
A COMPARATIVE STUDY OF ENGLISH AND GALELA KINSHIP GREETINGS AND ITS INTEGRATION FOR CONTEXTUAL ENGLISH LEARNING

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Abstract: This study aims to analyze the comparison of kinship greeting in English and Galela, and its integration as a theoretical basis for contextual English learning. This study used qualitative methods with content analysis techniques. The data were obtained from various literature, including articles, journals, books, and dictionaries that discuss kinship terms in English and Galela. The data of the research were classified based on the kinship theory from Boriri & Samad (2022) and Nanda & Warms in Novintia (2025), then compared the results used the theory from Tajareh (2015). The results of the study show that English has 34 kinship terms that are divided into six kinship principles, and Galela has 34 kinship terms that are divided into seven kinship principles. Kinship in English and Galela both apply six principles, namely consanguineal, affinal, gender, generation, lineal, and collateral. Meanwhile, specific differences are found in the aspects of gender and bifurcation, where English is more individualistic and gender-based, while Galela is more seniority-based and pays close attention to both paternal and maternal lineages. These findings were then integrated into English language learning through a contextual teaching and learning approach. By comparing English kinship terms to the local Galela kinship structure, students are expected to understand the use of the target language without losing their cultural identity. It can be concluded that the integration of local kinship system such as Galela kinship vocabulary in to English learning is very important to create a more relevant, meaningful, and inclusive learning process for Galela students in North Maluku

Keywords: *Kinship greetings, Galela language, English language, Comparative study, Contextual Learning.*

INTRODUCTION

In forming identity and social structure, language can be used to build a kinship system in society (Devina & Hasan, 2025). Santika & Eva (2023) explain that kinship is a system of descent adopted by a particular ethnic group based on the father's, mother's, or both. Meanwhile, Nurmansyah, *et al.*, (2019) argues that kinship is a form of social relationship that occurs due to descent and marriage. The kinship greeting system is an important aspect of a culture, because it can be reflecting the social structure, values, and relationship between members of society (Arifin, 2025).

Chen Chen (2019) argues that any languages has a terms of kinship greetings. There are differences in kinship greetings in each language, depending on how the culture of the speakers of that language reflects respect and closeness within the family (Novintia, 2025). This also applies to English and Galela language. In the practice of English learning, Students' understanding of regional languages can serve as a bridge in learning new languages, especially English (Gunawan & Afrida, 2024). However, in reality, the differences between Western social structures and local cultures, especially in terms of kinship greeting make it difficult for students to understand teaching materials that are not relevant to their daily lives.

Akbari (2015) suggest that the relevance gap in English teaching materials in Indonesia is often a major challenge. Learning a foreign language at school is more difficult for students, especially in the Galela tribe community, because students find it difficult to relate the

vocabulary they learn in a foreign language to the social structures in their daily lives (Harlina & Yusuf, 2020). Therefore, teachers need to find appropriate strategies to overcome this gap, one of which is by integrating local culture into English teaching materials. Through this approach, English teaching becomes not only a process of linguistic transfer, but also a means to increase students' motivation in learning foreign languages (Sujarwo *et.al*, 2024).

One of the most fundamental aspects of Galela society is kinship terms. These are not just names used within families, but also carry cultural significance within the community (Boriri & Samad, 2022). Boriri & Samad also stated that the diversity of kinship terms in the Galela language is used to distinguish seniority, gender, and lineage within a kinship group. This is embedded in the social structure of the Galela community, so that when students enter English class and are introduced to Western kinship terms, which are generally simpler, such as “*uncle*” or “*aunt*”, it causes a linguistic and cultural gap. Therefore, if no effort is made, students will have difficulty understanding the concept of greetings in English, which can lead to a lack of interest or culture shock in the learning process.

Junaidi *et.al* (2025) stated that in general, students tend to translate terms literally from their native language into English. Galela and English have different kinship systems, where Galela using more specific kinship terms than English (Novintia, 2025). For example, the use of different terms to address siblings from mother or father in Galela does not exist in the English system of “*Uncle*” and “*Aunt*”. Therefore, by understanding the comparison of kinship greetings terminology in English and Galela as a local language, teachers can more easily explain English learning materials related to kinship terms in a more contextual way so that can be easily understood by students.

There has been no specific research examining how Galela kinship terminology can be used as a cognitive bridge to overcome students' alienation from English teaching materials. Therefore, this study aims to fill this gap by connecting the local social structure with foreign language learning. Thus, this study is expected to provide a basis for teachers in delivering more relevant material, thereby not only improving students' linguistic abilities but also their cross-cultural awareness in the English learning process.

METHODOLOGY

This study used qualitative content analysis, aiming to analyzing, interpreting, and describing kinship terminology in English and Galela, the similarities and differences between the terminology of the two languages, and its integration as a theoretical basis for contextual English learning. This study used documentation study. The data were obtained from various literature, including articles, journals, books, and dictionaries that discuss kinship terms in English and Galela.

FINDINGS AND DISCUSSION

Findings

1. Terminology of Kinship Greetings in English

The results of this study are in line with research conducted by Novintia (2025); Baransano (2014); Rana (2005); Chen Chen (2019), as well as the Cambridge Dictionary, which discusses kinship greetings terminology in English. Based on the results of the study, it was found that there are 34 kinship terms in English, which are described in the following table:

Table 1. Terminology of kinship greetings in English

No.	Terminology of kinship greetings in English	Meaning in Indonesian
1	Ancestor	<i>Nenek moyang</i>
2	Great-grandfather	<i>Kakek buyut</i>
3	Great-grandmother	<i>Nenek buyut</i>

4	Grandfather	<i>Kakek</i>
5	Grandmother	<i>Nenek</i>
6	Father	<i>Ayah</i>
7	Mother	<i>Ibu</i>
8	Father-in-law	<i>Ayah mertua</i>
9	Mother-in-law	<i>Ibu mertua</i>
10	Stepfather	<i>Ayah tiri</i>
11	Stepmother	<i>Ibu tiri</i>
12	Uncle	<i>Paman</i>
13	Aunt	<i>Bibi</i>
14	Husband	<i>Suami</i>
15	Wife	<i>Istri</i>
16	Brother	<i>Saudara laki-laki</i>
17	Sister	<i>Saudara perempuan</i>
18	Brother-in-law	<i>Ipar laki-laki</i>
19	Sister-in-law	<i>Ipar perempuan</i>
20	Stepbrother	<i>Saudara tiri laki-laki</i>
21	Stepsister	<i>Saudara tiri perempuan</i>
22	Cousin	<i>Sepupu</i>
23	Son	<i>Anak laki-laki</i>
24	Daughter	<i>Anak perempuan</i>
25	Son-in-law	<i>Menantu laki-laki</i>
26	Daughter-in-law	<i>Menantu perempuan</i>
27	Stepson	<i>Anak tiri laki-laki</i>
28	Stepdaughter	<i>Anak tiri perempuan</i>
29	Nephew	<i>Keponakan laki-laki</i>
30	Niece	<i>Keponakan perempuan</i>
31	Grandson	<i>Cucu laki-laki</i>
32	Granddaughter	<i>Cucu perempuan</i>
33	Great-grandson	<i>Cicit laki-laki</i>
34	Great-granddaughter	<i>Cicit perempuan</i>

The kinship greetings in English found above will be classified into two forms, namely Consanguineal and Affinal Terms (Boriri & Samad, 2022). Then, each component will be grouped again using the theory from Nanda & Warm (2011), namely based on gender, generation, and lineal and collateral descent.

a. Consanguineal

Consanguineal is a term used to refer to a group of relatives who are blood relatives of the ego. There are 20 kinship greetings in English: *Ancestor - Great-grandfather - Great-grandmother - Grandfather - Grandmother - Father - Mother - Uncle - Aunt - Brother - Sister - Cousin - Son - Daughter - Nephew - Niece - Grandson - Granddaughter - Great-grandson - Great-granddaughter*.

Based on the data above, kinship greetings in English in the Consanguinity category will be grouped again based on gender, generation level, lineal and collateral lines:

1) Gender

Based on research, researcher found that the use of kinship terms in English is greatly influenced by gender. Thus, male and female relatives have different terms, even though they are in the same position.

a) Male kinship terms in English in the Consanguineal category include: *Ancestor - Great-*

grandfather – Great-grandmother – Father – Uncle – Brother – Cousin – Son – Nephew – Grandson – Great-grandson

- b) Meanwhile, female English kinship terms in the Consanguineal category include: *Ancestor – Great-grandmother – Grandmother – Mother – Aunt – Sister – Cousin – Daughter – Niece – Granddaughter – Great-granddaughter*

2) Generation

Based on research, it was found that the categorization of English kinship terms based on generation level in the Consanguineal group is divided into four generations above the ego, the generation equivalent to the ego, and three generations below the ego. The ego is the perspective used to view the level of kinship.

- a) *Generations above the ego:*

- 1) Four generations above the ego: *Ancestor*
- 2) Three generations above the ego: *Great-grandfather and Great-grandmother*
- 3) Two generations above the ego: *Grandfather and Grandmother*
- 4) One generation above the ego: *Father – Mother – Uncle – Aunt*

- b) *Generations equal to the ego:*

- 1) *Self – Brother – Sister – Cousin*

- c) *Generations below the ego:*

- 1) One generation below the ego: *Son – Daughter – Nephew – Niece*
- 2) Two generations below the ego: *Grandson – Granddaughter*
- 3) Three generations below the ego: *Great-grandson – Great-granddaughter*

4) Lineal & Collateral

Lineal groups are kinship groups that have a direct downward (vertical) relationship. In English kinship terminology, the Consanguineal category includes the following relatives in the lineal group:

- a) *Ancestor – Great-grandfather – Grandfather – Father – Ego – Son – Grandson – Great-grandson*
- b) *Ancestor-Great – grandmother – Grandmother – Mother – Ego – Daughter – Granddaughter – Great-granddaughter.*

Collateral kinship is a category of relatives who do not have a direct bloodline but still have the same ancestors. This group of relatives is also commonly referred to as collateral kinship (horizontal). Based on the results of the study, it was found that the Collateral group of relatives in English Consanguineal category includes:

- a) *Mother/Father – Uncle – Aunt*
- b) *Ego – Brother – Sister – Cousin*
- c) *Son – daughter – Nephew – Niece*

b. Affinal

The term affinal refers to a kinship group formed as a result of marriage. In English, there are 14 kinship terms that are commonly used within the family: *Father-in-law – Mother-in-law – Stepfather – Stepmother – Husband – Wife – Brother-in-law – Sister-in-law – Stepbrother – Stepsister – Son-in-law – Daughter-in-law – Stepson – Stepdaughter.*

Based on the data above, kinship greetings in English in the affinal category will be grouped again based on gender, generation level, lineal and collateral lines:

1) Gender

- a) Based on research, English kinship terms that are male in the Affinal category include: *Father-in-law – Stepfather – Husband – Brother-in-law – Stepbrother – Son-in-law – Stepson*
- b) Meanwhile, English kinship terms that are female in the Affinal category include: *Mother-in-law – Stepmother – Wife – Sister-in-law – Stepsister – Daughter-in-law – Stepdaughter.*

2) Generation

In the Affinal category, kinship terms in English are divided into one generation above the ego,

the same generation as the ego, and one generation below the ego. These are as follows:

- a) Generation above the ego: *Father-in-law - Mother-in-law – Stepfather - Stepmother*
- b) Generation equal to the ego: *Brother-in-law - Sister-in-law – Stepbrother – Stepsister – Husband – wife.*
- c) Generation below the ego: *Son-in-law - Daughter-in-law – Stepson - Stepdaughter*

3) Lineal & Collateral Descent

In English, the terms of kinship in the A final group do not have terms that fall under lineal or collateral descent. This is because none of the terms of kinship in the English A final category are direct descendants of the ego's ancestors, either vertically or horizontally.

2. Terminology of Kinship Greetings in Galela Language

The results of this study are in line with research conducted by Boriri & Samad (2022); Boriri *et al.* (2022); Fokaya *et al.* (2014); Wattimuri *et al.* (1992), as well as the Indonesian-Galela dictionary by Rainu S. (2016), which discusses kinship greeting terminology in the Galela language. Based on the results of the study, it was found that there are 34 kinship greeting in the Galela language used by the Galela community. These terms can be described as follows:

Table 2. Terminology of kinship greetings in Galela

No	Terminology of kinship greetings in Galela	Prononce	Meaning in Indonesian
1	<i>Topora</i>	/tɔpɔrɔ/	<i>Ayah dari kakek</i>
2	<i>Tete dotu</i>	/tete dɔtu:/	<i>Ayah dari nenek</i>
3	<i>Nene dotu</i>	/nene dɔtu:/	<i>Ibu dari kakaek/nenek</i>
4	<i>Tete</i>	/tete/	<i>Kakek</i>
5	<i>Ede</i>	/ede/	<i>Nenek</i>
6	<i>Baba</i>	/bɔbɔ/	<i>Ayah</i>
7	<i>Meme/ Awa</i>	/meme/ɔwɔ/	<i>Ibu</i>
8	<i>Epejou</i>	/epejɔ/	<i>Saudara laki-laki dari ibu</i>
9	<i>Baba ria</i>	/bɔbɔ rɪɔ/	<i>Kakak laki-laki ayah</i>
10	<i>Meme ria</i>	/meme rɪɔ/	<i>Kaka perempuan ibu</i>
11	<i>Toroa/Tunu</i>	/tɔrɔa:tɔnu:/	<i>Mertua lak-laki</i>
12	<i>Dunu</i>	/dɔnu:/	<i>Mertua perempuan</i>
13	<i>Awa bau</i>	/ɔwɔ bɔu:/	<i>Ibu tiri</i>
14	<i>Baba bau</i>	/bɔbɔ bɔu:/	<i>Ayah tiri</i>
15	<i>Dodo</i>	/dɔdɔ/	<i>Adik laki-laki ayah</i>
16	<i>Oa</i>	/ɔa/	<i>Adik perempuan ayah</i>
17	<i>Hodo</i>	/hɔdɔ/	<i>Kakak ipar laki-laki/perempuan</i>
18	<i>Jaru</i>	/dɔaru:/	<i>Adik perempuan ibu</i>
19	<i>Tiopo</i>	/tɪɔpɔ/	<i>Suami/istri dari ipar</i>
20	<i>Tafu</i>	/tɔfu:/	<i>Suami adik/adik ipar laki-laki</i>
21	<i>Dapu</i>	/dɔpu/	<i>Istri adik/adik ipar perempuan</i>
22	<i>Doroa/modoka</i>	/dɔrɔɔ/mɔdɔkɔ/	<i>Menantu laki-laki/perempuan</i>
23	<i>Roka</i>	/rɔkɔ/	<i>Suami</i>
24	<i>Pedeka</i>	/pedekɔ/	<i>Istri</i>

25	<i>Bira</i>	/bi:rʌ/	<i>Kakak perempuan</i>
26	<i>Ria</i>	/rɪa/	<i>Kakak laki-laki</i>
27	<i>Nongoru</i>	/nɔŋɔru:/	<i>Adik laki-laki</i>
28	<i>Bira</i>	/bi:rʌ/	<i>Adik perempuan</i>
29	<i>Hira bau</i>	/hira bʌu:/	<i>Saudara tiri perempuan</i>
30	<i>Ria bau</i>	/rɪa bʌu:/	<i>Saudara tiri laki-laki</i>
31	<i>Ngopa</i>	/ŋɔpʌ/	<i>Anak</i>
32	<i>Ngopa bau</i>	/ŋɔpa bʌu:/	<i>Anak tiri</i>
33	<i>Kamanakang</i>	/kamanakaŋ/	<i>Keponakan</i>
34	<i>Dano</i>	/dʌnɔ/	<i>Cucu</i>

Kinship terminology in the Galela language can be classified into consanguinal and affinal forms, which are then grouped again into smaller elements based on gender, generation, lineage (lineal and collateral), and bifurcation:

a. Consanguineal

In the Galela language, there are 20 terms of kinship included in the group of relatives who have blood ties: *Topora - Tete dotu - Nene dotu - Tete - Ede - Baba - Meme/Awa - Baba ria - Meme ria - Epejou - Jaru - Dodo - Oa - Bira - Ria - Bira - Nongoru - Ngopa - Kamanakang - Dano*.

Based on the data above, kinship greetings in the Galela language in the Consanguinal category will be further grouped based on gender, generation level, lineal and collateral descent lines, and bifurcation:

1) Gender

In the Consanguinal category, the classification of kinship terms in the Galela language based on gender will be described as follows:

- a) Galela language kinship terms in the consanguinal group with male gender include: *Topora - Ede - Baba - Baba ria - Ria - Nongoru - Ngopa - Dano - Kamanakang*
- b) Meanwhile, Galela language kinship in the female consanguinal category includes: *Meme - Awa - Meme ria - Oa - Bira - Nongoru - Ngopa - Dano - Kamanakang*

2) Generation

Kinship terms in the Galela language consist of three generations above the ego, the generation equal to the ego, and two generations below the ego

- a) *Generations above the ego:*
 - 1) Four generations above the ego: *Topora*
 - 2) Two generations above the ego: *Ede - Tete*
 - 3) One generation above the ego: *Baba - Meme/Awa - Baba ria - Meme ria - Dodo - Oa*
- b) *Generations equal to the ego:* *Bira - Ria - Nongoru - Bira*
- c) *Generations below the ego:*
 - 1) Generation one level below the ego: *Ngopa - Kamanakang*
 - 2) Generation two levels below the ego: *Dano*

3) Lineal & Collateral

Lineal in the Galela language that include relatives with a direct downward (vertical) line of descent, including:

- 1) *Topora - tete - Baba - Ngopa - Dano*
- 2) *Topora - Ede - Meme/Awa - Ngopa - Dano*

Collateral is a kinship relationship between people who have a common ancestor but are not directly related. The terms used for these collateral groups include:

- 1) *Baba ria - Meme ria - Dodo - Oa - Bira - Ria - Nongoru - Bira - Kamanakang*

4) Bifurcation

The Galela language kinship terms based on the principle of bifurcation distinguish between

relatives from the father's side (*paternal line*) and relatives from the mother's side (*maternal line*). These kinship terms are explained below:

- a) The kinship term for the paternal older brother is *Baba ria*, while the maternal older brother is *Epejou*.
- b) The kinship term for the younger brother of the father is *Dodo*, while the younger brother of the mother is *Epejou*.
- c) The kinship term for the older sister of the father is *Oa*, while the term for the older sister of the mother is *Meme ria*.
- d) The kinship term for the younger sister of the father is *Oa*, and the younger sister of the mother is called *Jaru*.

b. Affinal

Afinal is a term that refers to a kinship group formed as a result of marriage. In the Galela language, there are 14 forms of kinship terms that belong to the Affinal group: *Toroa/Tunu – Dunu – Baba bau – Awa bau – Hodo – Tiopo – Tafu – Dapu – Roka – Pedeka – Doroa/Modoka – Ngopa bau – Hira bau – Ria bau*.

Based on the data above, kinship greetings in English in the Affinal category will be grouped again based on gender, generation level, lineal and collateral lines:

1) Gender

- a) Galela kinship terms in the Affinal group that are male include: *Tunu - Baba bau – Hodo – Tiopo – Dapu – Roka - Ngopa bau - Ria bau*
- b) Galela kinship terms in the Afinal group that are male include: *Dunu - Awa bau – Jaru –Tafu – Pedeka - Ngopa bau - Hira bau*

2) Generation

In the Afinal category, Galela kinship is divided into one generation above the ego, a generation equal to the ego, and one generation below the ego.

- a) *Generation above the ego: Tunu – Dunu - Awa bau - Baba bau*
- b) *Generation equal to the ego: Hodo – Toroa – Tiopo – Tafu – Dapu – Roka – Pedeka - Hira bau - Ria bau*
- c) *Generation below the ego: Ngopa bau*

3) Lineal & Collateral

The kinship of the Galela language in the affinal group does not have a direct kinship relationship that is in a vertical line of descent. Meanwhile, collateral is a kinship relationship between people who have common ancestors but are not in a direct line of descent, including: *Hodo –Toroa*

Discussion

1. Analysis of Similarities and Differences in Kinship Terminology in English and Galela Language

Based on the results of the study, English and Galela have similarities and differences in several aspects of kinship terminology in each language. The explanation will be discussed as follows:

a. Similarities of Kinship System in English And Galela

1) Based on Consanguineal & Affinal

In the category of consanguinity, English and Galela both have specific terms for identifying biologically related family members, such as the different terms for parents, siblings, and children. For example, English has terms such as *father, mother, son*, and so on, while Galela has terms such as *Baba, Meme, Ngopa*, and so on to clearly identify family members who are connected through direct or collateral lines of descent.

Meanwhile, in the affinal category, both languages consistently provide terms to refer to family members who are connected through marriage, so that the status of in-laws, sons-in-law, and sisters/brother-in-law have clear names in their respective social structures. Both languages

recognize that marriage creates a new kinship unit that is socially valid.

2) Based on Gender

The kinship systems of English and Galela apply the principle of strict gender differentiation at the level of the Ego generation (G-0) and the generations above it, where terms for male and female relatives are not mixed. Although some Galela terms for siblings also emphasize birth order, gender differentiation remains a fundamental component in their application, for example in the terms *Bira*, *Ria*, and *Nongoru*.

3) Based on Generation

English and Galela strictly adhere to generational boundaries, where the two languages do not mix terms between generations. The results of the study show that both languages clearly distinguish between grandparents (G+4 – G+2), parents (G+1), siblings (G-0), children (G-1), and grandchildren (G-2 – G-3). There is no change in meaning for each term at each generational level, and each individual is placed at the appropriate level. In both cultures, someone who is in a higher generation automatically has a higher social status or authority than the generations below them.

4) Based on lineal & Collateral

In determining family structure in the linear category, both English and Galela distinguish between core members who are in a direct line, such as the relationship between grandparents to grandchildren, and other extended family members at a certain level. Both languages apply terms to relatives who come from the same ancestors and are in the direct line of descent.

Meanwhile, in the collateral category, both languages have organized terms to refer to relatives who come from the same ancestor but not through a direct line of descent, such as terms for uncles, aunts, and cousins. Although Galela has a more detailed system for classifying collateral relatives based on the father's or mother's side, both languages recognize that relatives outside the direct line have their own terms that distinguish them from parents or biological children.

b. Differences of Kinship Systems in English and Galela

1) Based on Consanguineal & Affinal

Based on the consanguineal category, Galela language has a wider variation of kinship terms than English. In this category, the Galela language emphasizes seniority in the selection of terms of kinship. Meanwhile, English emphasizes the gender of the relative. In the other hand, at the affinal category, the two languages differ in their terms for referring to relatives. In English, affinal kinship relationships are generally marked by the words *step-* and *-in-law*, and place great emphasis on the gender differences between relatives. Meanwhile, in Galela, affinal kinship terms are specific, such as the use of the term *Tiopo* to refer to the husband/wife of a sibling-in-law, and the terms *Hodo* & *Tafu* to distinguish between older and younger siblings-in-law.

2) Based on Gender

In English, gender is the main distinguishing factor in almost all terminology, such as *Brother/Sister*, *Uncle/Aunt*, *Father/Mother*, except for the word *Cousin*, which is gender neutral. In the Galela language, gender differences are also found, for example, *baba* for father and *meme* for mother. However, in the category of kinship, the Galela language prioritizes seniority over gender. The use of the terms *ria* to refer to an older brother and *bira* to refer to an older sister in the Galela language is often used as a form of politeness or respect for older relatives. This also applies to the terms *Topora*, *Dunu*, *Dodo*, and so on. So when someone refers to these relatives by name directly, they will be subject to sanctions in accordance with local customs.

The results of this study are supported by Boriri & Samad (2022) in their research on *Sistem Sapaan Keekerabatan Dalam Bahasa Galela Pada Masyarakat Kecamatan Galela Barat Kabupaten Halmahera Utara*, which found that in Galela culture, greeting older relatives by

name is considered a form of impoliteness. This shows that the Galela people place more importance on seniority than on gender differences alone.

3) Based on Generation

In the classification of generational levels for kinship, English has four generational levels above the ego, while Galela has only three generations above the ego. In addition, at the generational level below the ego, English has three generations below the ego, while Galela has only two generations.

4) Based on Bifurcation

Bifurcation is the distinction between relatives from the father's side and the mother's side. Based on the results of the study, it is known that English does not recognize the principle of bifurcation. Brothers and sisters from the father's side and brothers and sisters from the mother's side are both called Uncle and Aunt. Meanwhile, the Galela language applies the principle of bifurcation. There is a difference in the terminology or social treatment between brothers and sisters from the father's side and brothers and sisters from the mother's side. This is related to the customary system that applies in Galela tribal society as a form of respect for each relative of the parents. This is in line with Zabadi's (2020) opinion, which explains that the use of greetings in the family is to show respect, politeness, and as a marker of a person's identity within the family.

2. Analysis the Integration of Comparative Kinship Greetings in English and Galela As a Theoretical Basis for Contextual English Learning

For Galela students, English is still considered foreign and difficult for them to understand. Therefore, the results of the analysis of the kinship system in this study are not only linguistic data, but can also be used as a basis for teachers in designing more contextual English teaching methods, especially for Galela students. The integration of the research results will be explained as follows:

a. Contrastive Analysis Approach in English Learning

Based on the results of comparing kinship terms in English and Galela, similarities and differences in structure between the two languages were found. These findings can theoretically be used by English teachers as a basis for designing more contextual learning by utilizing the cultural background of students.

Through a contrastive analysis approach, teachers can link the structure of kinship greetings in Galela with their equivalents in English. This approach has the potential to help students understand the concept of kinship terms in English more easily because it is based on a language system that they are already familiar with. This means that teachers do not need to explain kinship concepts from scratch, as students already have a fairly mature conceptual understanding within the structure of their mother tongue. Teachers simply need to label or match English kinship terms to existing kinship concepts in Galela culture. For example, when explaining the terms *Uncle/Aunt*, teachers can directly relate them to the figures of uncle and aunt in the Galela family structure, such as "*Baba ria*", "*Dodo*", and "*Epejou*" without needing to re-explain their social functions. By utilizing this prior knowledge, English learning for Galela students no longer feels foreign and difficult, but is more contextual so that it can be easily understood.

b. Reducing Psychological Barriers (*Anxiety*) in Learning

The huge cultural differences between English and Galela often make students afraid of making mistakes when learning a foreign language. Therefore, with this kinship analysis, teachers can show that Galela and English have the same pattern in dividing kinship categories, based on the four principles explained earlier. Based on this result, teachers can build students' confidence and reduce their psychological barriers to learning foreign languages, especially English.

c. The Use of *Code-Switching* As a Contextual Teaching Strategy

Code switching is the process of switching from one language to another in a conversation. Teachers can use this code switching method in English teaching to provide instructions or in-depth explanations when students are confused about understanding kinship concepts.

When teachers explain the specific differences between kinship terms in English that do not exist in Galela, they can begin the explanation in English, then switch to Galela or a local Indonesian dialect to ensure that there are no misconceptions in the learning process. For example, after mentioning the word “*uncle*”, teacher can switch to Galela to explain that the use of the term “*uncle*” in English is neutral, not distinguishing between older and younger uncles, or between uncles from the mother's side of the family or the father's side, as is the case in Galela. The use of the mother tongue in new language they are learning, so that there is no culture shock during the middle of English lessons also serves to make students feel familiar with the learning process.

d. Applying the Translanguaging Method

Lestari *et al.* (2025) defined translanguaging as an innovative method applied in language teaching that gives students the flexibility to mix languages, such as their mother tongue and foreign languages, in order to improve their language skills. The Galela language is a non-Austronesian language with a unique structure. Therefore, through the translanguaging method, the results of this study can be integrated by teachers into English language learning in several ways.

First, teachers can begin by mixing Galela kinship vocabulary into English instructions. This aims to build emotional closeness and interest in learning a new language among students. For example, teachers explain that the term “*Meme*” in Galela has the same meaning as “*Mother*” in English. At this stage, teachers convince students that English is not so different from their mother tongue. As an example, teachers can explain, “*Your ‘Baba’ is your ‘Father’, and your ‘Meme’ is your ‘Mother’. In the family, they are your ‘Parents’*”.

Secondly, by using the translanguaging method, teachers can explain the differences in kinship structures in English and Galela, where Galela emphasizes age/seniority, while English emphasizes gender. For example, teachers explain that to translate “*Ngopa*” into English, students need to know the gender first. If “*Ngopa*” is female, it is translated as “*daughter*”, while if it is male, the translation is “*son*”. Another example is that the teacher can explain that the Galela language has the terms “*Ria*” and “*nongoru*”, which are translated into English as “*Brother*”, because English emphasizes gender more than age.

Furthermore, the Galela kinship system has specific terms for the father's brother or mother's sister, depending on whether they are older or younger than our parents. Therefore, by using this translanguaging method, teachers can help students understand that English kinship terminology is simpler than Galela. For example, the terms “*Baba ria*” and “*Dodo*”. Teachers can explain, “*In Galela, we distinguish between ‘Baba ria’ and ‘Dodo’. But in English, it's easy! All of them are just ‘Uncle’. You don't need to worry about who is older*”. This helps reduce the cognitive burden on students in memorizing.

The integration of the Galela kinship system into English language teaching, as described above, proves that local wisdom is not an obstacle, but can be an alternative for teachers in providing cross-cultural understanding, especially in foreign language learning for students in remote areas. Through the various contextual approaches described above, English is no longer difficult and foreign to students, but also a learning tool that is relevant to their social reality. Thus, limited access in remote areas can be overcome through contextual learning innovations, so that they have the same opportunity to master an international language without losing their cultural identity.

CONCLUSION

Based on the results of the study, it can be concluded that kinship in English consists of

34 terms of kinship greetings and applies six principles of kinship, namely consanguineal & affinal, gender, generation level, and lineal & collateral descent. Meanwhile, the Galela language has 34 terms of kinship greetings and applies seven principles of kinship, namely consanguineal and affinal, gender, generation level, linear and collateral descent, and bifurcation.

Based on the analysis above, the similarities between English and Galela lie in the recognition of generational levels and the separation of relatives based on blood relations (*consanguineal*) and marital relations (*affinal*). Meanwhile, the specific differences are in the aspects of gender and bifurcation, where English is more individualistic and gender-based, while Galela is more seniority-based and pays close attention to both paternal and maternal lineages.

In teaching practice, the terminology of kinship greetings in English and Galela found in this study can be integrated into English language teaching for Galela students to make it more relevant to their daily lives. By applying a contrastive analysis approach in English learning, reducing psychological barriers (*anxiety*) in learning, using *code-switching* and applying *translanguaging* method as a contextual teaching strategy, teachers can provide cross-cultural understanding, especially in foreign language learning for Galela students. Thus, the cultural gap between Western and local cultures in Galela, especially in kinship structure is overcome through contextual learning innovations, so that Galela students have the same opportunity to master international languages without losing their cultural identity.

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