

## HOW TO USE KINSHIP GREETINGS IN EVERYDAY LIFE IN MINANGKABAU AND ITS IMPLEMENTATION IN SCRIPTWRITING

Bagaimana Penggunaan Sapaan Kekerabatan dalam Kehidupan Sehari-Hari di Minangkabau dan Implementasinya pada Penulisan Naskah

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Naskah Diterima Tanggal 17 Maret 2022—Direvisi Akhir Tanggal 19 Oktober 2022—Disetujui Tanggal 27 Desember 2022

### Abstrak

Masalah penelitian ini adalah mengungkap dan mendeskripsikan bagaimana masyarakat di Nagari Mungka menggunakan pola-pola sapaan kekerabatan dalam bahasa Minangkabau sebagai contoh kasus. Mungka merupakan salah satu daerah yang sampai saat ini masih menggunakan nilai-nilai bahasa dan budaya Minangkabau dengan baik, sehingga perlu dilihat bagaimana mereka menggunakan bahasa sapaan tersebut dalam pergaulan sehari-hari. Data dikumpulkan dengan menggunakan angket, wawancara, cek silang, pengumpulan data, dan pencatatan. Selain itu, teknik menyimak bebas dan tidak terikat juga digunakan untuk mengumpulkan data berupa sapaan kekeluargaan dalam percakapan. Metode analisis menggunakan pemilahan dan pengklasifikasian data berdasarkan jenis atau kategori bentuk sapaan kekerabatan melalui sistem kekerabatan di Minangkabau. Hasil analisis menunjukkan ciri-ciri budaya Minangkabau dalam menggunakan pola bentuk sapaan kekerabatan seperti kata ganti, gelar, sapaan kekerabatan, dan sapaan kekerabatan ditambah dengan kata ganti dan kata sifat. Berdasarkan temuan tersebut, jika seorang penulis naskah ingin menulis naskah adat dalam sapaan kekerabatan, dapat merujuk pada penggunaan kekerabatan di Minangkabau.

**Kata kunci:** sapaan, kekerabatan, bahasa Minangkabau

### Abstract

*This research problem is to reveal and describe how the people in Nagari Mungka use the patterns of kinship greeting forms in the Minangkabau language as a case example. Mungka is one of the areas that, until now, still uses the values of the Minangkabau language and culture well, so it is necessary to see how they use the greeting language in their daily kinship. Data were collected using questionnaires, interviews, cross-checks, data collection, and recording. In addition, free and unbound listening techniques were also used to collect data using the form of kinship greetings in a conversation. The analysis method was using sorting and classifying the data based on the type or category of kinship greeting forms through the kinship system in Minangkabau. The analysis results show the characteristics of Minangkabau culture in using patterns of kinship greeting forms such as pronouns, titles, kinship greetings, and kinship greetings added with pronouns and adjectives. Based on the findings, if a scriptwriter wants to write a traditional script in kinship greetings, it can refer to the use of kinship in Minangkabau.*

**Keywords:** greetings, kinship, Minangkabau language

**How to Cite:** Maryelliwati, dkk. (2022). How to Use Kinship Greetings in Everyday Life in Minangkabau and Its Implementation in Scriptwriting. *Aksara*, 34(2), 244—253.

## INTRODUCTION

The culture of the Minangkabau people is distinct from that of other ethnic groups; this is because they are an ethnic group that lives in the West Sumatra region. Every language society has ever formed has a way of saying hello that helps set the stage for communication (Wincana et al., 2022). The greeting system is a regulation that, according to Kridalaksana (1982:14), relates words or expressions that are used to greet with words or expressions that are used to call the culprit in a speech event. The individuals in question are speakers and speech partners who engage in a number of different forms of greeting with one another during the course of their interactions.

The Minangkabau community has a greeting system demonstrating the link between speakers and speaking partners in a kinship structure (Schrijvers & Postel-Coster, 1977). According to Hasbi (1980:1), there are four kinds of kinship ropes in the culture of the Minangkabau. These kinship ropes influence individuals' relationships and how they welcome one another (Maryelliwati et al., 2018). The ropes of the *mamak-kamanakan*, the ropes of the *sako*, the ropes of the *ibu-anak pisang*, and the ropes of the relatives of *sumando-pasumandan* are the four ropes of relatives (Arsih et al., 2019). For example, the rope relationship of the relatives of the *mamak-kamanakan* and the strings of the relatives of the *sako* is inward because of the blood relationship according to the matrilineal line (Kahn, 2007). On the other hand, the rope relationship of the relatives of the *ibu-anak pisang* and the rope relationship of the *sumando-pasumandan* are outward because they are caused by marital relationships between members of a tribe and other people who are not members of the tribe.

The forms of greeting used by the people in Nagari Mungka based on the relationship of relatives are a characteristic of the Minangkabau culture. Mungka is one of the Nagari located in the Mungka District, Regency 50 Cities, West Sumatra Province.

Nagari Mungka is situated in the northern part of Payakumbuh city. Mungka is one of the regions that, until now, still uses the values of the Minangkabau language and culture well, so it is necessary to see how they use the language of greetings in daily associations (Maryelliwati, Rahmat, W., & Anwar, 2019). The residents are also fond of travelling, so the forms of greetings that existed before have the potential to no longer be used someday. Thus, this study tries to describe the conditions of greetings grouped into kinship greetings as a form of effort to maintain the local wisdom of Minangkabau culture in Nagari Mungka (Rahmat, 2016).

There have also been several research studies on how people from Minangkabau greetings kinship are used. For example, Ayub (1984) researched the Minangkabau language's general welcomes and its traditional greetings, religious greetings, and office pleasantries. The research conducted by Misnawati (2017) discusses, via the lens of a sociolinguistic approach, the various types of greeting utilized by the Minangkabau population in Ujung Batu as how the term "greeting" is used. In addition, Utama (2012) conducted a study investigating the form and usage of kinship greeting words in the Minangkabau language in Kenagarian Tuik IV Koto Mudik, Batang Kapas District, Pesisir Selatan Regency. These greeting words were based on Matrilineal lineage, greeting words based on marriage, and non-kinship greeting words. All these studies took place in the same area. The study is unique in comparison to the research that came before it because it (1) maps variations in greeting patterns and forms used by the community in Nagari Mungka based on the Minangkabau cultural kinship system and (2) presents findings that demonstrate that the theory of categorizing greeting forms put forth by researchers such as Kridalaksana (1982), Chaika (1982), and Wardhaugh (2006) has not been successful in universally embracing the forms of greeting words.

The results of this research are beneficial, both in a theoretical and an applied sense. The potential theoretical value of this study is the accumulation of a more incredible wealth of knowledge and references concerning the word "greeting" as it is used in the Minangkabau language. This is an important step forward in the development of linguistics, particularly anthropo linguistics, as it demonstrates how the word "greeting" is used in the culture of the Minangkabau people, which has its unique characteristics when contrasted with those of other cultures, both domestically and internationally (Rahmat et al., 2021). This research will also bring practical benefits to the language community itself. Some of the greeting words still usable today are thought to be at any time and may not be used again by the community due to the influence of sociocultural mobility, which is quite as heavy as today. This is because sociocultural mobility has become quite heavy today. Additionally, the classification of the word greeting that the Minangkabau people in nagari Mungka still use can be used to preserve oral traditions in the Minangkabau culture and provide many greeting data for other linguistic studies. This is because the Minangkabau people still use the word greeting in Nagari Mungka.

## **THEORETICAL BASIS**

It is not grammatical truth that determines language use; rather, the correct use of language is determined by how it is employed in the cultural and social context of societies that use that language. For example, one linguistic tool used to construct a dialogue and mark each other off as distinct participants is the phrase "greeting." According to Chaer (2000:107), the phrases used to greet, reprimand, or refer to the second person or the person to whom it is uttered are meant to be understood as the word "greeting."

According to Kridalaksana (1982:14), a greeting is a term or phrase used to refer to each other in different speech contexts,

depending on the nature of the speaker's relationship. It can be formal or informal. There are nine different types of greetings that are used in Indonesian. These include (1) pronouns, (2) self-names, (3) kinship terms, (4) Titles and Ranks, (5) *pe- + Verbs*, (6) nominal + *-ku*, (7) facts of deixis, and (8) nouns. Pronouns are the first sort of greeting in Indonesian. Chaika and Wardaugh are two examples of linguists who contributed to developing the notion of the form of greeting. According to Chaika (1982:47-50), there are many different varieties of greeting phrases, some of which include the following: first name (FN), title plus last name (TLN), title simply (T), last name (LN), and special nicknames (SN). Furthermore, Wardhaugh (2006:268) also included sorts of greeting words that virtually have similarities with Chaika (1982). These types of greeting words include: first name (FN), title plus last name (TLN), title alone (T), last name (LN), pet name (PN), and kinship term (KT).

According to the preceding idea of the categorization of greeting forms, a number of different forms can be put together to make up a single category of greeting forms. To begin, the type of greeting that is found in Kridalaksana's theory (1982) can be harmonized with the kinship terms (KT) that are found in Wardhaugh's theory (2006). Second, the form of greeting that is in the form of self-name in Kridalaksana (1982) can be equated with a first name (FN), last name (LN), and special nicknames (SN), as well as pet name (PN), in Chaika theory (1982) and Wardhaugh (2006). According to Chaika (1982:48-50), a special nickname (SN) is a form of greeting used in communication between speakers and speech opponents with close links, such as between close friends. SN is also used in communication between people who share the same name.

For instance, "Charles" was shortened to "Charlie," "James" was shortened to "Jim," and "Daniel" was shortened to "Dan." Second, according to Wardhaugh

(2006:268), pet names (PN) are distinct from special nicknames (SN) in that they denote a greater degree of familiarity between the speakers of the term. Some examples of pet names include the greeting words "Honey" and "Sweetheart." Third, the form of title and rank welcomes in the Kridalaksana theory (1982) has similarities with the forms of title only (T) and title alone (T) greetings from the Chaika theory (1982) and the Wardhaugh theory (2006).

When there is a speech event, the forms of greeting employed will allude to the cultural setting of the occasion. The selection of appropriate welcome words for the particular cultural setting plays an important part in the process of bringing about harmonious communication. It is possible for the manner of greeting employed to impede the activities that include social connection if it is improper. If a speaker welcomes the speech opponent with a form of greeting that is not quite proper, the act of communication may be impaired and may no longer continue if the speaker is the one doing the greeting. Therefore, the speech opponent's position can be used to determine how accurately a form of greeting should be used. There may be a connection between the topic and the concept of kinship. The Minangkabau language is distinguished by the pattern of its greeting forms changing depending on the speakers' relationship. This can be traced back to Kridalaksana (1982), Chaika (1982), and Wardhaugh's theory of classifying the many forms of greetings (2006).

## RESEARCH METHOD

During the study phase devoted to collecting data, the researchers will hand out questionnaires to each of the predefined sources of information and then collect them after two days. This is the first step in acquiring a variety of kinship greetings used up till now by the Mungka people today. When the questionnaires have been gathered, the next step in delivering data is to conduct interviews using a structured

interview strategy and appropriate interview techniques (Arikunto, 2006). When conducting interviews, researchers also use elicitation techniques to acquire comprehensive data. These approaches include strategies for fishing and leading informants in supplying true information (Spolsky, 2003:9). Researchers conduct examination procedures by employing cross-check techniques to compare and check the correctness of information collected from several sources to determine whether the data being examined are genuine. This is also known as data validation (Bungin, 2001).

Aside from conducting interviews, researchers often use the listening method, namely the free listening technique. According to Sudaryanto (1993: 133), with the free listening technique, a researcher is not directly involved or takes part in a communication activity; rather, the researcher only listens to language users as they engage in a conversation. To conduct this method, you will need to stay and make yourself at home in the home of one of the informants for one month to collect the relevant information. The researcher will then proceed to the next process step, which involves employing a voice recorder and an audio recording device. Recording techniques can be conducted by using an audio or video recorder to record communication between speakers in a particular environment, such as a family environment. Recording techniques can then be continued with note-taking techniques by using notes. Wray, Trott, and Bloomer explain in Zaim, 2014 that recording techniques can be conducted in this manner.

According to Spradley (1980), the data analysis process involves transcribing all the data before proceeding to group the data. First, the research data were categorized and organized into groups according to the greeting word used in kinship connections based on the rope of a *mamak-kamanakan* relative, a relative rope of the *sako*, a relative rope of an *induk bako-anak pisang*,

and a relative rope of *sumando-pasumandan*. The data were then evaluated to determine the pattern of greeting forms utilized by the people of Minangkabau in Nagari Mungka. The findings of this study will be presented in the form of an explanation of the pattern of greeting forms that are utilized depending on the cultural context of Minangkabau. In addition to presenting the results of the investigation in the form of tables, the conclusion of the study also includes several tables.

## DISCUSSION

The culture of the community has a significant bearing on the meaning of the word "kinship system," which is closely related to that culture. LH Morgan was the one who made the initial discovery that there is a connection between the concept of kinship in a given language and the kinship system of the ethnic group that employs that language (Koentjaraningrat, 1985:133). The discovery led to the conclusion that the greeting system of each language is unique and varies depending on the sociocultural aspects of the language-wearing society as well as the Minangkabau culture, which demonstrates the use of the word greeting based on the relationship between speakers in a kinship system that is distinct from that of other cultures. The Minangkabau language has a greeting word based on the relationship of the greeter with the person being called (ego towards the interlocutor) in the relative system in the Minangkabau culture. These relationships are referred to as the rope of the *mamak-kamanakan* relative, the rope of the relative of the *sako*, the rope of the relative of the *induk bako-anak pisang*, and the rope of the relative of *sumando*

### Forms of Greetings Based on Relatives' Ropes *Mamak-Kamanakan* dan *Suku Sako*

Navis (1984) describes the bond between a child and the brother of his mother. Therefore, the relationship between *mamak* and *kamanakan* can be clarified by

stating that *mamak* is the mother's brother, while *kamanakan* is the son of *mamak*'s sister (Maryelliwati; Rahmat; Rahmad, 2020). The following table provides an overview of how the ego in Nagari Mungka expresses their greetings to *mamak*.

**Forms of Greeting to Mamak**

No.	Designations	Greetings
1.	Uncle (older)	1. mak odang, 2. mak onghah, 3. angku, and 4. oom
2.	Uncle (younger)	1. mak acik, 2. mak etek, 3. angku, and 4. oom

The form of greeting shown above is an example of a complete form of the word greeting, which the ego uses to greet the younger brother and the mother's older brother. The word "greeting" that was just said is a kind of kinship term and another kind of kinship term with adjectives. The following table contains examples of how to greet someone using the pattern of kinship terms followed by adjective form.

**Kinship Greeting Form Pattern + Adjective**

Kinship Term	Adjective
<i>Mamak</i>	<i>gadang</i> (Older) <i>ongah</i> (Middle) <i>acik atau etek</i> (Little)

Additionally, there is a pattern consisting of a kinship term followed by a proper name, such as *mak Hen* (person's name). The people of Minangkabau use this word as a form of familial greeting, and this aspect is what gives it its distinctive quality.

**Kinship Greeting Form Pattern + Self-Name**

Kinship term	Self-name
<i>mak</i> (abbreviation of <i>mamak</i> )	<i>Hen</i> (special nickname from Hendra )

The word "greeting" used to greet both male and female *kamanakan* speakers is found relatively frequently in Nagari Mungka. For example, the form of greeting used in the form of kinship (kinship word) is *kid*, and the form of greeting used in the form of self-name might be in the form of first name, last name, or special nickname. Additionally, the greeting in the form of

pronouns is also used to greet kamanakan individuals like *waang* and *kau*. The following table provides a concise summary of the various forms of greeting discussed above.

Forms of Greeting to <i>Kamanakan</i>		
No.	Designations	Greetings
1.	kamanakan female	1. self-name, 2. kid, 3. buyuang, dan 4. waang
2.	kamanakan male	1. self-name, 2. kid, 3. upiak, dan 4. kau

According to Hasbi (1980:1), the link of blood that occurs according to the maternal lineage is what causes the inward contact between the ropes of the *mamak-kamanakan* and the ropes of the relatives of the *sako*. The *sako* kinship cord is a relative relationship generated from a genealogical kinship system with a matrilineal texture in the setting of social and cultural life that is generally referred to as tribes (Rahmat & Maryelliwati, 2019). This type of relationship is known as the *sako* kinship cord (Navis, 1984). In the relationship of *mamak-kamanakan* and *sako*, one will use the word *mamak* as a greeting against the mother's brother and to all males in the tribe or tribe who are equal to his mother. This is done in the context of the kinship of *mamak-kamanakan* and *sako*. As the following dialogue demonstrates, a *mamak* will greet the children of sisters and other members of the tribe who are the same age as their sister's children by employing the kamanakan greeting that are listed in the table above.

- 1) Jimi : **Mak Hen**, baa kaba Mak?  
 Mak Eri : Alhamdulillah, sehat **Jim**.  
 Jimi : **Mak Hen**, how are you Mak?  
 Mak Eri : Thank God, I'm well **Jim**.

In the conversation above, Jimi used the word *Mak Hen* greeting, which has a kinship greeting form pattern, namely *Mak* (an abbreviation of *Mamak*) and is added with a form of greeting for self-name, namely *Hen* (first name from Hendra Adi).

Jimi greets *Mak Hen* because he is equivalent to his mother's brother and belongs to the same tribe, Pitopang. Moreover, a *mamak* has an important role, namely maintaining and taking care of kamanakan in Minangkabau culture, so the word *Mak* greeting used by Jimi serves to honour him. Likewise, a *mamak* who uses the word *Jim's* greeting (a special nickname from Jimi), considered more polite than *waang* (pronoun), aims not to threaten the interlocutor's feelings.

### Forms of Greetings Based on Relatives' Ropes *Induak Bako Anak Pisang*

According to Navis (1984), the rope of a relative of an *induak bako* - *anak pisang* is a child's kinship with his father's sisters or kinship between a woman and the children of her brothers. In other words, it is a kinship between a child and his father's sisters. In other words, the *induak bako* is the son of the *induak bako's* sister, whereas the *induak bako* is the father's sister. The following table outlines how the ego (*anak-pisang*) will welcome the father's brother and sister. These greetings can be found on the table.

Forms of Greeting to <i>Induak Bako</i>		
No.	Designations	Greetings
1.	Aunt (older)	1. amak tuo, 2. ongah, 3. ibu, and 4. tante
2.	Aunt (younger)	1. oncu, 2. etek, 3. ibu, and 4. Tante

The word "greeting" that was just discussed is a form of kinship greeting (kinship term), and there is another word that may be used as a kinship greeting (kinship term) that has an adjective appended to it. *Amak tuo* is a form of greeting that combines a kinship term with an adjective.

Kinship Greeting Form Pattern + Adjective	
Kinship term	Adjective
<i>Mamak</i>	<i>tuo</i> (older)

A pattern also consists of the kinship term followed by the proper name. This greeting word pattern, as was noted earlier, does not appear in any of the sorts of greeting forms described by Kridalaksana (1982), Chaika (1982), or Wardhaugh (1982). (2006).

Kinship Greeting Form Pattern + Self-Name	
Kinship term	Self-Name
<i>Etek</i>	<i>Eti</i> (last name from Nur Hayati)

Because the Minangkabau community follows a matrilineal system, often known as a maternal lineage, matrimony between relatives is permitted as long as it does not occur within the same maternal bloodline. Since they are not of the same ancestry as the mother, it is permissible to wed the kid of one's father's sister (also known as *induk-bako*). Because of this, the relatives of the *induk-bako* and the *anak-pisang* eventually developed a relationship. The following table provides examples of the various ways in which *induk-bako* *anak-pisang* say hello to one another.

Forms of Greeting to <i>Anak Pisang</i>		
No.	Designations	Greetings
1.	Son	1. self-name, 2. anak, 3. buyuang, and 4. waang
2.	Girl	1. self-name, 2. anak, 3. upiak, and 4. kau

The word greeting based on the relationship between the relatives of *induk-bako* and the *anak-pisang* can indicate its closeness in a speech event. The forms of greeting used by *induk-bako* against *anak-pisang* are also no different from those used against their biological children. Therefore, the *induk-bako* also considers *anak-pisang* like their own children, like the following conversation.

- 2) Antoni: **Tek Lis**, tiok haghi apo se maantaan tapai ka Pokan **Tek**?  
 Tek Linda: Tiok hari lasa jo jumat **Nton**

Antoni: **Tek Lis**, every day, what does tek deliver tapai to the market is **Tek**?  
 Tech Linda: Every Tuesday and Friday **Nton**

The word greeting Tek Linda that Antoni used at the beginning of the phrase has the shape of a pattern of Tek's kinship greeting form combined with the self-name Linda (which is the first name of Lindawati), as indicated in the table that follows. The name Antoni belongs to Linda's brother's son. Antoni's greeting, known as "Tek Linda," is a kind of greeting that seeks to respect persons older than the speaker or who are on par with their father in age. Nton, however, is a sort of self-name greeting that is used in Tek Linda to demonstrate the strong bond that exists between speakers. These distinctive nicknames originate from Antoni Mardian. According to Chaika (1982:48-50), a special nickname (SN) is a welcome phrase utilized in communication between speakers and speech opponents who have close personal connections.

### Forms of Greetings Based on Relatives' Ropes *Sumando Pasumandan*

A familial relationship is said to be *sumando-pasumandan* if it is established between a family member from one rumah gadang and a family member from another rumah gadang as a result of the performance of a marriage by one of his relatives from the first rumah gadang. For example, if a guy moves in with his wife after they have been married, then he is considered a *sumando* in the wife's family setting, which is in the rumah gadang. The husband's position (*sumando*) is described as *abu ateh tunggua* (like the ashes above the stump) in the Minangkabau proverb. This means that a husband (*sumando*) has a very weak position because it depends on the "kindness" of the wife's family to maintain himself, like the ash that is ready to be flown when a strong wind comes. In other words, a husband (*sumando*) is very vulnerable (Arifin 2013). But despite his frailties, *sumando* is seen as a respected guest in the wife's home.

Therefore, the ego, which consists of the wife's siblings, needs to exercise caution when selecting and employing forms of greeting to address sumando properly.

Forms of Greeting to <i>Sumando</i>		
No.	Designations	Greetings
1.	older sister's husband/older brother-in-law	1. customary titles, 2. tuan, 3. uda, 4. abang,
2.	younger sister's husband/younger brother-in-law	1. customary titles, 2. self-name

When greeting brother-in-law, the customary form of address, which takes the form of a title, is given precedence over any other type of welcome. This is because a sumando is an individual who comes from a family that is part of a rumah gadang or another tribe and joins the wife's family. For a sumando to hold a traditional title passed down from his tribe, the family of the sumando's wife must also respect the title that the sumando. The traditional greeting titles in nagari Mungka include Sutan, Malin, and possibly other forms. These forms vary according to the origin of the sumando. However, due to the influence of language and cultural globalization, the traditional forms of title greetings carried via sumando are employed rather infrequently. This may be observed in the conversation that is going to follow.

- 3) Sofyan : **Da Son**, kama nangguak lauak kini da ?  
Da Son : Ka mudiak kini **Pan**

The people of Nagari Mungka know mudiak as a term for the flow of a river that flows from the upper reaches or directions of the hills. Therefore, some people, especially men, have a fishing hobby in the river. The word Da Son was used by Sofyan to greet the husband of his elder brother. In this position, Da Son is a sumando for Sofyan. This pattern of greeting forms consists of the form of the kinship greeting Da, which comes from the word Uda which

is coupled with the form of greeting self-name, namely Afrison being Da Son.

Kinship Greeting Form Pattern + Self-Name	
Kinship term	Self-Name
Da (abbreviation of Uda)	Son (First name from Afrison)

The preceding dialogue shows that the customary title greeting form is not employed to greet sumando. This is the case since Da Son is a member of his tribe who holds the customary title of Sutan. This demonstrates a change in the cultural values of the Minangkabau people as it relates to the employment of different kinds of greetings. Although a traditional title is an identity that plays a significant role in the tribe, the fact that Sumando holds a traditional title does not come up in conversation. This is as natural as it gets. Even if sumando's position is younger than that of his wife's younger brother, the form of greeting of the traditional title of Sutan and Da Son has equality when utilized since it intends to honour older people. This is the case even though Da Son is the younger brother of the sumando's wife. Nevertheless, the style of greeting known as the Sutan customary title is not only intended to show respect for sumando in terms of their age but also for the traditions that are associated with the culture of Minangkabau.

It is important to note that the position of sumando is distinct from that of pasumandan. A woman who is married to a male family member is referred to as a pasumandan by her family. This is a male family's honorific title for her. The pasumandan occupies the same place in the household as the spouses of the husband's siblings and sisters-in-law. Even if a pasumandan does not have a traditional title, one must show respect and appreciation for someone equally with the older sibling. This is done by using a type of greeting that does not take precedence over others.



## DISCUSSION

One of the methods that can be done to boost the creativity and awareness of audiences and writers both towards the subject raised in the script and local culture is to make drama scripts, dances or shows with cultural backgrounds. This is one of the tactics that can be done. This is particularly true concerning the practice of exchanging pleasantries based on kinship in the Minangkabau culture. Increasing one's cultural awareness can be accomplished partly through this approach, one of several possible approaches.

Furthermore, if it is then staged, it may be able to add to the audience's knowledge of local cultural values that are very closely related to the script material that is presented or performed in art events. This is because the local cultural values are extremely closely tied to the script material. The artistic substance presented or played has a very close and personal connection to these values, which are tied to it in a very close and intimate way. This is a result of the fact that the substance of the script is quite closely connected to the cultural norms of the area.

Because studies like this may offer many advantages for art workers and art aficionados, including the ability to attract interest in improving cooperative skills and writing abilities, culture-based scriptwriting is anticipated to be applied to various writings or other creations of works. This is because studies like this can offer many advantages for developing cooperative skills and increasing writing skills. As a result, the writing of this model is anticipated to be a model that can improve the attention and interest of workers and art connoisseurs in discussing familial greeting language as a basic medium of learning in writing scripts. In addition, it is anticipated that it will be a solution for enhancing the standard of art education in Indonesia and facilitating the development of artistic sensibilities among students interested in pursuing this field of study.

## CLOSING

Some of the greeting word patterns discovered contain specific features absent from the notion of sapan word forms that Kridalaksana, Chaika, and Wardhaugh carried. These qualities include: The structure of the form of the greeting word is a kinship greeting word followed by self-name, which can be a first name, the last name, or a unique nickname. These recurring patterns of greeting forms are distinctive to Minangkabau culture, which stands apart from other civilizations in many important respects. As a result, this contributes one more jewel to the treasure chest of knowledge and references concerning the welcome term in the Minangkabau language. When employed, the word for "kinship greeting" that can be found in Nagari Mungka serves a few different purposes. First, because the people of Minangkabau regard this as a sign of good manners, their culture instils in them the concept of "*tiok kato baalamaik*," which entails the requirement that every discourse must begin with a word of welcome to recognize and respect the interlocutor.

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