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## ADDRESS FORM IN TIONG PA CREOLE: AN INTERCULTURAL COMMUNICATION BETWEEN CHINESE AND MINANGKABAU LANGUAGE

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### **Abstract**

*Tiong Pa is an abbreviation of Chinese people in Padang (read the book of Tiong Pa Ethnic in Padang: A Sociolinguistics Perspective written by Aditiawarman, 2005). The language is constructed by elements of the Chinese, Minangkabau, and Indonesian language. The phenomenon of the language formation is caused by communication across cultures engage in continuous communication within long time interaction. One of the communication impact across cultures can be seen among the language community. Communication across cultures influence the language elements such as the address used by Tiong Pa ethnic in Padang.*

*Keywords: Interaction, Constructed, Cultures, Influence, and Address.*

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## **I INTRODUCTION**

Address form is a word used to call (greet) someone when the relationship is established communication in language communities. Every language in the world has certainly the address form for themselves according to the language and its culture, as well as Tiong Pa. In the language of Tiong Pa found the address derived

from the Chinese brought by their ancestors from the mainland. The word sapa can also be categorized into words culture. Generally, the words difficult culture to disappear from the public support that culture.

## **II RESEARCH METHODS**

In this paper will applies the eclectics theory that the writer uses this theory because no one theory huddled by the cases by itself. The

methode that applies is descriptive methode with interview technique.

### III RESULTS AND DISCUSSION

In daily life of ethnic Tiong Pa can easily find the address form of several languages, such as Indonesian, Chinese, Minangkabau, and some of them are combination of Chinese and Minangkabau language (Lim, 1988). Each form of address form will be described in the following explanation.

The address form used by Tiong Pa society also came from Minangkabau language, such as the address form *bapak* 'fathers' and *mande* 'mother'. The word derived from address form of Minangkabau language is commonly used when talking about the referent (reference) in which the referendum was not involved in ongoing communication. Here can be seen examples of the use of the address form *bapak* 'fathers' and *mande* 'mother' that uttered by Tiong Pa society.

(1) Ang Peng Wei : *Jin, mana Honda lu nya? Dari tadi ndak ada gua liek O.*

Jin, mana Honda Kamu?  
Dari tadi saya tidak melihatnya.

“Jin, where is your Honda? I had not seen it”

(2) Ciang Wie Jin: *Nya pake dek si Seng Lolak. Suda tiga ari jo ari ni ndak ada nya kasi balek O. Nya kira bapak mande nya yang beli Honda tu.*

Dipakai oleh si Seng Lolak. Sudah tiga hari dengan hari ini tidak dikembalikan juga. Dia kira bapak ibunya yang beli Honda itu.

“It is used by Seng Lolak. It has been borrowed for three days, but it has not return it to me. He thinks that his parent bought the motor cycle”

(3) Ang Peng Wei: *Sudalah, beko sebenta gi pasti nya kasi anta Honda lu tu mah, saba se lah.*

Sudahlah, nanti sebentar lagi pasti diantaranya Honda kamu itu, sabar sajalah.

“Patient, he will return it back to you”

The address form *bapak* 'fathers' and *mande* 'mother' is only used to refer to someone who is outside the ongoing conversation. Word *bapak* 'father' and *mande* 'mother' are commonly used to indicate the speaker's emotion or feeling resentment towards someone. The address form *bapak* 'fathers' and *mande* 'mother' are never used to greet people directly, compare the two examples of direct conversation between Ang Peng Wei with her mother in the use of address form *Mama* and *Mande*.

(4) Ang Peng Wei : *Ma, sudah balek si Ing tadi dari pasa? Nya*

*bilang mau manompang jo We ka rumah siLian.*

Ma, sudah kembali si Ing dari pasar? Dia bilang mau menumpang dengan saya ke rumah si Lian.

“Ma, has Ing come back for the market?”

Mama : *Belom gi doh. Ilu saba lah sikik, nya pasti sedang di jalan sekarang ni.*

Belum lagi. Kamu sabarlah sedikit, dia pasti sedang di jalan sekarang ini.

“Not yet. You have to be patient, she must return, he must be on the road know”

(5) Ang Peng Wei: *Mande, sudah balek si Ing tadi dari pasa? Nya*

*bilang mau manompang jo We ka rumah si Lian.*

Ma, sudah kembali si Ing dari pasar? Dia bilang mau menumpang dengan saya ke rumah si Lian.

“Ma, does Ing already back from the market? She says she wants a ride with me to Lian’s house”

Mama : *Belom gi doh. Ilu saba lah sikik, nya pasti sedang di jalan sekarang ni.*

Belum lagi. Kamu sabarlah sedikit, dia pasti sedang di jalan sekarang ini.

“Not yet. You have to be patient, he must be on the road know”

Example (4) may be acceptable among Tiong Pa communication for using the address form *Mama* commonly used to greet their mother. Different from the example (4) above, for example (5) cannot be grateful for unusual/used by speakers Tiong Pa to greet their mothers directly. Example (5) the word *mande* can be used in communication when Tiong Pa speaker refer someone whose position is outside members of an ongoing conversation. Thus, sample scripts contained in number (5) above are never used in conversation in which speakers come face to face with the referent addressed by word *mande*, and *bapak*.

In Tiong Pa society, younger age of speakers addressees (interlocutors) *We* use the word 'I' to greet him (but there is also a mention name immediately, but not many). *Lu* word 'you' to greet the second person (singular, plural is usually used for *dorang* words) (Aditiawarman, 2005). The word *lu* is not used for referents who is older than the speaker. So, the word *lu* is only used to greet people whose age is coeval or smaller than the speaker.

The address form *bapak* 'fathers' and *mande* 'mother' is adopted from Minangkabau language address form. The use of address form derived from adoption is still very limited use. Nonetheless, Tiong Pa language has shown that Minangkabau contributed to the completeness of its vocabulary. This symptoms proves that Tiong Pa language characterized by dynamism of

language in the midst of the community of native speakers. In other words, the Tiong Pa language developed in accordance with the development of its social situation.

#### 4. Tiong Pa address form Originating from Indoneisan

The address form in Tiong Pa language come from bahasa Indonesia (Aditiawarman, 2005). The address form in *Tiong Pa* language that come from Indonesian commonly used in formal situation. The address forms that include this group are the following:

(6) *Bapak Prof. Dr. B. J. Habibi tu memang orang santiang*

Bapak Prof. Dr. B. J. Habibi memang orang pintar.

‘Prof. Dr. B. J. Habibi is a geniusman’

(7) *Ibu negara semalam ni datang ka Padang.*

Ibu negara kemarin datang ke Padang.

‘Indonesian first lady came to Padang yesterday’

The address form in example (6-7) is absorbed directly by the language Tiong Pa without changing the phonemes at all that exist in each address form, namely the words *Bapak*. and academic degree *Prof.* and *Dr.*

#### 5. Tiong Pa address form Originating from Minangkabau Language

In respect of the occurrence of acculturation among the Chinese community which first came in Padang with the locals, then Chinese language has also been gradually change. Mixing or bilingual meeting took place not on the desire of any party, but the place by itself naturally (Aitchison, 1985).

Birth of a language variation caused by the Minangkabau language that learned by Chinese community in Padang (Tiong Pa language), this language also showed expansion in the address form. The address form in

Minangkabau language usually used in informal situations. In addition, the address form originating from the Minangkabau language addressed to the listener who really Minang people. Here can be seen examples of the use of the address form originating from the Minangkabau language and is intended for the Minangkabau.

(8) Aseng : *Da, bara arago durian ko ciek da?*

Bang, berapa harga durian ini satu bang?

‘Brother, how much does durian cost?’

(9) Penjual Durian : *Ambiaklah saonggok tu anam puluh ribu.*

Ambillah yang satu onggok itu enam puluh ribu.

‘Take this one is sixty thousand’

(10) Aseng : *Bato maha bana da? Duriannyo ketek-ketek.*

‘Why does so expensive, brother? These durians are small’

(11) Penjual Durian : *Iyo sagitu aragonyo kini. Harago durian tu bana nan*

*maha.*

Iya segitu harganya sekarang. Memang harga durian itu

yang mahal.

‘Yeah that much it costs now. Indeed, the price of durian

Is very expensive’

From the conversation between Aseng and durian sellers above shows that the use of the address form *da 'bang'* (an abbreviation of the

word *uda* which means 'brother' in Indonesian). The address form *da/uda* 'brother' in Minangkabau language can be used greet: (1) people who have a blood relationship between speaker (people who greet) and listener (the addressee). The speakers usually have a younger age than listeners, and (2) the speakers who do not have a blood relationship with the listeners. The address form *da/uda* used to respect the other person, since it is estimated older than speaker.

Different from the address form *mas* in the Java language. The word *mas* in the Java language can be used to people who are related by blood, people who are older, or younger to show respect. So, the address form *da / uda* 'brother' in Minangkabau language should be addressed to men who is the older than speaker. The use of Minangkabau address form is concerned, if it is ignored, then it might called impolite (*urang nan indak tau jo ampek/ do not know of taratik / not habitual 'people who do not know manners)*

## 6. Tiong Pa address form Originating from Chinese

In addition, the word derived from the address form of Minangkabau language, Tiong Pa communities still use the address form language that brought their ancestors from their mainland. The address form words of the culture of each community supporting the culture itself. When members of a cultural community moved from their region (immigration, internal migration, or urbanization) to a place, then the elements of language are the longest lives in a group of words culture (Aditiawarman, 2013). Belonging to the words of that culture, among others, name of person, address form, food names, words in the arts, sports, religion, and others. Words associated with the words on the culture of the Chinese community in general can last for several generations after they settled in the seacoast area they occupied. In fact, if the group still maintains ties of kinship and maintain their communications with their home country, their language was still well preserved.

In contrast to the Tiong Pa society, in general they are no longer speak Koi language of their ancestors. This happens because these

people do not make contact with their families remaining in their ancestral lands. Thus, the Chinese community in Padang (Tiong Pa) can no longer speak a word using language Mandarin or Koi, except for those who go to Hong Kong to continue their education, or to countries which use Mandarin.

The words from their ancestors still attached in their life, they are cultural words, such as the address form. In addition, to community Tiong Pa used the address form that derived from the language of their ancestors, but they also use the word derived from the address form Minangkabau language (Aditiawarman, 2013). The life of Tiong Pa people right now, they do not only picked up the address from Minangkabau language, but also picked up from the Dutch address form, like *oom* to uncle and *tante* to aunt.

The address form of the Dutch word is very familiar to the Indonesian because Indonesia has a long story with the Dutch colonial. Communities who use the address form derived from Dutch language, usually people close to the Dutch or the people who work for the Dutch at the time. The influence of the Dutch language,

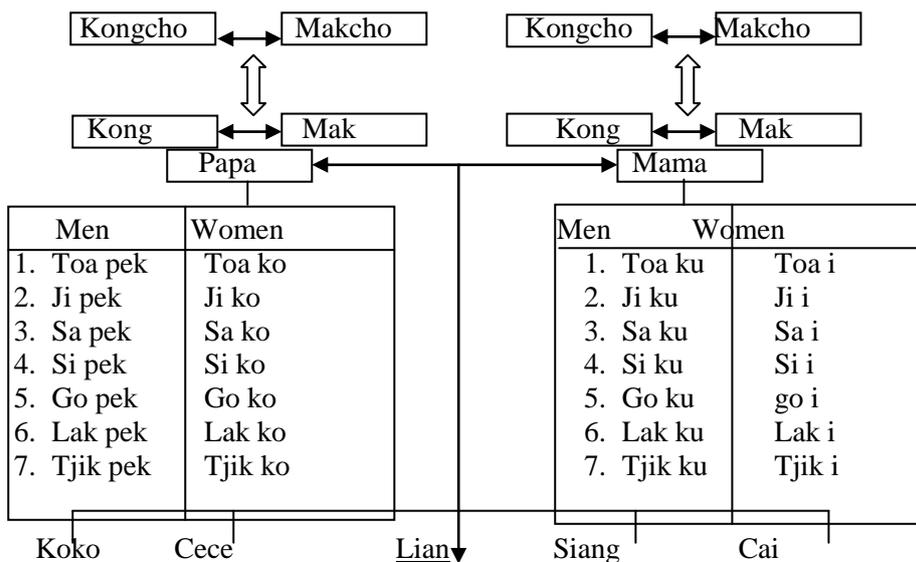
specialized in the field of the the address form was like, *oma* (grandmother), *opa* (grandfather), *oom* (uncle) and *tante* (aunt). The word derived from the address form Dutch language is very general, does not like Koi language or language Minangkabau. At Koi language, greetings to uncle or paternal aunt different with greetings to the uncle and aunt of the mother, as well as in the Minangkabau language.

The address form in Tiong Pa society distinguished by the father or the mother, and also differentiation in order of their age, and gender (sex). The use of this sequence in accordance with the numerical sequence number (numeralia). Numbering children adjusted to the order of their birth, both paternal, maternal, men and women. The numbering system is the same between siblings from her father and brother of the mother. The numbering corresponds to the number, which is *toa* (first), *ji* (second), *sa* (third), *the* (fourth), *go* (fifth), *shellac* (sixth), *Tjik* (seventh), and so on.

The address form from your father and mother of the numbering according to the age of older to the younger and there is no difference between men and women.

The following diagram can be seen in the word sapa Pa Tiong community living among them.

Tiong Pa Family Diagram of The address form



The address form diagram in Chinese society have existed long before they arrive in Padang. In other words, The address form was the legacy of their ancestors. The address form described above is mainly used for people who have a relationship consanguinity. Some the address form above can also be used by people who have absolutely no connection with the relationship consanguinity. Words such courtesies are used to honor the man who is older than the speaker. The address form words commonly used for such things among others, koko /ngko/ and cece /taci/.

The address form can be used immediately and deal with speaker (the addressee) usually only at *kong* and *mak* (grandparents). People are addressed with greetings *Kongcho* and *Makcho* rarely heard in the conversation because people are called by *Kongcho* and *Makcho* rarely met with his great-granddaughter. This happens due to the limited human lifespan. It is something that could be considered privileged when the great-grandson had met with their grandparents and great-grandparents.

*Lian* name in the chart is the name of a great-grandson in the family tree network. In the diagram explained that the greetings of the father and mother of the grandparents, both paternal and maternal referred to as *kongcho* (grandfather) and *makcho* (grandmother). Differences greetings used by *Lian* against grandfather and great-grandmother to greet the grandparents is on the word finally, the suffix *co*. Basic words used by sapa grandparents and great-grandparents and grandparents are equally

*kong* and *mak*. Thus, suffix *co* is as a marker of great-grandfather.

In addition, to distinguish the address form used to greet the grandparents and great-grandfather and great-grandmother, Tiong Pa society also distinguish greetings addressed to brothers and fathers and brothers of women men and women of the mother.

The use of address form addressed to brother and paternal women use order system ranging from the oldest to the most infinitesimal. The sequence used to follow a sequence of numbers, ie, one, two, three, and so on depending on the number of children in the family is concerned. The order system for your father both men and women are: brothers who ranks first preceded by the word *toa*, second-*ji*, sa third, the fourth, fifth *go*, sixth *lak*, and seventh *tjik* As the difference between a brother and a female from the father, each sequence has a marker male and female. As a marker that the brother's father is a man, at the end of each sequence was followed by the word *pek*, whereas a father female relatives marker at each end of the sequence followed by the suffix *ko*.

Almost every language in the world distinguish between the words greeting by gender (sex), as the Indonesian address form brother addressed to the older brother of speaker with the identity of male and sister (in general) intended to speaker's parents' brother of speaker with the identity of the female. The same characteristics are shared by English, like brother (male) and sister (female).

Here can be seen the address form distinction that used to greet the brother of the father of men and women.

The address form Originating from Father's Brothers and Sisters		
No.	Laki-laki	Perempuan
1.	Toa <u>pek</u>	Toa <u>ko</u>
2.	Ji <u>pek</u>	Ji <u>ko</u>
3.	Sa <u>pek</u>	Sa <u>ko</u>
4.	Si <u>pek</u>	Si <u>ko</u>
5.	Go <u>pek</u>	Go <u>ko</u>
6.	Lak <u>pek</u>	Lak <u>ko</u>
7.	Tjik <u>pek</u>	Tjik <u>ko</u>

There are differences in calling brothers and sisters from the father's side in order of age and gender of each, as well as with the use of the address form to greet the brothers and sisters of

the mother. The address form used to greet the brothers and sisters of the mother has the exact same pattern of discrimination with the address form used to greet the brother and paternal

women. The distinction the address form used seen in the order shown below.  
 for the brother and sister of the mother can be

The address form Originating from Mother's Brothers and Sisters		
No.	Men	Women
1.	<i>Toa ku</i>	<i>Toa i</i>
2.	<i>Ji ku</i>	<i>Ji i</i>
3.	<i>Sa ku</i>	<i>Sa i</i>
4.	<i>Si ku</i>	<i>Si i</i>
5.	<i>Go ku</i>	<i>Go i</i>
6.	<i>Lak ku</i>	<i>Lak i</i>
7.	<i>Tjik ku</i>	<i>Tjik i</i>

The order of the address form based on his maternal relatives above exhibits characteristics consistent patterned. The mother's brother uses the address form containing elements of me in the end, and themother's sister using ending *i* element.

The address form has two elements, namely: (1) the first element the address form determined by the serial number of children (in order of birth) by using a sequence of numbers (numeralia), and (2) the second element is occupied by elements that function shows the type traits sex (sex) and also indicate the identity of being addressed with the address form, characteristics that determine whether a person belonging to the brother of the father, or sister of the mother.

Each of the address form by consanguinity relationship that is used by people in Padang Pa Tiong has certain distinguishing features. The distinction between the address form with other words, have a pattern of regularity in the division. The division of the address form was obviously starting with breakdowns by gender (sex) of each member of the family, both paternal and maternal. In addition to the division of the sexes, as well as the characterization of identity in order of birth of each member of the family. Characterization of identity according to birth order can be seen at the beginning of the word greeting each member of their family.

The division of Tiong Pa address form in society is arranged neatly, thus sharing the address form can be tabulated as follows.

The address form of Tiong Pa community according to the side of Mom and Dad.

Sequence Age Level and Sex

No.	Birth Order	The Address form of the Father		The Address form of the Mother	
		Men	Women	Men	Women
1.	Toa	pek	Ko	ku	I
2.	Ji	pek	Ko	ku	I
3.	Sa	pek	Ko	ku	I
4.	Si	pek	Ko	ku	I
5.	Go	pek	Ko	ku	I
6.	Lak	pek	Ko	ku	I
7.	Tjik	pek	Ko	ku	I

Explanation:

1. Number 1 equal to *Toa*
2. Number 2 equal to *Ji*
3. Number 3 equal to *Sa*
4. Number 4 equal to *Si*
5. Number 5 equal to *Go*
6. Number 6 equal to *Lak*
7. Number 7 equal to *Tjik*

Based on the reference table may be created rules that determine whether a word said against a society that is spoken by Tiong Pa came from the father or the mother, and if anyone was to male or female. That question can be answered

through a rule (formula) that are prepared linguistically. Preparation of the origin rules of sex and blood relationship is based on the characteristics of address form is naturally. This marker can be seen in the following rules.

AF = Numeralia + pek/ku (man)/ + ko/i (woman)

Explanation:

AF	=	Address form
Numeralia	=	The number of birth order
pek	=	The marker of the father's brothers
ku	=	The marker of the mother's brothers
ko	=	The marker of the father's sisters
i	=	The marker of the mother's sisters

#### 7. Tiong Pa address form Originating from Chinese and Minangkabau Language

On the side of the Indonesian, Chinese, and Minangkabau, and Tiong Pa also has combining the address form of Chinese and Minangkabau language (Aditiawarman, 2013). A phenomenon that occurs cultural contacts between people and Chinese culture advocates supporting Minangkabau culture has done in for long time, so contact the two cultures rise to the phenomenon of language. The address form of Tiong Pa consist of combination of Chinese words and Minangkabau language can be seen in the following example.

12. Ci *dang* pai dari pagi, sampai sekarang nya belum pulang gi.

'Kakak (perempuan) yang paling besar pergi dari pagi, sampai sekarang belum pulang lagi.'

The older sister went out from this morning, she doesn't come back till now.

13. We pegi ka pasa sama *Kocik* besok pagi. 'Saya pergi ke pasar dengan kakak (laki-laki) yang paling kecil besok pagi'.

I go to the market tomorrow morning with my brother.

The address form *Cidang* and *Kocik* are two examples of the address form formed by merging the address form derived from the Chinese and Minangkabau language (Aditiawarman, 2005). The address form *Ci* is the abbreviation of the address form Chinese '*Taci*' which means elder sister, while the address form that follows is derived from the sequence number of the Minang language, which is derived from the word *dang* gadang 'big'. *Kocik* in language Tiong Pa is also a combination of two words derived from Chinese and Minangkabau language, the word *Ko* abbreviation of *Koko* (older brother) and *Cik* originating from Minangkabau language *kaciak* 'small'.

#### IV CONCLUSIONS

The language symptoms has been described above is a phenomenon of natural language as basically all languages have dynamic properties. The dynamism of a language will be influenced by the contact that occurs between

one language to another. The language contact more often occurs in public communication speakers of the language, the more opportunities for that language progress.

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