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Simalungun addressing terms based on the kinship system of the Tolu Sahundulan Lima Saodoran

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Abstract

Through the lens of sociolinguistics, this research looks at the dynamic between language and culture. Terms of address are also found in the Simalungun language, a local language in the Simalungun district of North Sumatera, Indonesia. Due to the kinship system of Simalungun ethnic groups, there are many different forms of addressing terms. Speakers of Simalungun must choose the correct addressing terms when speaking to the interlocutors to keep the communication going. This avoids conflict and tension at the time of commencing communication. The goal of this research is to better understand the variety of ways in which Simalungun speakers express their greetings to one another. Methodologically, this study makes use of a qualitative descriptive approach to research. The Simalungun words in current use constitute the research data. The data are collected via interviews, surveys, participant observation, a listing from the Simalungun dictionary, and recordings of Simalungun individuals speaking in a variety of settings (church, family gathering, hospital, market, meeting, party, school, university settings and workplace). The family structure of *Tolu Sahundulan Lima Saodoran* is the root reason of the language's extensive vocabulary of addressing terms. Personal names, kinship words, and appreciating persons are determined to be the most common forms of addressing people in Simalungun.

Keywords: addressing terms, kinship system, Simalungun Community, Tolu Sahundulan, Lima Saodoran



Public Interest Statement

Research on addressing terms is of great importance to better speak to interlocutors that a conversation will be running communicatively and well. Simalungun cultural kinship system of *Tolu Sabundulan Lima Saodoran* becomes the fundament of people in Simalungun to address other people to start a conversation. Then a conversation in Simalungun community will be followed with *Partuturon* (tracing family links) to reveal a system of addressing other people in the Simalungun society and is affected by the kinship of *Tolu Sabundulan Lima Saodoran*. *Partuturon* (tracing family links) is highly valued for starting communication, interacting and greeting to be acquainted with other people. That is why the Simalungun people know how to trace the family links with other people and always keep them. So by regarding the *partuturon* both the speaker and hearer will use different addressing terms to different people in different situation. The speaker and hearer will not speak arbitrarily, but consistently consider the cultural traits that still exist in Simalungun people. In today communication, many speakers and hearers neglect the cultural values which can hamper communication

Introduction

Language conveys cultural reality and expresses cultural identity (Herman et al., 2024). Speakers of the first language will find it simpler to discuss these topics and recognize the differences in their environment if the first language has specific terms to describe things or make distinctions while the second language does not (Herman, Purba and Saputra, 2023). Addressing someone in communication is a crucial social interaction. It may establish, maintain, and bolster many kinds of interpersonal connections. A few significant social reasons for addressing include identifying social identity, social position, the function of the addressee, and interactions between the addresser and addressee.

The four primary address terms are kinship words, names, social titles (genetic titles, official titles, and vocational titles), and demonstrative pronouns (Purba et al., 2022). This essay mainly covers kinship words, genetic titles, and official titles. Numerous social elements, including the occasion, social standing or ranks, sex, age, family tie, occupational hierarchy, race, or transactional position, influence the use of address phrases. When familial ties are substantial, kinship terminology will be important in the family and community. Address terms that convey respect and hierarchy are chosen when racial or socioeconomic rank is significant in society. However, addressing terms in societies that promote egalitarianism may be less significant. As a result, address terms and culture are closely related.

Terms of address are also found in the Simalungun language, a local language in the Simalungun district of North Sumatera, Indonesia. Due to the kinship system of Simalungun ethnic groups, there are many different forms of addressing terms. Speakers of Simalungun must choose the correct addressing terms when speaking to the interlocutors to keep the communication going. This avoids conflict and tension at the time of commencing communication.

Review of Literature

Sociolinguistics

Language research has been studied for a very long time. The majority of the study of language in the past has been linguistics, or the study of language structure. Language and society are inextricably linked since language is used for interpersonal communication in society. According to Hymes (1974:83), the most modern and widely used term for a field of study that connects linguistics and anthropology is sociolinguistics. According to Holmes (2013:1), sociolinguists investigate how language and society interact to understand why people speak in various ways. In this kind of research, participants identify language as an object that is connected to society as well as one that stands alone. To put it briefly,

linguistics can be used to study language because it measures people's proficiency with a language that is full of restrictions and rules. However, since language is a social tool used for communication, linguistics can no longer fully account for the phenomenon. Given that sociolinguistics recognizes the connection between language and society, it seems to offer a solution.

Language and Society

Language and society are closely related, as was already mentioned. Studying language in a social context can help people figure out how to set up their social group (Sihombing et al., 2023). Every society uses language differently from the next; no two societies use language the same way. In actuality, different societies can speak even the same language in different ways. We refer to this type of phenomenon as linguistic variety (Nasution et al., 2023). A variety of language, according to Wardhaugh (2006:25), is a collection of linguistic items with a similar distribution, like English, London English, etc. According to Aitchison's theory (2003:114), sociolinguistics is a branch of study that focuses on identifying linguistic variations, particularly within a single language (Purba et al., 2023a; Purba et al., 2023b). There are a few external factors that can be linked to this language variety, including geography or a community group. The presence of this linguistic diversity could be problematic for individuals from different social backgrounds. They have difficulty understanding other community groups' language, if not completely impossible. Since language is closely linked to the society in which it is used, as was previously mentioned, understanding the language is necessary for individuals who do not share the same background to obtain accurate information.

Wardhaugh (2006: 10) states there are some possible relationships between language and society. First, social structure can influence or determine both linguistic structure and behavior. Age-grading is the example why social structure in society influences the choice of language. In this case, children will speak differently from adults in terms of dictions and vice versa. Second, possible relationship is opposed to the first that linguistic structure may influence or determine social structure and behavior; it may have a strong effect on social structure. Third, language and society have a possibility to influence one another. Fourth, language and society have no relationship. In other words, they independently stand without influencing each other. The discussion is not only about the relationships between language and society but also about how the members of society used language.

Widdowson (1996:3) states that language has an important role in people's life since it can be used to fulfill their needs, cooperate with each other, and survive in life. It also helps people to provide present and future needs as language is the most effective way to communicate.

Language and Culture

Language can not be separated from society are inseparable, and both of them are part of culture. Culture is like an iceberg that only a small part can be seen from above water, but the most of it sink under the water which means it cannot be seen. It means that culture has more parts than what people can see in its surface. Culture that people can see is only a small part from the huge unity which hidden from the sightseeing. Yule (2006: 228) says that culture refers to all kinds of ideas related to the nature of things and people that can be learned when someone becomes a member of a certain social group (Sutrisno et al., 2023). Such knowledge is socially acquired when he/she interacts with the other members of society, just like someone's first language that is initially acquired without consciousness. Culture has some aspects that are observable. For instance, there are some products that are produced by people in their society like buildings, paintings, sculpture, etc. However, there are also some products that are invisible, such as beliefs, religion, and language. Therefore, it is possible that one society has

different culture from another society.

According to Thomas and Wareing (2004:158) one of the fundamental ways to establish the identity of a society is through the use of language because language has an important role in constructing social identities. Language is not only a device to communicate but also a device to create societies' characteristic. Each society will have different style in using language that will reflect its own characteristics. Language also can be used as a device to exercise social control. It is in line with Bonvillain's opinion (2003:61), vocabulary in a language is more than just a list of arbitrary labels refers to some objects, entities, or events. In fact, words contain various cultural values which can extend or manipulate basic sense of words.

Geography of Simalungun.

Simalungun area is situated in the province of North Sumatra and lies between the areas of Karo and Toba. The south-western boundary of Simalungun is the shore of Lake Toba and the area of Tapanuli Utara. To the west is Karo, to the north Deli Serdang and Medan, and to the east Asahan. The land of Simalungun is like a tilted plain which slopes gently down from the cliffs that border Lake Toba, 1200 meters above sea level, to the flat swampy lands along the straits of Malacca. It is fertile country and sustains many plantations cultivating palm oil, rubber, and pine forest, as well as extensive areas of paddy (wet rice cultivation).

District of Simalungun consists of 32 Sub-Districts, 27 urban villages and 396 villages with the land of 4,369 KM² and the population around 1.025,527 people. Instead of the Simalungun ethnic group people who reside in Simalungun land, there are other ethnic people from other places who live there such as Angkola, Batak Toba, Chinese, Jawa, Karo, Minangkabou Pakpak, Melayu, and Sunda people. Among the immigrants, Jawa ethnic group are more who live in Simalungun districts. The people in Simalungun are moslems which are 57,27% and Christian 36,97% and Catholic 5,15%

Simalungun Language.

Linguistically, Simalungun language is classified into one of the Batak sub-languages (Dasuha, 2016). Simalungun language is in the middle clump between the southern clumps (Toba, Mandailing, Angkola) and north (Pakpak, Karo, Alas). But according to Adelaar (1981), the Simalungun language is actually one of the branches of the southern family which is separated from the Toba, Mandailing, and Angkola languages before the three languages were formed. From this Adelaar expression, it implies that the Simalungun language had already existed before the birth of the three other languages of the southern family, which then separated and formed a separate family.

Geoff Wollams in his research on the Karo language found that of the 207 basic vocabularies he compared between the Karo language and the Simalungun language It appeared that in the two languages there were similarities of 80%. Simalungun language has become a medium of speech for the indigenous people who inhabit Simalungun land including Simalungun Regency, Deli Serdang, Pematang Siantar, Serdang Bedagai, and Tebing Tinggi, but in ancient times the area of the Simalungun Language spread extended to Asahan, Batu Bara, Langkat, Medan and Tebing Tinggi, but in ancient times the area of the Simalungun language extended to Asahan, Langkat, Labuhan Batu and Medan. This is known from many place names that use the Simalungun language along the east coast from Langkat to Labuhan Batu. The history of the Simalungun tribe, who have experienced different stages in their historical journey, is inextricably linked to the extent of the Simalungun language's dissemination. During its height of power, the Nagur Kingdom ruled over most of the East Sumatra coast from Aceh to the Rokan River, which is where the Simalungun tribe's greatness originated. But as time passed

and the kingdom rose and fell in power, it was repeatedly undermined from both the inside and the outside. As a result, Nagur gradually lost ground and several new dynasties, including Aceh, Haru, Johor, Perlak, Pasai, and Siak, seized its colonies. The language of the tribe is also a vital component of this development and is used for a wide range of purposes.

Term of Address.

The definition and purpose of address terms are clear-cut since they are universal across all languages. According to Braun (1988:7), the phrase refers to a way of “initiating contact.” He points out that while address phrases frequently designate the interlocutors. This is only sometimes the case because their literal and lexical meanings might diverge from or even contradict the characteristics of the addressee. For instance, even though they have no blood relationship, a girl may refer to her friend’s mother as “aunt” in various cultures, such as in Iranian and Arabic communities. One of the vital communication instruments utilized in society is the address phrase. The participant in the conversation is referred to by the speaker using an addressing phrase. The choice of addressing phrase depends on the relationship between the addresser and addressee, the individual’s social standing, the context, and the goal of the discourse. Age, career, courtesy, marital status, social class, sex and other relevant factors are examples of basic addressing norms.

Afful (2006) asserts that address terms refer to the verbal designation of an addressee in a face-to-face conversation by the speaker. Address terms are words or expressions used to identify the person being spoken to in interactive, dyadic, and face-to-face settings (Oyetade, 1995). This set is described by Keshavarz (2001: 6) as “linguistic forms that are employed in addressing others to attract their attention or to refer to them in the course of a discussion” in addition to the statement. Since Dickey (1996) defined “address” as a speaker’s verbal reference to his or her interlocutor(s),” he added other distinctions. He provides a clear grammatical division of address terms into nouns, pronouns, and verbs, which are then further divided into “bound” and “free” forms. Free forms are morphemes that are not incorporated into the syntax of a sentence, whereas bound morphemes are.

Social Meanings And Functions of Addressing Terms

Along with explaining the verbal meaning of terms of address, it is equally crucial to explain their social significance (Andayani et al., 2023). As Murphy (1988) has succinctly stated, address forms are socially motivated phenomena. Given that language forms used to address others reflect the intricate social ties between people in a speech community, this characteristic of address forms is undeniable (Trudgill, 1983; Chaika, 1982). All definitions of forms of address allude to their origins in the sociocultural context of the society in which they are employed. Leech (1999), cited in Terms of address, are critical formulaic verbal acts well known in the sociolinguistics literature to communicate transactional, interpersonal, and deictic repercussions in human relationships (Afful, 2006). According to Afful (2006:81), terms of address are a crucial component of verbal activity that help people “identify the behavior, rules, and practices of a culture.” Additionally, according to Parkinson (1985:1), terms of address can serve as a precious repository of social data. According to him, the structure and delivery of an utterance “encode significant information about whom the speaker believes he is, whom he believes the addressee is, and what he feels their connection is,” in addition to the utterance’s referential meaning.

Address Terms And Politeness

In general, being courteous entails being considerate of others’ sentiments. A polite person chooses their words carefully to make others feel at ease. Due to its direct dependence on the social distance

or relationship between the interactants, the choice of address terms might be interpreted as a sign of politeness (Holmes, 1992, p. 268). Address phrases are used in politeness theory (Brown & Levinson, 1987) to demonstrate either positive or negative politeness. When people are intimate and near one another, positive politeness is solidarity-oriented, while negative politeness is power- and distance-oriented (in unapproachable situations and when speakers are formal with each other). Positive politeness reinforces or enhances the addressee's good face by using close, intimate forms of address. The speaker sees the listener as a well-liked, well-known member of their inner circle. Positive politeness frequently takes the form of using close and intimate address phrases. Negative politeness, characterized as respect or deference, seeks to demonstrate an awareness of the addressee's face while he is socially distant. The use of honorifics and titles in addresses can be used to convey impoliteness.

Simalungun Society.

The kinship system regulates the social relationship among the Simalungun people—kinship, as an element of family, functions as a means of communication. The features of the Simalungun society lie in the kinship system, which always gives color to its member when there is a cultural activity: wedding ceremonies, birth, death, etc. Terms used to refer to relatives through blood or marriage (direct or indirect) are known as kinship terms. Kinship terms, which typically fall into four groups: nuclear family kinship terms, extended family kinship terms, marital relations kinship terms, and legal kinship terms, are the most significant and have the closest relationship with persons in the system of address terms. According to Liddle (1990), the patrilineal kinship system of the Simalungun community comprises lineages, *marga* (family name), and tribal groups that are all related to one another through the male line. Women build affinal relationships since they must marry into other patrilineal groupings, whereas men create kinship groups.

The kinship system is known as *Tolu Sabundulan* under the three primary divisions of the social standing: *Tondong* (wife giver), *Sanina*, and *Boru*. *Tondong* belongs to the wife families such as the father-in-law and his brothers, the wife's brother, the wife's uncle, and those treated in the same line. *Tondong* has the highest position in the Simalungun culture and is believed to be seen as God who gives blessings to his *Boru*. That is why one must avoid being hostile and conflicting with his *Tondong*. *Sanina* refers to the groups of the same *Marga* (clans) from the male side of the family, for example, Damanik, Purba, Saragih, Sinaga, etc. *Boru* means the son-in-law and is usually responsible for preparing things from the beginning to the end when there is a cultural activity.

One of the exciting things concerning the kinship system is its effect on using language in daily life. The kinship system creates forms of addressing referring to different people based on factors of sex, age, generation, blood, and marriage in their organization (Wardhaugh, 1986, p. 219). As a result, one may compare them to the words used to define particular kin relationships with a high degree of confidence. The ease with which these criteria can be determined is one of the kinship system's appeals.

In the Simalungun community, this can be seen from the way the Simalungun people address others which is called *partuturan* (*tracing family links*) as a form of addressing. *Partuturan* shows the relationship of the members existing in the kinship system. That is why all of the Simalungun people in social interaction must consider their relationship with others to create successful communication and socialization. For example, a man of Purba clan meets someone where they introduce each to find their background and family clan. When they find out that they are the Purba clan, one of them will call him *abang* (brother) when he is older, *adik* (younger brother) when he is younger, *bapak* (father) when he is much older. However, the kinship system of *Tolu Sabundulan* has the power to control and guide the community to live harmoniously, avoiding conflict or tension amidst the Simalungun society.

Partuturon (tracing family links) reveals a system of addressing other people in the Simalungun society and is affected by the kinship of *Lima Saodoran*. *Partuturon* (tracing family links) is highly valued for starting communication, interacting, and greeting acquainted other people. In addition, making *partuturon* is not determined by social status: rich or poor, young or old). All Simalungun people involved in the kinship system should follow its regulations through the *partuturon* (tracing family links). That is why the Simalungun people know how to trace the family links with other people and always keep them. So by regarding the *partuturon* both the speaker and hearer will be successful in their interaction.

Partuturon not merely takes place during *horja* (cultural activity) such as on birth, wedding party or death activity but it is extended to the system of addressing. The Simalungun people are reluctant to call one's name because *partuturon* has created addressing terms that the community must use. Through *partuturon*, the speaker and hearer do not want to get hurt by calling one's name. That is why the Simalungun people always try to establish *partuturon* in their homeland and other places outside the Simalungun land. This attitude is also extended by the Simalungun people, who meet and communicate with other ethnic groups outside of the kinship system of *Tolu Sahundulan Lima Saodoran*. The Simalungun people will address them *bapak* (sir), *ibu* (madam), *abang* (brother), *kakak* (sister) etc. Sometimes the Simalungun people address others by their titles if they know them, such as *dokter* (doctor), *Pendeta* (priest). This attitude is in line with the ethics of the Simalungun people, in which they should show respect to other people. The structure of *Tolu Sahundulan Lima Saodoran* can be seen below.

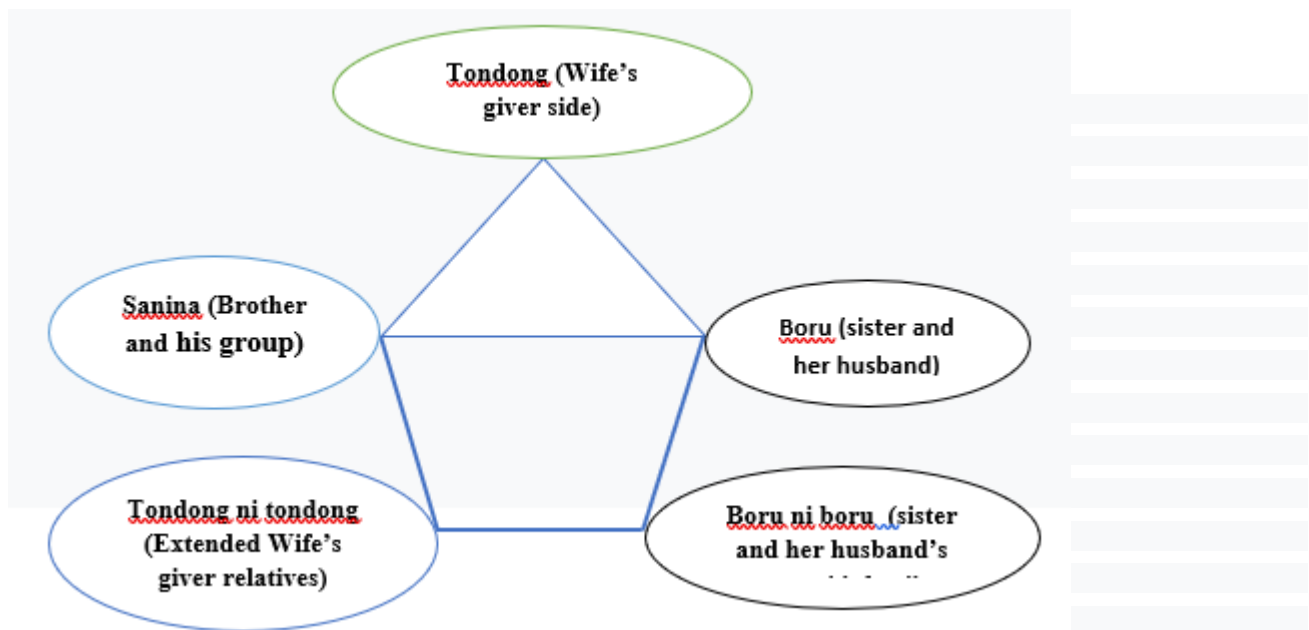


Figure 1. The Structure of Tolu Sahundulan Lima Saodoran

Research Methodology

In this study, descriptive qualitative methodology is employed, and the research data consist of the terms that were used in the investigation. The Simalungun addressing terms that are used in everyday conversation make up the research data. Field research, observation, a listing from the Simalungun dictionary, and recordings of the Simalungun people's everyday speech in a variety of settings, including churches, family get-togethers, hospitals, markets, meetings, offices, parties, schools, and universities, were used to collect the data. The researcher spoke with key informants to learn more about the social aspects of using addressing terms to initiate communication in Simalungun society, with the

goal of comprehending why the people of Simalungun society are required to select specific terms for communication. The Simalungun addressing terms were gathered, and since they were written in Simalungun, they were transcribed and translated into English. The author examined and explained them in terms of the sociocultural context surrounding Simalungun ethics, philosophy, and religion, as well as the necessity of using Simalungun addressing terms when speaking.

Results and Discussion

There are types of addressing terms which are used by the Simalungun people. The positive address phrases are classified as one of the following sorts, according to an analysis of the data from different sources (interviews and Simalungun dictionary :

4.1 Personal Names: including male and female first names.

Darwin is the first male name which is addressed by someone who is older or the same age with Darwin while *Martha*, the female name is addressed by some who is older or the same age with Martha.

Pak Purba (Mr. Purba) is usually addressed using family name rather than name and *Ibu Purba (Miss/Mrs Purba)* is used to female rather than to call her name.

Bapak Hendra (Hendra’s father) is addressed to call someone by using his father’s name. However, he or she must know the name of the son.

Mamak Gendo (Gendo’s mother) is used when someone wants to call a married woman using her daughter’s name, but someone who is addressing by using the *Mamak Gendo* must be familiar with the name.

4.2 Kinship Terms.

The address terms for blood connections are kinship terms. They also include the phrases for parents’ addresses (mother and father), grandparents’ addresses (grandmother and grandfather), siblings’ addresses (brother and sister), children’s addresses, cousins nephews’ addresses, and marriage relation addresses (husband and wife) including close family names or blood relations which are seen in the table below:

Oppung is addressed to call one’s grandfather while *inang tua* or *tutua* is used to call a grandmother and in some area of Simalungun land instead of *tutua*, *tua* is used to call one’s grandmother. *Oppung* and *inang /tutua* are the father and mother of someone.

Male	Used	Female	Used
Ompung	Calling a grandfather	Ompung/Inang Tua/Tutua	A call for grandmother
Bapa/amang	Calling a father	Inang	Calling mother
B a p a t u a / Bapa godang	Addressing a father of an older brother	Inang tua/inang godang	Mother’s older sister
Bapa Tongah	Calling father’s brother in the middle position	Inang Tongah	Mother’s sister in the middle position
Bapaanggi	Addressing father’s younger brother	Inanganggi	Mother’s young sister
Abang	Calling a brother as well as calling a man who is older than someone.	Kakak	A call for one’s older sister or a woman who is older than some one.

Male	Used	Female	Used
Kaha	This term is used to call an older brother	Nasikaha	This term is used to call an older sister.
Anggi	Calling a brother who is younger.	Nasianggi	Calling his younger brother's wife
Tulang	This term will be used by children when they want to call a brother of their mother.	Anturang	This term is used when children want to call the wife of their mother's brother.
		Parmaen, nasi parmaen, maen	The addressing term is used to call the wife of a son.
M a k k e l a / Kela	The term is usually used when the children of a sister's brother want to call the husband of their father's sister. However, it can be used to call the brother the husband of one's sister.	Amboru/ Namboru/Polu	The term is used by children who want to call their father's sister.
Lawei/Lae	These terms will be used when a man wants to call his sister's husband	Gawei/Eda	This term will be used when the one's wife wants to call her brother's wife.
Lawei/lae	These terms will be used when someone wants to call his wife's brother.	Nasibesan	This term will be used when someone wants to call his brother in law's wife
P a h o m p u / Hompu	This term is used to call male grandchildren.	Pahompu/Hompu	This term is used to call grand daughter
Nono	This addressing term is used for calling a great grandson.	Nini	This addressing term is used for calling a great granddaughter.

4.3 For Personal Calling

In respecting people, usually, the addressing terms will be used below:

Male	Used	Female	Use
Ham (You)	This term is used when someone we talk with is older or we have never met him.	Ham	This term is used when someone we talk with is older or we have never met her.
Kaha (Older brother).	When a man calls his brother's wife	Nasika-ha (Older sister)	This term will be used when a younger brother's wife calls her husband's older brother.
Sidea (They)	It is used when a man calls a group of people	Sidea (They)	This term is used when a female calls a group of people.
Ambia (male)	Ambia will be used when someone (male) is younger than with whom he speaks.	Baya (female)	This term is used when a woman calls a woman of the same age or younger than her

For example, if X considers Y as his *tondong* (wife's giver), X will call Y *tulang* (uncle) and *atturang* (aunt) for Y's wife. If X considers Y his brother-in-law, X calls Y *lae* (brother-in-law) and *besan* (brother-

in-law's wife). When X is the *sanina* of Y, X will call Y *abang* (brother) and *kaha* (older sister) for his wife or *anggi* (younger brother) and *nasianggi* (younger sister) for his wife, *botou* (older sister) if Y is female, *bapatua* or *bapa godang* (father's older brother) and his wife *inang tua* or *inang godang* (father's older sister), *bapa anggi* (father's young brother) and his wife *inang anggi* (mother's sister), and the like related to *sanina* line. Instead of it, if X considers Y as *boru*, X calls Y *lae*, *mangkela* (the husband of the father's sister), *amboru* (the father's sister), and *panogolan* (the sons and daughters of *mangkela* and *amboru*).

4.4 Unfriendly and insulting terms of address

One feature which begins to emerge from the examples of abusive terms so far quoted is that human beings are frequently compared to animals. Abusive comparisons lead to words like: **baliang** (dog), **hambing** (goat), **huting** (cat), **lombu** (cow), **babi** (pig) and **mossi** (rat) occurring in vocative expressions. These words are usually used at the time of dispute or high tension.

Conclusion

Studying addressing terminology helps us to learn about cultural traits. Cultural characteristics are crucial and very helpful for cross-cultural communication. Language is, therefore, crucial to the study of cross-cultural communication. It encourages individuals to overcome impediments to successful communication. Culture analysis is a difficult task because it requires a thorough understanding of language closely related to culture. Language reflects and expresses a nation's morality, values, aesthetic ideals, and other cultural components. The study of language is necessary for any analysis of culture.

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Authorship and Level of Contribution

Conceptualization, R. P., C. C., and H. S.; methodology, R. P., and H. H.; validation, R. W. S. and C. P. A.; Formal analysis, M. N. and R. P.; investigation, T. N. and H. S.; resources, R. P., C. C. and H. S.; writing (original draft preparation), R. P. and H. H.; writing (review and editing), C. C., M. N., and R. W. S.; visualization, H. H. and M. N.; supervision R. P. and H. H. All authors have read and agreed to the published version of the manuscript.

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