



THE ADDRESS TERMS BASED ON THE KINSHIP SYSTEM IN THE MINANGKABAU LANGUAGE

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Abstract

This research aims to analyse the use of kinship address terms in the Minangkabau community in Jorong Malai Tuo, with a focus on variations in their use across generations. This research uses a descriptive qualitative approach with Syafyaha's theory of address terms as the basis for analysis. Data were obtained through interviews and recorded conversations with 20 participants aged 25-85 years, who are natives and still maintain the Minangkabau kinship tradition. The results show that address terms, such as Abak, Ama, Ungku, Iyak, Buyuang, and Supiak, are used differently based on age, marital status, and kinship relationship factors. Older generations tend to use distinctive traditional terms, while younger generations more often use modern terms influenced by the wider social environment. This shift reflects socio-cultural changes in Minangkabau society, especially in the preservation of traditional values through language. This research contributes to understanding the sociolinguistic dynamics that influence the survival of traditional greeting terms in the midst of modernisation. The implications of this research emphasise the importance of preserving traditional greeting terms as part of Minangkabau cultural identity.

Key words: Term of Address, Kinship System, Minangkabau language, Kenegarian Malai V Suku Timur, Malai Tuo

A. INTRODUCTION

Communication is a fundamental aspect of human interaction, enabling individuals to convey thoughts, emotions, and ideas. Language, as a vital tool for communication, plays a crucial role in fostering social relationships and expressing cultural values. However, communication can be hindered by cultural and linguistic differences, making the choice of appropriate terms of address essential for ensuring effective and respectful interactions. Terms of address help define social hierarchies and relationships, playing a critical role in maintaining social order (Labov, 1972). In diverse linguistic and cultural contexts, such as in Indonesia, understanding these terms is vital for smooth communication.

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The Minangkabau language, spoken in West Sumatra, provides a rich system of kinship and address terms that reflect social values and cultural norms. Jorong Malai Tuo, a community in Pariaman, West Sumatra, features a unique system of address influenced by familial relationships and individual histories. This study explores the terms of address within this community, aiming to contribute to the understanding of Minangkabau sociolinguistics.

Previous studies have explored the Minangkabau system of address, highlighting its complexity. Alfajri (2022) found that kinship terms in Batung Taba are influenced by gender, age, and social status. Aprilisyanda et al. (2023) showed that in Ranah Ampek Hulu Tapan, address terms vary depending on familial roles and social context. Arrasyid et al. (2019) observed that address terms in Koto Sani Nagari, while Suhardianto (2021) identified variations in address forms, emphasizing respect and hierarchy in Minangkabau culture. These studies underscore the importance of understanding the cultural and social factors shaping address systems, offering a foundation for this research in Jorong Malai Tuo.

B. RESEARCH METHOD

This type of research was qualitative descriptive research because it described the address systems used by the Jorong Malai Tuo Community.. According to Moleong (2005:4), the qualitative descriptive approach is a research approach where the data collected is in the form of words, pictures and not numbers. These data were obtained from interviews, field notes, photos, interview tables, recording, and personal documentation. The descriptive method was a method that aimed to describe what was currently in effect. Moreover, this research relied on descriptive techniques, where data were collected through observation, questioning, and interviewing.

C. RESULT AND DISCUSSION

1. Research Findings

The findings the terms of address based on the kinship system in the nuclear dan extended family in Jorong Malai Tuo and the explanation of the information related to the terms of address in the Jorong Malai Tuo on the kinship system. This category includes the nuclear family (father, mother, siblings, children, and spouse) and the extended family (grandparents, aunts and uncles, and in-laws). This analysis uses Syafyahya's (2000) theoretical framework, which distinguishes the use of terms of address in the context of the more intimate nuclear family and the more formal extended family, often taking into account social hierarchy.

A. Terms of Address in the Nuclear Family

Relation	Terms of Address	Description	Example
Mother	(a)mak, (a)ma, (u)waik	(A)mak and (u)waik are traditional terms reflecting intimacy and respect. (A)ma is	“Apo Mak?”

		influenced by migration. However, (a)mak remains the most widely used term.	
Father	(a)bak, (a)pa, (a)bah, (a)yah	(A)bak is traditional. (A)pa is more casual and influenced by migration. (A)bah adapts to Malay because migration. (a)bak remains the most commonly used.	“Dima babughu bisuak bak?”
Husband	(a)jo, (u)da, (a)bang, tidak ada panggilan	Older generations often have no specific address. (A)jo and (u)da show respect and tradition. (A)bang is more popular among younger generations.	“Jo ka pai kama jo?”
Wife	Sebut nama, tidak ada panggilan	Older generations typically use direct names, showing personal closeness.	“Oi, jadi beko ka pasa?”
Older Brother	(a)jo, (u)da, (a)bang	older brothers are traditionally addressed as (a)jo or (u)da, reflecting emotional closeness and formal respect, respectively. However, (a)bang, influenced by modernization, is more popular among the younger generation.	“Bang, pai main wak nah”
Older Sister	(u)ni, (te)ta, (uni)ang	older sisters are commonly addressed as (u)ni, reflecting respect and familiarity, while (t)eta, used between siblings, is more casual and shows personal closeness. The modern term (uni)ang is also	“Bagha inceek baok kambie ni?”

		increasingly used.	
Younger Brother	Sebut nama, (wa)ang, (a)diak, (bu)yuang	Direct name and (wa)ang are common but less formal. (A)diak is more polite. (Bu)yuang is used for younger boys, showing affection.	“Lah makan ang Rid?”
Younger Sister	Sebut nama, (su)piak, kau, (a)diak	Direct name and (su)piak are affectionate. Kau is more informal, used in casual contexts. (A)diak is polite.	“Piak, kama amak alun pulang?”
Son	Sebut nama, (wa)ang, (bu)yuang	Direct name and (wa)ang are common for older sons. (Bu)yuang is for younger boys, reflecting affection.	“Lai raso dapek rengking ang?”
Daughter	Sebut nama, (su)piak, kau, (ka)kak	Direct name and (su)piak are affectionate terms. Kau is less formal, often used casually.	“Jam bara kau pulang karajo?”

B. Terms of Address in the Extended Family

Relation	Term of Address	Description	Example
Grandfather	(u)ngku, (u)wan, (a)tuk, (ga)ek, (a)bak	grandfathers are addressed using terms like (u)ngku, (u)wan, (ga)ek, and (a)tuk, reflecting influences from tradition, modernization, and migration. The term (a)tuk reflects Malay influence. (u)ngku is the most commonly used	"iyo ngku, santa lai"
Grandmother	(i) yak, (a) nduang, (ne) nek, mak gaek, (a) mak	These terms reflect respect and familiarity. Terms like (i)yak and mak gaek maintain tradition, (i)yak is the most commonly used	"Mak, jadi bisuak ka pusagho iyak, mak?"
Brother's of Father	(a) pak + physical traits/birth order	The use of (a) pak with physical traits or birth order (e.g., (a) pak adang, (a) pak uncu) average used of the term (a)pak to address a brother's of father.	"bilu wak pai manciang ka gasan pak?"
Sister's of Father and Mother	(an) deh, (e) etek, (e)lok,	the term (e)tek is most commonly used to address the mother's	"mak, bilu Andeh Mar baliak

	(u) ni, makwo	younger sister, while mak tuo (mak uo) is used for the mother's older sister. For the father's sisters, (an)deh is more frequently used.	kampung?"
Brother's of Mother	(ma) mak + physical traits/birth order	Average used of the term (ma)mak to address the brother's of mother. Terms such as (ma) mak, combined with physical characteristics or birth order.	"dakek ma nyo Mak"
Older Sister's of Husband and Wife	(u) ni, (ka) kak, (a) kak	Address an older sister of husband or wife is almost the same as the use of this address to address an older sister. This emphasizes the equality in respect between blood relations and kinship relations through marriage.	"Kabanyo Ni Lena alah ndk manggaleh di Jakarta lai Jo?"
Husband of Older Sister	(u) da, (a) jo, (a) bang	The addresses (a)jo, (a) bang and (u)da average used to address an husband of older sister's. The similarity of these addresses to those for an older brother indicates equality in respect for older men in the family, whether through blood or marriage.	"jo, dima bali ban ko patang jo?' ('Jo, where did you bought this tire, Jo?)"
Husband of Younger Sister	sebut gelar (su) tan, (ba) gindo, (si) di	(su)tan, (si)di, and (ba)gindo, are part of a tradition that emphasizes respect for lineage and social status. These titles are inherited through the father's lineage, indicating that the younger sister's husband is recognized as part of a respected family in society.	"dek a Bagindo?"
Wife of Older Brother	(ka) tangah	average used term is (ka)tangah in the Jorong Malai Tuo environment to address the wife of an older brother. This address is a way to show formal kinship, as well as indicating the existence of close family ties even though they are not direct blood relatives.	"jo, lai ado katangah di umah jo?"
Wife of Younger Brother	Sebut nama	The average used address using the name signifies that the wife of younger brother is considered an equal part of the family, and daily interactions are expected to be simpler and less formal.	"ba a kaba si buyuang kenek nyo kaih?"

Son-in-law	(su) tan, (ba) gindo, (si) di	These titles are used to show respect for lineage and social status. They are inherited through the father's lineage, symbolizing a respected family position.	“jam bagha maantaan kayu ko Sutan?”
Daughter-in-law	Sebut nama	The use of direct name reflects a personal, warm, and intimate approach. This shows that the daughter-in-law is treated as close as one's own biological child.	“Tina, alah bakuduang roti tu? latakan ka abak di muko nah Tina”
Grandson	Sebut nama, (wa)ang, (bu)yuang	Direct name, (wa)ang, and (bu)yuang indicate emotional closeness and affection, especially (bu)yuang which is used for little children as an affectionate term.	“Rendi, ndak ang bantu amak ang maimpau jawi ndi?”
Granddaughter	Sebut nama, Kau, (su)piak	Direct name, Kau, and (su)piak reflect affection and intergenerational relationships. (Su)piak is used affectionately for young granddaughters, showing care from grandparents.	“piakk, uruikan tangan nek ko ciek piak”

2. Discussion

Based on the result of the analysis this research kinship address systems in the Minangkabau language in Jorong Malai Tuo show that the use of greeting terms reflects complex and rich cultural dynamics. The strong Minangkabau matrilineal structure, which places a high value on women's roles as mothers and sisters, is reflected in greetings among the nuclear family and extended family. The emotional intimacy and great regard for the mother as the family's core are shown in the use of greeting phrases like *amak* and *uwaik* to address the mother in a nuclear family. Traditional phrases like *abak* are used to address fathers, signifying their position as the family's leader. However, terms such as *apa* are increasingly used, especially in families affected by modernization and migration.

Migration factors have a significant influence on changes in the use of address terms, especially among families who have migrated outside the Minangkabau area, such as to big cities or outside Sumatra. Many families who return to settle in Jorong Malai Tuo after migrating bring new habits, including in the use of address terms. For example, some families who have lived in Malay-speaking areas such as Riau or Malaysia more often use the term *abah* to address their father, reflecting the influence of Malay culture.

Different generations and family backgrounds have an impact on how husband and wife utilize terms of address. Many couples in the older generation choose to address one another by name or perhaps without using any forms of address at all. This is a reflection of the formality or emotional distance that existed in previous husband-wife partnerships. However, the younger generation continues to utilize forms of address like *ajo*, *uda*, and *abang*.

The findings also respond to debates in sociolinguistics about the impact of migration and modernization on traditional linguistic practices. While the younger generation exhibits some degree of linguistic adaptation, such as preferring modern or simplified terms, the core principles of Minangkabau kinship address remain resilient. This resilience reflects the community's ability to balance cultural preservation with adaptation to broader social changes. For instance, the use of *Abak* and *Ama* for parents, even among younger participants, signifies a strong commitment to maintaining cultural identity.

These findings argue for a deeper understanding of kinship address terms as dynamic tools for negotiating identity, respect, and relational boundaries. The persistence of traditional terms, despite societal shifts, suggests that linguistic practices in Minangkabau society are not merely a reflection of static traditions but an active process of cultural affirmation. By choosing to retain certain terms while adapting others, the community demonstrates a strategic negotiation between heritage and modernity.

Despite the significant influence of migration and modernization, the Jorong Malai Tuo community still maintains many traditional aspects in the use of terms of address. Changes in the use of terms of address largely reflect adaptation to the broader social context, but core Minangkabau values, such as respect for elders and family hierarchy, remain strong. These terms of address serve not only as a means of communication, but also as symbols of respect, cultural identity, and social relationships that bind the Minangkabau community together in everyday life.

D. CONCLUSION AND SUGGESTIONS

This research was conducted to find out the address terms based on kinship system in nuclear family and extended family in Malai Tuo. The conclusion of this study shows that the system of kinship address terms in Minangkabau culture, especially in Jorong Malai Tuo, has rich variations and meanings that reflect social hierarchy, emotional relationships, and respect within the family. In the nuclear family, a total of 24 address terms were found, which include terms for father, mother, siblings, spouse, and children. Some terms, such as *Abak* for father and *Amak* for mother, indicate a strong attachment to traditional values, while terms such as *Ajo* and *Abang* for older brothers, and *Uni*, *Teta*, and *Uniang* for older sisters reflect the influence of customs and close social relationships. The use of name terms for younger siblings and children, accompanied by additional terms such as *Supiak*, and *Buyuang* for children, indicate a more relaxed and emotional relationship within the nuclear family.

Meanwhile, in the extended family, a total of 53 address terms were found to be used for grandfather, grandmother, uncle, aunt, brother-in-law, son-in-law, and grandson. Terms such as *Ungku* and *Abak* for grandfather, *Iyak*, *Amak*, and *Anduang* for grandmother, and *Apak* and *Mamak* for uncle, indicate the importance of the position and role of older family members in the Minangkabau kinship structure. In in-law relationships, terms such as *Ajo*, *Uda*, and *Abang* for the spouse's older brother, and *Katangah* for the brother's wife, emphasize the importance of respect and harmony among family members obtained through

marriage. The use of traditional titles such as *Sutan*, *Bagindo*, and *Sidi* for the husband of a younger sister, as well as terms for son-in-law and grandson, indicate how respect for lineage is maintained while integrating new members into the extended family.

In this thesis, the writer suggested the next writer who wants to do the address term based in kinship system of Malai Tuo found in Malai V Suku, Padang Pariaman. The writer only do the research on one area in Malai Tuo and not all area Malai V Suku language that have a dialect Padang Pariaman. Since this research is only beginning research, further research is expected to be done to see other findings that have not been covered by this research. For the writer himself, it was suggested that this research can be one of source in increasing the writer's knowledge in learning address terms of Minangkabau language.

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