

CHAPTER II

GENERAL DESCRIPTION OF THE OBJECT OF THE STUDY

II.1 The Use of Informal Terms of Address in East Java

In informal communication people feel more relaxed. In such a situation, the addressors may choose the address-terms which are always used in daily conversation; for example : 'pak' and 'bu' are referred to higher status person without considering age and intimacy of the addressees and addressors. Their purposes are to respect and honor the addressees in formal and informal situation. These address-terms are also used to address inferiors, older colleagues and strangers without considering intimacy. 'Mas' and 'mbak' are used to address older or people of lower status by the addressors, while the addressees will use 'dik' to address the addressors. Actually, the function of 'dik' is the same as 'mbak' and 'mas' which refer to a humble person.

A younger humble addressee will be addressed by using no title in order to show the intimacy of the addressees and addressors; it occurs for example, between the teachers and their pupils. Sometimes, the teachers use 'saudara' to address their pupils. The addressors will use this term to address employees of lower status and someone who is not close to the addressors in the

office.

II.2 The Terms of Address Choice Among Javanese and non-Javanese in East Java

Ethnicity is an important affecting factor in choosing terms of address by non-relatives who communicate in informal situation. The choice of terms of address according to the identity of the addressee is associated with the speaker or addressor and their degree of intimate relationship. The terms of address 'pak' and 'bu' among Javanese and non-Javanese refer to a person of high status who is not close to the speaker or to older addressees of the same and lower status than the speaker without considering age. The use of 'pak' and 'mak' are extended to address the parents of colleagues among working-group or to the elderly of this group by a higher status addressor when they are close with one another. The term of address 'mbok' is used to address rural women who work as servants, vendors or unskilled laborers by a higher status addressor.

The term of address 'mas' and 'mbak' are used to a Javanese addressee of about the same status or the same age as the addressor (or lower who are about the same age or a little bit older than the addressor). Usually, 'mbak' is addressed to married women and 'mbak' is used

to address unmarried women. However, according to the recent phenomenon, the use of 'mbak' is also referred to married women. All Javanese use 'mbak' and 'mbakyu' to indicate equality regardless of their intimacy and to be close to their friends who may be from higher status whose age are the same as the addressor. 'Mas' and 'jeng' are also addressed to the person whose status is a little bit higher and who is younger than the addressor. 'Mas' can also be used to address non-Javanese by Javanese whose age is a little bit older than the addressee. To reply to 'mas', 'mbak', and 'mbakyu', one will use 'dik' or 'jeng' in return, however the reciprocation 'mas' is often found. The term of address 'jeng' can be replaced by 'dik' by non-Javanese towards Javanese, it is used to address higher status and younger than the addressor. 'Dhimas' is also used to address a respectful little brother among the Javanese.

The term of address 'yu' and 'kang' are used to address uneducated Javanese young female and male who come from rural areas. 'Yu' is also applied to substitute 'mbak' for showing their close relationship, especially when they speak Javanese.

To address friend's children, the addressor commonly address the child by his name. This form can also be used to address young Javanese and non-Javanese friend's

popular play which constitutes a trade mark in Surabaya. The term 'rek' is used to address friends, colleagues, close friends and boys without considering their origins. The addressor does not have to use those terms of address for addressing their friends if they are sure that their friends or the addressee come from a higher rank.

II.3 The Social Stratification, Language and Terms of Address Of Batak and Minang People

II.3.1 The Social Stratification, Language and Terms of Address of Batak People

In Batak, there is a social stratification which is divided into four; they are : 1) age differences, it is particularly seen as their right and is compulsory as the member of Batak. According to age differences people are divided into three groups, they are : children, young people and parents; 2) Social status. This difference in social status can be seen clearly in daily life. The upper class are the noble man and people who are descendants of kings; this class is called 'biak raja'. This class consists of people who are respected by common people and have important position in a certain area. It also refers to shamans and other skilled man; 3) the differences in origin, it is divided into original inhabitants and new comers; 4) the differences in marriage

status.

Batak society use some dialects for communicating to other people in daily life. The kinds of dialect are Karo, Simalungun, Toba, Angkola and Mandailing.

Batak people have to talk to others politely, even when they address people because they consider it as obligatory. Addressing someone by using the address-term is a good behavior, " Al pangkuling i do situan nina denggan ". Therefore, they have to address the addressees appropriately.

There are various kinds of terms of address which are used by the people in North Sumatra. In most families, fathers address their sons by using 'anaha', 'anggia' or the son's name. On the other hand, a son uses 'bapa' or 'papi' to address his father; they must not mention the names directly in addressing their father. To address a daughter, a father will use 'hamu', 'boru' or 'ito'. A Mother uses 'ito' or 'anaha' to address her son; and she will address her daughter by using 'anggi'. The children commonly use 'inong' to address their mother or sometimes they use 'hamu'. We also find the terms of address are used among brothers and sisters in a family. The older brother uses 'anggia' to address his young brother; while younger brother will address the older brother by using 'hahang' or 'angkang'. In this case,

they are not allowed to call their older brothers by mentioning the names directly because they have to respect older persons. 'Angkang' is also used to address the elder sister. Whereas, the older sister will use 'anggi' to address her younger sister. Among relatives, such as cousins, the term 'hamu' is also used which refers to equality of age.

The rules are also applied by ego towards the others. The addressors will use 'amang tua' to address the father's elder brother and 'amang uda' to address the father's younger brother. Ego will mention 'naboru' to address the father's sister and 'amang boru' to address the husband of father's sister. The father's sister uses 'amang' to address ego; while the husband of father's sister address ego by using 'tulang'.

Those terms of address are not applied in the maternal line of ego. Ego will use 'inang tua' and 'inang uda or inang baju' to address the mother's sisters. The first refers to the mother's elder sisters and second refers to the mother's younger sisters. 'Inang baju' is particularly used to address the mother's sisters who have not married yet. On the other hand, the mother's sisters will address ego's mother by using term 'anaha'. Ego will use 'tulang' which is referred to the mother's brothers and 'nan tulang' which is referred to their

wives.

II.3.2 The Social stratification, Language and Terms of Address Of Minang People

Minang people live throughout the province of West Sumatra. This area is divided into two particular areas; they are 'darek' area (inland) and 'pasisie' (beach coastal area). But, now most of them have moved to Java because of their desire to have a better life, education and get a progress in other areas. Therefore, they are often called a wandering society.

The social stratification is divided into three ; they are the higher class or the nobility , middle class and lower class.

In daily conversation, Minangkabau people use Minang language. This language is still related to Melayu language; it is based on the linguistic research that this language can be admitted as separate language or one of the Melayu dialects. Based on the use of phoneme /a/ and /o/, Minangkabau area is divided into two; the area in which the inhabitants use phoneme /a/ and the area in which phoneme /a/ is replaced by /o/. Besides, each area of Minangkabau has a different vocabulary.

The existence of three social classes in Minangkabau does not mean that there are three kinds of language.

They use one kind of language, which the Minang language. This language is used to communicate between lower, middle and upper class. It shows that they do not want to differentiate the people and assume all people are the same. Therefore, there is no language which differentiate one class from the others in Minangkabau. The difference lies in their tone and pitch which lead to politeness.

Since the language has not many rules, the address-terms of Minang are also simple; for example, the parents use 'buyung' to address their little son and 'upik' is addressed to their little daughter. But frequently, they prefer mentioning their children's names instead of using terms of address 'buyung' and 'upik'. Whereas, the children use 'abak', 'ayah' and 'buya' to address their father; while towards their mother, they use 'umi', 'emak' and 'mama'. We also obtain the terms address which are used among brothers; the older brothers use the terms of address 'dik', 'adik' or they call their younger brother by their names. Whereas, the younger brother must address the elder brother by employing the terms of address 'uda' or 'kakak'. Among sisters themselves, the older sister uses 'adik', 'dik' or call their younger sisters by their names; while the younger sister will address the elder sister by using 'uni' or 'kakak'. Those terms of address are also used between brother and sister

in all families.

In addressing others, they frequently relate the terms of address to the physical appearance of addressees; for example, if ego addresses his or her aunt or uncle who has dark skin, ego will address her or him with 'mak' or 'pak hitam'.

They also use such terms of address to address non-relative addressees. The non-relatives includes neighbours, sellers (at the market), maids, beggars, etc. The addressees who are younger than the addressors are addressed with 'buyung', 'upik' or their own names. Whereas, the addressors who are younger than the addressees will use 'angku', 'uda' or 'uni' (between twenty and forty years old), 'pak' or 'mak' to address older addressees. The maids will address their employers with 'etek' or 'pak etek'.

II.4 The Description of Older Minang and Batak People in Surabaya

II.4.1 The Description of Older Minang People in Surabaya

Minang people are known as a wandering society because this ethnic has spread all over Indonesia. This seems to be the trade mark of Minang people. Their habit is started and intended to fulfill their desires and achieve their purposes to improve and develop themselves

and hometowns. Those who are allowed to leave their home town are mostly men, while women are forbidden to go to other areas by themselves. The women are allowed to go to Java only if they have some relatives there.

As far as I know, there are two main purposes that they want to achieve : education and job. The parents who are rich and wealthy will send their children to Surabaya - east Java, for better education. They hope that their children will be able to enrich their knowledge and become better educated than they themselves. Most of them who are studying in Surabaya come from middle and upper class, because only those two classes have the means. While, lower class people will allow their children to go to Java to get a job. Most of them are as merchants who sell various things at the market; such as , textile, dresses, food , etc. Some of them who have capital will open stores and restaurants. It can not be denied that Minang people have a talent for trading.

Since they live in Surabaya, Minang people form an association known as Gerakan Seribu Minang. Its function is to strengthen the family relationship. In that association, they have a lot of activities, particularly in Ramadhan month such as, praying together, celebrating Idul Fitri and Idul Adha, and reciting Al-Qur'an , etc.

II.4.2. The Description of Older Batak people in Surabaya

Batak who live in Sumatra are known as a wandering society, because a lot of them come to Java for certain purposes. Most of them are men, while the number of women who leave their home area are less .

Going to Java is one of the ways to fulfill their desires and achieve their purposes. Actually, there are two purposes; they are education and better jobs. Since Batak people emphasize the education of their children , those who come from upper as well as lower class will send their children to get better education to Surabaya. In order to be able to provide a better education for their children, Batak people who come from lower class will work hard to increase their income. Meanwhile, some of them have other objectives like working for the government or private companies or becoming merchants, etc.

To show their identity, Batak people form an association known as, 'Perkumpulan Keluarga Sibolga', 'Jamiah Batak Muslim Indonesia' and 'Huriah Kristen Batak Protestan'; its purpose is to strengthen the family relationship. Within the association, they perform some activities such as, celebrating Christmas, Idul Fitri and Idul Adha , etc.

CHAPTER III

PRESENTATION AND ANALYSIS OF THE DATA