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The Kinship Greetings of Blood and Marital Ties in the Minangkabau Community: A Sociolinguistic Study

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Abstract---This study aimed to explore the use of regional languages regarding forms of kinship based on blood and marital ties greetings by the Minangkabau's in the Bromo area. To analyze the forms of blood and marriage-related kinship greetings, a sociolinguistic study was applied. The data collection was listening to the informants' conversation regarding greetings for the Minangkabau community, followed by talking engaging techniques. The analyzed using the equivalent method with the qualitative approach. The results showed that form of blood kinship greeting such as Apak, Amak, Uda, Uni, Adiak, Anduang, Mak Gaek, Angku, Ungku, Pak Gaek, Mak Dang, Mak Wo, Mak Etek, Etek, Apak, Andeh, and Pak Etek. There are several types such as Uda, Ajo, Adiak, Abak, Amak, Uda, Ajo, Uni for marital ties greetings. These greetings, both blood, and marital kinship ties indicate cultural resistance and social bonding, which have roles in daily communication among the Minangkabau people.

Keywords---blood ties, cultural resistance, kinship, marital ties, social bounding.

Introduction

Rymes (2014), says that individuals develop their communicative repertoire through conversation, discussion, and argument, through active interaction with other people, including teachers, students, scholars, and colleagues, throughout their life. This interaction certainly involves metacommentary and linguistic competence to involve consideration of the language used by people, the way they

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speak, and the extent to which their words are deemed understandable or appropriate in specific contexts (Compton-Lilly, 2016; Rymes, 2015; Rymes, 2003). From Sabang to Merauke, Indonesian society is a society that is rich in cultural and linguistic diversity, including the Minangkabau community. The community can interact well through the language used to communicate and interact between groups or social communities, both in regional and national languages.

The Minangkabau people call their village the Nagari, which refers to the division of administrative areas. They are loyal to their respective regions, but they still use the same language, namely the Minangkabau language. Minangkabau people in the Bromo area, Medan sub-district, Medan City Area also interact using the Minangkabau language because most of the population comes from the Minangkabau area. So, the Minangkabau people use the Minangkabau language in greetings every day. Each region must have a greeting system used to communicate and interact with fellow speakers in social life. With the greeting, a speech can be known to whom the narrative is intended to provide language associations and is influenced by cultural and medium factors (Mondada 2018; Das & Herring 2016). Kartomihardjo (1988), states that greetings are one of the important language components because it can be determined that a certain interaction will continue or not. It is also said that each community group has guidelines in the form of customs, norms, values, and regulations jointly established by the community members concerned to regulate its citizens.

Greetings are utterances used to communicate which are permanent and to express social integration (Spencer-Oatey, 2018), and show attitudes towards the state and character of their current social relationships (Pillet-Shore, 2012). That is, greetings are pronounced like that from time to time according to their forms and types. Greetings are never separated from human life as they become commonplace in everyday life among individuals from different groups, as they contribute to the construction and maintenance of group identities and boundaries (Olivier, 2010). If the community does not speak in court, it is considered that the community or individual is not sociable and arrogant. So, greeting plays a very important role in human life.

Furthermore, the greetings made by one person to another in interacting and communicating with interlocutors in the Minangkabau community in the Bromo area vary, such as the greeting between the community, between children to their mother, younger siblings to their brothers, children to their father. In a modern context, greetings can create problems with the ambiguous relationship between intimacy and anonymity that haunts modernity (Blum, 2016). All these greetings are adapted to their respective contexts and can be influenced by social factors such as kinship, knowledge, and figures from the community itself.

For example, the kinship greeting based on blood ties is the greeting for the parents of the nuclear family to greet male parents in the Minangkabau community, namely 'Apak' such as Apak pai ka ma (Where are you going to go, Father?). Greetings for the nuclear family to greet female parents in the Minangkabau community 'Amak/Mande' such as 'Amak/Mande alah makan' [Mother has had meal]. Furthermore, the kinship greeting based on marriage is to

address husband, wife, and family. For example, 'Uda alah makan' [Older brother has had meal]. Next in the conversation Adiak rancak bana bajunyo [Sister, your dress is beautiful]. Uda and Adiak is the kinship greeting based on marriage (Howden-Chapman, 1994; Peters, 2005).

According to Chaer (1988), greetings are words used to greet, reprimand, or address the second person spoken to. Chaer also said that the greeting word is divided into two types of addressing personal names or changing names and greeting names of kinship. The proper greeting can be used of more familiar people and people who are the same age or younger. The kinship greeting words are used with certain rules such as the address word used for parents, male and female (our father and mother), older siblings, both sisters and brothers, and younger siblings, both a sister as well as a brother. In addition, Smith (2020), shows at least 3 greeting functions: first, to involve communicating messages about openness or availability between participants and whether further interactions are possible or permitted. Second, to communicate information about the state or status of the relationship between the two people involved in the act of greeting, and third, to maintain the relationship (Criaco et al., 2021; Curran et al., 2003). Address words such as morphemes, words, or phrases used to refer to in speech that varies according to the nature of the relationship between the speakers. In contrast, the title is a part of the sentence that provides a statement about the topic. In connection with these factors, this research is needed to describe the greeting of the Minangkabau community in the Bromo area, Medan district.

Research on greeting is the study of the language used by certain communities. Therefore, sociolinguistics plays a very important role in language education about greetings. Sociolinguistics studies and discusses social aspects of language, particularly the differences or variations that exist in the language and are related to social factors (Nababan, 1984). Research on Minangkabau greetings has not been widely researched. Therefore, it is necessary to carry out ongoing research on greetings in the Minangkabau language. This study aimed to investigate the use of kinship and marital ties kinship greetings in the Minangkabau community. It is also very important to introduce regional languages to the younger generation as part of National culture. Furthermore, the younger generation knows the kinship greetings of blood and marriage ties in the Minangkabau community.

Materials and Methods

Research design and location

This research was conducted in the Bromo area, Medan District, Medan City Area. This research applied a qualitative paradigm. Sources of research data consisted of primary data and secondary data. In this study, the primary data sources were the results of direct conversations with informants, namely sentences or utterances containing the greetings of blood and marital ties kinship spoken by the Minangkabau community (Curtin et al., 2020; Syafruddin et al., 2021).

Informant selection

This study involved five informants consisted of community leaders aged 65 years, authorized officials in the research location area, namely the lower-level government, and people living around the research location, both male and female, and physically and mentally healthy. The data was collected using participatory observation techniques through direct conversations with informants.

Collection and analysis of data

Initial activities were carried out by collecting and determining suitable informants, collecting and identifying suitable equipment for use in the field when collecting data, and conducting conversations with informants. The data analysis was carried out qualitatively, which was carried out since conversations. Furthermore, the data were analyzed using the equivalent method, namely the method of data analysis in which the determining tool was outside or not part of the language being studied (Sudaryanto, 1993). The determinant of the equivalent method used is the referential equivalent method, namely the method in which the determining tool is in the form of the language reference itself.

Results and Discussion

Forms of blood-related kinship greetings

Greetings of Apak and Amak

Minangkabau people use greetings *Apak* '*Ayah*' [father] to greet biological parents who are male and greetings *Amak* (*Mande*) '*Ibu*' [mother] to greet female biological parents, such as the following example of a conversation.

- A: Apak mau ka ma (Where are you going to go, Father?)
 - B: *Mau ka pasa sabanta* (I am going to the market)
- A: *Tadi sia yang datang tu Mande (Mak)* [Who was visiting, Mom?]
 - B: Kawan sa pangajian mande (My Quran recitation partner)

These blood-related kinship greetings are used by the Minangkabau people every day in the family. These blood-related expressions are very important to be spoken in the Minangkabau community because if there is no greeting, it is considered that there is no politeness in speaking of greetings. Even so, this greeting *Apak* can also be used to greet people who are married males, likewise for greeting *Amak*. This greeting *Amak* greets parents who are in blood-related kinship and greets parents who are female for other Minangkabau communities. So, the greeting of blood kinships such as *Apak* and *Amak* could have been said to greet other Minangkabau people who are adults and have got married (Jafarova, 2021; Setiawan, 2017; Plyth & Craham, 2020).

Greetings of Uda, Ajo, and Uni.

Minangkabau people use greetings *Uda* [older brother] to greet the biological brother while greeting *Uni* [older sister] to greet siblings the following example of a conversation.

- A: *Uda (Ajo) alah makan* (Have you had meal, brother?)
 - B: Alah (Yes, I have)
- A: A karajo Uni (What is your occupation, Sister?)
 - B: Manjaik saparai (I am a tailor of bed sheets)

These blood-related kinship greetings are used by the Minangkabau people every day in the family. These blood-related expressions are very important to be spoken in the Minangkabau community. Likewise, the greeting of blood kinship with the words Uda, Ajo, and Uni used in blood kinship or within the family and greet other Minangkabau people.

Greeting of Adiak

Minangkabau people use greetings *Adiak* [younger brother and sister] to greet the younger siblings of both male and female, as in the following example of a conversation.

- A: Adiak alah pulang sakolah (Have you just arrived from school, brother/sister?)
- B: Alah ni (Yes, I have)

These blood-related kinship greetings are also used by the Minangkabau people every day in the family. This blood-related greeting, such as *Adiak* may also be spoken by mentioning his name to the Minangkabau family. Form of greeting younger sibling speaks to blood kinship and other Minangkabau people who are male or female under the age of the speaker.

Greetings of Anduang, Inyak, Mak Gaek, Angku, Ungku, and Pak Gaek.

Minangkabau people use greetings *Anduang, Inyak, Mak Gaek* to greet parents of female birth mothers while *Angku, Ungku, Pak Gaek* to greet the parents of male biological fathers, such as the following sample of conversation.

- A: Anduang alah makan (Have had meal, grandma?)
 - B: Alah (Yes, I have)
- A: *Makan a tu Angku* (What are you eating, grandpa?)
 - B: Makan roti (It is bread)

Form of greetings such as Anduang, Inyak, Mak Gaek, Angku, Ungku, Pak Gaek are only used in blood-related greetings and not used for speeches in other Minangkabau communities. A greeting like Anduang can also be used in the Minangkabau community but using the word Inyak or Mak Gaek means grandma, while greeting using word Angku in Minangkabau society can use

greetings with words *Ungku* and *Pak Gaek* means grandpa to greet the parents of a male father.

Greetings of Mak Dang, Pak Uwo, and Mak Uwo.

Minangkabau people use greetings *Mak Dang (Pak Uwo)* to greet the biological brother of a male mother. Next, greeting using words *Mak Uwo* used to greet the older brother of the mother, as in the following example of a conversation.

- A: Alah lamo Mak Dang (Pak Uwo) tibo (Has Uncle come earlier?)
 - B: Alah dari tadi (Yes. I have)
- A: Manjaik a Mak Uwo? (What uncle is sewing?)
 - B: Manjaik sarawa (I am sewing pants)

These blood-related kinship greetings are used by the Minangkabau people every day in the family. These blood-related expressions are very familiar in the Minangkabau community. Form of greeting *Mak Dang* in the family can use greetings *Pak Uwo* because the two greetings are considered the same and are intended to address the biological brother of the mother. Greetings like *Mak Dang* or *Pak Uwo* means uncle, while greeting like *Mak Uwo* only to greet the biological mother in the family, means grandma.

Greetings of Mak Etek and Etek.

Minangkabau people use greetings *Mak Etek* to greet the younger sibling of the biological mother, meanwhile greeting like *Etek* used to greet the younger sister of the mother, as in the following example of a conversation.

- A: *Bilo Mak Etek ka Padang* (When uncle will come to Padang?) B: *Hari Kamih* (On Thursday)
- A: Etek, rancak bana baju yang dipakai tu (Aunty, your dress is so beautiful)
 - B: Ah, indak biaso sajo (Ah, no. That's just normal)

These blood-related kinship greetings are used by the Minangkabau people every day in the family. These blood-related expressions are also very familiar in the Minangkabau community. Form of greeting *Mak Etek* means uncle, meanwhile, *Etek* means aunt. The Minangkabau community, although those who are addressed are male, they still have to use the greeting *Mamak*, so the greeting used is *Mak Etek*.

Greetings of Apak and Andeh.

Minangkabau people use greetings *Apak* to greet father's biological brother, meanwhile greeting like *Andeh* used to greet the older siblings of the father, as in the following example of a conversation.

- A: Bilo Apak tibo (When did you arrived, uncle?)
 - B: Tadi pagi (This morning)
- A: Sia nan mamasak makanan ko Andeh (Who cooked this food, aunty?)

B: Andeh, lai lamak (I did. Yummy, right?)

These blood-related kinship greetings are used by the Minangkabau people every day in the family. These blood-related expressions are still considered familiar in the Minangkabau community. From greeting *Apak* means uncle. So, the use of greeting *Apak* in the greeting of the Minangkabau people, it is widely used because it is not only for blood kinship greetings but also for other Minangkabau people, while the form of greeting *Andeh* means aunt only used in blood-related greetings.

Greeting of Pak Etek

Minangkabau people use greetings *Pak Etek* to greet the younger brother of the father, as in the following example of a conversation.

- A: *Pak Etek alah cegak* (Is uncle healthy?)
- B: Alhamdulillah alah (Yes, I am. Alhamdulillah)

These blood-related kinship greetings are used by the Minangkabau people every day in the family. These blood-related expressions are still familiar in the Minangkabau community. The form of greeting *Pak Etek* means uncle. Each of these utterances has its respective uses to whom we are speaking or who are our speech partners.

Form of greetings based on marital kinship

Greeting of Uda (Ajo)

Minangkabau people use greetings *Uda* (*Ajo*) to greet husband, as in the following example of conversation.

- A: *Uda, Ajo ndak pakai masker* (Don't you use a mask, honey?)
 - B: Onde lupo (Oh, I forgot it)
- A: Ajo, ambiak an sajadah tu (Honey, please get me the Sajadah)
 - B: *Iyo*, *iko* (Here you are)

This marriage greeting is used by the Minangkabau community every day in the family. Not only use greetings Uda in this context, but greetings can also be used Ajo means older brother. This greeting communication should be used every day to show a sense of politeness towards the husband, not mentioning the husband's name. A greeting like Uda is used in marriage greetings and used for other Minangkabau people whose age is above the speaker and is male. The greeting Uda (Ajo) can also be used to greet the biological brother of the husband. Likewise, to greet the biological brother of the wife.

Greeting of Adiak

Minangkabau people use greetings *Adiak* to greet wife or it can also be addressed by name, as in the following example of a conversation.

- A: *Adiak*, *alah balanjo* (Have you been shopping, honey?] B: *Bekolah* (Later on)
- A: Adiak, sia nan datang tadi malam tu (Who was visiting last night, honey?) B: Kawan lamo wakatu di SMA dulu (It's my old friend when we were in high school)

This marrital greeting is used by the Minangkabau community every day in the family. A greeting like *Adiak* is not only used based on marriage but can also be used for other Minangkabau communities.

Greeting of Abak

Minangkabau people use greetings *Abak* to greet the husband's biological father, as in the following example of a conversation.

- A: Abak alah minum ubek (Have you got your medicine, Father?)
 B: Alah tadi pagi, siang alun (Yes, I had it this morning. It's not for the noon yet)
- A: Minumlah Bak, nanti lupo (Take it, Father. You will forget it later) B: Iyo (All right)

This marriage greeting is used by the Minangkabau community every day in the family. A greeting like *Abak* should be used in Minangkabau society because it respects the biological father of the husband or father-in-law. Likewise, it is used to greet the biological father of a wife or father-in-law.

Greeting of Amak

Minangkabau people use greetings *Amak* to greet the husband's biological mother, as in the following example of a conversation.

- A: Amak, makanlah nasi alah masak (Mother, you may eat the rice now. It's cooked)
 - B: Bekolah, masih kanyang (Later on. I'm still full)
- A: Amak, lalok siko yo (Mother, you may sleep here)
 - B: Iyo (All right)

This marriage greeting is used by the Minangkabau people every day in the family. A greeting like *Amak* must be used in the Minangkabau family because it shows respect for the biological mother of the husband (mother-in-law). Likewise, to greet the biological mother of the wife. This greeting, *Amak* the same as the greeting in kinship based on blood ties.

Greeting of Uni

Minangkabau people use greetings *Uni* to greet the husband's older sibling, as in the following example of a conversation.

• A: *Uni, di ma manjaik baju?* (Where did you sew clothes, brother/sister?) B: *Di tampek Cino* (At the Chinese tailor)

• A: *Uni, ko ado kue lamak bana* (Brother/sister, this cake is yummy) B: *Iyo, mintalah* (Yes, take it)

The greeting *Uni* means older brother/sister is used in marital kinship and used to address other Minangkabau people who are older than female speakers. Likewise, to greet the older siblings of the wife, keep using this greeting. The following figure shows the findings in detail.

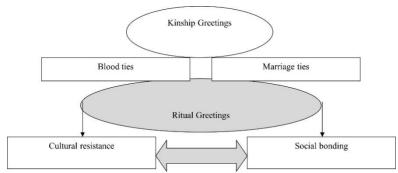


Figure 1. Minangkabau's kinship greetings

From the findings presented, all types of kinship greetings, both for blood and marital ties, can be considered a kind of ritual greeting among the Minangkabau community, so according to Das & Herring (2016), that no significant relationship was found between ritual greetings and interpersonal closeness. However, according to Das and Herring, some aspects of the interaction between interpersonal closeness and greeting can only be understood if cultural nuances and media factors are considered. In addition, these greetings can also indicate cultural resistance (Batibo, 2015) among certain cultural communities such as Minangkabau and, at the same time to show the existence of a community in this world called Kezilahabi (2001), as 'the concept of being-in-the-world. In this context, cultural resistance is considered as superiority and nonconformism from the use of language by the Minangkabau people to maintain a culture of politeness. According to Batibo (2015), this cultural resistance is applied to maintain speakers' cognitive-lexical and cultural dimensions when speaking in the primary language.

Minangkabau society is very thick with its religious culture, which provides an overview of religious ideology. The greetings used for kinship relations in the Minangkabau community can imply a pattern and function of greetings as well as greeting terms that are common in religions that provide insight into the beliefs, status, and identity of the interlocutor, as well as the intentionality, effects, and dynamics that depend on the context of the speech (Emeka-Nwobia, 2020). The superiority of using the greeting terms in the Minangkabau community is in line with the so-called social bonding hypothesis or social grooming (Dunbar, 1998), regarding social cohesiveness (Dein, 2020), religious strengthening (Dunbar, 2013), and wellbeing (Bian et al., 2020), so that the act of greeting can immediately promote cooperation among allies during the formation of intragroup and inter-group coalitions as well as to strengthen affiliations in groups and encourage cooperation (Smith et al., 2011; Dal Pesco & Fischer, 2018).

Conclusion

The findings show that blood and marital-related greeting forms in the Minangkabau community are found to be cultural resistance and social bounding. These greetings are used to admonish and call the interlocutor in the Minangkabau community to communicate between two or more people in an event (Ino et al., 2017; Gede Budasi & Wayan Suryasa, 2021). Furthermore, each of these communications has greeting utterances, which are very important in social life so that language politeness can occur, and these utterances show kinship within the Minangkabau community environment.

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