

KINSHIP TERM IN ENGLISH AND MALAY HAMPARAN PERAK

SKRIPSI

*Submitted in Partial Fulfillment of the Requirments
for the Degree of Sarjana Pendidikan (S.Pd)
English Education Program*

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MEDAN
2018**

Abstrak

Munawirul Ahbar, 1402050243 “Kinship Term in English and Malay Hamparan Perak”. Skripsi English Education Program. Faculty of Teacher Training and Education University of Muhammadiyah Sumatera Utara, Medan, 2018.

This research was aimed to describe the similarities and the differences of kinship term in English and Malay Hamparan Perak. The design of The research was descriptive qualitative. The data were all kinship term in English and Malay Hamparan Perak . The source data of kinship term in Malay Hamparan Perak were obtained by interview some native speaker of Malay people. The data of English kinship term were obtained by documentary technique. The similarities of kinship term in English and Malay Hamparan Perak have the principles such as generation, lineality and collaterality, gender, consanguineal and affinal. The differences of kinship term in English and Malay Hamparan Perak were related with different age. Malay hamparan Perak has kinship term based on relative age.

Keywords :Sociolinguistics, Kinship Term, Similarities and Differences, English and Malay Hamparan Perak

ACKNOWLEDGEMENTS



In the name of Allah, the most Almighty, the most Gracious and the most Merciful. Praised to be Allah, firstly, the researcher would like to express thanks to Allah the most Almighty for giving his ideas and inspiration in finishing and completing the study. Secondly, bless and peace be upon the prophet Muhammad SAW as the figure of good civilization, intellectual, braveness and loving knowledge, He has brought us from the dark era to the bright era.

This research is one of the requirement for the degree of Sarjana Pendidikan (S.Pd) at Faculty of Teacher Training and Education University of Muhammadiyah Sumatera Utara. This study entitled *Kinship Term in English and Malay Hamperan Perak*. It was not easy for the researcher in finishing this study. There were many difficulties and problems faced by the researcher, physically and mentally. Without helping the following people, it might be impossible for him to finish it. Therefore, he would like to thank especially to his dearest and lovely great parents, Ayahanda Usman and Ibunda Zaharah for endless love who had supported him both in moral and material from the first education until now, care, and pray that have been given to him. The researcher also would like to express his gratitude and appreciation to

1. Dr. Agussani, M.Ap., the Rector of University of Muhammadiyah Sumatera Utara.
2. Dr. Elfrianto Nasution, S.Pd., M.Pd., the Dean of FKIP University of Muhammadiyah Sumatera Utara.
3. Mandra Saragih, S.Pd., M.Hum., the Head of English Education Department of FKIP UMSU and Pirman Ginting, S.Pd., M.Hum., the Secretary of of English Education Department of FKIP UMSU.
4. Yusriati, SS, M.Hum., his supervisor who has given a lot of valuable, suggestion, critics, guidance in writing this research.
5. All Lecturers, especially those of English Education Department for their knowledge, guidance, advices, suggestion and encouragements during his academic years at UMSU.
6. Malay people in Hamparan Perak, Muhammad Rusli and my father who gave information about history and description of Malay and allowed him to research about Malay Hamparan Perak.
7. His beloved brother, Azmal Ependi and Muhammad Alfarizi and also his sister Mardiana who never stop asking about the completion of my study.
8. His beloved beautiful best friend Cut Kemala Sari who is really helpful, a good listener for every problems he faced, who really understand in every situation, who gave support, motivation, suggestion and encourage him to finish this research.

9. His close friends Fery Muhammad Salim, Muhammad Arif, Muhammad Fauzan Watsiq, and Rudi Pratama, who has given a lot of information, reference, motivation, critics and support his in completing this research.
10. His classmate in C morning of English Education Department for their support and information.

The researcher realizes that this skripsi was still far from being perfect. So, he hopes some suggestion and comments from all the readers or other researchers who want to study this study. Finally, he hopes that this study can be useful for the readers, especially the students of English Department who want study and do similar research. May Allah bless us, Aamiin.

Medan, March 2018

The Researcher

Munawirul Ahbar

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CHAPTER I

INTRODUCTION

A. Background of the Study

Everyday, people use language to communicate each other. As a member of society, people have their own behavior toward language. Every language shows the social characters of the speaker of addressees. Furthermore, it shows the relation between them. Addressing term is one of the important means of communication used in society. Every language reflects the social characters of the speaker, of the addressee or of the relation between them.

Types of basic rules of the addressing terms are social class, age, sex, profession, marital status, politeness and other related aspect. The speaker uses addressing term depends on the addresser and addressee's relationship, the social status or individual involve in the conversation, the situation and purpose of the conversation. The aim of addressing is to maintain social relationship between addresser and addressee in society (Artika, 2008:1)

Address terms is usually used to show the possession of formal and informal manners and consideration of the people. In other words, employing a certain address term, speaker wants to express his or her feelings of respect, solidarity, intimacy, and familiarity to the other people. Clearly address forms are employed to maintain social relation that occurs in daily life.

Greetings need to be done by both participants to start conversation. Addressing term is the part of greeting. Addressing term in greeting of conversation shows the interest between the participants. Some people usually do addressing someone before they begin the conversation. Calling someone's name is the most common way of addressing. In addressing, the person must consider the classification, such as addressing using name, addressing of intimate terms, addressing of kinship terms, addressing of respectful terms and even addressing of mockeries (Wardhaugh, 2000: 264). In addressing, the speaker usually use address terms to call each other during the conversation. The speaker also uses different style in addressing someone. The address terms that are recognized are title (for example in English: "Mr.", "Mrs.", "Miss", etc. and in Indonesia: "bapak", "ibu", "saudara", etc).

Many people believe that written language tends to be easier to be understood because it refers to formality and standarlization of language. On the other hand, the spoken language is more difficult to be understood than the written one. Moreover, spoken language is identical to the society where the language used. Therefore, it is a must for people who do not speak the same language to get a deeper understanding of a certain language if they want to communicate with foreigners. People who do not belong to the same society may be difficult to understand the language.

Kinship term is a word used in a speech community to identify relationships between individuals in a family (or a kinship unit). The examples of kinship term are "Father", "Mother", "Aunt", and etc. Wardhaugh

(2006:271) states that kinship term is related to generation and age-oriented. Luong (in Wardhaugh, 2006:271) explains that Vietnamese create extensive function of kinship terms as one of the types of address terms such as “chau” that means “grandchild”, “ba” means “grandmother”, and “bac” that means “senior uncle/aunt”.

The researcher was interested in choosing this topic considering the fact that to describe kinship term in English and Malay Hamparan Perak can be useful for knowledge because there are the similarities and differences both of it in kinship term.

B. The identification of the problem

The problem of this research was identified as follows ;

1. Kinship term in every culture was different.
2. The similarities and differences of kinship term in English and Malay Hamparan Perak.

C. The Scope and Limitation

This research topic was in sociolinguistics which focuses on A contrastive study of kinship term in English and malay Hamparan Perak.

D. Formulation of the problem

Based on the research focus, the problem were formulated as follows ;

1. What were the similarities of kinship term between English and Malay Hamparan Perak ?
2. What were the differences of kinship term between English and Malay Hamparan Perak ?

E. The objectives of the study

Based on formulation of the problem, the objectives of this research are ;

1. To describe the similarities of kinship term between English and Malay Hamparan Perak.
2. To describe the differences of kinship term between English and Malay Hamparan Perak.

F. The significance of the study

The results of the research were expected to contribute by theoretically and practically. Theoretically, it was expected that the results of this research could enrich the specific knowledge of the researcher in the linguistic field, especially in the analysis of kinship term that used in daily conversation. Specifically, the research intend to identify the similarities and the differences of kinship term in English and malay Hamparan Hamparan Perak. Then practically, it was expected

that the results of this research can be useful for the students of English Language Study Program. Moreover, this research can be a reference of address terms for their study. In addition, this research hopefully can be beneficial to the readers in general, in improving their knowledge on kinship term.

CHAPTER II

REVIEW OF LITERATURE

This chapter covers definition and theories related to the kinds of object that the writer will describe. The supporting theories will help to solve the research problem.

A. Theoretical Framework

In order to solve the problems of the research, some theories are needed as a basic requirement. Therefore, this chapter discusses some theories related to the topic of the research that cover the topics sociolinguistics, language and society, language and culture, language and gender, solidarity and politeness, and kinship term.

1. Contrastive Analysis

The topic of this study is related to the concept of contrastive analysis ; contrastive analysis is focused on finding the similarities and differences of sub-system of language compared. Contrastive analysis attempts to analyze the correspondence of language compared especially the aspect of language concerned. In conducting contrastive analysis, there must be at least two language that are going to be compared. There is various definition of contrastive analysis which is presented by some expert. According to . Lado (1962 : 21) introduces contrastive as the comparison between two language and contrastive analysis as the comparison of structures of two language to

determine the point where they differ and the difference is the source of difficulty in learning of target language.

The term contrastive analysis is often compare the same contrastive linguistics both of them are different. It is an applied linguistics for two reasons namely that contrastive analysis is different from pure linguistics in approaching the other disciplines of knowledge, meanwhile linguistics is use a lot of by contrastive analysis (Tarigan, 1995, 60)

2. Sociolinguistics

Language has been studied since long time ago. At the first period, the study of language is mostly concerned with the study of structure of language, or known as linguistics. Language is used to communicate with other people in society which means that language cannot be separated from society. As stated by Chambers (2002), sociolinguistics is the study of the social uses of language, and the most productive studies in the four decades of sociolinguistic research have emanated from determining the social evolution of linguistic variants. These are also areas most susceptible to scientific methods such as hypothesis formation, logical inference, and statistical testing. According to Wardaugh (2010), sociolinguistics is the study of stylistic and social variation of language.

According to Stockwell (2007: 264), sociolinguistics is the branch of linguistics which investigates the relationship between language and society. Thus, based on the above explanation, it is clear that language and society

indeed has a strong relationship since language is the primary tool to communicate in society. Moreover, as stated by Spolsky (1998:3), language lives in social structures in which the society uses it to communicate.

In addition, context in sociolinguistics is very important. According to Tagliamonte (2006:3), many sociolinguists argue that language happens in context. It can be influenced by the speaker of that language and also where it is being used and the reason why the speaker using it. He also adds that personal history and identity can be seen in a language that is used by certain speaker. When the speaker uses a certain language in communication, actually he/she is expressing his/herself to his/her interlocutor.

In short, language can be studied through linguistics since linguistics will measure people's ability in using language that has many rules and constrains. However, language is used to communicate with other people in society so the existence of linguistics is no longer adequate to explain the phenomenon. Sociolinguistics appears to give a solution since it identifies the relationship between language and society.

3. Language and Society

As previously mentioned, there is a close connection between language and society. In social context, the study of language can give people a clue on how they can organize their social community. Every society has its own characteristics in using language; one society may use different way in using it. As a matter of fact, even one certain language can be spoken differently by

some different societies. That kind of phenomenon is called as language variety. According to Hudson (in Wardhaugh, 2006:25) a variety of language is a group of linguistic items which has similar distribution, such as English, London English, etc.

In sociolinguistics study, one has to do with the interaction of language and society. In other word, it studies how all aspects of society have an effect on language, and how language has an effect on society. The field of sociolinguistics can be described as a mixture of sociology and linguistics, or of anthropology and linguistics.

This is in line with Aitchison's theory. He (2003:114) states that sociolinguistics is a field of study that identifies the differences of language, especially the variation of a certain language. This variety of language can be associated with some external factors, such as geographical area or a community group. The existence of this variety of language may cause problems for people who do not belong to the same group. They can hardly, or even cannot, understand the language spoken by other community group. As previously stated, language has a close connection with society where the language is used, for that reason people who do not belong to the same group have to understand the language to get intact information.

Wardhaugh (2006: 10) states there are some possible relationships between language and society. First, social structure can influence or determine both linguistic structure and behavior. Age-grading is the example why social

structure in society influences the choice of language. In this case, children will speak differently from adults in terms of dictions and vice versa. Second, possible relationship is opposed to the first that linguistic structure may influence or determine social structure and behavior; it may have a strong effect on social structure. Third, language and society have a possibility to influence one another. Fourth, language and society have no relationship. In other words, they independently stand without influencing each other.

The discussion is not only about the relationships between language and society but also about how the members of society used language. Widdowson (1996:3) states that language has an important role in people's life since it can be used to fulfill their needs, cooperate with each other, and survive in life. It also helps people to provide present and future needs as language is the most effective way to communicate.

Spolsky (1998:3) also adds that language can be used to transfer meaning, establish and, in the same time, maintain relationships. For example, when a mother talks to her child, the way she talks illustrate her effort in nurturing the social bond between both of them.

It can be concluded that language and society have a strong relationship since the communication in a society is mostly done by using language. Language is also an effective device to transfer information and meaning between one to another. As the two inseparable things, language and society cannot be studied separately.

4. Language and Culture

There is a tradition of study in linguistic anthropology which addresses the relationship between language and culture. Culture, therefore, is the “know-how” that a person must possess to get through the task of daily living. For language use, this is similar to the concept of communicative competence we introduced above. The key issue addressed here is the nature of the relationship between a specific language and the culture in which it is used.

Language and society are inseparable, and both of them are part of culture. Culture, according to a book entitled *The Pearce Corps Cross-Cultural Workbook*, is like an iceberg that only a small part can be seen from above water, but the most of it sink under the water which means it cannot be seen. It means that culture has more parts than what people can see in its surface. Culture that people can see is only a small part from the huge unity which hidden from the sightseeing.

According to Yule (2006: 228), culture refers to all kinds of ideas becomes a member of a certain social group. Such knowledge is socially acquired when he/she interacts with the other members of society, just like someone’s first language that is initially acquired without consciousness. Culture has some aspects that are observable. For instance, there are some products that are produced by people in their society like buildings, paintings, sculpture, etc. However, there are also some products that are invisible, such as beliefs, religion, and language.

Therefore, it is possible that one society has different culture from another society. According to Thomas and Wareing (2004:158) one of the fundamental ways to establish the identity of a society is through the use of language. It is because language has an important role in constructing social identities. Language is not only a device to communicate but also a device to create societies' characteristic. Each society will have different style in using language that will reflect its own characteristics.

Language also can be used as a device to exercise social control. It is in line with Bonvillain's opinion (2003:61), vocabulary in a language is more than just a list of arbitrary labels refers to some objects, entities, or events. In fact, words contain various cultural values which can extend or manipulate basic sense of words. Therefore, cultural are transmitted through language. Moreover, as stated by Saville (2003:28), the development of culture depends on the ability of its user to use language for several purposes of arranging social cooperation.

In sum, language is not only a device to communicate between people in society. The relationship between them can create a culture and characteristic of a society that may different with another society. Moreover, language can determine how a culture in a society develops since it depends on the ability of the users on using language in communication.

5. Language and Gender

Use of language in society is influenced by many things. It is possible that every person will use her/his own way in using the language, especially in terms of dictions. Gender is one of the examples that can differentiate language choice chosen by people in society. Spolsky (1998: 36) states that language can be used to show, give, and pass information about social differences. Therefore, reflexes of gender differences also can be found in the study of language. In conclusion, the way men and women speak is different in terms of masculine and feminine morphology.

In English, the position of women in conversation tends to be lower than men. As stated by Eckert and McConnell (2003:158-9), women are disempowered since they are force to use powerless language which then make them tend to speak ineffectively in convey their thoughts. Gender indeed has influenced the way people use language in their daily conversations.

Spolsky (1998: 37-8) explains further that some people believe when women are involved in conversation, mostly they will discuss about the topic of home and activities related to it. On the other hands, men's topic is closely related to several subjects, such as the outside world and economic activities. However, when women and men have equal opportunities or education, there is a high possibility that women will be more sensitive than men in the way they use language.

If people want to enhance their understanding in language and human behavior, they can study or observe language patterns of men and women. It is

because men and women have their own characteristics in using language. Tanen (2003:7-8) clarifies this case. First, women will spend a lot of time with their friends by involving in discussions, and even telling their secrets to each other. Second, they also tend to give suggestions rather than orders. Third, men always involve in a large group and they also tend to be more active than women. Thus, men with higher status will use an appropriate language which can keep them as the focus of people's attention.

Women and men are indeed different in the way they use language. In terms of labeling women and men in using language, Chaika (1982:204) states that the labeling toward men and women can be seen in English vocabulary. Then, she gives an example: when a person is labeled with several negative labels, such as talkative and gossipy, then people will right away assume that this person must be a woman. In the other hand, man always labeled with a positive label since man is portrayed as persistent and much more pleasant than a woman.

Lakoff (in Speer, 2003:22-23) identifies some differences between the language use and speech styles of men and women. First, women have a tendency of using a wider range of color terms than men in daily conversation. They also differentiate more precisely between shades of the same color. Women use words, such as *beigu*, *ecru*, *aquamarine*, and *lavender* which men never say.

The second difference is that women tend to speak or express their thoughts without strong emotions. For example, they tend to choose expression, such as 'Oh dear' better than 'shit'. Third, men and women use different kind of adjectives to express their thoughts on something. For example, women tend to use adjectives like "adorable" than "great", "charming" than "terrific", "sweet" than "cool", and "lovely" than "neat". Fourth, women tend to use more declarative statements that are formed into a question by the use of a tag. At first they convey their opinion on something, but it ends into a question with the use of tag. Fifth, women use more rising intonation in their conversation than men.

6. Solidarity and Politeness

The use of language in communication has been a world-wide phenomenon in daily life. When people use language in communication, there are some considerations in their words choice. According to Wardhaugh (2006:260), those considerations are what people want to say, how to say it, the type of sentence, words, and sounds that can unite the *what* and *how*. As stated before that one of the purposes of language is to maintain relationship and solidarity between people, so it is important to use language properly.

Most of people may have difficulties in determining what polite is. Watts (2003:1) states that the definition of 'polite behavior' may be different from one person to another. If someone asked to describe what 'polite behavior' is, disagreement may occur since other people may think differently. He adds that when someone uses polite language, it means that he/she does not use direct

expression, or in other word he/she will use language which shows respect and consideration to others. Wardhaugh (2006:277) divides politeness into two kinds; they are positive politeness and negative politeness. Positive politeness is used to build solidarity, for example in offering friendship. On the contrary, negative politeness can be shown by using deference, apologizing, indirectness, and formality in language use.

It is true that the use of language in a society can describe the relationship among the users. The way people address the other is a way to see how the relationship between the speaker and the addressee. Moreover, through the way people address the other contain some meaning and affected by several factors.

7. Address Terms

Address term is an important feature of social interaction, which can provide valuable information about the interlocutors, their relationship and their circumstance. Since the address terms play a crucial role in communication and maintaining social relationships between member of society, they need to be studied in every language and culture.

In social life, people use language as a medium to communicate it is their way to organize and maintain their relationship with others. It is important to bear in mind that the purpose of people in conducting communication will affect its forms. Moreover, every society has its own way in conducting communication, especially in the way its' members address other people.

Speaking about the address terms, sometimes people find it difficult to differentiate between greetings, summons, and address terms.

According to Chaika (1982:46), addressing is different from greeting. First, addressing is used by people when they want to show their power or solidarity to other people, while greeting depends on the mood of the speaker. Second, people use the address terms to strengthen intimacy and power between people. On the other hand, people greet others only when they want to set the stage. Chaika (1982:51) adds that summon is used only when the speaker wants to get someone's attention and then the speaker will start the conversation after it. For examples, "Uh" or "Excuse me".

Some sociolinguistics define address terms in their own way. According to Yule (2006), address term is a word or phrase for the person in the context.

8. Kinship Term (KT)

Kinship term is the system used in language to refers to the persons to whom an individual is related through kinship. Kinship refers to the culturally defined relationships between individuals who are commonly thought of as having family ties. All societies use kinship as a basis for forming social groups and for classifying people. However, there is a great amount of variability in kinship rules and patterns around the world. In order to understand social interaction, attitudes, and motivations in most societies, it is essential to know how their kinship system function. In many societies, kinship is the most important social organizing

principle along with gender and age. Kinship also provides a means for transmitting status and property from generation to generation.

Kinship connections are in turn based on two categories of bonds. Those created by marriage and those that result from descent, which is socially recognized links between ancestors and descendants. Husband or wife, mother in-law, father in-law, brother in-law, and sister in-law are all kinship related through marriage. They have an affinity bond. In contrast, people who have socially recognized biological link such as mother, father, grandparents, children, uncles, aunts, and cousins, are consanguines or consanguinal.

One interesting way in which people use language in daily living is to refer to various kinds of kin. It is not surprising, therefore, that there is a considerable literature on kinship terminology, describing how people in various parts of the world refer to relatives by blood (descent) and marriage. Kinship term is a universal feature of language, because kinship is so important in social organization. Some systems are much more complex than others, but all make use of such factors as gender, age, generation, blood, and marriage in their organization. One of the attractions that kinship terms have for investigators is that these factors are fairly readily ascertainable.

Kinship term is applied to human relationships that exist due to blood ties (consanguineal), marriage ties (affinal). In every society the formation of groups and the regulation of behavior depends to some extent on socially recognized ties of kinship. The phrase kinship system refers to all of rights and obligations.

The includes the kinds of groups formed in society on the basis of kinship and to the system of terms used to classify different kin (kinship terminology). Although a kinship term is always based on some kind of biological relationship, kinship systems are cultural phenomena. The ways in which a society defines and groups kin relations is cultural. Kinship term have lineality and collaterality. Lineality is defined as an individual's direct ancestors or descendants. Using the familiar idea of a family tree. Collaterally is an individual's siblings and their siblings' descendants. Putting it in simpler terms, these are sort of the side branches of the family tree. The examples of kinship term are "Father", "Mother", "Aunt", "uncle", "son, and etc. Wardhaugh (2006:271) states that kinship term is related to generation and age-oriented. He explains that Vietnamese create extensive function of kinship terms as one of the types of address terms such as "chau" that means "grandchild", "ba" means "grandmother", and "bac" that means "senior uncle/aunt". It is important to remember that people often use different kinship terms when addressing someone directly in contrast to when they are referring to them in a conversation with someone else.

B. Previously Relevant Study

The researcher take any information from website, journal and the previous undergraduate thesis (skripsi) from students in Faculty of Teacher Training and Education. The information from website and the previous skripsi is give advantages for the researcher to finish this proposal. The researcher presents

some of previous researches related with address terms as follows : the research done by Andrias Yulianto (2016) entitled “A Sociolinguistic Study of English and Javanese Kinship Terminology”. This research analyzed This study intends to solve this problem by looking at one study in sociolinguistics focusing on the diversity of applying vocabulary in a kinship system of two different background societies, they are English and Javanese. The data collected from three sides, they are: the researcher's knowledge, available book, and participants. The study focuses on the native speaker of English and Javanese. This study results the differences and similarities taken from principles used in deciding kinship system (Nandaand Warms: 2007). Javanese has five principles, they are Generation, Relative Age, Lineality and Collaterality, Gender, and Consanguineal and Affinal and English had four principles, they were Generation, Lineality and Collaterality, Gender, Consanguineal and Affinal. The similarities is this research and the research analyzed the similarities and differences kinship term in two language. The differences is this research analyzed the principle in this research but in the research just focus about kinship term itself.

The second is by Qassim Abbas Al-Sahlany and Hashim Aliwey Al-Husseini (2010) entitled “Kinship Term In English And Arabic: A Contrastive Study”. This research analyze and investigates the nature of kinship terms according to various views in both English and Arabic. Kinship is the most basic principle of organizing individuals into social groups, roles, and categories. Some form of organization based on parentage and marriage is present in every human

society. The similarities is analyzed kinship term. The differences is the data of this research and the research.

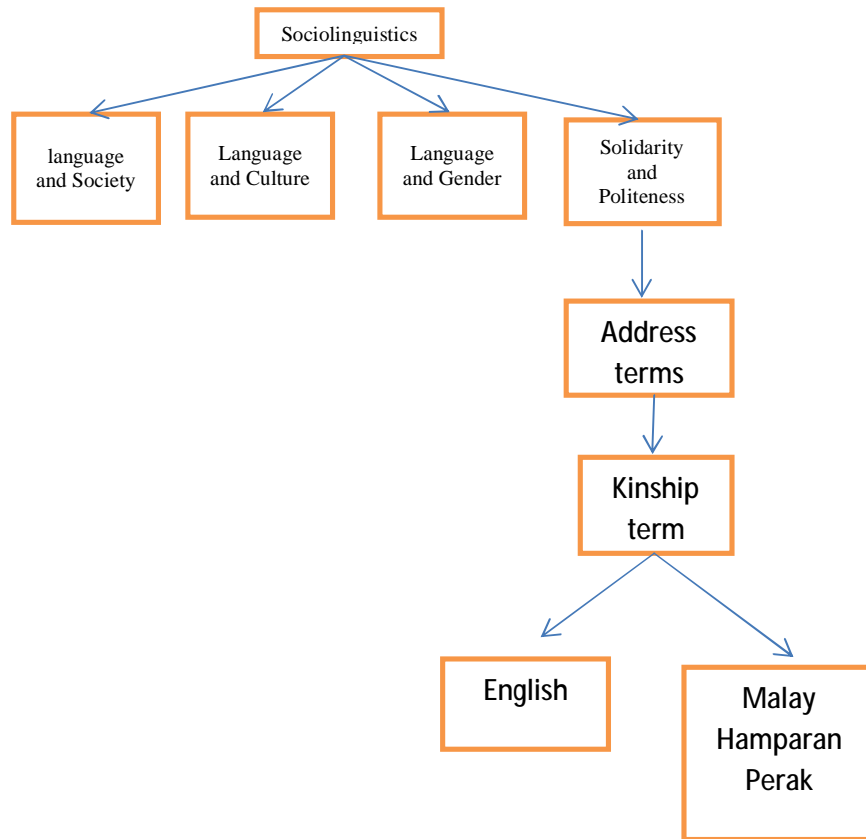
C. Conceptual Framework

People communicate to each other mostly through language; it is because language is a main device in communication. As stated by Mufwene (2003:1), language is the way of speaking. It has its own rules that govern in the usage and each of language may have its own characteristic. Thus, one language may different from another language. Widdowson (1996:17) adds that through language people identify themselves as social beings as they acquired language in their childhood. It also enables them to take care of themselves and cooperate with other people in social life.

It is important to understand language and the phenomena that may happen in language. One of the phenomena in it is kinship term. As stated before, Kinship term is a word used in a speech community to identify relationships between individuals in a family (or a kinship unit). The examples of kinship term are “Father”, “Mother”, “Aunt”, and etc.

In this research, The researcher focuses on kinship term. Kinship terms are words used in a speech community to identify relationships between individuals in a family (a kinship unit).

Analytical Construct:



CHAPTER III

METHOD OF RESEARCH

This research method discusses the method that the researcher used in this study. The researcher will explain the general process in collecting and analyzing the data. It consists of research approach, data and source, data collecting, instruments and data analysis.

A. Research Design

This research using qualitative research, is a means for exploring and understanding the meaning individuals or groups ascribe to social or human problem in doing this research, descriptive qualitative method applied after collecting the data. Descriptive qualitative approach is taken as the analysis is about discussing, analyzing, and finding the contrastive analysis kinship term in English and Malay Hamparan Perak.

B. Source of Data

The data of this study were taken from The data are collected from three side references; they are the researcher's knowledge, available documents, and the participants (Yin, 2011). Kinship term in english get through document and the

researcher's knowledge. Kinship term in Malay Hamparan Perak get through participants (interview)

C. Technique of Data Collection

The researcher applied several types to collect the data. Firstly, the researcher collect the data from observation, search from internet and document/book about kinship term in English, and then identify kinship term and write in paper/document.

Secondly, the researcher interview the participants and make some question to answered by participants. After that the researcher collect all the result of interview and write in paper/document.

The last, The researcher finally finds kinship term in English and Malay Hamparan Perak that becomes the data of this research.

D. Technique of Analysis The Data

The technique that employ in this research is documentary analysis. Documentary analysis (document analysis) is a type of qualitative research in which documents are reviewed by the analyst to assess appraisal theme. Dissecting documents involves coding content into subjects like how focus group of interview transcript are investigated. The systematic procedures in conducting the analysis are as follow :

- 1). The data taken from document from internet or book and from interview
- 2). The data was classified based on the research question and put into the data sheet.
- 3). Each data which had been classified in the data sheet was analyzed based on the research question.
- 4). The data was interpreted to answer the two research question.
- 5). The findings were explained in documentary analysis
- 6). Finally, the findings were concluded.

BAB IV
DATA ANALYSIS

A. Description of Data

The data of this research were collected from documentary technique and interview to get the data. To get English kinship term, the researcher using internet, the researcher's knowledge and dictionary. to get malay Hamparan Perak kinship term, the researcher do interview two malay's people in hamparan perak. After that the researcher collect all the result of interview in one paper and printed it. The researcher spend five days to collect the data.

B. Data Analysis

After collecting the data, the Researcher make the table that shows kinship term of English and Malay Hamparan Perak.

Table 4.1
Kinship Term in English and Malay Hamparan Perak

English Kinship Term	Malay Hamparan Perak Kinship Term
Grandfather	<i>Atok</i>
Grandmother	<i>nenek</i>
Father	<i>Ayah</i>
Mother	<i>Emak</i>
Son / daughter	<i>Ayong, iyong, angah, alang, ayang, ateh, oteh, uteh, andak, ude, etam, itam, tam, ucu</i>
Uncle	<i>wak yong, pak ngah, wak ngah, pak alang, wak alang, pak oteh, wak oteh, pak andak, wak andak, pak ude, wak ude, pak etam, wak etam, , pak ucu,</i>
Aunt	<i>wak yong, mak ngah, wak ngah, mak alang, wak alang, mak oteh, wak oteh, mak andak, wak andak, mak ude, wak</i>

	<i>ude, mak etam, wak etam, mak ucu</i>
Brother	<i>Ayong, iyong, angah, alang, ayang, ateh, oteh, uteh, andak, ude, etam, itam, tam, ucu</i>
Sister	<i>Ayong, iyong, angah, alang, ayang, ateh, oteh, uteh, andak, ude, etam, itam, tam, ucu</i>
Nephew	<i>Anak kemun</i>
Niece	<i>Anak kemun</i>
Cousin	<i>Saudara berimpal, saudara sewali</i>

Table 1 is the finding of kinship term found in English and Malay Hampan Perak. The Researcher found this kinship term through dictionary and questionnaire that was answered by the participants (interview). The questionnaire designs questionnaire to get information from participants. The participants answer the questions based on the experiences and their understanding about their kinship term.

1. Kinship term in English

English is international language in the world. All English people using same kinship term to addressing their family relationship. Kinship term in English for instance “grandfather”, “grandmother”, “father”, “mother”, “brother”, etc.

figure 1.
Kinship Term in English

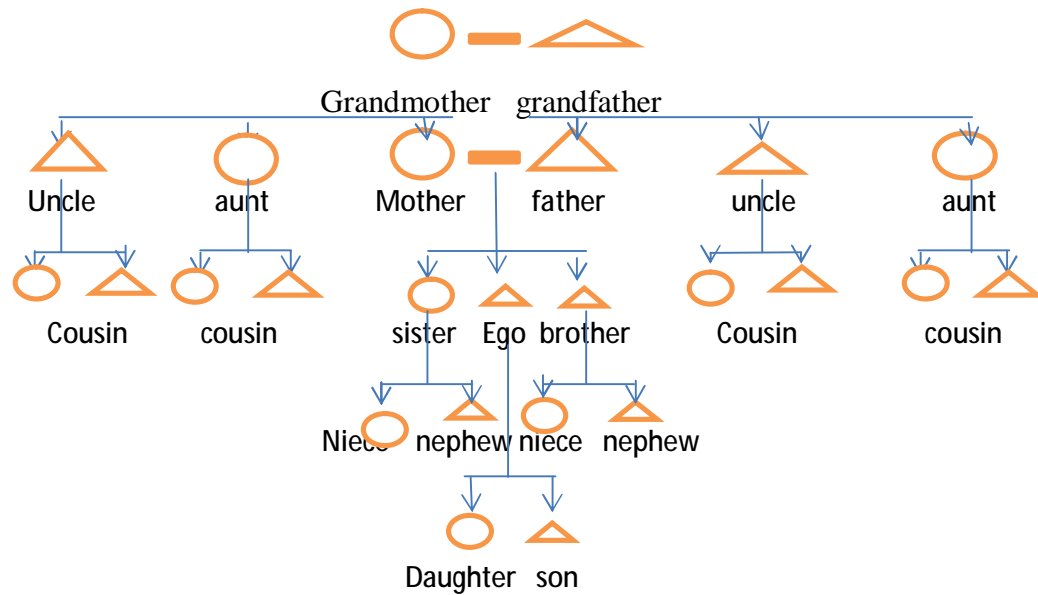


Figure 1 shows the organization of kinship term in English. There are 13 kinship term in English : grandfather, grandmother, father, mother, uncle, aunt, brother, sister, cousin, niece, nephew, son, daughter. Ego is a person' perspective.

Table 4.2
Description of Kinship Term in English

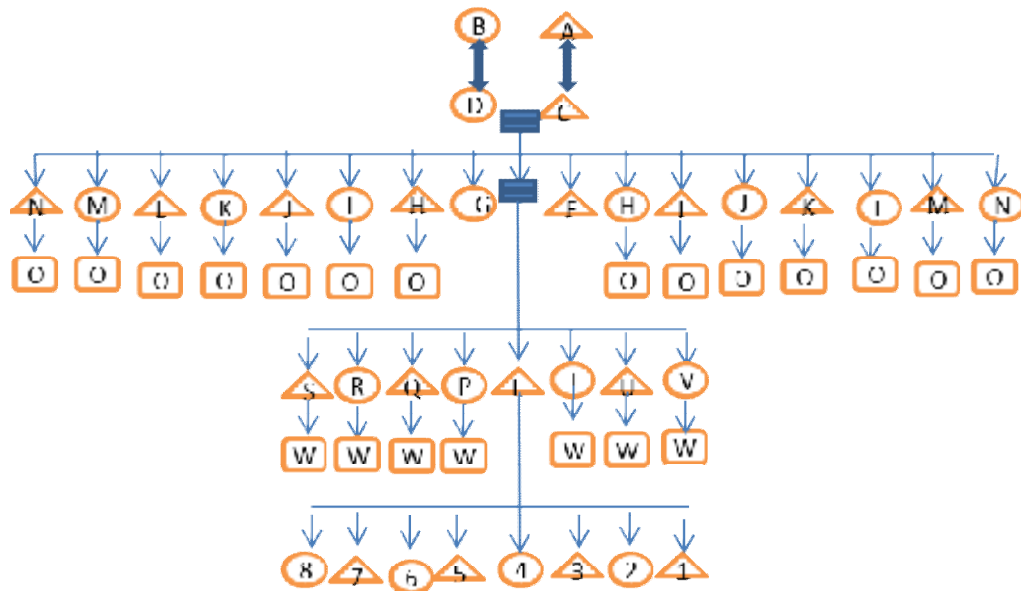
Kinship term	Description
Grandfather	Paternal grandfather
	Maternal grandfather
Grandmother	Paternal grandmother
	Maternal grandmother
Father	Father
Mother	Mother
Son	Son
Daughter	Daughter
Uncle	Father's elder brother
	Father's younger brother
	Father's sister's husband

	Mother's brother
	Mother's sister's husband
Aunt	Father's elder brother's wife
	Father's younger brother's wife
	Father's sister
	Mother's brother's wife
	Mother's sister
Brother	Elder brother
	Younger brother
Sister	Elder sister
	Elder brother
Nephew	Brother's son
	Sister's son
Niece	Brother's daughter
	Sister's daughter
Cousin	The parents have brother or sister , and then his/her brother or sister have child, that child is called cousin

2. Kinship term in Malay Hamparan Perak

Malay Hamparan Perak is one of malay variation. Hamparan Perak is one of areas located in north Sumatra. Most of people living in this area is malay people and using malay language. The people in this area also using different kinship term same with another culture. Malay Hamparan Perak kinship term is different with kinship term in other culture. There are many kinds of kinship term in Malay Hamparan Perak. for instance, there are specific kinship term for the first child is called "ayong" or "iyong", second child "angah", third child "alang", etc.

figure 2.
Kinship Term in Malay Hamparan Perak



Note : A: onyang

B: onyang

C: atok

D: nenek

E: ego (person's perspective)

F: ayah

G: emak

H: pak ngah/mak ngah

I: pak alang/mak alang

J: pak oteh/ mak oteh

K: pak andak/mak andak

L: pak ude/ mak ude

M: pak etam/mak etam

N: pak ucu/mak ucu

O: saudara berimpal/saudara sewali

P: andak

Q: ude

R: etam

S: ucu

T: alang

U: angah

V: ayong

W: anak kemun laki-laki/anak kemun perempuan

1: ayong

2: angah

3: alang

4: oteh

5: andak

6: ude

7: etam

8: ucu

The figure 2 shows the organization of kinship term in Malay Hamparan Perak. There are 38 kinship term in Malay Hamparan Perak.

Table 4.3
Description of Kinship Term in Malay Hamparan Perak

Malay Hamparan Perak kinship term	Description
<i>Onyang</i>	Father's grandfather
	Father's grandmother
	Mother's grandfather
	Mother's grandmother
<i>Atok</i>	Paternal grandfather
	Maternal grandfather
<i>Nenek</i>	Paternal grandmother
	Maternal grandmother
<i>Ayah</i>	Father
<i>Emak</i>	Mother
<i>Ayong, iyong,</i>	The first child (son/daughter, brother/sister)
<i>Angah</i>	The second child (son/daughter, brother/sister)
<i>Alang, ayang</i>	The third child (son/daughter, brother/sister)
<i>Ateh, oteh, uteh</i>	The fourth child (son/daughter, brother/sister)
<i>Andak</i>	The fifth child (son/daughter, brother/sister)
<i>Ude</i>	The sixth child (son/daughter, brother/sister)
<i>Etam, atam, tam</i>	The seventh child (son/daughter, brother/sister)
<i>Ucu</i>	The last child (son/daughter, brother/sister)
<i>Pak ngah</i>	Uncle (if he is the second child and more younger from the parents)
<i>Pak alang</i>	Uncle (if he is the third child and more younger from the parents)
<i>Pak oteh</i>	Uncle (if he is the fourth child and more younger from the parents)
<i>Pak andak</i>	Uncle (if he is the fifth child and more younger from the parents)
<i>Pak ude</i>	Uncle (if he is the sixth child and more

-	younger from the parents)
<i>Pak etam</i>	Uncle (if he is the seventh child and more younger from the parents)
<i>Pak ucu</i>	Uncle (if he is the last child and more younger from the parents)
<i>Mak ngah</i>	Aunt (if she is the second child and more younger from the parents)
<i>Mak alang</i>	Aunt (if she is the third child and more younger from the parents)
<i>Mak oteh</i>	Aunt (if she is the fourth child and more younger from the parents)
<i>Mak andak</i>	Aunt (if she is the fifth child and more younger from the parents)
<i>Mak ude</i>	Aunt (if she is the sixth child and more younger from the parents)
<i>Mak etam</i>	Aunt (if she is the seventh child and more younger from the parents)
<i>Mak ucu</i>	Aunt (if she is the last child and more younger from the parents)
<i>Wak yong</i>	Uncle/aunt (the first child and more older from the parents)
<i>Wak ngah</i>	Uncle/aunt (the second child and more older from the parents)
<i>Wak alang, wak yang</i>	Uncle/aunt (the third child and more older from the parents)
<i>Wak oteh</i>	Uncle/aunt (the fourth child and more older from the parents)
<i>Wak andak</i>	Uncle/aunt (the fifth child and more older from the parents)
<i>Wak ude</i>	Uncle/aunt (the sixth child and more older from the parents)
<i>Wak etam</i>	Uncle/aunt (the seventh child and more older from the parents)
<i>Anak kemun laki-laki</i>	Nephew
<i>Anak kemun perempuan</i>	Niece
<i>Saudara sewali</i>	Cousin (male/female) if the father have brother and her brother have child, that child is called sadara sewali
<i>Saudara berimpal</i>	Cousin (male/female) if the father have sister and his sister have child, that child is called saudara berimpal Cousin (male/female) if the mother have sister and her sister have child, that child is called saudara sewali Cousin (male/female) if the mother

have brother and his brother have child,
that child is called saudara berimpal

3. Principles in English and Malay Hamparan Perak Kinship Term

English and Malay Hamparan Perak kinship term have principles. Those principles identified kinship term between English and Malay Hamparan Perak.

3.1 Principle in English and Malay Hamparan Perak Kinship Term

English applies some principles to classify and distinguish kinship term such as generation, lineality and collaterality, gender, and consanguineal and affinal.

a. Generation

The first generation of the two generations before Ego is grandfather and grandmother or grandparents' generation. The second generation is the generation before Ego such as father, mother, uncles, and aunts or parents' generation. The third group is ego's generation such as brother, sister, and cousins.

b. Lineality versus Collaterality

Lineality : grandfather-father-Ego, grandmother-mother-Ego.

Collaterality : Ego-father-uncle, Ego-mother-aunt ; Ego-brother-cousin, Ego-sister-cousin.

c. Gender

Male : grandfather, father, uncle, and brother.

Female: grandmother, mother, aunt and sister

d. Consanguineal and Affinal

Consanguineal: grandfather and grandmother with their children (Ego's father, Ego's father's brother (Ego's uncle), and Ego's father's sister (Ego's aunt) ; or Ego's mother, Ego's mother's sister (Ego's aunt), Ego's mother's brother (Ego's uncle)), between father and his brother (Ego's uncle) and sister (Ego's aunt), Between mother and her sister (Ego's aunt) and brother (Ego's uncle). Then it is between Ego his or her brother and sister.

Affinal : relationship between grandfather with grandmother , between father with mother, between uncle with aunt, between brother and his wife, and between sister and her husband.

3.2 Principle in Malay Hamparan Perak kinship term

Malay Hamparan Perak applies some principles to classify and distinguish kinship term such as generation, relative age, lineality and collaterality, gender, and consanguineal and affinal`

a. Generation

The first generation is onyang or father's grandfather, father's grandmother, mother's grandfather, and mother's grandmother. The second

generation is atok and nenek or grandparents' generation. The third generation is ayah, emak, wak yong, wak ngah/pak ngah/mak ngah, wak alang/pak alang/mak alang, wak oteh/pak oteh/mak oteh, wak andak/pak andak/mak andak, wak ude/pak ude/mak ude, wak etam/pak etam/mak etam, pak ucu/mak ucu. The next generation is Ego's generation such as ayong, angah, alang, oteh, andak, ude, etam, and ucu.

b. Relative age

In Malay Hamparan Perak, there are kinship term based on relative age. For example ayong (the first child), angah (the second child), wak yong (uncle/aunt, if she/he is the first child and more older from the parents), pak ucu (uncle, if he is the last child and more younger from parents).

c. Lineality versus Collaterality

Lineality is defined as an individual's direct ancestors or descendants. Lineality in Malay Hamparan Perak are onyang-atok-ayah-Ego, onyang-nenek-emak-Ego.

Collaterality is an individual's siblings and their siblings' descendants. Collaterality in Malay Hamparan Perak are Ego-ayah-wak yong-pak ngah -pak alang- pak oteh -pak andak -pak ude -pak etam -pak ucu, Ego-emak-wak yong-mak ngah-mak alang-mak oteh-mak andak-mak ude-mak etam-mak ucu.

d. Gender

In Malay Hamparan Perak also have kinship term based on gender.

Male : atok, ayah, pak ngah, pak alang, pak oteh, pak andak, pak ude, pak etam, pak ucu, anak kemun laki-laki`

Female: nenek, emak, mak ngah, mak alang, mak oteh, mak andak, mak ude, mak etam, mak ucu, anak kemun perempuan.

Can be male/female : onyang, wak yong, wak ngah, wak alang, wak oteh, wak andak, wak ude, wak etam, ayong, angah, alang, oteh, andak, ude, etam, ucu, saudara berimpal, saudara sewali.

e. Consanguineal and Affinal

Consanguineal is the relationship by bloodline. In Malay Hampan Perak between onyang and onyang with atok and nenek, atok and nenek and their children such as between ego's father (ayah), ego's father's/mother's brothers (wak yong, pak ngah, pak alang, pak oteh, pak andak, pak ude, pak etam, pak ucu), between Ego's father's/mother's sisters (wak yong, mak ngah, mak alang, mak oteh, mak andak, mak ude, mak etam, mak ucu. Between ayah with wak yong and pak ngah/wak ngah and pak alang/wak alang and pak oteh/wak oteh and pak andak/wak andak and pak ude/wak ude and pak etam/wak etam and pak ucu. Between emak with wak yong and mak ngah/wak ngah and mak alang/wak alang and mak oteh/wak oteh and mak andak/wak andak and, mak ude/wak ude and mak etam/wak etam and mak ucu. It is also between Ego with ayong, alang, angah, oteh, andak, ude, etam, ucu.

Affinal is the relationship by marriage. In Malay Hampan Perak between onyang with onyang, atok with nenek, ayah with emak, wak yong with his/her

wife, pak ucu with his wife, mak alang with her husband, ayong with his wife or ayong with her husband`

C. Data Finding

There are the similarities and the differences between English and Malay Hamparan Perak kinship term.

1. The similarities

In using kinship terms both of English and Malay Hamparan Perak share the same semantic meanings of generation, for example in English “grandfather”, “grandmother”, “father”, “mother” is similar with kinship term of Malay Hamparan Perak as “atok”, “nenek”, “ayah” “emak”.

The next similarities is in English “nephew” and “niece” classified into different sex. Nephew for male and niece for female. In Malay Hamparan Perak is called “anak kemun laki-laki” or “anak kemun perempuan”. In principle of kinship term in English and Malay Hamparan Perak had same principle in generation, lineality and collaterality, gender, consanguineal and affinal.

2. The differences

The first differences is in Malay Hamparan Perak has “onyang” as father’s grandfather, father’s grandmother, mother’s grandfather, mother’s grandmother in generation but in English is no exist.

The second, Malay Hamparan Perak kinship term differ from English kinship term in that Malay Hamparan Perak kinship term reflect age difference within the same generation. For example, general terms for child such as “son” and “daughter” in English, expressed by eight kinship term in Malay Hamparan Perak indicating structure of age but without indicating sex in this generation, for example the first child is called “ayong, iyong”, the second child is “angah”, etc. For the explanation above, Malay Hamparan Perak show that there are structure of kinship term for child/children. Both of male and female can using that word/term.

The third, “uncle” and “aunt” in English is different with Malay Hamparan Perak. In Malay Hamparan Perak for uncle have pattern for example (pak + the second child = pak ngah) it shows that uncle is the second child from his parents, (pak + the third child = pak alang) shows that uncle is the third child from his parents, etc. It apply if the Ego’s parents is more older than that uncle. For aunt in Malay Hamparan Perak have pattern for example (mak + the third child = mak alang) it shows that aunt is the third child from her parents, (mak ngah, mak andak, etc). it apply if the Ego’s parents is more older than that aunt. The pattern (wak +child) for example “wak alang” for the third child (wak + alang), etc. this apply for male and female and it apply if the Ego’s parents is more younger from uncle/aunt.

The next differences is in English “cousin” and in Malay Hamparan Perak divided into two : the first, “saudara sewali” it show cousin (male/female) if the father have brother and his brother have child, that child is called saudara sewali.

The second, “saudara berimpal” it shows Cousin (male/female) if the father have sister and his sister have child, that child is called saudara berimpal, Cousin (male/female) if the mother have brother and his brother have child, that child is called saudara berimpal, Cousin (male/female) if the mother have sister and his sister have child, that child is called saudara berimpal. In malay Hamparan Perak have relative age in principle of kinship term that shown different age with different kinship term.

CHAPTER V

CONCLUSION AND SUGGESTION

This last chapter mainly presents the conclusion and suggestion of this research. The analysis in the previous chapter were concluded and finally the researcher will attempt to suggest some important matter concerning to the discussion of this research. These suggestion were considered to be important for everyone.

A. Conclusion

From the data analysis and data findings, some conclusion can be drawn from kinship term in English and malay Hamparan Perak. English kinship term is classified into four principles such as Generation, lineality and collaterality, gender, consanguineal and affinal while Malay Hamparan Perak kinship term was grouped into five principles such as Generation, relative age, lineality and collaterality, gender, consanguineal and affinal. Thus, malay Hamparan Perak has more principle applied than English.

The differences of English and Malay Hamparan Perak kinship are related to the amount of terms whereas Malay Hamparan Perak has more various terms for kinship term than English language.

B. Suggestion

After analyzing the data and find out the similarities and differences between kinship term in English and malay Hamparan Perak, the researcher hope the readers can improve their knowledge about kinship term by themselves and attention for culture.

The researcher hopes by learning and applying kinship term, it can help us to know or attention about mantain our culture, how make our culture is not dead and still exist for long time. The researcher also hope that through this research, the other researcher can create a new sense and different research about kinship term in other cultures.

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Yulianto, A. 2016. A Sociolinguistics Study Of English And Javanese Kinship Terminology. The Fourth International Conference on Education and Language

APPENDIX

1. Onyang : father's grandfather, mother's grandfather, father's grandmother, mother's grandmother
2. Atok : grandfather
3. Nenek : grandmother
4. Ayah : father
5. Emak : mother
6. Ayong, iyong : the first child
7. Angah : the second child
8. Alang, ayang : the third child
9. Ateh, oteh, uteh : the fourth child
10. Andak : the fifth child
11. Ude : the sixth child
12. Etam, itam, tam : the seventh child
13. Ucu, uncu : the last child
14. Pak ngah : uncle (if he is the second child and more younger from the parents)
15. Pak alang, pak yang : uncle (if he is the third child and more younger from the parents)
16. pak oteh, pak uteh : uncle (if he is the fourth child and more younger from the parents)
17. Pak andak : uncle (if he is the fifth child and more younger from the parents)
18. Pak ude : uncle (if he is the sixth child and more younger from the parents)
19. Pak etam, pak atam : uncle (if he is the seventh child and more younger from the parents)
20. Pak ucu, pak uncu : uncle (if he is the last child and more younger from the parents)

21. Mak ngah : aunt (if she is the second child and more younger from the parents)
22. Mak alang, mak yang : aunt (if she is the third child and more younger from the parents)
23. Mak oteh, mak uteh : aunt (if she is the fourth child and more younger from the parents)
24. Mak andak : aunt (if she is the fifth child and more younger from the parents)
25. Mak ude : aunt (if she is the sixth child and more younger from the parents)
26. Mak etam, mak atam : aunt (if she is the seventh child and more younger from the parents)
27. Mak ucu, mak uncu : aunt (if she is the last child and more younger from the parents)
28. Wak yong : uncle/aunt (if she/he is the first child and more older from the parents)
29. Wak ngah : uncle/aunt (if she/he is the second child and more older from the parents)
30. Wak alang, wak yang : uncle/aunt (if she/he is the third child and more older from the parents)
31. Wak oteh, wak uteh : uncle/aunt (if she/he is the fourth child and more older from the parents)
32. Wak andak : uncle/aunt (if she/he is the fifth child and more older from the parents)
33. Wak ude : uncle/aunt (if she/he is sixth child and more older from the parents)
34. Wak etam, wak etam : uncle/aunt (if she/he is the seventh child and more older from the parents)
35. Anak kemun laki-laki : nephew
36. Anak kemun perempuan : niece

37.Saudara sewali : cousin (male/female) if the father have brother and his brother have child, that child is called saudara sewali, cousin (male/female) if the mother have sister and his sister have child, that child is called saudara sewali.

38.Saudara berimpal : cousin (male/female) if the father have sister and his sister have child, that child is called saudara berimpal, if the mother have brother and his brother have child, that child is called saudara berimpal.



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IPK= 3,51

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	Students' Speaking Competence by Using Theme-Question	

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

Medan, 31 Oktober 2017
Hormat Pemohon,

Munawirul Ahbar

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Form K-2

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

Assalamu'alaikum Wr, Wb

Dengan hormat, yang bertanda tangan dibawah ini:

Nama Mahasiswa : Munawirul Ahbar
NPM : 1402050243
Prog. Studi : Pendidikan Bahasa Inggris

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

Address Terms Used in "Laskar pelangi" Movie

Sekaligus saya mengusulkan/ menunjuk Bapak/ Ibu:

1. Yusriati, SS, M.Hum

Acc 27/11-2017 AF

Sebagai Dosen Pembimbing Proposal/Risalah/Makalah/Skripsi saya.

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

Medan, 27 November 2017
Hormat Pemohon,

Munawirul Ahbar

Keterangan

Dibuat rangkap 3 :
- Untuk Dekan / Fakultas
- Untuk Ketua / Sekretaris Prog. Studi
- Untuk Mahasiswa yang Bersangkutan

**FAKULTAS KEGURUAN DAN ILMU PENDIDIKAN
UNIVERSITAS MUHAMMADIYAH SUMATERA UTARA**
Jln. Mukthar Basri BA No. 3 Telp. 6622400 Medan 20217 Form : K3

Nomor : 6384 /II.3-AU /UMSU-02/F/2017
Lamp : ---
Hal : **Pengesahan Proyek Proposal
Dan Dosen Pembimbing**

*Bismillahirrahmanirrahim
Assalamu'alaikum Wr. Wb*

Dekan Fakultas Keguruan dan Ilmu Pendidikan Universitas Muhammadiyah Sumatera Utara menetapkan proyek proposal/risalah/makalah/skripsi dan dosen pembimbing bagi mahasiswa yang tersebut di bawah ini :

Nama Mahasiswa : Munawirul Ahbar
NPM : 1402050243
Program Studi : Pend. Bahasa Inggris
Judul Skripsi : Address Terms Used in " Laskar Pelangi " Movie
Pembimbing : Yusriati, SS.,M.Hum

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

1. Penulis berpedoman kepada ketentuan yang telah ditetapkan oleh Dekan
2. Proyek proposal/risalah/makalah/skripsi dinyatakan **BATAL** apabila tidak sesuai dengan jangka waktu yang telah ditentukan
3. Masa daluwarsa tanggal : **04 Desember 2018**

Medan, 15 Rab. Awwal 1439 H
04 Desember 2017 M

Wassalam
Dekan



Dibuat rangkap 4 (Empat) :

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



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

Jl. 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

BERITA ACARA SEMINAR PROPOSAL

Pada hari ini Kamis Tanggal 11 Bulan Januari Tahun 2018 diselenggarakan seminar prodi Pendidikan Bahasa Inggris menerangkan bahwa :

Nama Lengkap : Munawirul Ahbar
N.P.M : 1402050243
Program Studi : Pendidikan Bahasa Inggris
Judul Proposal : Address Terms Used in "Laskar Pelangi" Movie

No	Masukan dan Saran
Judul	<i>Change the topic => "Kinship Term in English and Peranakan Peraks (Malay)</i>
Bab I	
Bab II	
Bab III	
Lainnya	<i>- page of number - References</i>
Kesimpulan	<input checked="" type="checkbox"/> Disetujui <input type="checkbox"/> Ditolak <input type="checkbox"/> Disetujui Dengan Adanya Perbaikan

Dosen Pembahas

Habib Syukri Nst, S.Pd, M.Hum

Dosen Pembimbing

Yusriati, SS, M.Hum

Panitia Pelaksana

Ketua

Mandra Saragih, S.Pd, M.Hum

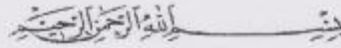
Sekretaris

Pirman Ginting, S.Pd, M.Hum



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

Jl. 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



LEMBAR PENGESAHAN PROPOSAL

Proposal yang diajukan oleh mahasiswa di bawah ini:

Nama Lengkap : Munawirul Ahbar
N.P.M : 1402050243
Program Studi : Pendidikan Bahasa Inggris
Judul Proposal : Address Terms Used in "Laskar Pelangi" Movie

Sudah layak diseminarkan.

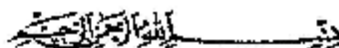
Medan, Desember 2017
Dosen Pembimbing

Yusriati, SS, M.Hum



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

Jl. Kapten Mukhtar Basri No. 3 Medan 20238 Telp. 061-6622400 Ex4, 22, 23, 30
Website: <http://www.fkip.umsu.ac.id> E-mail: fkip@umsu.ac.id



LEMBAR PENGESAHAN HASIL SEMINAR PROPOSAL

Proposal yang sudah diseminari oleh mahasiswa di bawah ini:

Nama Lengkap : Munawirul Ahbar

N.P.M : 1402050243

Program Studi : Pendidikan Bahasa Inggris

Judul Proposal : Kinship Term in English and Malay Hamperan Perak

Pada hari Kamis tanggal 11 bulan Januari tahun 2018 sudah layak menjadi proposal skripsi.

Medan, Januari 2018

Disetujui oleh:

Dosen Pembahas

Habib Syukri Nst, S.Pd, M.Hum

Dosen Pembimbing

Yusriati, SS, M.Hum

Diketahui oleh
Ketua Program Studi,

Mandra Saragih, S.Pd, M.Hum



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

Jl. Kapten Mukhtar Basri No. 3 Medan 20238 Telp.061-6619056 Ext. 22, 23, 30
Website: <http://www.fkip.umstu.ac.id> E-mail: fkip@umstu.ac.id

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

Perihal : **Permohonan Perubahan Judul Skripsi**

Bismillahirrahmanirrahim
Assalamu'alaikum Wr. Wb

Dengan hormat, yang bertanda tangan di bawah ini:

Nama Lengkap : Munawirul Ahbar
N.P.M : 1402050243
Program Studi : Pendidikan Bahasa Inggris

Mengajukan permohonan perubahan judul Skripsi, sebagai mana tercantum di bawah ini:

Menjadi: Address Terms Used in "Laskar Pelangi" Movie

Kinship Term in English and Malay Hampan Perak


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

Medan, Januari 2018

Ketua Program Studi
Pendidikan Bahasa Inggris


Mandra Saragih, S.Pd, M.Hum

Hormat Pemohon


Munawirul Ahbar

Diketahui Oleh :

Dosen Pembahas


Habib Syukri Nasution, S.Pd, M.Hum

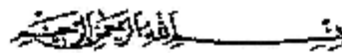
Dosen Pembimbing


Yusriati, S.S, M.Hum



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

Jl. Kapten Mukhtar Basri No. 3 Medan 20238 Telp.061-6619056 Ext. 22, 23, 30
Website: <http://www.fkip.umsu.ac.id> E-mail: fkip@umsu.ac.id



SURAT KETERANGAN

Ketua Program Studi Pendidikan Bahasa Inggris, Fakultas Keguruan dan Ilmu Pendidikan, Universitas Muhammadiyah Sumatera Utara, menerangkan di bawah ini:

Nama Lengkap : Munawirul Ahbar
N.P.M : 1402050243
Program Studi : Pendidikan Bahasa Inggris
Judul Proposal : Kinship Term in English and Malay Hampatan Perak

benar telah melakukan seminar proposal skripsi pada hari Kamis, tanggal 11, Bulan Januari, Tahun 2018.

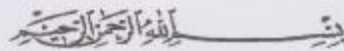
Demikianlah surat keterangan ini dibuat untuk memperoleh surat izin riset dari Dekan Fakultas. Atas kesediaan dan kerjasama yang baik, kami ucapkan terima kasih.

Medan, Januari 2018

Ketua,

Mandra Saragih, S.Pd, M.Hum

SURAT PERNYATAAN



Saya yang bertandatangan dibawah ini :

Nama Lengkap : Munawirul Ahbar
N.P.M : 1402050243
Program Studi : Pendidikan Bahasa Inggris
Judul Proposal : Kinship Term in English and Malay Hampanan Perak

Dengan ini saya menyatakan bahwa:

1. Penelitian yang saya lakukan dengan judul di atas 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, Januari 2018
Hormat saya
Yang membuat pernyataan,



Munawirul Ahbar

Diketahui oleh Ketua Program Studi
Pendidikan Bahasa Inggris

Mandra Saragih, S.Pd, M.Hum



BERITA ACARA BIMBINGAN SKRIPSI

Perguruan Tinggi : Universitas Muhammadiyah Sumatera Utara
Fakultas : Keguruan dan Ilmu Pendidikan
Jurusan/Prog. Studi : Pendidikan Bahasa Inggris
Nama Lengkap : Munawirul Ahbar
N.P.M : 1402050243
Program Studi : Pendidikan Bahasa Inggris
Judul Proposal : Kinship Term in English and Malay Hampanan Perak

Tanggal	Deskripsi Hasil Bimbingan Skripsi	Tanda Tangan
03-03-2018	Revisi chapter 1, 2, 3.	
05-03-2018	Revisi Data Collection & Data Analysis	
09-03-2018	Revisi Chapter V	
12-03-2018	Revisi the whole chapter	

Diketahui oleh:
Ketua Prodi

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

Medan, Maret 2018
Dosen Pembimbing

(Yusriati, SS, M.Hum)



Unggul, Cerdas & Terpercaya

Bila menjawab surat ini agar disebutkan nomor dan tanggalnya

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

Jalan Kapten Muchtar Basri No. 3 Medan 20238 Telp. (061) 6622400 Fax. (061) 6625474 - 6631003
Website: <http://fkip.umsu.ac.id> E-mail: fkip@umsu.ac.id

Nomor : 1090 /II.3/UMSU-02/F/2018
Lamp : ---
Hal : Mohon Izin Riset

Medan, 19 Jum. Awwal 1439 H
05 Februari 2018 M

Kepada Yth, Bapak Kepala Perpustakaan
Universitas Muhammadiyah Sum. Utara
di-
Tempat

Assalamu'alaikum Warahmatullahi Wabarakaatuh

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 Pustaka Bapak/Ibu pimpin. Adapun data mahasiswa kami tersebut sebagai berikut :

Nama : Munawirul Ahbar
N P M : 1402050243
Program Studi : Pendidikan Bahasa Inggris
Judul Penelitian : Kinship Term in English and Malay Hampanan Perak.

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

Wa'alaikumssalam Warahmatullahi Wabarakatuh.

Dekan

Dr. Riffianto Nst, S.Pd, M.Pd.
NIDN. 0115057302

** Pertinggal **



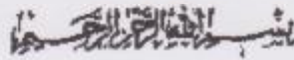
**MAJELIS PENDIDIKAN TINGGI PENELITIAN & PENGEMBANGAN
UNIVERSITAS MUHAMMADIYAH SUMATERA UTARA
UPT PERPUSTAKAAN**

Alamat : Jalan Kapten Mukhtar Basri No.3 Telp. 6624567 –Ext. 113 Medan 20238

Bila menjawab surat ini, agar disebutkan nomor dan tanggalnya.

SURAT KETERANGAN

Nomor: ~~13.7.7.~~ /KET/II.3-AU/UMSU-P/M/2018



Pelaksana Tugas Kepala Unit Pelaksana Teknis (UPT) Perpustakaan Universitas Muhammadiyah Sumatera Utara dengan ini menerangkan :

N a m a : **Munawirul Ahbar**
N I M : 1402050243
Univ./Fakultas : UMSU / Keguruan dan Ilmu Pendidikan
Jurusan/P.Studi : Pendidikan Bahasa Inggris / S1

adalah benar telah melakukan kunjungan/penelitian pustaka guna menyelesaikan tugas akhir / skripsi dengan judul :

Kinship Term in English and Malay Hampan Perak

Demikian surat keterangan ini diperbuat untuk dapat dipergunakan sebagaimana mestinya.

Medan, 17 Jum. Akhir 1439 H
05 Maret 2018 M



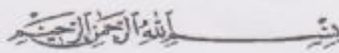
Plt. Kepala UPT Perpustakaan

Muhammad Arifin, S.Pd, M.Pd



MAJELIS PENDIDIKAN TINGGI
UNIVERSITAS MUHAMMADIYAH SUMATERA UTARA
FAKULTAS KEGURUAN DAN ILMU PENDIDIKAN
Jl. Kapten Mukhtar Basri No. 3 Telp. (061) 6619056 Medan 20238
Website: <http://www.fkip.umstu.ac.id> E-mail: fkip@umstu.ac.id

LEMBAR PENGESAHAN SKRIPSI



Skrripsi ini diajukan oleh mahasiswa di bawah ini:

Nama Lengkap : Munawirul Ahbar
N.P.M : 1402050243
Program Studi : Pendidikan Bahasa Inggris
Judul Proposal : Kinship Term in English and Malay Hampanan Perak
sudah layak disidangkan.

Medan, Maret 2018

Disetujui oleh:
Pembimbing

Yusriati, SS, M.Hum

Diketahui oleh:

Dekan

Dr. Efrianto Nasution, S.Pd, M.Pd.

Ketua Program Studi

Mandra Saragih, S.Pd, M.Hum

CURRICULUM VITAE

Personal Information

Name : Munawirul Ahbar
Place/ Date of Birth : Sei Baharu/ 17 July 1995
Sex : Male
Religion : Islam
Address : Dusun I Sei Baharu

Parents

Father's Name : Usman
Mother's Name : Zaharah
Address : Dusun I Sei Baharu

Education

Kindergarten : -
Elementary School : SD Negeri 101742 Hamparan Perak
Junior High School : SMP Negeri 1 Hamparan Perak
Senior High School : SMA Negeri 1 Hamparan Perak
University : Universitas Muhammadiyah Sumatera Utara