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Penyunting menerima sumbangan tulisan yang belum pernah diterbitkan dalam media cetak lain. Naskah diketik dengan spasi rangkap pada kertas HVS ukuran A4, panjang 10-15 halaman sebanyak 2 eksemplar (lebih lanjut silakan baca Petunjuk bagi Penulis pada sampul dalam belakang). Naskah yang masuk dievaluasi oleh Penyunting Ahli/Penyunting Pelaksana. Penyunting dapat melakukan perubahan pada tulisan yang dimuat untuk keseragaman format, tanpa mengubah maksud dan isinya.

KATA PENGANTAR

Kehadiran *Jurnal Visi Ilmu Pendidikan* banyak mendapat sambutan dari pembaca, baik dari para guru, praktisi pendidikan maupun para akademisi di perguruan tinggi. Karena itu kuatnya respon dari pembaca dimaksud, maka penyunting ahli sangat selektif dalam menentukan artikel yang akan dimuat pada Volume 12 No. 1 Edisi Januari 2014.

Artikel yang dikirim oleh para penulis cukup banyak, dan setelah diseleksi maka penyunting ahli menetapkan sembilan buah artikel yang dimuat pada edisi ini. Judul dari artikel yang dimuat adalah sebagai berikut : (i) Studi Implementasi Pembelajaran Tematik Berbasis Nilai Melalui *Peer Teaching* Oleh Mahasiswa PGSD FKIP Untan Pontianak oleh Tahmid Sabri, (ii) Pendidikan Sebagai Sarana Pembentukan Karakter Bangsa oleh Clarry Sada, (iii) Kinship Term In Indonesia: A Favorable Choice Of Addressing Others oleh Nining Ismiyani, (iv) Deskripsi Materi-Materi Biologi Yang Diminati Dan Tidak Diminati Oleh Mahasiswa Program Studi Pendidikan Biologi oleh Reni Marlina, (v) I Spoke English or I Spoke English? : Accuracy vs Fluency oleh Ariatna, (vi) Penerapan Model *Discovery Learning* Berbasis Keterampilan Proses Untuk Meningkatkan Pemahaman Konsep dan Keterampilan Kerja Ilmiah Siswa SMA oleh Rahmat Rasmawan, (vii) A Critique of The English National Examination (Ene) of Secondary Schools In Indonesia oleh Venny Kaorolina, (viii) Pertumbuhan Lalat Buah (*Drosophila* sp.) pada Berbagai Media dan Sumbangannya pada Pembelajaran Biologi di SMA oleh Eko Sri Wahyuni dan (ix) Respon Siswa Kelas VIII Terhadap Pelaksanaan Lesson Study di SMP Al Azhar 17 Pontianak oleh Venny Karolina.

Sembilan tulisan ilmiah yang dimuat dalam edisi ini merupakan gagasan baru dan orisinal melalui kajian teori dan kajian empirik, sehingga diharapkan dapat menyelesaikan sebagian masalah-masalah pendidikan. Demikian semoga dapat bermanfaat bagi pembaca dan pengembangan Ilmu Pendidikan.

Penyunting

Kinship Term in Indonesia: A Favorable Choice of Addressing Others

By

Nining Ismiyani³

Abstract : Addressing people has been an important issue for decades due to its sensitivity for mistaking the terms of address to various kinds of people. Misunderstanding brought by these terms of addressing people had happened since years ago (see many examples of the cases in Braun (1988)). It is undeniably that such condition is still to be continued to recent times. That is why it is significant to simply know the habit of addressing people in one culture, as in this case Indonesia. Kinship term is a very familiar way of addressing others in Indonesia. This paper is describing how Kinship terms apply in Indonesia. It also delineates how Javanese culture, in which the population is the biggest in Indonesia influence the way Indonesians call each other.

Key word : *addressing, kinship, culture*

Introduction

Brown and Gilman (1960) introduces symbol *T* and *V* for the 'familiar' and the 'polite' second pronouns respectively. Many languages have them, but there are also some others who do not apply such a rule in the language such as English. My national language, Bahasa Indonesia, has also a kind of those distinctive terms of address, but it applies differently. The most prominent second pronouns in Bahasa are 'Kamu', 'kau' and 'Anda' (meaning 'you'). 'Kamu' might be in line with the symbol *T* as it is used between friends, companions or acquaintances and the most common use of second pronouns in Indonesia, while 'kau' has the same function but it is considered ruder and only used in some cultures to close friends. Either 'Kamu' or the less common 'kau' embodies intimacy. Meanwhile, 'Anda', although it symbolizes a 'distance' and 'formality' which still suits Brown and Gilman's theory (1958, 1960), it is not necessarily polite. Anda is mostly used in a situation with formal occasions such as one giving speech to audiences or reporters addressing the viewers. When two bosses who do not know very well are talking, they may address each other using 'Anda'. But if

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the subordinates call their employer with 'Anda', they might be considered as not really polite because it is more polite for them to call their superior with 'Bapak' or 'Ibu' which are actually kinds of kinship terms.

Kinship terms are the most familiar way of addressing others in Indonesia, especially for someone older than you are, to employers, to those whom you are not really familiar with or to friends who you just know. However, if then you feel close each other, you can either maintain the same way of addressing or simply change to calling their names instead. As kinship terms are most commonly applied in Indonesia replacing the function of either "Kamu" or especially "Anda", I am interested to have a further discussion about them in this paper.

This paper will cover the kinship terms (KTs) used for addressing others in Indonesia. It will firstly discuss the KT's mostly used by Indonesian young adults in addressing new friends, acquaintances, and colleagues which are originally used to address their elder sisters or brothers. It will then turn to how elderly adults address each other through the terms basically applied from children to parents, and extendedly used from junior to senior. Finally, there will be a slight discussion about the Javanese terms of kinship which mostly affects other Indonesians' way of addressing due to its position as the largest ethnic group in Indonesia.

Choices of Kinship Terms among Young Adults

Addressing people has been an important issue for decades due to its sensitivity for mistaking the terms of address to various kinds of people (see many examples of the cases in Braun (1988)). In some cultures, addressing people may be less complicated than the others. We may obviously compare American in which one can address others simply with names then reciprocate each other with the second personal pronoun 'you' with for example Japanese in which people need to use different kinds of addressing terms depending to whom they are speaking to (see Suzuki 1976). One way of addressing used mostly in Asian countries is using the kinship terms such as in Japanese, Korean, Vietnamese, Chinese, and also in my country, Indonesia. Bow and Martin (2007:107) define Kinship Terms (KTs) as forms of address relating to blood relations or are extensions of these blood ties. Kinship terms are also defined as words used to designate a family member who is connected to other family members by blood, marriage, adoption, or fostering (Biology-Online.org, 2007, Farlex, 2007, Schwimmer, 1998). In fact, this KT is used widely not only to address ones who are related to the speaker, but also to those who are not. According to Braun (1988:9), "When a KT is used for addressing someone who is not related to the speaker in one

way or other, this is called a fictive use of a KT". However, the use of "fictive" itself is somehow considered rather problematically as Blum (1997) argues that calling native terms "fictive" suggests that only the strange outsiders such as in the case of anthropologist's system reflects "reality" - a reality where "blood" relations are paramount - while those participating are somehow simple-minded and ignorant of the real state of affairs (see also Bowen 1964:64, 74, 75). In fact, many Asian countries use these so-called 'fictive' kinships in the way of addressing.

In Indonesia, Kinship terms are familiarly used to address each other in daily interaction. They are sometimes not necessarily used to symbolize the hierarchical social structure such as always reflected in Japanese, Vietnamese, Korean or Chinese (Bow and Martin 2007), but simply applied to reflect politeness towards each other. Kinship terms may also reflect affection towards the users. The use of KT in Bahasa Indonesia, as in the case of the latter four languages, reflects the hierarchical social structure when it is naturally used among the family or those with blood relationship and among people that are superior either in age or status. To exemplify, a younger sister calls her elder sister 'mbak' and the 'mbak' may address her younger sister either by 'adik' (meaning younger sister or brother) or simply by her name. The term 'mbak' is originally derived from Javanese (see Horn 1974 and Koentjaraningrat 1957), one of the biggest mother tongues in Indonesia, but then because of the big number of Javanese population, it is then adopted by most people in Indonesia to address female new friends, acquaintances, or colleague to show politeness. Another common term of address with the same function is 'kakak'. 'Kakak', even though it is not as common as 'mbak' to address the elder sister or female friends, it is also used by a quite number of people in Indonesia. However, the KT 'kakak' may be used to address either elder sister or elder brother, especially in Jakarta, the capital city of Indonesia. In Indonesia, it is also very common to call one's husband with kinship terms or some special terms as a sign of respect to the leader of the family as well as a sign of endearment. The women may address their husbands in the same way as their elder brothers using the terms 'Mas' (which originally comes from Javanese), 'Kakak', or 'Abang' (even when the husband is younger). The latter term exists by the influence of Malay and is mostly applied in Sumatera and Kalimantan Islands which consist of various ethnics such as Batak and Malay Ethnics who prominently use this KT. Just like myself, although my father is a Javanese, I call my husband 'Abang'. That form is chosen because my mother is a Malay (Malay mentioned here is that from Indonesia which is quite different with that in Malaysia), I was

grown up in Kalimantan, and I feel closer to my mother's side of family and relative that I prefer to choose Malay terms of address.

There are various terms used to address older relatives or other older adults in Indonesia. For instance, I address all of my elder female and male cousins from my mother's side as 'Kakak' and 'Abang' respectively, but I call my elder cousins from my father's side 'Mbak' (to female ones) and 'Mas' (to male ones). I even can address my Javanese cousin whose age is much older than mine with 'Adik' (meaning younger or small brother), only because he is a son of My father's litter sister. However, When involved in a small conversation, I may shift to address him as 'Mas' too because I may feel that I am not the real Javanese. I may also address another cousin in the way she likes to be called such as 'tete' (meaning big sister originally used in Sundanese, one group of people and mother tongue in West Java) only because she may have that Sundanese blood from one of her parent's ancestors and she is in favor with that term. Such moving from one term to another term of address when addressing people of the same hierarchical social structure may be another different prove that theory of address is not a case of 'Systemlinguistik' as mentioned by Braun (1988) to criticize Brown/Gilman's (1960) and Brown/Ford's (1961) theory of address where a system of address is based on a closed and homogenous system and especially Ervin-Tripp's (1972) summarizing rules of address in the shape of a flow chart. I can see, that the way people address each other cannot simply be based on or in line with one fixed diagram as constructed by Ervin-Tripp. They keep moving and changing the way of addressing others in unpredictable time and circumstances, especially in the case of Indonesia, where cultures play a big role in the choice of addressing terms.

These terms of addressing elder brothers or sisters of Indonesian people also apply to others who do not have any 'blood' relationship with them. Everyone may choose any of KT's such as 'Mas', 'Abang', or 'Kakak (or Kak)' and 'Mbak' or 'Kakak (or Kak)' for addressing other male or female acquaintances respectively. 'Mas' and 'Mbak' are the most common KT's used. Generally those terms are used to address someone older than the speaker. It is a way of showing politeness and respect towards others that being born before the speaker. It is sometimes also used to emerge the sense of a kinship relationship and affection between the speaker and the addressee. As Mannheim & Tedlock (1995:8) also stated that "Only by speaking the terms does the relationship emerge". However, in the name of politeness and respect too, those terms are used to address any people that are not familiar to the speaker or that the speaker just knows, no matter how old they are and what status they are bearing. This situation is in line with what Brown and

Gilman (1960) level as superior and solidarity. For examples, a waiter usually addresses a customer 'Mas' and so will the customer, a new staff may address an old staff 'Mbak' and vice versa. They surely may move to simply call the name towards each other when they feel close and to break the barrier of formality or choose to maintain the KT to reciprocate each other as not to be offensive.

Kinship Terms to address 'Elderly Adults'

Kinship terms in Indonesia which are used by most people to address each other are much affected by the Javanese language. In Javanese, children commonly call their parents 'Bapak' (meaning father) and 'Ibu' (meaning mother). 'Bapak' and 'Ibu' are also used widely in Indonesia besides the more preferred terms of addressing father 'Ayah', 'Papa', 'papi' and addressing mother 'Mama', 'Bunda', and 'Mami'. The terms 'Bapak' and 'Ibu' may also mean 'Sir' and 'Mam' instead of 'Father' and 'Mother' which are commonly used to address those who are superior either in age or status without any relation due to blood, marriage, adoption, or fostering. They can also apply in a situation when the speakers are both in the same superior level either in age or status, so they are not necessarily used by inferiors to superiors, or from junior to senior which is originally the case. Essentially, as also found in the case of Korean, the scales of address forms do not reflect the degree of solidarity (Hwang 1991). Intimate friends who were acquainted first as adults may reciprocate 'Mas', 'Mbak', 'Bapak', or 'Ibu' (the first two forms are relatively used among younger adults, and the rest latter two are among the elderly ones), whereas those acquainted as children or young adults mostly use only name. Name here may be the first name, nick name, or middle name since there is no specific rule in determining how to address one's name in Indonesia. It is merely the favor of the addressees of their preferably addressing names. It depends on what they are usually called since kids, what parents address them, or simply what they prefer to be called. Even last name could be the choice of intimately addressing someone regardless the formality as found in most western countries.

An echoing, a modification theory of addressing suggested by Braun (1988) in which people inferior in age or status uses an address variant which expresses the other's superior position and the superior with the same, or a similar term, often occur in the choice of the terms as in the case of Indonesian here 'Bapak' and 'Ibu'. My exemplified experience may approve to the theory. I once taught a conversation class comprised of working and experienced people. Although they were my students, since most of them were more superior in age from me and to emerge a sense of formality, I

addressed them with 'Bapak' and 'Ibu'. Equally, even though I was much younger than they were, they assimilated the term by calling me 'Ibu' for I was their teacher. This shows how the tendency to assimilate the forms exchanges among the speakers. Interestingly, after the range of the whole class sessions were finished and the other time we met in a casual occasion, some of them changed the former form of address 'Ibu' to simply call me 'Mbak', while I still kept calling them 'Bapak' and 'Ibu' because of a considerable distance of age difference. In that case, 'Mbak' is chosen to replace the formerly used form 'Ibu' to make the conversation atmosphere more relaxing because 'Mbak' may also be taken less formal form of address than maintaining 'Ibu'. This term shift from 'Ibu' to 'Mbak' may happen because the addresser is trying to say that he is actually superior in age (status may be implied as well) from me. It may also be explained by one of modification theories by Braun (1988) that the use of a certain form may give more information about the speaker than about the addressee or the relationship of the two.

Teknonymy, which is applied in Korean (Hwang 1991) and Arabic (Braun 1988), is also prevalent in Indonesia. As in the same case or Korean, it is also particularly used among speakers with some degree of solidarity. Teknonymy is the 'practice of addressing an adult not by his or her own name, but by the name of a child, adding the relationship between the child and the adult' (Lee and Harvey 1973:38). In Indonesia, it is mostly used by neighbors. The neighbors sometimes only know their other neighbors' children names rather than each others' own names. The kinship title is extensively used here. For instance, because my daughter's nick name is 'Abel', then my neighbors address me as 'Mama Abel' (meaning Abel's mother), and so do I to them.

Javanese Kinship Terms affecting Indonesian forms of addressing

Javanese language itself traditionally has a quite complicated form of address which bases on the social status and seniority in kinship relation. According to Geertz (1961), the Javanese kinship system classifies relatives according to seniority and sex. Although the new generation, especially those who live in big cities and keep in touch with modernization tend to ignore such rules, many still hold those kinds of traditional forms of address and keep in their mind to bequeath not only the forms of address but also the view of each form of address is interpreted. More terms to address parents depending who the users are can show us that there is a clear difference of status in the society. A Mother, for instance, may be referred to as 'mbok', 'emak', 'biyung', or 'ibu', and a grandparent as 'mbah' or 'eyang' (Sairin

1982:18). Not like for the widely Indonesian people who seem to generally consider 'Ibu' as less prestigious than 'Mama', 'Bunda', or 'Mami', the Javanese people traditionally consider "Ibu" as the form of address used by middle to high class level people and those who live in urban areas, while mbok or emak are used by regarded low level society who live in the villages and also those who work as manual labors (see Koentjaraningrat 1957; Sairin 1982). Calling one's grandparent as 'Eyang' also means that the speaker's parent was a noble descent, while common people from the society address their grandparents 'Mbah' (see Koentjaraningrat 1957; Sairin 1982). The term 'Eyang' and 'Mbah' nowadays are still widely used in Indonesia by those who still have Javanese blood, either from their mother's or father's side, even when the blood is no longer strong. What I observe is that those who come from rich and educated family tend to call their grandfathers 'Eyang', while others from not rich or ordinary family even when they are educated will choose to address the grandparents as 'Mbah'. This fact is somewhat irritating because one's choice of addressing term reflecting their status in the society and consequently gains a certain treatment from others towards the person.

Different kinship terms of address by Javanese language which also bears stratified interpretation towards the status of the addressers and the addressees come from Javanese social stratification. The Javanese social stratification itself has actually invited contentions from any parties, internally and externally. On the other hand, the uniqueness of Javanese Kinship may enrich various kinds of addressing terms, not only in Indonesian especially, but also in the world in general which may challenge the language scholars to formulate new theories of address which also cover other unidentified terms of address in rarely discussed countries such as Indonesia. What is unique and distinguished from Javanese kinship is that it is based on the seniority in kinship relations. Seniority in Javanese hierarchical social structure is not only based on the real age but also the relative age of relatives (Sairin 1982). In Javanese, parent's elder brothers and sisters must be addressed "Pak de" (big uncle) and "Bu de" (big aunty) respectively, while parent's younger brothers and sisters are address "Pak lik" (little uncle) and "Bu lik" (little aunty) respectively. Then one must call his or her big uncle's son "Mas" even though the "Mas" is much younger than he or she is. A 12 year old boy can be addressed "Pak lik" by a 25 year old man only because the boy is his mother's youngest brother. On the one hand, there are occasional conflicts in this respect system of kinship relationship (as indicated by Geertz (1961) because it is obviously quite peculiar to address much younger people with senior or superior forms of address. However,

seniority as a concept in Javanese society is always emphasized on the other hand. Here, the role of the junior is quite similar to that of Chinese that 'it falls to the junior to name the relationship and assent to the hierarchy' (Blum 1997:361). Taking a deeper inside look into the purpose of such a rule is that those terms used are as to emerge a sense of respect towards the former blood predecessors' as well as a symbol of affection among close or far relatives because not only to close relatives, but also to those with far blood- relation this rule applies. On the contrary, it sometimes also creates a distance between the users since such hierarchical forms of address renders a respect attitude from the junior to senior. Then what may help to improve the situation is simply putting aside the calling terms, and behaving normally and warmly to any relatives no matter what one needs to address them.

Conclusion

From the discussion, it is quite clear that in addressing each other, especially new friends and acquaintances, colleagues, superiors or seniors, kinship terms play a big role in Indonesia. Javanese, as the biggest home language in Indonesia takes a big part in affecting the Indonesian Kinship terms. Within the Javanese kinship terms to address family or relatives from the same 'blood-relationship, it has a certain hierarchical status of kinship system based on the seniority of the relative ages. Although the recent generation of Javanese tends to ignore such traditional forms, many others still insist to preserve them.

Then, to conform to such different, if not complicated rule of address, we need to have what Braun (1988) defines as an address competence. The most appropriate strategy is to be alert, to enquire and not to be surprised about differences from the English language system (Clyne and Platt 1990:46).

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