

**ADDRESSING OF KINSHIP TERMS
IN BATAK PAKPAK SOCIETY**

SKRIPSI

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Dengan ini menyatakan bahwa skripsi saya yang berjudul “**Addressing of Kinship Terms in Batak Pakpak Society**”. Adalah benar bersifat asli (*original*), bukan hasil menyadur mutlak dari karya orang lain.

Bilamana dikemudian hari ditemukan ketidaksesuaian dengan pernyataan ini, maka saya bersedia dituntut dan diproses sesuai dengan ketentuan yang berlaku di Universitas Muhamamdiyah Sumatera Utara

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ABSTRACT

Sri Anggina Bintang. 1602050133. Addressing of kinship terms In batak pakpak society, Skripsi. English Education Program of the Faculty of the Teachers Training and Education, University of Muhammadiyah Sumatera Utara. Medan. 2020.

The aim of study is to analyze addressing of kinship terms In batak pakpak society. The research was categorized as descriptive qualitative study. There were five types of addressing terms. They were: Addressing using name, Addressing terms using kinship, Addressing terms using respect, Addressing terms using close relationship intimate, Addressing terms using mockeries. In addition, the data are in the form of conversation which have addressing of kinship terms In batak pakpak society by people in Marendal street. After collecting data, the reasearcher analyzes and investigates the people's addressing terms kinship occured in conversationand types of addressing terms that they are. In this research the samples were Pakpak people living in Marendal. To find the sample, I used purposive random sampling technique. It means that, in deciding the samples that was used, I have some criteria. The criteria were they were all Pakpak people and they live in Marendal They were nine people and I divided them into six groups. Kinship term, the address used to indicate kinship, such as grandfather, grandmother, father, wife, sister, uncle, younger sister etc. first, it is function of kinship call terms related to relatives (based on blood relationship). Second, the function of the familiar terms of the greeting terms(based on blood relationship). Second, the functions of kinship terms of address terms. As a result, politeness is almost impossible without understanding and applying the cultural concept. thus, speaks a kind and correct greeting and culture.

Key word: Address, Kinship, Conversation.

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Medan, 11 May 2020

Sri Anggina Bintang
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CHAPTER I

INTRODUCTION

A. Background of the Study

In communication, we need at least two people involved in it. They are referred to the first person as a speaker and the second person as a hearer. The relationship between speaker and hearer can be seen from the language used when they communicate.

There are many different ways of say something to others. How want to say and what w want to say are as important part of it. The selection of sentence types, words, and sounds best unite the *what* with the *how*, and when we do communication. How we said is as important thing as what we said to others. There is one way to look at the relationship between speaker and hearer from the use of address forms; namely, pronominal choice forms, or the use of naming (Wardhaugh, 1986:251). From the use of address form, we can also see the intimacy and distance between speaker and hearer. The choice of language they used, like the fineness and accuracy of word or language is crucial to determine the politeness in communication. Thus, as a speaker and hearer, they should comply with the applicable norms and cultures. If someone does not speak according to the procedure with the norms and cultures, they will get a negative value in their environment.

To know the non linguistic factors which lead conversers to select one speech, the writer uses components stated by Holmes (1992:11). The components are the participants (who is speaking and who they are speaking to), the setting or

social context of the interaction (where they are speaking), the topic (what is being talked about), and the function (why they are speaking).

In Sidikalang, language use especially in addressing someone, greatly affects the social behavior of society. Javanese uses the address form based on the level of their society, kinship, and closeness relationships between speaker and hearer. Being polite in Sidikalang is obviously a complex linguistic matter. Age, sex, kinship term, and social status determine the ways of speaking politely. The relevant context also influences the choice of words that they will use. Pakpak speaker will use different level of language to the same person in a different occasion. Conversely, they will use the same level of language to the different people in the same occasion (Holmes, 1992:303).

The branch of linguistics that studies about the relationship of language and society is sociolinguistics. Sociolinguistics is an interdisciplinary of science between sociology and linguistics. Sociology is an objective and scientific study of humans in society and about the institutions and social processes that exist in society, while linguistics is the field of science that studies language, or the field of science that takes language as the object of study (Chaer and Agustina, 2010) Every human needs language to interact with others, so language and society are very closely, it can't to separate one of each other.

One area of sociolinguistic study is the shift of language. Language shift is the change for choosing the language in daily life. Language shifts caused by the population movements that result in the composition of the population in an area, which makes the number of languages used in a particular area that affect the

community itself so that they have to choose which language is suitable for use without thinking about whether the language is suitable for the culture in that area. Pakpak tribe is one of the indigenous tribes (native) in North Sumatra province and has developed in other regions in Indonesia such as Nanggroe Aceh Darusalam, City of Subulussalam, Central Tapanuli Regency. The Pakpak community has various forms of art, one form of art in the Pakpak Bharat Regency, namely (1) dancing, (2) music, (2) music (3) painting.

In 2003, Pakpak Dairi was split into Pakpak Bharat in the south. Pakpak Bharat has thousands of Salak cities, this Regency was established as a result of the division of Dairi Regency. Pakpak Bharat does not represent the Pakpak region which is located in the west, it is agreed to have two meanings of the name combined into one namely Pakpak is the name of the region while Bharat is good, so Pakpak Bharat is a good Pakpak area.

Culture is the knowledge, ideas and creations of the people this means that culture is diverse. The diversity is based on the number of people or ethnic groups that exist. According to Edward B. Tylor in Posman Simanjuntak (2000: 107): "Culture is a complete complex, which contains, knowledge, beliefs, arts, morals, laws, customs and abilities obtained by someone as a member of society". When viewed from the origin of culture he said comes from Sanskrit language namely, Buddhism is the plural form of Buddhism which means mind and reason. So culture is defined as things that are concerned with virtuous reason and deeds. One element of culture is art, and the art is owned by every tribe in North Sumatra. Indonesian who knows the adding word. The addressing words that are

used by Pakpak society are very complex and have the unique characteristics to study in this article.

The term of the kinship is a word or phrase that expresses members of a group in society who are biologically in relation or relation in a family, while the term expresses words is an utterance that is used by a person to reprimand, greetings or call someone as an interlocutor (Kridalaksana, 2008). So the focus of this article is on the adding words that are used in daily life that is used in the home or out of the home.

Language, according to Trudgill (1974:123) is not simply a means of communication but also a very important means of establishing and maintaining relationship among people. To establish and maintain relationship, people use linguistic terms which refer various kinds of kinds. Koentjamingrat (1980) states that there is a system of kinship term in one language. This system relates each other with the system of kinship in society. In addition Kridalaksana(1978:14)claims that 'satuan bahasa mempunyai sistem tutur sapa – sistem yang mempertautkan seperangkat kata-kata yang di pakai untuk menyebut dan memanggil para pelalat dalam suatu peristiwa bahasa'. However, each ethnic group has different tems in addressing one's relatives. They use the terms in accordance with whom they speak to. Besides that certain social factors may influence the kinship terms like: the participants, who is speaking and who they are speaking to. Wardaugh (1986:262) says that the concepts of kinship terms vary from one language to another. This statement is supported by Chaika' who

states that each language or dialect usually has several greetings, forms of address, including kinship terms (Chaika" 1982:29).

However, those examples above are different from Batak dialect : the first language. There are six Batak groups : (1) the Toba Batak, who live around Parapat Samosir Island Toba (2) the Karo, who live in the vicinity of Brastagi and Kabanjahe, (3) the Simalungun, (4) the Pakpak or Dairi who live in Dairi (5) the Angkola and Mandailing who live in Angkola and Sipirok a part of Sibolga and Batang Toru, Padang Lawas, Ulu, Pakatao, and Mandailing (Koeiriaraningrat, 1971:9597). Each group has its own dialect ; therefore it will also have its own kinship terms which is different from one another.

The use of addressing words in Pakpak language must be in accordance with manners and culture. With knowing each other's clans, people who have just met will know what is the right words to greet someone and become habitually in the Pakpak society is called *martarombo*.

The researcher has observed the addressing words that have begun to shift in Pakpak society in Sidikalang. The following example shows a shift of the addressing words in Pakpak society in Sidikalang .

1. A : *Lot bapa mu isapo?* 'Is your father at home?' (*Apa ada bapak mu di rumah?*).

B : *Oda deng mulak i kantor nai, bunde* 'Hasn't returned from the office, Aunty' (Belum kembali dari kantor, tante).

2. A : *Aku naing mi sapo pun, engket ko?* 'I wanna go to my uncle's house. Would you?' (Aku mau pergi ke rumah Papun. Ikut kau?).

B : *Oda engket* 'no, thanks'. (Tidak mau).

3. A : *Oda deng lahir / tubuh kemanakanku*. 'My niece was born' (Keponakan ku lahir).

B : *Uee, selamat ko menjadi bunde* 'Oh,ya. Congratulation, now you become an aunty'. (Oh, ya. Selamat, sekarang kau menjadi tantenya).

4. A: *Oo kakak! Beli baju baru ku* 'oh my sister, please give a new clothes!' (Oh kakak ku, tolong belikan aku baju baru).

B: *Iya sabar, nan mella ng go lot kepengku nan kutokor* 'Yes, be patient I will buy it later if I have much money!'. (Iya sabarlah, aku akan membelinya nanti jika aku punya uang banyak).

Additional words of father, uncle, niece, aunt, and brother in the conversation, are greetings that do not come from Pakpak language. The additional words mentioned above have replaced the additional words that must be used by Pakpak people in the city of Dairi. In Pakpak, the additional words must be bapa, pun, parumaen, bunde, and abang.

For example, in Pakpak cancel there are three terms to refer to "uncle" on the father's side: "old father" for old brother, "tonga" for father's middle brother and "papun" for father younger brother. To overcome aunts 'on the mother's side, one can simply use "aunts", nang parents. nanguda and nangunda "Calrigo, 1977: 17-10). On the other hand, in batak pakpak (to tak to his father's brother and brother, someone only uses "old amang" and "amang uda ". Someone only uses "nangtua "and "nanguda" for talking to older and younger sisters.

Thus, the researcher become interested in studying the terms of address for terms family members. This research will discuss the use of address form in Pakpak relating with kinship terms in some Pakpak families. It is important to study it because researcher would like to see the use of address form relating to kinship terms. Researcher also would like to explain the use of address form representing Pakpak familiesrole in society. That way, we will know that in addressing someone there are some factors that play an important role in determining the choice of addressing. According to the explanation above, Researcher decide to make a research on the actual use of address form focusing in kinship term in Pakpak.

B. The identification of the Problem

The problem of this research could be identified as follows:

1. What are the underlying reason for Pakpak batak people to use terms of address to address their family members and social factors in using addressing terms in kindship terms batak Pakpak society.
2. What the terms are used to address one's family members and social factors in using addressing terms in kindship terms batak Pakpak society.

C. The Scope and Limitation

The scope of this research focuses addressing term. In line with the limitation of the problem is the types of addressing term used kindship terms in batak Pakpak society. The data of the research are the utterances from batak Pakpak people that contain Batak address terms in daily conversation. Addressing terms and batak theories which are used in this study are from Brown and Gilman, Holmes, Wardhaugh, and Chaika.

D. The Formulation of the Problem

The formulation of problem is formulated as follows:

1. What types of addressing terms is used in kindship terms batak Pakpak society?
2. How are the types of addressing terms in kindship terms batak Pakpak society?
3. Why are the addressing terms in kindship terms batak Pakpak society the way they are?

E. The Objective of the Study

The objectives of this study will be:

1. To analyze what types of addressing terms will be made by people in kindship terms batak Pakpak society

2. To describe how are the types of addressing terms in kinship terms batak Pakpak society
3. To clarify why are the types addressing terms are realized the way they are

F. The Significance of Research

Theoretically

The research could be used as reference for people who have the same interested in the some fields. The research could be used as the reference in increasing address terms.

Practically

For the people, the researcher expects that people can improve their speaking ability (pakpak batak language) better than before. For the researcher, the result of this proposal will be expected to give more information about people's speaking (batak Pakpak language) skill.

CHAPTER II

REVIEW OF LITERATURE

This chapter contains some theories and principles related to the formulated problems that support the research. To make the explanation more acceptable, the writer includes the resources people statements taken from some scientific books, internet, articles and other literatures related the problem investigated.

A. Theoretical Framework

This section is devoted to reviewing the theory of kinship terms of address batak dialect and the description of batak tradition. Kinship terms of address, in this case, are the terms used to address one's relatives. All languages distinguish at least three characteristics in relatives : generation blood relationship and sex. (Clark(1977:541). All languages keep the generation apart : they have different terms for parents,grandparents,children and grandchildren (Greenberg 1966:541).

The reseaecher takes this theory as the input since she analyses the terms of address used by family members of Pakpak batak in Sidikalang. Marbun and Hutapea (1987:2) state that there is no batak language but there are several dialects. In connection with the diffrennce of phonetic and grammar, batak dialect can be devided into three : (1) Toba dialect which is spoken by Toba Angkola and mandailing people, (2) Pakpak dialect which is spoken by Pakpak and Karo, (3)

Simalungun dialect which is spoken Simalungun people. However, in daily conversation we can find five dialects Pakpak, Karo Toba, Simalungun and Angkola – Mandailing.

The term of the kinship is a word or phrase that expresses members of a group in society who are biologically in relation or relation in a family, while the term addressing words is an utterance that used by a person to reprimand, greetings or call someone as an interlocutor (Kridalaksana, 2008) . So the focus of this research is on the addressing words that used in daily life that used in Pakpak society.

1. Language and Culture

An understanding of the relationship between language and culture is important. The relationship between them is a complex one because it underlines the great difficulty in understanding people's cognitive processes when they communicate. Chomsky in Eastman (1985:47) states that Ability to acquire language is innate, so to the general outlines of cultural design may be partly or largely built in. In culture, humans continually produce behavior sequences, as in language they produce speech sequences, that they had never experienced before.

New combination of familiar elements of behavior is continually being generated. It can be said that there is a close relationship between language and culture. Culture is transmitted by language. Conversely, human learns their culture through language. Moreover, language tends to be involved in all aspects of culture.

The connection of language and culture can be used as a tool of development of culture and as a mirror of the culture in every region.

In this view, language provides a screen or filter to reality. It determines how speakers perceive and organize the world around them, both the natural world and the social world. Consequently, the language people speak helps to form their world-view. Edward Sapir, in his studies with Benjamin Lee Whorf, recognizes the close relationship between language and culture. The Sapir-Whorf hypothesis (Wardhaugh, 1986:212) states that the way we think and view the world is determined by our language. Therefore, it means that the belief that the structure of the language determines how people see the world. The hypothesis also claims that people in a culture use language that reflects their particular culture's values. Instances of cultural language differences are evidenced in that some languages have specific word for concepts where as other languages use several words to represent a specific concept.

There are some examples throughout the world to support the Sapir-Whorf hypothesis, i.e: 1. The Garo of Assam, India, has dozens of words for different types of baskets, rice, and ants. These are important items in their cultures. However, they have no single-word equivalent to the English word *ant*. Ants are just too important to them to be referred to so casually. 2. Both people and bulls have *legs* in English, but Spanish requires people to have *pternas* and bulls to have *patas*. 3. English has a general cover term *animal* for various kinds of creatures, but it lacks a term to cover

fruits and nuts; however Chinese does have such a cover term (Wardhaugh, 1986:216).

From the examples above, it shows that there is a continuous relationship between language and culture. Further, those examples also indicate the role of context too. How the culture and language affect each other will be more clearly evidenced by the presence of the context.

2. Language and Context

There is a close relationship between language and context. They can not be separated. According to Malinowski in Ramlan (1993:8-11), communication does not only consist of speaker, hearer, and topic that they are talking about, but also more than that. There are cultural background and circumstances around the speaker and hearer. From there, an idea about context of situation and context of culture were appeared. Firth in Ramlan (1993:12) completes the idea about the context of situation. He stated that there are four main concepts of context of situation. They are participants, verbal and non-verbal action, the another relevant features like objects and events around the participants, and impact of speech act during the conversation (in Ramlan 1993:12).

This suggests that context is a part of language. Context permeates language, and contextual assumptions affect how we understand language, and context of speech have to be better understood to develop a realistic communication.

Language and context are built together, and they will create a new relationship. Subsequently, that relationship will create the use of specific language in a certain context. This works continuously and one becomes a part of each other. For example, if two strangers want to have a conversation, they will know what one of them is talking about from the language and context they used or what they are talking about then it will create a specific language and certain context.

Language and context also apply when people greet someone. As an example the following is a survey questionnaire conducted by Blocker that illustrate how language and context runs in addressing people. The following example shows a shift of the addressing words in Pakpak society in Sidikalang .

1. A : *Lot bapa mu isapo?* 'Is your father at home?' (Apa ada bapak mu di rumah?)
 B : *Oda deng mulak i kantor nai, bunde* ' Hasn't returned from the office, Aunty '(Belum kembali dari kantor, tante)
2. A : *Aku naing mi sapo pun, engket ko?* 'I wanna go to my uncle's house. Would you?' (Aku mau pergi ke rumah Papun. Ikut kau?)
 B : *Oda engket* 'no, thanks.' (Tidak mau)
3. A : *Oda deng lahir / tubuh kemanakanku.* 'My niece was born' (Keponakan ku lahir)
 B : *Uee, selamat ko menjadi bunde* 'Oh,ya. Congratulation, now you become an aunty.' (Oh, ya. Selamat, sekarang kau menjadi tantenya)

4. A: *Oo kakak! Beli baju baru ku* ‘oh my sister, please give a new clothes !’ (Oh kakak ku, tolong belikan aku baju baru)

B: *Iya sabar, nan mella ng go lot kepengku nan kutokor* ‘Yes, be patient I will buy it later if I have much money. !’ (Iya sabarlah, aku akan membelinya nanti jika aku punya uang banyak).

(in Fasold 1990:22) The conversation shows how the address form is influenced by the context especially the context of situation. It describes the selection of the use of address form that starting from the status of the addressee and with the setting (e.g. Your Honor when addressing a judge in court, but not outside the court). Besides, it also indicates that addressing people depends on whom the speaker is talking to.

At the end, it can be said that address form is a manifestation of relationship symbol and a hint for certain context. Automatically, in discussing the address form, we have to pay attention to the connection between language and context. How the address form is used in a particular society depends on the context of situation or cultural too.

3. Address Terms

Address terms are the words speakers use to designate the person they are talking to while they are talking to them. Address terms are really part of complete semantic systems having to do with social relationships (Fasold, 1990:1-3). It means that speakers use address forms to indicate someone's relation to others.

Wardhaugh (1986:251) states that there are many different ways, like sentences types, words, and sounds that best unite the what with and how, when we do communication. How we say is as important thing as what we say to others. There is one way to look the relationship between speaker and hearer from the use of address forms: namely, pronominal choice forms, or the use of naming. However, actually address form is not as simple as what we imagine. Address form is not only to greet person that we are talking to, but it also has many functions and factors that influence address form. In Indonesia, we know that our country has a wide variety of ethnics and regional languages. Thus, due to the differences in languages and ethnics, there may be a lot of varieties in address form.

The use of address term has its own function which depends on the culture and context in every conversation. The use of address term has its own function which depends on the culture and context in every conversation. In addition to the function and difference of address terms in many countries with different culture, there are also examples of address term in many places. According to Cf. Geiger in Fasold (1990), there is a case when people will address one person with different address

terms. For example, a man can be expected to address his wife by her first name, but may refer to her as, 'Mom', 'my wife', 'Mary', Mrs. Harris', or Tommy's mother. It depends on whom he is talking to (1990:3). While, according to Ervin Tripp in *J.B. Pride*, if the speaker simply does not know the other person's name, he uses some address usually used in American English address. Ervin-Tripp's chart leads us to 'title', 'Mr.', 'Mrs.', or 'Miss' plus an empty last name, as for another example, it will be perfect to address a priest, for example, as "Father" (1972:228-9).

As we know from the examples, there are some styles in using of address forms throughout the world that shows us its functions in different culture and context of a certain address term.

4. The Types of Addressing Terms

Based on Wardhaugh (2006) and Chaika (1982), there are types of the addressing terms. According to Chaika (1982), many types of address terms that people can use to address other people. adds, the types of address terms are first name (FN), title and last name (TLN), title only (T), and last name (LN). Special nicknames (SN) are also often used among close friends. Similarly with Chaika's notion, Wardhaugh (2006:268) states that the types of address terms are by title (T), by first name (FN), by last name (LN), by a nickname (N), by some combination of these (e.g., title and last name-TLN). Both two theories from the experts will be explained more detail as follows:

4.1. Addressing Using Name

In addressing using name, the speaker uses name to address in conversation.

There are five classifications using name of addressing terms such as:

a. Title (T)

It means that a speaker addresses his/her interlocutor only by his/her title, such as Professor, Doctor. We use a title Dr or Prof in more formal situations. Dr or Prof title is only used to determine the ranks of occupation. The use of Dr or Prof can be encountered in an official situation in use when the speaker knows the social status or work address higher. It can describe their work. The title Dr short for Doctor generally reserved for a medical doctor (MD) or have a Ph.D in hard sciences. Other title such as Mr, Ms, Mrs, Miss, or Ma'am is generally used to people who are foreign or can be used title for the foreign. For example:

- 1) Mr for men.
- 2) Mrs for married women.
- 3) Ms does not indicate if the person is married or not. Some women take on their husband's surname.
- 4) The title Mrs when they get married. Some women prefer to keep their surname and use the title Ms.
- 5) Miss also indicates single status or not married. The use of Miss is less common among younger women.
- 6) Sometimes people use the words "ma'am," "miss" or "sir" in a service situation.

This is because when younger as a speaker does not know the name of the addressee, but they want to be polite and respect the addressee. Similarly, titles like Sir or Madam are generalized variants of the T(itle) category, i.e., generic titles (Wardhaugh, 2006).

b. First Name (FN)

In addressing term using first name the speaker uses the first name to address, such as Jack or Lily. According to Wardhaugh in (Widiatmaja, 2014), “The use of first name in communication indicates equality and familiarity, intimacy and in the same time it also shows an effort to assert some power to other people.” It means using first name indicates equality and familiarity, intimacy and shows an effort to assert some power. Beside that, forms like Mack, Buddy, Jack, or Mate are generic first names (FN), as in ‘What’s up, Mate?’ or ‘Hey, Mack, I wouldn’t do that if I were you.’ (Wardhaugh, 2006).

c. Last Name (LN).

In addressing term using last name, the speaker uses the last name to address. Use last name when speaking about public figures such as actors. According to Chaika (1982), “... the use of last name indicates that the speaker is more superior than addressee.” For examples, Smith from John Smith, Ruth from Ann Ruth, etc.

d. Nickname

Nickname is short name or familiar name from of person's name. Like the name Catherine, who is nickname is Katte or Kattie. Chaika (1982) says, "...this type of address terms is used in communication by the speaker and the addressee that has an intimate relationship, such as between close friends." So, the use of Nickname is not only to show familiarity between speaker and the addressee, but also intimacy between them.

e. Some combination of these (title and first name or title and last name)

In use addressing term with title and first name or title and last name usually used in formal situation. This is used to shows respect and polite. Usually use the title alone, or the title and first name (although sometimes use a job title). Based on Brown and Ford's study (1961), there is asymmetric (inequality) in using address terms. Their study was based on an analysis of modern plays, the naming practices observed in a business in Boston, and the reported usage of business executives and children in the mid-western United States and in 'Yoredale' in England (Wardhaugh, 2006:268).

They report that the asymmetric use of title, last name, and first name (TLN/FN) indicated inequality in power, that mutual TLN indicated inequality and unfamiliarity, and that mutual FN indicated equality and familiarity. The switch from mutual TLN to FN is also usually initiated by the more powerful member of the relationship (Wardhaugh, 2006). So, it can be concluded that the use of address terms

is not only in a symmetrical (equality) for instance the use of nickname (N) and first name (FN), but also in asymmetric (inequality) for example the use of title (T), last name (LT), and some combination of these (e.g., title and last name-TLN).

4.2. Addressing Term Using Kinship

Some languages actually employ what they regard as kinship terms for people as address forms. Using addressing terms Kinship such as “Father”, “Mother”, “Aunt”, and etc. The kinship term is related to generation and age-oriented.” The kinship system itself is generation and age-oriented with terms for both the paternal and maternal sides. Kinship defined relationships between individuals who are commonly thought of as having family ties.

4.3. Addressing Term Using Respect

In addressing terms using respect such as gentleman and everybody. This is usually used in public spaces when addressing strangers.

4.4. Addressing Term Using Close Relationship Intimate

In addressing terms using close relationship intimate is commonly used by a speaker to address who has a special relationship such as a lover, a close friend such as “Darling”, “Honey”, or “Sweetheart”. It indicates the terms of endearment for people we are very close to or to whom we want to show affection or friendship. It may combine with names.

4.5. Addressing Term Using Mockeries

Addressing term can be used by swearing or mocking. Addressing term of mockeries can usually be found in a school environment or in friendship. It can typically use offensive words. The terms like fool, idiot, freak, and shit are usually employed to mock someone.

5. Factors Influencing the Use of Address Terms

In western countries, the use of address forms especially related to the solidarity is more emphasized than the status of the speakers. However, mostly in eastern country, the status difference is still considered very important (Holmes, 1992:303).

According to Brown and Gilman in R.A. Hudson, there are two important factors that influence the relationship between the speaker and the addressee. They are power and solidarity. They argue that ‘power’ is easier to define than solidarity. “Power” is a self-explanatory, but “solidarity” tends to relate with the intimacy between the speaker and the addressee – how close they are and how many social features they have (religion, sex, age, region of origin, race, profession, hobby, etc) (1996:122-3).

The addressee terms is related to the use of language in social life, to make a relation with other people. Dunkling (2007:22), address term can consist of name(s), word(s), or a combination of both, is used for the benefit, practical, social, emotional, ceremonial, or externally-imposed reasons. It means that address terms can show

some expressions by calling their name based on the situation Fasold (1990:1) states that address terms are the words of speakers used to designate the person they are talking to them. By using the address terms based on kinship, people in Batak Pakpak can give much respect to people who live in the society.

The address terms has a relationship between language and culture and also there are some various about language and culture. For example, in the following case, how do people decide to address a male named John Brown as *John* or as *Mr. Brown*? The answer depends on the relationship between the speaker and John Brown. What power is distributed between them, and how their solidarity is revealed. It means that power and solidarity have a significant role in addressing someone. *John* is used when there is a high solidarity between the speaker and John Brown, or John Brown has a less power than the speaker. Otherwise, *Mr. Brown* is used when there is a low solidarity, or John Brown has more power than the speaker. The relationship can be seen by the social level in their society (Poedjasoedarma, 1979:6). It also shows the use of address forms among them.

On this basis, cultural restrictions on the Pakpak community among the teenagers of the Pakpak community will reveal information about the personality of the Pakpak culture that is lacking compared to other cultures, especially in matters relating to the family system and close friends. Comparison of attitudes to culture among young Papuans compared to adolescents from other tribes in the district. Dairi is more likely to lead to self-disclosure in groups, in the comparison of the two

dimensions of family and friendship; young Pakpak teenagers get an unfavorable attitude towards disclosure of their identity as ethnic Pakpak culture.

The way the Pakpak people express politeness includes the way they use the soft form of greeting. There are three reasons for Pakpak people to shift the term addressing because Indonesian language status, social success, the second generation argues that by using Indonesian, the term is easier to communicate with other ethnicities and the last is a family tradition.

It has become a tradition and custom in the family to use Indonesian nicknames. Social The success is the main reason for the shift in the greeting terms by Pakpak speakers on Sidikalang, their families thus leading to a shift in calling terms. Furthermore, parents do not reprimand their children who begin to alienate the Pakpak language. Zang (2008) said that parents show differences positive attitude towards language; some parents consider their home / inheritance language as an important resource that can be used by children academic advancement and future career. Other parents see an inherited language as closely related to their ethnic identity. The attitude of the parents does not only affect maintaining language but also shifting addressing terms. Negative attitude from parents are discovered when parents do not teach their children their greeting terms every day language.

The status of the Indonesian language, social success and family traditions are the reasons for this shift addressing terms. Social success is the main reason for the shiftgreet the term by Pakpak language speakers in Sidikalang. Therefore, there are

some factors that determine the use of address terms from the data analysis. The graduation of respect and the value of politeness are the things that affect the choice of address forms that Pakpak people will be used. Intimacy, solidarity, age, power, social status, and kinship relationship are the key factors attributable to the use of Pakpak Batak address terms.

6. Batak Pakpak

Pakpak or Pakpak Dairi people are one of the ethnic group of Batak people (hence also known as Batak Pakpak) found mainly in North Sumatra, Indonesia. They are scattered in a few regencies and cities in North Sumatra and Aceh, such as Dairi Regency, Pakpak Bharat Regency, Humbang Hasundutan Regency and Central Tapanuli Regency of North Sumatra, and also in Aceh Singkil Regency and Subulussalam, Aceh.

In administrative governance, most of the Pakpak people settled in Dairi Regency, North Sumatra, which later in July 28, 2003 grew into two regencies, namely. 1) Dairi Regency (capital city Sidikalang). 2) Pakpak Bharat Regency (capital city Salak). The Pakpak people are most likely the descendants of the soldiers from Chola Kingdom, India that attacked Srivijaya Kingdom in the 11th century.

6.1. Sub-ethnics

The Pakpak people are divided into five sub-ethnic groups or in local terminology, *Pakpak Silima Suak*. 1) *Pakpak Klasen* people occupy Parlilitan in

Humbang Hasundutan Regency, and Manduamas which is part of Central Tapanuli Regency. 2) *Pakpak Simsim* people dwell in Pakpak Bharat Regency. 3) *Pakpak Boang* people settled in Aceh Singkil Regency and Subulussalam, Aceh. The Pakpak Boang people are often mistaken as Singkil people. 4) *Pakpak Pegagan* people settled in Sumbul and its surrounding in Dairi Regency. 5) *Pakpak Keppas* people settled in Sidikalang and its surrounding in Dairi Regency.

6.2. Pakpak surnames

Pakpak surnames are such as: 1) Anakampun. 2) Angkat. 3) Bako. 4) Bancin. 5) Banurea. 6) Berampu. 7) Berasa. 8) Beringin. 9) Berutu. 10) Bintang. 11) Boang. 12) Manalu. 13) Capah. 14) Cibro. 15) Gajah. 16) Manik. 17) Gajah. 8) Kabeaken. 9) Kesogihen. 10) Kaloko. 11) Kombih. 12) Kudadiri. 13) Lingga. 14) Maha. 15) Maharaja. 16) Manik. 17) Matanari. 18) Meka. 19) Maibang. 20) Padang. 21) Padang. 22) Batanghari. 23) Pasi. 24) Penarik. 25) Pinayungan. 26) Ramin. 27) Sambo. 28) Saraan 29) Sikettang. 30) Sinamo. 31) Sitakar. 32) Solin. 33) Saing. 34) Tendang. 35) Tinambunan. 36) Tinendung. 37) Tumangger. 38) Turutan. 39) Ujung.

6.3. Society

The Pakpak people are bound by a social structure, which in local terminology is called *sulang silima*. *Sulang silima* consists of five elements that are: 1) *sinina tertua* (*Perisang-isang*, descendants or older generations). 2) *Sinina penengah* (*Pertulan tengah*, descendants or middle generations). 3) *Sinina terbungsu* (*Perekur-*

ekur, youngest generation *Berru* (Kinsmen who receive women into their family). 4) *Puang* (Kinsmen who give women into another family).

Five of these elements are very instrumental in decision making in various aspects of life especially in kinship system and traditional ceremonies, be it in the context of a single surname clan based community (*Lebbuh*) or village based community (*Kuta*). Therefore, five of these elements must be involved in order for a decision to be considered as valid in customary terms.

Traditional Pakpak ceremonies are named with "working" terms, however the term "festivals" are also frequently used today. Traditional ceremonies are divided into two major parts, namely: 1) Traditional ceremonies that involves joyous occasion are referred to as "good works". 2) Traditional ceremonies that involves sorrowful occasion are referred to as "bad works". For examples of "good works" ceremonies are such as *merbayo* (wedding ceremony), *menanda tahun* (paddy planting ceremony), *merkottas* (initiating a risky task) and so on. While examples of "bad works" ceremonies includes *mengrumbang* and *mate ncayur ntua* ceremony (funeral).

7. Previous Related Study

The research about address terms in Pakpak is not the first one conducted. The first previous study explains address term, but it does not analyse address form in Pakpak. On the other hand, the second previous study explains Pakpak, but it does

not focus in Pakpak addressing system. These study explains about the whole conversations in Pakpak. The second previous study explains addressing system in Pakpak the second one is almost same with my study, but in my study does not focus only for Pakpak. Hence, it is a good suggestion for me to add and complete the previous studies that are related to address term and Pakpak. Here are the two previous studies about address term and Pakpak speech level that can be used as references for to conduct the study.

The first study was written by Riska Widiastuti (2006) titled “Analisis Penerjemahan Tuturan Sapaan (You) dan Tuturan Acuan (She, He, We, I) dalam Novel Oliver Twist dari Bahasa Inggris ke Bahasa Indonesia”. The writer observed address term (you) and reference terms (he, she, we, I) in novel titled Oliver Twist by Charles Dickens and the Indonesian version translated by Sunarya PK. The purpose of this research was to analyze the factors which influence the translation of *you*, *he*, *she*, *we*, and *I*. In this study, the writer used some theories in underlying her research. The writer used theories from some linguists; they are theory of translation (Peter Newmark 1988), because she also used translation technique in her thesis, theory about sociolinguistics (Wardhaugh, 1986:2) and (Goffman in Wardhaugh 1998: 272), and theory of politeness (Brown and Levinson). In order to analyze the data, the writer of this study began with collecting the data from the original novel Oliver Twist and the translated novel. Then she randomly took 40% of the data to be analyzed. She used *padan* method to analyze the data, based on sociolinguistic approach. After analyzing the data, the writer had a conclusion that the translator

seem to consider some factors, such as status and role of the speaker and the interlocutor as well as someone (people) who is talking about.

The second study was written by Susilo Supardo (2007) titled “Address Term in a Family of Javanese Priyayi”. The purpose of this study was to collect address terms as information of addressing system in a certain class at the time. The writer of this study used some theories of Javanese (Poedjosoedarmo, 1979:6) and theory of family (Hornby, 1974:313). To support his study, the writer used descriptive method. The subjects of this study were members of a family of Javanese *priyayi* who lives in Yogyakarta. The sources were coming from the self-informant in the form of idiolect, the data which are reached in a diary, and the collection of letters are then sorted in accuracy. In this study, the writer said the relationship between the speaker and the hearer can be seen from the kinship terms, age, and social stratification. The result of this study found there were more than twenty address terms. Major patterns were found in the class which seems to be different from those found in English or many other languages. The Javanese *priyayi* members never address each other in *njangkar*, but they use a certain address forms.

B. Conceptual Framework

The aims of the study is to find out the construction of religious identity in Pakpak culture society in Dairi district. The result of the study shows that there are three variations of dependence of Pakpak religion / belief and culture acculturation on

other religions and cultures, the first group, traditional groups, in this group Pakpak's identity is still maintained and is dominated by parents and village communities who live far from pluralism occupation culture.

Second, the bicultural group, this group is dominated by the Pakpak people who live in urban areas and who have received an established education, the behavior of this group is still thick with its Pakpak identity but has accepted differences with other religions and cultures. The three modern groups, in this group are dominated by Pakpak people who have long migrated to other areas and their Pakpak identity has changed. Of these three groups, the level of open personality was found to be very prominent for adolescents who became embryos of the development of Pakpak culture, such as the formation of identity, and interacting with peers.

CHAPTER III

RESEARCH METHOD

A. Research Design

The research was categorized as descriptive qualitative study. There were five types of addressing terms. They were: Addressing using name, Addressing terms using kinship, Addressing terms using respect, Addressing terms using close relationship intimate, Addressing terms using mockeries. In addition, the data are in the form of conversation which have addressing of kinship terms In batak pakpak society by people in marendal street. After collecting data, the reasearcher analyzes and investigates the people's addressing terms kinship occured in conversationand types of addressing terms that they are.

B. Data & Source of Data

I chose the utterances from Pakpak people that contain Pakpak address terms in daily conversation as the data sources. I used primary data because the data sources of this research come from the daily conversation of Pakpak people in Marendal. The population of this research was all Pakpak people living in Marendal. In this research the samples were Pakpak people living in Marendal. To find the sample, I used purposive random sampling technique. It means that, in deciding the samples that was used, I have some criteria. The criteria were they were all Pakpak people and they live in Marendal. They were nine people and I divided them into six groups.

C. Technique of Collecting Data

The reasearcher used participant observation method in collecting the data. The reasearcher applied some methods in collecting the data. They were simak bebas libat cakap method, catat technique, and recording technique

D. Technique of Analysis Data

The researcher used inferential inductive methods. This method was a method used when we take the data first then it will be concluded. For the second method, was used need to contextual method analyze the data. This is actually an addition method in method of analyzing data. This method was chosen because what I observed in this research is connected by the context in the daily conversation in Pakpak society.

CHAPTER IV

DATA AND DATA ANALYSIS

In this chapter, the reasearcher showed the data compiled, then reasearcher would like to describe them one by one. First of all, the reasearcher wanted to write the background of the participants. Secondly, made a lists of Pakpak Batak address term used by the participants as findings. then it continoued with the explanation of each address terms included by the conversation transcripts from some participants.

A. Background of the Participant

All participants came from Pakpak Batak family living in Marendal. I devide them into eighteen participants . They all were Pakpak Batak society.

The first group had three participants. They were C (female, 18 years), D (C's his grandfather, 70 years), G (C's close friend, 18 years) . C often speaks in Pakpak Batak language in his environment. He was an active child, so it is not surprising that he easily interacts with other people near him. C also had a very close relationship with D (his grandfather). D took care of C because his parents are busy working from morning till night. C was also close with G who is C's close friend.

The second group consists of three participants. They were C (female,18 years), J (his grandmother, 78 years), and H (female neighbor, 40 years). In his family, C usually the used Pakpak Batak language with his family and sometimes the neighbor spoke the local language even though there is no close relationship fish. C

had a close relationship with J. Furthermore, J has a close relationship with the neighbor but is not blood relationship to H. And J is older than H's neighbor. Finally they meet at the market.

The third group had three participants. They were L (female, 22 years), C (L's little sister, 18 years), N (C and L's father, 51 years). L and C had different principles and language but they were still the lover of Mr. N. L is a modern from style, language. even though he has lived in the city for a long time, he is very an active at work. while C is a little sister who is still being education by his parents from culture, religion, etc.

The fourth group had three participants. They are L (female, 22 years), C (L's little sister, 18 years) and K (C and L's mother, 47 years). L and C have different principles and language but they are still the lover of Mr. N. L is a modern from style, language. even though he has lived in the city for a long time, he is very an active at work. while C is a little sister who is still being education by his parents from culture, religion, etc.

The fifth group had two participants. They are C (female, 18 years), M (his little uncle, 45 years). C often spoke in Pakpak language in his environment. she is an active child, so it is not surprising that she easily interacts with other people near him. C also had a very close relationship with M (his father's little brother). N took care of C because his parents were busy working from morning till night.

The last group had four participants. They are C (little sister, 18 years), D (female, 22 years), K(his mother, 47 years) and N (his father, 51 years). C was the smartest and most diligent little sister until his accent is still fluent when she the use Indonesian it feels different from the local language. while his sister did not really follow the origin of his culture. they still use the local language whether in family group or event.

B. Address terms Used Kindship in Pakpak Batak

Below data that I found in my research. There are nine Pakpak address forms of kinship terms as follows.

Number	Lists of Address Forms in Pakpak Batak	Meaning
1.	Poli	Grandfather
2.	Popung	Grandmother
3.	Bapa	Father
4.	Omak	Mother
5.	Papun	Uncle (little brother)
6.	Anggi	Sister (little sister)

1. Poli

As the addressers of these terms was a grandchildren (grandson and granddaughter). In Pakpak Batak Etnich to address their grandfather by using *Poli*, this terms only used in a certain area of Pakpak Batak especially for Pakpak Batak people who live in Sidikalang. The most commonly use of addressing grandfather in Pakpak Batak Etnich is *Poli*.The illustration can be seen from the following:

Data 1

This conversation at home in the afternoon. They were C and D (his grandfather). D read newspaper. And this was the dialogue. The situation of this conversation was informal and in a relaxed situation.

C : *Poli, merkade itras?* (Grandfather, what are you doing on the terrace?).

D : *Aku menjaha koran*(I'm reading a newspaper).

C : *Koran kade, Poli?* (What newspaper is it, grandfather?).

D : *analysis (analisa)*

In data 1, *Poli* is used for *grandfather* him. They were used kinship term in *batak pakpak*

Data 2

This conversation happened when D was talking to G(C's close friend). G asked where C is to D. The situation of this conversation was informal and in a relaxed situation.

G : *Odalot gelar chitya isapo, Kakek* (Grandfather, do you have chintya at home?).

D : *Kudilo iya sekejab*(There, I'll call him for a moment).

G : *Ok, Kakek* (Okay grandfather).

Data 2, he is used *grandfather notpoli* because he's not close relationship from terms kinship of *pakpak*.

2. Popung

In Pakpak Batak, to address their grandmother is *Popung* mother from *father*. Meanwhile, that is address their *Nenek* like living in vilage because Pakpak Batak people for address of term kindship is lost like culture, but language still there. The illustration can be seen from the following:

Data 3

This conversation happened party culture when C was talking about party to J (his grandmother). The situation of this conversation was informal and in a relaxed situation.

C : *Popung, acara kade*(What event is this, Grandmother?).

J : *Akad nikah suku Pakpak Batak* (Batak Pakpak wedding ceremony).

In data 3, they were used is *Popung*. There was true kindship in batak pakpak

Data 4

This conversation happened in market . J and H (neighbor). The situation of this conversation was informal and in a relaxed situation.

H : *Manokor kade di pasar/onan, Nenek?* (What are you buying at grandma's market?).

J : *Aku manokor roroh i onan*(I'm buying vegetables).

In data 4, he is used grandmother not *popung* because he's not close relationship from terms kindship of Pakpak Batak.

From the both data can to differences which one have to close relationship because from culture our family used address of terms kindship. People marga very important into address of terms kindship from our knows what are people marga or not.

3. Bapa

Children (son and daughter) in Pakpak Batak etnich address their father by using *Bapa, Papa*. It shows the close relationship between a father and children. The term is only used in Pakpak Batak society . The word *Bapa* has no a special meaning. Generally, it used in many areas but not all based on the habit or culture. if living in vilage is used *Bapa* but in city although people Pakpak batak used *Papa*. The illustration can be seen from the following:

Data 5

This conversation happened in the afternoon. L (female) and N (his father) when his daughter go home from jakarta about 5 years. The situation of this conversation was informal and in a relaxed situation.

L: *Kade kabar, Papa* (Hi, papa how are you?).

N: *Sehat* (I'm good)

In data 5, she is used *papa* not *bapa* because she follow modern era although she is people from batak pakpak

Data 6

This conversation when N (L's father) and little daughter C (L's little sister) seat in dining room. The situation of this conversation was informal and in a relaxed situation.

N: *Bakune ujian sikola ujian mu?* (How was your school exam?).

C: *Selloh dan sukses, Bapa* (Smooth and successful father).

In data 5 they were close relationship same like data 6. Papa is not term form in Pakpak Batak address term. Shows us the use of Pakpak address term between O and L.

4. Omak

In Pakpak Batak society, the children (son and daughter) address their mother by using *Mama*, *Umak*, *Inang*. The word *Mama* is usually using in the daily of life although it is in Indonesian language. But many people of Pakpak Batak who live in the same area address their mother by using *Omak*. The word *Omak* is dominant use in Pakpak Batak area between mother and her children. Batak People who lives in the city has a different with the people who live in the village. In the village, many people *Omak* to address their mother but in the city, it's seldom to used *Omak* but *Mama* is dominant. The illustration can be seen from the following:

Data 7

This conversation happened in the morning between C and K (her mother). C asked her mother what she cooking for today is. K wanted her daughter to take her to the market. The situation of this conversation was informal and in a relaxed situation.

C: *Omak, mardakan kade aren*(What are you cooking today, Mother?).

K: *Naing mardakan ikan arsik, lakolebe manokor ikan di onan* (I was cook arsik fish, please buy more fish at the market).

C: *Uee, Omak*(Yes, Mother).

In data 7, they were used *omak*. *Omak* is kindship of pakpak terms

Data 8

This conversation happened in the afternoon between K (her mother) and L(K's daughter). K with her daughter seat in dining room and a talk. The situation of this conversation was informal and in a relaxed situation.

K: *Marbual bakune situasi isen? Kaka odalot mesan kabar* (By the way, how is the environment there? You rarely gives news).

L: *Uee Mama, aku gulut kerja boi pre. Maaf enggo cilaka* (Yes mama, I'm really busy with work so this can get a day off. sorry for worrying

In data 8, they were not used *omak*. *Mama* is not kindship term of batak pakpak

Data 9

This conversation happened in the morning, when C wanted to buy fishes in market and cashier(V) which every morning passed her house. In this conversation, C

asked to V, about price. The situation of this conversation was informal and in a relaxed situation.

C: *Sadike arga ikan en, Inang?* (How much does this fish, Mother?).

V: *Telupuluh perkilo, Dek*(30 thousand per deck).

But in data 9, we know that the use of *Omak* or *Mama* have an extension function from kinship term to non kinship term, it can be used for addressing a woman to show the politeness.

It can be said that from data 8 and 9, we know that the use of *Mama* or *Inang* is not necessarily kinship term of address form. These examples show the second definition of *Omak* or *Mama* which said that *Omak* or *Mama* is an address form for an older woman. *Mama* is very popular used (not just between family member), but it can be used to address almost anyone older, including close relationship in city.

5. Papun

In Pakpak Batak society *Papunis* father's little brother for son and daughter. The children the use *Papunif* they are met in outdoor or indoor because have to close relationship or blood relationship from father. The illustration can be seen from the following:

Data 10

This conversation happened on Monday afternoon between C and M (C's little uncle). M asked C where she is going to. Then C answered and asked M to

follow her in her private class. The situation of this conversation was informal and in a relaxed situation.

M: *Lako mike ko, Dek?* (Where are you going, Child?).

C: *Aku naing les, Papun*(I want any private lessons).

M: *Bagen ako engket mamu nai laos ma*(Then come with me while going out too).

C: *Uee, Papun*(Ok, Uncle).

In data 10, they were used *papun*. *Papun* is like uncle but in kinship of batak pakpak *papunis* true not uncle.

6. Anggi

Grandfather, grandmother, father, mother, brother, and sister used by *Anggi* for little sister. Not again people have not blood relationship or close relationship the use *Angginickname* there is. In term form kinship for Pakpak Batak people still the use. The city or village means habit and culture still the use. The illustration can be seen from the following:

Data 11

This conversation in dining room there is D (female, 22 years), N (his father), K (his mother) and C (little sister). They talk about finish exam to C. . The situation of this conversation was informal and in a relaxed situation.

D: *Iisen ko kondul rebbak, Dek* (Child, here you sit near me).

C: *Uee Kaka* (Okay, sis).

N: *Bakune bari soal ujian mu?* (Anggi, how was your final exam yesterday?).

K: *Uee, bapa mangkoso, Anggi* (Yes, the father asked it, Anggi).

C: *Ku jawab iya, Bapa, Omak dan Kaka. Alhamdulillah selo dan asilna* (I answered yes father, uncle and sister).

In data 11, showed us D non term of kindship. It is true term of kindship for Pakpak is *Anggi*. Why for D follow commonly not follow culture and habit just parents still people lover culture although in city or village not matter.

CHAPTER V

CONCLUSION AND SUGGESTION

E. Conclusion

The term Address was how people call or greet others, Using addressing terms Kinship such as "Father", "Mother", "Aunt", and etc. The kinship term is related to generation and age-oriented." kinship system itself is generation and age-oriented with terms for both the paternal and maternal sides Kinship defined relationships between individuals who are commonly thought of as having family ties. several combinations this, or nothing. This research deals with the term based addressing the kinship system used by the Batak people in Sidikalang. Based on blood relations and marital relations.

Kinship term, the address used to indicate kinship, such as grandfather, grandmother, father, wife, sister, uncle, younger sister etc. In fact, there was one address that is used for both men and women, they are 'Poli and Popung' (for grandparent and grandmother), Papun (for younger brother). The most interesting thing in this research / case is the term 'younger brother'. The youngest child is a boy or girl.

There were three the function of the kinship term used in the Pakpak tribe. first, it is function of kinship call terms related to relatives (based on blood relationship). Second, the function of the familiar terms of the greeting terms(based on blood relationship). Second, the functions of kinship terms of address terms.

As a result, politeness is almost impossible without understanding and applying the cultural concept. thus, speaks a kind and correct greeting and culture.

F. Suggestion

After analyzing the data and finding out the types and causes of these errors in the local language conversation, namely Pakpak Batak. This writer can help readers assess how to speak Pakpak properly.

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No	kindship in Batak Pakpak	Meaning	Data	Code	Description
1	Poli (Grandfather)	As the addressers of these terms was a grandchildren (grandson and granddaughter). In Pakpak Batak Etnich to address their grandfather by using ' <i>Poli</i> ', this terms only used in a certain area of Pakpak Batak especially for Pakpak Batak people who live in Sidikalang. The most commonly use of addressing grandfather in Pakpak Batak Etnich is ' <i>Poli</i> '.	<p>C : <i>Poli, merkade itras?</i> (Grandfather, what are you doing on the terrace?).</p> <p>D : <i>Aku menjaha koran</i> (I'm reading a newspaper).</p> <p>C : <i>Koran kade, Poli?</i> (What newspaper is it, grandfather?).</p>	(C.D/POL)	This conversation at home in the afternoon. They were C and D (his grandfather). D read newspaper. And this was the dialogue. The situation of this conversation was informal and in a relaxed situation.
2	Popung (Grandmother)	In Pakpak Batak, to address their grandmother is " <i>Popung</i> " mother from father. Meanwhile, that is address their " <i>Nenek</i> " like living in vilage because Pakpak Batak people for address of	<p>C : <i>Popung, acara kade</i> (What event is this, Grandmother?).</p> <p>J : <i>Akad nikah suku Pakpak Batak</i> (Batak Pakpak wedding ceremony).</p>	(C.J/POP)	This conversation happened party culture when C was talking about party to J (his grandmother). The situation of this conversation was informal and in a relaxed situation.

		term kinship is lost like culture, but language still there.			
3	Bapa (Father)	Children (son and daughter) in Pakpak Batak ethnich address their father by using <i>Bapa, Papa</i> . It shows the close relationship between a father and children. The term is only used in Pakpak Batak society . The word “ <i>Bapa</i> ” has no a special meaning. Generally, it used in many areas but not all based on the habit or culture. if living in vilage is used “Bapa” but in city although people Pakpak batak used “Papa”.	L: <i>Kade kabar, Papa</i> (Hi, papa how are you?). N: <i>Sehat</i> (I’m good)	(L.N/BA)	This conversation when N (L’s father) and little daughter C (L’s little sister) seat in dining room. The situation of this conversation was informal and in a relaxed situation.
4	Omak (Mother)	In Pakpak Batak society, the children (son and daughter) address their mother by using ‘ <i>Mama, Umak, Inang</i> ’. The word ‘Mama’ is usually using in the daily of life	C: <i>Omak, mardakan kade aren</i> (What are you cooking today, Mother?). K: <i>Naing mardakan ikan arsik, lakolebe manokor ikan di onan</i> (I was cook arsik fish, please buy more fish at the market).	(C.K/OM)	This conversation happened in the morning between C and K (her mother). C asked her mother what she cooking for today is. K wanted her daughter to take her to the market. The situation of this conversation was

		although it is in Indonesian language. But many people of Pakpak Batak who live in the same area address their mother by using 'Omak'. The word 'Omak' is dominant use in Pakpak Batak area between mother and her children.	C: <i>Uee, Omak</i> (Yes, Mother).		informal and in a relaxed situation.
5	Papun (Uncle)	In Pakpak Batak society "Papun" is father's little brother for son and daughter. The children the use "Papun" if they are met in outdoor or indoor because have to close relationship or blood relationship from father.	M: <i>Lako mike ko, Dek?</i> (Where are you going, Child?). C: <i>Aku naing les, Papun</i> (I want any private lessons). M: <i>Bagen ako engket mamo nai laos ma</i> (Then come with me while going out too). C: <i>Uee, Papun</i> (Ok, Uncle).	(M.C/PA)	This conversation happened on Monday afternoon between C and M (C's little uncle). M asked C where she is going to. Then C answered and asked M to follow her in her private class. The situation of this conversation was informal and in a relaxed situation.
6	Anggi (Sister, little sister)	Grandfather, grandmother, father, mother, brother, and sister used by "Anggi" for little sister. Not again people have not blood relationship or close relationship the use "Anggi"	D: <i>Iisen ko kondul rebbak, Dek</i> (Child, here you sit near me). C: <i>Uee Kaka</i> (Okay, sis). N: <i>Bakune bari soal ujian mu?</i> (Anggi, how was your final exam yesterday?). K: <i>Uee, bapa</i>	(D.C.N.K/ANG)	This conversation in dining room there is D (female, 22 years), N (his father), K (his mother) and C (little sister). They talk about finish exam to C. . The situation of this conversation was informal and in a relaxed situation.

		<p>nickname there is. In term form kindship for Pakpak Batak people still the use. The city or village means habit and culture still the use.</p>	<p><i>mangkoso, Anggi</i> (Yes, the father asked it, Anggi). C: <i>Ku jawab iya, Bapa, Omak dan Kaka. Alhamdulillah selo dan asilna</i> (I answered yes father, uncle and sister).</p>		
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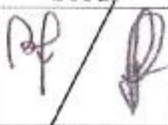
Yth : Bapak/Ibu Ketua & Sekretaris
 Program Studi Pendidikan Bahasa Inggris
 FKIP UMSU

Perihal : **PERMOHONAN PERSETUJUAN JUDUL SKRIPSI**

Dengan hormat, yang bertanda tangan di bawah ini :

Nama : Sri Anggina Bintang
 NPM : 1602050133
 Program Studi : Pendidikan Bahasa Inggris

IPK = 3,33

Persetujuan Ketua/Sek Prodi	Judul yang diajukan	Disyahkan Oleh Dekan Fakultas
	An Analysis Addressing in Batak Pakpak Society	
	Promoting Students' Reading Comprehension of Narrative Text and Extensive Reading Using Graphic Organizer	
	A Constrative Analysis of Imperative Sentences in English and Batak Pakpak Language	

Demikianlah permohonan ini saya sampaikan untuk dapat pemeriksaan dan persetujuan serta pengesahan, atas kesediaan Bapak/Ibu saya ucapkan terima kasih.

Medan, 6 April 2020

Hormat Pemohon,



Sri Anggina Bintang

Dibuat Rangkap 3 :

- Untuk Dekan/Fakultas
- Untuk Ketua/Sekretaris Prodi
- Untuk Mahasiswa yang bersangkutan



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FORAK 1

Kepada Yth: Bapak/Ibu Ketua & Sekretaris
Program Studi Pendidikan Bahasa Inggris
FKIP UMSU

Perihal : Permohonan Perubahan Judul Skripsi

Bismillahirrahmaanirrahim
Assalamu'alaikum Wr. Wb.

Dengan hormat, yang bertanda tangan di bawah ini :

Nama : Sri Anggina Bintang
NPM : 1602050133
Program Studi : Pendidikan Bahasa Inggris

Mengajukan permohonan perubahan judul skripsi sebagai tercantum di bawah ini dengan judul sebagai berikut :

Judul Pertama:
An Analysis Addressing in Batak Pakpak Society

Menjadi:
An Analysis Addressing in Kindship Terms of Pakpak Batak Society

Demikianlah permohonan ini saya sampaikan untuk dapat pengurusan selanjutnya. Akhirnya atas perhatian dan kesediaan Bapak/Ibu saya ucapkan terima kasih.

Medan, 18 Mei 2020

Ketua Program Studi
Pendidikan Bahasa Inggris



Mandra Saragih, S.Pd, M.Hum

Dosen Pembahas



Drs. Ali Amran, M.Hum

Hormat Pemohon



Sri Anggina Bintang

Dosen Pembimbing



Khairil, S.Pd, M.Hum



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Kepada Yth : Bapak/Ibu Ketua & Sekretaris
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Assalamu'alaikum Wr. Wb.

Dengan hormat, yang bertanda tangan di bawah ini :

Nama : Sri Anggina Bintang
 NPM : 1602050133
 ProgramStudi : Pendidikan Bahasa Inggris

Mengajukan permohonan persetujuan proyek proposal/risalah/makalah/skripsi sebagai tercantum di bawah ini dengan judul sebagai berikut :

An Analysis Addressing in Batak Pakpak Society

Sekaligus saya mengusulkan/menunjuk Bapak/Ibu sebagai :

Dosen Pembimbing : Khairil, S.Pd., M. Hum
 Sebagai Dosen Pembimbing proposal/risalah/makalah/skripsi saya

Demikianlah permohonan ini saya sampaikan untuk dapat pengurusan selanjutnya. Akhirnya atas perhatian dan kesediaan Bapak/Ibu saya ucapkan terima kasih.

Medan, 6 April 2020
 Hormat Pemohon,

Sri Anggina Bintang

Dibuat Rangkap 3 :
 - Untuk Dekan/Fakultas
 - Untuk Ketua/Sekretaris Prodi



FORM K 3

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Website : fkip.ummas.ac.id E-mail: fkip@ummas.ac.id

Nomor : 667/IL.3/UMSU-02/F/2020
Lamp. : ---
Hal : **Pengesahan Proposal dan
Dosen Pembimbing**

Bismillahirrahmanirrahiim
Assalamu'alaikumWr. Wb.

Dekan Fakultas Keguruan dan Ilmu Pendidikan Universitas Muhammadiyah Sumatera Utara menetapkan proposal skripsi dan Dosen Pembimbing bagi mahasiswa yang tersebut di bawah ini :

Nama : **Sri Anggina Bintang**
N P M : 1602050133
Program Studi : Pendidikan Bahasa Inggris
Judul Penelitian : An Analysis Addressing in Batak Pakpak Society

.Pembimbing : **Khairil, S.Pd., M. Hum**

Dengan demikian mahasiswa tersebut di atas diizinkan menulis proposal skripsi dengan ketentuan sebagai berikut :

1. Penulisan berpedoman kepada ketentuan atau buku *Panduan Penulisan Skripsi* yang telah ditetapkan oleh Dekan
2. Proposal Skripsi dinyatakan **BATAL** apabila tidak selesai pada waktu yang telah ditetapkan.
3. Masa Daluarsa tanggal : **25 April 2021**

Medan, 02 Ramadhan 1441 H
25 April 2020 M
Wassalam
Dekan


Dr. H. Elfrianto, S.Pd., M.Pd.

Dibuat Rangkap 4 :
1. Fakultas (Dekan)
2. Ketua Program Studi
3. Dosen Pembimbing
4. Mahasiswa yang bersangkutan
(WAJIB MENGIKUTI SEMINAR)



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BERITA ACARA BIMBINGAN PROPOSAL

Nama : Sri Anggina Bintang
NPM : 1602050133
Program Studi : Pendidikan Bahasa Inggris
JudulSkripsi : An Analysis Addressing in Batak Pakpak Society

Tanggal	Deskripsi Hasil Bimbingan Proposal	TandaTangan
11/5/20	Chapter I	
	Chapter II	
	Chapter III	
	Referensi	
12/5/20	ace for Seminar	

Medan, 12 Mei 2020

Diketahui/Disetujui
Ketua Prodi

Dosen Pembimbing

Mandra Saragih, S.Pd., M.Hum

Khairil, S.Pd., M.Hum



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**BERITA ACARA SEMINAR PROPOSAL
PRODI PENDIDIKAN BAHASA INGGRIS**

Pada hari ini, Senin tanggal 18 Mei 2020 telah diselenggarakan Seminar Proposal Program Studi Pendidikan Bahasa Inggris menerangkan bahwa

Nama Mahasiswa : Sri Anggina Bintang
NPM : 1602050133
Program Studi : Pendidikan Bahasa Inggris
Judul Proposal : An Analysis Addressing in Kindship Terms Pakpak Batak Society

No.	Uraian / Saran Perbaikan
1	Addition of proposal title
2	Chapter 1 & 2 correct by according to by expert no say but state, transkrip (conversation or translate)

Medan, 18 Mei 2020

Proposal dinyatakan sah dan memenuhi syarat untuk diajukan ke skripsi

Ketua Program Studi

Mandra Saragih, S.Pd, M.Hum

Pembahas

Drs. Ali Amran, M.Hum



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SURAT KETERANGAN

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Ketua Program Studi Pendidikan Bahasa Inggris Fakultas Keguruan dan Ilmu Pendidikan Universitas Muhammadiyah Sumatera Utara dengan ini menerangkan bahwa :

Nama Mahasiswa : Sri Anggina Bintang
NPM : 1602050133
Program Studi : Pendidikan Bahasa Inggris

Adalah benar telah melaksanakan Seminar Proposal Skripsi pada :

Hari : Senin
Tanggal : 18 Mei 2020

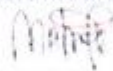
Dengan Judul Proposal

An Analysis Addressing in Kinship Terms of Pakpak Batak Society

Demikianlah surat keterangan ini kami keluarkan/d berikan Kepada Mahasiswa yang bersangkutan, smoga Bapak/Ibu Pimpinan Fakultas dapat segera mengeluarkan surat izin riset mahasiswa tersebut. Atas kesediaan dan kerjasama yang baik kami ucapkan banyak terima kasih. Akhirnya selamat sejahteralah kita semuanya. Amin

Dikeluarkan di Medan
Pada Tanggal : 18 Mei 2020

Wassalam
Ketua Program Studi
Pendidikan Bahasa Inggris


Mankira Saragih, S.Pd, M.Hum



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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

PENGESAHAN PROPOSAL

Panitia Proposal Penelitian Fakultas Keguruan dan Ilmu Pendidikan
Universitas Muhammadiyah Sumatera Utara Strata – I bagi :

Nama : Sri Anggina Bintang
NPM : 1602050133
Program Studi : Pendidikan Bahasa Inggris
Judul Skripsi : An Analysis Addressing in Batak Pakpak Society

Dengan diterimanya proposal ini, maka mahasiswa tersebut dapat diizinkan
untuk melaksanakan riset di lapangan

Diketahui Oleh :

Diketahui/Disetujui Oleh
Ketua Program Studi

Mandra Saragih, S.Pd., M.Hum

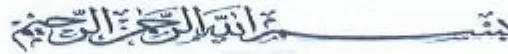
Pembimbing

Khairil, S.Pd., M.Hum



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LEMBAR PENGESAHAN HASIL SEMINAR PROPOSAL

Proposal yang sudah diseminarkan oleh mahasiswa di bawah ini :

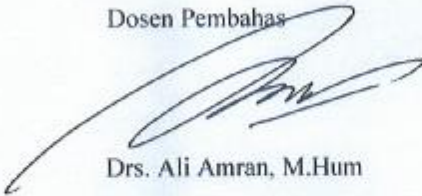
Nama : Sri Anggina Bintang
N P M : 1602050133
Program Studi : Pendidikan Bahasa Inggris
Judul Penelitian : An Analysis Addressing in Kindship Terms Pakpak Batak Society

Pada hari Senin bulan 18 Mei tahun 2020 sudah layak menjadi proposal skripsi

Medan, 18 Mei 2020

Disetujui oleh :

Dosen Pembahas



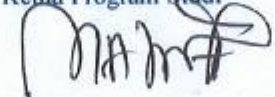
Drs. Ali Amran, M.Hum

Dosen Pembimbing



Pirman Ginting, S.Pd, M.Hum

Diketahui oleh
Ketua Program Studi



Mandra Saragih, S.Pd, M.Hum



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Jalan Kapten Mukhtar Basri No. 3 Medan 20238 Telp. (061) 6622400 Ext. 22, 23, 30
Website : <http://www.fkip.umsu.ac.id> E-mail: fkip@umsu.ac.id

SURAT PERNYATAAN

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

Saya yang bertanda tangan dibawah ini :

Nama Lengkap : Sri Anggina Bintang
NPM : 1602050133
Program Studi : Pendidikan Bahasa Inggris
Judul Skripsi : Addressing of Kindship Terms in Batak Pakpak Society

Dengan ini saya menyatakan bahwa :

1. Penelitian yang saya lakukan dengan judul diatas belum pernah diteliti di Fakultas Keguruan dan Ilmu Pendidikan Universitas Muhammadiyah Sumatera Utara.
2. Penelitian ini akan saya lakukan sendiri tanpa ada bantuan dari pihak manapun dengan kata lain penelitian ini tidak saya tempahkan (dibuat) oleh orang lain dan juga tidak tergolong *Plagiat*.
3. Apabila point 1 dan 2 di atas saya langgar maka saya bersedia untuk dilakukan pembatalan terhadap penelitian tersebut dan saya bersedia mengulang kembali mengajukan judul penelitian yang baru dengan catatan mengulang seminar kembali

Demikian surat pernyataan ini saya perbuat tanpa ada paksaan dari pihak manapun juga, dan dapat dipergunakan sebagaimana mestinya.

Medan, November 2020
Hormat saya
Yang membuat pernyataan,



Diketahui oleh
Ketua Program Studi
Pendidikan Bahasa Inggris

Mandra Saragih, S.Pd, M.Hum



UMSU

Bila melakukan riset, anda diperbolehkan untuk dan bertanggung jawab

MAJELIS PENDIDIKAN TINGGI PENELITIAN & PENGEMBANGAN
UNIVERSITAS MUHAMMADIYAH SUMATERA UTARA
FAKULTAS KEGURUAN DAN ILMU PENDIDIKAN

Jalan Kapten Mochtar Basri No. 3 Medan 20238 Telp. (061) 6622400
Website: <http://fkip.umsu.ac.id> E-mail: fkip@yahoo.co.id

Nomor : 976/IL.3/UMSU-02/F2020 Medan, 27 Syawal 1441 H
Lamp. : -- 19 Juni 2020 M
Hal : Mohon Izin Riset

Kepada Yth.:
Bapak/Ibu **Kepala Pustaka UMSU**
Di
Tempat

Assalamu'alaikum Warahmatullahi Wabarakatuh.

Wa ba'du, semoga kita semua sehat wal'afiat dalam melaksanakan kegiatan aktifitas sehari-hari, sehubungan dengan semester akhir bagi mahasiswa wajib melakukan penelitian/riset untuk pembuatan skripsi sebagai salah satu syarat penyelesaian Sarjana Pendidikan, maka kami mohon kepada Bapak/Ibu memberikan izin kepada mahasiswa untuk melakukan penelitian/riset di tempat yang Bapak/Ibu Pimpin. Adapun data mahasiswa kami tersebut sebagai berikut :

Nama : **Sri Anggina Bintang**
NPM : 1602050133
Program Studi : Pendidikan Bahasa Inggris
Judul Penelitian : An Analysis Addressing in Kindship Terms of Pakpak Batak Society

Demikianlah hal ini kami sampaikan, atas perhatian dan kesediaan serta kerjasama yang baik dari Bapak/Ibu kami ucapkan terima kasih.

Akhirnya selamat sejahteralah kita semuanya, Amin.

Wassalamu'alikum Warahmatullahi Barakatuh

Tembusan :

- Peringgal

Dekan

Dr. H. Elfrianto S.Pd., M.Pd.
NIDN : 0115057302



**MAJELIS PENDIDIKAN TINGGI PENELITIAN & PENGEMBANGAN
UNIVERSITAS MUHAMMADIYAH SUMATERA UTARA
UPT PERPUSTAKAAN**

Jl. Kapt. Mukhtar Basri No. 3 Telp. 6624567 - Ext. 113 Medan 20238
Website: <http://perpustakaan.umsu.ac.id>

SURAT KETERANGAN

Nomor: ~~2254~~ /KET/IL.11-AU/UMSU-P/M/2020

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Berdasarkan hasil pemeriksaan data pada Sistem Perpustakaan, maka Kepala Unit Pelaksana Teknis (UPT) Perpustakaan Universitas Muhammadiyah Sumatera Utara dengan ini menerangkan :

Nama : Sri Anggina Bintang
NPM : 1602050133
Fakultas : Keguruan dan Ilmu Pendidikan
Jurusan/ P.Studi : Pendidikan Bahasa Inggris

telah menyelesaikan segala urusan yang berhubungan dengan Perpustakaan Universitas Muhammadiyah Sumatera Utara Medan.

Demikian surat keterangan ini diperbuat untuk dapat dipergunakan sebagaimana mestinya.

Medan, 18 Rabiul Awal 1442 H
04 November 2020 M

Kepala UPT Perpustakaan,



Muhammad Arifin, S.Pd, M.Pd



**MAJELIS PENDIDIKAN TINGGI
UNIVERSITAS MUHAMMADIYAH SUMATERA UTARA
FAKULTAS KEGURUAN DAN ILMU PENDIDIKAN**

Jalan Kapten Mukhtar Basri No. 3 Telp. (061) 6619056 Medan 20238
Website : <http://www.fkip.umsu.ac.id> E-mail: fkip@umsu.ac.id

BERITA ACARA BIMBINGAN SKRIPSI

Perguruan Tinggi : Universitas Muhammadiyah Sumatera Utara
 Fakultas : Keguruan dan Ilmu Pendidikan
 Nama Lengkap : Sri Anggina Bintang
 NPM : 1602050133
 Program Studi : Pendidikan Bahasa Inggris
 Judul Skripsi : Addressing of Kindship Terms in Batak Pakpak Society

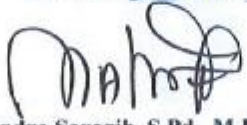
Tanggal	Materi Bimbingan Skripsi	Paraf	Keterangan
27-april-2020	Chapter I	<i>[Handwritten Signature]</i>	
28-april-2020	Chapter II		
1-mei-2020	Chapter III		
6-mei-2020	Chapter IV		
8-mei-2020	Chapter IV		
30-September-2020	Data & Data analysis	<i>[Handwritten Signature]</i>	
1-Oktober-2020	Data & Data analysis		
5-November-2020	Revison is complete		



Medan, November 2020

Diketahui oleh :
Ketua Program Studi

Dosen Pembimbing




Mandra Saragih, S.Pd., M.Hum.

Pirman Ginting, S.Pd., M.Hum

UNIVERSITAS MUHAMMADIYAH SUMATERA UTARA
Fakultas Keguruan dan Ilmu Pendidikan

PERMOHONAN UJIAN SKRIPSI

Kepada Yth :

Medan, November 2020

Bapak/Ibu Dekan*)
Di
Medan

Assalamu'alaikum Wr. Wb

Dengan hormat, saya yang bertanda tangan dibawah ini :

Nama : Sri Anggina Bintang
No. Pokok Mahasiswa : 1602050133
Program Studi : Pendidikan Bahasa Inggris
Alamat : Jl. Karya Marendal I

Mengajukan permohonan mengikuti ujian skripsi. Bersama ini saya lampirkan persyaratan:

1. Transkrip/Daftar Nilai kumulatif (membawa KHS asli I s/d terakhir dan Nilai Semester Pendek (kalau ada). Apabila KHS asli hilang, maka KHS Foto Copy harus dileges di Biro FKIP UMSU
2. Foto copy STTB/Ijazah terakhir dilegalisir 3 rangkap (Boleh yang baru dan yang lama).
3. Pas foto ukuran 4 x 6 cm, 16 lembar
4. Bukti lunas SPP tahap berjalan (difoto copy rangkap 3)
5. Foto Copy komprehensif kemuhammadiyahian 3 lembar
6. Foto Copy Toelf 3 lembar
7. Foto Copy kompetensi Kewirausahaan 3 lembar
8. Surat keterangan bebas pustaka
9. Surat permohonan sidang yang telah ditandatangani oleh pimpinan Fakultas.
10. Skripsi yang telah ACC Ketua dan Sekretaris Program Studi serta sudah di tandatangani oleh Dekan Fakultas.

Demikianlah permohonan saya untuk pengurusan selanjutnya. Terima kasih, wassalam.

Pemohon,


Sri Anggina Bintang

Medan, November 2020
Disetujui oleh :
A.n. Rektor
Wakil Rektor I,

Dr. Muhammad Arifin, S.H., M.Hum.

Medan, November 2020
Dekan,


Dr. H. Effrianto Nasution, S.Pd., M.Pd.

UNIVERSITAS MUHAMMADIYAH SUMATERA UTARA
Fakultas Keguruan dan Ilmu Pendidikan

SURAT PERNYATAAN

Bismillahirrahmanirrahim

Yang bertanda tangan di bawah ini, mahasiswa Fakultas Keguruan dan Ilmu Pendidikan Universitas Muhammadiyah Sumatera Utara.

Nama Lengkap : Sri Anggina Bintang
Tempat/Tgl. Lahir : Medan, 11 Juli 1998
Agama : Islam
Status Perkawinan : Kawin/Belum Kawin/Duda/Janda
No. Pokok Mahasiswa : 1602050133
Program Studi : Pendidikan Bahasa Inggris
Alamat Rumah : Jl. Karya Marendal I

Telp/HP : 0899-9101-283
Pekerjaan/Instansi : -
Alamat Kantor : -

Melalui surat permohonan tertanggal, November 2020 telah mengajukan permohonan menempuh ujian Skripsi. Untuk ujian skripsi yang akan saya tempuh, menyatakan dengan sesungguhnya, bahwa saya :

1. Dalam keadaan sehat jasmani maupun rohani
2. Siap secara optimal dan berada dalam kondisi baik untuk memberikan jawaban atas pertanyaan penguji.
3. Bersedia menerima keputusan Panitia Ujian Skripsi dengan ikhlas tanpa mengadakan gugatan apapun.
4. Menyadari bahwa keputusan Panitia Ujian ini bersifat mutlak dan tidak dapat diganggu gugat.

Demikianlah surat pernyataan ini saya perbuat dengan kesadaran tanpa paksaan dan tekanan dalam bentuk apapun dan dari siapapun, untuk dipergunakan bilamana dipandang perlu. Semoga Allah SWT meridhoi saya. Amin.

Saya yang menyatakan,


Sri Anggina Bintang

CURRICULUM VITAE

Name : Sri Anggina Bintang

Register Number : 08999101283

Sex : Female

Religion : Moeslem

Material Status : Single

Place/Dare of Birth : Medan, 11 Juli 1998

Education :

1. Primary School at SD Negeri 060826 Sumatera Utara 2004-2010
2. Junior High School at SMP Negeri 23 Sumatera Utara 2010-2013
3. Senior High School at SMAN Kesatria Sumatera Utara 2013-2016
4. Students of English Departement of FKIP
Muhammadiyah University of North Sumatera 2016-2020

Hobby : Reading a Book

Father Name : Drs. Makmur Bintang

Mother Name : Farida Lubis

Sister Name : Sri Rezeki M Bintang and Sri Rafiah Nam Bintang

Address : Jl.Karya Marendal 1 Perumahan Marendal Asri Blok E9