Article

The Usage of Kinship Terms and Their Values among Acehnese People in Indonesia

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A B S T R A C T

This paper explores the use of kinship terms of Acehnese and their values among Acehnese people. The data for this paper was obtained based on the result of the interview from ten participants living in the two suburbs of Lhokseumawe City. The participants of the study were five female participants from Rayeuk Karung village and five participants from Blang Punteuet village, Lhokseumawe City, Aceh Province, Indonesia. All participants' age ranged from 60 to 85 years old. The result of the study showed that kinship terms used by Acehnese people can be classified into following categories; First, the Acehnese language has more than one term of a kin to address for a kin relation either in consanguineal or affinal relations, and the usage terms of kin varies based on consanguineal and affinal relations between the core family member and extended family member. Second, the use of kinship terms is based on affinal and consanguineal relations, sex, birth order, and social status. Third, the usage of kinship terms based on the affinal and the consanguineal relations are bilateral or overlapping except for the five specific terms of kinship. Fourth, some kinship terms of affinal relation are added with a specific adjective, and specific phrases are used for kindship terms both for affinal and consanguineal relations. Five, the use of kinship terms by Acehnese people has cultural and historical values as part of the crucial construction of Acehnese identity.

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INTRODUCTION

Indonesia with more than 700 Every community group has its social regulations that are made based on the community agreement and it also related to the social rules in the community that are made for the common interest of various purposes of their life including the interaction among the community member. One of those differences is found in the use of kinship terminology. Also, kinship terminology contains the cultural and the historical values for some community and this can be determined based on the degree of kinship used among the member of the community.

Acehnese is one of the ethnic groups in Indonesia that lives on the western tip of Sumatera Island. Most Acehnese people speak Acehnese and use kindship terms to greet among the member of the family or extended family, and other member community among Acehnese (Ulfa, 2018). Kindship terms that are used among Acehnese are based on consanguineal and affinal relations. This is in line with the statement of Read (2015) that any

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community uses particular kindship terminology to indicate the relationship among relatives. In Acehnese, there are several differences and variations in addressing to blood relations and marital relations. The Acehnese language recognizes certain kinship terms to label the kin relation of a family member and extended family member. Furthermore, the use of kinship terminology in the Acehnese community also has rules, historical, and cultural values such as respect and politeness to older people.

Previous research has been widely focused on attitudes and the trend of Acehnese people starting to shift to the Indonesian language in the speech community either among the Acehnese young generation or parents, the vitality of Acehnese language in the family domain (read: Idaryani & Fidyati, 2021, 2022b, 2022a) and the decreasing ability of children in Aceh to use the Acehnese language (read: Alamsyah et al., 2011; Al-Auwal, 2017; Aziz et al., 2021; Ismail et al., 2021). Therefore, this research aims to focus on how is the usage of Acehnese kinship terms among Acehnese people who live in Rayeuk Kareung and Blang Puntuet villages, the two suburbs located in Lhokseumawe city. The study tends to focus on the following issues: How kinship terms are used among the Acehnese people? And what are the values of using kinship terms for Acehnese people?

Every community in Indonesia has different kinship terms in terms of structure, meaning, content, and the organization of kinship relations (Read, 2015). Keesing (1975) defines the term of kinship as words used in society to identify the relationship between one individual and others in the family and among relatives. Yule (2014) describes that kinship terms are used to refer to the relationship between one person to another within a family member or to show the relationship between people within a community (Atadoga et al., 2017). Furthermore, Wood & Kroger (1991) refer the term of kinship as the establishment of relative power and distance in the family and in society. They further elaborate that the use of a particular kinship terms aims to maintain a particular distance between the speakers and the addresses. Therefore, it can create a social hierarchy and determines the speaker that has a lack of common status with the hearer.

Furthermore, the usage of kindship regards the relationship among members of the family to denote whether the family member was born from the same parents. In other words, the classification of kinship terminology shows the relationship due to blood relations or adopted child, as well as marriage (Murphy, 2001). Further, Read (2015) classifies kinship terms according to consanguineal relations that are related based on blood relations, and affinal kinship terms are those related because of marriage. Al-Sahlany & Al-Husseini (2010) also adds that the terms of kindship is classified into sexes, blood relations, and married relation. They further state that in the Arabic community kinship terms are classified into female and male relations and paternal and maternal kinships. In line with this, Yusuf et al., (2019) also mentions that kinship terms are determined by the sex of the addressees. Al-Rawafi et al., (2017) finds that one of the tribes in Indonesia, the Baduy also classifies the kin based on the sexes. Therefore, the kinship terms can be classified based on various factors, and the classification of kindship may be differently established from one community to another communities as what Aziz et al., (2020) mentioned that every social group has different regulations for the usage of kinships in their community. Likewise, Read (2015) classifies kinship terms into address terms and reference terms. Address terms are used to address a person in a particular social context and show the speakers' relationships. On the other hand, reference terms, however, aim to refer someone to the kin of the speaker.

In addition, Suwarso (1990) states that the terms of kinship commonly used in Indonesia occurs in various forms, such as father, mother, brother, sister, etc. This is in line with Murphy, (2008) who stated that kinship shows a relationship based on the recognition of the relationship among parents, children, siblings, and some distant relatives. Furthermore, the study conducted by Campbell, (2021) on the Bidayuh community in Sarawak, Malaysia, shows that the use of kinship terms is determined based on birth order (BO) with emphasis on the older generation. The community also specifies the terms based on gender. Campbell also highlights that the use of kinship terms among the Bidayuh

community is bilateral regardless from the paternal or maternal side. Furthermore, the study conducted by Aziz et al., (2020) on Aceh Tamiang kinship terminology shows that kinship terms are formed based on consanguineal and affinal relations, BO, and gender. This is also similar to Javanese people who use kinship terms based on age and gender (Manns, 2014).

In the speech community, the interlocutors must use appropriate kindship terms based on the contexts of the addresses. The interlocutors need to consider to whom they speak, and what topics they discuss appropriately (Jucker & Landert, 2017). Furthermore, according to Ismail (2015), the use of kinship terms play crucial social values that determine the role in the family and within the community and also denotes respect, politeness, and solidary among the family or community therefore, the member of the community needs to designate the appropriate terms of the kin. This is in line the statement of Gusnawaty et al., (2022) based on their study of the use of kinship among the Bugis community. The study shows that the strategic role of kinship terms is to represent the cultural representation of power, solidarity, and politeness among the Bugis community and the appropriate use of kinship is a necessity to gain appropriate responses from the hearers. Therefore, for Indonesian people, besides designating the type of relations among family members, the use of kinship also demonstrates or reflects the politeness values of each other, and the social hierarchy in Indonesian society. In other words, specific kinship terms are used to designate the different superior levels based on social status and birth order. It is similar to the Palestinian-Arab community according to the study conducted by Aqel. Rahman Abdel (2017), Palestinian-Arab kinship terms is used to respect older people, particularly their grandparents by younger people. Students face in learning English at university. That is the characteristic of a lecturer who is punctual and worthy of study.

One of growing universities in East Java is Universitas Qomaruddin. This university has a faculty of teacher training and education which consists of English Education and Mathematic Education programs. As the researchers are part of English Education program, the urgencies to understand more about students' perception on the lecturers' characteristics. The research is also conducted to occupy a niche from previous research. The first research was by Musdahariah at Muhammadiyah University of Makassar on title "The Students' Perception of Lecturers' Characteristics in Classroom Teaching" (Musdahariah, 2017). In this research methodology used by researcher was descriptive qualitative research. Questionnaire was used by researcher for collecting the data in this research. This research focused on lecturers' characteristics in classroom teaching. The second research was by Khaerati at STKIP Pembangunan Indonesia Makassar, Indonesia on title "The Students' Perception on the Characteristics of Effective and Ineffective English Language Teachers" (Khaerati, 2016). In this research methodology used by researcher was a descriptive qualitative design. For collecting the data in this research was questionnaire. This research focused on characteristics of effective and ineffective English language teachers. The third research was by Angganita at Universitas Muhammadiyah Makassar on title "Students' Perception Towards the Characteristics of a Good English Teacher" (Ayu et al., 2020). In this research methodology used by researcher was a descriptive qualitative design. For collecting the data in this research was used questionnaire. This research is focused on characteristic of a good teacher. There are many different focusses in each research, while in this research the researcher focuses on characteristic of English lecturer, what kind of the characteristic and how it can affect into their teaching.

Considering much research before, for this reason, the current researcher will investigate the lecturers' characteristic from students' perception. The problem statement is "*Students' Perception on Characteristics of English Lecturers at Qomaruddin University*". The aim of the research is to describe the students' perception about English lecturer characteristics. The researcher chooses students' perception on characteristics of English lecturers as title because (1) this research has never been studied before in this university; therefore, it can be a reference the title in the future,
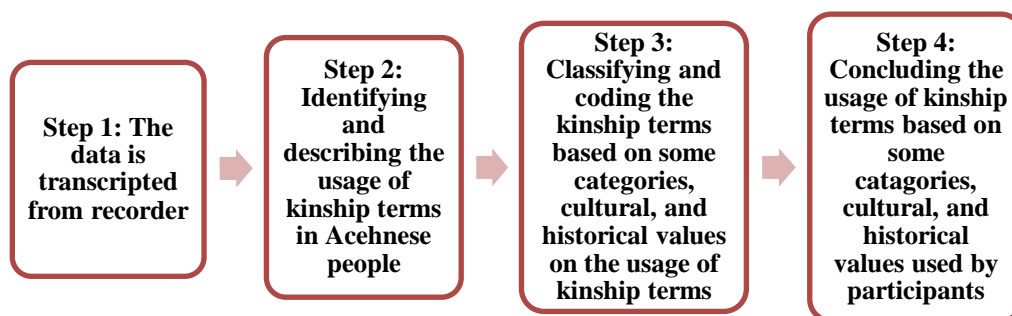
and (2) this research focuses on the characteristics of lecturers in general so that it can give an insight of what students expect from their lecturers.

METHOD

The design of this research is descriptive qualitative to explore the use of kinship terms and their cultural and historical values of Acehnese community in Lhokseumawe. Qualitative research tends to comprehend the meaning of an individual or group toward social or human problems (Creswell, 2014 p.32). In line with this, Hale & Napier (2013) elaborate that qualitative method is designed for the researcher who needs to explore, interpret and describe the quality and characteristics of the concept. So, descriptive qualitative is employed in this research because the data of the research is mainly presented in the form of words from the result of the interview.

This research was carried out in Rayeuk Kareung and Blang Punteuet villages, two the suburbs situated in Lhokseumawe city, Aceh Province, Indonesia. The participants were selected based on purposive sampling. The data obtained in this study was based the interviews with five Acehnese women from each suburb aged from 60 to 85 years old. The age of respondents is considered to have adequate and comprehensive knowledge of the use of Acehnese kinship terms. There were 10 female participants in total. Those participants were Acehnese native speakers and from the endogamous marriage family. Thus, the study excludes the mixed-marriage family.

The instruments used to obtain the research data was based on semi-structured interviews. The interviews were conducted individually with each participant. The interview was begun with the open-ended question such as" How many siblings do you have?" or "What do you address for your mother's sibling?" The interviews were performed in the participants' houses separately. During the interview, the researcher used an audio recorder to record all the conversations from the interview session. Furthermore, the data gathered from recorder were transcribed and analyzed in three steps based on Miles et al. (2014). First, the data is condensed. Afterward, the necessary information from the data is displayed, and finally, the verification of the conclusion is formulated. Furthermore, the data is sorted by taking the only necessary information from the interviews for data display in narrative text and finally coded. According to Creswell (2012), coding data aims to distinguish the passage and highlight the crucial information of the data to represent the large theme of the data. The step of data analysis is illustrated as followed:

Step 1: The data is transcribed from recorder → **Step 2: Identifying and describing the usage of kinship terms in Acehnese people** → **Step 3: Classifying and coding the kinship terms based on some categories, cultural, and historical values on the usage of kinship terms** → **Step 4: Concluding the usage of kinship terms based on some catagories, cultural, and historical values used by participants**

Graph 1. Step of data Analysis

FINDINGS AND DISCUSSION

Papers will be reviewed by the international scientific committee of this conference. Accepted papers will be published in the conference proceedings with an ISSN. Selected papers of this conference will be published in the special editions of these international journals: Studies in English Language and Education (indexed by DOAJ) and International

Journal of Language Studies (Scopus) (additional charges apply depending on the journals).

The usage of kinship terms in the Acehnese community is classified in the following categories: 1) Acehnese has more than one kinship terms for one kinship to address kinship relations either affinal or consanguineal relations in family member and in extended family member ; 2) The kinship terms are used based on affinal and consanguineal relations, sex, birth order (BO), and social status; 3) The usage of kinship terms based on affinal and consanguineal relations is bilateral except for five specific kinship terms namely 'a, aduen, adoe, tumuda, and parui'. 4) some kinships terms in affinal relations are added with adjective 'uui' and some other kinship terms use specific phrases for consanguineal relations. The usage of kinship terms is described as follows:
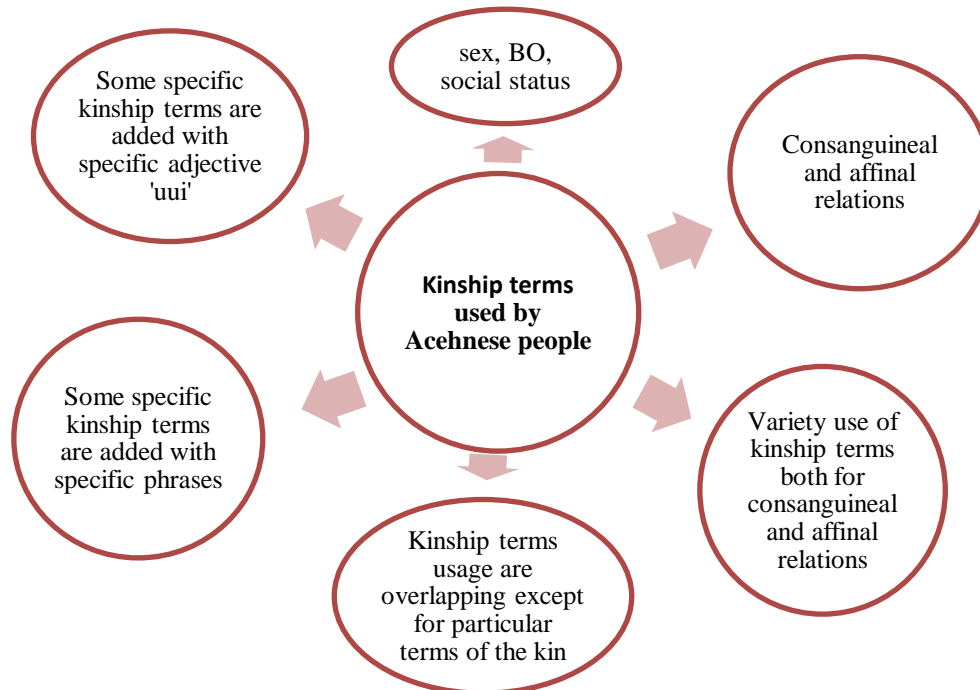
Graph 2. The usage of kinship terms

Some kinship terms in Acehnese system are genderless and others are gander-based and the use of kinship terms in Acehnese community is slightly different from some other group community in Indonesian such Javanese and Badui community. These variety corresponds to the statement of Suwarso (1990) that the way of Indonesian people used kinship varies. In Acehnese community, kin relation is used with some different terms of kinship. Some kinship terms are used based on birth order (BO) and the orthers are not. Most kinship terms may be followed by the name except for kinship terms 'aduen, adoe, a, parui, and tumuda'. Most kinship terms usage are bilateral except for some specific kinship terms mentioned above. The following tables illustrate the different terms of kinship used among the Acehnese people:

Table 1. The usage of Kinships terms for both affinal and consanguineal relations

No.	A person	Terms of Kinship
1.	Mother	Mak
2.	Father	Bapak/Ayah
3.	Older/oldest sister	Kak/kakak/kak+name/cuda/cuda+name/ a
4.	Younger/youngest Sister	Adek/Dek/Dek+ name, adoe
5.	Older/oldest brother	Abang/Bang/Bang +name/Tengku Abang/Cut Bang/aduen
6.	Younger/youngest brother	Dek/Adek/Dek+ name
7.	Younger/youngest sister of parents	Cek/Mak Cek/ Ma bit/ Ma teih/Macut
8.	Younger/youngest brother of parents	Cek/Pak Cek/Apa/apa+name apacut/apacut+name
9.	Older/oldest sister of parents (Aunt)	Mawa/Wa/Miwa/Nyak Wa
10.	Older/oldest brother of parents (Aunt)	Pak Wa/Abuwa/Ayahwa
11.	Maternal nephew	Aneuk Keumoen
12.	Paternal nephew	Aneuk Keumoen
13.	Maternal niece	Aneuk Keumoen
14.	Paternal niece	Aneuk Keumoen
15.	Older/oldest Cousin (male) from paternal/maternal sides	Abang/Bang/Bang +name/Tengku Abang/Cut Bang
16.	Younger/youngest Cousin (male) from paternal/maternal sides	Dek/Adek/Dek+ name/just name
17.	Older/oldest female Cousin from paternal/maternal sides	Kak/kakak/kak+name/ cuda/cuda+name
18.	Younger/Youngest female Cousin from paternal/maternal sides	Dek/Adek/Dek+ name/just name
19.	Maternal Grandmother	Nek,/Misyik/Masyik, Ayahsyik, Neksyik, Nek leut
20.	Paternal Grandmother	Nek,/Misyik/Masyik, Neksyik, Nek leut
21.	Maternal Grandfather	Abusyik/ Ampon Nek/ Ayahsyik/Yahsyik/yahleut
22.	Paternal Grandfather	Abusyik/ Ampon Nek/ Ayahsyik/Yahsyik/yahleut

Table 2. The usage of Specific Kinships termsnfor affinal relation

No.	A person	Terms of Kinship
1.	Stepfather	Ayah uui
2.	Stepmother	Ma uui
3.	Stepchildren	Aneuk uui
4.	Stepsister (older/oldest)	Kakak uui
5.	Stepbrother (older/oldest)	Abang uui
6.	Younger/ youngest stepsister	Adoe uui
7.	Younger/ youngest stepbrother	Adoe uui
8.	Mother-in-law	Mak Tuan
9.	Father in-law	Ayah Tuan
10.	Son/daughter in-law	Meulintee (Genderless)
11.	Older/oldest sister-in-law	Kak/kakak/kak+name/tu muda (nameless)
12.	Younger/youngest Sister-in-law	Dek/Dek+ name+Cut Dek/
13.	Brother and Sister-in-law	Parui (genderless,nameless)
14.	Older/oldest brother-in-law	Abang/Bang/Bang +name/ Cut Bang
15.	Wife of older/oldest Brother of parents' ego (both maternal and paternal sides)	Mawa/Wa/Miwa/Nyak Wa
16.	Wife of Younger/youngest brother of parents' ego (both maternal and paternal sides)	Cek/Mak Cek/ Ma bit/bit+name/ma teih/ma teih/teih
17.	Husband of Older/oldest sister of parents' of ego	Pak Wa/Abuwa/Ayahwa/Tengku wa/
18.	Husband of Younger/youngest sister of parents' ego	Cek/Pak Cek/pake cek+name/apa/apa+name

Table 3. The usage specific phrases of consanguineal kinships terms

1.	Half-brother	*Soboeh__laen__*
2.	Half-sister	*Saboeh___laen __*

Table 4. The usage of kinship terms based on social status

1.	*Uleebalang* (Aristocrat status/ Gender-based, not based on birth order)	Cut, Teuku, Ampon
2.	Islamic Status, (Gender-based)	Miwa, Teungku Wa

According to the table above, it shows that the usage of kinship terms of consanguineal and affinal relations are bilateral or overlapping except for kinships are added with adjective 'uui', the kinship terms of tumuda, parui, and kinship terms, specific phrases saboeh__laen__, and kinship terms adoe, a, and aduen. Likewise, the kinship terms 'aneuk keumeon' is used to address the son or daughter of the aunt and cousin of the ego and the term is genderless and regardless of the BO of the cousin and aunt of the ego. Furthermore, the terms 'wa, mawa, miwa, nyakwa,

are used to address the older /oldest sister of the ego's parents from paternal and maternal side (mother and father) or the older/oldest sister-in-law of the parent's ego from the maternal and paternal sides. The terms 'cek, makcek, mabit, bit, mateih, teih, ceupo' are used to address the younger/youngest sister of the parents of the ego as well as the younger/youngest sister-in-law of the ego's parents from maternal and paternal sides. Those kinship terms are based on BO. In addition, the use of kinship terms 'cek, pakcek, apa,'' are used for the younger/youngest brother and the younger/youngest brother-in-law of the parents' ego. Those kinship terms are either followed by the name or not and gender-based and based on BO. However, the specific term 'apacut' is used specifically to address the youngest brother of the parent's ego most of the time without name added.

Likewise, the kinship term 'nek' is genderless to address the mother of ego' parents, meanwhile 'abusyik, ampoen nek' are gender-based and are not based on BO that refer to grandfather. The term is also applicable to the younger/youngest brother/older/oldest brother of the grandfather of the ego. The terms 'masyik, misyik' are referred to grandmother and are not based on BO either so it is also addressed to the younger/youngest and older/oldest sister of the grandmother. Except for the terms 'nek leot' is used only to address the youngest grandmother of the ego based on BO and it is gender based because it is only applied for grandmother. All those kinship terms are used for maternal and paternal sides.

Furtermore, Acehnese language recognize the usage of some kinship terms that are not bilateral as kinship terms mentioned above. Kinship terms with adjective uui, tumuda, and parui are only applied for affinal relations terms and the kinship terms adoe, adeun, and a are only justified for consanguineal relations which are gender-based and based on BO. The kinship 'tumuda' is used for the older sister-in-law, it is gender-based and BO-based meanwhile 'parui' is used genderless and nameless and not according to BO for brother or sister-in-law. The use of kinship terms 'adoe, a, aduen' are genderless and nameless.

Kinship terms based on social status

The people who are Islamic scholars, the head of the village, or an aristocrats' family gain higher social status in the Acehnese community. The Islamic scholar is considered superior and important status in the Acehnese community. The kinship terms 'miwa, misyik' are specifically used for a female Islamic scholar, and 'teungku wa, teungku abang' are used for male scholar both for consaguineal and affinal relations. The Acehnese community also recognizes the aristocratic family as Uleebalang as the other notable position in the Acehnese community. The Uleebalang was the position as the sultan's assistant in managing policies or provisions that had been decided by the Sultan along with the judge. Meanwhile, Ulee Balang's policy cannot be disputed by other Uleebalangs except the Sultan himself (Santoso, 2013). Thus, the terms 'nyak wa, cutkak, cut dek' are used for Acehnese female aristocrat, and the terms 'ampon nek' ampon, cutbang' are used for men.

Kinships terms with adjective 'uui'

Furthermore, to label the nuclear family member whether biologically related or not the specific adjective 'uui' is added after the terms of the kin for stepparents, stepsibling, or stepchildren namely; ayah uui (step-father), aneuk uui (step-children), and ma uui (step-mother). The usage of the kinship term 'uui' must

be followed by specific kinship terms; mother, father, or children to classify those family members are not biologically related but purely based on affinal relations in the family. Vice-verse, the kinship terms for the children from stepfather or stepmother of the ego is added with adjective uui after the term 'kakak - kakak uui' for older/oldest sister and older/oldest brother 'abang - abang uui', and the use of 'adek uui' is also addressed for younger/youngest brother or sister of the stepparents of the ego.

Kinship terms with special phrases label

The Acehnese language does not recognize the specific kinship terms to label half-siblings, either half-brother or half-sister from both paternal or maternal sides. As Read (2015) said, every community has its system to label its family relation and every language has its uniqueness and peculiarities in structuring the address terms (Aziz et al., 2020). Acehnese people only add the words 'laen' (from another) and 'saboeh' (from the same) to classify the consanguineal relation whether from the same father and mother or the same father but from different mother or either way. The words saboeh and laen are followed by kinship terms, the expression of sabooeh ma saboeh yah (the same parents), meaning the sibling are born from the same parents in order to firm the affinal relationsip in core family if the parents have the history of multiple weds. Those words aim to distinguish the status among the siblings and halfsibling within the family. The expression 'saboeh ma laen yah" (the same mother but with different father) is used to label the halfsiblings who have consanguineal relation that the children are born from the same mother with different fathers, and the words 'saboeh yah laen ma' (the same father but from different mothers), meaning the halfsibling are biologically related from the same father but different mother. Thus, for parents who have more than one marriage tie such as in a polygamy family and remarried cases, those words (adjective uui, soboeh-laen) are needed to be used to distinguish the kinship terms biolological and unbiological relations within the core family (for stepsibling, stepchildren, stepparents, and half-siblings). The usage of those kinsip terms are not bilateral.

The Cultural and Historical Values on the Use of Kinship Terms among Acehnese Community

Acehnese community has its roles and responsibilities to respect each other based on consanguineal and affinal relations by using appropriate kinship terms. The proper use of kinship terms to show the relationship and label the member of family and to indicate the respect for older people and people with higher social status in the community. This is in line with Wood & Kroger (1991) statement that the terms of kinship are used to show politeness to the family member based on BO and the social status in the community. Thus, the usage of those kindship terms is essential because it reflects the cultural and historical values of Acehnese people. The ego who ignores the use of kinship terms or without adding kinship terms to address the older/oldest person is considered extremely rude and uncivilized people. Acehnese people consider that the older/oldest people have responsibility and caring for younger people and vise verse the younger people should respect the older people. This is in line with Murphy (2008) statement that the use of kinship aims to create power and responsibility. The use of those kinship terms is more emphasized toward younger people to older people for both consanguineal or affinal relations meanwhile the usage of kinship terms to younger people is more flexible. Older people may or may not use the kinship terms in addressing the younger people

because it is not considered impolite attitude. On contrary, the Acehnese people must denote their respect for the older people by using the appropriate kinship terms.

Acehnese language recognizes the polite and impolite usage of pronouns. The speaker is considered to have a good manner if they can use an appropriate pronoun in communication (Mulya & Abdullah, 2018). The politeness of the usage of kindship terms among the Acehnese people is also related to the appropriate use of pronouns in the Acehnese language when using for older people because the kinship terms sometimes are used together with pronoun. So, when they use the appropriate kinship terms, the speakers also must use the appropriate pronoun along with kinship terms for the older addressees. The use of the pronoun 'you' is different and varies between younger and older people in Acehnese language. Acehnese language has 3 pronouns of 'you' namely 'kah/ikah, gata, and droeneuh/idronueh'. Those pronouns are used differently to show the respect and politeness of younger people to older people. Otherwise, although the ego has used the appropriate kinship terms if the ego uses wrong pronoun after it, it is rude and uncivilized. So, when one uses the kindship term 'kak' or 'bang' to address older brothers or sisters, the ego most of the time use pronouns - 'idronueh/droneuh' before the use of the kinship terms thus the appropriate term is 'idroeneuh/droneuh kak' or 'idroeneuh/droenueh bang'. The pronoun 'gata' is the politest form addressed by older people to younger people or the older people may use the less polite pronoun 'ikah /kah to the younger people or for the people with the same age. Therefore the usage of pronoun gata is not a must. So, it is rude and uncivilized to use the pronoun 'ikah - kah kak, ikah-ikah bang' for older people in the Acehnese community. By doing so, it indicates the speakers are impolite, do not respect older people, and has presumptuous attitude. Thus,the usage of kinship terms to older people is meaningless. This is in line with the statement of Aqel. Rahman Abdel, (2017) that the linguistic used can reflect the attitude of the speakers.

Acehnese community also uses specific kinship terms to people as an Islamic scholar in the community, namely, Miwa, Misyik and Teungku Wa. The use of those terms reflects the important values of religious teaching in Acehnese community. Acehnese community is religious community that signify the important of Islamic teaching in the community to be applied. Furthermore, the Acehnese kinship terms recognize the specific terms of kinship both for consanguineal and affinal relations for aristocrat offspring as Uleebalang. The terms of Uleebalang is referred to military context during the Acehnese people resistance from Portuguese Malacca's attack in 1547 (Ito & Reid, 1985). Therefore, they define the Uleebalang is the war-leader and the leader of the Acehnese Kingdom, they have two functions in Acehnese community as war-leaders and territorial chief granted by the Sultans from the Sultans' previous conquered land. Those kinship terms used for Uleebalang family are gender-based that does not based on BO, and are used bilateral. The kinship terms used by Uleebalang family to differ sex is by adding terms Cut for women and Ampoen or Teuku for men. Those kinship terms reflect the historical value of Acehnese resistance during Dutch colonial era. The terms were awarded by Acehnese Sultan to Acehnese people who had crucial position in Acehnese Kingdom during the struggle era of Acehnese people toward Dutch imperialism. Overall, the values on the use of kinship terms for Acehnese family are illustrated in the diagrams as follows:
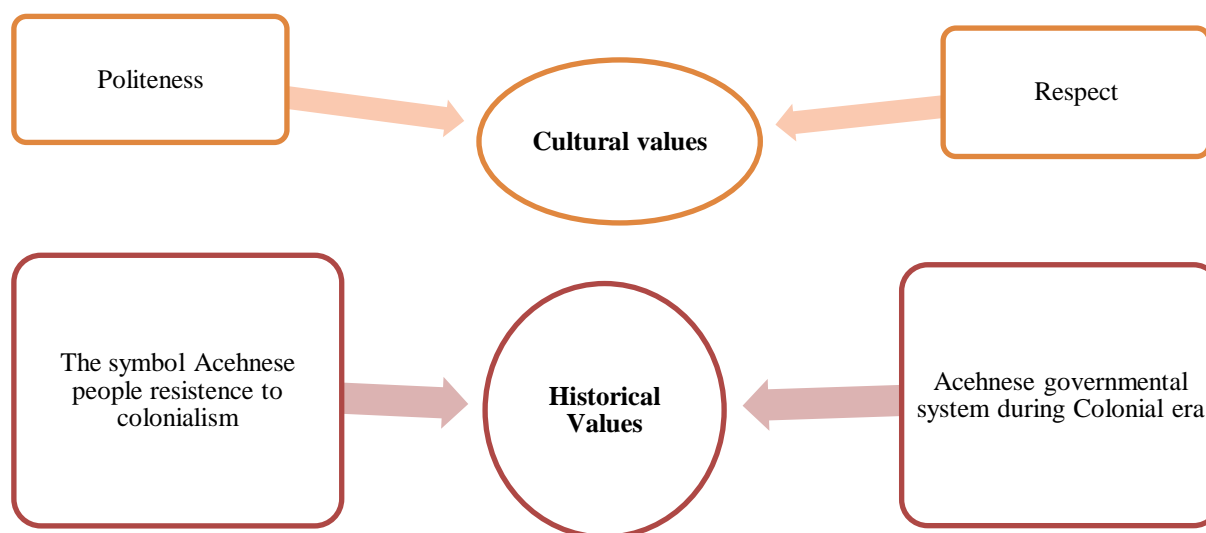
Graph 3. the values on the use of kinship terms for Acehnese family

The usage of kinship terms among Acehnese people reflects the uniqueness of Acehnese people as part of Indonesian multicultural people. The usage of some terms of kin such as nyakwa and miwa reflects the different values that Acehnese people have from other ethnic group in Indonesian. Furthermore, it also reflects the way of Acehnese people to express politeness and respect values in community member based on social status, and birth order. For instance, Acehnese people treat older people politely and show their respect by always using the correct kinship terms when they interact with older people. This is interesting if compared to other community that does not need to use kinship terms when addressing older people. The interesting system of kinship terminology in Acehnese is that the speakers must use appropriate pronoun after kinship terms therefore, the usage of kinship term and appropriate pronounce must be two in one otherwise the meaning of kinsip termsare useless and meaningless that will indicate you as a rude person and have presumptuous attitude if you fail to select the appropriate pronoun event though you have use kinship terms to the older people. This is because the use of kinship terms in Acehnese community becomes one of indicator to measure people attitude.

The usage of kindship terms is useful to address the status of family member and extended family whether based on consanguineal or affinal relations, Therefore, the status of the speakers is recognized easily if kinship terms are used appropriately. Therefore usage of specific kinsip terms is essential to indicate the core family member are biologically and unbiologically related which is prominent to relate to other social factors such as marriages and inheritance applied in the community.The kinsip terms status is also related to the power and social hierarchy among family member and extended family member because it is related to responsibility and power over one another. It aims to signify the different level of superiority between the older and the younger people among family member which is in line with the previous studies (Ismail, 2015; Perangin-Angin & Dewi, 2020; Gusnawaty et al., 2022). The power and social hierarchy the effect other sociocultural aspect of Acehnese community.

Furthermore, kinship terms also label prominent Islamic scholar in Acehnese society. Acehnese people address the people who have adequate

knowledge of Islamic religion or religious teachers by using different kinship terms Teungku/ to earn respect and politeness to those people. Teunku/Teungku wa are people who have spiritual authority and their positions is influential for Acehnese community (Schröter, 2011) because Acehnese community is religious community therefore the use of kinship terms among Acehnese people reflect the religious community structure of Acehnese. However, these days, the appropriate use and the meaning of kinship term Miwa start diminishing. This is similar to the use of the olden kinship terms of cuda, and ceupo that almost vanish among Acehnese and only some older people still use these particular kinship terms.

Furthermore, the particular kinship terms for aristocrats are also part of uniqueness of Acehnese culture because those are only designated to the Uleebalang family (Acehnese Aristocrats), and the status of Uleebalang was once considered as the important people in the Acehnese community as previously mentioned (Ito & Reid, 1985; Santoso, 2013). Although the values of being the aristocratic family today no longer exist (Schröter, 2011), however, the usage of those kinship terms should be applied to future generations of Acehnese because those terms reflect the unique kinship system of Acehnese people as part of cultural and historical values of Acehnese people. The usage of specific kinship terms used for the Uleebalang family is embedded with the history of the struggle of the Acehnese people during the colonial era.

Furthermore, those kinship terms also reflect the history of governmental system during the Acehnese kingdom period (Santoso, 2013) before Indonesian independence from Dutch colonialism. Although the position of Uleebalang in the Acehnese government today no longer exists, however, it is worth noting that the usage of those kinship terms to be preserved and inherent to the next Acehnese generation because it is part of valuable of Acehnese history during the Acehnese Kingdom era that distinct the history of struggle during colonialism from other parts of Indonesia. It is undeniable that the uniqueness of Acehnese identity is also shaped based on Acehnese history (Schröter, 2011) that represents the richness of Indonesian multicultures and history. Thus, it is crucial to educate future generations as well as Acehnese parents on the crucial usage of those terms for Acehnese people in the future.

CONCLUSIONS

The usage of kinship terms in the Acehnese community can be distinguished based on consanguineal and affinal relation, social status, and date of birth. Some kinship terms are used gender-based and some are genderless. Some kinship terms use specific adjective, and has the particular kinship terms such as 'parui and tumuda' that is not used overlapping. They are not based on birth order and genderless. The usage of kinship terms is bilateral between consanguineal and affinal relations except for some particular kinship terms that are based on consanguineal relations for nuclear family member. Although Acehnese people have more than one kinsip terms to address for one type of kin relation, they have limited terms to label halfsiblings. Consequently, the specific phrases are used to explain or refer to the kin of halfsibling. The usage of specific kinship terms among the Acehnese community is to determine the respect, politeness, social status, and to create the social hierarchy in the Acehnese community. Although the power of Uleebalang in government today no longer exists, those specific kinship terms of the Uleebalang family reflect the history of the government system during the Acehnese kingdom period and it becomes part of Acehnese history during the struggle and fight of Acehnese people against the Dutch imperialism.

Furthermore, it is hoped that appropriate kinship terms such as kinship terms between younger people to the older people and older people in return are still actively use in the future. This is because the correct use of kinship terms in the Acehnese community reflects cultural and historical values of Acehnese people.

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