to them (cited in Benhima).

Address terms refer to words are used to address somebody in speech or writing.

The use of different forms in addressing someone is the sociolinguistics domain.

Sociolinguistics is the study of language about society or the study of the interaction between language and society. Wardhaugh (1998, p. 12) states that Sociolinguistics focuses on exploring language-society interactions better to understand language structure and how language work in communication. There are possible relationships between language and society; the social structure may either influence or determine linguistic structure and behavior, such as how young children speak differently from mature adults.

Indonesia is a country that consists of many tribes, and each tribe has different customs, cultures, languages, and kinship systems. That differences not only affect the language of its tribes but also how they address someone. The differences in the way people address one another depending on their age, sex, social group, and personal relationship (The Longman Dictionary of Applied Linguistics and Language Teaching 1992, p. 290). Kreidler (2002) revealed that kinship is universal since humans are related to other humans through blood ties and marriage, although the kinship system is different from society to society. The use of various forms for addressing people varies across languages. For example, between the Javanese and Batak Toba language, in Javanese, the word 'Pakde' refers to the parent's older brother. There are no differences in addressing in paternal line and maternal line in Javanese. However, it is more Complex in Batak Toba. There are differences in how they address the paternal line and maternal line. In the maternal line, they use 'Tulang' to address the mother's brother, whether it is the younger or older brother, however in the paternal line, they use 'Bapatua' to address the father's older brother and 'Bapauda' for the younger brother. Besides,

someone who has the same *marga* can also have the same addressing in Bataknese.

They can address someone with 'Bapatua' or 'Tulang' if people have the same *marga* as our parents.

Through language, people can show their social identity. In social contact, the kinship system has an important role, and each tribe in Indonesia has a different way of showing their relationship between one and another. According to Wardhaugh (2006), an address form is one way to look at the relationship between the addresser and addressee. Address forms can show the link and the intimacy between one person with another. Moreover, Indonesia is rich in terms of the number of tribes, and each tribe is very rich in terms of culture, not to mention Bataknese. Bataknese is one of the ethnic groups in Indonesia located in North Sumatra Province. North Sumatra is a multi-ethnic province. The ethnic groups in North Sumatra are very diverse. The native people of North Sumatra are Malay and Batak; however, most ethnic groups in the province are Batak. Batak ethnic is divided into six groups: Batak Toba, Batak Karo, Batak Angkola, Batak Simalungun, Batak Pakpak, and Batak Nias. The aspect that makes them different is from their region. Batak Toba inhabit the edge of Lake Toba, Batak Karo inhabit the region plateau regency of Karo, Batak Angkola inhabit Angkola and Sipirok, Batak Simalungun inhabit the region of Simalungun regency, Batak Pakpak inhabits the regency of Dairy, and Batak Nias inhabit Nias island. The differences in each group's affect their language, dialect, and the way they address others. Batak tribe is one of the many tribes in Indonesia who still maintain their customs and can



say that kinship within the Batak tribe is the thickest and intense among the tribes in Indonesia.

The present study discusses the Batak Toba. Batak Toba is one of the ethnicities in Bataknese, who inhabit the edge of Lake Toba. The kinship system of Batak Toba is based on lineage and *marga*. The kinship terms based on lineage can be seen by family-tree; however, the social aspect can be seen by *marga*. According to Siahaan (1964), *Marga* was taken from Si Raja Batak's name in the Batak community. The Batak King then had children, and his descendant's titles eventually formed into clans of Batak. Simamora (2011) argued that:

*Marga* is the name of the alliance of siblings, blood relatives, according to the father's line, who own land as common property in the original land or ancestral land. In Batak, *marga* determines social status and other people's social relations network, custom, and everyday life. By knowing someone's *marga*, everyone is automatically more comfortable to find out relationships social among them.

In general, the kinship system of Bataknese is the patrilineal system line. People in Batak show their respect to each other by using the address terms based on the kinship system. In terms of address, Batak is more abundant than the Indonesian language because its address term is not only created based on blood but also *marga* and social relationships. Through *marga*, people could know the relationship between the addresser and the addressee. In the Batak tribe, when the addresser wants to address someone, they should understand what *marga* of the person first.

Many factors affect the address term in society. Dunkling (2007, p. 22) mentions some factors that make people use different kinds of address terms, such as nationality, dialect, sex, age, social class, profession, relationship religion, race,

homosexuality, individuality, and verbal incident. It means communication between individuals and brings them into a relationship with the environment (Boey, 1975, p. 3). Moreover, there are also related relationships between address terms and kinship. Murphy (1986) claimed that kinship is used to address someone who has a blood or family relationship (relatives). Another theory from Clark (1977, p. 541), the kinship system, is divided into three characteristics: generation, blood relationship, and sex.

As the study investigates the forms, function, and factors causing the address term, it contributes to the social aspect. This study aims to help people to know and understand the various forms of address terms in Batak Toba Kinship. The address terms discussed in this study focus not only on the forms and function but also what makes these address terms different. Moreover, this study examines the general Batak Toba Kinship not only in a specific region. This research will discuss how rich and varied the address terms used in Toba Batak culture. The data were taken by interviewing the native speakers of Bataknese. The researcher is part of the Batak Toba community. The researcher chooses to analyze this topic because, in Indonesia, there are many ways people addressing someone; it depends on its cultures, and Batak Toba has a unique custom in addressing someone.

Through this research, the researcher hopes this research can practically create an understanding of kinship terms in Batak Toba and improve the reader's knowledge about address terms that exist in Batak Toba. Moreover, it can help the young generation of Batak Toba to be aware of their cultures and customs by reading this research to comprehend how to address someone and the relationship

with their kinship system. They need to realize how important the kinship terms of Batak Toba, to keep their culture and tradition going from generation to generation.

On the other hand, this research can bring a new enhancement of address terms in Batak Toba. Many kinds of research that already exist only discuss the forms of address term in Batak Toba such as, Lumbanbatu (2018) and Nainggolan (2014).

On the contrary, this research will consider more the functions and the factors behind the address terms.

### **1.2 Problem of study**

There are three problems of study that the researcher attempts to answer, they are:

1. What are the forms of address terms in Batak Toba kinship?
2. What are the functions of address terms in the Batak Toba kinship?
3. What are the possible factors causing the use of address terms in Batak Toba Kinship?

### **1.3 The objective of the study**

Related to the problems above, the objectives are:

1. To find out the various forms of address terms used in the Batak Toba family member.
2. To find out the functions of address terms used in the Batak Toba family member.
3. To find out the factors causing the use of address term in Batak Toba Kinship.

#### 1. 4 Definition of Key Terms

The definition of key terms is to avoid the misunderstanding in giving meaning for the readers. The key terms are as follows:

- 1. Batak toba** : A sub or part of the Batak tribe that has the most numerous of the Batak people and often considered the classical Batak. (Wikiwand website).
- 2. Marga** : *Marga* is the name of the alliance of siblings, blood relatives, according to the line of the fathers, who own land as common property in the original land or ancestral land. In Batak, *marga* determines social status and other people's position in social relations network, custom, and everyday life. (Simamora 2011).
- 3. Address term** : A choice of an address terms flags the connection among language and society and how an individual envisions his/her relationship with the recipient within this society. (Fatma 2016).
- 4. Kinship** : The socially recognized relationships between people in a culture, who are either held to be biologically related or given the status of relatives by marriage, adoption, or other rituals. (Yourarticlelibrary.com)

## CHAPTER II

### REVIEW OF RELATED LITERATURE

In this chapter, the researcher explains some theories related to the study and presents two previous studies that used as references to do this research.

#### 2.1 Theoretical Framework

Some theories are needed as an essential requirement to solve the problem of research. Therefore, this chapter discusses some theories related to the research topic that covers the issues of Sociolinguistics, kinship, and address term.

##### 2.1.1 Sociolinguistics

Sociolinguistics is the study that deals with language use, primarily spoken language, and also discuss all aspects of the interaction between language and society. Sociolinguistics study has been done in multilingual communities involving bilingual and diglossic communities, examining the language use and language system. Language as a prime aspect used for different purposes, code-switching, including the causes and grammatical limits on shifts, study on the reasons for language shifts and death, including on Pidgin and Creole language.

Sociolinguistics's social variation focuses on standard language, dialects, urban language, youth language, the language of various social groups. This social variation is used to express social identities in a particular social context. Wardaugh (1998) states that sociolinguistics focuses on studying language-society interactions

to understand better the role of language and how languages work in communication. Sociolinguistics is about how language use interacts with or is affected by social factors such as gender, ethnicity, age, or social class, for instance.

There are possible relationships between language and society. People use language as a tool to interact with other people within a community or social structure. The social structure can either affect or determine the form and actions of languages, such as how young children speak differently from mature adults.

#### **2.1.1.1 Kinship term**

According to various kinds of kin, there is an exciting way people use language in their daily living., This thing discusses in considerable literature, which is kinship terminology. Kinship term describes how people in different parts of the world refer to relatives by blood and marriage. Moreover, it is a universal feature of language that is an essential component in social organization. Some systems are more abundant than others; however, they use factors like gender, age, generation, blood, and marriage (Wardhaugh, 2006).

Kinship terminology provides words that individuals use in society to describe their family. Therefore, this can specify as the framework of names about each other added to kin categories (Mafela, 2007, cited in McHenry, 1992a, p. 881).

Every language has different kinship terms, and a language has its various way to express the various kind of kinship terms. For example, in Batak Toba kinship, Batak Toba is the most numerous of the Batak people of North Sumatra, Indonesia.

The Batak Toba people are centered on Lake Toba and Samosir Island within the

lake; they speak in the Batak Toba language. In Batak Toba, surname or family name is part of Toba's name, identifying the family they belong. The surname is obtained from the father's lineage, which would then be passed on to the offspring continuously. The surname is one way to determine the use of the address terms in the Batak Toba kinship system. Several surname or Batak people called it *marga*, and the inclusion in *marga* is typically by marriage but may adopt non-Batak wives.

In a lineage system, the kinship terms are divided into the father's line and the mother's lineage system.

TABLE I: RELATIONSHIP TERMINOLOGY (MALE EGO)

Term of Reference	Genealogical Level Relative to Ego's	Term of Address	Genealogical Specifications
1. iboto	+0	ito	Z, FBD, FZD, FZSW, MZD, ZHZ, FMBDD
iboto na mulak	+2	ito	FFZ
2. lae	+0	lae	ZH, FBDH, FZS, FZDH, MZDH, ZHZH, FMBDDH, WFZDH
lae na mulak	+2	lae	FFZH
3. tunggane	+0	lae	MBS, WB, WFBS, WMZS, WMBS, WMBDH, BWB
tunggane na mulak	-2	lae	MBSSS, WBSS, WMBSSS, WMBDSS, WMBSSDH
4. angkang	+0	angkan	oB, FoBS, MoZS, MBDH, FMBDS, MFZSS
angkan boru	+0	angkan boru	oBW, FoBSW, MoZSW, MFZSSW, FMBDSW
angkan pariban	+0	angkan	WoZ, WfoBD, WFZS, WMoZD, WFFZSS, WfMBDD, WMFZDS, WMFZDS, WMFZSD (and spouses)
angkan pariban na mulak	+2	angkan	WFZZ, WFFZH
5. anggi	+0	anggi, "ama ni ___"	yB, FyBS, MyZS, MBDH, FMBDS
anggi boru	+0	inang	yBW, FyBSW, MyZSW, FMBDSW
anggi pariban	+0	anggi	WyZ, WfYBD, WFZS, WMyZD, WFFZSS, WfMBDD, WMFZDS, WMFZSD (and spouses)
anggi pariban na mulak	-2	anggi	MBSSD, WBSD, WMBDSD, (and spouses)
6. ampara	+0	ampara	MyZS, WfYBDH, WMyZDH
7. pariban (boru ni tulang)	+0	pariban, name	MBD, MMZSD, MFBSD, MMBDD, FMBSD

Figure 1. Batak Toba Kinship system (Father's line) (Bovill, 1985)

TABLE II: RELATIONSHIP TERMINOLOGY (FEMALE EGO)

Term of Reference	Genealogical Level Relative to Ego's	Term of Address	Genealogical Specifications
1. iboto	+0	ito	B, FBS, MBS, MZS, MBDH, MFZSS, BWB
iboto na mulak	+2	ito	HFMB
	-2	ito	BSS, MBSSS, MBDSS, MBSSDH, HMBSSS
2. eda	+0	eda, marga	BW, FBSW, MZSW, MBD, MBSW, MFZSSW, BWBW, HMBSW
		eda, name "nai _"	FZD, HZ, HFBD, HFZSW, HFZD, HMZD, ZHZ
eda na mulak	+2	eda	HFFZ, HFMBW
	-2	eda	BSSW, MBSSSW, MBDSSW, MBSSD, HMBSSSW
3. angkang	+0	angkang	oZ, FoBD, FZSW, MoZD, FFZSSW, MFZSD, FMBDD
angkang horu	+0	angkang horu	HMBD, HMoZSW, HFMBSD, HMMBSD, HMMBDD, HoBW, HFoBSW
angkang doli	+0	angkang doli	oZH, FoBDH, MoZDH, HMoZS, HMBDH, HFMBSDH, HMMBSDH, HMMBDDH, HoB

Figure 2. Batak Toba Kinship system (Mother's line) (Bovill, 1985)

On the other hand, in English, the kinship system is bilateral; there is no distinction between the father's and mother's relatives. However, the kinship system in English has undergone some changes from Old English to Modern English. Modern English is used in the early twentieth century. The kinship system used in Modern English is French loan words and Anglo Saxon origin. All nuclear family terms such as father, mother, brother, sister, son, daughter are native English terms of Anglo Saxon. However, the collateral terms such as an uncle, aunt, cousin, niece, and nephew are French loan words. Furthermore, Aunt is derived from the Old French; Modern French *tante* reflects a later addition of a "t."



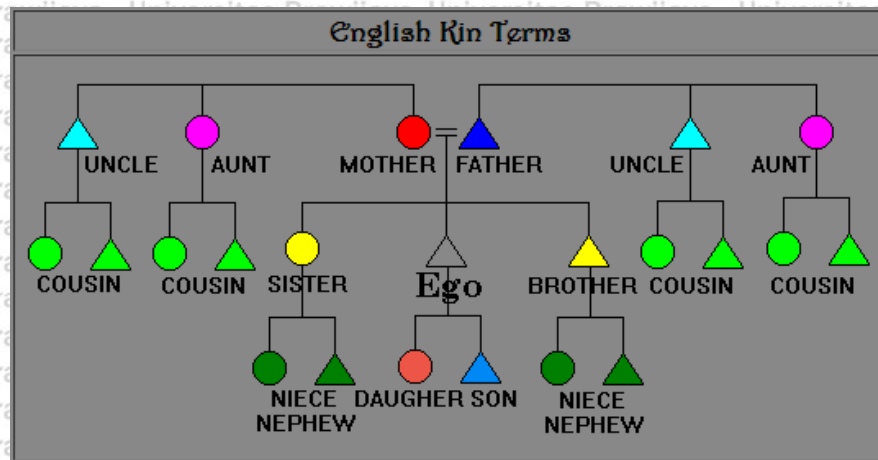
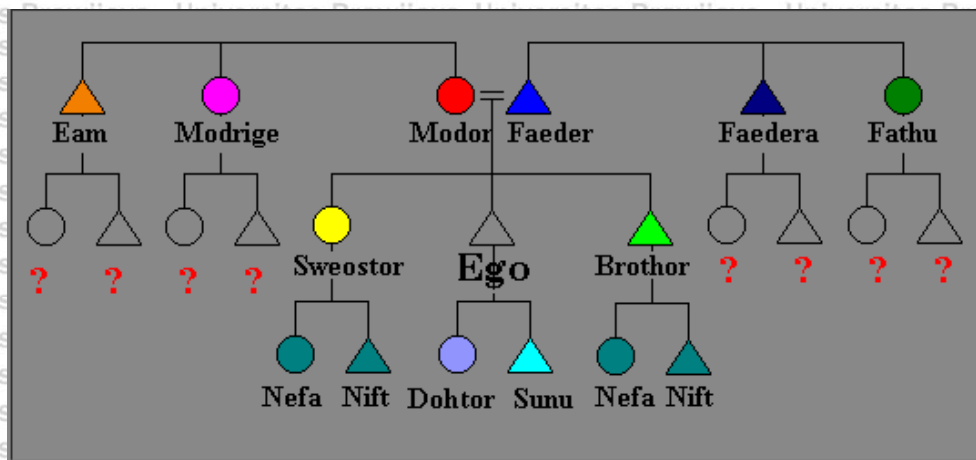


Figure 3. Modern English Kinship Terms (Schwimmer, 1998)

On the contrary, there is different terminology in the kinship system used in old English speakers. Old English kinship was used in the sixteenth century; it assumed a pattern conformed to the Sudanese language. Based on this system, each potential relationship is assigned a separate term. Anglo Saxon kinship terms are not sufficient to reconstruct old kinship terms completely. Their highly descriptive character is represented in the parental generation, divided into six separate terms that distinguish between father, father's brother, and mother's brother, and mother, mother's sister, and father's sister. Furthermore, Old English merged the nephew categorization in a manner equivalent to the modern Eskimo system.



**Figure 4. Old English Kinship term (Schwimmer, 1998)**

One of the attractions kinship systems have for researchers is can determine these factors relatively readily. Therefore, you can relate them to the actual words that people use to describe a particular kin relationship with considerable confidence. Kinship terms use to identify relationships within a family (or kinship unit) between individuals in a speech community. It describes how people refer to their relatives by blood ties or marriage (Wardhaugh, 2006, p. 229). The kinship system is a classification of persons related through kinship in a particular language or culture, and sometimes different relationships are described by the same term.

According to Morgan (409), these family relationships could be related to those of birth and those of partnership affiliation. Moreover, within the family, those aspects such as blood ties, affinity, and marriage are defined as kinship terms.

### 2.1.1.2 Address Terms

In social life, people use language as a tool to communicate; it is their way of organizing and maintain their relationships with others. Every person has their way of conducting communication, especially in how they address others, and also through communication will affect its forms. On the other hand, the address term refers to the word or words used to address somebody in speech or writing. Address forms have functions that can show the relationship and the intimacy between the addresser and the addressee. Wardhaugh (2006:268-9) stated that the address terms have a function to show intimacy, to show respect, or to show power deferential. Address terms can also show one's social status and creating kinship in communication. The addressee's social status may be lower, higher or equal to addresser (Kridalaksana, 1985, p. 16). 'Higher' can also mean 'older' and 'lower' also means 'younger'.

In Early Modern English, the kinship terms had a rich address system and used titles to terms of endearment and terms of derogation (Breuer, 1983, cited in Jucker and Taavitsainen 2003). However, in Present-day English, the address term system has been restricted, and some technical terms are rarely used during this period, such as the use of words, mom and dad. The use of address terms in English shows the formality of the situation, the social relationship between the addresser and addressee, to name several important underlying motivations, and the politeness that the addresser wants to convey to the addressee. On the contrary, Batak Toba does not use a title as in Early Modern English. However, they use a system based on lineage and *marga*. When Batak Toba's people want to know how

to address someone, they do *Martarombo* as a form of question and answer communication between two or more individuals, which is carried out to determine the kinship between them. This kinship is based on the background of their *marga* (whether given from fathers or mothers and other families), which is adjusted to *Dalihan Na Tolu* (Sihombing 1986, cited in Hutagaol, 2013).

According to Chaika (1982, p. 46), people use the address to strengthen intimacy and power between people. According to the statement that has already been mentioned before, Wardhaugh (1986) has a statement that can be assumed to strengthening the previous one, which is address form is one way of looking at the addresser – addressee relationship. Moreover, some factors are affecting the way people addressing someone. Dunkling (2007, p. 22) mentions some factors that make people use different address term, such as nationality, dialect, sex, age, social class, profession, relationship religion, race, homosexuality, individuality, and verbal incident. It is a means of communication between individuals and brings them into a relationship with the environment (Boey, 1975, p. 3). So, language and society are two things, and they are inseparable. They have a close relationship since each other give support to another.

## 2.2 Previous Studies

Some previous researchers have conducted the study of address terms. The first study discusses Language and Culture: Kinship System of Batak Toba-Samosir by Nainggolan (2014). This study aims to describe how Batak Toba-Samosir ethnic create the kinship system, especially the terms of address, the use of terms of address in Batak Toba Samosir ethnic, and analyze the terms of address semantically fit into the Indonesian language. In the Indonesian language, the word for uncle is 'paman.' But in Batak Toba-Samosir, the word for 'paman' has 4 (four) classification, namely: 'Amangtua' (father's older brother), 'Amanguda' (father's younger brother), 'Amangboru' (father's sister's husband), and 'Tulang' (mother's brother). From that, it can be inferred that Toba Samosir ethnic views the world easier than English and Indonesian. This study has elaborated on the terms of Batak Toba-Samosir ethnic address, and it analyzed the reason why they do so. Furthermore, it was examined how the address terms fit into the types of the Indonesian language. When studying this, it can be shown how the language we use affects how we think of the world.

This study used a qualitative descriptive method. The address term data were taken by interviewing two qualified informants. The informants considered qualified because they are native speakers (67 and 72 years old) and experienced in leading cultural ceremonies of Batak Toba-Samosir. For a deeper understanding of the terms of address, the researcher asked both informants, for example: How do you name the brother of your mom, the older brother of your father, your sister, etc. Moreover, to know whether the terms of address fit into the Indonesian language,

some sentences produced by other ethnic groups were recorded when interacting with Batak people using Indonesian.

From the result of this study, it can conclude that the Batak Toba-Samosir Ethnic's kinship system builds on blood and marriage, *marga* (family name), and social relationships. It is possible to use some of the same address terms to address different relationships. The kinship system of Batak Toba-Samosir ethnic creates because of the culture. In other words, culture makes people create terms of address. Since the terms of Batak Toba Samosir ethnic address are more abundant than Indonesian and English, they view the world much more straightforward.

Lumbanbatu (2018) conducts a similar study entitled An Analysis of Address Terms Based on the kinship system of Batak Toba Used by Bataknesse in Padang. This study aims to determine the forms of the word greetings based on kinship or family system used by Batak Toba people who live in Padang Pasir Parupuk Tabing as nomads. This study also explains and describes the communicative function of the use of greeting. This study was descriptive method research. The descriptive method was chosen because the researcher described the forms and functions address terms based on the kinship system of Batak Toba ethnic. The researcher collected the data by going to the informant's house and do the interview. The address terms data were gathered from two qualified informants. The informants are considered qualified because they are native speakers (28 and 66 years old). For a deeper understanding of the address terms, the informants were asked some questions by the writer, for example: how do you call your grandfather, grandmother, mother, father, brother of your mother, sister, father's older brother,

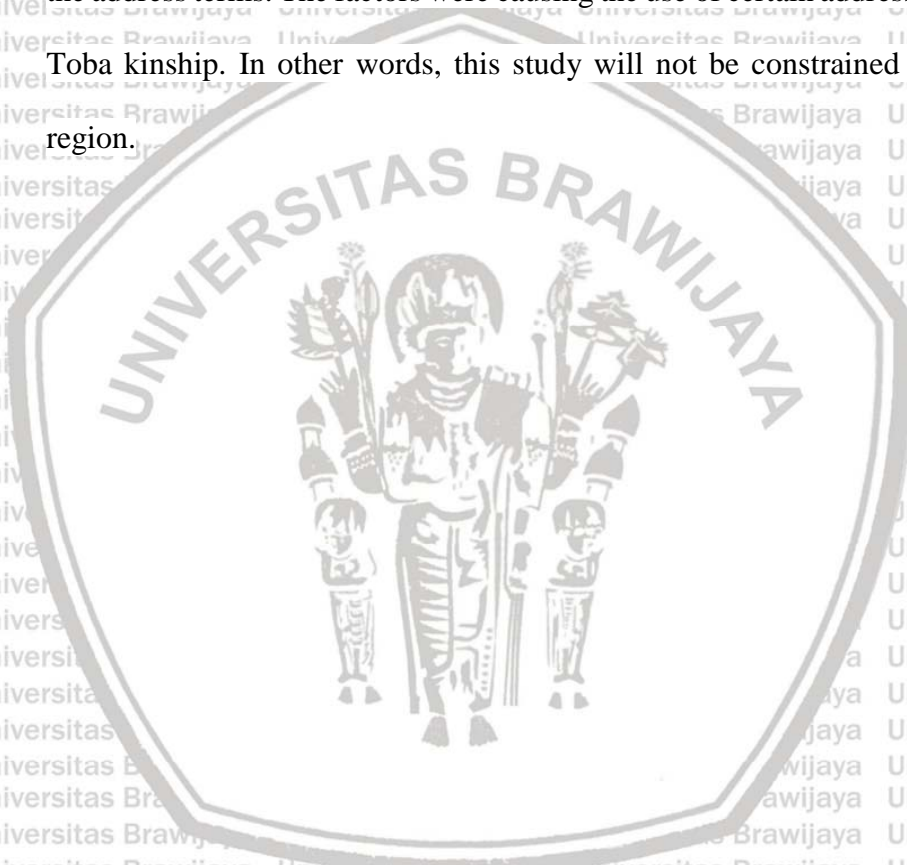
young brother, etc. Furthermore, to know whether the terms of address translated into the Indonesian language, English language, and Batak Toba language, the writer using the Indonesian language to ask some questions about the kinship system in Padang for Batak People who lived in Padang Pasir Parupuk Tabing.

Thus, it can conclude that the address terms based on the kinship system used by Bataknesse in Padang, especially in Pasir Parupuk Tabing, are based on blood relationships and marriage relationships. The address of kinship terms indicates relationship, like a grandfather, grandmother, father, children, wife, husband, brother, sister, nephew, niece, uncle, aunt, the younger brother and sister, the older brother and sister, etc. There is one address used for both males and females. They are 'Oppung' (for grandfather and grandmother), 'Tulang' (for younger brother and older brother), 'Akkang' (for sister and brother in law), if he/she isn't involved in the speech event, the address will be added by the word 'Doli' for male, 'Boru' for female. These words are also used to differentiate between males and females.

The most exciting finding is the term 'Uncle.' The uncle is used to address the younger brother from the mother's. There are three functions of kinship terms of address used in Batak Toba ethnic. First, the functions of kinship terms of address related to the relative (based on blood relationship). Second, the functions of kinship terms of address terms.

The studies were done by Nainggolan (2014), and Lumbanbatu (2018) only investigated the form of Batak Toba address. The one conducted by Lumbanbatu

(2018) used the Batak Toba people in Padang as research. As the previous study took in Padang, the research results are mixed with the Padang language; for example, in Padang, to address mothers, they use *Umak*. However, in general, in Batak Toba, there is no word *Umak*. On the contrary, in the present study, the researcher analyzes the forms of address terms in Batak Toba and the functions of the address terms. The factors were causing the use of certain address terms in Batak Toba kinship. In other words, this study will not be constrained by a particular region.





## CHAPTER III RESEARCH METHOD

### 3.1 Research design

Research design is needed when conducting research. The research design refers to the technique for the integrating and consistent implementation of the various components of the research project. The research design's purpose is to ensure that the evidence obtained helps us to respond as unambiguously as possible to the initial question. According to Creswell (2009), research design consists of proposals and analysis techniques for detailed data processing and evaluation methods. Moreover, Creswell (2014) also mentioned that there are three kinds of research design approaches: qualitative, quantitative, and mixed-method.

This study conduct in a qualitative descriptive method. This method is used to describe the form and function of address terms in Batak Toba kinship and factors causing the use of address terms in Batak Toba kinship. According to CRQ (2015) on Powoh, 2016,) qualitative methods of analysis utilize concise techniques to create significance and interpretation of the studied phenomena. This study use quotes from documents as a way of gathering the data and content analysis to analyze the data, Klaus (2019, p. 24) said, “content analysis is a research technique for making replicable and valid inferences from text to the context of their use.”

### 3.2 Source of data

The data used in this study took from the movie and book—the Movie entitled *Alani Hapogosan* by Nunggamalala youtube channel and *Tano Parsirangan* by Pelita Utama youtube channel. The book by Saut Poltak Tambunan entitled *Mangongkal' Holi* (2012) and entitled *Toektak Mandoeda Eme* (2018) confirms the data; the researcher also interviewed a qualified informant, known as *Raja Parhata*. *Raja Parhata* is someone who is authorized to lead the cultural ceremonies of Batak Toba. There will be one *Raja Parhata* chosen as an informant.

The *Raja Parhata* is considered the qualified informant because in conducting the cultural ceremonies, he must be mastering the customary law of Batak Toba. The *Raja Parhata* also helped the researcher answer questions related to the data and confirm the data and obtain a deeper understanding of the address terms.

### 3.3 Data collection

The procedures for gathering the data are:

- (1) Reading Saut Poltak Tambunan's book entitled *Mangongkal' Holi* (2012) and *Toektak Mandoeda Eme* (2018), noting down the address terms that find.
- (2) Watching a movie from Nunggamalala youtube channel entitled *Alani Hapogosan* and *Tano Parsirangan* by Pelita Utama youtube channel, then noting down the address terms that find.
- (3) Asking *Raja Parhata* about the relation between the address terms.

(4) Confirming the data by interviewing the *Raja Parhata* with questions based on the data that has been collected.

(5) Noting down and record the information from the interview.

(6) Giving the draft to the informants for verification.

### 3.4 Data analysis

After all, data have been collected, and then the researcher takes some steps to analyze it:

1. Checking the data that had been collected by closely reading the data.
2. Distinguishing the data by putting the data in the form of table, like the following:

**Table 1. Table analysis (adapted from Lumbanbatu 2018)**

No.	Address terms of Father in Batak Toba	Meaning

3. Next, analyzing the data to answer the second and third questions. The second and third questions will be examined by Wardhaugh's (2006) theory about the factor causing the address terms and the function of address terms. However, answer the first question from the data analysis.

4. Lastly, concluding the research based on the data that has been analyzed by determining the factor contained in terms of Batak Toba address.

## CHAPTER IV FINDINGS AND DISCUSSION

This chapter explains the use of the address terms in Batak Toba kinship as explicated in the short story books entitled *Mangongkal Holi* (2012) and *Toektak Mandoeda Eme* (2018) Saut Poltak Tambunan. Besides, the data took from a movie entitled *Alani Hapogosan* by Nunggamalala youtube channel and *Tano Parsirangan* by Pelita Utama youtube channel. The discussion is given after the findings.

### 4.1 Findings

The findings of the research are divided into three parts. First, it explains the forms used in Batak Toba kinship. The data was collected from short story books entitled *Mangongkal Holi* (2012) and *Toektak Mandoeda Eme* (2018) by Saut Poltak Tambunan and movie entitled *Alani Hapogosan* by Nunggamalala youtube channel and *Tano Parsirangan* by Pelita Utama youtube channel.

Second, it discusses the function behind the address terms used in Batak Toba kinship. The collected data were investigated based on *Raja Parhata* and the theory of Wardhaugh's (2006) theory. The address terms have a function to show intimacy, show respect, or show power deferential. And third, it will discuss the factors concerning the use of chosen address terms in Batak Toba kinship. The data were analyzed using Wardhaugh's (2006) theory. According to Wardhaugh

(2006), there are five factors that affect the use of address terms in kinship, which are: gender, age, generation, blood, and marriage.

#### 4.1.1 The address terms for mother in Batak Toba kinship

In Batak Toba, kinship terms have several variations to designate the mother.

Referring to the mother, the terms of kinship include *omak*, *inong*, *mamak*, *inang*.

As illustrated in a movie entitled *Alani Hapogosan*, there are several ways to address mother, which are:

##### Datum 1

A: *Marsingkor do amongmu na jolo mangalului on baru marsari pe hami.*

(*Your among used to work hard to buy this.*)

B: *Dang pola be, inong!*

(*No, inong*)

##### Datum 2

A: *Sian dia do dalanna boi ho singkola tu medan?*

(*How could you possibly go to school in Medan?*)

B: *Hu boto do I, ai na pogos no omakku.*

(*I know my omak is poor*)

### Datum 3

A: Ingatlah dulu, mak. Entah kemananya **mamak** simpan.

(Just remember first, **mamak**. Where did you keep it?)

B: Ah, kau macam gak tau mamakmu ini.

(Ah, like you do not know what your mamak is like)

### Datum 4

A: Jadi, boha menurut ho **inang**, lomo do roham molo singkola di Medan on ibana, jala tinggal di bagas ta?

(So, what do you think **inang** how if he goes to school in Medan and lives in our house?)

B: Bah nunga dengganni! Asa adong pengganti angka ulaon pembantu naong pina pigi i. Asa unang loja au!

(You got it right. So there is a substitute for all the servants who have left.

So, I am not tired.)

The conversation above happened between children and their mother; it is identified that the addresser uses several terms to address their mother. The word *inong* and *omak* are used by children who live and grow up in the village; the conversation also used Batak language to communicate with his mother. Otherwise, the word *mamak* is used by children who live and grow up in a city where the family clashes with modernity. Children who address their mother using *mamak* also use Indonesian to communicate with their mother. Moreover, the word *inang* is used by

a husband to his wife. *Inang* has the same meaning as *inong*, *omak*, and *mamak*, but, in terms of the use, that word does not show the intimacy between children with their mother. The things that make *inong* and *inang* different are from the function. *Inong* uses to address a mother who has related blood to the children, while *inang* uses for someone who has the intimacy bonding with the addresser without a blood relationship. Besides, data 1, 2, 3 show the intimacy and power differential; however, for datum 4 shows the intimacy.

Moreover, the book entitled *Toektak Mandoeda Eme* by Saut Poltak Tambunan (2018) also features other terms used by Batak children who live and grow up in the city; for example, *mamak* uses in Medan. The differences in the location of the addresser and addressee effect entirely the way they address their mother. The word *inang* also find in this book; however, the term *inang* uses by children to call their mother.

#### Datum 5

*“Sian dung sahat ahu marbus Antar Lintas Sumatera na sogot, holan inang do na mandongani ahu di jabu.”*

*“(Since I arrived by bus Antar Lintas Sumatera yesterday, the only inang accompanied me at home).”*

The data identifies in datum 5 only show the power deferential between children and mother; there is no intimacy. The factors behind the terms of a mother addressing in Batak Toba aim for someone who is related by blood and marriage;

Another factor that affects the use of the address terms of mother in Batak Toba is gender because the terms that appear in the data intended for a mother who is a woman.

**Table 4.1.1 Address Terms for Mother**

No	Address terms of Mother	Meaning	Contexts
1.	Inong	Mother	Used by children who live and grow up in the village.
2.	Inang	Mother	This term an used by both children and husband to address the mother or wife.
3.	Omak	Mother	Used by children who live and grow up in the village.
4.	Mamak	Mother	Used by children who live and grow up in the city.

#### 4.1.2 The address term for father in Batak Toba kinship

The terms of kinship used to refer to father by Batak Toba people are found in the book *Toektak Mandoeda Eme* by Saut Poltak Tambunan entitled (2018), which are *among* and *bapa*.

##### Datum 6

A: *Jaga kesehatanmu, among.*

(*Take care of your health, among*)

B: *Huboto do mangantan gogonghu, pos roham.*

(*I can measure my strength, believe me.*)

##### Datum 7



“Bah, nunga pidom! Gabe dohot hamu mandok songon I tu **bapa**.”<sup>3</sup>

(Language! Why did you talk to **bapa** like that)

The conversation above happens between children with their father. The word *among* and *bapa* are used by children who live and grow up in the village.

Both *among* and *bapa* show the intimacy between children and father; it also shows the power differential, which shows respect. From the data, several factors affect father terms in Batak Toba: First is gender, which means the term for males. Second is blood; the term appears in the data used to their father who related in blood with the children.

**Table 4.1.2 Address Terms for Father**

No.	Address terms of Father	Meaning	Contexts
1.	Among	Father	Used by children who live and grow up in the village.
3.	Bapa	Father	Used by children who live and grow up in the city.

#### 4.1.3 The address terms for an uncle in Batak Toba kinship

The terms of address in Batak Toba to refer to uncle are divide into two ways, first based on mother line and second based on father line. The movie entitled *Alani Hapogosan* by Nunggamalala, finds that there are several variations of address terms to designate uncle in Batak Toba based on the mother line, which is *tulang* and *amang tua*.

### Datum 8

A: *Bah! Horas, tulang!*

(*Bah! Horas, tulang*)

B: *Horas, bere!*

(*Horas, bere!*)

The conversation above happened between a niece or nephew and their uncle.

A nephew uses *tulang* to address his mother's brother; however, *amang tua* is used to call their aunt's husband. Several factors affect *tulang* and *amang tua*, which are gender; these terms are used for males, age because *tulang* and *amang tua* are older than the addresser. Furthermore, factors that make them different are blood and marriage. *Tulang* causes blood, and these terms use to call uncle who has a blood relationship with their parents, and so the addresser. In contrast, *amang tua* is affected by marriage, which the relationship the addressee bonding because of the union of their mother's sister with their uncle.

In the father's line, there are *amang tua*, *amang uda*, and *amang boru*. The book of Saut Poltak Tambunan entitled *ToekTak Mandoeda Eme* (2018) found that in the father line to address uncle, Batak people used *amang boru*. *Amang boru* used to address father's sisters husband, either the older sister or, the younger. While *amang tua* and *amang uda* found in the movie entitled *Tano Parsirangan* by Pelita Utama youtube channel, *amang uda* is used to address the father's younger brother, and *amang tua* used to address the father's older brother. Below are the examples of the following terms.

**Datum 9**

A: *Ai di jabu do abang nuaeng?*

(*Is brother at home?*)

B: *di jabu do, amang uda.*

(*Yes, he is, amang uda.*)

**Datum 10**

A: *Alai siakkangan ibana, nai lomona na saut.*

(*Just because he is the eldest, so he wishes*)

B: *Among! Aha salahni amang tua i?*

(*Among! What is wrong with amang tua?*)

**Datum 11**

A: *Marsogot borhat ma ho dohot amang boru.*

(*Tomorrow you leave with amang boru.*)

B: *Haduaan do borhat kapal Tampoas sian belawan tu Tanjung Periuk*

*Jakarta?*

(*When does the Tampoas ship leave from belawan to Tanjung Periuk*

*Jakarta?*)

From the data above, the terms are showing the power deferential because it uses to show respect for someone older than the addressee. The factors that causing

the use of *amang tua*, *amang uda*, and *amang boru* are gender, which these three terms show that they are male, second is age, these terms used for the uncle who is older from their niece and nephew. Last is the factor that makes the terms different, *amang tua*, and *amang uda* caused by the blood in which the relationship comes from the addresser's father. In contrast, *amang boru* approached from the marriage of their father's sister with their uncle.

**Table 4.1.3 Address Terms for Uncle**

No.	Address terms of Uncle	Meaning	Contexts
1.	Tulang	Uncle	To address mother's younger or older brother.
2.	Amang tua	Uncle	To address father's older brother.
3.	Amang uda	Uncle	To address father's younger brother.
4.	Amang boru	Uncle	To address the husband of father's sister.

#### 4.1.4 The address terms for aunt in Batak Toba kinship

In Batak Toba, to address aunt is also divided into two ways. First based on the mother's line and second based on the father's family. From the mother's family, as found in the movie entitled *Alani Hapogosan* by Nunggamalala (2016), they used *nantulang* to address the wife of their uncle (*Tulang*). The other terms found in the book entitled *Mangongkal Holi* by Saut Poltak Tambunan (2012) are *inang tua* from the mother's line. *Inang tua* used to address the older sister of the mother. However, *inang tua* is also found in the father's family to send uncle's wife; it pairs with *amang tua*. Other names from the father's line are *inang uda* and

*naboru*. The term *inang uda* uses to address the wife of the father's younger brother (*amang uda*), while *naboru* uses to send father's sister.

**Table 4.1.4 Address Terms for Aunt**

No.	Address Terms of Aunt	Meaning	Contexts
1.	Nantulang	Aunt	To address the wife of mother's brother.
2.	Inang tua	Aunt	To address the wife of father's older brother.
3.	Naboru	Aunt	To address father's sister.
4.	Inang uda	Aunt	To address the wife of father's younger brother.

**Datum 12**

A: *Horas! Ai ise do tahe ho?*

(*Horas! Who are you?*)

B: *Au do nantulang, anakni Amani sahat.*

(*I am the children of sahat, nantulang.*)

**Datum 13**

*"Sude halak na di jabu I songon inang tua boru Jawa do parulanna mangan."*

(*Everyone in the house ate like inang tua boru Jawa*)

**Datum 14**

*"Dungkon tammam SMU diboan naboruna ma ibana tu Jogjakarta.*

*Langgo ninna, kuliah do."*

(He had to graduate from high school first and then his *naboru* took him to Jogja for college)

**Datum 15**

A: *Hooii, kaunya itu, Binsar?*

(Is that you, Binsar?)

B: *I do, inang uda.*

(Yes, *inang uda.*)

The aunt terms in Batak Toba show power differential between niece/nephew and their aunt based on the data above. Moreover, for the factors, Wardhaugh (2006) said, "Some systems are more abundant than others; however, in their organization, they use factors like gender, age, generation, blood, and marriage."

Furthermore, the data above, causing by gender, is because the terms are for the aunt who is female, age because aunt is older from the addresser, marriage designated for *nantulang* from mother's line and *inang tua, inang uda* from father's line. The relationship creates because of the union between them with the addresser's uncle. Last is blood; it is made from the blood relationship between the addresser's parents, which are *inang tua* from mother's line and *naboru* is from the father's line.

#### 4.1.5 The Address Terms for Brother in Batak Toba Kinship

From the book, *Mangongkal Holi* by Saut Poltak Tambunan (2012) found several ways to address brother in Batak Toba, which are *abang*, *anggi*, *ito*.

##### Datum 16

A: *Songon on do I, anggi.*

(*So this is it, anggi.*)

B: *Huboto do I, abang.*

(*I know, abang.*)

##### Datum 17

A: *Songon on do I, anggi.*

(*So this is it, anggi.*)

B: *Huboto do I, abang.*

(*I know, abang.*)

##### Datum 18

A: *Nunga be, ito.*

(*it is enough, ito*)

B: *Daong ito.*

(*No, ito*)

As found in Tambunan's book, the word *abang* shows intimacy and power differential. It indicates the age difference between the addresser and the addressee, *abang* usually used by younger siblings to call older brother. In contrast, *anggi* used by the older brother to get a younger brother, and it shows intimacy. Another term is *ito*; it usually uses to call siblings either for the younger or, the older. There is no age provision. As seen from the conversation above, it happens between the older sister with her younger brother. The older siblings can call their younger siblings by *ito* and vice versa, and it shows the intimacy between the addresser and addressee. In *ito*, there are no gender provisions; it can use for both women and men in Batak Toba kinship.

**Table 4.1.5 Address Terms for Brother**

No.	Address Terms of Brother	Meaning	Contexts
1.	Abang	Older brother	Used to address older brother by younger brother or sister.
2.	Anggi	Younger brother	Used to address younger sibling by older sibling
3.	Ito	Brother	Used by both younger and older brother to address each other.



#### 4.1.6 The Address Terms for Sister in Batak Toba Kinship

In Batak Toba to address sister they use, *angkang*, *anggi*, *ito* as found in the book of Saut Poltak Tambunan (2012) entitled *Mangongkal Holi*.

##### Datum 18

A: *Ho pe da, itongku, boha ma bahenonmu mamboan meja on tu Jakarta.*

(*You too, ito, how you can bring this table Jakarta.*)

B: *Ndang maol I, ito.*

(*It's not difficult, ito*)

The datum 18 happens between an older brother and his younger sister. In Batak Toba kinship, the word *ito* shows the intimacy. It used to call sister, but not only sister, but these terms can also work by both older cousins or younger cousins to address each other without any gender or age provisions.

##### Datum 19

“*Tuhan, unang angkanku...!*”

“(*God, not my angkang ....!*)”

*Angkang* in Batak Toba kinship used to call sister. As seen from the datum 19, it used by younger sisters to address his older sister. The term *angkang* specifically uses to address older sister by the younger sister, which means there is a power differential between younger sister and older sister; it also shows the intimacy between them. The factors that caused this term are gender, and age

because these terms only use to call a woman, and call someone older from the addresser.

#### Datum 17

“*Anggia, tangihonn hatangkon, apala di ho do umbalga pasupasu ni Damang-Dainang,*”

“(My lovely *Anggi*, listen to me, the blessing of father and mother is greater to you),”

The word *anggi* in datum 17 happens between the older sister and his younger sister. In this, *anggi* shows that there is an intimacy between the older sister and the younger sister. It used to call younger sister; however, it can only use by and for someone who has the same gender as the addresser. The factors causing this term is gender, as already mentioned by Wardhaugh in his theory of address terms (2006).

**Table 4.1.6 Address Terms for Sister**

No.	Address Terms of Sister	Meaning	Contexts
1.	Ito	Sister	It used by the younger sister or older sister to each other.
2.	Angkang	Sister	It used by female sister to address their older sister
3.	Anggi	Younger sister	It used by an older sister to address their younger sister

#### 4.1.7 The Address Terms for Daughter in Batak Toba Kinship

There are two ways for Batak people to address their daughter. As found in the movie entitled *Alani Hapogosan*, Batak people used to address their daughter by *boru*. The word *boru* use to address the daughter in Batak Toba kinship, either for the older daughter or the younger. Nevertheless, the book *Mangongkal Holi* by Saut Poltak Tambunan (2012) also found that Batak Toba also uses the term *butet* to address their baby daughter. These terms not only causing by gender and age factor but even blood, which shows the relationship between parents and daughter. Moreover, both terms show the intimacy between parents and their daughter.

##### Datum 20

A: *Gak ikut ke gereja, boru?*

*(Do not you go to church, boru?)*

B: *Ah, bapak ini, mana suka aku ke gereja.*

*(Ah, bapak, I do not like to go to church.)*

##### Datum 21

*“Ndang goragora tu si Butet on. Olat ni lima bulan do ngolu, I pe nungga mate”*

*“(I will not be able to call butet again. I only have five months the chance to call her, but now she already was gone.)”*

Table 4.1.7 Address Terms for Daughter

No.	Address Terms of Daughter	Meaning	Contexts
1.	Boru	Daughter	Used to address the daughter in general without age provision.
2.	Butet	Daughter	Usually used to call a new born baby girl.

#### 4.1.8 The Address for Cousin in Batak Toba Kinship

In Batak Toba kinship, Batak people address their cousins by similar terms as used in brother and sister terms, as seen in the movie entitled *Tano Parsirangan*, they use terms such as *ito*.

##### Datum 18

A: *Nion adong hu boan sian Medan, ito. Coba ito ma jo.*

(*I brought you something from Medan, ito. Try it.*)

B: *Ah, ito. Dang pola mansai repot ho.*

(*Don't need to bother, ito*)

Even though this term has the same form as the brother and sister term, the function is different. The term *ito* uses by both women or men to address each other even though the addresser and addressee are of the same age. Moreover, in terms of function, the word *ito* in cousin term shows the power deferential, to show respect to the parents of the addressee, and it also shows the intimacy between them.

In this cousin term, there is a particular term, which is *pariban*, that both female and male can use to address their cousin, who only has a relationship either from the mother's line or father's line. In the father's line, the term *pariban* only can use by females to address their cousin's brother from father's sister, either it is the father's younger sister or older sister. However, if the addresser is male, he uses *pariban* to address his cousin's sister from his mother's brother or sister, as found in the movie *Alani Hapogosan*. Those terms show that there is an intimacy between them.

The term *pariban* also can use by the parents to address their son or daughter's cousin, as found in the Saut Poltak Tambunan's book entitled *ToekTak Mandoeda Eme* (2018) and *Mangongkal Holi* (2012).

#### Datum 22

*"Dia piring I, rumanta, lehon tu **pariban**mi....!"*

*"(where is the plate, rumanta, give it to your I **pariban**...!)"*

*"Jalang saut. **Pariban**mu do I si ciril,"*

*"(Say hi saut, ciril is your **pariban**,)"*

The first sentence uses by the mother, who calls her daughter, and the second sentence came from the father to his son. The parents use the word *pariban* to introduce their children to their cousins by using the term of *pariban*. The factor causing *pariban* is marriage. This word creates from the union of their aunt or uncle. The *pariban* can use to address both female or male cousins without any age provisions.

Table 4.1.8 Address Terms for Cousin

No.	Address Terms of Cousin	Meaning	Contexts
1.	Ito	Cousin	Used by a female and male cousin to address each other.
2.	Pariban	Cousin	Used by a female and male cousin to address each other.

## 4.2 Discussion

### 4.2.1 The Forms of Address Terms in Batak Toba Kinship

Based on the findings, the writer found 22 forms of terms of address used in Batak Toba kinship, which consists of 16 terms with different forms, and six terms with the same forms.

First, the terms using completely different forms can refer to the father in datum 6 and datum 7, and the daughter in datum 20 and datum 21. While terms that are partly different can find in terms referring to mother, there are *inong* in datum 1, *omak* in datum 2, and *mamak* in datum 3. There are *tulang* in datum 8, *amang uda* in datum 9, *amang boru* in datum 11. In terms referring to the aunt, there are *nantulang* in datum 12, *inang uda* in datum 15, *namboru* in datum 14. In terms related to brother, there is *abang*, it is also *angkang* in sister terms, and related to the cousin, the term is *pariban*.

Second, the terms using the same forms can be found in the term referring to mother there is *inang*, in mother terms, there are two terms of *inang*, it written in the same forms but have a different function. Next, the term for uncle there is *amang tua*. The word *amang tua* find in both mother and father's line, but the function is

different. In the mother's line *amang tua* addresses the mother's sister's husband, while in father's line used to call the father's older brother. Next, the term referring to the aunt is *inang tua*. This term can find in the mother and father's line with a different function of use. Lastly, the same terms can find in the brother, sister and cousin terms, there are *anggi* and *ito*.

According to Schwimmer (1998), there are 22 forms of address terms in modern English, which consists of 6 terms with different forms, and five terms with the same forms and function. The terms with different forms are *mother, father, sister, brother, daughter, son*. The terms with the same forms and function are *aunt, uncle, cousin, niece, and nephew*. These terms can find in both mother and father's line. In the English kinship system to address *aunt, uncle, cousin, niece, and nephew* in mother and father's line, they use the same forms with the same function.

The similarities between English kinship and Batak Toba kinship are that both of the kinships have terms with various forms, some terms have different forms, and some forms have the same functions. What makes these two kinships different is that there are no differences in English to address relatives from mother's and father's line.

#### 4.2.2 The Functions of Address Terms in Batak Toba Kinship

From the analysis, based on the 22 forms of terms in Batak Toba kinship, these forms of terms have their function. As Wardhaugh (2006) mentioned in his theory, the address terms have a function to show intimacy and show power

deferential to show respect. Based on the data, the function used in Batak Toba address terms divided into 3. First, terms that show both intimacy and power deferential, second, terms that only show power deferential, and last, terms that only show the intimacy function.

First, address forms show intimacy and power differential can find in datum 1, datum 2, datum 3 from mother terms, datum 6 and datum 7 from father terms, from brother term there is datum 16, datum 19 in sister term, and last datum 18 from cousin term. Second, the terms that show deferential power use by the addresser to show respect to someone they speak to. This function shows in datum 5 from mother terms. In uncle terms, there are datum 8, datum 9, datum 10, and datum 11, datum 12, datum 13, datum 14, datum 15 from aunt terms. Third, the function to show intimacy can be found in datum 4 from mother term, in brother term there is datum 17, datum 18 from sister term, there are datum 20 and datum 21 in daughter terms, and last, from cousin term, there is datum 22.

From the data found, some terms have the same forms but have a different function, which can be found in the word *inang* in datum 4 and datum 5 from mother terms. In datum 4 the word *inang* used by a husband to address his wife, from the interaction shows that husband and wife are intimate. In data 5 used by children, and it shows the power deferential that affects the use of the term, it does not show intimacy because it can address the mother without sharing the bloodline.

The next term comes from brother, sister, and cousin term, which is *ito*. The word *ito* can use to address both females and males without any gender and age provision. However, in terms of function, the word *ito* in sibling term and cousin



term have a different function. The sibling term shows the intimacy and closeness between the speaker and the addressee, while the cousin term shows the intimacy and power differential. Because in cousin term, this word uses based on the age of the addressee's parents. So, even though the addressee is younger than the addresser, they must use this word to show respect to their parents.

According to *Raja Parhata*, other terms also have a different function, which can be found in the terms referring to uncle and aunt. As for uncle, there is *amang tua* used in mother's and father's line, yet, in the mother's line, *amang tua* uses to address the husband of the mother's sister. In contrast, in the father's line, *amang tua* addresses the father's older brother. The same forms but different functions also happen in aunt terms, which is *inang tua*. In the mother's line, the word *inang tua* addresses the mother's sister; however, in the father's line, *inang tua* is used as a term to call the wife of the father's older brother.

Whereas, according to Schwimmer (1998), in English's kinship system, the forms of terms come with the function as they should. There is no distinction between the father's and mother's relatives. Moreover, in English kinship, they can call each other by name. However, it still shows intimacy in Batak Toba kinship. When the speaker calls their relatives by name, it shows impoliteness

#### **4.2.3 Factors Concerning the Use of Chosen Address Terms in Batak Toba Kinship**

According to the theory of Wardhaugh (2006), five factors causing the use of address terms are gender, age, generation, blood, and marriage. The writer only

found that there are only four of five factors used in Batak Toba kinship based on the data analysis.

First, gender, most of the address terms in Batak Toba kinship are indicated by gender, which can find in *the mother, father, uncle, aunt, son, daughter, brother, and sister*. Still, some terms use not based on gender, which is *ito* that can find in the brother, sister, and cousin terms. Second, age, the terms caused by age are from *mother, father, uncle, aunt, son, daughter, brother, and sister*. Based on the data analysis, age is caused by age, which is *ito* from the brother, sister, and cousin terms, and *pariban* from the cousin terms. Both of the terms can be used by or for someone younger or older. Third, blood, the factors caused by blood can find in *the mother, father, daughter, son*. There are only a few in the terms *aunt* and *uncle*, such as *amang tua* and *amang uda* from the father's line and *tulang* from the mother's line.

In contrast, there are *inang tua* from mother's line and *namboru* from father's line in aunt term. Furthermore, the last is the marriage factor, which can find in the *aunt* and *uncle's* terms. For uncle, there are *amang boru* from the father's line and *amang tua* from the mother's line, while for aunt, there are *inang tua* and *inang uda* from the father's line and *nantulang* from the mother's line.

However, based on the analysis, there is another factor behind the cause of address terms in Batak Toba that is not mentioned by Wardhaugh. That is where the addresser and addressee live or grow up can be seen in the terms *mother* and *father*. According to the *Raja Parhata*, the terms used for *sister*,

*brother*, and *cousin* do not relate to the blood and marriage factors because those terms can use to address someone related in blood or relative. Some rules make the terms for *sister* and *brother* different, based on the addresser and addressee; for example, the term *abang* uses to address someone older from the addresser, and *anggi* used to address someone younger from the addresser. On the contrary, in *cousin* terms, those rules do not apply. Because, in *cousin*, is based on the parents' age, even though the addresser is older than the addressee, but the addresser's parents are younger than the addressee, they must use a term used to call someone older, such as *abang*.

The address terms of Batak Toba do not affect by the generation factor. The address terms are consistent from generation to generation. According to McCrindle and Wolfinger (2010), a generation is a group of people who share the same time and space in history with collective experience. As the human life span increases, it creates new generations. It can also affect the use of address terms, for example, in the English kinship system. In Early Modern English, the kinship terms had a rich address system and used titles to address their mother, father, or other relatives (Breuer, 1983, cited in Jucker and Taavitsainen 2003). However, in Present-day English, the address term system has been restricted, and some technical terms do not use in this period. They address their parents by mom and dad, or even by name without a title.

This present study's results are different from the two of the previous studies because each of the studies has different focuses. The first study conducted by Flora Nainggolan (2014) in her journal entitled "*Language and Culture: Kinship System*

of *Batak Toba-Samosir*" discussed how Batak Toba-Samosir ethnic create the kinship system and how the terms of address semantically fit into the Indonesian language. This study used an interview to gather the data. Simultaneously, the study from Sarnyanti Lumbanbatu and friends (2018) discussed the forms of the word of greetings based on the kinship or family system used by Batak Toba people who live in Padang Pasir Parupuk Tabing as nomads. This study also used an interview as a method to collect the data.

Compared to those previous studies, there are some differences. Those previous studies only investigated the form of Batak Toba address. The one conducted by Sarnyanti Lumbanbatu and friends used the Batak Toba people who live in Padang as the subject of research as the previous study took in Padang, resulting from the research mix with the Padang language. On the contrary, this present study discusses the forms of address terms in Batak Toba and the functions of the address terms, and the factors causing the use of specific address terms in Batak Toba kinship. In other words, this study will not constrain by specific regions.

The data of the present study collects from the literature work, i.e., novel and movie.

## CHAPTER V CONCLUSION AND SUGGESTION

This chapter presents the conclusion drawn from the findings and discussion given in chapter 4 and suggestion for the next researchers.

### 5.1 Conclusion

The present study aims to reveal the forms of address terms used in Batak Toba kinship. The present study also intends to uncover the functions and factors behind the use of the terms. Through the function and factors, the use of address terms can easily understand.

Following the analysis, the writer found 22 forms of terms used in Batak Toba kinship, consisting of 16 terms with different forms and six terms with the same forms. These forms show the intimacy and power deferential according to the theory of Wardhaugh (2006). However, some terms have the same forms but have different functions, such as data 4 and data 5 and terms *ito* in brother, sister, and cousin terms. While according to *Raja Parhata*, terms that have different functions can find in *amang tua* finds in the uncle term, uses in mother's and father's line.

Nevertheless, in the mother's line, *amang tua* is used to address the mother's sister's husband, while in the father's line, *amang tua* uses to address the father's older brother. The same forms but different functions also happen in aunt terms, which is *inang tua*. In the mother's line, the word *inang tua* addresses the mother's sister; however, in the father's line, *inang tua* is used as a term to call the wife of the father's older brother. According to the theory of Wardhaugh (2006), five factors

causing the use of address terms are gender, age, generation, blood, and marriage.

Based on the data analysis, the writer only found that only four out of five factors use in Batak Toba kinship: gender, age, blood, and marriage. According to the interview with *Raja Parhata*, *marga* is also one factor that affects the use of address terms in Batak Toba because Batak Toba mentioned in the findings only can be used in the family that the *marga* is related to the parents. Besides, some terms have special regulation that happens in the cousin terms. Unlike the sister and brother terms, in referring, cousin is based on the addresser's parents' age.

## 5.2 Suggestion

A term of address uses to address someone in writing or while speaking. In this case, the writer uses Batak Toba as the object. The Batak tribe has many other groups that consist of different address terms. For example, in Batak Angkola, they referring to the mother's older sister as *inang tobang* and *inang baju* as the mother's younger sister. In Batak Mandailing, in referring mother's younger sister, they use *bujing*. Therefore, the writer suggests future research to take another Batak group as the object. Moreover, to see the differences behind the use of address terms in each group, it can be compared with the current study with the same theory of Wardhaugh (2006).

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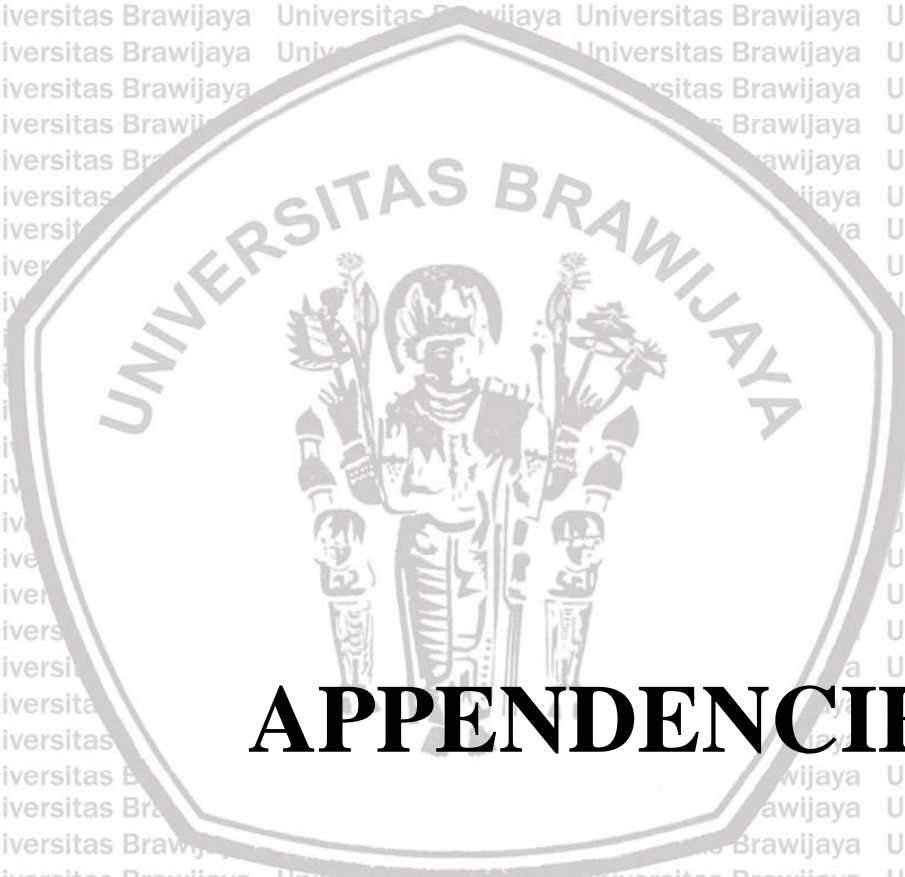
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# APPENDENCIES

## APPENDICES

### Appendix 1

The questions based on the data that had been collected. The questions were asked in Indonesia language.

1. Apa yang membuat perbedaan dalam penggunaan kata inang dan inong?
2. Apa yang membuat panggilan amang tua pada keluarga ayah berbeda dengan yang digunakan pada keluarga ibu?
3. Apa yang membuat panggilan inang tua pada keluarga ayah berbeda dengan yang digunakan pada keluarga ibu?
4. Kata anggi ditemukan pada kata sapaan di saudara laki-laki dan perempuan, apakah dalam penggunaan bisa disamakan?
5. Kata ito digunakan untuk memanggil saudara perempuan, saudara laki-laki dan saudara sepupu, apakah dalam penggunaannya memiliki fungsi yang sama?
6. Bagaimana fungsi penggunaan kata pariban dalam kata sapaan pada sepupu perempuan dan laki-laki?
7. Dalam penggunaan kata sapaan ditemukan kemiripan pada penggunaan di saudara sepupu, saudara perempuan, dan saudara laki-laki. Apa yang membuat kata sapaan tersebut berbeda satu dengan yang lain?
8. Apakah ada peraturan tertentu dalam penggunaan kata boru dan butet dalam memanggil anak perempuan di Batak Toba?

9. Menurut theory Wardhaugh (2006) ada lima faktor yang mempengaruhi penggunaan kata sapaan di Batak Toba, apakah ada faktor lain yang ikut mempengaruhi penggunaan kata sapaan pada sistem kekerabatan di Batak Toba?

**Appendix 2**

The functions of address terms in Batak Toba kinship.

English Terms	Batak Toba Forms	Functions			Datum
		Intimacy + Power deferential	Intimacy	Power deferential	
Mother	Inong	√			1
	Omak	√			2
	Mamak	√			3
	Inang		√		4
	Inang			√	5
Father	Among	√			6
	Bapa	√			7
Uncle	Tulang			√	8
	Amang uda			√	9
	Amang tua			√	10
	Amang boru			√	11
Aunt	Nantulang			√	12
	Inang tua			√	13
	Namboru			√	14
Brother	Inang uda			√	15
	Abang	√			16
	Anggi		√		17
	Ito		√		18
Sister	Ito		√		18
	Angkang	√			19
	Anggi		√		17
Daughter	Boru		√		20
	Butet		√		21
Cousin	Ito	√			18
	Pariban		√		22

**Appendix 3**

The factors concerning the use of chosen address terms in Batak Toba kinship.

Datum	Batak Toba forms		Factors
	Mother's line	Father's line	
1	Inong		Gender, age, blood
2	Omak		Gender, age, blood
3	Mamak		Gender, age, blood
4	Inang		Gender, marriage
5	Inang		Gender, age
6	Among		Gender, age, blood
7	Bapa		Gender, age, blood
8		Tulang	Gender, age, blood
9			Amang uda
10		Amang tua	Gender, age, marriage
10			Amang tua
11			Amang boru
12		Nantulang	Gender, age, marriage
13		Inang tua	Gender, age, blood
13			Inang tua
14			Namboru
15			Inang uda
16	Abang		Gender, age
17	Anggi		Gender, age
18	Ito		
18	Ito		
19	Angkang		Gender, age
17	Anggi		Gender, age
20	Boru		Gender, age
21	Butet		Gender
18	Ito		
22	Pariban		Gender, age

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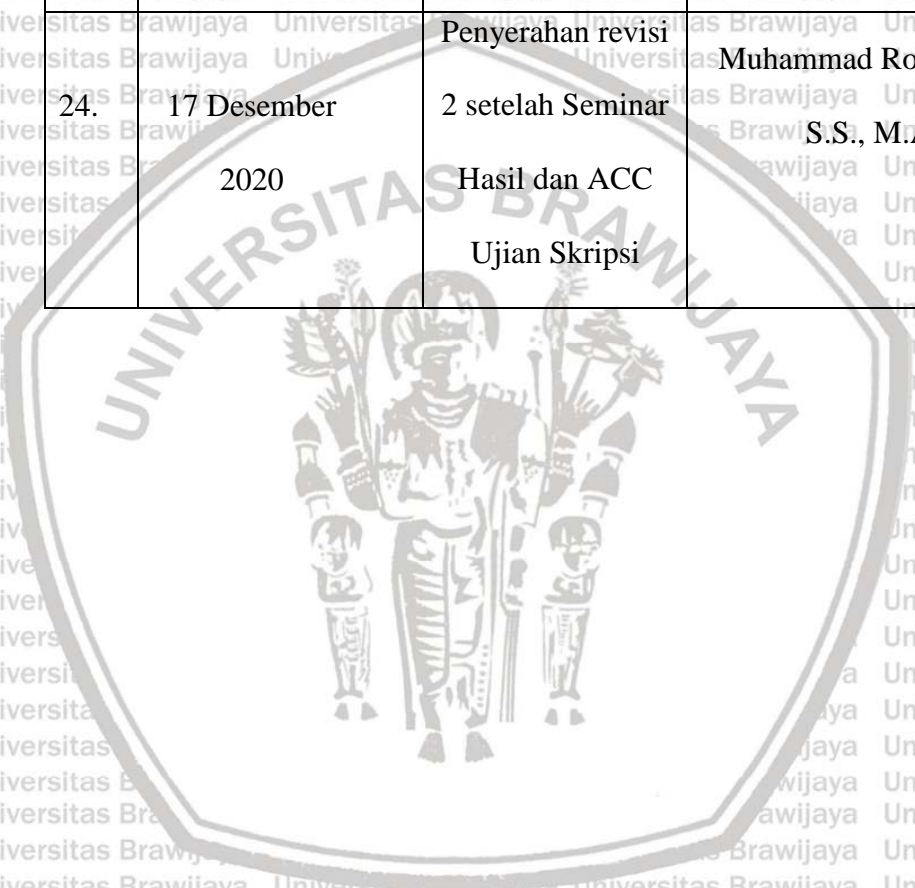
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9.	27 November 2019	Pelaksanaan Seminar Proposal	Muhammad Rozin, S.S., M.A.
10.	28 Mei 2020	Penyerahan BAB IV	Muhammad Rozin, S.S., M.A.
11.	11 Juni 2020	Penyerahan BAB IV revisi 1	Muhammad Rozin, S.S., M.A.
12.	26 Juni 2020	Pengembalian BAB IV revisi 1	Muhammad Rozin, S.S., M.A.

13.	25 Juli 2020	Penyerahan BAB IV revisi 2	Muhammad Rozin, S.S., M.A.
14.	28 Juli 2020	Pengembalian BAB IV revisi 2	Muhammad Rozin, S.S., M.A.
15.	29 September 2020	Penyerahan BAB IV revisi 3	Muhammad Rozin, S.S., M.A.

16.	5 Oktober 2020	Pengembalian BAB IV revisi 3	Muhammad Rozin, S.S., M.A.
17.	12 Oktober 2020	Penyerahan BAB IV revisi 4 dan BAB V	Muhammad Rozin, S.S., M.A.
18.	26 Oktober 2020	Pengembalian BAB IV revisi 4 dan BAB V	Muhammad Rozin, S.S., M.A.
19.	27 Oktober 2020	Penyerahan BAB IV revisi 5 dan BAB V revisi 1	Muhammad Rozin, S.S., M.A.
20.	2 November 2020	ACC Seminar Hasil	Muhammad Rozin, S.S., M.A.
21.	20 November 2020	Pelaksanaan Seminar Hasil	Muhammad Rozin, S.S., M.A.
22.	14 Desember 2020	Penyerahan revisi 1 setelah Seminar Hasil	Muhammad Rozin, S.S., M.A.
23.	15 Desember	Pengembalian	Muhammad Rozin,



	2020	revisi 1 setelah Seminar Hasil	S.S., M.A.
24.	17 Desember 2020	Penyerahan revisi 2 setelah Seminar Hasil dan ACC Ujian Skripsi	Muhammad Rozin, S.S., M.A.



25.	28 Desember 2020	Pelaksanaan Ujian Skripsi	Muhammad Rozin, S.S., M.A.
26.	6 Januari 2021	Penyerahan revisi setelah Ujian Skripsi	Muhammad Rozin, S.S., M.A.

10. Telah dievaluasi dan diuji dengan nilai:

B+

Surabaya, Januari 2021

Mengetahui,  
Ketua Jurusan Bahasa dan Sastra

Dosen Pembimbing

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