

## THE SHIFT OF ADDRESSING TERMS OF MANDAILINGNESE SOCIETY IN PANYABUNGAN

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### Abstract

*This study deals with the shift of addressing term of Mandailingnese society in Panyabungan. It employs qualitative research design with a case study. This study aims to describe: (1) the types of shift occur in the use of addressing terms by Mandailingnese speaker in Panyabungan, (2) the pattern of the shift of addressing term and (3) Reasons of Mandailingnese shift the addressing term in Panyabungan. The subjects were 20 respondent from second generation of parents group. The instruments used in this study were questionnaire and interview. The data was analyzed by Miles and Hubermans' data analysis. There are fourteen respondent (70%) shif completely the addressing term in core family, two respondent (10%) shift partly the addressing term and four respondent (20%) maintain the addressing term. The shift of ddressing terms cover three types; ten respondents (50%) do not participate actively in the life of minority language, three respondents (15%) are not fluent in Mandailing language and seven respondents (35%) those are influenced by their parents to shift the addressing term. There are five patterns of the shift of addressing terms and three reasons why Mandailingnese society shift the addressing term; status of Indonesian language, social success and family tradition.*

**Keyword :** *shift, addressing term, mandailingnese society*

## INTRODUCTION

Language is not only an instrument for communication but also related to a set of behavioral and cultural norms and cultural values of which one's self-identity is constructed. Language and identity are inextricably linked each other and in order to save identity, we must attempt to save our language. Norton (1997) states that every time language learners speak, they are not only exchanging information with their interlocutors, they are also constantly organizing and reorganizing a sense of who they are and how they related to the social world. When a language is lost, a world perspective is lost too. As a language is the carrier of different aspects of a culture, it is believed that language become endangered when they are not passed on to children or when metropolitan language dominates over others, such as vernacular language as a language identity of each culture in Indonesia.

Language is a powerful symbol of national and ethnic identity. According to Spolsky (1999) the way one speaks often more important than what one says, such as the use of addressing terms in Mandailingnese. When we hear someone speak, we immediately make guesses about his or her gender, education level, age, profession, and place of origin. The use of addressing terms will show identity ethnic group of people. Addressing other people in Mandailingnese is the important part of Mandailingnese culture because it shows the politeness in communication especially in family relationship.

Indonesia is a multicultural country which has lots of varieties of ethnics and vernacular language spread all over Indonesia. The varieties of ethnics group also spread in Panyabungan city. Panyabungan is the capital city of Mandailing Natal. After expansion area, Mandailing Natal Regency has been separated from South Tapanuli to be single regency with the capital city is Panyabungan and it is also known as Madina. Because of those varieties, in Panyabungan develops two kinds of interactions; there are interaction between the same ethnic or intra ethnic and interaction between different ethnic or interethnic. Usually, Mandailingnese when they speak to the same ethnic they will use mandailing language and when they speak to different ethnic they use Indonesian language. But recently, most of Mandailingnese when they speak to the same ethnic they use Indonesian language, this is caused by the migration of Mandailingnese to the area which is spoken dominant language or Indonesian language such as Medan over 10 years then they move to Panyabungan. And the migration of other ethnic such as Javanese, Padangnese who moves to Panyabungan used to speak Indonesian language. It makes that the shift of the Mandailing language. As Holmes (2001) stated that the potential factor for the shift of the language is related to rural-urban migration that encourages the use of language of the wider society and the consequent loss in proficiency in the original mother tongue.

The shift of language or even the endangered language is happened in multicultural society. Language shift as the change of habitual use of one's minority language to more dominant language even under pressure of assimilation from the dominant group (Weinrich: 1968). Language shift normally occurs as the result of some form of social, cultural, political, economic and military pressure (Trudgill: 1991). In addition language shift, sometimes referred to as language transfer or language replacement or assimilation, is the process whereby a speech community of a language shifts to speaking another language. It is related to the migration of people who resulted in the composition of the population in one area which make many languages used in a particular area that was affected by the society itself to choose which languages are suitable without considering the cultural norms.

Addressing terms is one of language devices have shifted in Panyabungan. Addressing has significant social functions: the recognition of the social identity, the social position, the role of addressee. It can establish, maintain and reinforce all kinds of interpersonal relation. Meanwhile inappropriate use of addressing terms will result failure in establishing social relationship. According to Fasold (1984:23), address forms are the speakers use to designate the person they are talking to them. Addressing terms are used to show someone's relation to others and can also be used to show the power and solidarity (Brown & Gilman in Jucker, 2009.)

The use of the addressing terms in Mandailingnese conform manners, behaviors and customs. With knowing clan each other, people who met for the first time will know what the suitable addressing terms to call someone and this habitual action in mandailing society is called *martarombo*.

For recent time the writer have identified the shift of addressing terms of Mandailingnese society such as:

1. A : *Adong ayah dibagas?* 'Are your father home?'  
B : *Napedo mulak ngen kantor etek* 'He hadn't returned home'

2. A : *Oo kakak, tabusi majolo di au baju baru* ‘could you buy me new dress!’  
B : *Olo naron da, adong jolo epeng ni kakak!* ‘If I have money

The addressing terms such as *ayah* and *kakak* are not derived from Mandailing language. Some of these addressing terms have replaced the addressing terms which are used by mandailing society as usual. In mandailing language these addressing terms should be *amang* and *angkang*. The shift of addressing terms that has been mentioned above is a small part found in Panyabungan. There are many addressing terms have replaced to Indonesian language. Unfortunately, the addressing terms above are spoken by the second generation. Second generation refers to parents group.

The phenomena of the shift of addressing terms in family make the researcher felt curious to find out about the shift of addressing terms of Mandailingnese society in Panyabungan because in establishing social relationship between individuals is perhaps the first step to every communicative event, to do so we may choose different techniques to open, further, maintain, or close conversations. One important issue in studying communication is to learn how individuals manage to open conversations or how people may address one another in a given language. When Mandailingnese meet for the first time with the same ethnics the first question is about their clan or when they communicate in their daily interaction they will address their family with Mandailing language. With knowing clan each other they will know what the suitable addressing terms to call someone.

According to Calvin (2003:19) there are four types of language shift namely: 1) People Monolinguals do not continue to actively participate in the life of minority language group, 2) their children will not expected to have verbal skills in the minority language, 3) they are not exposed to contact with the language that was the mother tongue of their parents 4) both parents and children lost the minority language group. These four types of language behavior permit us to specify more clearly the range of language practice on the continuum between the minority language retention and emigration. Each type is dependant on the previous types are defined and represent a further degree of movement in the direction of becoming the native speaker of minority language.

According to Welterns (1986:99), the pattern of language use among bilingual speakers can be taken as indication of an ongoing process of language shift. Similarly, Schmid (2004:136) argues that it is generally agreed that changes in language use are identified as language shift. Furthermore, Romaine (2000:51) declares that by looking at the patterns of language choice made by different groups of speakers in the community and seeing which language was used for given category of interlocutor for example to grandparents, age-mates, government officials, it is possible to get a picture of the shift taking place.

Meanwhile, Koutritzin (1999:14) states that the first generation of immigrants begins as monolingual in the minority language. The second generation develops bilingually, learning the ethnic language first if the parents use it. However language shift to the majority language begins with the advent of schooling in the third generation. It is also supported by Myers-Scotton (2006:68) that language shift happens in the third generation. He says that first generation speaks only their L1 or minority language, second generation speaks both their L1 (first language or mother tongue) and L2 (second language or dominant language) and L2 (second language or dominant language) and third generation speaks only the L2

(second language). Scotton devide the pattern of the language user based on generation, as following:

Generation		Pattern of the language use
First generation	→	speak only their L1
Second generation	→	speak both their L1 and L2
Third generation	→	speak only the L2

Moreover scotton (2006:101) argues that social class and education level of parents play decisive role of the language use by children. It can be understood that social indicating to background of the parents education level between high education and low education will differ each other. So it can be concluded that from Scotton parents who has high education are prefer to shift the language, parents who has low education and high occupation are prefer to shift the language, parents who has low education and high occupation are prefer to shift the language, parents who has low education and low occupation are prefer to maintain the language. So, from pattern of the language use from Scotton above it can be seen that stages of of the shift of language is occured in bilingual family, parents shift the language completely, parents shift the language partly and the last parents maintain vernacular language.

In order to understand the reasons, a person shift into a dominant language, it is better to understand firstly the role of language as a mean of communication in the society and a role of language in nationalism. When language shift occurs, it is usually shift towards the language of the dominant. Since, according to Holmes (2001:56) the dominant language is associated with status, prestige, and social success. It is used in the glamour context in the wider society, for formal speeches on ceremonial occasions, by newsreaders on television and radio, and by those whom young people admire pop stars and fashion models. It is scarcely surprising that many young minority group speakers should see its advantages and abandon their own language.

The role of language in nationalism is as unifying and separatist function. The first function refers to a feeling of the members of nationality that they are united and identified each other by using the same language. For instance, the status of Indonesian language as official language and national language has made it as the lingua franca among varieties of people in Indonesia. Holmes (2001:78) described that a lingua franca means a language servings as a regular means of communication between different linguistics groups in multilingual speech community. The status of National languages is reinforced by universal education, as well as by conscription, economic mobility, and other forces that mix up populations. Whereas the separatist function refers to the feelings of the members of nationality that they are different and separate among the others who speak other language. Thomas (2004:158) pointed that one of the most fundamental ways we have to establish our identity and shape others' people views of who we are, is through our use of language because language is important in the construction of individual and social identity. It can also be a powerful means of exercising social control. Identifying yourself as belonging to a

particular group or community often means adopting the linguistics conventions of that group. This can be called as social success.

From the explanation, it is concluded that there are three reasons why people shift into a dominant language; status (national language and as lingua franca), prestige (a dominant language is a symbol of well-educated person), and social success (easily interact with other ethnic).

Address terms are the words speakers use to designate the person they are talking to while they are talking to them (Fasold: 2003). They are used to show someone's relation to others and also can be used to show the power and solidarity. Chaika (1982) says that the address terms are used to attract someone and they must not be in the form of the name. Oyetade (1995) defines address term as words or expressions used in interactive, dyadic, and face-to-face situations to designate the person being talked to. Thus they are really a part of complete semantic systems having to do with social relationship. The addressing term is the behavior words to call someone based on customs that used by Mandailingnese society. The addressing term is used to greet someone in the form of verbal utterances occur through dialogue at the first meeting. The dialogue in the first meeting between people who don't know each other is the question and answer about each clan. This habitual action is called *martarombo*. The habitual action of *martarombo* developed in daily life of Mandailingnese society to find figures, places, and villages. Through *martarombo* will create a feeling of togetherness. This is the evidence that the value of addressing terms play an important role in the adjustment to the environment. So *martarombo* is very important in effort to maintain and preserve the respect and affection, because people who respect and care about others is people who have a good moral.

Mandailingnese practices a Dalihan Na Tolu (Three Pot) system within a social interaction. A speaker of Mandailingnese must use an appropriate register or style in his interaction. From childhood, parents have taught the cultural behavior in communication. One must think about to whom he is speaking. Here are some important words to address people in Mandailing according to Pandapotan Nasution (2005:113).

*Table 1. Kinship Terms in Mandailingnese Family*

No	Addressing terms	English Equivalence
1.	Ompung	Grandparents
2.	Amang	Biological father and reciprocal addressing terms for son
3.	Inang	Biological mother and reciprocal addressing terms for daughter.
4	Pahompu	Grandson/granddaughter
5	Amang uda	All fathers' younger brother
6	Amang tua	All fathers' elder brother
7	Inang uda	Wife of fathers' younger brother
8	Inang tua	Wife of fathers' elder brother
9	Ujing	Mothers of younger sister
10	Inang tobang	Mothers of elder sister
11	Bou	Sister of father
12	Amangboru	Husband of fathers' sister
13	Tulang	Brother of mother

14	Nantulang	Wife of mothers' brother
15	Angkang	Elder brother/Elder sister
16	Anggi	Younger brother/Younger sister
17	Amang uda	Husband of mothers' younger sister
18	Amang tobang	Husband of mothers' elder sister
19	Babere	Son- in-law
20	Parmaen	Daughter- in-law
21	Iboto	Brother/sister
22	Lae	Husband of elder sister
23	Ipar	Wife of elder brother
24	Eda	Reciprocal addressing term between wife and her husbands' sister
25	Pareban	Fellow men whose wives siblings

*Kinship term in Core Family*

No	Addressing terms	English Equivalence
1.	Amang	Biological father
2.	Inang	Biological mother
3	Angkang	Elder Sister
4	Angkang	Elder brother
5	Anggi	Younger sister
6	Anggi	Younger brother
7	Angkang/eda	Wife of elder brother
8	Angkang/ipar	Husband of elder sister
9	Anggi/eda	Wife of younger brother
10	Anggi/lae/ipar	Husband of younger sister
11	Amang/bere/inang	Son/daughter of elder sister/brother
12	Amang/bere/inang	Son/daughter of younger sister/brother

*Kinship term in Mothers' Family/Relatives*

No	Addressing terms	English Equivalence
1.	Ompung (lk)	Father of mother
2.	Ompung (pr)	Mother of mother
3	Inang tobang	Elder Sister of mother
4	Amang tua	Elder brother of mother
5	Tulang	Younger brother of mother
6	Ujing	Younger sister of mother
7	Inang tulang	Wife of elder brother of mother
8	Amang tobang	Husband of elder sister of mother
9	Inang tulang	Wife of younger brother of mother
10	Amang uda	Husband of younger sister of mother
11	Ipar/angkang	Son of elder brother of mother
12	Angkang/anggi	Daughter of elder sister of mother
13	Angkang/anggi	Son of younger brother of mother
14	Angkang/anggi	Daughter of younger sister of mother

*Kindsip term in Fathers' Family/Relatives*

No	Addressing terms	English Equivalence
1.	Ompung (lk)	Father of father
2.	Ompung (pr)	Mother of father
3	Bou	Elder Sister of father
4	Amang tua	Elder brother of father
5	Amang uda	Younger brother of father
6	Bou	Younger sister of father
7	Inang tua	Wife of elder brother of father
8	Amang boru	Husband of elder sister of father
9	Inang uda	Wife of younger brother of father
10	Amang boru	Husband of younger sister of father
11	Angkang/anggi	Son of elder brother of father
12	Angkang/anggi	Daughter of elder sister of father
13	Angkang/anggi	Son of younger brother of father
14	Angkang/anggi	Daughter of younger sister of father

## METHODOLOGY

This study uses qualitative research design. Qualitative research is consists of two; case study and multisite study. This research will be conducted as a case study. According to Metriam in Bogdan & Biklen (1992) case study is detailed examination of one setting or a single subject, a single depository of documents or one particular event. This design was chosen because of the study will be conducted of one case of language in one region. The subjects of the study are Mandailingnese speakers who have lived in Panyabungan. The Mandailingnese families are chosen as the subject of the study, it is derived from a theory that family is the first place somebody acquire their mother tongue. The data will take from 20 respondents from second generation at the age of 25 until up to 40 because typically language shift happen in the third generation but the addressing terms above are spoken by second generation or parents' group. In order to get the representative data, the subects are chosen based on the characteristics; 1) Native speaker are the person who has Mandailing Language as mother tounge, 2) The speakers can pronounce the language accurately they have complete organ speech, 3) The range of age 25 until up to 40, 4) The minimal education is junior high school, 5) The speaker must be in good health, 6) The profession of the speakers are teacher, farmer, trader, officer and house wife, and 7) Sex: male and female.

The data will be done through interactive model of Miles & Huberman (1984:23), the data from questionnaire and interview will be done through the following two procedures such as first, during the data collection and after data collection. The first procedure of data collection is questioner. The data from the questionnaire will be analyzed through (1) Data reduction, 2) Data display, (3) Verification and conclusion. The second procedure getting the data from interview through (1) Transcribe data from audio recorder, (2) Verify and last conclude the reasons of the shift of addressing terms in Mandailingnese family in Panyabungan.

## RESULT/FINDINGS

There are 70% respondents shift completely the addressing term in core family, 10% shift partly and 20% maintain the addressing term in core family. 50% respondents shift

completely the addressing term in mothers' family/relatives, 30% shift partly and 20% maintain. There are 35 respondents shift completely the addressing term in fathers' family/relatives, 45% shift partly and 20% maintain. From sixteen respondents found three types of language shift; 50% Mandailingnese do not participate in the life of minority language, 15% lack of fluency in Mandailing language and 35% those are influenced by their parents. There are five patterns found in the shift of addressing term of Mandailingnese society, they are: 1) parents who has high education and occupation prefer to shift the addressing term, 2) parents who has low education and high occupation to shift the addressing term, 3) parents who has high education and low occupation to shift the addressing term, 4) parents who has low education and high occupation to shift the addressing term and 5) parents who has low education and low occupation to maintain the addressing term.

There are three reasons of Mandailingnese shift the addressing terms; because of the status Indonesian language, social success, second generation argues that by using Indonesian addressing terms is easier to communicate with other ethnic and the last is family tradition, it has become tradition and habitual action in family to use Indonesia addressing terms. Social success is the major reason of the shift of addressing term by Mandailingnese speaker in Panyabungan.

Mandailingnese do not actively participate in the life of minority language, lack of fluency in Mandailing language and parents' role in shifting the language are type of the shift of addressing terms found in family. Zang (2008:103) says that language attitude refers to a feeling of people about their own language and other language. As found in this study Mandailingnese from second generation do not actively participate in the life of minority language. In addition, lack of fluency in Mandailing language, not all Mandailingnese can speak Mandailing language, most of them taught to speak Indonesian language since they were a kid. Holmes (2001) says that to maintain a language it must have people you can use it on a regular basis. In this case Mandailingnese never taught by their parents how to address their family so it leads to shift of addressing term. Furthermore, parents do not teach Mandailing language to their children. Zang (2008) says that parents showed different positive attitude towards the language; some parents regard their home/heritage language as important resource that the children could take advantage of their academic advancement and future careers. Other parents see the heritage language as closely related to their ethnic identity. The parents' attitude not only influences the maintenance of a language but also shift the addressing terms. The negative attitude of parents found when parent do not teach the addressing terms to their children in their vernacular language.

The pattern of language use among bilingual speaker can be taken as an indication of an ongoing process of language shift. Similarly Schmid (2004:136) argues that it is generally agreed that changes in language use are identified as language shift. Furthermore, Romaine (2005:51) declares that by looking at the patterns of language choice made by different groups of speakers in the community and seeing which language was used for given category of interlocutor for example to

grandparents, age-mates, government official, it is possible to get a picture of the shift taking place. Moreover Scotton (2006:101) argues that social class and education level of parents play decisive role of the language use by children. It can be understood that the social indicating to background of parents education level between high and low education will differ each other. So that parents who has high education and occupation prefer to shift the addressing term, parents who has low education and high occupation to shift the addressing term, parents who has high education and low occupation to shift the addressing term, parents who has low education and high occupation to shift the addressing term and parents who has low education and low occupation to maintain the addressing term.

The mandailingnese speaker shifts the addressing term into Indonesian language because of the status of Indonesia, social success and family tradition. The status of Indonesia language as official language and national language has made it as lingua franca among varieties of people in Indonesia. This occurs in Parbangunan, Mandailingnese assumes that Indonesian language is an official language that they have to use it especially in the formal situation. They have to speak a language that everybody understand and uses it to unite them and to achieve a good communication. Their neighbors, friends, peers and even relatives speak Indonesian language. When parents have traditions in shifting the addressing terms in Mandailing language, these are no longer use in Mandailing society. It can be seen from the respondent said that she uses Indonesian addressing terms since she was child. Family tradition is also related to habitual action when the Mandailingnese use Indonesian addressing term when they interact in their society.

## CONCLUSION

Mandailingnese do not actively in the life of minority language, lack of fluency and parents do not teach their children in Mandailing language are types of shift occur in the use of addressing term by Mandailingnese speaker in Panyabungan. Mandailingnese do not actively in the life of minority language is the major type of the shift occur in the use of addressing term. There are five patterns found in the shift of addressing term of Mandailingnese society, they are: 1) parents who has high education and occupation prefer to shift the addressing term, 2) parents who has low education and high occupation to shift the addressing term, 3) parents who has high education and low occupation to shift the addressing term, 4) parents who has low education and high occupation to shift the addressing term and 5) parents who has low education and low occupation to maintain the addressing term.

Status of Indonesian language, social success and family tradition are reasons of the shift the addressing terms in Panyabungan. Social success is the major reason of the shift of addressing terms by Mandailingnese speaker in Panyabungan.

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