

THE IDENTITY CONSTRUCTION THROUGH KINSHIP ADDRESS TERM IN MALANG (KOTA & KABUPATEN)

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Abstract: This study investigates the identity construction seen from the lexicon shift of kinship address terms in *Kota* Malang and *Kabupaten* Malang. Aiming to unveil the progress of kinship development of father, mother, grandfather, and grandmother in a family to obtain the reflected identity of the society. The data was taken from 30 participants' terms to address their parents and grandparents and participants' kids' term of addressing their parents and grandparents. With a total of 240 data and divided into 60 data for each kinship address terms of father, mother, grandfather, and grandmother. The data analysis conceith uncovering the lexicon shift, tcomparingpare the lexicon used by participants and participants' kids. However, the discussion's result proves that lexicon shift exists on the parents address terms to obtain different, unique and higher prestige values. Another result shows the preservation of grandparents address terms. Several factors that influence the lexicon shift are the use of standard Indonesian or English, the appearance of religious terms, the modification of two language terms, and the modification of a single term. Furthermore, the kinship address terms reflect the higher identity that some of the participants want to achieve.

Keywords: *Kinship, Identity, Social Practice, Lexicon Shift.*

INTRODUCTION

Language represents and forms an identity as intended, such as someone giving a name to their child, food, pet, or another object. The way people call their child or the other object becomes a symbol of the representation of identity as expected. The choice of identity arises because of the social environment that surrounds its individual. Walshaw (2007) states that language is fragile, and becomes an accurate tool to see social reality rather directly into reality. Understanding the discourse in a human becomes a helpful

tool to see the construction of reality in the society because society is dynamic and continuously progressing (Walshaw, 2007). Language is fragile and dynamic as a social reality that can change according to the current development. Therefore, oversee the development of the language is beneficial to understand the identity of a person or a region.

The process of individuals obtaining a higher position in society can be seen from a more profound observation of its language used, due to a more prestigious language. For instance, Indonesian is the standard language Indonesian used, officially applied in government, education, technology, and much more. On the other side, regional languages are considered less prestigious because their use is not as significant as Indonesian. This explanation becomes a real issue in society, and become a trigger for language development in the region. Based on this fact, generating the language shift that develops in society becomes reasonable and essential to comprehend the targeted identity image by considering kinship terms in a family.

There has been a growing interest in the study of language shift in the use of kinship terms. First, Rahayu (2019) focused on identifying the identity construction through kinship address terms in Bandung and Jatinangor which point out the language shift as the important factor of people's identity construction. Then, Sodah (2019) was concerned about the lexicon shift in a nuclear family and analysed the lexicon shift in Lembar which affected their social status. Lastly, Zhao & Liu (2008) also focused on the language shift of the Chinese language in Singapore and its impact on the prestige of a language used in a family. Acknowledging the previous studies, this paper tries to enhance language shift and identity construction seen from kinship address terms in Malang. This study specifically aims to unveil the progress of kinship development of father, mother, grandfather, and grandmother in a family to obtain the reflected identity of a city through its society.

LITERATURE REVIEW

Identity is a self-concept as a member of a cultural group that filters the interpretations of the world (Lustig & Koester, 2010). Fearon (1999) affirms that identity describes the way individuals and groups define themselves and is defined by others based on race, ethnicity, religion, language, and culture. Culture is also shaped through its relationship with other culture and interaction with the world. The contact between cultures forms the

diversity of identities, and every single identity of an individual relates to societies and countries (Asma, 2015). Lustig & Koester (2010) propose three components to build self-concept or identity naturally: cultural, social, and personal identity. Furthermore, personal identity is based on people's unique characteristics, depending on the individual culture and social groups.

Hall (1994) argues that identity as a new cultural practice plays a central role in the emergence of a social movement that has reshaped the world. Culture is dynamic, and changes with different social needs and identity emerged as the evaluation of the various conditions such as lifestyle, issues of gender identity, national identity, language, religion, race, beliefs, ethnicity, and aesthetics (Zagade, 2017). Identity is a cultural code called 'being' or self-subjectivity (Hall, 1994). Subjectivity is the identity of self as a product of social construction, and self-formation comes from the contradictory discourse, ideology, and institutional practice (Walshaw, n.y). Walshaw (n.y) states that the real identity or true self is just an illusion because it is never fully described in an absolute way; it is only described in specific social interaction with another identity.

Vaishali (2016) says that identity comes from particular ethnic groups and influence individual feelings and behaviours. The marginalized people undergo cultural conflict because of their ethnic group (Vaishali, 2016) such as the middle-class people feels the pressure of the dominant culture of the upper class. Bourdieu in Jenkins (1992) explains that an individual is free to choose where his identity will be anchored, and indirectly take and develop the culture he wants to achieve. The use of kinship term in a family reflects the exposure of the discourses from the dominant culture. This statement is in line with Bourdieu (1990), who states that individual strategy to handling power in the society is reflected from the language they used.

Bourdieu exposed social practice through two primary processes, namely habitus as the agent or social actor who convey the culture, and field as the arena of agent to compete with each other of various power as a symbol of different social status (Jenkins, 1992). Accordingly, the social practice strongly reflects an individual's desired position, such as the selection and development of kinship terms. For example, the kinship terms such as 'mbah' are very tight with culture. Still, if someone wants to increase the prestige of their language, they usually modify the kinship terms with Indonesia as standard language or English as the international language. This issue happens because the social status' power of the dominant affects the social status below them. In this example, region language stands under a standard language, and standard

language stands under an international language. Therefore, standard language has more prestige value compared to region language, also international language has more prestige value compared to the standard language.

The prestige value is very much attached to a higher social status because the prestige language tends to supply more vocabulary and is more widely used (Holmes, 2013). The pattern of using kinship shows the social identity of a community group because the way people speak is characterized by various patterns, which interestingly and significantly shows the social factors in society (Holmes, 2013). Furthermore, the purpose of a community in the development of society can be seen by observing the kinship term that dominantly used. Specifically, the phenomenon of identity construction in a family shown from the lexicon shift used in kinship address terms.

Kachru, Kachru, & Nelson (2006) believe that language shift mainly occurs in minorities who are exposed to the dominant language, it can be seen from the accent, grammar, politeness, and lexicon selection as in this study. Accordingly, the lexicon shift can be identified from the typical regional lexicon that is replaced or combined with the dominant lexicon, such as the process of lexicon '*ibu*' changed into 'mommy' and then adapting to the Indonesian accent and being familiarized to Indonesians become '*mami*' (Rahayu, 2019).

METHOD

This study's design is qualitative research that focused on describing the independent and dependent variables of a phenomenon (Creswell, 2014). This study investigates the relationship between kinship systems and the social status of young adult that implies a particular identity. The data was collected from 30 respondents who live in *Kota* Malang (Malang City) and *Kabupaten* Malang (Malang Regency), with an age range of 20-30 years, 23 female and 7 male. The independent variable of this study is the lexicon variation of father, mother, grandfather, and grandmother in the family, and the dependent variables are social status, and age. Age restrictions are carried out to see the expansion of the kinship lexicon produced by young adults and compare the kinship lexicon used by older people. From these expansions, the social status reflected through the lexicon listed in the data can be identified. The researcher does not focus on gender balance and fetch random data to see identity construction through kinship term in Malang. This short survey obtains 21 or

70% of respondents from *Kabupaten* Malang and 9 or 30% of respondents from *Kota* Malang.

Moreover, the data of this study were collected in several steps. The primary step was compiling and distributing questionnaires using google forms questioning; (1.) how you address your father? (2.) how you address your mother? (4.) how you address your grandfather? (5.) how you address grandmother? (6.) how your kid/s (will) address their father? (7.) how your kid/s (will) address their mother? (8.) how your kid/s (will) address your father (their grandfather)? and (8.) how your kid/s (will) address your mother (their grandmother)? Then the researcher checks the questionnaire results and eliminates respondents who are not eligible in the research provisions. Finally, 240 qualified data consisting of 60 data on the kinship lexicon of father, mother, grandfather, and grandmother were analyzed in several ways.

Firstly, the researcher identified the dominant variation and least variation of kinship in the data. Secondly, the researcher compared the 30 data of participants address their father vs 30 data of participant's kid/s address their father, 30 data of participants address their mother vs 30 data of participant's kid/s address their mother, 30 data of participants address their grandfather vs 30 data of participant's kid/s address their grandfather, and 30 data of participant address their grandmother vs 30 data of participant's kid/s address their grandmother. Thirdly, drawing the table for each data to demonstrate the findings. Then, the researcher analyses the data based on the social prestige and desire represented in the lexicon of kinship address terms. Lastly, the researcher concludes the study's result to show the identity of Malang people pictured from the findings and discussion of kinship terms.

FINDINGS

The results are demonstrated in four tables below, along with the analysis. The table was organized based on the category where participants address their father and participants' kids address their father. Then, participants address their mother and participant's kids' address their mother. Next, participants address their grandfather and participant's kids' address their grandfather. Last, participants address their grandmother and participant's kids' address their grandmother.

Table 1. The Findings of the kinship of 'Father'

No	You address your Father	Quantity	No	Your kid address their Father	Quantity
1.	<i>Bapak</i>	10	1.	<i>Ayah</i>	14
2.	<i>Ayah</i>	8	2.	<i>Papa</i>	9
3.	<i>Papa</i>	6	3.	<i>Bapak</i>	6
4.	<i>Abah</i>	2	4.	<i>Yayah</i>	1
5.	<i>Dad</i>	2	-	-	-
6.	<i>Papi</i>	1	-	-	-
7.	<i>Pak e</i>	1	-	-	-
Total		30	Total		30

Table 1 consists of the father's kinship terms used by the 30 participants and the kinship of father they chose for their kids. There are 7 types of address terms for participants' fathers and 4 address terms that participants want. From the data above, the lexical shift reflected, although some of the prestige kinships, for instance 'dad' and 'papi' are not found in data kinship address by the kids of participants. The lexical kinship address of 'Bapak' dominantly used by the participants. Acknowledging the lexical 'Bapak' is standard Indonesian for 'father,' it is understandable that some participants have been shifting the regional language with the Indonesian language since they were a child. In the second and third positions that are modified lexical 'Bapak,' they are 'Ayah,' then 'Papa.' In the fourth place, kinship address 'Abah' is influenced by religious factor. Based on the use of 'Abah,' the participant's family wants to show their religious image.

Next is 'dad' as a kinship term to address father that is influenced by English. In the sixth place is 'Papi.' According to Rahayu (2019), the emergence of the lexeme 'Papi' is a development of the lexeme 'Papa' that triggered by the increasing economic status of a family. The last one is a standard lexeme adapting with regional lexeme, 'Pak e.' 'Pak e' is an abbreviation of 'Bapak' and combine with the particle 'e' which indicates possessiveness, from 'father' becomes 'my father.' The language shift is demonstrated from the increasing lexeme of 'Ayah' and 'Papa,' followed by the decreasing lexeme of 'Bapak.' The indicator of language shift also pictured from the lexeme 'Yayah.' 'Papa,' and

ayah' are intentionally made to enrich the uniqueness of father addressing term, so the participant's family don't look the same with other people.

Table 2. The Findings of the kinship of 'Mother'

No	You address your Mother	Quantity	No	Your kid address their Mother	Quantity
1.	<i>Ibu</i>	13	1.	<i>Mama</i>	14
2.	<i>Mama</i>	11	2.	<i>Ibu</i>	12
3.	Mom	2	3.	<i>Bunda</i>	3
4.	<i>Imi</i>	1	4.	<i>Bubun</i>	1
5.	<i>Mami</i>	1	-	-	-
6.	<i>Buk e</i>	1	-	-	-
7.	<i>Umi</i>	1	-	-	-
Total		30	Total		30

Table 2 has a lot of similarity in the way participants address their mother with table 1. at the participants address their father as it is dominated by the standard Indonesian language of mother kinship term '*ibu*,' then '*mama*' with slightly different amount of participant but still in a large number. The development of the lexeme '*mama*' which is influenced by social status is also found, namely '*mami*.' Kinship terms of mother that emphasizing the religious side are also found, such as '*umi*.' After that, a unique and different kinship term was also found, for example '*imi*.' Finally, '*Buk'e*' as a lexeme that combines regional and standard languages is also found in the data. Same as '*Pak e*,' the lexeme '*Buk e*' adding particle 'e' after the abbreviation of '*Ibu*' to '*Buk*.'

The kinship term of mother that participants choose for their kids addresses their mother was not as varied as the variations of the kinship term of mother that the participants used. There are only 4 variations, '*Mama*,' '*Ibu*,' '*Bunda*,' and '*Bubun*.' Address mother with '*Ibu*' as standard Indonesian still in demand but less popular with '*Mama*' which has higher prestige value. The kinship term of the mother becomes very varied shows from the emergence of a variant of '*Bunda*' along with the modification of '*Bunda*' called '*Bubun*.' Comparing several terms of address mother by participants and participants desire for their kids, the data indicate that the lexical shift is vividly seen by the switch over the most used position of the standard term '*Ibu*' with the modern ones '*Mama*' and a new variation of terms, for instance, '*Bunda*,' and '*Bubun*.'

Table 3 The Findings of the kinship of 'Grandfather'

No	You address your Grandfather	Quantity	No	Your kid address your Father	Quantity
1.	<i>Mbah kung</i>	7	1.	<i>Kakung</i>	7
2.	<i>Mbah</i>	7	2.	<i>Mbah</i>	5
3.	<i>Bapak</i>	3	3.	<i>Abah</i>	3
4.	<i>Kakung</i>	3	4.	<i>Eyang kung</i>	3
5.	<i>Eyang kung</i>	2	5.	<i>Mbah kung</i>	3
6.	<i>Mbah + his name</i>	1	6.	<i>Bapak</i>	2
7.	<i>Opa</i>	1	7.	<i>Papa kung</i>	1
8.	<i>Pak wek</i>	1	8.	<i>Oppung</i>	1
9.	<i>Abah</i>	1	9.	Grandpa	1
10.	<i>Papa + his name</i>	1	10.	<i>Oppi</i>	1
11.	<i>Oppung</i>	1	11.	<i>Kakek</i>	1
12.	<i>Iyung</i>	1	12.	<i>Akung</i>	1
13.	<i>Kakek</i>	1	13.	<i>Ngkong</i>	1
Total		30	Total		30

Table 3 demonstrated many variations of address terms of grandfather, from regional language, standard Indonesian, and international language usage or English. In the participants' address their grandfather data, the dominance of data using regional language variations is portrayed, such as '*Mbah kung*' '*Mbah*' '*Kakung*' '*Mbah+his name*' '*Iyung*' and '*Oppung*.' Although '*Iyung*' and '*Oppung*' are the address term of grandfathers in the regional language originally from outside Java, the researcher still include them in the data. Because the data was obtained from participants who live in Malang but their grandfathers domiciled outside Java.

Moreover, several kinship address terms indicate language shift in the family, such as '*Bapak*' and '*Kakek*' as the standard Indonesian ones, '*Pak wek*' as the modified from standard language '*Bapak*' and regional language '*tuwek*' and '*Opa*' also becomes an indicator of language shift because '*Opa*' often found in big cities such as Jakarta rather than Malang (Rahayu, 2019). The researcher also discovers the kinship address term of grandfather which shows higher prestige address term, for example, '*Papa+his name*.' The variation did not change much in the participants' kids address term of grandfather data because the participants were more likely to follow the term of their parent. However, the development of unique variations with higher prestige value is obtained, such as '*Oppi*' '*Papa kung*' and '*Grandpa*.' This finding is supported by the results of the questionnaire which shows that most of the respondents consciously and unconsciously modified the kinship terms of grandparent

from less prestigious to more prestigious ones. Some of them agree about the changes of grandparent's kinship term as an attempt to modernize their family. Meanwhile, one of the participants stated that she imitates the kinship terms with higher prestige from her cousins. The modification of grandparent's kinship terms happens in both *Kota* Malang and *Kabupaten* Malang, but the lexicon shift mainly found from respondent domiciled from *Kabupaten* Malang.

Table 4 The Findings of the kinship of 'Grandmother'

No	You address your Grandmother	Quantity	No	Your kid address your Mother	Quantity
1.	<i>Mbah uti</i>	7	1.	<i>Uti</i>	8
2.	<i>Emak</i>	5	2.	<i>Mbah</i>	5
3.	<i>Mbah</i>	4	3.	<i>Eyang putri</i>	4
4.	<i>Uti</i>	2	4.	<i>Ibu</i>	3
5.	<i>Nenek</i>	2	5.	<i>Umi</i>	2
6.	<i>Mbah + her name</i>	1	6.	<i>Mbah buk</i>	1
7.	<i>Mbah oma</i>	1	7.	<i>Titi</i>	1
8.	<i>Umi</i>	1	8.	<i>Oppung boru</i>	1
9.	<i>Mbok</i>	1	9.	<i>Ommi</i>	1
10.	<i>Ibu</i>	1	10.	<i>Grandma</i>	1
11.	<i>Oppung boru</i>	1	11.	<i>Imi</i>	1
12.	<i>Mamak</i>	1	12.	<i>Nenek</i>	1
13.	<i>Oma</i>	1	13.	<i>Nini</i>	1
14.	<i>Mbah buk</i>	1	-	-	-
15.	<i>Eyang</i>	1	-	-	-
Total		30	Total		30

In the last table, table 4, there are more variations of address terms by participants to their grandmothers. The address term variations of the regional ones seem to have a higher intensity of use, for instance, '*Mbah uti*' '*Emak*' '*Mbok*,' etc. This indicates that language maintenance is visibly occurring in the young generations. Besides, there are some of the more prestigious ones, such as '*Nenek*' '*Oma*' '*Mamak*' and religious ones, for example, '*Umi*.' There are several expansions of grandmother's address term used by participants' kids, for instance, '*Titi*' '*Imi*' '*Ommi*' '*Nini*' and '*Grandma*.' It can be seen from the dominance scale that regional terms are still more widely used because participants choose to follow the address terms used by their parents. On the other hand, some address terms have a higher prestige value to achieve the desire for a better social status.

DISCUSSIONS

Rahayu (2019) believes that the differentiation action of addressing terms indicates the language shift phenomenon in society. This indicator was found evenly across the data, the development of the kinship address lexicon is easily visible by observing tables 1, 2, 3, and 4. The differentiation is found in the unique and/or new terms of addressing used by the participants. The shifting phenomenon in the family kinship system certainly has an impact on the social status in the environment, and vice versa. Therefore, these phenomenon has a reciprocal effect. Besides, Zhao & Liu (2008) and Soda (2019) agree that the mapping of social status is influenced by external factors from language development because the use of language in the dominant and regional domains has several differences. Meanwhile, the government and education systems use standard Indonesian as the official language which ultimately establishes the dominance of standard languages over regional languages. Therefore, some participants chose to use standard language over regional language to meet the prestige need.

Besides, the emergence of a foreign language in Indonesia also triggered some participants to take the side of prestige by using it as a kinship system by applying or passing it on in their family. the use of a foreign language as a kinship system is carried out in two patterns; the original form or modification form. However, the higher prestige value can be achieved not fixated on the chosen pattern, because foreign languages, especially English, become one of the world's dominant languages. Therefore, the use of English in the kinship system or modified can still increase the prestige value of a family addressing terms.

Another result discussed in this study that raises novelty from previous research is the language maintenance that develops in the kinship system. The act of language maintenance splashed certain value to the prestige of the regional language which indicates a tremendous regional language development. The participants' choice to maintain the kinship system passed down from their parents proves a strong cultural value preserved by the Malang people. This point becomes an important lesson in striving for regional languages as a family kinship system in the dominance of the dominant language.

CONCLUSION

As the concluding remarks, this study unveils a lot of lexicon shifts used in the kinship address term of father, mother, grandfather and grandmother in both *Kota* Malang and *Kabupaten* Malang. The lexicon shift occurred because of the use of Indonesian standards (*Ibu, Bapak, Kekek, Nenek*, etc.), English (Mom, Dad, Grandpa, and Grandma), religious terms (*Abah* and *Umi*), modification of two languages (*Pak e, Pak wek, Papa+his name*, etc.) and modification of terms (*bubu, yayah, ommi, oppi, titi*, etc.) to be different, unique and have higher prestige values. Thus, the lexicon shift occurs not only in the realm of the participants' desire but also in the parents of the participants' desire, which can be seen from several prestige terms used by the participants. Nevertheless, there are a huge number of developments from the terms of kinship address made by the participants.

Besides, preserving regional languages can be done by continuing to use kinship address terms that are closely related to the culture of the younger generation. This strategy can be a powerful way to increase the prestige value of a lexicon because the popularity of a lexicon can be maintained from the old generation to the younger generation. The efforts to preserve kinship address terms are also found in the results of this study, such as reflected in the use of grandparents kinship address which is still dominated by regional languages such as '*Kakung*' '*Mbah*' and '*Uti*'. The use of these kinship address terms are influenced by the participants' desire to continue and follow the way their parents taught them to address their grandparents, which unconsciously preserve the value of a lexicon.

The results of this study support all previous studies indicating the emergence of lexicon shift in the kinship system of the family domain. On the other side, the younger generation shows another indicator of enhancing some regional lexicon's prestige by proudly using it. The social environment of the people becomes the main factor underlying the selection of kinship address terms because language is a cultural product based on power relations determined by the linguistic competence, and the social position of the speaker (Bourdieu, 1990). Therefore, the sign and symbol of status, prestige, expression of style, and lifestyle become the main motive of expanding the address terms (Rahayu, 2019). Furthermore, people understand that users of the standard and international variety largely benefit from society (Sodah, 2019; Zhao & Liu, 2008).

SUGGESTION

This study portrays lexicon shift and lexicon maintenance in the development of family kinship address terms focused on Malang. However, this study only concerns the lexicon selection variety of kinship addresses, without considering the equivalent of participants' gender. Fulfilling the lack of this study is highly recommended by the further researcher. For instance, point out the participants' gender equality to observe lexicon shift and lexicon maintenance based on gender used. Understanding the very minimum previous studies, another field to be expanded is generating this kind of study in the different locations of participants, to inspect the appearance of lexicon shift and lexicon maintenance of kinship address terms in a family domain.

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