

# CHAPTER I

## INTRODUCTION

### 1.1 Background

Greetings are the expression that is almost always used by the people when they meet someone, either known or unknown people. The greeting is usually used at the beginning of a conversation. Before starting the main topic, people generally use greeting. However, it is not impossible if greeting might be appeared in the middle or after another issue, but it is usually done in a formal situation (Duranti: 1997). In ordinary life, most people greet each other even they do not know their interlocutors. For example, when a person meets new people, at least she or he will greet by their gestures such as smiling, waving hands, and others even they will use the terms of the addressee or say hello. The greeting is also one of the critical aspects of social life. It is also used to tight the relationship among the people and also to create a new link. Then, by greeting, some people can value other selves, for example, when she or he has known each other for a long time, and suddenly they did not greet each other, so the people can assume that there is a problem among them. Then, sometimes greeting has a function as a phatic communion.

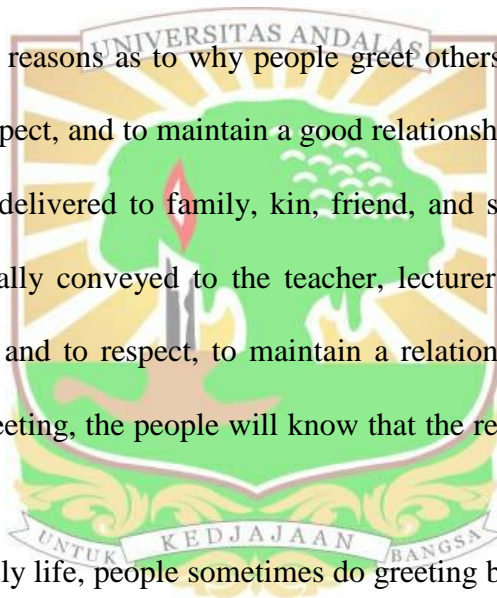
According to Kulsum (2012), phatic has 4 (four) criteria. The first one is having a particular form, i.e., concise or small. The second one has the purpose of turning on the conversation and atmosphere. The next one is generally present in the oral variety (discussion) and written variety. The last one is usually has a function that confirms a word or sentence unofficial nature—phatic expressions based on word classes or categories, which are then called phatic types. The phatic type is a feature of a variety of spoken languages whose job is to initiate, maintain, or strengthen conversation between the speaker and the interlocutor. most of the phatic categories are characteristic of non-standard oral variations so

that most classes are found in non-standard sentences which contain many regional elements or regional dialects (Krisdalaksana: 2008 )

As Duranti (1997) stated that greeting in every culture is different, so it will affect the form of greeting or the way to greet. The forms of greetings can be varied, such as formal greetings and informal greetings. It was used depending on the context. The people can handle different forms of greetings based on their speech partners. It is not separated from the context: the goal, the situation, and the speech partner. There are many ways to express a greeting. It can be expressed by some words or only by gestures such as smiling, nodding, and so on.

There are different reasons as to why people greet others. Among the reasons are to show their attention, to respect, and to maintain a good relationship. A function of greeting to show attention is usually delivered to family, kin, friend, and so on. Next, the function of greeting to respect is usually conveyed to the teacher, lecturer, parents, and so on. Then, besides to show attention and to respect, to maintain a relationship is also the function of greeting. By delivering greeting, the people will know that the relationship among them runs well.

Furthermore, in daily life, people sometimes do greeting based on the condition of the speaker. In other words, they greet based on their feeling at that time. For instance, if some people have a good mood, the way how they greet will look like a happy greeting followed by excellent intonation while if they are in a bad mood, they should greet a little bit of natural and unhappy tone. Then, the greeting is the reflection of social status. Achmad (2015) said that social relationships between both speakers and listeners in their social distance and state are also depicted from their usage of the greetings strategy. The conclusion is greeting can appear the attitude of someone, the mood of someone, the status social of someone, and how to greet in each culture.



Every country has a greeting. One of the greetings that are known globally is American greeting. American people express greetings at a particular time. According to Spears et al. (2011). He stated that the American greeting consists of:

1. Simple greetings

*Hi, hello, howdy, hey*

2. General greetings

*How are you, how's it going, how's it been, how is everything, how have you been.*

3. Greetings for various times of the day

*Good morning, morning, good afternoon, afternoon, good evening, evening.*

4. Greeting a person who has not been seen in a long time

*I haven't seen you in a year, long time no see!*

It can be concluded that most of the greetings of American people, according to Spears, based on time-bound. Therefore, whatever the forms of greetings, the people use it when they encounter another person.

Moreover, the greeting is also the representation of each culture. Different cultures must have various greetings. It is also stated by (Meirbekov et al.: 2015) which said that the differences and similarities also portray the means through which social relationships are determined when describing linguistic and cultural differences among groups. One of the cultures that the researcher wants to investigate is Minangkabau culture.

Going from politeness, Awang (2007) said that politeness refers to the use of good, polite, civilized language and shows respect for the interlocutor. Therefore, it can be said that politeness can also be seen in the greeting. If we talk about politeness, every culture has its value system in society. One of the cultures is the Minangkabau culture. Minangkabau culture highly upholds values in society that are related to norms and also famous for their hospitality. It is supported by (Revita: 2018), Minangkabau is one of the cultures which famous for their friendliness. The application from the friendliness can be seen when they are

in society; for example, when the neighbor is getting married, they will cook together, and when meeting unknown people, at least they will smile or nod.

Minangkabau society is a society that upholds custom. Tradition is created as a rule of life that regulates relations between humans and other humans. Rasyid (in Waluati: 2013) emphasized that patterns and forms in Minangkabau culture were formed from values in custom. Aswar (2006) customs are values, norms, laws, and rules that are interrelated into a system in culture. Minangkabau society always stands out from the positive side, such as the ability to adapt, communicate, and others (Mardi: 2019). It can be said that the Minangkabau people apply the norm, law, the rules, and the value, which are the system in running life. The action in society is not separable from the rule of custom. The value system in society is known as *Kato nan Ampek*. It means that how the speech is regulated among the people in any social aspect. *Kato nan ampek* consists of “*kata mandaki*”, “*kato mandata*”, “*kato manurun*”, “*kato malereng*” ((Navis: 1986)):

- (i) “Kato mandaki” is used when speaking with the older and the people who have high social status. The example in greeting when the people meet the more aged they can greet by using the terms of address, the right gesture, and tone as well as more polite as follows:

Speaker : ***Tek.***  
'*Tek.*'

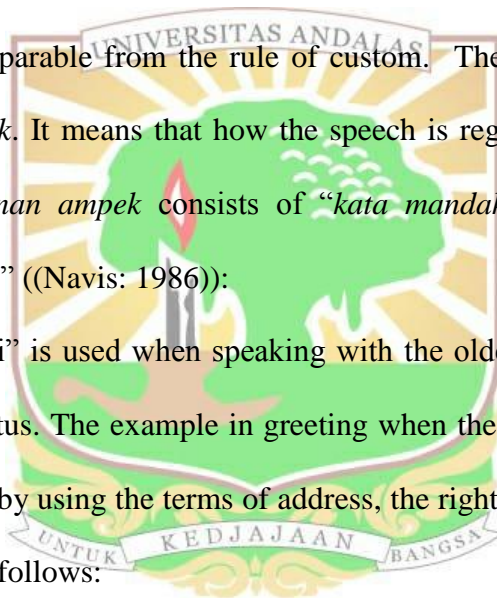
Receiver : *E Yeni! Bilo pulang?*  
'Yeni! Where did you come back?'

Speaker : *Patang, Tek.*  
'I came back yesterday, *Tek.*'

Receiver : *Jo si Wen, gai?*  
'Did you come back with, Wen too?'

Speaker : *Indak Tek. Jo kawan.*  
'No, I did not. I came back to my friend.'

Receiver : *Kama lai ko?*



‘Where will you go?’

Speaker : *Ka lapau ciek lu Tek.*  
‘I am going to the shop, *Aunty.*’

The dialogue between participants happened in the morning. One of the participants (speaker) is a native in *Jorong Jambak*. She is a lecturer in Padang. She met her neighbor when she was walking. The neighbor is older than her. She greeted her by the term of address in Minangkabau.

For Minangkabau people, “*kato nan ampek*” is a guideline for the norm. In the conversation above, the speaker who is a lecturer greets the receiver. She greets the people there with the term addressee *Tek*. *Tek* is the term of the addressee for the woman who has a higher age range than the speaker. The speaker greets her as a norm of Minangkabau that is “*kato Mandaki*”.

(ii) “*Kato mandata*” is used when speaking with peers

*Kato mandata* is used to greet the same age or the people that have known fo long time with good familiarity, for example, with friends as follows:

Speaker : ***Hoo, tapi danau kini ko?***  
‘Oh hey, how relaxed you are?’(that woman is sitting at the bank of rice field)

Receiver : *Angek baru ha.*  
‘I just want to take shelter for a while.’

Speaker : *Ka pai ka sawah numpang a?*  
‘Can I have access to the rice field?’

Receiver : *Jadeih.*  
‘Yes, please.’

The speech situation happened in the rice field at about 11 pm. The speaker is going to head for the rice field. The speaker sees a woman sitting at the edge of the rice field. She stops and greets her. It can be said that she is greeting because the speaker is like teasing her.

The speaker and the receiver have familiarity enough. It can be seen from their speech: *hoo, tapi danau kini ko?(ibu-ibu tersebut sedang duduk di tepi sawah dan terlihat sedang bersantai)*, she did not call the name. The speaker wanted to go to the rice field. She saw a woman that she knows was sitting down under the tree because it was too hot to head for the rice field. The speaker greeted her with a joke. After that, the receiver responded to it. The speech partner responded to the question seriously that she did not want to head for ricefield because it was hot. The way to greet without the term of addressee can show that they know each other well.

(iii) “*Kato manurun*” is used when speaking with the younger. For example, when the speaker talks with her sister or her brother.

(iv) “*Kato malereng*” is used when speaking with the people who are respected. For example with the in-law.

This value system will also influence the greetings. One of the places that still keep the *Minangkabau* tradition is *Jorong Jambak*

*Jorong Jambak, Kanagarian Batubanyak, Kecamatan Lembang Jaya Kabupaten Solok* is the focus of the research field. The reason for the researcher chose this place is the research field because the researcher has visited those places some times and observed the people interaction there. Therefore, the researcher chose *Jorong Jambak* as the field of research to study the greetings among *Mnangkabau* people. So the site is familiar to the researcher. Therefore, it will simplify the researcher to do this research.

Besides, the use of the term addressee is also used as greetings. It commonly happens in both every country and culture. The people use the term of the addressee to greet people based on any levels of age and social status and class status. Some of the terms of the addressee are used based on the level of age such as *Pak* ‘Sir,’ *Buk* ‘Mam,’ *Ni* (for an older woman), *Da* (for an older man). The address term refers to the speaker, the interlocutor, as

well as a person who is speaking in the event that is used to call them (Krisdalaksana, 1982). Next Kridalaksana has classified the greeting words in Indonesian into nine types, which are as follows: (1) pronouns, like me, you, and him, (2) self-names, such as Galih and Ratna, (3) kinship terms, such as father and mother, (4) titles and ranks, such as doctors and teachers, (5) forms of pe + V (verbal) or the word performer, such as audience and listener, (6) form N (nominal) + my, like my lover and my god, (7) words pointers, like here and there, (8) other nouns, such as ladies and gentlemen, and (9) zero or zero characteristics, that is the existence of a word meaning without the accompanying word form. Therefore, many ways to express greetings, it depends on with whom the people greet.

Based on the description above, to understand forms, factors, and functions of greetings in *Jorong Jambak*, the researcher writes the example of the greetings that was happened there.

- A : *Kama tu?* ‘Hi, where are you going?’  
 B : *Ko ha!* ‘Hi, this is it’

The example above happened between two participants in the morning. Based on the context, they are neighbors and have known each other. The speech situation occurred when the speaker was sweeping the floor; the speaker walked. The speaker saw her and knows her. She asked where the receiver wanted to go. The receiver did not answer that question. However, there is no misunderstanding between them. In other words, there is a common ground. From the speech, it is not known what the goal of the receiver. It is a real question or only for greeting. That was greeting in question form.

The factor which influences the greetings above is speech norm and speech situation. The first utterance is the factor why the speaker uses it. The first is because it happens in a

free case. The speaker is sweeping, and the receiver is walking. The second one is because they are similar in social status, or they are well-known to each other.

Furthermore, the function of the greetings above is to obtain and validate presence, recognition. The speaker shows that she is the presence and keep the relationship with the receiver. Based on the context, the gesture, the tone, and the response of the receiver, it is concluded that it was a greeting. That was greeting in question form.

## 1.2 Scope and Limitation of Research

Every culture in everyday life should greet each other, both verbal and non-verbal. Every culture has each greeting based on place of it (Duranti 19970). This research will be done in *Jorong Jambak, Kanagarian Batu Banyak, Kecamatan Lembang Jaya, Kabupaten Solok* in a sociopragmatic perspective in a free domain, which includes the neighborhood. The greeting that will be studied involving forms of greeting, the factors of influencing greeting forms, and the functions of greeting.

## 1.3 Identification of the Problem

Based on the background above, some problems can be identified related to the greeting. In line with that, the formulation of the problem of this research is as following:

1. What forms of greeting are used by Minangkabau people in *Jorong Jambak*
2. What factors do influence the greeting form among Minangkabau people in *Jorong Jambak* ?
3. What is the function of greetings among Minangkabau people in *Jorong Jambakk*?

## 1.4 The Objective of the Research

In line with the formulation of the problem above, the objective of this research is as follows:

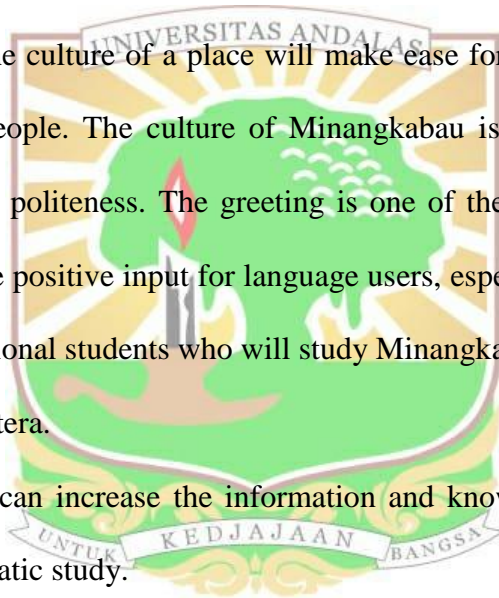


1. To describe the forms of greeting used among Minangkabau people in *Jorong Jambak* in greetings
2. To categorize the factors influencing greeting forms among Minangkabau people in *Jorong Jambak* doing greeting
3. To explain the functions of greeting among Minangkabau people in *Jorong Jambak*

### 1.5 The Significance of the Research

This research is expected to contribute to the field of applied linguistics, particularly to sociopragmatics related to greeting in a specific social context. The significances of this research are the follows:

1. Knowing the culture of a place will make ease for the people to interact with the local people. The culture of Minangkabau is one of the cultures which concerns in politeness. The greeting is one of the ways to show courtesy. It will provide positive input for language users, especially foreigners, as well as the international students who will study Minangkabau language and culture in West Sumatera.
2. This study can increase the information and knowledge about greetings and sociopragmatic study.
3. This study can be a reference for the next researcher, especially in the sociopragmatic study.



### 1.6 Definition of Key Terms

Considering that some of the readers may not be familiar with this field or may belong to the academic field, some terminologies will be explained in this research for great understanding.

**Culture** : Culture is the way of life, especially the general customs and beliefs of a particular group of people at one specific time.

(Cambridge dictionary:2020)

**Minangkabau** : The etymology of Minangkabau is derived from the *manang* (victorious) and Kabau (buffalo) wherein legend the buffalo won the race (Syafnir: 2006)

**Sociopragmatics** : Sociopragmatics is the use of language based on “the social context” or “social system” and “social background” as influencing language behavior (Leech 1983; Lavinson 1983).

**Greetings** : Ferguson (1975) stated that the use of greetings and thanks is a universal phenomenon of human language that is interpersonal, verbal routines

**Jorong** : *Jorong* is a collection of several villages (Damsar, 2016). *Jorong* or *Korong* is the division of administrative territory in Indonesia, which is located under Nagari. The person who leads the *Jorong* is referred to as the *Jorong* Head, *Jorong* Guardian. This term is used in the Province of West Sumatra. Regency *Jorong* is a collection of settlements that are close together and are not limited by a non-residential area.

**Nagari** : *Nagari* is a collection of several *Jorong* (Damsar, 2016). In general, Nagari in West Sumatra is a group of *Jorong* / *Korong* separated by rivers, rice fields, fields, gardens, or forests. Nagari covers all of these regions. (Wikipedia.org)