

**STUDY OF COMPARISON OF KINSHIP TERMS  
BETWEEN JAVANESE AND OSING  
IN BANYUWANGI REGION**

**UNDERGRADUATE THESIS**

**BY**

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DEPARTMENT OF LANGUAGES AND LITERATURE  
FACULTY OF CULTURAL STUDIES  
UNIVERSITAS BRAWIJAYA**

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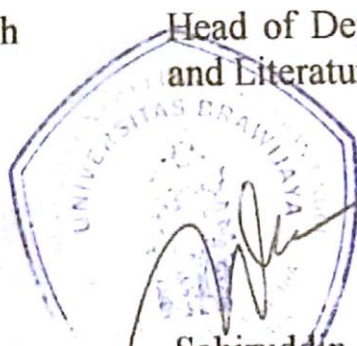
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## ABSTRACT

Muthoharoni, Afif Khoirul. 2018., **Study of Comparison of Kinship Terms between Javanese and Osing in Banyuwangi Region**. Study Program of English, Department of Language and Literature, Faculty of Cultural Studies, Universitas Brawijaya. Supervisor: Isti Purwaningtyas

Keywords: kinship terms, componential analysis, Javanese, Osing, Banyuwangi.

Culture is one of the important part of human life. Kinship is one of the part of culture. Kinship term is the way people in recognizing the role of family members. The focus of this research is comparing the kinship terms between Javanese and Osing language in Banyuwangi. The problems of the study are: (1) a. What are the differences and similarities of kinship terms between Javanese and Osing language based on consanguinity; b. What are the differences and similarities of kinship terms between Javanese and Osing language based on affinity; (2) What are the factors influencing language change in Osing kinship terms in Banyuwangi Region.

This study uses qualitative approach. The data collected through questionnaire and interview from 8 informants. 4 informants were from Javanese ethnic and 4 from Osing ethnic. The Javanese informants were from Blambangan village, Muncar sub district and the Osing informants were from Kemiren village, Glagah sub district. This study employed the componential analysis proposed by Kreidler (2002) to analyze the kinship terms.

The result show that there are 24 differences and 4 similarities between Javanese and Osing kinship terms. 2 similarities and 14 differences in consanguineal while in affinal there are 2 similarities and 10 differences. The term of *adik* and *thole* are the similarities that exist in both Javanese and Osing kinship term. Then *jebeng* and *nduk* are the difference kinship term to call the female offspring. There are some factors that influence Javanese and Osing in using kinship terms. The factors are demographic, migration, interaction, contact, and marriage. For the further researcher, to conduct the exploration about the former kinship term used by Indonesian since there are some similarities of kinship terms used among ethnics in Indonesia found by current writer. And also explain more about the adaption and spread of the term from the former kinship term used by Indonesian to the other ethnic and also explore more whether the differences of kinship terms are significant or not.

## ABSTRAK

Muthoharoni, Afif Khoirul. 2018. **Studi Perbandingan Istilah Kekerabatan antara Jawa dan Osing di Kabupaten Banyuwangi**. Program Studi Sastra Inggris, Jurusan Bahasa dan Sastra, Fakultas Ilmu Budaya, Universitas Brawijaya. Pembimbing: Isti Purwaningtyas

Kata kunci: istilah kekerabatan, komponensial analisis, Jawa, Osing, Banyuwangi

Budaya merupakan salah satu bagian penting dalam kehidupan manusia. Kekerabatan merupakan salah satu bagian dari budaya. Istilah kekerabatan merupakan cara manusia untuk mengenali peran anggota keluarga. Fokus penelitian ini adalah untuk membandingkan istilah kekerabatan antara Jawa dan Osing di Banyuwangi. Masalah yang dirumuskan adalah: (1) a. apa sajakah perbedaan dan persamaan istilah kekeluargaan berdasarkan hubungan darah; b. apa sajakah perbedaan dan persamaan istilah kekerabatan berdasarkan perkawinan; (2) apa sajakah faktor yang mempengaruhi perubahan bahasa didalam istilah kekerabatan Osing di Banyuwangi.

Penelitian ini menggunakan metode kualitatif. Pengumpulan data diperoleh melalui kuesioner dan wawancara dari 8 orang informan. 4 orang dari suku Jawa dan 4 orang dari suku Osing. Informan yang dari suku Jawa berasal dari Desa Blambangan Kecamatan Muncar dan yang dari suku Osing berasal dari Desa Kemiren Kecamatan Glagah. Penelitian ini menggunakan komponensial analisis dari Kreidler (2002) untuk menganalisa istilah kekerabatan.

Hasil penelitian menunjukkan bahwa ada 24 perbedaan dan 4 persamaan istilah kekerabatan antara Jawa dan Osing. 2 persamaan dan 14 perbedaan dalam hubungan darah sedangkan dalam hubungan perkawinan terdapat 2 persamaan dan 10 perbedaan. Istilah *adik* dan *thole* merupakan persamaan yang terdapat didalam istilah kekerabatan Jawa dan Osing. Sedangkan jebeng dan nduk merupakan perbedaan yang digunakan untuk memanggil keturunan perempuan. Terdapat beberapa faktor yang mempengaruhi Jawa dan Osing dalam penggunaan istilah kekerabatan. Faktor-faktor itu adalah demografi, migrasi, interaksi, kontak, inovasi dan pernikahan. Untuk peneliti selanjutnya agar melakukan eksplorasi tentang istilah kekerabatan terdahulu yang digunakan oleh orang Indonesia karena peneliti terkini menemukan persamaan istilah kekerabatan yang digunakan oleh beberapa suku di Indonesia. Dan kemudian agar menjelaskan adaptasi dan penyebaran yang terjadi dan juga agar mengeksplorasi lebih lagi apakah perbedaannya signifikan atau tidak.



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## CHAPTER I

### INTRODUCTION

This chapter presents five sub chapters namely background of the study, problems of the study, objectives of the study, and definition of key terms. Brief explanation about the study is provided along with the writer's reasons for choosing the topic.

#### 1.1 Background of the Study

Culture is one of the important part of human life. According to Taylor (1889), culture is "That complex whole which includes knowledge, belief, art, morals, law, custom, and any other capabilities and habits acquired by man as a member of society". The development of people behavior and thoughts are influenced by the culture itself. Products of culture includes languages, ideas, customs, skills, arts and tools that characterize a group of people in some place; it is also the beliefs, values, and material objects that create human way of life. One of culture product is language. According to Bloch and Tragger (1942) language is a system of arbitrary vocal symbols by means of which a society co-operates. It is used for the members of social group to exchange information to request, to order, to love, to quarrel etc. Meanwhile, Sapir (1929) believed there was an intricate relationship between language and culture (as cited in Wardhaugh, 2002). Language is the principal term for the transmission of cultural knowledge. It stand

for the whole culture because language represents culture in the minds of its speakers. Briefly, language and culture influence each other.

Meanwhile, as the part of culture, family and society is the place where people use same language as a tool of communication, among of them, language can grow as well as threaten. It grows and spread out through family interaction. However, the positive thing is, the children can give newest information by using their own language, means that to show their identity as a teenager. On the other hands, that kind of factor also contributes to threaten the existing of native language because it is left behind by young generation. Holmes states (2008, p. 62) “As children use the dominant language in school, along with their friends and siblings, their vocabulary in the native language begins to shrink, and word endings, sound rules and grammatical patterns in their mother tongue become simplified. Therefore, a member of group should keep the native language to make it exist longer even there is urbanization or demand to speak world language since it is a heritage and group identity. Holmes (2008, p.63) states “since language is a prominent identity of a society group, the member of the society should keep maintain a language in order to make the language exist longer”.

As we know, Indonesia is rich in culture and natural source. There are more than 600 ethnics exist since Indonesia has been colonized by Dutch and Japan. (<https://www.bps.go.id/KegiatanLain/view/id/127>). Two of ethnics that live in Indonesia are Javanese and Osing. Javanese ethnic inhabits most of Java Island while Osing ethnic inhabits some of Banyuwangi regency. Javanese and Osing ethnics are unique ethnics that have their own tradition and language. Both of them

show their identity through the language they used in daily conversation. Javanese is an ethnic group live in Java and using Javanese language to communicate among Javanese people.

George Quinn (2011, p.362-363) defines:

Javanese is spoken as a first language over the whole of Central Java including the Special Region of Yogyakarta. It is also spoken over most of East Java, though there is a considerable area on the East Java mainland where Madurese is the dominant language. Javanese is also used by many people in the Cirebon and Indramayu areas of West Java, and it is the dominant regional language in and around Serang, the capital of Banten to the west of Jakarta.

Javanese language is a unique language because it has a special way to express the politeness. The speech level used to show the respect and politeness between the speaker and interlocutor. For instance: A child uses higher level of Javanese language (krama inggil) when communicate with his parent or elder.

Whereas, Osing ethnic as the indigenous inhabitant of Banyuwangi, they are from Blambangan kingdom. The majority of Osing people live in Desa Kemiren, Kecamatan Glagah, Kabupaten Banyuwangi. The uniqueness from Desa Kemiren is the majority of Kemiren people have a mattress with the same motif and color that is black in the top and bottom, red in its sides. The mattress is owned by couples from their parents. It has a philosophy that a red color means a repellent of catastrophe and black symbolize the long-lasting of marriage. Osing people use Osing language to create communication and discuss many things among their group. Therefore, the writer wants to analyze the kinship terms comes from Javanese and Osing ethnics through the differences comes out from the uniqueness from those two ethnics.

Kinship is a system which defines, determines and recognizes family roles, interactions and relationships. (Leach 1958, p.143) stated “kinship terms are category words by means of which an individual is taught to recognize the significant groupings in the social structure into which he is born. According to Stone (1997, p.5), kinship is the recognition of a relationship between person based on descent or marriage. If the relationship between one person and another is considered by them to involve descent, the two are “consanguine” (blood) relatives. On the other hands, if the relationship has been established through marriage, it is called as affinal. Blood relationship or consanguineous kinship is based on biological fact of genetic relationship between parents and children. For instance: consanguineal kinship is the relationship between children and his parent, between uncles and nephews/nieces. Whereas affinal kinship is the relationship between a husband and wife, between father-in-law and son-in-law. In this case, an example of kinship terms is Javanese who say “Bapak” to address father, “Ibuk” to address mother, while in Osing they use “Bapak/Byapak” to address father, “Mak” to address mother. In order to convey and identify those two main topics, the writer uses an approach known as a componential analysis. This approach focuses on describing relations of meaning which will be described in form of abbreviated notation.

Following the previous explanation, the writer is interested in describing the kinship terms used between Javanese and Osing ethnics in Banyuwangi. The writer finds some similarity and differences among their kinship terms through componential analysis which is used to reduce a word's meaning to its ultimate



contrastive elements. The writer will gain the data by taking 4 respondents who were taken from Javanese ethnic which live in Kecamatan Muncar, Kabupaten Banyuwangi and another 4 respondents who were taken from Osing ethnic which live in Desa Kemiren, Kecamatan Glagah, Kabupaten Banyuwangi. Desa Kemiren is the village of the predecessor of Osing ethnic in Banyuwangi. Word “Kemiren” is combination from “kemiri” or candlenut fruit and “durian”. Then, the writer will approach them by giving a series of words related to kinship terms which has been prepared previously.

Moreover, this study is expected to give significant information related to the kinship use between Javanese language and Osing language. By conducting this study, hopefully some contributions and information toward theory development which belongs to this field enrich information in life development in society or a certain institution. This is also to enrich the previous study about society and kinship. Thus, the society will be aware of what will influence their language. In parallel, society will give more attention to these two ethnics, or another extinct ethnics in Indonesia. Findings of the study clarify the comparison of kinship terms between these two ethnics along with suggestions and recommendations for the government in order to give a briefing to society to keep their language keeps exist.

Considering all the reasons explain briefly, the writer will conduct a study entitled “study of comparison of kinship terms between Javanese and Osing in Banyuwangi Region”. Then, further study is also expected from other writers who will by enlighten by having this study as a previous one.

## 1.2 Problems of the Study

Through this study, the writer is interested in finding out the answers to these questions, formulates as follows:

1. a. What are the differences and similarities of kinship terms between Javanese and Osing based on consanguinity?  
b. What are the differences and similarities of kinship terms between Javanese and Osing based on affinity?
2. What are the factors influencing language change in Osing kinship terms in Banyuwangi Region?

## 1.3 Objectives of the Study

Based on the problems of the study stated above, the objectives of the study are specified into two objectives below:

1. a. To discover the differences and similarities of kinship terms between Javanese and Osing based on consanguinity.  
b. To discover the differences and similarities of kinship terms between Javanese and Osing based on affinity.
2. To discover the factors influencing language change in Osing kinship terms in Banyuwangi Region.

#### 1.4 Definition of Key Terms

- a. **Kinship Terms** are category words by means of which an individual is taught to recognize the significant groupings in the social structure into which he is born. (Leach 1958, p.143)
- b. **Javanese Ethnic** is one of the majority ethnic in Indonesia. Most of the ethnic resides in various parts of Java. They especially inhabit in the central java, and east java. But, they are also found in West Java, Banten and of course in Jakarta. They are also spread into several island in Indonesia. (Suku Jawa 2016)
- c. **Osing Ethnic** are the indigenous inhabitant of Banyuwangi, they are from Blambangan kingdom. (Desa Kemiren, Kecamatan Glagah, Kabupaten Banyuwangi)
- d. **Consanguineal Kinship** is the relationship between one person and another is considered by them to involve descent. Stone (1997, p.5)
- e. **Affinal Kinship** is the recognition of a relationship between person based on descent or marriage. (1997, p.5)
- f. **Banyuwangi Regency** is a regency located at the easternmost end of Java Island. It serves as a port between Java and Bali. It is surrounded by mountains and forests to the west; by sea to the east and south. (Kabupaten Banyuwangi, Provinsi Jawa Timur, 2016)

## CHAPTER II

### REVIEW OF RELATED LITERATURE

In this chapter, the writer explains some theories that related to the study and the writer also presents previous studies that give some references to do this research.

#### 2.1 Theoretical Framework

There are some fields of linguistic study that become the basic theoretical framework of this study. The first is sociolinguistics which covers kinship and the next is semantics which encompasses lexeme, semantic features, and componential analysis and the next is javanese and osing ethnic.

##### 2.1.1 Sociolinguistics

The focus of this study is about the language and society. Language and society has a very closely correlation in human life. Language is a tool used by human to communicate in a society.

Holmes (2001, p.1) explains that sociolinguistics is the study that is concerned with the relationship between language and the context in which it is used. In other words, it studies the relationship between language and society. It explains we people speak differently in different social contexts. It discusses the social functions of language and the ways it is used to convey social meaning. All of the topics provides a lot of information about the language works, as well as about the social relationships in a ethnic, and the way people signal aspects of their social identity through their language.

According to Holmes words, sociolinguistics is the science field that studying about the way of using language, the context of using it and the relationship between language and society. As Holmes (2001, p. 3) explanation that language provide a variety of ways of saying the same thing, addressing and greeting others, describing things, paying compliments. It describes the unique of language that has some varieties of linguistic style for use in ethnic. He also states the use of some linguistic variation is based on the relationship between the people in the particular situation and how the speaker feels about the person addressed. The use of it also can provide social information.

### **2.1.2 Kinship Terms**

Kinship is a term used in a social organization to recognize the relationship between member of family. According to Wardaugh (2006, p. 230) kinship terminology describes how people in various parts of the world refer to relatives by blood (or descent) and marriage. Kinship systems are a universal feature of languages, because kinship is so important in social organization. Some systems are much richer than others, but all make use of such factors as gender, age, generation, blood, and marriage in their organization. The identity of family members can be identified using kinship terminology. It helps a new member of family or stranger to know what the role of someone in a family is.

Stone (1997, p. 5) conveys kin is the recognition of a relationship between persons based on descent or marriage. If the relationship between one person and another is considered by them to involve descent, the two are “consanguine” (blood) relatives. If the relationship has been established through marriage, it is

affinal. Stone divides the kinship terminology into two major types, consanguineous and affinal kinship. Consanguineal kinship is the relationship between member of family by the bond of blood, such as parents and their children and between children of same parents. Then affinal kinship is the relationship between members of family due to marriage, such as when a person marries, he establishes relationship not only with the girl whom he marries but also with a number of other people in the girl's family. Moreover, it is not only case of the person marrying who gets bound to the family members of the girl but his family members also get bound to the family members of the girl.

### **2.1.3 The Factors that Influence Language Change in Kinship Terms**

Language as an important element in human life accommodated to the development of time. It can be developed and change. As Holmes (2001, p. 194-195) states "Language as an entity independent of its speakers and writers. In reality it is not so much that language itself changes, as that speakers and writers change the way they use the language. Speaker innovation is a more accurate description than language change. Speakers innovate, sometimes spontaneously, but more often by imitating speakers from other ethnics." The adjustment of situation is the reason people using a new technical term. People innovate the way they use language to facilitate the adjustment with a new ethnic and also to make them easier to understand.

Holmes (2001, p. 195) states "Language varies in three major ways which are interestingly interrelated – over time, in physical space, and socially. Based on his explanation, the variation of language across time, physical space, and social



variation. Language follows people condition. For instance, when the speaker follows the development of globalization era, he will imitate the common term or word that used at that time. And when someone comes to a new place or ethnic, he learns a new word and imitates it to make him and the listener easier to communicate; because the use of same and common word or term in that place or ethnic is the best way of good communication.

Holmes (2001, p.212) states “interaction and contact between people is crucial in providing the channels for linguistics change”. And in (2001, p.200) she also explains “In any ethnic different sets of waves intersect. You belong simultaneously to a particular age group, region, and social group. A change may spread along any of these dimension and into another group”. The interaction and contact among language users can be the process of language shift and change. The common term will be used to create a good communication.

Holmes (2001, p.59) conveys “Demographic factors are also relevant in accounting for the speed of language shift”. The place where the language user is the powerful way of shifting and change. The language with the most user will influence the language with the less user in some place. The common term became familiar.

#### **2.1.4 Semantics**

Semantics is the study of the “toolkit” for meaning: knowledge encoded in the vocabulary of the language and in its patterns for building more elaborate meanings, up to the level of sentence meanings. (Griffiths 2006, p.1). According to Griffiths, semantics is the toolkit to analyze the meaning that found in the word,

sentence, or pattern of language. The use of this approach is to investigate, understand, and define the meaningful element of language. Yule (2010, p. 112) also states “Semantics is the study of the meaning of words, phrases and sentences”. Word is the main focus of semantics approach. It has more than one meaning according to people perspective. For instance, word “kecaruk”, in Javanese Ponorogo the word can be used for “taken by five fingers”. But in Osing the meaning of this word is for “find or meet”. Semantics help people in defining a clear and understandable meaning of word without any confusion.

#### **2.1.5 Lexeme**

A lexeme is a word in an abstract sense ( Haspelmath 2010, p.15). Lexeme is a general form of word. Kreidler (2002, p. 50-51) conveys “A lexeme is a minimal unit that can take part in referring.” It is a main meaning of a set of word forms. A lexeme consists of one or more word. Lieber (2009, p. 4-5) states “Lexemes can be thought of as families of words that differ only in their grammatical endings or grammatical forms; singular and plural forms of a noun (class, classes), present, past, and participle forms of verbs (walk, walks, walked, walking), different forms of a pronoun (I, me, my, mine) each represent a single lexeme.” Thus, some of different word with same meaning can be counted as one lexeme. For instance, the words “football, basketball, volleyball” are belong to a single lexeme that is sport, and the words “tiger, elephant, monkey” are belong to animal.

### 2.1.6 Semantic Features

Semantics features play an important role in kinship research. This approach is used as an instrument for determining the component of the conceptual meaning of words or sentences. And the analysis of semantic features uses componential analysis as the approach. The analysis uses a term to determine where the word belongs to some specific feature. As (Yule 2010, p.101) conveys “All words have semantic features that are basic elements to differentiate the meaning of each word from other.” In a word can be found some semantic features and what the relation among words. It can be same with other and also can be different based on the context.

According to (Yule (2010, p. 114) “Features such as “+animate, –animate,” “+human, –human,” “+female, –female,” for example, can be treated as the basic elements involved in differentiating the meaning of each word in a language from every other word. For instance, “football” and “basketball” words both are have same features +sport, +male, +female, but in some condition they have different features such as “football” has +using foot], but “basketball” has – using foot feature, and the opposite condition “football” –using hand, then “basketball” +using hand.

In kinship research, the semantics features is to determine and categorize the meaning of word in the kinship that found into specific feature.

### 2.1.7 Componential Analysis

Since the semantic features uses for determining and differentiate the features of meaning of each word from other, the analysis of semantic features of

word and sentence through componential analysis. According to (Kreidler, 2002 p. 87-88), componential analysis determines features or components that differentiate the members of the set of lexeme from one another. Through this approach the features of lexemes that found in the set of word are differentiated and explained according to its characteristic. For instance, this set *hand phone*, *PC* and *hairdrier*, all of them has [electronic] feature but only *hand phone* and *PC* have [communication] feature. This is the way how componential analysis analyze the member of set of lexemes into its features and explain why they are different.

(Kreidler, 2002 p. 90) describes kinship system into four primitive features: [parent], [offspring], [sibling], and [spouse]. He states that in kinship needs component [male] and [female] and will indicate as M and F. And also combining M and F

### 2.1.8 Abbreviated Notation

In analyzing kinship terms based on componential analysis, abbreviated notation is needed. It is used to simplify the denotative meaning of the kinship terms. According to Wallace and Atkins (1960, p.60) there are eight abbreviated notation which covered in a nuclear family. *Fa* stands for father, *Mo* stands for mother, *Br* stands for brother, *Si* stands for sister, *So* stands for son, *Da* stands for daughter, *Hu* stands for husband, and *Wi* stands for wife. However, we can combine those basic notations for presenting the kinship terms for members of extended family. For instance, *MoSi* which refers to aunty since *Mo* stands for mother and *Si* stands for sister, which means a combination is exist.

### 2.1.9 Javanese

Javanese is a group of people or an ethnic who live in Java Island.

George Queen (2011, p. 362-363) defines:

Javanese is spoken as a first language over the whole of Central Java including the Special Region of Yogyakarta. It is also spoken over most of East Java, though there is a considerable area on the East Java mainland where Madurese is the dominant language. Javanese is also used by many people in the Cirebon and Indramayu areas of West Java, and it is the dominant regional language in and around Serang, the capital of Banten to the west of Jakarta. A memory of archaic forms of Javanese also survives on the island of Bali.

Javanese people are spread around Indonesia, most of them use Javanese language in daily communication especially who live in central java and west java. Javanese language is divided into three speech levels. The division of speech levels is based on the politeness. The speech levels is used to show the respect of younger generation to older generation,

### 2.1.10 Osing

Indonesia has vary language from Sabang to Merauke. Each ethnics has its own language as a tool of communication, one of it is Osing. Koentjaraningrat. (1994) explains “Osing ethnic use local language named “Osing language” which derived directly from the former Javanese language that used in the Majapahit kingdom era. This former Javanese language used in the Javanese-Balinese literature which written since 14 century”. Osing language is the local language mostly used by people who live in a certain place in Banyuwangi. One of the most popular village which still in brave used this language is Desa Kemiren.

Similar to Javanese, Osing language also has a rule and language levels.

For its rules, some osing words have the infix /-y/ ‘ngumbyah’, ‘kidyang’ which

usually pronounce *ngumbah* and *kidang* in standard Javanese. However, Osing is actually influenced from both the old Javanese and Balinese.

## 2.2 Previous Studies

There are two previous studies that the researcher used in conducting the study. The first previous study is a research written by Ratih Rahmatullah from Brawijaya University in 2015 entitled *The Kinship Terms of Traditional and Modern Societies in East Lombok, West Nusa Tenggara*. This research identified the kinship terms used by traditional and modern society of Sasak in East Lombok. The writer focuses on the finding the kinship terms that used by traditional and modern society in Sasak and the differences of kinship terms between two places, Limbungan and Selong village. The data was collected by distributing questionnaire to the selected participants. The researcher selected 10 participants from Limbungan and 30 participants from Selong. The participants from Selong village were divided into 3 groups that are student, modern job, and social and politic organization group. The current researcher is identifying the differences and similarity of two kinship terms of two ethnics that is Javanese and Osing in Banyuwangi based on consanguinity and affinity. The participants are 4 person from every ethnics.

The second previous study is a research written by Flora Nainggolan in 2014 entitled *“Language and Culture: Kinship System of Batak Toba-Samosir Ethnic”*. The research identified the Batak Toba-Samosir kinship through blood and marriage and the analysis was using semantics approach. She broke down the word of the kinship terms in lexeme. The current research is also using semantics



approach to identify the kinship terms but the current research is more complicated by adding componential analysis as the tool to identify the kinship terms. The current research is comparing the kinship terms by identifying the similarity and the different of kinship terms based on blood and marriage.



## CHAPTER III

### RESEARCH DESIGN

This chapter consists of four sub chapters namely research design, data source, data collection, and data analysis.

#### 3.1 Research Design

Educational research is broadly divided into two categories which are quantitative and qualitative Ary et al ( 2002, p.422). Quantitative research method is characterized by the collection of information which could be analyzed numerically, the results of which are typically presented using statistics, tables and graphs (Ary et al, 2002). While qualitative research is one of research approaches that deals with the interpretation of the data which comes from human problem phenomena through their experiences. MacDonald and Headlam (1986, p.15) also adds that qualitative method can reveal how people think and what they think about, so the result is detailed. In this research, the researcher analyzes the kinship terms between Javanese and Osing Ethnic in Banyuwangi, therefore the researcher uses qualitative to analyze the data.

#### 3.2 Data Sources

In order to get the data for research, the researcher using purposive sampling or also known as judgmental sampling. As Sugiyono (2012, p. 96) states “The technique of determination of sample with certain consideration”. Purposive

sampling is a non-probability sample which selected based on the characteristic of a population related to the objective of the study chosen by the writer. Purposive sampling is also known as judgmental, selective, or subjective sampling. Further, in this study, the writer will take eight informants as a source of the study. Four persons are chosen as a representative of Javanese and four more persons for representing Osing language. The four informants are from different generation. Those eight informants will answer some questions list from the writer. The four informants are from Desa Kemiren Kecamatan Glagah, since this village supposed consist of people who speak Osing and four informant are from Desa Blambangan Kecamatan Muncar where the people speak Javanese.

### 3.3 Data Collection

Ary et al (2002) states that there are three methods to collect the data such as observation, interviewing, and document analysis. In order to collect the data of research, the researcher uses the following steps :

1. Preparing the questionnaaire list.

The questionnaire list are based on consanguinity and affinity relationship written in Bahasa Indonesia.

2. Asking permission from related parties by submitting the permission letter from Faculty of Cultural studies, the related parties are:

- Banyuwangi Tourism Department
- Kantor Desa Kemiren Kecamatan Glagah
- Kantor Desa Blambangan Kecamatan Muncar

### 3. Determining the participants criteria

The technique of determining the participant criteria are based on purposive sampling. Sugiyono (2012, p. 96) purposive sampling is the technique of determination of sample with certain consideration. The certain consideration are based on the criteria below:

- Four informants speak Osing language and live in Desa Kemiren Kecamatan Glagah Kabupaten Banyuwangi
- Four informants speak Javanese language and live in Desa Blambangan Kecamatan Muncar Kabupaten Banyuwangi
- Live in that area at least for 15 years

### 4. Deciding the informants by randomly selecting eight informants

The researcher coordinates with the sub district officer to decide the informants in accordance with the criteria above

### 5. Doing the research by coming directly to Banyuwangi

The researcher coming directly to Desa Kemiren and Desa Blambangan

### 6. Distributing the questionnaire

The questionnaire are based on consanguinity and affinity of kinship written in Bahasa Indonesia. The researcher and the sub district officer supervising and translating the word which is not understandable by the informants.

### 7. Interviewing to collect the data

The researcher takes an interview of eight informants in assistance of the sub district officer using combination among Bahasa Indonesia, Javanese Language, and Osing Language.

### **3.4 Data Analysis**

After collecting the data from the participants, the writer followed several steps in order to analyze the data as follows:

1. Drawing the table of kinship terms based on the consanguinity and affinity then classify the kinship terms of Javanese and Osing.
2. Explaining the meaning of kinship through abbreviated notation from Wallace and Atkins.
3. Identifying the meaning of kinship term using componential analysis.
4. Describing the differences and similarities of affinal and consaguineal kinship terms between Javanese and Osing.
5. Identifying the factors that influence language change in kinship terms use.
6. Drawing the conclusion.

The writer explaining the differences and similarities of kinship terms and the factors that influence the kinship terms between Javanese and Osing in Banyuwangi.

## CHAPTER IV

### FINDINGS AND DISCUSSION

In this chapter presented the result of the findings. It was intended to answer the problems of the study. In finding, the researcher described the answer of the problem of the study. Whereas; in the discussion section the writer will analyze the finding.

#### 4.1 Findings

In this sub chapter, the writer conveys the data found from all process of research including questionnaire and interview to the informants. To gain the objectives of the research, the researcher had analyzed the data accurately based on theory that explained in the chapter two. The kinship terms found on Javanese and Osing will be written in the form of table.

##### 4.1.1 Javanese and Osing Kinship Terms based on Consanguinity in Banyuwangi

The writer found 16 consanguineal kinship terms of Javanese and 12 consanguineal kinship terms of Osing in Banyuwangi. The kinship terms are from four generation. Those are two generation above ego, one generation above ego, same generation with ego, and last is one generation below ego. The writer take this generation to give the limitation of the research, since there are 10 generation



above ego and 10 generation below ego in Javanese kinship terms. According to  
Suryaman



(1969) Javanese recognized him as 10 generation upward and 10 generation down. The consanguineal kinship term of Javanese and Osing that found in

Bayuwangi are:

**Table 4.1 Javanese and Osing Kinship Terms based on Consanguinity**

No	Javanese Kinship Terms	No	Osing Kinship Terms
1.	Mbah kakung	1.	Mbyah Anang
2.	Mbah putri	2.	Mbyah Adon
3.	Pakde	3.	Wak
4.	Mbokde	4.	Wak
5.	Bapak	5.	Byapak
6.	Ibu	6.	Emak
7.	PakLik	7.	Paman
8.	BuLik	8.	Bibik
9.	Mas	9.	Kakang/ kang
10.	Mbakyu	10.	Mbok
11.	Mas Misanan	11.	Kakang
12.	Mbakyu Misanan	12.	Mbok
13.	Adik	13.	Adik
14.	Adik Misanan	14.	Adik
15.	Thole	15.	Thole
16.	Nduk	16.	Jebeng

#### 4.1.2 The Analysis of Consanguineous Javanese and Osing Kinship Terms Using Abbreviated Notation and Componential Analysis

To analyze the consanguineal Javanese kinship terms, the writer will utilize the abbreviated notation from Wallace and Atkins and also componential analysis from Kreidler. The aspects that differentiate the kinship terms of Javanese kinship terms are the role of the member in a family, gender, and age. The Javanese kinship system using some terms to distinguish older and younger siblings. To distinguish the younger or older member the writer uses “-“and “+” in abbreviated notation. The “-“is for the younger and “+” is for older.

**Table 4. 2 The Abbreviated Notation and Componential Analysis of Consanguineal Javanese and Osing Kinship Terms**

No	Abbreviated Notation	Componential Analysis	Javanese	Osing
1.	a. FaFa	a. Parent's M	Mbah Kakung	Mbyah Anang

	b. MoFa	b. parent Parent's M parent		
2.	a. FaMo b. MoMo	a. Parent's F parent b. Parent's F parent	Mbah Putri	Mbyah Adon
3.	a. Fa+Br b. Mo+Br	a. Parent's M sibling b. Parent's M sibling	Pakde	Wak
4.	a. Fa+Si b. Mo+Si	a. Parent's F sibling b. Parent's F sibling	Mbokde	Wak
5.	a. Fa	a. M parent	Bapak	Byapak
6.	a. Mo	a. F parent	Ibu, Mbok	Emak
7.	a. Fa-Br b. Mo-Br	a. Parent's M sibling b. Parent's M sibling	Paklik	Paman
8.	a. Fa-Si b. Mo-Si	a. Parent's F sibling b. Parent's F sibling	Bulik	Bibik
9.	a. +Br	a. M sibling	Mas	Kakang, Kang
10.	a. +Si	a. F sibling	Mbakyu	Mbok
11.	a. Fa+BrSo b. Fa+SiSo c. Mo+BrSo d. Mo+SiSo	a. Parent's sibling's M offspring b. Parent's sibling's M offspring c. Parent's sibling's M offspring d. Parent's sibling's M offspring	Mas Misanan	Kakang, Kang
12.	a. Fa+BrDa b. Fa+SiDa c. Mo+BrDa d. Mo+SiDa	a. Parent's sibling's F offspring b. Parent's sibling's F offspring c. Parent's sibling's F offspring d. Parent's sibling's F offspring	Mbakyu Misanan	Mbok
13.	a. -Br b. -Si	a. M sibling b. F sibling	Adik, Dik	Adik, Dik
14.	a. Fa-BrSo b. Fa-SiSo	a. Parent's sibling's M	Adik Misanan	Adik, Dik

	c. Fa-BrDa d. Fa-SiDa e. Mo-BrSo f. Mo-SiSo g. Mo-BrDa h. Mo-SiDa	b. offspring Parent's sibling's offspring M c. Parent's sibling's offspring F d. Parent's sibling's offspring F e. Parent's sibling's offspring M f. Parent's sibling's offspring M g. Parent's sibling's offspring F h. Parent's sibling's offspring F		
15.	a. So b. +BrSo c. +SiSo d. -BrSo e. -SiSo	a. M offspring b. M offspring c. M offspring d. M offspring e. M offspring	Thole	Thole
16.	a. Da b. +BrDa c. +SiDa d. -BrDa e. -SiDa	a. F offspring b. F offspring c. F offspring d. F offspring e. F offspring	Nduk	Jebeng

1. *Mbah kakung* is the term for grandfather of ego in Javanese and *mbyah anang* is the term for grandfather of ego in Osing. The term of grandfather from ego's father and mother are similar.
2. *Mbah putri* is the term for grandmother of ego in Javanese and *mbyah adon* is the term for grandmother of ego in Osing. The term of grandmother from ego's father and mother are similar.

3. *Pakde* is the term for ego's uncle in Javanese and *wak* is ego's uncle in Osing. *Pakde* and *wak* are the terms for the older brother of ego's parent. The term to call ego's father's and mother's older brother are similar.
4. *Mbokde* is the term for ego's aunty in Javanese and *wak* is ego's uncle in Osing. *Mbokde* and *wak* are the terms for the older sister of ego's parent. The term of ego's father's and mother's older sister are similar.
5. *Bapak* is the term for ego's male biological parent or father in Javanese and *Byapak* is the term for ego's father in Osing. *Bapak* and *byapak* are the terms for husband of ego's mother.
6. *Ibu* and *mbok* is ego's female biological parent or mother in Javanese and *emak* is ther ego's mother in Osing. *Ibu,mbok, and emak* are the terms for wife of ego's father.
7. *Paklik* is the term for ego's uncle in Javanese and *Paman* is the term for ego's uncle in Osing. He is ego's parent's younger brother. The term of ego's father's and mother's younger brother are similar.
8. *Bulik* is the term for ego's aunty in Javanese and *Bibik* is the term for ego's aunty in Osing. She is ego's parent's younger sister. The term of ego's father's and mother's younger sister are similar.
9. *Mas* is the term to call ego's older brother in Javanese and *Kakang* or *kang* is the term for ego's older brother in Osing. This term is to call biological older brother.

10. *Mbakyu* is the term to call ego's older sister in Javanese and *mbok* is the term for ego's older sister in Osing. This term is to call biological older sister.
11. *Mas Misanan* is ego's older brother but he is not a direct brother in Javanese and in Osing is using *kakang* or *kang*. This term is to call the son of ego's parent's older brother and older sister from a similar grandparent.
12. *Mbakyu Misanan* is ego's older sister in Javanese then in Osing is using *mbok* but she is not a direct sister. This term is to call the daughter of ego's parent's older brother and sister from a similar grandparent.
13. *Adik* and *dik* are the terms to call ego's biological younger brother and younger sister in Javanese and Osing.
14. *Adik Misanan* is the term to call ego's not direct younger brother and sister in Javanese and *adik* or *dik* is the term to call ego's not direct younger brother and sister in Osing. This terms is for the son and daughter of ego's parent's younger brother and sister.
15. *Thole* is the term to call ego's son and also the son of ego's brother and sister in Javanese and Osing.
16. *Nduk* is the term to call ego's daughter and also the daughter of ego's brother and sister in Javanese but in Osing is using *jebeng*.

In Javanese kinship terms, *mbah kakung* is the grandfather of ego. And *mbah putri* is the grandmother of ego. The term to call grandfather and grandmother from father and mother are similar. Javanese of Banyuwangi using *mbah* to call someone who are in same generation as ego's grandparent. While, *pakde* is the



older brother of ego's parent and *mbokde* is the older sister of ego's parent. The term *pakde* is an abbreviation from two words. First is *pak*, *pak* is an abbreviation from *bapak* and *de* is an abbreviation from *gede*. Another abbreviation is for *paklik* and *bulik*. *Paklik* is an abbreviation from *bapak* and *cilik* then *bulik* is from *ibu* and *cilik*. Then, the Javanese of Banyuwangi more frequent using *mas* instead of *mas misanan* to call the son of ego's parent's older brother and sister in daily communication. And also using *mbak* rather than *mbak misanan* to call the daughter of ego's parent's older brother and sister. This is because the term of *mas* and *mbak* are for someone who are older but still in some generation. But in the term *mas* and *mbak* of ego's parent's older siblings is different, the using of this term is compulsory although the age of son and daughter of ego's parent's older siblings are younger.

#### 4.1.3 The Analysis of Affinal Javanese and Osing Kinship Terms Using Abbreviated Notation and Componential Analysis

**Table 4. 3 Javanese and Osing Kinship Terms based on Affinity**

No	Javanese Kinship Terms	No	Osing Kinship Terms
1.	Morotuwo	1.	Byapak, Emak
2.	Bapak	2.	Byapak
3.	Ibu	3.	Emak
4.	Garwo/Rayat/Bojo	4.	Lakai/ Lakai nisun, Rabi/ Rabi nisun
5.	Mas Ipe	5.	Kakang
6.	Mbakyu Ipe	6.	Mbok
7.	a. Mas b. mas	7.	a.Kakang b. Lakai/ Lakai nisun
8.	Mbakyu	8.	Mbok
9.	Mantu	9.	Thole, Jebeng
10.	a.Adik b. Adik	10.	a.Rabi Nisun b. Adik
11.	Thole	11.	Thole
12.	Nduk	12.	Jebeng

**Table 4. 4 The Abbreviated Notation and Componential Analysis of Affinal Javanese and Osing Kinship Terms**

No	Abbreviated Notation	Componential Analysis	Javanese	Osing
1.	a. HuFa	a. M spouse's M	Morotuwo	a. Byapak

	b. WiFa c. HuMo d. WiMo	parent b. F spouse's M parent c. M spouse's F parent d. F spouse's F parent		b. Byapak c. Emak d. Emak
2.	a. HuFa b. WiFa	a. M spouse's M parent b. F spouse's M parent	Bapak	Byapak
3.	a. HuMo b. WiMo	a. M spouse's F parent b. F spouse's F parent	Ibu	Emak
4.	a. Hu b. Wi	a. M spouse b. F spouse	Garwo, Rayat, Bojo	a. Lakai nisun b. Rabi nisun
5.	a. Hu+Br b. Wi+Br	a. M spouse's M sibling b. F spouse's M sibling	Mas Ipe	Kakang, Kang
6.	a. Hu+Si b. Wi+Si	a. M spouse's F sibling b. F spouse's F sibling	Mbakyu Ipe	Mbok
7.	a. Hu b. Hu+SiHu c. Wi+SiHu	a. M spouse b. M spouse's F sibling's M spouse c. F spouse's F sibling's M spouse	Mas	a. Lakai nisun b. Kakang, kang c. Kakang, kang
8.	a. Hu+BrWi b. Wi+BrWi	a. M spouse's M sibling's F spouse b. F spouse's M sibling's F spouse	Mbakyu	Mbok
9.	a. Wi b. Hu-Br c. Wi-Br d. Hu-Si e. Wi-Si f. Hu-BrWi g. Hu-SiHu h. Wi-BrWi i. Wi-SiHu	a. F spouse b. M spouse's M sibling c. F spouse's M sibling d. M spouse's F sibling e. F spouse's F sibling f. M spouse's M sibling's F spouse g. M spouse's F sibling's M spouse	Adik, Dik	a. Rabi nisun b. Adik, dik c. Adik, dik d. Adik, dik e. Adik, dik f. Adik, dik g. Adik, dik h. Adik,

		h. F spouse's M sibling's F spouse i. F spouse's F sibling's M spouse		i. dik Adik, dik
10.	a. SoWi b. DaHu	a. M offspring's F spouse b. F offspring's M spouse	Mantu	a. Jebeng b. Thole
11.	a. DaHu	a. F offspring's M spouse	Thole	Thole
12.	a. SoWi	a. M offspring's F spouse	Nduk	Jebeng

1. *Morotuwo* is the term to call ego's spouse's parent in Javanese. This term is for biological and unbiological parent of ego's spouse. While in Osing there is is different and the term is not as found in Javanese, they has different term for male and female parent. The term *byapak* is for male parent and *emak* is for female parent
2. *Bapak* is the term of ego's spouse's male parent in Javanese and *byapak* is the term of ego's spouse's male parent in Osing. He is married to ego's spouse's mother.
3. *Ibu* is the term of ego's spouse's female parent in Javanese and *emak* is the term of ego's spouse's female parent in Osing. She is married to ego's spouse's father.
4. *Garwo*, *rayat*, *bojo* are the terms to call ego's spouse in Javanese, the male and female spouse is similar. While in Osing the term to call male and female spouse are different. *Lakai nisun* is to call male spouse and *rabi nisun* is to call female spouse.

5. *Mas Ipe* is the term of ego's spouse's older brother in Javanese and *kakang* or *kang* is the term of ego's spouse's older brother in Osing. He is the son of ego's spouse's parent and sibling of ego's spouse.
6. *Mbakyu Ipe* is the term of ego's spouse's older sister in Javanese and *mbok* is the term of ego's spouse's older sister in Osing. She is the daughter of ego's spouse's parent and sibling of ego's spouse.
7. a. is the term of *mas* for female ego's spouse in Javanese and *lakai nisun* is the term of female ego's spouse in Osing. A male who married to female ego  
 b and c are the terms of *mas* for ego's spouse's older sister's spouse in Javanese and *kakang* or *kang* are the terms for ego's spouse's older sister's spouse in Osing . A male who married to ego's spouse's older sister.
8. *Mbak* is the term of ego's spouse's older sister's spouse in Javanese and *mbok* is the term of ego's spouse's older sister's spouse in Osing. A female who married to ego's spouse's older brother.
9. a. is the term of *adik* to call male ego's spouse in Javanese while *rabi nisun* to call male ego's spouse in Osing . A female that married to male ego.  
 b. are the terms of *adik* to call ego's spouse's younger brother or sister and ego's younger brother's or sister's spouse in Javanese and Osing
10. *Mantu* is the term to call ego's son's and daughter's spouse. A male or female who married to ego's offspring in Javanese. While in Osing the term to call male and female who married to ego's offspring are different.

*Thole* is the term to call a male who married to ego's female offspring and *jebeng* is a female who married to ego's male offspring.

11. *Thole* is the term to call ego's daughter's spouse in Javanese and Osing . A male who married to ego's daughter.
12. *Nduk* is the term to call ego's son's spouse in Javanese and *Jebeng* is the term to call ego's son's spouse in Osing. A female who married to ego's son.

#### **4.1.4 The Similarities of Javanese and Osing Kinship Terms based on Consanguinity**

In this sub chapter, the similarities will be discussed. The writer found some similarities between Javanese and Osing kinship terms based on consanguinity. Some of Javanese kinship term also found in Osing kinship term. The similarities are based on the term, abbreviated notation and componential analysis. Their way to determine the kinship terms is influenced by same aspect that are gender, aspect, and the role of family member.

From the two generation above ego, there is similarity that found Javanese and Osing. Javanese term using combination of two words to call someone who are in two generation above ego. They are *mbah* and *kakung* or *putri*. *Mbah* is the role of Javanese kinship terms to call the elder and then followed by the gender such as *kakung* or male and *putri* or female. Someone will be called as *mbah* if they are being in two generation above. Osing kinship term also using that

pattern. In Osing the two generation elder will be called as *mbyah* and then will be followed by gender, *anang* or male and *adon* or female.

However in the same generation with ego, the similarity found in kinship terms of *adik*. Javanese and Osing using *adik* as the term for ego's younger sister and ego's younger brother. They use it for male and female ego's younger sibling. The components of *adik* are –Br and M sibling for younger brother then –Si and F sibling for younger sister.

In the one generation below ego, there is one similarity found by the writer. The term of *thole* used by Javanese and Osing to call ego's son. The components of this term are So and M offspring. *Thole* is ego's biological son. Javanese and Osing usually using *le* as the abbreviation of *thole* in daily use.

#### **4.1.5 The Similarities of Javanese and Osing Kinship Terms based on Affinity**

The similarities of kinship terms based on affinity between Javanese and Osing in Banyuwangi are two terms. The term *adik* and *thole* that used by Javanese also found in Osing. *Adik* is the term for calling ego's spouse younger brother and sister. It is also to call ego's spouse's younger brother's wife and ego's spouse's younger sister's husband. The younger brother and sister that connected to ego through marriage.

And the last similarity found in affinal Javanese and Osing kinship terms is *thole*. This term is exist in both Javanese and Osing, and the function is similar. *Thole* is the term for calling ego's daughter's husband. A male who married to ego's daughter. The components of *thole* in affinal kinship term are DaHu and F offspring's M spouse.



#### 4.1.6 The Differences of Javanese and Osing Kinship Terms based on Consanguinity

Based on data found by the writer through questionnaire and interview, there are some different kinship terms exist between Javanese and Osing in Banyuwangi. In every generation, the differences of kinship term were found. First is the kinship term in two generation above ego, the Javanese using pattern *mbah* and followed by gender but in Osing using *mbyah* and followed by gender. There is an additional of consonant *y*. The word *mbah* and *mbyah* have similar function to call a male or female in two generation above ego in Javanese and Osing of Banyuwangi.

Meanwhile in the one generation above ego, all of terms in this generation are different. To call the ego's parent's older brother, Javanese using *pakde* and Osing using *wak*. Then to call the ego's parent's older sister in Javanese using *mbokde* but Osing still using *wak*. The Javanese has different term to call male and female of ego's parent's older sibling while the Osing has no different. The term of *pakde* is an abbreviation of *pak* and *de* whereas *mbokde* is an abbreviation of *mbok* and *de*. Afterward, the term to call ego's parent are also different. The term of ego's male parent in Javanese is *bapak* but in Osing is *byapak*. There is an addition of consonant *y* in Osing. Then the term of ego's female parent of Javanese is *ibu* however in Osing they use *emak* as the term to call ego's female parent. And the last two terms in one generation above ego are for calling ego's parent's younger sibling. *Paklik* is the term of Javanese in calling the ego's parent's younger brother whereas in Osing they call him using *paman* and the



term for ego's parent's younger sister of Javanese they use *bulik* but in Osing they use *bibik*.

In one generation above ego, the term of ego's parent's older sibling and younger sibling of Javanese have same pattern. The pattern is a combination of role of family member then followed by adjective. *Pak* is the abbreviation of *bapak* and *de* is the abbreviation of *gede*. *Mbokde* is the abbreviation of *mbok* and *de*. *Mbok* is the role of family member that have same function as mother and *de* is the abbreviation of *gede*. *Gede* is an adjective, the meaning of *gede* is big or older. Then the term of ego's parent's younger sibling is also using the combination of abbreviation. The term *paklik* is the abbreviation of *pak* and *lik*, it is the term to call ego's parent's younger brother. And *bulik* is the abbreviation of *bu* and *lik*, it is the term to call ego's parent's younger sister. *Bu* is the abbreviation of *ibu* and *lik* is the abbreviation of *cilik*. *Cilik* is also an adjective. The meaning of *cilik* is little or can be define as younger. Nevertheless, the one generation above ego of Osing kinship term there is no pattern as Javanese use in addressing the family member. They do not use the combination as the writer found in Javanese kinship term.

In the same generation with ego there are some differences found. The first is in the term of ego's older brother and ego's parent's older sibling's son. In Osing kinship term, they only use *kakang* or *kang* to call them. However, Javanese has different term to call the ego's older brother and ego's parent's older sibling's son. Javanese using *mas* to call ego's older brother and *mas misanan* to call ego's parent's older sibling's son. Then, the term for calling ego's older sister and ego's parent's older sibling's daughter in Osing only using *mbok*. While, the Javanese

calling ego's older sister using *mbak* and ego's parent's older sibling's daughter using *mbak misanan*. And the last different found in the term of the same generation with ego is for Javanese to call the ego's parent's younger sibling's offspring. Javanese using *adik* and followed by *misanan* to call them. Male and female of ego's parent's younger sibling's offspring have the same term. But in Osing there is no difference of calling the ego's younger sibling and ego's parent's younger sibling's offspring. They call them by using *adik*.

The last difference between Javanese and Osing kinship terms based on consanguinity is found in one generation below ego. In this generation the writer only found one different term. Javanese using *nduk* to call ego's daughter. While, Osing using *jebeng* to call ego's daughter. *Nduk* and *jebeng* have same components that is Da and F offspring.

#### 4.1.7 The Differences of Javanese and Osing Kinship Terms based on Affinity

The affinity kinship term between Javanese and Osing also have some differences. There are some kinship terms of Javanese that cannot be found in Osing. In the one generation above ego, Javanese has *morotuwo* that cannot be found in Osing. *Morotuwo* is the term to call the ego's spouse's parent. Male and female parent will be called as *morotuwo*. The other term of ego's spouse's male parent in Javanese is *bapak* and in Osing is *byapak*. While, the ego's spouse's female parent of Javanese will be called as *ibu* and in Osing will be called as *emak*. Those terms also used by Javanese and Osing in consanguineal kinship term. The combination of *bapak* or *ibu* and *morotuwo* is exist. This is how Javanese differentiate the term in calling the ego's parent and ego's spouse's

parent. To call the ego's spouse's parent, Javanese using *bapak* then followed by *morotuwo* for ego's spouse's male parent and *ibu morotuwo* for ego's spouse's female parent. This combination only found in Javanese but not in Osing. Osing has similar term in calling ego's parent and ego's spouse's parent

Subsequently in the same generation with ego, Javanese and Osing also has some differences in addressing the family members. In addressing the ego's spouse's sibling, Osing has similar term as used in consanguineal kinship. *Kakang* is for addressing the ego's spouse's older brother and *mbok* to call ego's spouse's older sister. Those terms is applied for ego's spouse's older sibling and ego's spouse's older sibling's spouse although the age may younger than ego. This is different from what writer found in Javanese. Javanese has *mas ipe* to call ego's spouse's older brother and *mbakyu ipe* for addressing ego's spouse's older sister. Meanwhile, *mas* is used in calling ego's spouse's older sister's spouse and *mbakyu* is used in calling ego's spouse's older brother's spouse. The term of *mas* is also has another function, a female ego of Javanese using this term to call her husband and a male ego using *dik* to call his wife. Whereas in Osing, the term for a male ego to call his wife is using *rabi* or *rabi nisun* and for a female ego to call her husband is using *lakai* or *lakai nisun*.

And the last difference is found in affinal kinship is in the one generation below ego. The difference is in the term of calling ego's female offspring. Javanese using *nduk* to call ego's daughter. While Osing using *jebeng* to call ego's daughter. This term is similar as what they used in consanguineal kinship.

#### **4.1.8 The Factors Influencing Language Change in Osing Kinship Terms in Banyuwangi Region**

There are some factors that influence Javanese and Osing kinship terms in Banyuwangi found by the writer. The first factor that found is demographic factors. There are some ethnic that live in Banyuwangi, they are Osing, Javanese, and Madurese. Osing ethnic live in Desa Kemiren and also spread out around Banyuwangi region. Madurese and Osing also living there and found in some area in Banyuwangi. Javanese and Madurese ethnic are found in Kecamatan Banyuwangi, Kecamatan Srono, Kecamatan Siliragung, Kecamatan Rogojampi, Kecamatan Wongsorejo, Kecamatan Singojuruh and also Kecamatan Muncar. Most of Madurese ethnic live in coastal area of Banyuwangi region. Desa Kemiren is located at Kecamatan Glagah and bordered by Kecamatan Singojuruh, Banyuwangi, and Rogojampi. Those three ethnic living side by side in one region. This is supported by the result of the interview with mr.A “in this region there are three ethnics that can be found and living side by side, they are Osing as the indigenous ethnic of Banyuwangi, Javanese as the dominant ethnic of Java island, and aslo Madurese”.

The second factor are migration, interaction and contact. The migration of people because of some circumstances. As Mr.A said on the interview “there are some people of Osing and Javanese living outside Banyuwangi since childhood. Mr S the informant from Osing also states “although the majority of Osing people work as the farmer but there are also some of them who work in factory, in Banyuwangi there are some fish processing plant”. They migrate to study and

most of them studying in the boarding school and also migrate to work for them the young people who had graduated from senior high school”. The last factor is marriage, the marriage between Javanese and Osing or the marriage between Javanese or Osing with another ethnic in Indonesia. According to the interview with Mr. S, he states “there are some of Osing people that married to people with different ethnic, and also there are some member of another ethnic who married to Osing people and became my neighbor”. They members of family come from different ethnic with different kinship terms then living in same place. The intense communication happen and the children follow the kinship terms of the father or the mother and also can be the combination between father’s and mother’s kinship terms.

## **4.2 Discussion**

In this sub chapter, the writer will discusses the relation of factors that influence the kinship terms with the similarities and differences that found in Javanese and Osing kinship terms in Banyuwangi based on consanguinity and affinity. The writer finds some correlation between factor and the way of Javanese and Osing use their kinship terms. There are some relation of demographic and interaction with the similarities and differences of Javanese and Osing kinship terms. Holmes (2001, p.59) conveys “Demographic factors are also relevant in accounting for the speed of language shift”. Javanese and Osing ethnic is originally from Indonesia. There are some similarities and differences that found between Javanese and Osing kinship terms or Javanese and Osing with another

kinship terms in Indonesia. Holmes (2001, p.212) states “interaction and contact between people is crucial in providing the channels for linguistics change”. And in (2001, p.200) she also explains “in any ethnic different sets of waves intersect. You belong simultaneously to a particular age group, region, and social group. A change may spread along any of these dimension and into another group”. The interaction between ethnics became the aspect that influence in using of Javanese and Osing kinship terms. The similarities found in Javanese and Osing also happen because of this process. This factor is related to the first factor. Javanese and Osing is located at Java Island which is in Indonesia. And there are some languages found in Indonesia especially in Java Island. Some kinship term is used in communicating by the speaker of Sudanese and Indonesian language also found in Javanese and Osing. The influence is not only because they live in a near place but also because the marriage between Javanese and Osing and the marriage between Javanese or Osing to another ethnic. The family who come from the different place and different language will influence the way of their children in using language, especially in kinship terms. They can use the kinship term from the father or mother and also can be the combination between of them.

The term of *adik* or *dik* for ego’s younger brother or sister, ego’s spouse’s younger brother or sister is the similar term that commonly used by some ethnics in Indonesia. Javanese, Osing, Bataknese are some of ethnics that use *adik* or *dik* and also it can be found in Bahasa Indonesia. The term of *paman* to call ego’s parent’s younger brother also found in Indonesian kinship term. The term of *jebeng* to call ego’s female offspring in Osing is also used by Madurese kinship term. The term of *thole* in Javanese also found in Osing and the function is



similar. This is because they live in the same country and having some interaction or contact then the term is familiar and used.

Then the term of *bapak* to call ego's father or ego's spouse's father in Javanese and Indonesian language also found in Osing but in different form. In Osing kinship term, they use *byapak* to call ego's father. The additional of "y" found in two terms of Osing kinship. Another Osing kinship term that using additional "y" is in the term to call the elder. The Javanese is using *mbah* while in Osing is using *mbyah*. Then the term of *bibi* to call ego's parent's younger sister in Sundanese can be found as *bibik* in Osing. The term of *uwa* to call ego's parent's older brother in Sundanese also found in Osing with different form but they have similar sound in pronouncing it. The term to call ego's parent's older brother in Osing kinship is using "wak". The term *mbok* to call ego's mother in Javanese also used by Osing to call ego's older sister. Javanese, Osing, and Madurese that live in Banyuwangi is influencing each other.

The first previous study in this research also found the influence between ethnics as found in this research. The modern society of Sasak in Selong District in East Lombok, West Nusa Tenggara uses Indonesian and Javanese kinship terms. The term of *mamak*, *bapak*, and *pakde* are used by modern society in daily communication. The modern society of Sasak influenced by other ethnic in using the kinship term. The combination of Sasak, Indonesian and Javanese kinship term found in East Lombok.



## CHAPTER V

### CONCLUSION AND SUGGESTION

This chapter consists of two sub chapters namely conclusion and suggestion. In the conclusion, the writer concludes the result of the study and in the suggestion parts, the writer provides some suggestions for further researcher.

#### 5.1 Conclusion

Kinship terms is the way people in addressing the member of family. The terms are based on some aspect such as language. Javanese and Osing of Banyuwangi have different language in daily communication. Javanese ethnic use javanese language while Osing use Osing language to communicate. The writer found some similarities and differences in kinship terms between Javanese and Osing.

There are 16 consanguineal Javanese kinship terms, 12 consanguineal Osing kinship terms, 12 affinal Javanese kinship terms, and 10 affinal kinship terms found in Banyuwangi. Based on finding, there are 2 similarities and 14 differences of consanguineal kinship term between Javanese and Osing then 2 similarities and 10 differences of affinal kinship terms between Javanese and Osing. The term of *adik* to call ego's younger sibling, ego's spouse's younger sibling, ego's spouse's younger sibling's spouse and *thole* to call ego's male offspring, ego's sibling's male offspring are the similarities that found in consanguineal and affinal between Javanese and Osing kinship terms. The writer also found the kinship terms that is almost similar between Javanese and Osing. It

can be found in the term to call the elder and father, Javanese uses *mbah* to call the elder then Osing uses *mbyah*. While in the term to call father, Javanese uses *bapak* and Osing uses *byapak*.

However, the writer found some factors influencing language change in Osing kinship term. The factors that influence are demographic, migration, interaction contact, and marriage. These factors result similarities found in kinship terms between Javanese and Osing or also among Javanese, Osing, and other ethnics in Indonesia. There are some of kinship terms found in Osing also exist in Sundanese, Madurese, and Batakese.

After doing this research, the writer concludes that there are some similarities and differences of kinship terms among ethnics in Indonesia especially between Javanese and Osing in Banyuwangi. The demographic, interaction, contact, and marriage are the factors that causes the similarities and differences of kinship terms between Javanese and Osing in Banyuwangi.

## 5.2 Suggestion

In this sub chapter the writer provides the suggestion for the further researcher, the further researcher that focuses on sociolinguistics field and especially in kinship terms.

The current researcher focuses on the similarities and differences between Javanese and Osing in Banyuwangi and also the factors that influence them in using the kinship terms. The writer found some kinship terms of Javanese and Osing which also exists in the other ethnic. For the next researcher, the writer suggests to conduct the research about the former the kinship term used by Indonesian since there are some similarities of kinship terms used among ethnics

in Indonesia found by current writer. And explain more about the adaption and spread of the term from the former kinship term used by Indonesian to the other ethnic and also explore more whether the differences of kinship terms are significant or not. Then for the local government, the writer suggests to help in preserving the variation in language in order to keep maintained and exist in modern era.



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