Address Terms in Kinship Used by Kuok Kampar People

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Abstract. A research topic on addressing terms in kin relationships used by the Kuok Kampar people is needed to be conducted. It is required that many students or the young generation still do not understand and be familiar with the terms. The tendency of current students and young children is seen from their interests who prefer to use modern address terms that come from western culture. The research in this article is aimed to find out and describe address terms in kinship used by the Kuok Kampar people. The research approach used was qualitative with a descriptive method. The data were collected through observation and interviews. Observation is used to find out and listen to the method of addressing terms used by the Kuok people. Whilst interview is used to obtain the data on address terms used by Kuok people in detail. For the data analysis, it was conducted with the interactive method by applying three stages, they are (1) data reduction, (2) data presentation, and (3) conclusion. Based on the results and discussion, it was obtained that address terms used by the Kuok people consisted of 1) address terms for the oldest and parents (father and mother), 2) address terms for brother, 3) address terms for a female family member, 4) address terms for mother's sister, 5) address terms for mother's brother, 6) address terms for father's sister, and 7) address terms for father's brother. In addition, the result showed the address terms for brother and sister-in-law and uncle's wife.

Keywords: Address Terms · Kinship · Kuok People

1 Introduction

Language is a symbol vocal system used by members of society to interact with each other [1]. The existence of language certainly eases the communication between one person to others [2]. By this means, language is needed to maintain kinship owned by each other [3]. As social beings, we must be able to build good communication with each other in living life. Good communication certainly cannot be separated from speech. Speech can describe the ethnic or nation's identity. Nevertheless, with the current development that is changing rapidly, the implications are easily eroded [4]. In fact, the local language is an enricher of Bahasa (Indonesian Language) [5].

Every human speaks, in fact, there is more than one speech act that should be used [6]. Hence, the context should be considered by a speaker. For example, in the greeting

activity, we must also use address terms. A number of factors that influenced people to use terms of address to communicate are derived from who greets, who are addressed, and the relationship between the person who greets and is addressed. It can be seen from the kin relationship or non-kin relationship [7]. In society, speech has three functions. It becomes a modesty for respecting others, a symbol or sign of a brotherly relationship in social life, and a reinforcement of the kin relationship among the people [8].

As a need for one's position expression communicatively in a family, it appears one term of kin relationship [9]. Kinshi or kin relationship is one of the social units consisting of a number of families who have blood relations or marital relationships [10]. A kin relationship that is intertwined based on the line of descent is occurred due to the existence of one blood relationship [11]. In addition, there is a kin relationship intertwined based on the marital relationship. In determining the relatives based on the marital relationship, it can be seen from the line of descent first [12]. The people use the line of mother's descent or matrilineal, thus, the paternal side is relatives based on the marriage line. Otherwise, if the people use the father's line, the mother's side is relatives based on the marriage line [13].

Terms of addressing or greetings are terms for the oldest person, addressing terms are also a direct link between people who greet and people who are addressed [14]. Address terms are importantly used in communication and important to use appropriately based on the system received by trusted and wise people to determine it. The address terms are used to maintain the kinship system in speaking language for a certain region. Hence, address terms in a kin relationship need to be maintained in order not to be extinct. With the current development, these address terms in a kin relationship will be disappeared sooner. Many children will call their parents by calling mama, papa, mommy, daddy, and so on. It can influence the extinction of address terms in every district like Kuok in Kampar District. Kuok is a village located in West Bangkinang district with Kuok as its capital city. Based on the customs in Kuok, the line of descent is from the matrilineal or mother's descent line. According to KBBI, matrilineal is a hereditary relationship through the mother's kinship line. Kuok people recognize the terms of greetings or addressing in speaking, either in a kin relationship or non-kin relationship. Accordingly, the researchers intend to research address or greeting terms used by Kuok people. In addition, the main reason, which encourages the researchers to conduct the research, is to be able to document the address terms used by Kuok people and useful for Kuok people in Kampar. Above those descriptions, the purpose of the research in this article was to describe the term and use of addressing and greeting terms based on the line of descent and marriage line used by Kuok people in Kampar.

2   Method

The research in this article used a qualitative method with a descriptive approach. Qualitative method is a method used to examine the object based on the context naturally where the researchers as the key instruments [15]. According to [16], descriptive research concerns the social status of humans, objects, context, thinking process system or mindset, or events currently in order to make descriptions systematically, factual, and accurately regarding the studied cases. The research in this article that used the techniques of data

collection was observation and interviews. Observation was used by the researchers and team in Kuok Kampar to find out and obtain the research data. Subsequently, the interview was applied by the researchers to achieve the data obviously and concrete toward the address terms used by the Kuok people. In the interview technique, the researcher interviewed the interviewee who is considered to understand the problem about the address terms in the family. Local people or traditional community leader of Kuok village, who is the member of Lembaga Adat Melayu Kampar, were interviewees in this research. For the analysis, the data were analyzed through an interactive method proposed by Miles and Huberman, consisting of three components, data reduction, data presentation, and conclusion [17] [21].

3   Results and Discussion

The term "kuok" at Kuok village in Kampar has a philosophy. According to the elders who know the philosophy and history of the term "kuok" in Kuok village, three factors that influence the village called as Kuok can be seen as follows:

1. Kuok referred to the wood of Kuok, which was known to have magical power in the water area of *Rona Kobun Bunga* (name of the village in ancient times).
2. In ancient times, in Kuok traditional market, there were places to make wood that was put on the nape of Buffalo for ploughing by using Kuok wood. Hence, the place became famous and was known as Kuok.
3. For people who always had routines by going back and forth, their ears were used to hearing the words of kuok… kuok, and kuok. Finally, the place or settled foreigners around the place who created the sound of kuok, kuok… was called as Kuok people. Therefore, Rona Kobun Bungo was located within the area inhabited by people around that place, since then the name of Rona Kobun Bungo gradually vanished, and Kuok became popular as name of that place in Kampar until now. (The interview results with the traditional leader of Kuok village, 21st June 2022).

Kuok people in a kin relationship adhered to the kinship of matrilineal, which was the line of descent determined by the mother. Subsequently, the Kuok people have the address terms in kin relationships, which began with the address terms from the family, mother's sibling, father's sibling, brother, and sister. It certainly became a characteristic of the Kuok people that should be maintained to make address terms of kinship not to be extinct, thus, students as a young generation can recognize and be familiar with it from the existence of Kuok characteristics in Kampar. Based on the interview and observation conducted by the researchers for Kuok people in Kampar, it was found that the result of address terms in kinship used by Kuok people can be seen as follows:

3.1   Address Terms of Family for the Oldest Person and the Descendants

Based on the obtained data, the use of address terms in the family has eight address terms. It can be seen as in Table 1.

Table 1. Address Terms for Family Members

No	Use of Address Terms	Address Terms
1	Address term in the family for the oldest male and female	Uci
2	Address term for male and female grandparents	Niniok
3	Address term for grandfather	Datuok
4	Address term for grandmother	Uwo
5	Address term for father	Apak
6	Address term for mother	Amak

Table 2. Address Terms for Brothers

No	Use of Address Terms	Address Terms
1	Address term for the oldest brother	Tuntuo
2	Address term for the second brother	Bang Ongah
3	Address term for the third brother	Bang Udo
4	Address term for the youngest brother	Oncu

Based on Table 1, the table shows the use of address terms for family members. The address term "Uci" refers to the oldest male or female person. It can be said that "Uci" is a parent from a great-grandfather and great-grandmother. Subsequently, the address term "Niniok" refers to the great-grandfather and great-grandmother who are the parents of grandparents. In addition, the address terms "Datuok" and "Uwo" refer to grandfather and grandmother. And the last is the address terms "Apak" and "Amak", which refer to the address terms father and mother.

3.2 Address Term for Brother

Based on the obtained data, the use of address term for brother has four address terms. It can be seen as in Table 2.

Related to the Table 2 description, the table shows the address term for brothers. The address term "Tuntuo" refers to the oldest brother. The address terms "Bang Ongah" and "Bang Udo" refer to the second and third brothers or the second and third sons. In addition, the address term "Oncu" refers to the youngest brother or last son.

3.3 Address Term for Sister

Based on the obtained data, the use of address terms for a sister called "kak" has four address terms. It can be seen as in Table 3.

Pertaining to the Table 3 description, the table shows the use of address terms for sisters. The address term "Kak Tuo" refers to the oldest sister or the oldest daughter.

Table 3. Address Terms for Sisters

No	Use of Address Terms	Address Terms
1	Address term for the oldest sister	Kak Tuo
2	Address term for the second sister	Kak Ongah
3	Address term for the third sister	Kak Udo
4	Address term for the youngest sister	Kak Oncu

Table 4. Address Terms for Mother's Sisters

No	Use of Address Terms	Address Terms
1	Address term for the mother's oldest sister	Mak Tuo
2	Address term for the mother's second sister	Mak Ongah
3	Address term for the mother's third sister	Mak Udo
4	Address term for the mother's young sister	Mak Ociok
5	Address term for the mother's youngest sister	Mak Oncu

The address terms "Kak Ongah" and "Kak Udo" refer to the second and third sisters or the second and third daughters. In addition, the address term "Kak Oncu" refers to the youngest sister or youngest daughter.

3.4 Address Term for Mother's Sisters

Based on the obtained data, the use of address terms for the mother's sisters called "Mak" have five address terms. It can be seen as in Table 4.

According to the Table 4 description, the table shows the use of address terms for the mother's sisters. The address term "Mak Tuo" refers to the mother's oldest sister. The address terms "Mak Ongah" and "Mak Udo" refer to the mother's second and third sisters or middle sisters. The address term "Mak Ociok" refers to the mother's young sister. In addition, the address term "Mak Oncu" refers to the mother's youngest sister.

3.5 Address Term for Mother's Brother

Based on the obtained data, the use of address terms for the mother's brothers called "Mamak" have five address terms. It can be seen as in Table 5.

Related to the Table 5 description, the table shows the use of address terms for the mother's brothers. The address term "Mamak Tuo" refers to the mother's oldest brother. The address terms "Mamak Ongah" and "Mamak Udo" refer to the mother's second and third brothers or middle brothers. The address term "Mamak Ociok" refers to the mother's young brother. In addition, the address term "Mamak Oncu" refers to the mother's youngest brother.

Table 5. Address Terms for Mother's Brothers

No	Use of Address Terms	Address Terms
1	Address term for the mother's oldest brother	Mamak Tuo
2	Address term for the mother's second brother	Mamak Ongah
3	Address term for the mother's third brother	Mamak Udo
4	Address term for the mother's young brother	Mamak Ociok
5	Address term for the mother's youngest brother	Mamak Oncu

Table 6. Address Terms for Father's Sisters

No	Use of Address Terms	Address Terms
1	Address term for the father's oldest sister	Mak Tuo
2	Address term for the father's second sister	Mak Ongah
3	Address term for the father's third sister	Mak Udo
4	Address term for the father's young sister	Mak Ociok
5	Address term for the father's youngest sister	Mak Oncu

3.6   Address Term for Father's Sister

Based on the obtained data, the use of address terms for the father's sisters called "Mak" have five address terms. It can be described as in Table 6.

Based on Table 6, the table shows the use of address terms for the father's sisters. The address term "Mak Tuo" refers to the father's oldest sister. The address terms "Mak Ongah" and "Mak Udo" refer to the father's middle sisters. The address term "Mak Ociok" refers to the father's young sister. In addition, the address term "Mak Oncu" refers to the father's youngest sister.

3.7   Address Term for Father's Brother

Based on the obtained data, the use of address terms for the father's brothers called "Pak" have five address terms. It can be described as in Table 7.

Pertaining to the Table 7 description, the table shows the use of address terms for the father's brothers. The address term "Pak Tuo" refers to the father's oldest brother. The address terms "Pak Ongah" and "Pak Udo" refer to the father's middle brother. The address term "Pak Ociok" refers to the father's young brother. The address term "Pak Oncu" refers to the father's youngest brother.

In addition to the table description above, there were address terms used for sister-in-law and uncle's wife. The address term of sister-in-law used by the Kuok people was called "Kak Dusi". Whilst "Mamak" or uncle's wife was called "Amai". Meanwhile, the address term of cousin is adjusted to the address terms of brother and sister as explained on Tables 2 and 3.

Table 7. Address Terms for Father's Brothers

No	Use of Address Terms	Address Terms
1	Address term for the father's oldest brother	Pak Tuo
2	Address term for the father's second brother	Pak Ongah
3	Address term for the father's third brother	Pak Udo
4	Address term for the father's young brother	Pak Ociok
5	Address term for the father's youngest brother	Pak Oncu

Terms of addressing or greeting used by Kuok People were different to other districts since the address or greeting terms would represent or show the district. As proposed by Masfufa (2019), the use of different addressing or greeting terms among the ethnic groups in Indonesia was one of the cultural values necessary to be cultivated and documented. The use of address terms in one region also would ease to build or begin a communication. Subsequently, every region, either the region that has a kin relationship based on the descendant or the region that has a marital relationship, has different systems [18]. The term kin relationship in one language appeared due to the need to claim one's position communicatively in a family [19]. Someone could be said to have relatives if there was a blood or marital relationship [20]. Therefore, a blood relationship or descendant in kinship is a direct relationship, whilst a marital relationship is a non-direct relationship. Based on the use of address terms, two address terms used were 'greet' and 'call'. Greeting was used to call someone if she/he was face to face with others directly. Whilst calling was used to call someone if she/he was face to face with others or talking with the third person. Thus, the kin relationship system should be cultivated not to be extinct.

4   Conclusion

Based on the results explained before, the address terms used by Kuok people could be classified as follows:

1. The address term of family members was for the eldest and the descendants. The address term that was the eldest above great-grandfather or grandmother was called *Uci*. Great-grandfather or grandmother was called *Niniok*. Grandfather was called *Datuok* and grandmother was called *Uwo*. Whilst father was called *Apak* and mother was called *Amak*.
2. The address terms for brothers were called *Tuntuo*, *Bang Ongah*, *Bang Udo*, *Oncu*.
3. The address terms for sisters were called *Kak* by adding each order of birth.
4. The address terms for the mother's sisters were called *Mak* by adding each order of birth.
5. The address terms for the mother's brothers were called *Mamak* by adding each order of birth.
6. The address terms for the father's sisters were called *Mak* by adding each order of birth.

7. The address terms for the father's brothers were called *Pak* by adding each order of birth.

In addition to the addressing terms, the sister-in-law was called *Kak Dusi* and the uncle's wife was called *Amai*.

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