

CHAPTER I

INTRODUCTION

1.1. Background

Language is one of human culture, the use of language comes from everyday life as a means of communication. Language is a communication tool used by humans, with language people can know our identity in an area.

As a social phenomenon, language is a form of social behavior that is used as part of communication by involving two participants. As a social factor for communicating, if the role relationship between members communicates, then the purpose of communication, communication status, education, social status, age , gender also affects language use (Mustakin in Suaiba, 2007: 01).

Based on the above opinion, it can be concluded that humans use language in different ways for different people and language itself is a form of social behavior as part of communication. We communicate there must be an interlocutor or the communication itself involves two participants.

Indonesia is made up of different groups of people from different cultures, and thus there are different languages. Interaction occurs when there is communication, either directly or indirectly, and involves two participants or speech actors.

Kinship in language stems from the need to communicatively express one's position in a family. Kinship is a social unit consisting of several families who are related by blood or marriage. Kinship members include father, mother, children, grandchildren, grandchildren, brothers, sisters, uncles, aunts, grandfathers, and so on. Therefore, kinship plays an important role in its formation because it shows the position of its members. The greeting shows the different roles of each member, both in relation to their children and grandchildren.

Each region, both kinship and kinship based on marriage, has a different address. It is used to maintain a platonic kinship needs to be preserved to prevent extinction. The rise of globalization and social mobility, as well as the spread of contemporary media to remote areas such as TV, radio, and newspapers, have influenced the development of greetings in an area. This threatens to address the extinction of each area, such as certain areas. Mother tongue is the heritage of the archipelago, if it is not maintained and maintained then the mother tongue will be eroded by the times (Firdaus & Setiadi, 2015).

Loloda language is one of the languages that is still used in several villages in West Halmahera. Baja community usually uses the Loloda language and Malay language. This can be seen when they use kinship greetings in calling or greeting close relatives in the Loloda language. The lo loda language is still used in several villages such as Baja, Dama, Tobo-tobo, Ngajam, Dorume, Posi-Posi, and several other villages.

As Loloda people, most of them don't know their kinship address in the language, even though in Loloda they use kinship address. One of the reasons for this research is that currently children aged 12 to 20 years and over ignore kinship addresses. For example, the nephew greets his aunt, then the child greets the father with the greeting papa, the child greets the mother with the greeting Mama, the nephew and uncle greets Om, etc., while in loloda language there are kinship addresses ranging from the nuclear family to the extended family. Where in the modern era of globalization, local languages themselves are almost extinct, no longer extinct, but some are extinct and are no longer preserved.

The Loloda language does not lose the context of addressing kinship in the Baja village community. A community that has a culture, language and kinship greeting that distinguishes it from other communities. In the Loloda language, kinship greetings start from the nuclear family, namely: Father, Mother, and Children (Ama, Ngina, de Ngoaka) In the language of kinship, each kinship greeting system itself. On the other hand, the younger generation of Baja village lately often has the wrong address, it is not uncommon in daily communication to make a mistake in using the actual address.

The reason I raised this title is because I want to develop a true kinship greeting, in Loloda language so that the younger generation will no longer make mistakes in greeting, whoever, young or old. Loloda language has a lot of influence in communicating between members of the

community. The people of Baja Village, especially the younger generation, when they want to call someone such as father, mother, brother, sister and many other disrespectful calls because when they speak incorrectly or disrespectfully, speakers do not teach how to use kinship greetings, it is more polite. So, the benefits of sociolinguistics are very much for practical life because sociolinguistics becomes language as communication, how to use language appropriately in interaction with different social conditions of each person. Sociolinguistics explains how to use it in social aspects. The problem in sociolinguistics is "who is speaking, what language , to whom, when, and what to end.

1.2. Statement of Problem.

Based on the above background, we can formulate the problem as follows:

1.2.1. What kinds of kinship address are found in Loloda language in Baja?

1.2.2. How can the kinship address be used in Loloda language?

1.3. Scope of the Research

The research took the scope of the problem as object of research, is the kinship address of Lolodanese language in Baja village.

1.4. Objectives of Research

Research objectives, what the research wants to achieve. The objectives to be achieved in this research are as follows:

1.4.1. To identify the kinds of kinship address loloda language in Baja.

1.4.2. To describe the use of kinship address in loloda language

1.5. Significances of research

The benefits of research, both practical benefits and theoretical benefits, in this research are as follows:

1.5.1. Theoretical Significances

The benefits of this research are expected to be useful for the development of linguistics, especially sociolinguistic studies related to kinship greetings. For language teachers, it can increase our knowledge of language, and for researchers it can refer to further research.

1.5.2. Practical Significances

It is hoped that with this research the reader can understand the loloda language and provide an understanding of kinship address, than enabling speech partners who do not use address in the area to understand the meaning.

1.6. Theoretical Bases

The implementation of this research requires adequate theory to identify the research objectives.

1.6.1. Sociolinguistics

Fishman in Aslinda and Leni, (19767:15), explains how to use language in certain social aspects or faces, such as who speaks, what

language , to whom, when, and for what purpose. can explain the benefits or uses of sociolinguistics for practical life.

Sociolinguistics can be useful in communicating with the use of language, the variety of language or what style of language should be used when communicating. If we are children in a family, of course we have to use a different style if someone else is our father, mother, brother or sister. If we are a student of course we have to use various languages or different styles of language with teachers, classmates, neighbors or fellow students and other social relationships.

Based on Fishman's statement, it can explain the meaning or use of sociolinguistics for practical life. So, sociolinguistics gives importance to communication by showing language, language variations and what language style we should use if we talk to someone.

Sociolinguistics is the study of the characteristics of language, its functions, and the characteristics of its speakers because they are constantly interacting, changing, and changing with each other with a speech community (Fishman, 1972: 28).

According to Appel in Suwito, (1982:6) sociolinguistics views language as a social system and communication system with those from society and culture, while the meaning of language use is a form of social interaction that occurs in concrete situations. In sociolinguistics, language is not seen internally, but is seen to interact/communicate in society.

Sociolinguistics is the study of the influence of any and all aspects of society, including cultural norms, expectations, and context, on its journey. language used, and the influence of language use on society. Sociolinguistics differs from the sociology of language in that the focus of sociolinguistics is on the effects of society on language, while the latter focus is on the effects of language on society. It also studies how language variations differ between groups separated by certain social variables, ethnicity, religion, status, gender, education level, age, etc., and how the creation and adherence to these rules are used to categorize individuals in social or social classes. economy.

1.6.2. types of kinship address

The classification of the types of greetings is not always the same between one researcher with other researchers. However, in general the classification of the types of greetings it includes greetings by name, personal pronouns, kinship, titles, ranks and position, and profession.

1. Greetings Name

Chaer (1998:99) defines self-names as words that indicate identity or identifier of the actor in a speech. These words work in the first person, second person or third person in the speech. The definition of this definition is in line with Suhardi (1985: 36) which states that self-name greetings are often used by speakers who have a relative age the same or older than the one called. The appearance of this type of greeting is

usually in informal conversations. Typical relationship between speaker and partner talk is familiar and usually they already know each other.

Self-name words with functions as greetings can be used against familiar people who are the same age or much younger. This greeting can be used in the full, short form or in combination with greetings that other.

The use of self-name greetings addressed to older people, have a higher social status and do not know each other very rude greeting. Usually the use of self-name for the older person is followed by a kinship greeting, such as Pak Agus, Mrs. Mus, Mas Adi, and so on. Therefore, this form can be said as a form of combination or join, namely a combination of types of greetings themselves with kinship greetings.

2. Greetings Pronoun

Personal pronouns are greetings that use personal pronouns. This personal pronoun is used to greet someone or to designate someone. Alifah (2003: 11) explains that personal pronouns include first personal pronouns, second personal pronouns, and third. The first personal pronoun is used to refer to oneself (the speaker), the second personal pronoun refers to the person being addressed (the speaker), and the third personal pronoun refers to the third person (the person being talked about).

Personal pronouns used as greetings are second personal pronouns (Alifah, 2003: 11). This is because the process of using the greeting is

between the speaker and the speech partner who face and greets always refers to the speech partner. Meanwhile, the first and third personal pronouns serve as references or references because they refer to oneself and the person being discussed. The second personal pronoun which is commonly used as a form of greeting in Indonesian is divided into two, namely singular and plural. The second singular personal pronouns include you, you, you (you), and you, while the plural personal pronouns are you, you, and you. Greetings of Kinship

3. Greetings of Kinship

Kinship is defined as a bond between people who are related by blood. In its development, these kinship greeting words experienced a semantic expansion. The term kinship that has undergone this expansion is a form that was originally used to greet relatives or speech partners who have a kinship with the speech partner, but is also used to greet someone who is not a relative.

This according to Sulistyawati (1998:129) is intended to foster closer relationships, while according to Supardo (1995: 85) to express respect or aversion as a result of the relationship between speakers who are not familiar. Words that indicate kinship or family relationships are called kinship names. Nababan (1992: 120) refers to the term kinship. Terms that are in the names of kinship, for example, father, mother, sis, mas, mbah, grandfather, grandmother, and so on. Sometimes in use, this greeting

combines with other types of greetings such as Brother Lely, brother Adi, Pak Agus, Bu Mus, and so on. uns are you, you, and you.

4. Greetings Degree

Moeliono (1991: 262) suggests that titles are often referred to as titles or additional names addressed to someone. As a greeting, the title is used to address someone and to show caste and dignity, according to the status or position held. Degrees in this case include aristocratic or non-aristocratic degrees. As a predicate obtained by someone, of course, a title is attached to a person's name. Since the name itself can be used as a greeting, so can the title. Like personal names, titles can be used in abbreviated form (short title) or complete (full title).

Everyone in social life has a different status and position so that greetings appear that aim to give appreciation or respect. This difference is often seen from the position or rank it bears.

5. Greetings Position and Rank

Rasyad (via Thamrin, 1999: 129) suggests that office greetings are words used to greet people who hold positions in organizations, companies and governments. Meanwhile, rank can be defined as a level in a staffing position, position or degree of nobility in society (Moeliono, 1991: 644). Position and rank can be used in communication between speakers as a greeting. This type of greeting is used when the position of

the interlocutor is known, and is usually used to indicate social or official relationships.

As for examples of office greetings, namely Regent, Camat, Kadus, Chairman, and so on, while rank greetings usually occur within the armed forces, such as Sergeant, Lieutenant, Captain. kinship greeting. This is to show respect from someone to his interlocutor. People who have lower positions will respect people who have higher positions with greetings according to the position or rank they hold.

6. Professional Greeting

In social life, it is not uncommon to find someone's calling by using his profession or work. With this fact, greeting words emerged such as poet for people whose profession is composing poetry, journalists for people whose profession is looking for news and so on. These greeting words are used for people who are already known (familiar) and occur in informal situations. This professional greeting is usually accompanied by a kinship greeting.

1.6.3. Personal pronoun

Personal pronouns are pronouns used as substitutes for proper or common nouns. All known languages contain personal pronouns. English in common use today has seven personal pronouns, they are; first-person singular (I), first-person plural (we), second-person singular and plural (you), third-person singular human or animate female (she). third-person

singular human or animate male (he), third-person singular inanimate (it), third-person plural (they). In the usage of standard English, every verb should have an explicit subject, except for an imperative verb (a command) where the subject is always "you" (singular/plural), even when the context is already understood, or could easily be understood by reading the sentences that follow. Therefore, either an explicit noun, personal pronoun, relative pronoun, demonstrative pronoun, interrogative pronoun, indefinite pronoun, reflexive pronoun, possessive pronoun or correlative pronoun has to be supplied as the subject of a non-imperative verb. Personal pronouns, demonstrative pronouns, reflexive pronouns and possessive pronouns typically also have explicit antecedents when in the third person. Therefore one does not normally use the word "he" to refer to somebody or "this" to refer to something if the person reading or hearing the phrase does not know to whom one is referring. However, once someone or something has been explicitly mentioned and can be easily identified as the subject, the third person personal pronoun is usually used in place of it. Thus the subject is often made explicit at its first occurrence in a paragraph, and subsequently substituted with its personal pronoun. In addition, personal pronouns must be in agreement with the correct gender and number of people or objects being described. Using the word "it" in English to refer to a person, for example, is usually considered extremely derogatory. It is generally not accepted to use a singular version of a pronoun for a plural noun, and vice versa. An exception is the informal use

of "they" to refer to one person when sex is unknown: "If somebody took my book, they'd better give it back."

1.6.4. Kinship address

The kinship greeting system is a greeting system used to call or greet someone based on blood ties or blood relations. Martina (2005:17) says that kinship is a social relationship that occurs based on descent (consanguinity) and marriage (affinity). Kinship has an important role in regulating the composition of the group. The elements included in these rules are simultaneously a system. In the kinship greeting there is a designation that shows the position of the community.

The term shows the different roles of each community, both in relation to descendants and in relation to marriage. Purwa, (2003:3) says that kinship is a relationship that occurs based on blood ties, such as the relationship between children and parents, husband and wife, brother and sister and so on.

Kinship system is a word used to greet someone who is addressed based on their family ties and blood ties. The kinship system plays a very important role in building a group and a sense of togetherness. Juniati (2017: 6) says that kinship greetings are words used to greet family members based on blood ties. This kinship system is often used in the family environment as well as in marital relationships.

According to Aslinda, ddk (2000:7-12) Kinship greeting is a greeting related to blood ties and marital ties. Blood ties are called direct ties, while marital ties are called indirect ties.

Chaer (2000:107) states that greeting serves to admonish and more specifically greet the referent in the form of a second person or who is spoken to. In terms of kinship, for kinship itself, Mahmud (2003:15) states that kinship involves social relations based on lineage and marriage. Every kinship greeting will be used by speakers to greet the interlocutor who still has a relative relationship. The linguistic unit (namely the form of greeting) has referents that are referred to outside the language (or in this case are relatives) (Kridalaksana, 2008).

Wijana (1991) states that greetings have differences because they are influenced by formal factors, number, gender, kinship, age, personal relationships, marital status, social status, and religious background.

According to Budiyana, (2003:01) said that the word greeting is the second pronoun, namely kinship that is more polite in communicating as used in the words father, mother, brother, aunt, uncle and the same as using the word my coincidence. and you. The first specifically discusses the form of greeting and the kinship of greeting, two aspects of language that are very important in communication and social interaction in Baja society.

Speech is unavoidable in Baja society between different statuses, groups and generations. The kinship system includes people who have kinship relations either by descent or marriage, while its use in biology includes descent and marriage. Human kinship by marriage is usually called "fraternity" in contrast to "offspring" (also called "kinship"), although the two may overlap in marriage among people of a common ancestor.

Kinship is one of the most basic principles for organizing individuals into social groups, roles, categories, and genealogies. Family relationships can be represented concretely (mother, brother, grandfather) or abstractly.

1.6.5. Non-kinship address

Non-kinship greeting system Purwa, (2003:8) Non-kinship greeting is a word used to call or greet those who are not family. Related to this, Martina (2005:16) says that non-kinship greetings are known as kinship non-kinship related to greetings related to calling people outside the kinship circle. Non-kinship greetings in Baja village involve greetings according to position or profession etc. Examples of non-kinship systems to society include ci, om, and so on. While examples of non-kinship greetings according to position include Pak Imam, Pak Ustad, Customary Head, Village Head and so on. The greeting system is used to respect older people more based on the greeting that someone younger can respect or use in addressing.

1.7. Literature Study

In supporting this research, the researcher tries to find out some previous research or research related to this research.

The first was "Greetings to the family in the Sungkai Lampung community" by Windo Dicky Irwan. "Forms of kinship greetings in Banjar Tembilahan, Riau Tembilahan, Riau" by R. Saleh. The focus of this research is where, what are the kinship greeting languages in the three previous studies, what kinship greetings were used in previous studies, what are the differences between this study and previous studies.

The author found three previous studies with the title; In the research on "kinship greetings in Balinese" by I Gede Bagus wisnu bayu Temaja, the results show that based on lingual form, kinship greetings are in the form of words and have variations in form. What is meant by greeting is referent in the form of relatives who are distinguished based on kinship obtained from lineage and marriage. There are addresses that refer to many relative referents, multiple addresses to one relative referent. Each kinship address has differences based on formal factors, type of kinship, age , marital status, gender, and social status.

The second was "The greeting of kinship in the Lampung Sungkai community" Windo Dicky Irawan. The research is the form and use of greeting expressions based on lineage in the people of Lampung Ketapang, South Sungkai. The result of the research is that the form of

greeting based on lineage is formed due to blood relations, while the form of greeting based on marriage is that which is formed due to marital ties.

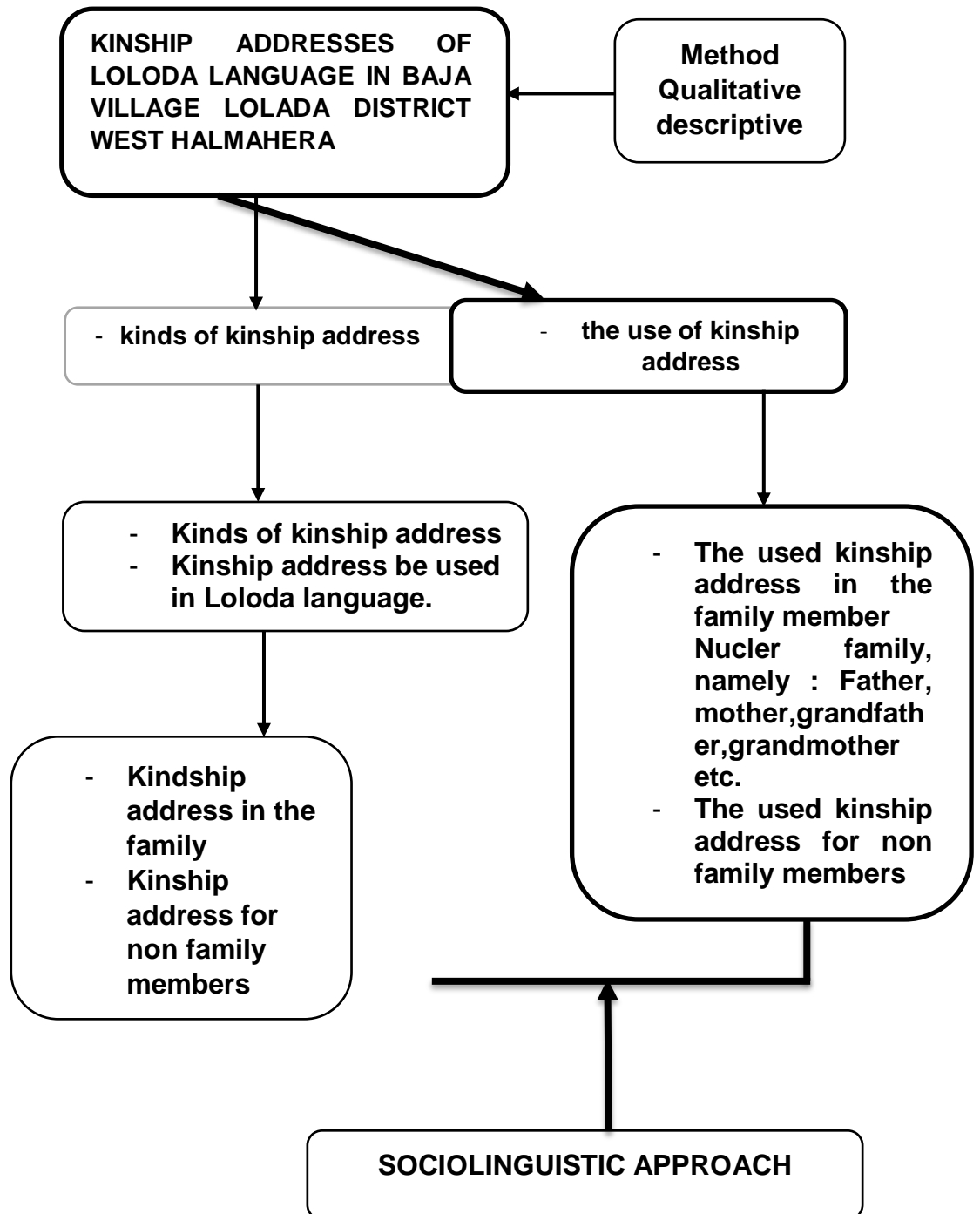
The third was “Forms of kinship greetings in the Banjar tembilahan language, Riau” by Raja Saleh His research describes the forms of kinship greetings used in the banjar language in Tembilahan, Riau. The results showed that the forms of greeting based on lineage were abah, male uwak, uwak bini, nanang, acik, brother, sister, ading, son, grandson, grandmother, and datuk. While the form of kinship greeting based on the line of marriage is umak, abah mintuhak, umak mintuhak, grandmother wife, grandmother, nanang, acik, ulak, uwak, son-in-law, wife, brother-in-law, brothers and sisters. brother-in-law , and brother-in-law. This study concludes that there are two forms of kinship greetings in the Banjar language in Tembilahan, Riau.

The similarity of previous research with this research is that the method used is a qualitative descriptive method, then identifies kinship addresses. And what distinguishes this research from previous research is the object of research and then the place of research.

From the three previous studies above, the researcher can conclude that the research conducted by WD irawan, I Gede Wisnu and Saleh Raja is relevant to the research topic because the research focuses on the use of kinship greetings related to lineage, marriage, gender, age, etc. The researcher discusses about kinship greetings, kinship greetings, and

personal pronouns used in the Baja Society. So the researcher thinks that his research is very interesting and very important, because he looks at the interactions between people of different ages, genders, family and non-family relationships.

1.8. Conceptual Scheme



1.9. Kinds of Data

1.9.1. Primary data

Data was obtained by direct observation to the location and object of research, namely Baja village, then conducting interviews with informants and respondents and collecting documents in the form of photos and recordings to be used as data. Informants were taken according to the following criteria:

- a. Native speakers of Loloda language in Baja village.
- b. 50-70 years old

1.9.2. Secondary data

Secondary data is supporting data obtained indirectly such as browsing the internet for scientific research journals and books as well as other important documents for this research.

1.10. Method of Research

1.10.1. Method

This study uses qualitative and descriptive methods based on the object of research. One of the important things in the world of science is research. Research or research can be interpreted as an effort to develop and examine the truth of knowledge.

According to Bogdan and Tylor in Zuriah, (1975:106), qualitative research design is carried out before going into the field, namely where

the research prepares itself before going into the field. Qualitative research design is flexible, including in the field.

1.11. Technique of collecting Data

Data analysis techniques are as follows:

1.10.1. Observation

Observation is defined as systematic supervision and recording of the indications that appear on the object of research. The following are tools and methods for conducting observations. The advantages of this method are that many symptoms can only be investigated by observation, the results are more accurate and difficult to refute, many objects only want to take data only by observation, for example busy and there is no time for interviews or to ask questions, events can be observed and also recorded. directly. Along with expanding observations, and looking at many small events that other data collection tools don't capture, are proven to determine outcomes.

1.11.2. Interview

Interview is one method of data collection to obtain data. The interview is a process that is carried out face to face with the community. During the interview process, the supervisor asks questions, seeks clarification and answers to questions and takes notes on what was said during the interview.

1.11.3. Population

According to Arikunto (2006 : 130) Population is the whole object of research. Research can only be carried out for an unlimited population and the subjects are not too many.

The population in this study was 1,116 people in Baja village with an area of 11.50 km². Baja Village is divided into 4 RT.

1.11.4. Sample

Usman and Akbar (2009;42) say that the sample is part of the population. The research sample that the researcher uses is a purposive sample. Sugiyono(2016;85) says that purposive sampling is the use of the sample used on a certain consideration, meaning that the consideration system based criteria of the informant.

Based on the criteria of informants, it can be taken informants who is part of the local community.

Research informants that will be taken as samples are people who are 50-70 years old, consisting of 10 men and women, who have knowledge of the culture and language of the place.

1.11.5. Research sites

Baja is a village name in the sub-district of West Halmahera district, North Maluku province, Indonesia, the population of Baja village is 1,116

people. This is the village as the research location where Loloda is the speaker.

1.11.6. Documentation

In addition to research for observation and interviews to obtain information about any research, this study uses documentation as data collection, in this case kinship greetings.

Documentation is one of the completeness of research, with more complete documentation. However, this study uses a simple tool to retrieve documentation, because this study tries to find a really quality tool to get ideas when taking data from informants at the research site.

1.12. Technique of Data analysis

After collecting the data by doing interview, reading books, articles which are relevant to the title, the writer analyzes them by using some procedures of data analysis. The data procedures are :

1. The collected data are transcribed
2. The forms of kinship address in Loloda language is clasificasified and analyzed.