
Manifestation of Malay Kinship Greetings in The Big Family of Kaharuddin and Zubaidah

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Abstract – The observation object was the big family of Kaharuddin and Zubaidah. The observation was conducted to know the change or manifestation of Malay kinship greetings in the family. The approach used was qualitative with descriptive method. The techniques of data collection was interview with listen and note strategy and recording about the usage of greetings in the big family of Kaharuddin and Zubaidah included their three children who already have their own family. Then the analysis was conducted by observing the forms of existed greetings. The analysis results show that the greetings used in the family life as the base of building interaction process. A greeting eases someone in intertwining relationship or communication between one another. However, the greeting in the big family of Kaharuddin and Zubaidah experiences significant manifestation process. This manifestation occurs in the greeting ‘Pak De’ and ‘Mas’ which appear in the middle of Malay family because of the people’s influence. This influence in general is caused by economic condition, someone’s social that indirectly gives impact on the usage of certain greeting in a family.

Keywords: manifestation, greeting, kinship, Kaharuddin-Zubaidah

1. Introduction

One of the forms of language that can be observed and seen as part of a culture is the use of greetings. Greeting is medium to greet or address someone. The use of greetings in each tribe, race, and culture can be different so that greetings can become differentiation between every place and user. As the language user, we need to understand well the use of greetings to prevent conflict of language understanding.

The use of greetings needs to be understood by every tribe, race, and culture. Greeting is useful as a form of creating frequency between people. The use of greetings can strengthen kinship in life, both in family and social. In fact, greeting is used as a form of cultural imagery that is owned. People who can use greeting properly is people who understand their cultures, especially in the context of greetings.

The use of greeting needs to be realized in life of family and society. This greeting can encourage familiarity or can reduce dispute one to another. Thus, every generation of a tribe, race, and culture must understand the use of greetings. In some cases, there are people who do not understand and do not know what greeting to be used for family and their relatives. The greeting used is only general, that are grandfather, grandmother, father, mother, older brother or sister (kakak) younger brother or sister (adik)

In other side, there are greetings that lose because the ego, so that greetings that supposed to be used are not used. This condition can happen because the presence of new members who come from different tribe as caused from marriage. This can give impact to the concept of concordance to the use of greeting in the origin family. This means that, the shift of greeting in family or origin member because there are greetings taken by this new member. That shift caused to dualist of greetings in the family.

That condition has happened to Kaharuddin and Zubaidah big family in Apit River Siak Subdistrict Riau Province. This also encourages the need to conduct observation about manifestation of Malay kinship greetings in Kaharuddin and Zubaidah big family. This activity tries to describe the change or in this context is manifestation of greetings as result of the presence of new members because of marriage.

Theoretically, greeting refers to the pronouncing or the calling to interlocutors towards language event. This can be observed by the user of language, when need to greet someone who is known by name or not is still using greetings. (Kridalaksana, 1982). This greeting is as identity of the language users. Also, tribe or race of language users can be known directly when using the existed greetings system.

Afrianto (2019) In the context of English Language Teaching in Indonesia, speaking skill is often used as the main indicator of seeing the success of an English learner. People would tend to judge someone as a good English user if he or she can communicate orally. The same tendency also happens in many Indonesian based industries which would normally assess a candidate’s English proficiency by conducting an English interview as one of the important stages in recruiting new employees. They focus more on speaking skill, not other skills. Delfi (2019) This practice has again indicated that English speaking proficiency is often considered as a special language skill. The learners can evaluate their reading experiences, habits, and attitude in the first, second and the foreign language. Then, they discuss the past and present role of reading in their life for classroom activities in Extensive Reading program.

Trudgil in Kridalaksana (1982) greeting system as system of words or statement used for mention, greet, and call (vocative) the talker, in a communication language, that can indicates the difference of age, status, gender, talk situation, personal relationship, in reflecting self, culture and social norm of the users. This statement by Trudgil is interpreted by greeting user in social life has its particular rules that aims to establish kinship.

Mahmud (2003). Kinship is a form of social relationship that happened because of descent and marriage. Someone is said to be related if there is blood relationship or marriage relationship. Sari, et al (2013) kinship has important role in build up the relationship of group and togetherness because kinship shows the position of its members. In the same context, Godelier (2004) on the basis of kinship, then they will form the strength of the users in establishing relationship.

From these kinship greetings, some are developed and used as the basis of the derivative principle. In this principle, there is known as patrilineal and matrilineal. Patrilineal is path of descent and the greeting pattern follows the path of father (the male). While matrilineal is descent system based on the mother (the female). If in a family is united with the principle of different cultures between the man and the woman, then one of them, must yield. This depends on the strength of each role in the family. The illustration of the patrilineal system can be seen in Figure 1 and the matrilineal system can be seen in Figure 2.

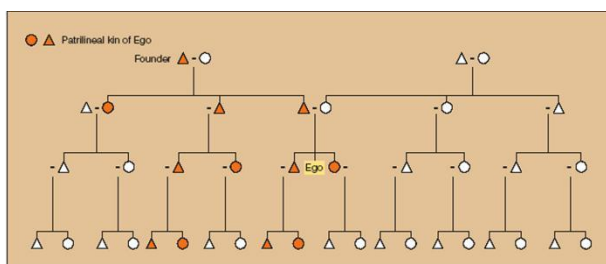


Figure 1. Patrilineal Pattern

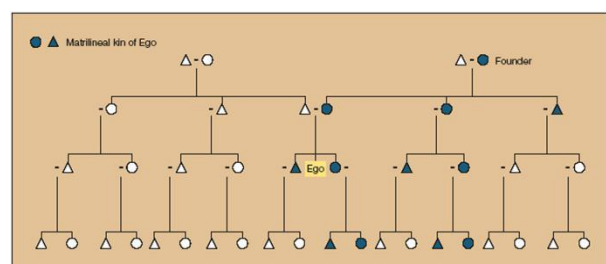


Figure 2. Matrilineal Pattern

Dousset (2007) the dominance level of roles and ideology between the man side and the woman can form greeting structure in family or society. This greeting structure that first has patrilineal pattern can be changed into matrilineal and vice versa. Between men and women are believed to have strength when they are not from the same tribe or race.

On the other hand, the change in greetings can be caused by the environment in which they live. Dousset (2011) stated that environment also gives roles in presenting greetings in a family.

2. Methodology

This research was conducted with qualitative method. The field data is the main basis in review of analysis and discussion. This research activity was conducted in Kaharuddin and Zubaidah big family. They have three children who each of them are married and has children or offspring. Now they live in Apit River, Siak. The data collection technique was interview with see and note strategy and recording about the use of greetings used in Kaharuddin and Zubaidah family including their children.

The informant criteria as the data source is society who lives in Apit River Siak Subdistrict, not currently overseas, not in state of learning outside. Then the data analysis was conducted by observing the form of greetings in family of Kaharuddin and Zubaidah. Then, all data that has been identified and classified are analyzed with descriptive method.

3. Result and Discussion

3.1. Kaharuddin and Zubaidah

Kaharuddin and Zubaidah is family of Malay Siak tribe, more precisely in Apit River. This family has three children that are two women and a man. Their descent system is patrilineal based. The descent follows the path of man. This means that man has many roles in this context. The family tree of Kaharuddin and Zubaidah family can be observed in Figure 3.

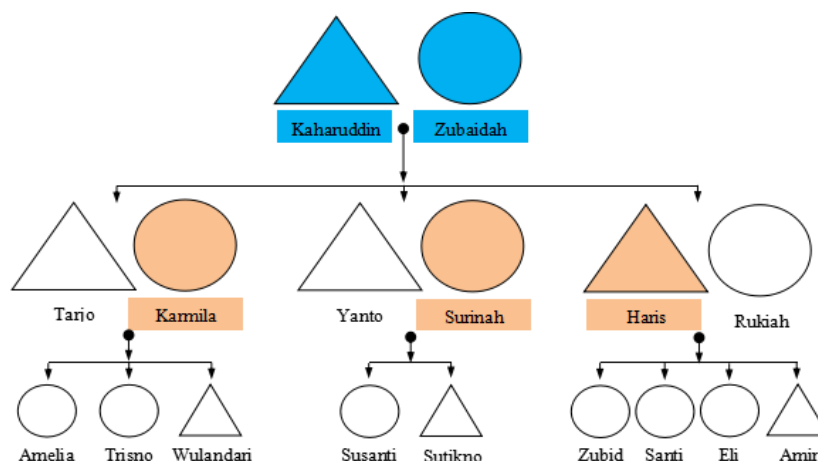


Figure 3. Family Tree of Kaharuddin and Zubaidah

Kaharuddin is called “Ayah” for their children and “Atuk” for their grandchildren. While Zubaidah is called ‘Emak’ for their children and “Uwo” for their grandchildren. This greeting is common in Malay

families. Rusbiyantoro (2011) stated that for male parent can use greeting ‘Ayah’ or ‘Bapak’ while the female parent can use greeting ‘Ibu’ or ‘Emak’. The word greeting used in Malay society could be between the two greetings but the same intent. Meanwhile related as grandchildren, they are called by the greeting Atuk/Tuk for men and Uwo for women (Hermandra & Zulhafizh, 2019).

3.2. Karmila and Tarjo

Karmila is the first born of couple Kaharuddin and Zubaidah. She is married to Tarjo from Javanese tribe. Their marriage gets three children, two girls and a boy. Their marriage is in different tribes, the woman is from Malay, and the man is from Javanese. Their different tribes marriage has caused differences in the use of greetings between family members. Generally, the greeting path can be seen in Figure 4.

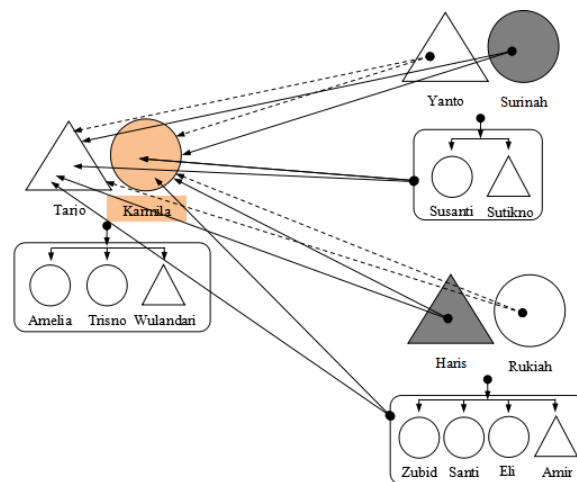


Figure 4. Family Tree and Greetings in Family of Karmila and Tarjo

In Figure 4 there are many greeting path in Karmila and Tarjo family. As a Malay family, Karmila as the first child is called by her younger sister and brother as “Kakak”. This greeting is also followed by their partner. This greeting is used to the older sibling. In the other hand, the olders call the younger as “adik”. It is commonly found in the society.

Surinah, Haris and Rukiah call Tarjo as ‘Pak De’. while Yanto, Surinah’s husband calls him ‘Mas’. When it is seen in the family context, he should be called as “abang” so it can be similar as Karmila’s greeting in her family origin. Karmila’s nephew calls her “Mak Along”. Matina and Irmayani (2004) Along in the Malay culture is similar with the oldest sibling. Greeting Along is a favorite greeting to the sibling of their parents.

Therefore, Karmila’s husband is called as Pak De. This greeting has replaced the principle in the big family of Kaharuddin and Zubaidah. Ideally, it should be Pak Along. The condition reminds that personally and before marrying Karmila, Tarjo is considered as stable and good in finance. After marrying Karmila, this greeting is still attached. This condition leads to different greetings in the Karmila and Tarjo family. In this context, it is occurred a greeting manifestation which has caused by a new family member which will create new greeting in the origin family.

Ervin-Trip (1972) the greeting that is given to a person can be attached due to their background. Tarjo economical strength makes him be called Pak De rather than Pak Along. This matter can be done to keep his prestige. Brown and Gilman (1990) stated that greeting can also created by authority. This authority can be seen in the social, age and gender aspects. Seems like, authority in this social aspect

that strengthen the existence of greeting Pak De, and other families called him ‘Mas’. Then between nieces they are called as brother, sister,

or names. Different with Trisno, second children of Karmila and Tarjo is called “Mas”. This can be seen in table 1.

Table 1. Family Tree and Greetings in Family of Karmila and Tarjo

The Family	Gender		Status			Greetings
	M	F	Child	Child in Law	Grandchild	
Karmila		√	√			Mak Along; Kakak
Tarjo	√			√		Pak De; Mas
a. Amelia		√	√		√	Name; Kakak
b. Trisno	√		√		√	Adik, Name; Mas
c. Wulandari		√	√		√	Adik, Name

3.3. Surinah and Yanto

Surinah is the second children of Kaharuddin and Zubaidah. She is also married to Yanto from Javanese tribe. They got two children from their marriage, a girl and a boy. Their marriage also in different tribes, the woman is Malay and the man is Javanese. Marriage with different tribes in family of Surinah and Yanto has not caused significant difference in the use of greetings between the family members. Generally, the greeting path can be seen in Figure 5.

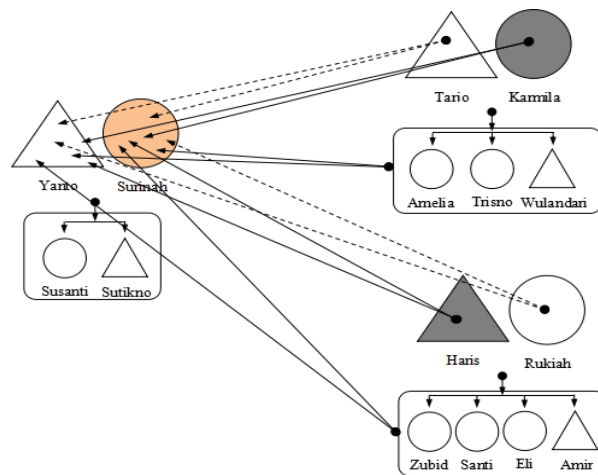


Figure 5. Family Tree and Greetings of Surinah and Yanto Family

In figure 5 there are many path of greeting source to family of Surinah and Yanto. As family who come from Malay descent, Surinah is called by her older sibling with various greeting, personally, using name or “adik”.

But when there are children, he calls with the greeting Ongah. Then her brother is called with name and she is called “kakak”. For members who come from the marriage path follow the pattern that exists in the family of origin.

In his family, Yanto is called with his name or ‘Ongah’, so is the greeting pattern that comes from the nephew next to his wife. This ‘Ongah’ greeting is occurred because his wife, Surinah. Matina and

Irmayani (2004) stated that Ngah or Ongah is generally have meaning “in the middle”. Meaning that the children is in the middle. Specifically on the focus of the second children if after that there is another sibling. In this family there is no difference between both, the greetings used follows pattern in Malay kinship.

Hampden-Turner (1994); Leeds (1996) stated that greeting changes that occur in the family can be caused by different climates of life with one another. That is, the family Surinah and Yanto have the same greeting climate. Then, Tarjo, husband of Karmila did not call Yanto with the nickname 'Ongah', but with the greeting 'Mas'. This is happened because of the similarity of tribes between the two. Sumarlam (2003) greetings that are used depend on existing kinship relationship. The following can be seen in the table 2.

Table 2. Family Tree and Greetings of Surinah and Yanto Family

The Family	Gender		Status			Greetings
	M	F	Child	Child in Law	Grandchild	
Surinah		√	√			(Mak) Ngah/Ongah; Name
Yanto	√			√		Name; Mas; (Pak) Ngah/Ongah
a. Susanti		√	√		√	Name; Kakak
b. Sutikno	√		√		√	Adik, Name

3.4. Haris and Rukiah

Haris is the third children of Kaharuddin and Zubaidah. He is married Rukiah who comes from Malay tribe of Apit River, Siak. Their marriage has four children, that are three girls, and a boy. The greeting path can be seen in figure 6.

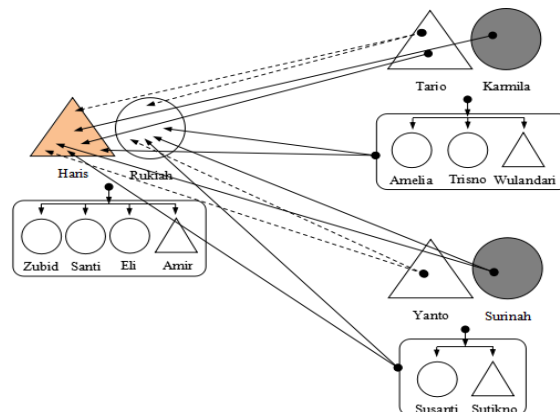


Figure 6. Family Tree and Greetings of Haris and Rukiah Family

In figure 6 there appear to be many sources of greeting to the Haris and Rukiah family. As a family of Malay descent, Haris is called by her older sister by the name or sister. Also to Rukiah, Haris’s wife. Tucker, McHale, and Crouter (2002) because it has the same position and status in the family, it can be called with the same greeting. Then for siblings of Haris like Karmila and Surinah are called “kakak”. Ardel and Day (2002) added the tendency in family life that difference of ages can differentiate mindset. This opinion emphasizes that young people must understand their position because of age limits. This shows that greetings for older people can use older brothers or sisters (abang, kakak) and younger ones use name or younger sibling (adik). Next, for the niece and nephews calls Haris and Rukiah as “Pak” and “Mak Ocu: This can be seen in table 3.

Table 3. Family Tree and Greetings of Haris and Rukiah Family

Family	Gender		Status			Greetings
	M	F	Child	Child in Law	Grandchild	
Haris	√		√			Name; (Pak) Ocu
Rukiah		√		√		Name; (Mak) Ocu
a. Zubid		√	√		√	Name; Kakak
b. Santi		√	√		√	Adik, Name; Kakak
c. Eli		√	√		√	Adik, Name; Kakak
d. Amir	√		√		√	Adik, Name

4. Conclusion

The greeting is used in family life as basis to build the interaction process. A greeting can make people easier in having relation or communication between one another. Greetings in Kaharudin and Zubaidah Big Family have experienced significant manifestation process. Greeting “Pak De” and “Mas” appeared because the influence of family members from other tribes. This influence is generally caused by financial condition. Strata in the family have influence in forming a greeting. The influence is generally caused by the economic, social circumstances which can indirectly have an impact on the use of greetings on a family.

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