

The Usage of Kinship Terms Across Three Generations in Indonesia

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ABSTRACT

The study aims to find out 1) how is the usage of kinship terms among Acehese people across three generations (generation 1, generation 2, and generation 3)? 2) what is the parents' perspective (G1s and G2s) on the usage of kinship terms, and 3) how are the roles of parents on the usage of kinship terms to their children. The study employs qualitative method. The data collected from observations and interviews. The participants are from two villages in outskirts of the Lhokseumawe city, Aceh, Indonesia. The participants of the study are 3 families from each village. Therefore, there were 18 participants involved in the study. The results of the study show that the usage of kinship terms across three generations are active except for particular kinship terms. The usage of particular kinship terms among G2 starts shifting to Indonesian language. The usage of particular kinship terms among G3 has been shifted to Indonesian language.

Keywords: *Kinship Terms, Acehese Language, Acehese Community, Language Shift*

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INTRODUCTION

Every group of community has social rules that are made based on group agreements. Social rules are made for the common interest of various aspects of life. Thus, the system of interaction between individuals in each social group is different. This difference appears in the use of the kinship terms.

The Acehese language is spoken by the Acehese who live in the city of Lhokseumawe, using certain kinship terms. In the Acehese language, there are several differences and variations in mentioning and addressing blood relations and affinal relations by using several kinship terms based on birth order in the family or because of marital ties. The Acehese people also use special titles to call their family members who have higher status in the community. However, recently there has been a tendency for parents to teach their children to switch the use of kinship terms in Indonesian language such as 'om' for uncle and 'tante' for aunt, or in English such as aunty. Thus, it is assumed that the use of the kinship terms in Acehese language is currently decreasing and fading among Acehese families not only from mixed marriages, but also among Acehese people who are from endogamy married.

Therefore, it is important to find out how is the use of kinships terms among Acehese, what is parents' perspectives on kinship terms and how does the kinship terms are used

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across three generations in Acehese families. Several previous studies have focused extensively on the attitudes of speakers of Acehese and the factors causing the shift from Acehese language to Indonesian language among Acehese children, and the trend of Acehese people start to switch to Indonesian as speech community both in formal and informal situation both the young generation and young Acehese parents (Al-Auwal, 2017; Alamsyah et al., 2011; Aziz et al., 2021; F. Ismail et al., 2021; Idaryani & Fidyati, 2021, 2022a).

Therefore, the research aims to focus on the use of kinship terms in the Acehese language among Acehese families who live in two villages on the outskirts of Lhokseumawe city. This research will focus on how the use of kinship terms among the parents due to blood relations and kinship terms due to affinal relations. In addition, this research also focuses on how parents' efforts in passing on the use of kinship terms to their children and see whether parents are still actively teaching their children to use these kinship terms or have switched to teaching their children with kinship terms. kinship into Indonesian. So that, it will be associated with the preservation and maintenance of Acehese language and Acehese culture related to the use of the kinship terms. It is hoped that the result of this research become important information for other researchers who are interested in conducting sociolinguistic studies. Besides, it can contribute significant blueprint for language policy makers in Acehese province to implement the program in order to preserve the use of kinship terms among Acehese people. It is also hoped that this research will become a benchmark for governments and other stakeholders in efforts to design language policies and planning in preserving the Acehese language in the province of Aceh. Therefore, the study aims to explore the following issues: 1) How is the usage of kinship terms among Acehese across three generations? 2) What is parents' perspective on the use of the kinship terms? 3) How is the role of parents in using kinship terms in Acehese towards their children?

The usage of kinship terms aims to determine the degree of kinship between among family. Read (2015 p. 62) claims that "All societies have terms that are used to refer to and to address to a relative or family member". The kinship system is usually used in social systems to indicate relationships in speech communities. That system mostly developed by having affinity due to blood relation (consanguineal relations) and marriage relations (affinal relations). Kinship occurs in a relationship among family members who can trace their origins from the same ancestor regardless of the use of the father's name or the name inherited family. In several studies, the term kinship is also referred to a greeting (Ulfa, 2018; Yusuf et al., (2019).

Furthermore (Schneider & Schneider (1980) defines kinship as a cultural system in which a system of units (or parts) is defined in a certain way according to criteria. Blood relations between people are referred to kinship, and the terms used to address related members in a speech community are usually called kinship terms. The interests in kinship have existed for decades. Keesing (1975), for example, defines kinship terms as words used in society to identify the relationship between one individual and others in family and relatives. Wood & Kroger (1991) refer to the terms of kinship as the formation of relative power and distance and kin relations within the family and in society.

In speech community, speakers are expected to use language adequately based on the context and the interlocutor. Therefore, as a language user, one needs to consider who he is speaking to, what topics are discussed, and in what language the conversation takes place (Jucker & Landert, 2017). Once the interlocutor has been identified, the speaker must be able to address him in appropriate terms. In some cultures, for example Indonesian, it is considered impolite and inappropriate to be called the name of an older brother without calling them the appropriate term, which is also emphasized when a person's gender is determined Yusuf et al., (2019). At the same time, the term denotes the relationship between family members, for example, whether they were born to the same parents or not. This is in line with Murphy (2008) who stated that kinship terms show a relationship based on recognition of the relationship between parents, children, siblings, and some distant relatives.

According to Murphy (2008), kinship terminology can be used as a system of linguistic categories to denote types of relatives or as a system of names applied to categories of relatives that are composed in relation to one another. As a cultural term, the term kinship terms describe intimate relationships. From the definitions and explanations above, it is clear that kinship terms describe people who are related by kinship. The words are used by various communities in addressing and referring to people bound by blood, by adoption, and by marriage.

Understanding the classification of kinship terminologies, it can lead to an understanding of the cultural kinship system. In English, for example, the terms of father and father-in-law are classified separately under kinship, people related by blood and by marriage (Murphy, 2008).

The use of the terms due to kinship relates to whether the speaker has blood relations with the interlocutor. In addition, its use is sometimes combined between kinship terms and social status in the community. Suwarso (1990) states that kinship terms that are commonly used in Indonesian occur in various forms, such as father, mother, brother, sister, and brother. Likewise in Malay, the terms of kinship are used depend on various factors such as birth order, the total number of children in the family, or even the local dialect used in the family (Bokor et al., 2007).

Language shift and language maintenance

Acehnese people in general are bilingual people. Acehnese language is one of the regional languages in Aceh Province which has the most speakers among other Acehnese languages such as devayan language, aneuk Jamee, Kluet language which is generally used as a medium of communication in social interactions in the province of Aceh.

Research conducted by Hidayati et al., (2020) shows several factors for the shift in the use of the Acehnese language by the younger generation who live in Deli Serdang. The Acehnese people prefer to use Indonesian rather than Acehnese because of their success and social status. Furthermore, the research conducted Aziz et al., (2016) on mixed marriage couples in Banda Aceh shows indications that caused a shift in the Acehnese language to Indonesian because the couple chose to teach only one language to their children, namely Indonesian. This fact can certainly threaten the continuity of the Acehnese language when parents stop passing on the use of the kinship terms of Acehnese to their children even though they themselves still use them with their friends and family. Further study conducted in two villages in Lhokseumawe city (Idaryani & Fidyati, 2021) reveals that Acehnese parents also started shifting to Indonesian language in speech community. It is because parents feel more convenient in using Indonesian language than their heritage language particular in written form since their heritage language is spoken language.

METHOD

This research employs qualitative research. The nature of the research is descriptive. The instruments used in this study were interviews, observations, and FGDs. The research data was taken from the results of interviews, observations, and FGDs. The data was collected from 20 participants of two villages located in outskirts of Lhokseumawe City, Indonesia. All participants are native Acehnese speakers from the Blang Mangat and Rayeuk Kareng.

Participants

The participants in this study are villagers from Blang Punteuet Village, which is located in the suburb of Lhokseumawe and along the Medan-Banda Aceh national road in the suburb of Lhokseumawe. The residents of Blang Punteuet Village are more diverse, ranging from traders, farmers and civil servants. Meanwhile, the livelihoods of residents of Rayeuk Kareng are generally farmers.

This study selects participants based on purposive sampling with 3 families from each village consisting of G1, G2, G3. So, there were 9 participants involved from each village in this study so that there would be a total of 18 participants. involved in this research. The number of respondents consisted of various educational and economic background. The

participants selected were only from the endogamous marriage model and indigenous people. All participants are Acehnese native speakers and have been in the village over 10 years. Thus, families who come from mixed marriage families are not included in this study.

Procedure

Prior to the FGD, in-depth interviews were conducted to obtain data containing a list of the kinship terms investigated. Then interviews were conducted individually or together with 20 participants. In other words, FGDs were conducted and followed by interviews, which aimed to obtain in-depth information from the participants. As data collection progressed, the researcher also had the opportunity to observe the use of several kinship terms directly by the participants when communicating either at home or outside the home with their family members. This observation took place when the researcher was socializing with participants at the research location. Observations were made only to participants from Blang Punteuet Village because this village is the same place where the researcher live.

FINDINGS AND DISCUSSION

The usage of kinship terms among Acehnese across three generations

Some Acehnese kinship terms are adopted from Indonesian language such as *kakak* (older sister), *abang* (older brother) and *om* (uncle). However, Acehnese language has its particular kinship terms for both affinal and consanguineal relations. Those particular kinship terms are *Ceupo* (female cousin), *Teungku wa* (male cousin) *Miwa*, *Nyakwa* (Female Aunt), *Cuda* (older sister), and *Apa* (male uncle). Those particular kinship terms are used overlapping both blood relations and marriage ties. The '*Miwa*' is specifically used for women who are the older siblings of their parents, both from patrilineal or matrilineal sides who have religious knowledge or as religious teachers in the Acehnese community.

The results of the study reveals that many of Acehnese people from three generations still use kinship terms among G1, G2, and G3. Particular kinship terms are still actively used by the G1. However, the particular kinship terms start shifting in the G2 to the kinship terms adopted from Indonesian language. The use of particular kinship terms has shifted in the G3 by using all kinship terms in Indonesian language. Overall, the usage of kinship terms can be illustrated based on the charts as follows:

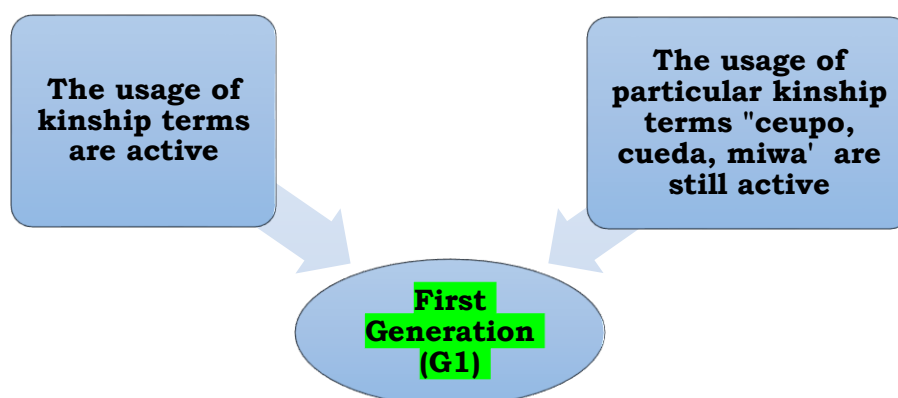


Chart 1. Usage of Kinship Terms in G1

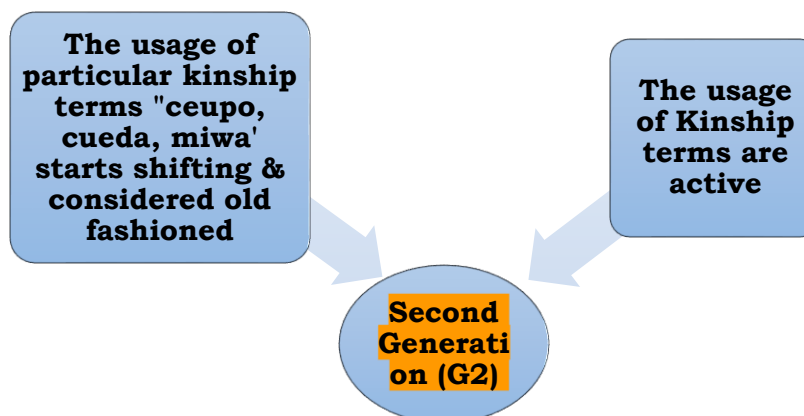


Chart 2. Usage of Kinship terms among G2

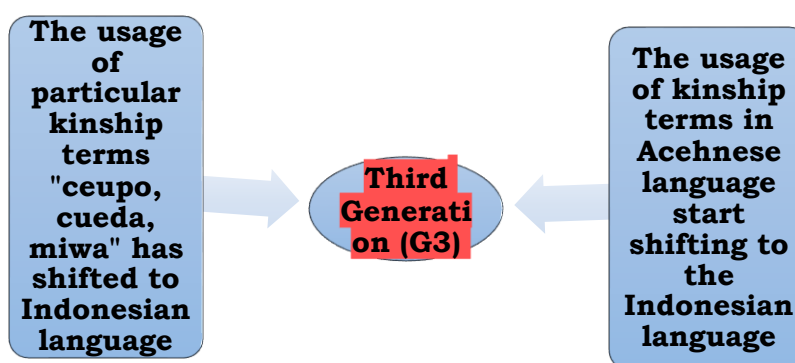


Chart 3. Use of related terms G3

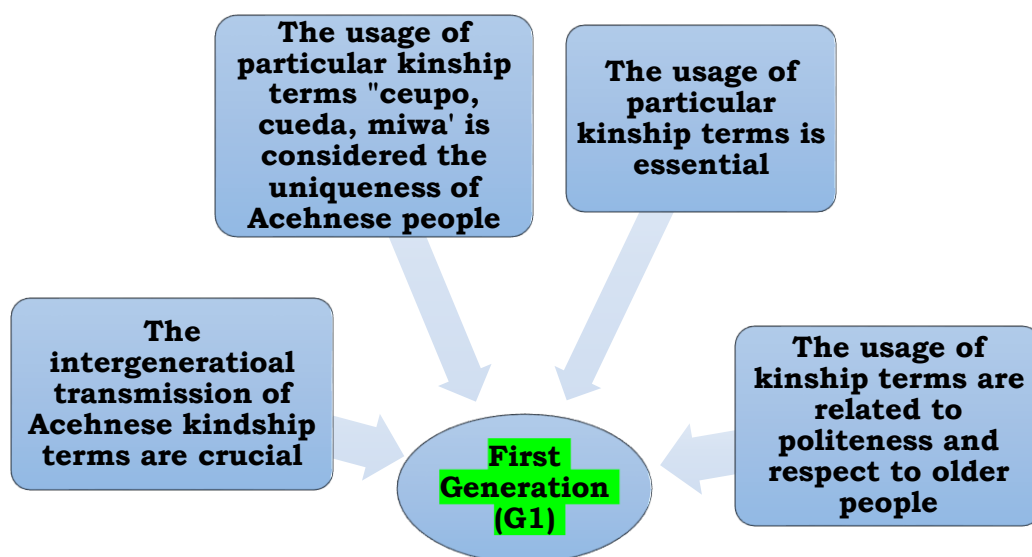
Parents' perspective on the usage of kinship terms among G1, CG2, G3

The result of the study shows the use of kinship terms must be used based on birth order (BO) because the use of these terms reflects the politeness of the speaker towards elders both in the family and in social life. Therefore, Acehnese people will consider someone is rude if they call the older people directly by their name. Both parents from g1 and g2, they have different perceptions of the use of kinship terms in Acehnese language (particular kinship terms). Most of G1 suggests to keep using the kinship terms including the particular of kinships terms (*ceupo*, *cuda* or *nyakwa*, and '*miwa*'). They confess those kinship terms are part of unique of Acehnese identity, therefore, Acehnese people must use it to distinguish the social identity from other community in Indonesia. However, many of G2 no longer recommend to use the particular kinship terms such as the kinship term *cuda* because some parents said that the use the terms '*cupoe*' and '*cuda*' are too olden and old-fashioned and only applies to the older generation or G1 who anyone who lived during 60's, 70's, or 80's.

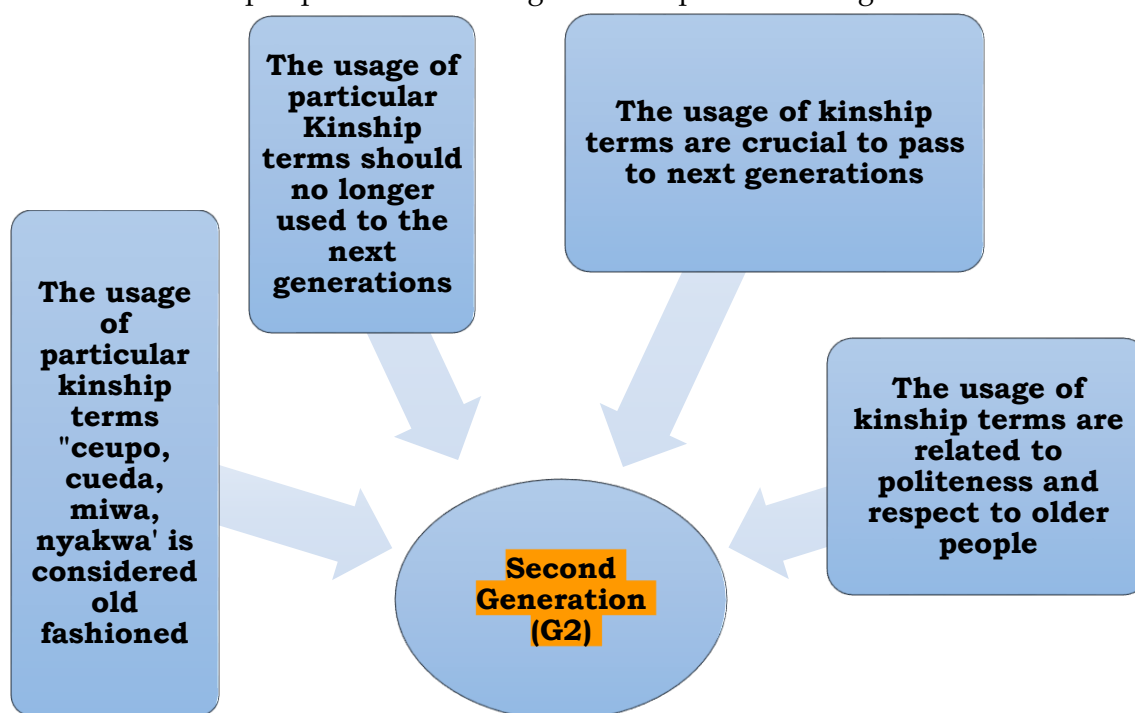
Those kinship terms are considered to use in ancient times so it is not suitable to be used anymore in at the present time. The term *nyakwa* kinship was previously only intended for the *Uleebalang* family (Acehnese aristocrats), and the status of the *Uleebalang* was considered an important person in Acehnese society before as stated by Santoso (2013). However, the use of these terms of address is considered old-fashioned and the participants state that think that the aristocratic family are no longer exist today there, so there is no need to inherit the terms to next generation. Therefore, the use of kinship terms is considered no longer important to be preserved. Most of participants from G1 acknowledged that the terms do not have to be in the Acehnese language because times have changed and parents have also adapted the current situation. The use of particular kinship terms in the Acehnese

language should change as the time changes. Generally speaking, the usage of kinship terms across G1, G2, G3 are illustrated as follows:

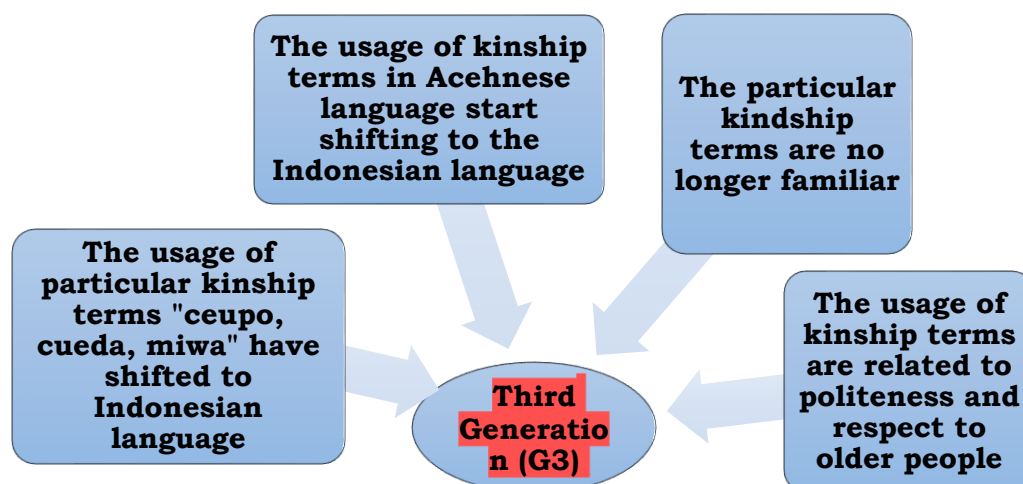
The perspective of the usage of kinship terms among G1s



The perspective of the usage of kinship terms among G2s



The perspective of the usage of kinship terms among G3s

**The role of parents in the use of kinship terms in Acehnese to their children**

Furthermore, the results of this study also show that parents have crucial role in intergenerational transmission of kinship terms in Acehnese. Parents from G1 and G2 who are eager and discipline to use kinship terms to their children result in their children keep using those kinship terms in and outside of their home. Most participants said that they use kinship terms to their children from the beginning therefore their children will keep using it until they adult. Most parents stated that they will be crossed if their children do not use kinship terms appropriate to older people.

However, for parents from G2, the particular kinship terms (*cuda*, *ceupo*) are no longer emphasized in their use to their children so that the use of these kinship terms is no longer found in the G3 generation. Likewise, the use of the special term '*miewa*' can also be said to have begun to disappear in G3 because from the responses interviewed not a single generation, either G2 or even more so G3, used the term. This is due to the lack of role of G2 parents and the lack of knowledge of G2 parents about using the term correctly.

Discussion

The result of the study reveals that the usage of kinship terms is emphasized to young people. Young people must use appropriate kinship terms to older people in order to behave politely and to show their respect. Therefore, it is taboo for young people to address by name to older people. This is crucial in Acehnese community because Acehnese community still consider that older people is someone who has more knowledge and more responsibility to younger ones.

The results of the research show the important role of parents in teaching their children to use kinship terms in the right way. Such use should be made as early as possible. With parents paying attention to their children, the use of this term will be maintained in the next generation. However, there were some respondents who did not emphasize the use of kinship terms using the Acehnese language, so there was a shift in the use of kinship terms from Acehnese to Indonesian. This shift in usage generally occurs in the G3 generation because there are some parents who do not place too much emphasis on the use of these kinship terms in Acehnese for their children. The most dominant shift in the use of this kinship term occurred in G3 while in G2 there was no change in the use of the term. This is because the G1 generation is still disciplined in using the kinship term. Thus, the shifting of the use of these kinship terms is strongly influenced by the role of parents in teaching their children to use those terms correctly. As Ewing (2014) once said family domain is the robust domain for intergenerational of heritage language. It also goes the same to the usage of

kinship terms in Acehnese language, parents have crucial roles to educate their children in using the kinship terms to their children at early age. Otherwise, these children will shift to Indonesian language because the use of those terms has not yet become their habit or they do not understand to use these terms correctly and properly.

The use of particular kinship terms has become the unique characteristics in the Acehnese language. However, the kinship terms *cuda*, *ceupo* has almost disappeared among the people of Aceh from G2 and has been extinct among G3. This is in line with the findings from several previous studies (Al-Auwal, 2017; Aziz, Z. A., Yusuf, Y. Q., & Aulia, 2021; Idaryani & Fidyati, 2022a) that ability of young Acehnese speaking their heritage language keep decreasing and children tend to be passive in using kinship terms because they are not used to using it since childhood. This is because some Acehnese parents lack of awareness on how important is to keep using those particular kinship terms in order to preserve Acehnese culture. By using those terms, it directly reflects the Acehnese culture and Acehnese social structure. Therefore, the use of kinship terms in Acehnese has been shifted in G3 indicating the kinship terms of Acehnese is dying.

CONCLUSIONS

The usage of kinship terms is still considered important by most Acehnese people of g1 and g2. The G1 are still actively using kinship terms in the Acehnese language and they consider the use of the kinship term must be maintained, while in G2 the use of the kinship term has begun to shift to Indonesian, especially for particular kinship terms. However, the usage of some particular kinship terms among G3 are no longer used. Furthermore, it is hoped that G2 will keep using the kinship because this is part of Acehnese culture as the reflection of the diversity of Indonesian society. In addition, it is hoped that parents will play more active role and more discipline in passing this usage of particular kinship terms to their children since early age.

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