

# CHAPTER I

## INTRODUCTION

### 1.1 The Background of Study

Kinship term is a kind of addressee term. Kinship is address terms which indicate family relationship or blood relations. Kinship term is a linguistic expressions that speaker use to appeal directly to their addresses. Kinship term expressed the politeness and respectful to someone in family. Every family member has different kinship term beside their name. Such as brother, sister, aunt, uncle, grand mother and grand father. Its more politeness call them use kinship term then call their name directly. Its good habitual that show they respectable to someone adult and show their love to someone young in family. It is make the family solidarity more stronger.

Eleanor (2002:130) states that Kinship terms is in address to a group of people, all of whom presumably stand in the relationship expressed with regard to someone, though not to the same individual nor to each other. In these passages kinship terms are used in an almost absolute sense.

Every ethnic has different kinship system. Just like the theory about ethnic kinship term according to Wardhough (1998:223) that stated kinship systems are various, and some systems are richer than others. Gayonese is one ethnic has rich terms to addressee their family member. The Gayonese have many different kind of kinship that very complicated. In other hand, the Gayonese kinship term are specific. They have different way to call each family member.

Previous study about Gayonese address term by al Gayoni (2010) found that Gayonese address term is less used and even tends to be left by its speakers. There are two factors caused it; the internal factor which occurs in Gayonese as the user of Gayonese address term. Gayonese address term is not taught, used and learnt. The second are the external factors, such as the influences of the use of Bahasa Indonesia, cross marriage, cultural interaction, mass media, education and information and technology.

The study by Yusradi indicated that Kinship term of Gayo is endangered. Where the Gayonese people less to use that terms. If the Gayonese people in their origin less used their term, then how about the Gayonese people in the migration place. There are some Gayonese people who migrate from their homeland to the Jabodetabek. The Gayonese who migrate to Jabodetabek said by migrants. Migrants can be minority by ethnic and language perspectives in the new place minority. Language is important tool to make a relationship, connection and communication to other people. Language is the important element for minority people to live adapt as communication tool and interaction. In other hand language also one important indicator and preserver of ethnicity among migrants.

Jabodetabek is the capital city of nation in Indonesia and become the central of polityc, education, comerce and business that offer job oppurtinity for many people who come to Jabodetabek. It makes Jabodetabek has an attractiveness for every people migrate to Jabodetabek. So many people came from others region to Jabodetabek with various ethnics.

When the people leave their homeland, they have to adapt the new place include the language. It can be language contact, where they face new language

and the origin language will be useless. In the new place, the heritage language can be shift, lost or still maintain. The use of more than one language in the same place can make the migrant as minority in dilemmas. When in another place or dealing predominately with a different culture one must recognize, accept, and adapt to that culture for acceptance and understanding. It almost always falls upon the minority to recognize and adapt to the majority.

In contact situations, it is apparent that migrants live with the dilemma of two conflicting wants: (a) the want to preserve their language as part of their heritage and identity, and (b) the want to be involved within their host community. Enhancing and encouraging the first want may lead to language maintenance, whereas enforcing the second one may lead migrants, through generations, to lose proficiency in their ethnic language and ultimately shift towards the dominant language. Commenting on the loss of the minority language, Kaplan and Baldauf (1997: 62) propose that:

“If both languages can serve all of the same functions and domains, then minority speakers are often drawn to the majority language because it offers greater access to material rewards, employment and economic opportunities. It may also be that there is status to be gained by linguistic and cultural association with the majority group. In addition, in urbanization situations, where minority individuals are drawn into urban centre – essentially for the same reasons of employment and economic reward – minorities are required to learn and use the majority language. Over time, these conditions lead to an environment in which the young have no incentive, and perhaps little opportunity, to learn the minority language”.

Mesthrie (2011: 317) say that language maintenance, shift, and endangerment are all outcomes of the dynamics of language communities. A language is *maintained* if speakers effectively pass it on to the next generation. This transmission may fail because speakers do not use it sufficiently in the learners' presence; or because the learners themselves, for some reason, do not

choose to make use of it, but get their language from other source. If the transmission is impeded in some way, the language is endangered.

The existence of ethnic language possible to loss when minority can not save it in the migration place. According to Holmes (2008), every language represents the temple in which the speaker's soul is his/her devotee. It seems that everything related to human life in the society involves language because it is through the language that interaction among tribes, ethnic groups, and religions can happen. However, language is not always able to maintain by the ethnic group especially in the multilingual societies.

Apple & Musyken (2006: 36) mention that language maintenance and language shift can be linked to a number of factors, including urban-rural differences, as well as the economic changes. They explain that it is easier for rural communities than speaking and maintaining the minority language, especially if the community belongs to the same linguistic group. On the contrary, it is more difficult for urban people to speak a minority language.

Gayonese people as minority ethnic have to adapt the language use in Jabodetabek. It makes the Gayonese people stop to use their language and use the majority language used to communicate one another. This situation makes Gayo language useless despite by Gayonese. When Gayonese people stop using their own language, it means that the exposure of Gayonese language to their children become less. It the cues that their children will not be able to communicate in Gayonese language in the future. The previous study about language maintenance by migrants found that the heritage can be in endangerment, it can be shift and loss. But in other hand it possible be maintain also.

The previous research by Jamai (2008) on his research entitled *Language use and Maintenance among the Moroccan Minority in Britain*. Found that language use of the Moroccan community in Britain is steadily shifting towards English. The data shows, the Moroccan community in Britain is experiencing language shift. Moreover, there are no indications of any serious effort exercised by the community to maintain its language(s). In fact, the impression one may gather is that the third generation of the community most likely is going to experience total shift.

In the other research, Hudyma (2012: 2) in his thesis said that, since language is closely connected with culture, nations and ethnic groups are striving to protect their languages as an essential component of their group marker. In case of minority languages this is extremely hard due to strong external pressures. In minority communities, shift to the majority language occurs mostly within three generations, whereby the first generation of immigrants is predominantly monolingual in the language of the country of their origin, their children (the second generation) are bilingual in the heritage and the majority language, and the grandchildren (third generation) are predominantly monolingual in the language of the dominant group. However, this is not always the case, and some languages can be maintained across a few generations.

Beside that, there some tribes pass to maintain their language thought their are a minority. It can be suport by some factors that make the minority migrant can maintain their ethnic language in majority. The minority group is possible to maintain their language when they sought to still use ethnic language. It possible when they live together with the same ethnic and language and their pride with

their ethnic language as they cultural identity. Gathering with family routinely give a chance to using the minority language.

The first generation have important key position to make their next survive their ethnic language. The patterns of language use, language exposure and language environments influence the next generation in maintenance or loss their heritage language. The parents can give an effort in language acquisition, use, and maintenance, and facilitate positive outcomes for all children.

The recent research by Nguyen and Hamid (2016) entitled Language attitudes, identity and L1 maintenance: A qualitative study of Vietnamese ethnic minority students, in international Journal of Educational technology and applied linguistics System 61 (2016) 87e97. This study has explored a group of Vietnamese ethnic minority students' language attitudes in relation to their identity and the relation between these attitudes and the prospects of minority language maintenance amongst minority communities. it is argued that positive attitudes alone are not enough to ensure L1 maintenance or identity empowerment. Institutional support is necessary to promote the use of minority languages for their maintenance.

Other research by Zhang and Diana (2009) on their research entitled Language attitudes and heritage language maintenance among Chinese immigrant families in the USA. This qualitative study investigates attitudes toward heritage language (HL) maintenance among Chinese immigrant parents and their second-generation children. The data indicates that while the Chinese parents value their HL as a resource and take positive actions to maintain the HL in the next

generation, the children fail to see the relevance of HL learning in their life and often resist parents' efforts in HL maintenance.

Gayonese people who migrate to Jabodetabek and stay there have a generations. And the indicator of language is maintain if the language pass to the next generation. Mesthrie (2001: 317) says that language shift is in some sense the complement of language maintenance: it is what happens when a language is not maintained.

Gayonese people is one of the tribes who have great pride of his culture, especially in language and attitude. In the Jabodetabek, Gayonese speakers use ethnic kinship terms to negotiate or transform a cultural system and show their ethnic characteristic. Afful (2006) issues such as sexuality, age, ethnicity and religion can also be inferred and realized from address terms. Everywhere we found them, their always use ethnic language with fellow Gayo. When they are make communication among Gayonese people, they feel so close and solid. Also when they are called one another use Gayonese kinship terms. They are likely to be different because different languages have different linguistic resources to express what is culturally permissible and meaningful.

Based on the researcher observation, there a family in Jabodetabek still maintained their ethnic kinship term by first generation, and second generation acquiring to the third generation. It can be seen in the preliminary data bellow:

**Preliminary Data:**

Speaker	Generation	Gayonese	Translate
Ay	Second	<i>ayo sebelah sana, saming anak-anak udah belum semua..ineeh..maak maaf lahir batin..salim anan adk..adk salim anan..</i>	Come on righ there, beside of <i>encu</i> ..kids, are you done.. come on ..forgive me..greeting to <i>grandma</i> son..son greeting to <i>grandma</i> ..



Msn	First	<i>Lebaran pertama kata awan</i>	<i>“Its your firstidul fitri festival” grandpa said</i>
Ay	Second	<i>encuu, maaf lahir batin..encu salim encuu..naaah..cik, maaf lahir batin cik..bapaak..naah..d ah kemana kalian.. kenapa malu..cepatan..win..terus.ipak dibelakang..</i>	<i>Aunty, forgive me.. aunty greeting to aunty.. naaah.. uncle, forgive me uncle ..dad.. naah.. where will you go, don't be shy ..hurry up.. son.. come on .. girl on the back..</i>

Conversation above located at Pondok Gede. Pondok Gede is one of subdistrict in the Bekasi, Jabodetabek. The conversation held in the moment of Idul Fitri festival. As usual, in the Idul Fitri festival all of family member gathering in the oldest one. That's the appropriate time to introduce all family member to the new one, or the younger one.

As seen in the dialogue “*salim anan adk..adk salim anan..* (greeting to **grandma** son..son greeting to **grandma..**)” Ay is the second generation, and Msn is the first one. Ay introduce Msn as grandmother to her son. That is one of example Gayonese kinship term acquisition to the young generation. based on the preliminary data above, the researcher assumes that Gayonese in Jabodetabek still maintain their language. Its mean, the Gayonese people in Jabodetabek still maintain their minority language. Related to the theory about language maintenance and migrant minority and that phenomena, the researcher need to do the research about “The maintenance of Gayonese Kinship Term among generation of gayonese Minority Migrant at Jabodetabek”. The researcher want to know what kinship term they are use, the reason and the way they maintain their ethnic language although they are not in their homeland.



## 1.2 The Problems of Study

Based on the background of study above, so the researcher formulated the problem of the study such as:

1. What kinship terms are maintained by Gayonese migrants in Jabodetabek?
2. How do the Gayonese migrants in Jabodetabek maintain the Gayonese kinship terms?
3. Why do the Gayonese migrants in Jabodetabek maintain Gayonese kinship terms in the ways they do?

## 1.3 The Objectives of Study

The objectives of the study are:

1. To analyze the kinship terms are maintained by Gayonese minority migrants in Jabodetabek.
2. To describe the ways of Gayonese minority migrants in Jabodetabek in maintaining kinship terms.
3. To explain the reasons of Gayonese speakers maintaining their kinship terms in Jabodetabek

## 1.4 The Scope of Study

This study is limited to identify the kinship terms which are maintained by Gayonese speakers as minority migrant in Jabodetabek. The kinship include nuclear family, extended family , and non blood relatives extended family. This is

also related to the ways and the reasons of Gayonese speakers in maintain their language.

### **1.5 The Significances of Study**

The findings of the study are expected to be relevant and significant theoretically and practically.

Theoretically, the findings of this research are expected to be contribute to the theory of language maintenance especially to the one saying that pride, identity, living concentration, etc can effect language maintenance.

Practically, this research are give the description to the readers about the used of Kinship term in Jabodetabek that show Gayonese identity. It may help Gayonese generation in Jabodetabek to support the maintaining their minority language. And it can be a prediction concerning the attitude of next generations of Gayonese in Jabodetabek toward the used of Gayonese Kinship term.