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## **The Kinship Terms in Gayonese Ethnic Group Gayo Takengon, Central Aceh – Indonesia**

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### **ABSTRACT**

*This study aims to investigate, analyze and discuss the kinship terms of Gayonese ethnic group in Gayo land, Takengon Central Aceh - Indonesia. This descriptive qualitative study also aims to translate those Gayonese kinship terminologies into English. In this study the terms 'ama' and 'ine' have culturally different functions and meanings. To find the sample, the researcher applied some positive random sampling techniques. It means that, in deciding the samples that were used, some criteria were also applied. Kinship terms, the address used to indicate kinship, such as great-grand-parents, grandparents, father and mother, husband and wife, brother and sister, uncle and aunty, elder brother and elder sister, younger brother and younger sister etc. First, the function of kinship terms are closely related to their relatives (based on blood relationship). Second, the function of the familiar terms of the greeting terms (based on blood relationship). Finally, the functions of kinship terms are addressed terms. As a result, politeness is almost impossible without understanding and applying the cultural concept.*

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## **I. INTRODUCTION**

Indonesia is one of the unique countries worldwide. There are some good and positive reasons what makes Indonesia as a unique country in the world. We can take a close look at its population; religions, islands, languages, cultures, and ethnic groups. Further information about each of them. First it's population, Indonesia is now one the most populated countries which has more or less 268.583.016. million people living in Indonesia (Jakarta, Kompas.com - (Ministry of Home Affairs through the Directorate General of Population and Civil Registration. Indonesia is also called as a unique country since it owns several different religions.

The Government of the Republic of Indonesia officially only recognizes six religions, namely Islam, Protestantism, Catholicism, Hinduism, Buddhism and Confucianism. Some people go to the mosques, some go to the temples, some go to churches, but none goes to rivers like people in India. It means Indonesian people are free to choose their religions once they become adult people. Basically Indonesia has two Islands, larger and smaller islands. It has five big islands, called Sumatra, Java, Kalimantan, Sulawesi and Irian Jaya.

There are 17,504 islands that are included in the sovereign territory of the Unitary State of the Republic of Indonesia according to the Deputy for Maritime Sovereignty at the Coordinating Ministry for Maritime Affairs, of which 16,056 islands have been standardized by name at the UN until July 2017.

It is very well-known that Indonesia is one country in the world which has more than thousands local languages and it has one language as a national language that is Indonesian.

The number is very large because each province has several regional languages at once. Of the 34 provinces in Indonesia, and there are 718 regional languages that have been identified as of 2020. 4 Aug 2020. Referring to the population census by the Central Statistics Agency (BPS) in 2010, Indonesia has around 1,340 ethnic groups.

The researcher is really interested in investigating and translating one of the local kinship terminologies that exists in one ethnic group in Indonesia called Gayonese ethnic group located in Takengon, Gayo land, central Aceh province – Indonesia. The very reasons why the researcher is interested in conducting this study. First, is that, more and more Gayonese nowadays are not aware of using those kinship terminologies in their daily communication. Second, few parents are still applying those terminologies, particularly the terms “*ama*” means father and “*ine*” means mother, event they do not communicate in Gayonese language any longer.

This happens because some new married couples, parents apply these terms right from the beginning when the kids are growing up. Third, these terminologies will probably loose someday due to mixing married couples coming from diverse ethnic groups will use their own original kinship terms less and less. Finally, the future generation of Gayonese ethnic group will no longer understand and apply these kinship terms and including their functions and their meanings.

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

### **Gayonese Language**

Gayo language is the language used daily by the Gayonese ethnic group. This language belongs to a language group called the "Northwest Sumatra-Barrier Islands" of the Austronesian language family. The influence from outside, namely the language outside the Gayo language also influences the dialect variation. The Gayo language in Lokop is slightly different from the Gayo language in Gayo Kalul, Gayo Lut, Linge and Gayo Lues. This is due to the influence of the Aceh language which is more dominant in East Aceh. Likewise, with Gayo Kalul, in Aceh Tamiang, there is more or less Malay influence because it is closer to North Sumatra. Then, Gayo Lues is more influenced by the Alas language and the Karo language because there is more interaction with the two tribes, especially the Gayo community in Southeast Aceh district called Gayo Alas.

The dialect of the Gayonese ethnic group, according to M.J. Melalatoa, the Gayo Lut dialect consists of the Gayo Lut and Deret sub-dialects, while Bukit and Cik are the sub-subdialects. Likewise, the Gayo Lues dialect consists of the sub-dialects of Gayo Lues Gayo Alas, Gayo Serbejadi. The Serbejadi sub-dialect itself includes the Serbejadi, Lokop and Kalul (1981: 53) sub-subdialects. Meanwhile, Baihaqi Ak., Et al mentioned the number of dialects of the Gayo language according to the distribution of the Gayo tribe earlier (Gayo Lut, Deret, Gayo Lues, Gayo Alas, Gayo Lokop / Serbejadi and Gayo Kalul). However, the dialects of Gayo Lues, Gayo Alas, Gayo Lut, Gayo Lukup / Serbejadi, Gayo Kalul and Gayo Deret can be said to be the same or very close together. In Gayo Lut, there are two dialects which are called the Bukit and Cik dialects (1981: 1).

In Gayo language, (calling someone) with a different call, to show manners, courtesy and respect. The use of *ko* and “*kam*”, which both means “you”. The call ‘*ko*’ is commonly used from the elderly and / or older to younger. The word ‘*kam*’ itself is more-polite than “*ko*”. Gayo Lut language is considered more-polite and refined compared to other Gayo languages.

Speaking in the Gayo language is a nickname that is usually used by people with Gayo ethnicity. Gayo is an ethnic group that inhabits the Aceh region. The majority of the Gayonese ethnic group are in the districts of Central Aceh, Bener Meriah and Gayo Lues. The Gayonese ethnic group is Muslim and also uses a language called Gayo Language. The Gayo people live

in small communities called *kampong*. Each village is headed by a *gecik*. A collection of several *kampongs* is called a settlement led by a *mukim*. The traditional government system owned by the Gayonese ethnic group is called *Sarak Opat* which consists of *Reje* (King), *Petue* (elder person), *Imem* (Imam), and cleverly representing the people. (Julisa handayani). Gayo language is included in the Melayo-Polynesian language family as mentioned by Domenyk Eades in his book *A Grammar of Gayo: A Language of Aceh, Sumatra*. The Gayo community also has a 'speech' or call that they use in everyday life.

### **Gayonese Ethnic Group**

Gayo is one of the ethnic groups who inhabit the Gayo Highlands (DTG) in the central region of Aceh Province. The ethnic group which belongs to the Proto Melayu (Old Malay) race is thought to have originated from India and began to come to Tanoh Gayo around 2,000 BC. Currently, the Gayonese ethnic group is the majority population in three districts, namely Central Aceh, Bener Meriah and Gayo Lues. The Gayonese ethnic group is a fraction of the Malay nation, which is a group of Austronesian people belonging to the Mongoloid Malay race. They migrated to Indonesia in wave I, sometime in 2000 BC - 2500 BC. This wave immigrant is called Proto Malay.

The Gayonese ethnic group is an ethnic that inhabits the Gayo highlands in the central part of Aceh Province. Based on the 2010 census, the number of Gayonese ethnic group living in Aceh province reached 336,856 people. The traditional territory of the Gayonese ethnic group includes the districts of Bener Meriah, Aceh Tengah and Gayo Lues. In addition, the Gayo tribe also inhabits parts of Southeast Aceh, Aceh Tamiang and East Aceh.

### **Gayonese Culture and Kinship Terms**

The speakers' relationship can be investigated through the language and the culture they apply. There are so many different techniques of saying things to others. The selection of sentence types, words, and sounds best unite the what with the how, and when we conduct communication. 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., some negative values can happen when someone does not speak based on the agreed procedure with the norms and cultures in their society. To know the non linguistic factors which lead conversers to select one speech, the researcher applies the components stated by Holmes (1992:11). The components are the participants (who is speaking and who they are speaking to), the setting or 2 social context of the interaction (where they are speaking), the topic (what is being talked about), and the function (why they are speaking).

In Gayonese language, especially in calling someone, greatly affects the social behavior of society. The kinship terminologies, and the closeness of the relationships between speaker and hearer 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. Gayonese speakers will use different level of language to the different people 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 normal human needs language to interact with others, so language and society are very closely related. 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 terminologies applied by Gayonese in a society are very complex and have the unique characteristics to study in this study. The kinship term 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).

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 refers various kinds of terminologies. 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 terms 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 whom they are speaking with. Wardaugh (1986:262) clarifies that the concepts of kinship terms vary from one language to another. This statement is supported by Chaika' who convinces that each language or dialect usually has several greetings, forms of address, including kinship terms (Chaika, 1982:29).

### **Literature Review**

This section is devoted to reviewing the theory of kinship terms of Gayonese dialect and the description of Gayonese 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 researcher derives this theory as the input since she analyses the terms of address used by family members of Gayonese ethnic group in Take Takengon, Central Aceh. Chomsky in Eastman (1985:47) explains that the 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. So the focus of this research is on the addressing terms that applied by Gayonese ethnic group in their daily life. 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. 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 worldview. 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.

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.

**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. 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 17 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).

Based on Brown and Ford's study (1961), there is a symmetric (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 (LN), and some combination of these (e.g., title and last name-TLN).

**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.

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

**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).

## II. METHODS

This study is designed and categorized as descriptive qualitative study. There were five types of addressing terms. They were: Addressing using names, kinship, respect, relationship intimate, and mockeries. In addition, the data are in the form of direct discussion and interview which have some addressing of kinship terms in Gayonese ethnic group with the people who own WA communication. After collecting data, the researcher investigates and analyzes then translates them into English.

## III. RESULT AND DISCUSSION

After conducting a long discussion about the related matters to this study which dealing with Gayonese kinship terms, reading some related and current information in conjunction with Gayonese kinship terms, the researcher eventually can list the terms of kinship in Gayonese ethnic group. Below in the table are the terms and the translation of the Gayonese kinship terms;

**Table 1**

*Terms and Translation of the Gayonese Kinship*

No.	ADDRESSING SYSTEMS/GAYONESE KINSHIP TERMS	THE TRANSLATION IN ENGLISH	REMARKS
01	<i>Rekel</i>	-	The oldest generation
02	<i>Entah</i>	-	The older generation
03	<i>Munyang</i>	Ancestors	
04	<i>Abang</i>	Elder Brother	
05	<i>Abang Angkat</i>	Step Borthor	
06	<i>Abang Koul</i>	Eldest Brother	
07	<i>Abang Lakun</i>	Brother-in-law	
08	<i>Abang Mayak</i>	Broom	
09	<i>Abang Mayak Nayu</i>	New Groom	
10	<i>Abang Nipak</i>	A married man who has a first daughter	
11	<i>Abang Nowein</i>	A married man who has a first son	
12	<i>Abang Tiri</i>	Step brother	
13	<i>Abang Sulubere</i>	Eldest brother	
14	<i>Aka</i>	Elder sister	
15	<i>Aka Encu</i>	Younger sister	
16	<i>Aka Lakun</i>	Sister-In-Law	
17	<i>Aka Koul</i>	Eldest sister	
18	<i>Aka Mayak</i>	Bride	
19	<i>Aka Mayak Nayu</i>	New Bride	
20	<i>Aka Engah</i>	Middle sister	
21	<i>Aka Nipak</i>	A married sister who has first dughter	
22	<i>Aka Nowein</i>	A married sister who has first son	
23	<i>Aka Tiri</i>	Step sister	
24	<i>Aka Sulubere</i>	Eldest sister	
25	<i>Ama</i>	Father	
26	<i>Ama Ecek</i>	Uncle	The younger one
27	<i>Ama Engah</i>	Uncle	The middle one
28	<i>Ama Encu</i>	Uncle	The youngest one
29	<i>Ama Koul</i>	Uncle	The eldest one
30	<i>Ama Ude</i>	Step Father	
31	<i>Ama Ucak</i>	Uncle	The small one
32	<i>Ama Ume</i>	Son Or Daughther's Father-In-Law	
33	<i>Awan</i>	Grandfather	
34	<i>Awan Alik</i>	Grand Father	Father's father
35	<i>Awan Koul</i>	G rand Father	Father's mother
36	<i>Awan Pedih</i>	Parents' Eldest Brother	
37	<i>Aman</i>	Man owns son or daughter	
38	<i>Aman Mayak Nayu</i>	Newly married woman	
39	<i>Aman Mayak</i>	Bride	
40	<i>Aman Nipak</i>	Married Man who has first daughter	
41	<i>Aman Nowein</i>	Man who has first son	
42	<i>Anan</i>	Grand Mother	
43	<i>Anan Alik</i>	Grand Mother	From mother's side
44	<i>Anan Pedih</i>	Grand Mother	From father's side
45	<i>Beru</i>	Girl	
46	<i>Bebere</i>	Girls	
47	<i>Banan</i>	Female	
48	<i>Biak</i>	Close Friends	
49	<i>Datu</i>	Great Grand Parents	
50	<i>Datu Banan</i>	Great Grand Mother	
51	<i>Datu Beru</i>	Unmarried old woman	
52	<i>Datu Rawan</i>	Great Grandfather	
53	<i>Dengan</i>	Brothers and sisters	
54	<i>Encu</i>	The youngest son or daughter	
55	<i>Encu Rawan</i>	Uncle	The youngest

56	<i>Encu Banan</i>	Aunty	The youngest
57	<i>Era</i>	Husband's younger brother with his wife	
58	<i>Engi</i>	Younger brothers or sisters	
59	<i>Empun</i>	Grandchildren's names from grandparents	
60	<i>Ine</i>	Mother	
61	<i>Ine Angkat</i>	Adaptive mother	
62	<i>Ine Ecek</i>	Aunty	Younger
63	<i>Ine Encu</i>	Aunty	Parent's youngest sister
64	<i>Ine Koul</i>	Aunty	Eldest
65	<i>Ine Ucak</i>	Aunty	Smaller
66	<i>Ine Ude</i>	Step Mother	
67	<i>Ine Ume</i>	Son Or Daughter's Mother-In-Law	
68	<i>Ine Pun</i>	Aunty	From mother's side
69	<i>Inen Keben</i>		
70	<i>Inen Duwe</i>	Elder's and younger's brother's wife	
71	<i>Inen Mayak</i>	Bride	
72	<i>Inen Mayak Nayu</i>	Newly Married / Woman	
73	<i>Inen Nipak</i>	Married woman owns first daughter	
74	<i>Inen Nowein</i>	Married woman owns sons	
75	<i>Inen Tue</i>	Mother-In-Law	From wife's side
76	<i>Ibi</i>	Aunty	From mother's side
77	<i>Ibi Koul</i>	Aunty	
78	<i>Ibi Mude</i>	Ancle's Second Wife	
79	<i>Ibi Tue</i>	Uncle's First Wife	
80	<i>Impel</i>	Aunty's child married to her brother's child	
81	<i>Ipak</i>	Daughters / girls / ladies	
82	<i>Kam</i>	You	More than one persons
83	<i>Kawe</i>	Bother's wife with his sisters	
84	<i>Keroa</i>	The second wife	
85	<i>Kil</i>	Uncle	Father's brother
86	<i>Kille</i>	Son-in-law	
87	<i>Koe</i>	You	Only one
88	<i>Kumpu</i>	Grandchil / grandchildren	
89	<i>Pariben</i>	Husbands and wives	From the same blood
90	<i>Lakun</i>	Bother-in-law or sister-in-law	
91	<i>Pemen</i>	Daughter-in-law	
92	<i>Pong</i>	Fellow(s)	
93	<i>Pun</i>	Uncle	From mother's side
94	<i>Piut</i>	Great-grandchildren	
95	<i>Serinen</i>	Bothers or sisters	
96	<i>Rakan</i>	Boddy	
97	<i>Rempurah</i>	Father-in-law	From wife's side
98	<i>Rinen</i>	Bothers or sisters	
99	<i>Ume</i>	Parents-in-law	
100	<i>Ume Rawan</i>	Father-in-law	
101	<i>Ume Banan</i>	Mother-in-law	
102	<i>Ungel</i>	A Single son in the family	
103	<i>Uwe</i>	Mother's eldest sister	
104	<i>Temude</i>	Wife's brothers	
105	<i>Tuen</i>	Father-in-law	Wife's father
106	<i>Until</i>	Nephew / niece	
107	<i>Until Rawan</i>	Nephew	
108	<i>Until Banan</i>	Niece	
109	<i>Until Pedih</i>	Nephew or niece	
110	<i>Wein</i>	Sons / boys	

Those are some of the kinship terms applied by Gayonese ethnic group in their daily conversation in their everyday life. Some special kinship terms in Gayonese ethnic group like: *Ecek*, *Item*, *Onot*,

*Mok, Ucak, Utih.* Given Name that is influenced through out the characteristics of the person; postures and skin color.

<i>Ecek</i>	→ Little, Tiny
<i>Ucak</i>	→ Small , short
<i>Mok</i>	→ Fat
<i>Item</i>	→ Dark
<i>Utih</i>	→ white
<i>Onot</i>	→ short

#### IV. CONCLUSION AND SUGGESTION

After analyzing the data and finding out the types and causes of these errors in the local language conversation and interviews, namely Gayonese ethnic group. The researcher tries to help readers assess how to apply the kinship terms in Gayonese language properly.

Different ethnic group, language, culture people have different terms in addressing how people call or greet others. Using Kinship terms 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 Gayonese ethnic group. Based on blood relations and marital relations. Kinship terms, the address used to indicate kinship, such as grandfather, grandmother, father, wife, sister, uncle, younger sister etc. The youngest child is a boy or girl. There were three functions of the kinship term used in Gayonese ethnic group. 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). Third, the functions of kinship terms of address terms. As a result, politeness is almost impossible without understanding and applying the cultural concept.

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