The Kinship Terminology and Practice of Bataknese: A Sociolinguistic Approach

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ABSTRACT

This research aims to describe the kinship terminology of four Bataknese tribes: Toba Batak, Karo Batak, Simalungun Batak and Pak-Pak Batak. There were four selected participants, who were native and used kinship terms in family. A questionnaire with 56 questions asking about the kinship terminology and 6 questions asking about the practice of kinship was used as an instrument of this research. The result of this research showed even though from the same Batak tribe, but the kinship terms of the four Batakneses are varied. Simalungun Batak and Toba batak have the most vary terms with 31 in total. Moreover, Bataknese still practice the kinship terminology of Bataknese itself than the national one. Additionally, the society of Bataknese agreed that using Bataknese kinship terminology was a way of respecting family members. In conclusion, Bataknese society still practicing and maintaining their kinship terminology to strengthen the relationship of the family members.

Keywords: Kinship terminology; Batakneses; Sociolinguistics

INTRODUCTION

Language is an essential tool that is used in daily conversation. It helps people to receive and deliver thoughts and messages. The way to deliver those may be different depending on the culture and intimacy. Furthermore, people greet each other also depending on the intimate relationship they have. Instance, when a couple or people who have a very close and serious relationship may have a unique way to greet each other; in Indonesian "ayang" that is slang of "sayang" which means "darling" in English. This way of greeting may not be applied by people who are not the boyfriend/girlfriend of the person being addressed to.

Sociolinguistic covers the practice of language in daily conversation, media, societal norms, policies, laws which address language. In a society a group of people who are drawn together for a certain purpose need to understand the language practice to be able to communicate smoothly. The language practice system of linguistic communication particular to a group includes; spoken, written, and signed modes of communication (Wardhugh, n.d. 2015). Hence, the sociolinguistic phenomenon can be investigated by surveying people about their nicknames, interactions, and

addresses in family especially. In some places, some kinship relationships are conventionally considered respectful ones, and it must use respect forms when addressing that member of the family.

Kinship is a social community where the members have a relationship of descent or blood (Aridho & Brutu, 2023). The term kinship can also refer to family relationships, where someone is considered a relative because of their blood relationship with the ego. The kinship system includes rules that classify individuals in kinship groups and is an important tool for determining the roles and responsibilities of family members in daily life and in traditional ceremonies. Kinship terminology conveys a society's native theory of family relationships through the meanings of kin terms and the culturally understood connections between them (Read, 2021). This terminology can be seen as an idea system, where conceptual relationships link the kin terms into a structured and bounded framework of kinship relations. It is clear from the kin terms map that kinship terminology serves as a computational method for determining kinship links apart from genealogical relationships. Instead, culture carriers use the logic of kin term products to determine kin term relations directly from kin words.

The ability to use a language in a certain circumstance or context is known as communicative language ability. It is possible to define communicative language capacity as a set of procedures used to assess a person's language understanding (Mohammad et al., 2022) . Communication can be effective and smooth when the speaker and listener knows their level. Moreover, speaking is essential for daily interaction among individuals to deliver information (Fatahillah & Agustina, 2024). How people greet or call to each other is called addressing terms. Many social details regarding the addressee of utterance are encoded by society through the use of addressing phrases (Meyerhoff, 2018). There are numerous ways to practice addressing terms such as; first name, some combination (title with first name or title with last name), title, last name or surname, nick name, pet name, kinship term. Addressing terminology varies depending on the context and circumstances (Holmes & Wilson, 2017).

In a formal context, such as a courtroom, all participants are expected to use appropriate and formal language. A case of addressing in the classroom as an example; both teachers and students apply formal languages in the classroom setting. Even when their teachers are also their parents at home, students will address their teachers by titles such as "Ms." or "Mr." rather than by names like "dad" or "mom.". Moreover, in Bataknese culture, if the full name of the teacher is "Bobby Samuel Pandiangan", calling the teacher with first name "Bobby" or middle name "Samuel" is considered inappropriate or disrespectful. Hence, the polite way to greet the teacher is by saying their sure name "*Pak Pandiangan*" or "Mr. Pandiangan".

In a country that is rich in culture and tribe is most probably having rich addressing terminology. Indonesia as a country that is rich in culture and tribes have numerous and varied ways of addressing. Based on the data provided by bps.go.id or Badan Pusat Statistik (2015) website, there are more than 1300 tribes in Indonesia. Moreover, taken from Kompas.com, Bataknese is in the third position of most citizens Indonesia after Javanese and Sundanese with 14,798 million people in 2023 (Jumiadi & Indriawati, 2023).

Indonesian societies have their own way to address or refer to one's kin. The addressing terms that are expressed based on the relationship in society. Unquestionably, everyone has a preferred language to employ depending on how respectful and courteous they are toward that person. Relationship between speaker and listener being an important matter as it is a tool to identify the addressing term of both. Moreover, it helps to understand everyone's position in a

society. As societies are varied therefore the probability of having various terms within society is high. Bataknese, for instance, there are six different groups or societies in Bataknese; Toba, Simalungun, Pak-Pak, Mandailing, Angkola, and Karo.

Bataknese is one of the tribes originating from North Sumatera, Indonesia. Now Bataknese can be found all around Indonesia. The Batak land covers an area of 50,000 km2, centered on Lake Toba and part of the Bukit Barisan mountains. The area bordering Simalungun Regency, Karo and Southeast Aceh are in the north, district Simalungun, Asahan and Labuhan Batu in the east, next door to the south it borders the provinces of Riau and West Sumatra, and to the West lies the Indian Ocean (Claudia & Indrojarwo, 2019). These six tribes occupy their respective parent areas. The culture that is built in the area is complex in terms of knowledge, belief, art, morals, law, customs and other abilities and habits acquired by humans as members of society (Manihuruk, 2020). Likewise, the Toba Batak tribe has its own culture that differentiates it from five other Batak sub-tribes and vice versa. Moreover, the six Bataknese applied the patrilineal system where men were given bigger power and rights than women. Father's clan will be given to the last name of all the kids, while the wife's clan remains for herself.

Toba Batak clan is one of the cultural values that the Toba Batak people are proud of. They do not ask names first, but clan. When clan is introduced, they will be able to define the addressing term. For instance, when a Toba Batak man meets the Toba Batak woman who has the same clan as him; Sinaga; the man will call the woman "Ito" same as the man, and the woman will call the man "Ito". Moreover, the clan also set the social relations system which is manifested in very strong kinship relations based on blood descent (genealogical) and marriage which has been in effect for generations to this day (Manihuruk, 2020). It is ruling the social relationship among three functional relatives; relatives with the same surname, relatives that have the same clan as husbands, and relatives of the family who gave their daughters to be married.

Most of Karo Batak people live in Karo district where everyone implements the culture of Karo's living value (Sitepu & Susilowati, 2018). Karo Batak keep practicing the old culture habit, which the first time they meet the thing they ask first is clan in Karo Batak, it is called as *ertutur* (Halimah & Heryani, 2024). The kinship system from the father's and mother's family's side in the Karo Batak is different. Moreover, the timeline of birth is a crucial thing of kin. For instance, the first-born uncle or the brother of the father that is called as *bapatua* is highly respected. He also has the high right and obligation as his role is to be the biggest decision maker in a big family. While families from mother's side most likely be neutral.

Adat or tribes are laws that apply to all entities in Simalungun Batak society. Even though it is not written, the basis of positive law is still practiced until today. This law of life covers all aspects of social order in society before positive law existed, such as land, social interactions, roles and status, social structure, inheritance, villages, marriage, death, and birth (Tambak, 2019). The kin system of the Simalungun tribe is in the form of a pentagon consisting of two main structures, which are the triangle at the top and the trapezium at the base. Each position in this structure has a role and social status, but these positions are dynamic (Tambak, 2019). This structure defines how each other addressing in social life.

Pak-Pak Batak systemizes the relationship ruled in kin. Everyone has its own role in a family that is ruled in kin. Pak-Pak believes the kinship system is a reference point in the process of interaction with others. Moreover, it has been practiced since the very first generation. This classification and practice are called "*Pertuturen pakpak*". In Pak-Pak speech, there are many rules and manners that must be followed. By obeying and carrying them out, a person can be said to be

polite or civilized. The kinship system in Pak-Pak Batak can be interpreted as a collection of elements that regulate the definition of who, how and why someone is categorized as a relative or not. This includes the knowledge, rules, and values that govern kinship groups of clans. For the Pakpak tribe, the kinship system is regulated through the *Sulang Silima* structure. Apart from that, the Pakpak people have a distinctive greeting pattern that is used to greet relatives in a polite way that has a certain meaning. Furthermore, as stated in Aridho & Brutu (2023) mentioned that in Pakpak society, the terms of kinship or terms of daily greetings are very clear and definite. This call or greeting ensures that the person hearing knows who is calling and ensures the familial relationship.

The kinship of Angkola Batak functionally settled in a system called dalihan na tolu. Kinship being the center of interaction, obligation and right. It is the philosophy of social culture that is linked to family members; the relationship of father, mother and kids, father's and mother's siblings, including all individuals starting from grandma and grandpa. Moreover, dalihan na tolu is a guidance of speech and utterance that helps Angkola Batak in almost all aspects of living.

Mandailing Batak citizens are mostly living or originally come from areas in South Tapanuli regency and Mandailing Natal regency, north Sumatera. Mandailing Batak promoted spreading language and religion to various regions in the archipelago. The uniqueness of the language and culture of Mandailing Batak shows that they have a strong community. Historically, the existence of the Mandailing Batak community is supported by the fact that their existence; Mandailing in the Nagarakertagama Book written by Mpu Prapanca in the 14th century (1365) (Sireger, 2020). Additionally, the Mandailing Batak community is an agrarian society where most of its citizens live in rural areas as farmers by cultivating rice fields and working on rubber plantations, coffee, and so on.

The kinship terminology practice among the family of the six Bataknese helps to build a good harmony and politeness. However, the practice might be less in the modern era due to modernization impact, some families prefer to use Indonesian kinship than the traditional one. Research purpose has a significant role in understanding the issue being raised in the research. Therefore, the purpose of this research is to analyze the kinship terminology of four Bataknese tribes; Toba Batak, Karo Batak, Simalungun Batak, and Pak-Pak Batak. Furthermore, analyze the practice of Bataknese kinship in today's modern society. To narrow down the topic and limit the research extension of research. The researcher just analyzes four Bataknese tribes out of six due to the difficulties in finding the native speakers of Mandailing and Angkola Batak. Additionally, all the research participants are women which means the ego in the terminology is from a woman perspective only. Bataknese has a very kinship terminology and they are different to each other, even different when the ego is woman or man. Hence, the further researcher might uncover the subject and object of this research which are the other two Bataknese kinship terminologies and man perfective.

This research expected to contribute both in theoretical and practical benefits. Theoretically enriching knowledge of kinship terminology especially for Bataknese, helping reader to understand the concept of kinship in Bataknese family and being the reference for the related research, especially in the field of sociolinguistic, kinship terminology, social interaction and culture tribes. Practically, this paper can be used as a learning material especially for Bataknese who wants to learn about kinship terms.

Enable to enrich the information and data, the researcher has done comprehensive reading to some research papers. There are two previous related research that are closely related to this

research. The first related research was written by Idaryani (2023), the research finding was about the usage of kinship term among Acehnese people across three generations, parent's perfective on the usage of kinship terms, and the role of parents in educating the children about kinship terms. The research was done through an observation and interview to 18 participants. The finding shows that Acehnese still active in using kinship terms expect the particular kinship terms. The second previous related research was written by (Sianipar & Yulianto, 2021). By concentrating on the sociolinguistic analysis of the kinship terminology in three societies Indonesian, English, and Korean researcher aimed to identify and solve the issues of misscommunication. The study employed triangulation theory to collect data, which came from three sources: participants, secondary data sources (dictionaries), and the researcher's own knowledge. To further accomplish the goal, purposive sampling was used as the sample method. To attain the aim, native speakers of each society were involved in order to be able to give authentic data. According to the theory presented by Nanda & Warms (2012) contrastive analysis was used in this study's data analysis to examine the similarities and differences between kinship principles in Indonesian, English, and Korean.

The reseach novelty is a new idea or a unique perpective that diffrenciate this research with the two previous related research. After comprehensively reading and comparing the research, there are some gaps that makes this paper different. The first previous related study was analyzing kinship terms in three generation while this paper analyzing 4 Bataknese tribes in the current generation. Moreover, the instrument that were used in the first previous related research were obsevation and interview, while this research was used quistionnaire. The second previous related research was having national kinship as the subject, they are kinhsip terms of Indonesian, English, and Korean. However, this research paper has four subjects and all are traditional kinhship of Batakese, they are Toba Batak, Karo Batak, Simalungun Batak, and Pak-Pak Batak. The object of the second previous relates research was to find the similarities and differences of kinship terms while this paper was analyzing the kinship terms and its practice in bataknese society.

METHOD

The research method used was descriptive qualitative as it is mostly applied to analyze the social characteristic of some group of people in society (O'leary, 2017). Qualitative research examines participants' perspectives with strategies that are interactive and flexible. Qualitative research is a form of social action that stresses on the way people interpret, and make sense of their experiences to understand the social reality of individuals (Mohajan, 2018). It has gained more and more area in the social domain. Qualitative researchers provide a rich picture of social phenomena and specific context through their interaction with their social situation (Mohajan, 2018). It aims to provide a detail understanding into human behavior, emotion, attitudes, and experiences (Tong et al., 2012). In examine the finding, the researcher chose the research participants through a spesific requirements to establish trusworthiness of the findings. They are as follows; first, four Bataknese who are native in one of the Bataknese languages; second, speak the language for more than 10 years; no more than 30 years old, age also require because of the research purposes is to figure out the used of kinship in modern society; third, who practices kinship terminology in the family. Those subjects or called participants were given a questionnaire that has 56 questions of kinship terminology and 6 questions of the practice of kinship terminology in family. However, before the participants answered the questionnaire, the researcher had had an online meeting with the participants to explain how to answer the questions. Moreover, the questionnaires were prepared

in two different languages; Indonesian and English. It was prepared as an option for the participant choosing the most convenient language in answering the questions. The questionnaire is the instrument that was used in collecting the data. The collecting data then continuously processes by converting the answer to the questionnaire into a diagram, the diagram used as a tool to read the terminology easier. Moreover, for the practice of kinship, researchers describe the answer to the kinship practices to explore the practice in each Bataknese.

FINDINGS

The data of this research gathered from the four selected participants. Then, analyzed and drew the data into diagram form. The findings demonstrate how language both reflects and influences social interactions, cultural values, and social structure by examining the kinship terms within these sociolinguistic notions. The theoretical links shed light on the ways in which language and society are interwoven, whether the focus is on linguistic relativity, cultural reflections, or the social functions inherent in kinship words. The following data are the four Bataknese tribe kinship terminologies that have been converted into diagram format. The description of every symbol and alphabet can be read under the diagram. Moreover, the practice of each kinship in every society of Bataknese additionally explains.

Kinship Terminology of Toba Batak
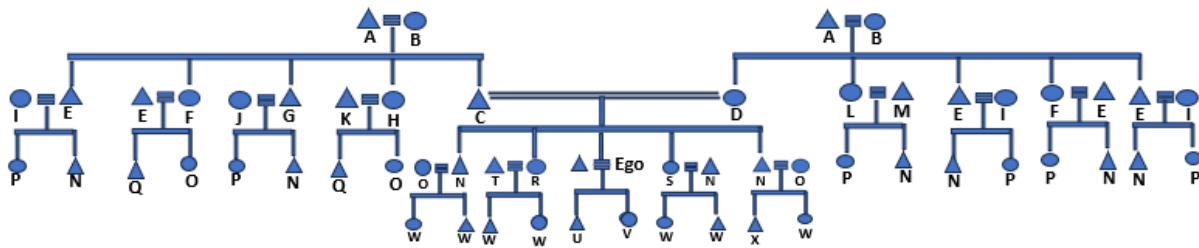
Data from questionnaire

FIGURE 1. Kinship Terminology of Toba Batak

△ : Male   ⊓ : Sibling Tie

● : Female | : Descent

▤ : Merriage   Ego : A person's perspective

A	*Oppung Doli*	M	*Bapak Tua*
B	*Oppung Boru*	N	*Ito* or if having a child (*Ito* + the first name of the first kid)
			Example: Name of the first child is Butet Damanik = *Ito Butet*
C	*Bapa*	O	*Eda* or if having a child (*Eda* + the first name of the first kid)
D	*Oma*	P	*Kakak/Adek* = Depends on who is older
			Kakak if ego is older
			Adek if ego ounger
E	*Tulang*	Q	*Pariban*
F	*Tante*	R	*Kakak*
G	*Uda*	S	*Adek*
H	*Namboru / Bou*	T	*Amang Bao*
I	*Nantulang*	U	*Anak*
J	*Inanguda / Nanguda*	V	*Boru*
K	*Amang Boru*	W	*By name*
L	*Mak Tua*		

In Toba Batak kinship terminology there is no difference in calling grandmother and grandfather from mother or father side. Moreover, the E or *Tulang* is the most popular for male both from mother and father side. *Tulang* in Toba batak has a very essential role especially in traditional events such as: wedding, funeral ceremony, congratulatory ceremony, and etc. There are unique rules in Toba batak, where the cousins can marry each other. If ego is a girl, then Q or can be called as cousin as shown above are allowed or even supported by the family to get married. Toba Batak society actively respect each member of a family by using kinship as an addresing term.
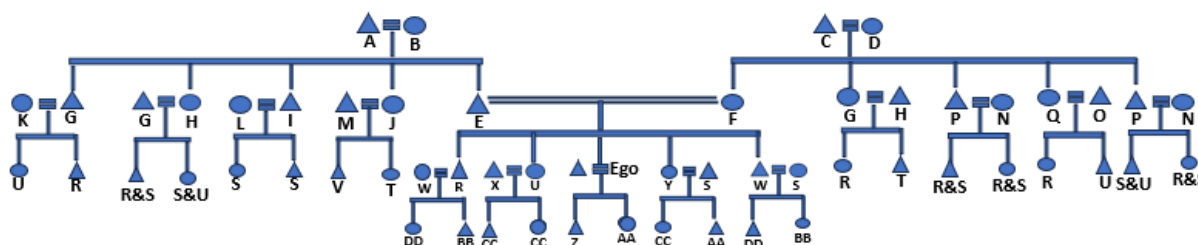
Kinship Terminology of Simalunngun Batak

FIGURE 2. Kinship Terminology of Simalungun Batak

A	*Oppung*	P	*Nanturang*
B	*Inang*	Q	*Pak Uda*
C	*Oppung Doli*	R	*Abang*
D	*Oppung Boru*	S	*Anggi*
			Kakak/Adek
E	*Bapak*	T	*Kakak if ego older*
			Adek if ego younger
F	*Mamak*	U	*Kakak*
G	*Bapak Tua*	V	*Pariban*
H	*Mak Tua*	W	*Edak*

I	Bapak Anggi	X	Abang Ipar
J	Namboru	Y	Adek Ipar
K	Mamak Tua	Z	Anakku
L	Nanggi	AA	Borukku
M	Makkela	BB	Paraman
N	Tulang	CC	By Name
O	Tante	DD	Nang

The analogy of a basket with four legs of foundations *(opat) (ampang)* represents the four fundamental frames. If the basket is not supported by four level legs, it cannot remain upright. The basket serves as a metaphor for the nuclear family, whose survival in a changing social environment depends initially on the husband's family. The four components of the original kinship parent-in-law *(simatua),* siblings (*kaha*), the father's older brother (*bapatua*), and the father's sister's husband (*kela*) encircle the nuclear family, which is positioned at the center. This study highlights the importance of kinship for social life, its urgency, and it's real-world ramifications and repercussions. The kinship terminology of Simalungun is quite varied. There are two ways that can be applied in calling coursin; R&S and S&U or *Abang* or *anggi* or *anggi* and *kakak*. For the Simalungunese, in particular, kinship encompasses not only ceremonial functions but all aspects of a member's life, including socialization, employment, childcare, economics, education, and even participation in social and political movements. In daily conversation Simalungunese still practice the kinship terminology to greet each other. The mother-to-be's new kinship is considered legal if her husband's four relatives have acknowledged her. The four family members are the main components that keep the family standing.
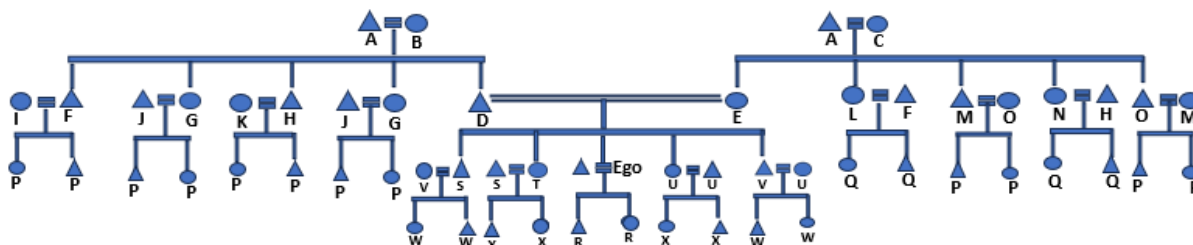
Kinship Terminology of Karo Batak

FIGURE 3. Kinship Terminology of Karo Batak

A	Bulang	M	Kila
B	Ribu	N	Mak uda
C	Biring	O	Mami
			Kak/Dek (Depens on who is older)
D	Bapa	P	If ego is younger will be called "*Dek*"
			If ego is older will be called "*Kak*"
E	Nande	Q	Senina
F	Pak Tua	R	By name
G	Bibik	S	Abang
H	Pak Uda/Pak Tengah	T	Kakak
I	Bik Tua	U	Adek
J	Mama	V	Eda

K	Bik Uda/Bik Tengah	W	Permen
L	Mak Tua	X	Nak

Karo's kinship terminology has twenty-seven terms with two terms for H, K, and P. In the Karo Batak family environment, kinship terms are not used much if they are the same age. Especially to cousins or younger members who tend to call them by name. However, for calling parents, kinship terms are still used. Calling with a kinship system is much more polite, especially for family members. The family has taught kinship to the child since kid. The Indonesian kinship terms were also taught but were not practiced. Although many families already live in big cities, for kinship terms, they always use traditional terms.

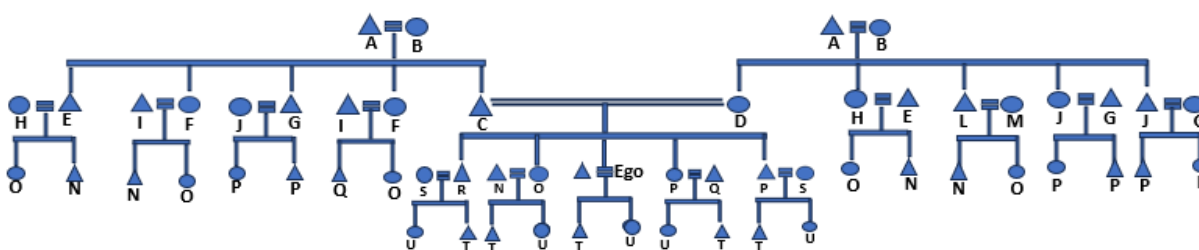### Kinship Terminology of Pak-Pak Batak

FIGURE 4. Kinship Terminology of Pak-Pak Batak

A	Empung Daholi	L	Papu
B	Empung Daberru	M	Nangampun/Nampuhun
C	Bapa	N	Abang
D	Inang	O	Kakak
E	Patua	P	Anggi
F	Namberru	Q	Silih/Impal
G	Panguda	R	Turang
H	Nantua	S	Eda
I	Mamberru	T	Bbrre
J	Nanguda	U	Boru/Anak
K	Nang tua	W	Ibrre/Berru

Pak-Pak's kinship terminology has twentysix terms with two terms for M, Q, U and P. Pak-Pak Batak is using kinship to call the family member. If meeting family members who have not met before, they will immediately figure out the kin relation to know the terminology. Calling by kinship terms is always more polite. However, to call someone of the same age, usually just by name and it still feels polite, even though Pak-Pak kinship is more polite. It has been a culture to educate the family members using Pak-Pak kinship. Based on the point of view of the participants, using Pak-Pak kinship would be preserving the culture of politeness in the family, and respecting each family member, additionally, it becomes a source of pride for the family if they understand kinship, and can be an example for families who may no longer use the Pak-Pak kinship system. Not only in Batak society, but in Bataknese, they will be called using the national term. However, if they are fellow Bataks, even if they are different Bataknknesses or none Pak-Pak Batak, they will be called by the kinship system after asking the clan or the addressed person, clan of the mother,

and even clan of the grandfather. By getting the information of other Batakneses clan, it helps them to figure out the addresing term.

DISCUSSION

The findings were further explained and interpreted in the discussion. The purpose of this section was to address the research objectives there were two; the kinship terminology and the practice of kinship terminology. Those were addressed to figure out whether this modern era impact or change the kinship terminolgy system in Bataknese. From the four Batak tribes analyzed, it can be seen that the function of kinship is not only as a medium for greeting. However, by using kinship, Bataknese believe that relationships between families will be closer and more harmonious. The practice of Toba batak kinship based on the participants' experiences is that every member of the family is using the kinship terminology in addressing the members. It mentioned that it is one of the basic manners in respecting family members. However, in calling cousins, younger sister or younger brother commonly just by name. The essential of practicing the kinship terminology are: strengthen the relationship in a family, continuously apply the culture, as a polite way to greet each member. The use of kinship is more traditional as since childhood it has been taught to use traditional kinship than the national one. Although Bataknese families live in big/capital cities, for kinship calls they always use traditional kinship then the national. The participants believe that it strengthens the relationships within the family, making a closer relationship to all members, maintaining a culture that has existed since long ago, helping family relatives to continue to preserve the culture of kinship terms, and conserving polite culture.

Four Bataknese tribes' kinship terminology was examined in this study, and the results were displayed descriptively and graphically. With some kinship phrases used to indicate respect and roles within families, it demonstrates how language both reflects and impacts social interactions, cultural values, and social institutions. As a reflection of distinct cultural standards, cousins may get married and the one called as "Tulang" is important for male relatives on both sides in Toba Batak society. The Simalungun kinship structure is symbolized by a symbolic "*opat*" that contains four fundamental family responsibilities that are necessary for the existence of the nuclear family. In Simalungun, kinship affects socialization, rites, politics, and every other facet of existence. In both Toba and Simalungun societies, kinship phrases are frequently used in everyday discourse, emphasizing the value of these connections in preserving social. Although there are 27 kinship terms in Karo Batak culture, cousins and other relatives of the same age frequently call one other by name instead of using these terms. Kinship phrases are still used to address parents, nevertheless, and are considered courteous. Traditional kinship phrases are always taught and utilized within families, even when they live in urban areas. There are 26 kinship phrases in Pak-Pak Batak culture, and using them is essential to upholding civility and respect in families. After establishing their relationship through clan information, family members even those who are meeting for the first time will refer to each other with kinship terminology. By maintaining culture and providing as an example for those who might have ceased using the old terminology, utilizing these terms is seen as a source of pride.

CONCLUSION

After interpreting and analyzing the data from the four participants, it can be concluded that, kinship terminology in the Batak tribe has many similarities but also quite a few differences. Of the four Batak tribes analyzed, Simalungun Batak and Toba Batak are the tribes with the most kinship terms, namely 31 kinship terms, while the fewest are Pak-Pak Batak with 26 kinship terms and Karo Batak which only differs by one term more, namely 27 types of kinship terms. The number of these terms can change or be the same depending on the ego being studied. In this research, only women are used as egos, there may be changes if the ego is a man. The next researcher could study the same thing with a different ego or a different tribe. Fellow Batak tribes also show respect in their society with the practice of kinship. This culture has been taught to the children since kid. Regardless of the area of residence, even though they do not live in North Sumatra but in a big city, kinship is still used in greetings of the Batak tribe. Formal language used inside the family will contribute to the ego's reluctance or alienation from other family members. The relationship between Ego and Ego's parents is the most obvious example. They would be able to identify the terms easily, because parents has ever taught them.

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