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4th ICEL 2016

THE FOURTH INTERNATIONAL CONFERENCE ON EDUCATION AND LANGUAGE

PROCEEDINGS

THE FOURTH INTERNATIONAL CONFERENCE ON EDUCATION AND LANGUAGE

4th ICEL 2016

20 -21 MAY 2016

Organized by:
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PREFACE

The activities of the International Conference are in line and very appropriate with the vision and mission of Bandar Lampung University (UBL) to promote training and education as well as research in these areas.

On behalf of the Fourth International Conference of Education and Language (4th ICEL 2016) organizing committee, we are very pleased with the very good responses especially from the keynote speakers and from the participants. It is noteworthy to point out that about 80 technical papers were received for this conference

The participants of the conference come from many well known universities, among others: International Islamic University Malaysia (IIUM), Malaysia, Hongkong Polytechnic University, Hongkong, Shanghai Jiao Tong University (SJTU), China, Shinawatra Univesity, Thailand, University of Texas, Austin, USA, University Phitsanulok Thailand, STIBA Bumigora Mataram, Universitas Ahmad Dahlan, STKIP-PGRI Lubuklinggau, Indonesia University of Education (UPI), Universitas Sanata Dharma, State Islamic College (STAIN) of Jurai Siwo Metro Lampung, State University of Sultan Ageng Tirtayasa and Universitas Lampung.

I would like to express my deepest gratitude to the International Advisory Board members, sponsors and also to all keynote speakers and all participants. I am also grateful to all organizing committee and all of the reviewers who contribute to the high standard of the conference. Also I would like to express my deepest gratitude to the Rector of Bandar Lampung University (UBL) who gives us endless support to these activities, so that the conference can be administrated on time.

Bandar Lampung, 20 May 2016

Drs. Harpain, M.A.T., M.M
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Bandar Lampung, Indonesia
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A SOCIOLINGUISTIC STUDY OF ENGLISH AND JAVANESE KINSHIP TERMINOLOGY

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Abstract

Misunderstanding in an interaction between people is commonly happened. One cause of this case is a different culture including the way to use language. This study intends to solve this problem by looking at one study in sociolinguistics focusing on the diversity of applying vocabulary in a kinship system of two different background societies, they are English and Javanese. The data collected from three sides, they are: the researcher's knowledge, available book, and participants. The study focuses on the native speaker of English and Javanese. This study results the differences and similarities taken from principles used in deciding kinship system (Nanda and Warms: 2007). Javanese has five priciples, they are Generation, Relative Age, Lineality and Collaterality, Gender, and Consanguineal and Affinal and English had four principles, they were Generation, Lineality and Collaterality, Gender, Consanguineal and Affinal.

Keywords: Sociolinguistics, Kinship system, Principles, Similarities and Differences, English and Javanese.

1. INTRODUCTION

Sociolinguistics study helps people understand more about language and its use. Wardhaugh (1992) explains a Sociolinguistics as an "Investigating the relationships between language and society with the goal being a better understanding of the structure of language and of how languages function in communication". It shows that language and society who uses language, they have relationship where it could influence each other (Radford, 2009). The language used will be different if the speaker is talking to different people for instance different age, social class and background. The relationship between society and language comes to the study of kinship in a family in which it talks about the relationship established in a family through blood, described through the idiom of blood, and relationships through marriage". (Nanda & Warms, 2007). The differentiation in using language could be happened in this case in which vocabulary used to be a representative of the name of family's members. Particular culture considers about the age where the way to call a person who is older would be different from the younger one.

2. MATERIAL AND METHOD

The data are collected from three side references; they are the researcher's knowledge, available documents, and the participants (Yin, 2011). The documents are from Dictionaries and the participants are two English native speakers and two Javanese native speakers. For the participants they are given questionnaire to respond the questions with Yes or No answer (Kothari, 2004). The questions include the participants' experience in their family about terminology used to refer to their family. The data are analyzed using a comparison-contrastive analysis method. Sorenson (1996) formulated comparison analysis as the way to find something similar from different things, then contrast analysis to find something different on the same thing. This method provides a result where the expectation of this research is to find the similarities and differences between English and Javanese kinship terminology.

3. RESULT AND DISCUSSION

The researcher collects English and Javanese kinship terminology of three generations through three opinions. They are the researcher's knowledge, dictionaries, and participants. This table below notes kinship terminology of English and Javanese from dictionaries and the results are as follows:

Table 1 English and Javanese Kinship Terminology

No	English Kinship Terminology	Additional term	Javanese Kinship Terminology	Additional term
1	*Grandfather*	*Granddad*	*Mbah Kakung (Grandfather)*	*Eyang / Simbah / Kakek*
2	*Grandmother*		*Mbah Putri (Grandmother)*	*Eyang / Simbah / Kakek*
3	*Father*		*Bapak (Father)*	*Rama*
4	*Mother*		*Mamak (Mother)*	*Ibu / Simbok / Biyung*
5	*Uncle*		*Pakdhe (Older Uncle)*	*Siwa / uwa*
6	*Aunt*		*Mbokdhe (Older Aunt)*	*Budhe / Siwa*
7	*Brother*		*Paklik (Younger Uncle)*	*Paman / Pak cilik*
8	*Sister*		*Buklik (Younger Aunt)*	*Bibi / Ibu cilik / Mbok cilik*
9	*Cousin*		*Mas (Older brother)*	*Kamas / Kakang / Kakang mas / kang*
10	*Brother-in-law*		*Mbak (Older sister)*	*Mbak Yu/ yu*
11	*Sister-in-law*		*Le (Younger brother)*	*Adhi / Dhimas / dik*
12			*Ndhuk (Younger sister)*	*Adhi / Dhi ajeng / Dhenok*
17			*Mas Ipe (Older sister"s husband)*	
18			*Mbak Ipe (Older brother's wife)*	
19			*Adhik Ipe (Younger brother' wife and sister's husband)*	

The table 1 is the finding of kinship terminology found in English and Javanese dictionaries and found in questionnaire that was answered by the participants after collecting the terminologies in dictionaries. The researcher designs questionnaire to get second information from participants. The participants answer the questions based on the experiences and their understanding about their kinship system. In questionnaire, there is a space given to the participants if they have another term that is used to call their family. They can put it on that space as additional finding.

✓ **The Diagram of English and Javanese kinship System**

In this section, the researcher designs the diagram to figure out kinship terminology of English and Javanese in three generations. This diagram points the arrangement of kinship terminology that exists in English and Javanese

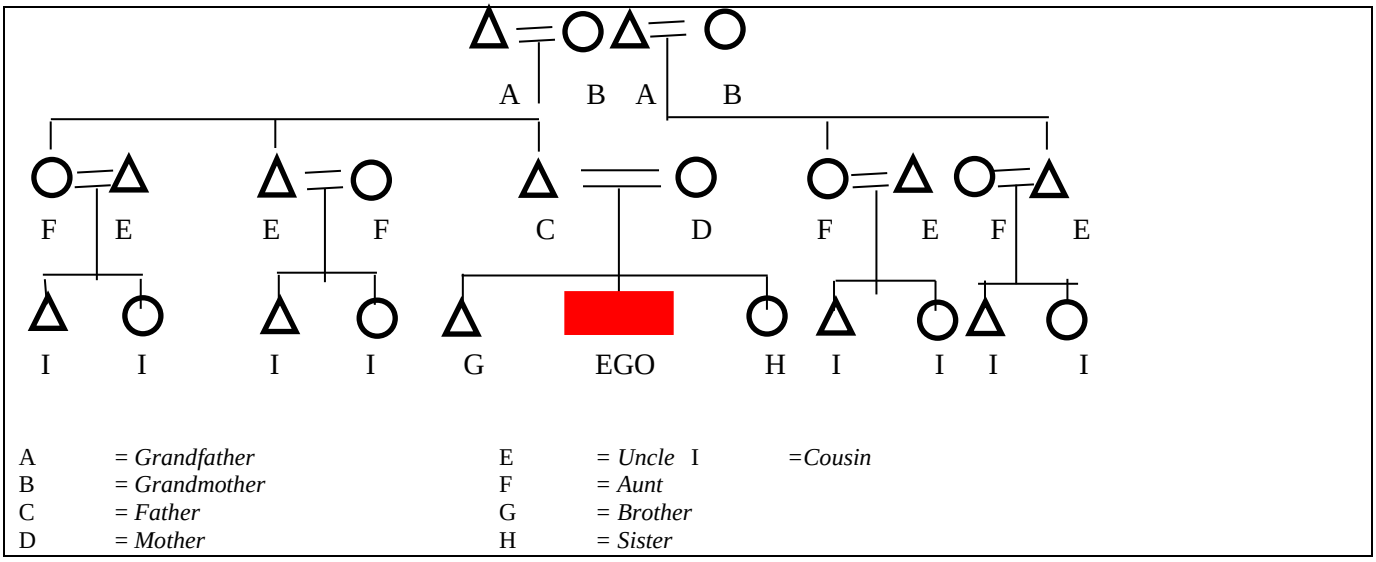
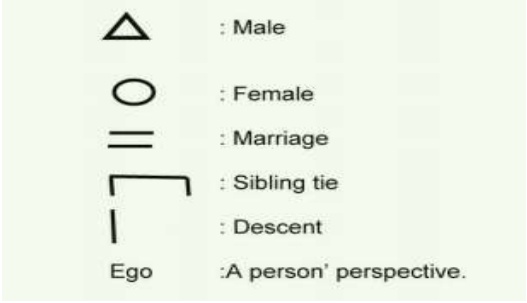


Figure 1. The diagram of English kinship system

Note:



The figure 1 shows the organization of kinship terminology of English. There are some kins or members of family that have similar terminology. It is presented from the alphabet which is written more than once such as E, F, and I. E means *Uncle* who is called similar for father's brother, mother's brother, father's sister's husband, and mother's sister's husband. F refers to *Aunt* that is similar with father's sister, mother's sister, father's brother's wife, and mother's brother's wife. I marks to *Cousin* where for all the children of father's and mother's sibling are called by the same term as cousin.

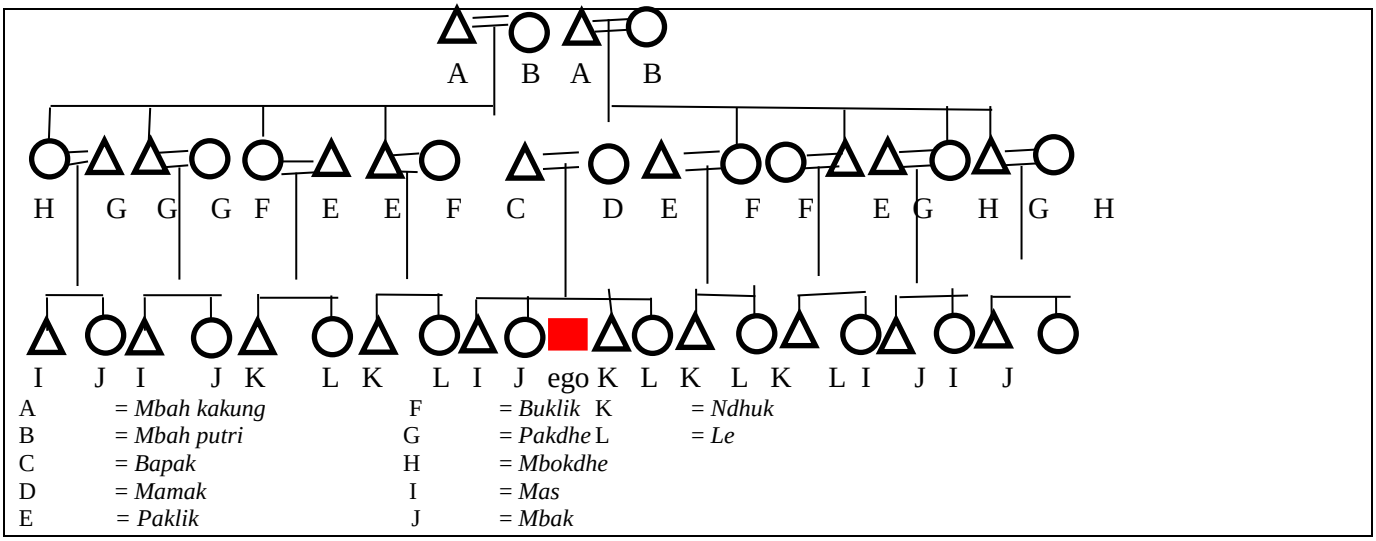


Figure 2. The diagram of Javanese Kinship System

The figure 2 represents kinship terminology of Javanese. The diagram is formulated to show the structure of kinship system in Javanese. The alphabet that is not put more than one time indicates that there is no other kin who use similar term but when the alphabet are put more than once, it shows there are some members of family who are considered has similar term such as E, F, G, H, I, J, K, and L.

✓ **Principes in English and Javanese kinship terminology**

English principle

English applies some principles to classify and distinguish kinship terminology such as *Generation, Lineality and Collaterality, Gender, and Consangunieal and Affinal.*

Generation

The first generation of the two generations before Ego's is *Grandfather* and *Grandmother* or Grandparents' generation.

The second generation is the generation before Ego's such as *Father, Mother, Uncles*, and *Aunts* or Parents' generation.

The third group is Ego's generation such as *Brother, Sister, Brother-in-law, Sister-in-law*, and *Cousins.*

Lineality versus Collaterality

Lineality: *Grandfather-Father-Ego, Grandmother-Mother-Ego.*

Collaterality is marked as *Ego-Father–Uncle, Ego-Mother-Aunt; Ego-Brother-Cousin, Ego-Sister-Cousin.*

Gender

Male : *Grandfather*, *Father*, *Uncle*, *Brother*, and *Brother*-in-law.

Female : *Grandmother*, *Mother*, *Aunt*, *Sister*, and *Sister*-in-law.

Consanguineal and Affinal

Consanguineal: *Grandfather* and *Grandmother* with their children (Ego's Father, Ego's Father's Brother (*Ego*'s *Uncle*), and Ego's Father's Sister (*Ego*'s *Aunt*); or Ego's Mother, Ego's Mother's Sister (*Ego*'s *Aunt*), Ego's Mother's Brother (*Ego*'s *Uncle*)), between *Father* and his Brother (*Ego*'s *Uncle*) and Sister (*Ego*'s *Aunt*), between *Mother* and her Sister (*Ego*'s *Aunt*)and Brother(*Ego*'s *Uncle*). Then it is between *Ego* and his or her *Brother* and *Sister*.

Affinal: Relationship between *Grandfather* with *Grandmother*, between *Father* with *Mother*, between *Uncle* with *Aunt*, between *Brother* and his wife (*Ego's Sister-in-law*), and between *Sister* with her husband (*Ego's Brother-in-law*).

Javanese principle

Javanese applies some principles to classify and distinguish kinship terminology such as *Generation, Relative age, Lineality and Collaterality, Gender, and Consangunieal and Affinal.*

Generation

The first generation is *Mbah kakung* and *Mbah putri* or Grandparents' generation.
The second generation is the generation of *Bapak, Mamak, Pakdhe, Paklik, Mbokdhe, Buklik* or Parents' generation.
The third group is Ego's generation such as *Mas, Mbak (Siblings), Mas ipe, Mbak ipe,* and *Mbak* and *Mas* ponakan (Cousins).

Relative age

Father's and Mother's older Brother are called *Pakdhe*.
Father's and Mother's older Sister are called *Mbokdhe*.
Father's and Mother's younger Brother are called as *Paklik*.
Father's and Mother's younger Sister are called as *Buklik*.
Ego's older Brother is called as *Mas*.
Ego's older Sister is called as *Mbak*.
The son of Father's older Brother and Sister is called as *Mas*.
The daughter of Father's older Brother and Sister is called as *Mbak*.
The son of Father's younger Brother and Sister is called as *Le*.
The daughter of Father's younger Brother and Sister is called as *Ndhuk*.
Ego's older Sister's husband is called as *Mas* ipe.
Ego's older Brother's wife is called as *Mbak* ipe.
Ego's younger Brother is called as *Adhik Ipe*.
Ego's younger Sister is called as *Adhik Ipe.*

Lineality versus Collaterality

Lineality : *Mbah kakung-Bapak-Ego, Mbah putri-Mamak-Ego*.
Collaterality : *Ego-Bapak-Pakdhe-Paklik, Ego-Mamak-Mbokdhe-Buklik; Ego-Mas (sibling)-Mas (Cousin), Ego-Mbak (sibling)- Mbak (Cousin). Ego-Ndhuk (sibling) and Le (sibling)-cousins*

Gender

Male : *Mbah kakung, Bapak, Pakdhe, Paklik, Mas, Le, Mas ipe, Mas ponakan*.
Female : *Mbah putri, Mamak, Mbokdhe, Buklik, Mbak (sibling), Ndhuk, Mbak ipe, Mbak (Cousin), Ndhuk (Cousin).*

Consanguineal and Affinal

Consanguneal is the relationship between *Mbah kakung* and *Mbah putri* with their children such as between Ego's Father (*Bapak*), Ego's Father's Brothers (*Pakdhe* and *Paklik*), and Ego's Father's Sisters (*Mbokdhe*and *Buklik*); or Ego's Mother (*Mamak*), Ego's Mother's Sisters (*Mbokdhe*and *Buklik*), Ego's Mother's Brothers (*Pakdhe* and *Paklik*), between *Bapak* with *Pakdhe* and *Paklik* and *Mbokdhe* and *Buklik*, between *Mother* with *Pakdhe* and *Paklik* and *Mbokdhe* and *Buklik*. It is also the relation between *Ego* with *Mbak, Mas, Ndhuk,* and *Le*.

Affinal is the relationship between *Mbah kakung* with *Mbah putri*, *Bapak* with *Mamak*, *Pakdhe* with *Mbokdhe*, *Paklik* with *Buklik*, *Mas* with *Mbak ipe*, *Mbak* with *Mas ipe, adhik wedok (Nduk)* with her husband *(adhik ipe), adhik lanang (Le)* with his wife (*Adhik ipe).*

✓ **The Similarities between English and Javanese kinship system**

The first similarity found in English and Javanese's principle is the use of generation principle. In both English and Javanese they have three generations that are distinguished in terms. Every member of a family has his or her own special term. English has *Grandfather*, *Grandmother* as grandparent's generation or the first generation before parents' and Ego' generation; *Father*, *Mother*, *Uncle*, and *Aunt* are as parental or parent's generation or the second generation after grandparents' and before Ego's generation; *Brother*, *Sister*, *Brother-in-law*, *Sister-in-law*, *Cousins* are as *Ego*'s generation or the third generation. Javanese has *Mbah kakung* and *Mbah putri* as grandparent's generation or the first generation before parents' and Ego' generation; *Bapak*, *Mamak*, *Pakdhe*, *Paklik*, *Mbokdhe*, buklik as parent's generation or the second generation after grandparents' and before *Ego*'s generation; *Mas, Mbak (sibling), Le, Ndhuk (sibling), Mas ipe, Mbak ipe, Mas (cousin), Mbak (cousin),* Le, Ndhuk (Cousin) as Ego's generation or the third generation.
The second principle used is lineality and collaterality. This principle introduced to offspring in singleparallel line down word for lineality and single parallel horizontal or similar generation for collaterality. Lineality in English are *Grandfather-Father*-son, *Grandmother-Mother*-Daughter; Javanese is such as *Mbah kakung*, *Bapak*, *Ego* (Son), *Mbah putri-Mamak-Ego* (Daughter). Collaterality in English are *Father-Father*'s *Brother* related with Ego

where Ego can call *Father's brother* similar term as *Father; Mother-Mother's Sister* who also similarly can be called as *Mother; then Cousins* who can be considered by *Ego* the same term as *Brother and Sister (siblings).* In Javanese is *Bapak-Pakdhe-Paklik* who can be called as *Bapak* by *Ego*; *Mamak-Mbokdhe-Buklik* can be considered as *Mamak*. In Javanese the children of *Pakdhe* or *Mbokdhe* and *Paklik* or *Buklik* are the same as *Mas, Mbak, Le,* and *Ndhuk* as siblings.

The next similarity is in the principle of gender that differentiated either male or female in term. This principle does not consider about age. Male in English such as *Grandfather, Father, Uncle, Brother, Brother-in-law*. Male in Javanese are *Mbah kakung, Bapak, Pakdhe, Paklik, Mas, Le, Mas* ipe.

Consanguineal and affinal are considered in determining kin. Consanguineal deals with blood relationship, consanguineal in English is presented by the relationship between *Grandfather* and *Grandmother* with their children (*Father, Mother, Uncle,* and *Aunt*). Consanguineal in Javanese is between *Mbah kakung* and *Mbah putri* with their children such as *Bapak, Mamak, Pakdhe, Paklik, Mbokdhe*, and *Buklik*.

Affinal refers to marriage relationship which related to husband and his wife. Affinal in English are *Grandfather* with *Grandmother, Father* with *Mother, Uncle* with *Aunt, Brother* with *Sister-in-law,Sister* with *Brother-in-law*. Javanese are *Mbah kakung* with *Mbah putri, Bapak* with *Mamak, Pakdhe* with *Mbokdhe, Paklik* with *Buklik, Mas* with *Mbak* ipe, *Mbak* with *Mas* ipe.

✓ **The Difference between English and Javanese**

The difference found between English and Javanese based on the principle is in relative age. It is used in Javanese not in English. This principle differs the term for older or younger. For instance: Javanese differentiates *Uncle* as *Pakdhe* for older than *Father* or *Mother*, and *Paklik* for younger than them; *Aunt* in Javanese is distinguished as *Mbokdhe* who is older than *Father* or *Mother*, and *Buklik* who is younger than *Father* or *Mother*; term for *Brother* who is differentiated for older than *Ego* as *Mas* and *Le* is for younger, and *Sister* is different in term for older as *Mbak* and younger as *Ndhuk*. Those are used to give special terms for each member of a family who are older or younger.

4. CONCLUSION

This research successsfully concludes that English kinship system is classified into four principles such as Generation, lineality or collaterality, gender, and consanguineal or affinal while Javanese kinship system was grouped into five principles such as Generation, relative age, lineality or collaterality, gender, and consanguineal or affinal. Thus, Javanese has more principle applied than English.

The next conclusion is derived from the questionnaire distributed to the participants. All the kinship terminologies which are found in the dictionary, they are used by the participants in their lives. This is evidenced from all of the participants' answer in which the options provided are agreed with the answer "YES" means agree for all questions and choice. The answers given by participants in the questionnaire are from the knowledge and experience of the participants in the kinship terminology in their cultures.

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