

Meaning Analysis of Greeting Words for Kinship In the Society of Pariaman City

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Abstract

Greetings are a part of speech commonly used in everyday life. Formal and informal language can be used to greet people. Greeting words can also be used as pronouns for other people in the communication process. This part of speech is used to address someone in both singular and plural forms. This research uses a type of qualitative research using descriptive methods focuses on a phenomenological perspective to understand the meaning of events and interactions between people in Pariaman Society. The objective of this research is to identify the types of greeting words used by the Pariaman community and analyze each meaning of the greeting words. The data sources of this research originated from various sources, including informants who were born and raised in the community life of Pariaman city, various scientific papers and books. In the data collection process, this research conducted interviews and read some information from data sources, then identified and classified the data. This study found that kinship greetings in Pariaman city society are divided into three parts based on the person to be addressed, including upper ego group, parallel to the ego, and lower ego group. Gender differences also affect the different forms of greeting words used by Pariaman people.

Keywords: *greeting word, kinship, Minangkabau, anthropolinguistic, society*

1. INTRODUCTION

Language is a system of traditional spoken, written, or signed symbols by which individuals, language as members of a social group and participants in it is culture expressing themselves. Language originates from the human subconscious mind. That is why all humans work together regardless of possible language differences, all languages are organized according to the same principles. In addition, culture is also a creation of the same unconscious thought process, so the image of the structure of social organization is just a reflection of the languages. Thus, the human mind structures the world of language and social behavior in the same way. Such is the general opinion of linguists, one of whom is Henry Sweet, he states that "Language is

the expression of ideas by means of speech-sounds combined into words. Words are combined into sentences, this combination answering to that of ideas into thoughts."

Culture is something that determines the way of life in a particular society. Usually, this culture does not develop over a short period of time. According to Koentjaraningrat (2005), culture is a system of ideas and feelings, activities and works produced by humans in social life. Culture is defined by tracing the origin of the English word "*culture*" which is "*colere*" which later became "*culture*".

Language plays an important role in every culture. Language not only determines the pattern of culture, but also the way and habits of human thinking. A nation whose language is different from another nation has a different culture and way of thinking. These differences in culture and ways of thinking are caused by differences in language. Language influences culture and the way people think, therefore the characteristics that exist in language are reflected in the attitudes and culture of its speakers.

The Minangkabau tribe is one of the tribes in the archipelago, better known as the Minang tribe. This tribe is known as a tribe that represents West Sumatra. This tribe is known for its interesting Minangkabau culture. Each region must have its own language, including the Minangkabau tribe. Minangkabau is one of the most popular Indonesian regional languages from West Sumatra and has spread throughout the country. However, some people say that Minangkabau is the same as Malay. This is because there are many similarities between Malay and Minangkabau. The Minangkabau language is quite easy to master, and many have mastered it.

Pariaman City is one of the cities in West Sumatra Province which is located on the west coast of Sumatra Island and is directly adjacent to the Indian Ocean and Padang Pariaman Regency. This region has a distinctive greeting word that makes the greeting words used by people in the city of Pariaman have a slight difference compared to other regions in West Sumatra. These can be seen in greetings such as *inyiak*, *anduang*, *abak*, *ajo*, and others.

Greetings play an important role in everyday conversation and are mostly used as a form of politeness. Therefore, greetings play an important role in establishing and

maintaining social relationships. Greetings often consist of short, well-known phrases that do not need to be taken literally, but are used to show politeness or to reinforce a positive impression on the listener. Greetings reflect the ritualized aspects of everyday conversation and are usually interpreted as such. Ritualized language use is also referred to as phatic communion (Malinowski, 1936), which has the purpose of interactive communication rather than transactional information transmission. Greetings are often seen as the first part of an interaction between two or more people. Verbal or non-verbal greetings allow interlocutors to acknowledge each other's presence and start a conversation. Greetings are often part of a coherent pair consisting of a speaker's introduction and a listener's response, following a predictable speech routine.

Based on some of the descriptions in the introduction above, this research was conducted to answer the formulation of problems that have been found by researchers, which are what kind of greeting words are used in Pariaman city to greet each family member and what are the meanings of each greeting words in family members in Pariaman society. The purposes of this study are to describe the form of greeting words and analyze their meaning for the kinship in Minangkabau dialect in Sicincin Village, Padang Pariaman City according to Sibarani's anthropology concept.

2. RESEARCH METHOD

In this research, the writer uses a type of qualitative research using descriptive methods. This research focuses on a phenomenological perspective to understand the meaning of events and interactions between people in certain situations. By understanding the meaning of life events, the writer can find new meanings that can be utilized by a society that is always changing. The qualitative methods refer to (Creswell, 2014) is an inquiry process of understanding based on distinct methodological traditions of inquiry that explore a social or human problem. According to Kirk and Miller's explanation (Moleong 2005: 4), qualitative research is a certain tradition in social science that fundamentally relies on observing humans in their own areas and dealing with these people in their language and in their terms.

In order to obtain some valid data, this research requires informants who play an important role in providing information about the use of greeting words for each family member in the Pariaman society. The informant in this study refers to an adult woman named Desmawati (44) who grew up in the society of Pariaman city (Sicincin village). Informant assisted in this research by providing information regarding the types of greeting words found in the village of Sicincin in Pariaman City. In support of this study, the writer stated that it is very important to collect information from various scientific papers and books in order to have many references and valid information. Other sources of information obtained in this research are provided by articles and journals that discussed anthropolinguistics, language, and various types of greeting words used by the community in Pariaman society that support the validation of this research.

The subject of this research is the Minangkabau language used by the people of Pariaman City, especially Sicincin Village, and the focuses of this research are greetings that are relevant. Based on some of the explanations above, the purpose of this study is to describe and analyze the meaning of each family greeting word based on hereditary descent and marital in Pariaman society related to anthropolinguistic studies.

After determining the appropriate method for this research and gathering information to obtain valid data, the author begins to analyze the data obtained. The process of analyzing the data collected is elaborated further below:

1. Selecting and identifying the collected data in accordance with the aspects that will be studied.
2. Grouping the information obtained based on its usability for each kin member in Pariaman society.
3. Classifying the data collected from informant based on the researched aspects in the classification data table based on the parameters in Robert Sibarani's concept.
4. Explained of each meaning of greeting words for kinship in Pariaman city according to the viewpoint of study.
5. Determining conclusions based on the research that has been conducted.

3. FINDING AND DISCUSSION

3.1 Discussion

According to Deliana and Chairul (2016) the greeting system in Minangkabau depends on the form of the relationship between relationship between the person doing the greeting and the person being greeted. This relationship can be due to blood or tribe and may or may not be due to blood or tribal ties. Minangkabau society, which adheres to the matrilineal system, has four forms of kinship that describe kinship between each other and can also determine the form of greeting to be used. These forms of kinship are 1) Mamak-menaka kinship, 2) Sako tribe kinship, 3) induk bako-anak pisang kinship, and 4) Sumando-Pasumanda kinship. Forms 1 and 2 are called kinship relationships because of kinship according to the mother's lineage, while forms 3 and 4 are called kinship relationships because tribe members enter into marriages with other people outside the tribe.

3.2.1 Core Kinship Greeting Words Based on Lineage

Based on the results of data collection and analysis, the writer has identified several core kinship greetings in the dialect of Sicincin village that are still commonly used by the people who live there. Kinship greetings based on the core family are seen from the relationship of the upper ego group, parallel to the ego, and lower ego group. The meaning of the ego relationship here is between the greeter and the person being greeted. Gender differences are also an aspect in the acquisition of greeting words, such as father, mother, grandfather, grandmother, husband, wife, uncle, aunt and many other terms. It can be seen from the elaboration in the following table:

Table 1. The Lexicon of Greetings Used by the Minangkabau People of Pariaman City based on Core Kinship

No	Lexicon	Meaning in English	Meaning in Bahasa	Greeter's Age Position	Note for Greeter's function
1	<i>Inyiak, uyut</i>	Great-grandfather	Buyut laki-laki	Older (upper ego group)	It can also be used for people who are 60 years

					old and above.
2	<i>Anduang</i>	Great-grandmother	Buyut Perempuan		
3	<i>Ungku, Ayah uwo</i>	Grandfather	Kakek atau orang tua laki-laki dari ayah		-
4	<i>Uwai, Uniang</i>	Grandmother	Nenek atau orang tua perempuan dari ayah		-
5	<i>Apak, abak, apa</i>	Father	Ayah		it can also be used to call men or women who are married and around 40-60 years old
6	<i>Ama, amak,</i>	Mother	Ibu		
7	<i>Uda, ajo, abang</i>	Older brother	Kakak laki-laki	parallel to the ego	It can also be used to address a man or woman who is not too far above the age of the addressee.
8	<i>One</i>	Older sister	Kakak perempuan		
9	<i>Supiak, upiak, or mentioning the name</i>	Younger sister	Adik perempuan		commonly used to call girls or wife
10	<i>Buyuang (buyung) or mentioning the name</i>	Son	Anak laki-laki	Younger (lower ego group)	commonly used to call boys
11	<i>Supiak, upiak, or</i>	Daughter	Anak perempuan		commonly used to

	<i>mentioning the name</i>				call girls or wife

Based on the details in Table 1 above, the salutation vocabulary used by the Pariaman community reveals that there are three forms that group salutations based on ego relationships and differences between male and female gender. The use of this greeting word depends on the person to be addressed. For example, such as the difference in calling older siblings, in bahasa we use the term "*kakak*" for older siblings, but in the Minangkabau language, especially the dialect of Pariaman, we use the term "*one*" for older sisters and "*uda*" or "*ajo*" for older brothers. The research proved that in Pariaman City there are different greeting words for each family member. This refers to the use of greeting words for each individual, for example for older brothers, grandfathers (*inyiak, uyut*), fathers (*apak, abak, apa*), and younger sisters (*supiak or upik*), and others who do not only have one greeting word. This condition shows that the greeting is in the position of the same person, but the form of greeting is different according to male and female gender and based on the ego grouping.

4. CONCLUSION

Based on the above findings, various forms, meanings and functions exist in the Pariaman City Greetings Lexicon. Pariaman greetings are divided into gender-based greetings and family-related greetings. It's a greeting from the same standpoint, but it's a different greeting for men and women. It can be determined that there are various kinds of use of greeting words in the city of Pariaman which have their own meaning and characteristics. From the results of the analysis of this study, it can be seen that the greeting words in the Pariaman City community have a relationship according to Prof. Robert Sibarani's concept referring to the interconnection parameter. The use of this greeting is associated with formal relationships in the context of social activities and shows politeness when addressing family members.

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