ADDRESS FORM IN MINANGKABAUNESE LANGUAGE IN PARIAMAN REGION WEST SUMATERA

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Abstract

This article aims to describe form of using address form based on matrilineal progeny in minangkabauneese in Pariaman region, to describe form based on marriage in Minangkabauneese in Pariaman region, and to describe about the address form is given based on the differences of physically appearance and the orderly position in the family kinship in Pariaman region. This research is qualitative research by using descriptive method. The research data is address form in Minangkabauneese in Pariaman region sub – district Pariaman. The source of this research is verbal source as a primary source uttered by informant as native speaker. The data is collected by using listening method, recording technique and writing technique as continuation technique. The research findings are there are 10 address form for grandparents, 12 address form for parents, 33 address form of brothers or sisters from mother, 21 address form of brothers or sisters from father, and 24 address form of older brothers or sisters in Pariaman region.

Key Words: Adress Form, Minangkabau Language, and Pariaman Region.

INTRODUCTION

Minangkabau language has position and function very important as mother tongue for most of Minangkabauneese. Verbal communication of Minangkabaunese always uses Minangkabau language in daily communication. Neither have they lived in the out provinces of West Sumatra or other provinces like Bengkulu, Pekanbaru, Palembang, DKI Jakarta, Bandung, Surabaya, and other provinces in most of Island in Indonesia. They always use Minangkabau language. Especially if they talk about traditional topic, such as; custom, culture, their village and religion.

Human is social creature who always live in community (Fauzan et all: 2004). Human have variety of community around them, they are “Cadiak Pandai (the leader of community), Niniar mamak (Uncles), Urang Sumando (Brother or sister in – law), Alim ulama (Musleme religious leader)”, and children.
Involve the community conversation who has a lot of differences need courtesy. We associate with all of people politeness. Thus, the researcher needs orientation to (Murad et al: 2009) “Kato Nan Ampek”, it means that word customs. It has four kinds, they are “Kato Mandaki, Kato Mandata, Kato Malereang, and Kato Manurun”. First, “Kato Mandaki” is older people is the language that we are used when we talk with older people than speaker. It is like parents, uncle, Grandparents, the leaders of custom, and so on. Second, “Kato Mandata” is as big as speaker and listener, which is used when speaker talks with the listener who is same age. Third, “Kato Malereang” is used when the speaker talks with someone who has age older than him or her but the range of age is not too far, like old sisters or brothers. And the last is “Kato Manurun” is used when the speaker talk with a people younger than him or her, for instances; young brothers or sisters. The using of word custom can be seen in choosing of address form in Minangkabau language.

Most of young and old generations should use the address form in daily activity until now. Every countries and villages use differences of address form (Hidayat: 1997), such as for mother is “Amak and Mande are used in general, Amay is in Bukkittinggi, One is in Padang, Uwaik is in Pariaman, Ibuk, Mama, or Mami are in city, Biyai is in Agam, and Umi is for Buya’s wife. Because Minangkabau has much differences in using the pronominal persona, so we need to know it in Minangkabau language to persuade old generation and preserve our culture.

In Minangkabau language, there are five address form, for instances; Plural and singular (Awak, Ambo, Den, and so on), family relationship (Andeh, Etek, Uwo, and so on), personal pronoun with abbreviation (Nda = Linda, Nilis = Uni Liswati, Danto = Uda anto, and etc), for body itself (Awak), and Husband and Wife (Urang Rumah, Abak Paja, and etc.) Especially address from about family relationship that there are so many kinds in every cities and villages in Minangkabau. If it is divided between one village and others have differences nick name but in other side they sometimes have similar too. Therefore, in this case, the researcher interested to do research about the variations of address form in family relationship in Pariaman region in Minangkabaunese at West Sumatra.
DISCUSSION

In daily verbal interaction, it has been known a terminology “Langgam Kato” in Minangkabau language. According to Fadilah et al (2004: 33) “Langgam Kato” is a polite form of daily language conversation between Minangkabauneese that is based on their social statue. With the polite form of language conversation, it does not mean that there are nobility and proletariat language. It is used by all people and the difference of using is based on who is our speaking opponent. The using of “Langgam Kata” can be seen in the address form.

Fadillah et al (2004: 34) explains that address form is used to point the speaker itself, who is our speaking opponent, and with whom do we speak? The address form refers to a person and more than one. The address form always is used depend on the situation. It is choice depend on the age of our speaking opponent, gender, and the relationship between speech act members. If the speaker uses address form, it will raise impolite between speech act members.

Hidayat (1997: 181) suggests that Fadillah’s idea about address form is “a special form of nick name and Minangkabau language especially is the line of words which are borrowed from some words variation for instances; family relationship and social statue”. Those the terminology about address form reference does not same with address form of others language. It is refer to specific form is based on with whom are we speaking or who is she or he being talked about? The people that we are talking or someone who are we being invited to talk are considered as address form.

To support the analysis of the use of address form, the writer also apply there are three level of it. They are grandparents level, parents level, and young generation level.

1. Grandparents level, it means that the address form for grandfather and grandmother. Their granchildren will call with specific address form.

2. Parents level is the level for father, mother, father in – law, mother in – law, uncle and aunty.
3. Young generations are brother, sister, cousin, sister in–law, and brother in–law.

Family relationship is very important in Minangkabau. According to Zulkarnaini (1995; 62) about Minang communities have extended family, it is seen from the same grandmother, ethnic and village. They know their family not only comes from nuclear family (father, mother, brother and sister) but also extended family. The extended family is the family relationship based on genetic from the same grandmother and grandfather until grandchildren. If Minangneese go to leave of their home area to make of their way in life, they will thought someone who come from the same village with them in West Sumatra as their family. For example; if they live in Jakarta and they meet someone who uses the same language and dialect with them, and they will say about you are my family. It is same with, if they have same ethnics for instances; Chaniago, Piliang, Sikumbang, Melayu, Jambak, and etc.

Chaer (2007; 73) explains that Minangneese have big family and they have very near relationship to each other. They respect to old generation so they use special nick name to appraise the old generations. Every provinces uses different address form for calling old generation such as; “One” means Mother in Padang but It means the elder sister in Pariaman, and “Amay” means mother in Bukittinggi but it means aunt in Pariaman.

Minangkabaueneese is very proud of family relationship and feel nearer than before if we can call them by using special address form. They have address form based on family relationship and to make extended family relationship in the abroad places. They will think about someone is their family if they come from the same village or ethnic. Thus, the researchers discussed some result about address form based on some relationship in differenncce dimension: Horizontal, and Vertical.

1. Family Relationship

The address form in this relationship is based on the family relationship between the speakers and hearers because the listeners are older than speakers. In this discussion, the researcher discussed the address form in two generations; grandparents and parents.

a. Grandparents
In this discussion, the researchers discussed about the address form that are used by the minangkabaunese in Pariaman region to their grandparents.

Table 1 the address form from grandparents

<table>
<thead>
<tr>
<th>No</th>
<th>Gender</th>
<th>Address Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Grandfathers</td>
<td>Ungku, Kakek, Papa Kampung, Buya,</td>
</tr>
</tbody>
</table>

In the minangkabaunese in Pariaman, they called their grandparents with one of those address form. They are used based on the grandparents wanted to be called, for example Papa Kampung (grandpa) or Ibu kampung (grandma) which are used by the respondent because their grandparents wanted to be seen younger because they do not want to be called by Kakek (grandpa) or Nenek (Grandma) because they do not want to be looked as very old.

b. Parents

In the data that are researcher gotten from respondent that they called their parents based on the trends today based on the movie that is the most famous and very favorite in the Indonesia today, but there are some respondents who still are called based on the religion that is Islam. Most or all of Minangkabaunese are moslem, so some of them used the Islam philosophy in their life therefore they called their mothers with Ummy. All of them can be seen in the table below:

Table 2 Adress Form from Parents

<table>
<thead>
<tr>
<th>No</th>
<th>Gender</th>
<th>Address Form from the most famous and favorite TV Program or Movie</th>
<th>Address Form that is used based on the Islam</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Fathers</td>
<td>Bunda, Mama, Mami, Mimi, and Mom</td>
<td>Ummi</td>
</tr>
<tr>
<td>2</td>
<td>Mothers</td>
<td>Ayah, Papa, Papi, Pipi, and Dad</td>
<td>Abi</td>
</tr>
</tbody>
</table>

c. Uncle or Aunty from Mother
In Minangkabaunese as matrilinials, the children are nearer with the family from their mother, such as uncle and aunt. The brothers from mother are called as *Mamak*. Mamak has responsibilities to make their nephews or nieces to be safe. However the sisters from mother can be called in differences address form. The address form which are used for brother and sisters from mother can be taken from the physical appearance or the number or order in family which can be seen completely in the table 3.

**Table 3 Adresse Form of Brothers and sisters from mothers**

<table>
<thead>
<tr>
<th>No</th>
<th>Gender</th>
<th>Address Form from The Physical Appearances</th>
<th>Address Form from Family Orderly</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Brothers of Mother</td>
<td>Mak Anjang, Mak Utiah, Mak Uniang, Mak Itam, Mak Andah, Mak Anih</td>
<td>Mak Tuan, Mak Etek, Mak Aciang, Mak Adang, Mak Uncu, Mak Angah</td>
</tr>
<tr>
<td>2</td>
<td>Sisters of Mother</td>
<td>Tante Cantik, Tek Andah, Tek Utiah, Cik Ani, Cik Uniang, Tek Adang</td>
<td>Uncu, Tek Cu, Mak Uwo, Mak Angah, Onang, Tati, Tek Cik, Tek Angah, Angah, Mama Teti, Mama Teta, Mak Ayang, Ibuk, Incim, Mak Tuo</td>
</tr>
</tbody>
</table>

If the aunt or uncle skin is white, he or she is called as *Mak Utiah or Tek Utiah*. Then, if their skin is brown, they are called as *Mak Uniang or Cik Uniang*. And, if their skin is dark, they are called as *Mak Itam*. In family order, if they are as the first child, they are called as *Mak Adang or Adang*. Otherwise, if they are as the youngest children, they are called as *Mak Etek, Mak Uncu, Mak Aciak, or Uncu*. Next, if they are in the middle child of family, they are called Mak Angah or Angah.

d. **Uncle or Aunty from Father**

In the minangkabaunese, the sisters from father are called as *Bako* and brothers from fathers are *Apak*. In the naming of address form, the
minangkabaunese in Pariaman is named of address form based on physical appearance and the order of family relationship. It can be seen more detail in table 4.

Table 4. Address Form of Uncle and Aunty from Father

<table>
<thead>
<tr>
<th>No</th>
<th>Gender</th>
<th>Address Form from The Physical Appearances</th>
<th>Address Form from Family Orderly</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Brothers of Father</td>
<td>Pak Utiah, Pak Uniang, Pak Itam, Pak Andah, Pak Anih, Pak Puk, Pak Anjang,</td>
<td>Pak Tuang, Pak Uncu, Pak Adang, Pak Etuk, Pak Cik, Pak Angah,</td>
</tr>
<tr>
<td>2</td>
<td>Sisters of Father</td>
<td>Cik Uniang, Nanih,</td>
<td>Mami, Mama Teta, Uncu, Mak Ayang, Taci, Tante.</td>
</tr>
</tbody>
</table>

If the aunt or uncle skin is white, he or she is called as Pak Utiah. Then, if their skin is brown, they are called as Pak Uniang or Cik Uniang. And, if their skin is dark, they are called as Pak Itam. In family order, if they are as the first child, they are called as Pak Adang. Otherwise, if they are as the youngest children, they are called as Pak Etuk, Pak Uncu, Pak Aciaak, or Uncu. Next, if they are in the middle child of family, they are called Pak Angah.

e. Brother or Sisters

Older brothers or sisters are called in differences address form by Minangkabaunese in Pariaman. The naming of address form can be based on the physical appearance or what they want to be called.

Table 5. Address Form of Older Brothers or Sisters

<table>
<thead>
<tr>
<th>No</th>
<th>Gender</th>
<th>Address Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Older Brothers</td>
<td>Abang, Kakak, Uda, Ajo, Jo Tek, Jo Ciak,</td>
</tr>
<tr>
<td>2</td>
<td>Older Sisters</td>
<td>Uni, Cik Uniang, Cik Ani, Kakak, Aci, Onang, Tati, Teta, Taci, Nanih, Ayang, Uniang, Teti, Cik Elok, Celok, Utiah, Ni Utiah, Cik Ayang,</td>
</tr>
</tbody>
</table>
From the table above, it can be seen that in naming of address form of older brothers and sisters, the Minangkabaunese in Pariaman region used the specific address form that are only used in Pariaman region are *Cik Uniang* and *Ajo*. Most of Minangkabaunese always called people who come from Pariaman region for women are Cik Uniang and for men are Ajo.

**CONCLUSION**

It can be summarized that in Minangkabaunese for Pariaman region in giving address form, the community used address from in differences situation and way, such as;

1. Address form for grandparents are given based on the trends at that time and the grandparents’ want.
2. Address form for parents are used based on trends and religy (Islam).
3. Address form for Uncles and Aunts from Mothers are given based on their physical appearances and their sequence in family.
4. Address form for Uncles and Aunts from fathers are given based on their physical appearances and their sequence in family.
5. Address form for Brothers and Sisters are given based on the trends and their wants what should be called by their brothers or sisters.
REFERENCES


