

CHAPTER 1 INTRODUCTION

1.1. Background of the Study

Language has a setting. The people that speak it belong to a race (or a number of races), that is to a group which is set off by physical characteristics from other groups (Sapir, 1948:207). Language cannot be observed in a separate way with its setting. Every race or ethnic group has different language and the way how to use it.

There is a necessary link between language and race. It remains true, however, in many cases language may be an important or even essential concomitant of ethnic group membership (Trudgill, 1983:53).

Thus, language can be said as one of the ethnic identity.. Ferdinand de Saussure included ethnicity to what he called "External Linguistic". First and foremost all the point where linguistic border on ethnology all the relations that link the history of language and the history of race or civilization. The close interaction of language and ethnography brings to mind the bounds that join linguistic phenomena (Saussure in Bally, 1959:20).

The close relations between language and ethnicity is where language can identify certain ethnic group. It means language is one of the elements of ethnic identity.

Ethnicity includes a unity or human collective which is bounded by consciousness on the same tradition and sometimes, it is strengthened by the same language (Koentjaraningrat, 1987:7).

In some cases for example and particularly where language rather than a varieties of language are involved linguistic characteristics may be the most important defining criteria for ethnic group membership. In other cases particularly where different varieties of the same language are concerned, the connection between language and ethnic group may be a simple one of habitual association reinforced by social barriers between the group (Trudgill, 1983:55)

From the above explanation we know the close the relationship is between language and ethnicity and the important of linguistic characteristics for ethnic membership. Beside language used, ethnic group has some characteristics, such as social interaction, assimilation among the members, etc.

According to Seymour-Smith, ethnic group is a group of people who set themselves and are set apart from other group with whom they interact and coexist in term of some distinctive criterion or criteria which may be linguistic, racial, or cultural (see Seymour-Smith, 1986:95)

Arab people can be categorized as a minor ethnic group in Indonesia, the major ones are those who usually called the old nation of Indonesia, and they are now called in familiar way with their tribe name, such as Javanese, Sundanese, Ambonese, etc

(Bachtiar,1976:7-8 in Patji,1983:60). As Arabic descendants, they also have specific culture which is basically derived from Arab. It is also different from the original culture of the old nation of Indonesia.

Although most Arab people in Indonesia have been born in Indonesia and widely and intensively interacted with the local inhabitants, they still keep their traditions and culture that is reflected to several ceremonies they hold

What about the language they used ? Muriel Seville-Troike classified language used by multiethnic community in several ways of usage. (1) subgroups in the community may use only their minority ethnic language(s). (2) Minority group members may be bilingual in their ethnic language(s) and the dominant language , or (3) Minority group member may be monolingual in the dominant language. In condition (2) and (3), members of minority groups who identify themselves as such often speak a distinctive variety of the dominant language . These are usually interpreted simply as arising from the influence of the ethnic language(s), and feature indeed may be attributed to substratum varieties or to the mother tongue , but they may be maintained and cultivated (consciously or unconsciously) as linguistic markers of ethnic identity (Seville-Troike.1982:84).

Arab people in Surabaya call language they used Kalam Jamaah (Junaidi,1992:2). Furthermore Junaidi explained that this language can be said as hybrid language. It is a language with the lexical stocks of one language and

grammatical structure of another language(s) (Fasold, 1984 in Junaidi, 1992:7). In this case, Kalam Jamaah is a hybrid language with lexical stocks from Arabic and grammatical structure from Javanese and Indonesian (Junaidi, 1992:10).

Thus, Arab people in Surabaya Indonesia, speak their own language and it means they can be categorized as the speakers of (2) according to Seville-Troike multiethnic language category above.

In this study the writer is interested in observing Arab people language, Kalam Jamaah, especially term of address in kinship. It is because in the one hand the language is a hybrid language with more than one languages involved and in the other hand Arab people still maintain their culture including their traditions, social system, social stratification, and kinship system (Patji, 1983:57). Are these two factors related and reflected in the terms of address in kinship they used, as Javanese and Indonesian also recognize term of address in kinship?. The writer will try to seek answer in this study.

This study tries to describe the term of address for someone who has statuses in kinship such as mother, father, brother, sister, etc. It also aims to seek any probable influences toward the usage of those term of address.

In his first observation, the writer found Arab people in Surabaya call their father "abi", and their mother "umi", but some of them call "aba" and "umi", "abi"

and "mama", and also "aba" and "mama". Junaidi also mentioned that some of them call their mother "mama" (Junaidi, 1992:55).

Another interesting phenomenon the writer found is that someone addressed his uncle with the same age "Bang:" or even by his first name only and sometimes by the combination of both, "Bang + first name". Bang has an equivalent English "older brother". These make the writer interested.

Another interesting experience is when the writer was invited to a wedding party by his Arab friend. The writer noticed that he called his uncle "mi brahim", derived from "Ami Ibrahim", "ami" means "uncle" and "Ibrahim" is a personal name, so it can be simplified as "kin term + name". On the other hand, once the writer and his Arab friend walked down the road, they met his uncle and this time he called him "Him, bikhair!", means "how are you doing, Him!". the writer found that in wedding party an uncle is called "ami + his personal name", but in different situation, he is called by his personal name only. This indicates the situation influence the usage of term of address in kinship.

The writer also found social stratification, as it was also mentioned by Abdul Rahman Patji (Patji, 1983:57). The characteristic of Arab people descendants social stratification especially in Surabaya right now are Sayid and non-Sayid. Sayid is a group of Arab people who identified and claimed themselves as a direct descendant of the holy Prophet Muhammad. The writer will explain more in the next chapter. This

fact emerges the question ,is this social stratification influence the usage of term of address in kinship ?

Three interesting phenomena above encourage the writer to observe more deeply. firstly, the influence of other language in kinship term such as "mama" which is used to address mother, and secondly the influence of age , as the addressor and addressee are in the same age but have different status in kinship, and finally, the influence of situational relationship as well as social distance and social stratification toward the usage of term of address in kinship.

Thus, this study is a linguistic study in the scope of sociolinguistic study as it will describe language variety, the usage of term of address in kinship in hybrid language Kalam Jamaah, and their relationship with a speech community, in short, sociolinguistic does not focus on language phenomena itself but also attitude toward language and the usage of language in society (Fishman, 1972:2).

As far as the writer knows, there is no such linguistic study observing the variety of Kalam Jamaah term of address in kinship has been made.. The writer here will mention linguistic and anthropological studies about Arab people in Surabaya , especially Kelurahan Ampel, where this study takes place. They are Kalam Jamaah : A Hybrid Language of Indonesia Arabic in Surabaya, A Study of Simplification of Arabic in Kelurahan Ampel Surabaya), by Ahmad Junaidi, Thesis of Airlangga University, 1992, Unpublished, Asimilasi Golongan Etnis Arab, Suatu studi Lapangan di Kelurahan

Ampel Surabaya, by Abdul Rahman Patji , Lembaga Research Kebudayaan Nasional -LIPI, 1983, in Masyarakat Indonesia, Tahun X no:1, 1983, and Asimilasi Antar Etnik di Perkampungan Arab, by Laili Rahayuni, Thesis of Airlangga University, 1990, Unpublished

Many linguistic studies have been made dealing with term of address. Brown and Forth (Hymes 1964) observed term of address on American English using American plays, observed usage in Boston business firm and reported usage of business executive (Ervin-Tripp in Pride, 1972:225).

Two Asian systems of address have been observed by Geoghegan (1971) and Howel (1967). Geoghegan described the system of address of Bisayan speaker, a Philippine language. Howel explained Korean system of address (Ervin-Tripp in Pride, 1972:231).

Fredrich (1966) had done excellent analysis on Russian term of address. He gave sufficiently full details permit resolution of priorities, special statuses referred to the Tsar and God (Ervin-Tripp in Pride, 1972:232).

There are still many more studies dealing with term of address, Yiddish system of address, Puerto Rican system of address, etc. But the writer found that the research on the term of address in Javanese East Java dialect, by Hendricus Supriyanto and his associates, published by Pusat Pengembangan dan Pembinaan Bahasa, Departemen Pendidikan dan Kebudayaan , Jakarta 1986 is the most closely

related study both in method and theoretical framework to this study. So, the writer takes it as a major reference.

1.2 Statement of the problem

Based on the background of the study above, the writer tries to seek any possible answers for these following problems or questions :

- What are the dominant terms of address used in Kalam Jamaah in kinship ?
- How are they operated in different social distance, social stratification, situational relationship, and also gender and age of the speaker and addressee?

1.3. Objective of the study

This study is intended to give clear description about the dominant and the variation of Kalam Jamaah terms of address used in Arab people kinship in Kelurahan Ampel Surabaya.. It is also intended to give brief explanation of how they operate in different social distance, situational relationship, gender and age of the speaker and addressee.

1.4. Significance of the study

This study may give contribution to new thoughts on studies of term of address., especially term of address in hybrid language. It explains the influences of several social factors, such as social distance, social stratification, situational relationship, and also gender and age of the speaker and addressee, Through this study, we will know the variations of the usage of Kalam Jamaah term of address in kinship and other factors which influence them.

1.5. Scope and limitation.

The writer restricts this study only to describe the variations and the usage of term of address in kinship of Kalam Jamaah, the language used by Arab people in Surabaya Indonesia and other factors related, such as social distance, social stratification, situational relationship, age;and gender.

1.6. Theoretical Background

The study of term of address of Kalam Jamaah in kinship is a linguistic research in the scope of sociolinguistic. So, the theoretical framework used here derived from sociolinguistic theory.

Sociolinguistic can be defined as a science which studies the characteristics and the functions of language variety and the relationship between them in a speech community (Fishman, 1971:4).

So, sociolinguistic do not focus merely on language phenomena itself, but also pays attention on social attitude, attitude toward language, language attitude, and its speaker (Fishman, 1972:2).

In the language attitude, naturally the speaker takes a decisions to choose a certain linguistic variety as linguistics form.. Making choices is a process which is determined by several factors. Those determined factors are social distance, situation, and topics of the conversation (Tammer, 1974:28).

Social distance will show us the position of a person, is he on high or low position. Social distance can be seen both in vertical and horisontal dimension. Vertical dimension will show us the position of a person (having high status or lower). Vertical dimension will be a device to place someone on the position of being respected or unrespected.. Age, social class, and marital status can be classified as this social dimension. Horisontal dimension shows intimacy, such as the degree of friendship, gender or sex, ethnic background, religion, educational background, and the distance of the place to live.

Conversational situation can be explained as a place where the speech takes place such as in the meeting, party, classroom, informal gathering, scholar discussion forum, etc. These can determine the choice of linguistic form the speaker used .

The topics of the conversation can also influence the choice of linguistic variety in a conversation. For instance, a student who discusses the subject he is studying will use different linguistic variety from the one he uses when he talks about woman. But in his study, the writer ignores this factor as it includes too many varieties.

Joshua A, Fishman introduced the concept of domain (Fishman, 1964;1966;1971;1972 in Saville-Troike, 1989:50) which is useful for the description and explanation of the distribution of means of communication. Furthermore he stated

A sociocultural construct abstracted from topics of communication relationships between communicators, and locale of communication, in accordance with the institutions of a society and the spheres of activity of a speech community (Fishman, 1971:587).

In short Fishman also mentioned some determinants factors toward the domain, the result of a communicative event which include the area under discussions or topics (e.g. religion, family, work), the role relationship between the participants (e.g. priest-parishioner, mother daughter, boss-secretary), and the setting of the interaction (e.g. church, home, office).

The term hybrid language is used by Ferguson to describe types and functions of language. It is one of the five types of language according to him known as pidgin which is defined as hybrid language with lexical stocks from one language and grammatical structure of another language or languages (Fasold, 1984 in Junaidi, 1992:7).

Furthermore according to Whinnon language hybridization include large things, they usually begins with phonological simplification and developes to many aspects of language (Keith Whinnon, 1974 in Junaidi, 1992:8).

1.7. Method of Research

In doing this research, the writer uses qualitative descriptive method which tries to describe the usage of Kalam Jamaah term of address in kinship and other influencing factors.

According to Bogdan and Taylor, qualitative research can be defined as a research procedure which is expected to get descriptive data about people and their attitude observed (Bodgan and Taylor, 1975:5; Moleong, 1989:3 in Hasan, 1990: 14).

Five qualitative research characteristics according to Bogdan and Biklen are (1) natural setting as primary data (2) descriptive (3) paying more attention on the process than the result (4) using inductive data analysis (5) meaning is the main focus of this research. (1982:27-30 in Hasan 1990:14)

It is necessary to explain that qualitative research does not refuse quantitative data, it means in qualitative research, there is enough chance to use quantitative data. But the researcher tends to use qualitative data and places the quantitative ones as a complement (Lincoln and Guba, 1985:198 in Hasan 1990:17)

So, in this research the writer uses also quantitative data and describe the meaning of those data in order to get clear description of the usage of Kalam Jamaah term of address in kinship

1.7.1. Definition of key terms

Kalam Jamaah is hybrid language spoken by Indonesian Arabs in Surabaya, especially in Kelurahan Ampel Kecamatan Semampir Kotamadya Surabaya which is known as Arab kampung. Kalam means speech or language (Nuh,1974) and Jamaah is term referred to Arab people (Junaidi,1992:10).

Hybrid language is a language with lexical stock of one language and grammatical structure of another language or languages (Ferguson in Fasold, 1984) In relation to this study, Kalam Jamaah is a language with the lexical stock of Arabic and grammatical structure of Indonesian and Javanese (Junaidi, 1992:10).

Arab people are they who proclaim themselves as Indonesian Arab and usually have Arabic family name such as Al Jufri, Albar, Al Hadad, Alatas, Baya'sud, Baladraf, Bahaswan, etc.

Term of address is morpheme, word, or phrase which is used to refer to someone or something in different situational relationship and the role relationship held by the speaker and the addressee (Kridalaksana, 1984). The term of address can be a pronoun, personal name, kinship term, deixis, nominal, and zero (Kridalaksana, 1980:14).

Kin group is a social group in which membership is defined by relationships of kinship. Kinship, in its broadest sense, includes marriage alliance and relations of affinity (Seymour-Smith, 1986:157). Kinship can be defined as the relationship among people that exists because of generic descent, or marriage (Zadrozny 1954).

Social distance will show us the position of a person, is he on high or low position. Social distance can be seen both in vertical and horizontal dimension. Vertical dimension will show us the position of a person (having high status or lower). Vertical dimension will be a device to place someone on the position of being respected or unrespected. age, social class, and marital status can be classified as this social dimension. Horizontal dimension shows intimacy, such as the degree of friendship, gender or sex, ethnic background, religion, educational background, and the distance of the place to live.

Social stratification, one of the chief form of sociolinguistics identity derives from the way in which people organized in hierarchically ordered social group. Social group is aggregate of people with similar social or economic

characteristics.(Crystal,1989:38). Thus, social stratification can be understood as the variety of cultural, economical, and social of certain social group involved in the whole society.

Conversational situation can be explained as a place where the speech takes place such as in the meeting, party, classroom , informal gathering, scholar discussion forum, etc. these can be determinant factors to the choice of linguistic form the speaker used.

1.7.2. Location of the research

The location of this research is Kelurahan Ampel, Kecamatan Semampir, Kotamadya Surabaya.It is located in the northern part of Surabaya and consists of 17RW and 87RT. The width of the area is 38ha, bordered by pegirikan river in the east, Jalan Pabean in the north, Jalan-K.H.M. Mansur in the west, and Jalan Danakarya in the south. The inhabitants of Kelurahan Ampel is 18.070 of people (Data of Kelurahan Ampel, March 1995), which consists of many ethnic groups, such as Arab, Indian, Chinese, Pakistanee, Javanese, Madurese, and Ambonese.

As there are many ethnic live together in Kelurahan Ampel, and it can be said as multiethnic society, the writer will give simple description of them in accordance with the descendant citizen and non-citizen of Indonesia.

Tabel 1.1
Spesification of inhabitants based on WNI Keturunan (non-native citizen) and WNA (non citizen)

No		WNI Keturunan	WNA
1	old nation of Indonesia	12 267	
20	Arabs	4 465	58
3	Chinese	814	114
4	Indians	263	21
5	Pakistani	182	6
	Total	17 881	189

(Data of Kelurahan Ampel, March 1995)

There are some reasons why the researcher chooses Kelurahan Ampel as the location of this research:

- Kelurahan Ampel is known as "Arab Campoong" in Surabaya, so it makes easier to find respondents
- Kelurahan Ampel is also recognized as "Kampung Lama" (Old Campoong), this is useful for social observation and language situation, in addition to the fact that the respondents vary more in relation with the time they live (Adi Sukadana in Rahayuni, 1990, in Junaidi, 1992:11).

1.7.3. Population and sample

The population of this research is all Arab people inhabitant in Kelurahan Ampel Surabaya, which is listed 4.523 people according to Kelurahan Ampel data

on March 1995. as mentioned before.

To take representative sampling of this large population, the writer uses stratified random sampling. The reason to choose this model is the research includes the variety of term of address used in different social distances, social stratification, situational relationship, age and gender of the speaker and addressee, which needs enough sample in accordance with the influence factors observed and the category of the speaker and addressee.

In stratified random sampling, the researcher stratifies the population or breaks down into groups according to the categories of one or more variables, and then randomly selects samples from each group (stratum). There are at least two advantages to use stratified random sampling, (1) it makes possible to disproportionate sample sizes from different strata, and (2) it takes into account crucial variables by using them to define the strata (Lin, 1976:149).

The respondents are selectively chosen and separated into age group, gender group, social status, and jobs (Samarin, 1988). In sociolinguistics studies the number of respondents are usually more than one, as it is usually connected to age, gender, class, jobs, or other sociological factors needed in the sampling (Samarin, 1988).

Thus, the writer takes 32 respondents of Arab people which are stratified as 16 respondents represent Sayid and 16 represent non-Sayid, both groups also divided

into adult male and adult female. So the respondents of this research will be :

- 8 male Sayid
- 8 female Sayid
- 8 male non-Sayid
- 8 female non-Sayid

The researcher chooses adult people to be the respondents because they are mature enough to understand and fill the questionnaire and also socially older than children. The researcher defines the boundary between adult and child as Ervin-Tripp did in his research on American term of address. He determined the boundary between them in term of school leaving-age, which is around age eighteen, but an employed sixteen years old might be classified as an adult (Ervin-Tripp, 1969 in Pride, 1972:227). Those adult respondents, due to the assumption of the influence of age are divided into two groups. The first group consists of 16 respondents men and women who have age around 20, and the second one consists of 16 men and women who have age around 40. The two groups represent young and old generation.

1.7.4. Technique of data collection

The technique of data collection used in this research are questionnaire, interview, and observation. These three techniques are used hand in hand to get the data from the respondents dealing with the subject matter.

1. Questionnaire

Questionnaire is used to get the variety of Kalam Jamaah term of address in kinship in different social distance and situational relationship, as well as social stratification, gender and age of the speaker and addressee. Samarin also mentioned that this type is used to get data such as age, kinds of job, and other social factors (Samarin, 1988).

The researcher categorizes the influence factors of the usage of term of address in kinship into :

- Social distance (vertical social distance) as in kinship. This will show someone's position (being respected or unrespected)
- Conversational situation (formal and informal)

Thus, the researcher classifies all term of address in kinship into 4 category of relationships.. For instance, the term of address for "father" will be classified as :

1. Vertical social distance respect formal
2. Vertical social distance unrespect formal
3. Vertical social distance respect informal
4. Vertical social distance unrespect informal

To make the respondents easier to fill the questionnaire, the researcher assume those four categories into real situation :

1. respect-formal corresponds to the situation when the speaker asks for help to the addressee in the wedding party
2. respect-informal corresponds to the situation when the speaker asks for help to the addressee at home
3. unrespect-formal corresponds to the situation when the speaker is joking and the addressee also participates in his or her joking in the wedding party
4. unrespect-informal corresponds to the situation when the speaker is joking and the addressee also participates in his or her joking at home

For several terms of address in kinship such as the old brother and sister of the parents and the young brother and sister of the parents. the researcher also seeks another aspect of the usage, namely the age of the speaker and the addressee. So, the researcher especially into these term of address also categorizes according to (1) the speaker older than the addresse and (2) the speaker and the addressee having the same age. The questionnaire is made semi-open, so the respondents can add term of address they used but not mentioned. Because of the large number of questions, the writer takes the data twice for each respondent, so, they will be fresh enough to fill the questionnaire.. The questionnaire is included in the appendix

2. Interview

Interview is used by the researcher to know further about the term of address the respondents used, especially the pronunciation of those term of address. Interview

is used to get the data, especially linguistic data, such as pronunciation, sentence pattern, etc (Samarin, 1988).

3. Observation

Observation is done by proclaiming as a researcher and without proclaiming as a researcher in order to get real or correct data (Samarin, 1988). The observation also takes place in public places such as coffee house, mosque, etc, Labov called it "unsystematic observation". Furthermore he stated :

One can record a number of constant and variable features from large number of people in public places such as trains, buses, lunch counters, tickets lines, zoos, - wherever enough numbers of speech community are gathered together so that their speech are naturally and easily heard by others. There are many biases built into such observation, loud and less educated talkers, for example are strongly selected, but as a corrective to the bias, of the interview situation. Such data can be very valuable (Labov, 1970).

1.7.5. Technique of Data Analysis

In analysing the accomplished data, the researcher does several steps , i.e.:

- The result of the given questionnaires about term of address in kinship used by Arab people in Surabaya, which are filled by 32 respondents, is first transcribed into table of the term of address.
- Then, the researcher fills the accomplished data into table based on the social distance and the situation.

- The description of the variety of Kalam Jamaah term of address in kinship will be then considered with $N/32 \times 100\% = \dots\dots\dots$ for their frequencies. N represents the number of term of address and 32 refers to the number of the respondent. It is aimed to measure the gradation of the usage of each term of address.
- The next step is presenting the table of term of address in kinship with their frequencies and percentages, based on the social distance, situation, The influence of social stratification, gender and age are described in separate way. The detail explanation will follow the table of each term of address, as the qualitative research does not focus on the quantitative data but the meaning of the accomplished data.
- In the final part of the analysis the researcher will show the variety of Kalam Jamaah term of address in kinship and the factors influence their usage.

1.8. Organization of the paper

This thesis is divided into four chapters : Chapter I is introduction, Chapter II is general description, Chapter III is presentation and analysis of the data, and Chapter IV is conclusion.

Chapter one consists of background of the problem, objective of the study, significance of the study, theoretical framework, method of research, population and

sample, technique of data collection, technique of data analysis, and organization of the paper.

Chapter two consists of the descriptions of term of address, Ampel area in Surabaya, Arab people descendance and their social life, and also Kalam Jamaah. the language they used.

Chapter three consists of the descriptions of the variety of Kalam Jamaah term of address in kinship and other factors which influence their usage. Chapter four is the conclusion of what the writer has found.

