



**PAPER – OPEN ACCESS**

## Innovation in Developing Local Wisdom through Analysis of Diagnostic Components of the Meaning of Greetings in Bengkulu Malay

Author : Irma Diani et al  
DOI : 10.32734/lwsa.v7i2.2057  
Electronic ISSN : 2654-7066  
Print ISSN : 2654-7058

*Volume 7 Issue 2 – 2022 TALENTA Conference Series: Local Wisdom, Social, and Arts (LWSA)*



This work is licensed under a [Creative Commons Attribution-NoDerivatives 4.0 International License](https://creativecommons.org/licenses/by-nd/4.0/).

Published under licence by TALENTA Publisher, Universitas Sumatera Utara



# Innovation in Developing Local Wisdom through Analysis of Diagnostic Components of the Meaning of Greetings in Bengkulu Malay

Irma Diani\*, Arono, Catur Wulandari

*University of Bengkulu, Bengkulu, Indonesia*

Irmadiani@unib.ac.id

## Abstract

Greetings are words that can be used to greet, admonish, and mention the second person or the person being spoken to. Local wisdom innovation in Bengkulu Malay greetings was carried out through a diagnostic component analysis of the meaning of Bengkulu Malay greetings based on Pateda's meaning component analysis procedure. The purpose of this research is to describe the meaning of the greeting used by the Bengkulu Malay Community in the Long Coastal Area, Bengkulu City. The method in this research used descriptive with a qualitative and using componential analysis techniques. The data were obtained through interview and questionnaires. The results of the research showed that there were differences in the meaning of each greetings used with, situation, age, gender, relatives and non-relatives as well as familiar and not familiar. It can be concluded that the innovation found in this research is an innovation in analyzing the components of the meaning of greeting words in Bengkulu Malay greetings using Pateda's model which is updated and equipped with components in the form of situations, gender differences, age of the person greeted, Married or single, Relatives or not relatives, as well as familiar or not familiar.

Keywords: Analysis; components of meaning; greetings; Bengkulu Malay

## 1. Introduction

The term local wisdom is also called indigenous knowledge, or traditional knowledge. Speaking about local wisdom or local knowledge, Ahlee et.al (2014), states that local wisdom is a body of knowledge gained from a series of activities, such as observing, analyzing, interpreting, and reaching conclusions. Furthermore, this definition is related to the local (area, place/local), then the local wisdom is nothing but a collection of knowledge as a result of thoughts and actions done by people in a place (area) or location. The definition of local wisdom that given by Ahlee et.al (2014) shows the position of local wisdom equivalent to popular knowledge (modern knowledge), that is knowledge acquired through scientific process (scientific), or better known as knowledge obtained by inquiry method. Tinnaluck (2004), however, states that there are some differences between local wisdom and popular knowledge, ie in terms of delivery, local wisdom is orally delivered, without formal institutions, while popular knowledge is empirically conveyed, and requires formal institutions. While Keraf (2002) in Muslimin (2014), states that local wisdom includes all forms of knowledge, belief, understanding or insight and customs that guide human behavior in life. Bengkulu Malay greetings is one of a local wisdom that used by local people.

The greeting system is used in accordance with the social relationship between the speaker and the speech partner (Yulistio, 2016: 81). Diani (2005) explains that greeting is a way of referring to someone directly in a linguistic interaction and can change according to the social relationship between the speaker and the hearer. Greetings can vary according to the context of the situation in which they are used. Greeting: Good Morning, Hello, Assalamualaikum, Greetings Sir, Madam, usually used to accompany greetings. Greetings can also be repeated throughout the conversation, but greetings are only used at the beginning of the meeting (Chaika, 1982:45). What distinguishes greetings and greetings is their repetition. Greetings and regards are delivered at a close distance or facing each other, while calls are usually used to attract the attention of the interlocutor, spoken with rising intonation, far apart and accompanied by the actions of the interlocutor (Sulistiyowati, 1998: 76). Research on greeting systems has been carried out by Yukrawan (2008) Serawai language greetings can be classified based on their form, position and function in everyday life. Serawai language greetings are classified into phonological, morphological, and syntactic characteristics. Based on the phonological characteristics, it was found that there was a deletion of the initial, middle and final syllables. Serawai language greetings that experience the most omissions in the first syllable.

Sari (2013) explains that the address of greeting based on patrilineal descent in Kepenghuluan, Bangko Kiri District, Rokan Hilir Regency, Riau Province are *Ayah, Abah, Apak, Atuk, Ata, Unyang, Ino, Andung, Uwak, Pakcik, Om, Call names, Andak, Eldest Udo, Utih, kakak*.

Erтинawati (2020) found that greetings used between sellers and buyers at the Cikurubu main market in Tasikmalaya City mostly used kinship terms when buying and selling, such as greetings: *Ibu, Tete, Emang, Abang, and Aak*. There is also the greeting *Neng*. Greeting words is included in the pronoun category (second person singular pronoun). The variety of greetings used between speakers and speech partners is asymmetrical (not always the same). Even though speakers and speech partners both use the term kinship. For example greeting *Tete, mother, neng, mang* according to the situation during the conversation.

In analyzing the diagnostic component, several steps can be taken, such as: 1) Selecting the meaning that appears in a number of common components with the understanding that the meaning chosen is still in the meaning field. 2) List some of the specific characteristics referred to. 3) Examining the various meanings as reflected by references. 4) List the features that distinguish the meaning of each existing word. 5) Checking the data as done in the first step. 6) Describe the diagnostic components (Patada, 2001:272). The innovation in this research is to update the method of analyzing the meaning of each greeting by detailing each component as a differentiator for the meaning of the greeting in Bengkulu Malay greet and entering it into a table with a number of distinguishing features such as formal or informal situations denoted by the symbol F, differentiating male gender or female with the symbol symbol L. The age of the person being greeted, whether young or mature with the symbol D, married or unmarried with the symbol K, relatives or not relatives with the symbol Kr, and familiar or not familiar with the symbol A.

**2. Greeting Upward Vertical Kinship in Bengkulu Malay Greetings**

Greetings to relatives are intended to greet families ranging from great-grandparents to great-grandchildren. When described through a table it can be seen in table 1 below:

Table 1. Componential Analysis of Upward Vertical Kinship Greetings in Bengkulu Malay greetings.

Vertical upward kinship	F	L	D	K	Kr	A
Moneng	-	±	+	±	±	+
Poyang Lanang	-	+	+	+	+	+
Poyang tino	-	±	+	±	±	+
Datuk	-	+	+	±	±	+
Nenek/Andung	-	-	+	+	+	+
Nek	-	+	+	±	±	+
Bak	-	+	+	+	+	+
Mak	-	-	+	+	±	+
Pak Wo	-	+	+	±	±	+
Wak	-	+	+	±	±	+
Pak Dang	-	+	+	±	±	+
Mak Wo	-	-	+	±	±	+
Mak Dang/Bu Dang	-	-	+	±	+	+
Pak Nga	-	+	+	±	+	+
Mak Nga/Bu	-	-	+	±	+	+
Nga/Bu(Nda)						
Pak Cik	-	+	+	±	±	+
Wan Cik/ Wan	-	+	+	±	±	+
Mak Cik/ Bucik	-	-	+	±	±	+
Uncu	-	-	+	±	±	+

Poyang's parents are greeted with *moneng*. The greeting used to greet *Moneng* men is *moneng lanang* and greetings used for greeting *moneng* women is *moneng tino*. The generation that uses this greeting is the great-grandchildren. Sometimes the generation of great-grandchildren rarely meets the *moneng* generation because the age gap is quite far. Most of the *moneng* generation are gone, even if there are they are usually not biological great-grandchildren. The greeting used to greet parents, grandparents and grandparents is *poyang*. The greeting used for the male great-grandfather is *poyang lanang* and the greeting used to greet the female great-grandfather is *poyang tino*.

The greeting used to greet Grandpa is *Datuk* and the greeting used to greet Grandma is *Grandma/Andung*. The greeting used to greet male parents is *Ayah* and the greeting used to greet female parents is *Mak*.

The greetings used to greet parents' oldest siblings are *Pakwo* and *Makwo*. *Pak wo* and *Mak Wo*'s younger siblings are greeted with *Pak Nga* and *Bunga*. The smallest are greeted with greetings Uncle/Wan and *Aunt/Bucik/Uncu*. In Bengkulu Malay greetings there are greetings *Datuk* and *Andung*, which are not in the Serawai language.

### 3. Greeting Horizontal Kinship

Horizontal kinship greetings used by the Bengkulu Malay community can be seen in table 2 below.

Table 2. Componential Analysis of Horizontal Kinship Greetings in Bengkulu Malay greetings.

Horizontal Greeting	Kinship	F	L	D	K	Kr	A
Dang		-	±	±	±	+	+
Dodo		-	-	±	±	+	+
Donga		-	±	±	±	+	+
Ciknga		-	-	+	±	+	+
Inga		-	-	±	±	+	+
Docik		-	+	±	±	+	+
Cik/Kak cik		-	-	+	±	+	+
Bungsu		-	±	±	±	+	+
Adek		-	±	±	±	+	+

The greeting used to greet the eldest brother is *Dang* and the greeting to greet the eldest sister is *Wo*. The second older brother is addressed as *Donga* and the second older sister is addressed as *Dodo*. The second older brother is addressed as *Donga* and the older sister is addressed as *Inga*. The greeting used to greet the third brother is *Docik*. The greeting used to greet the third sister is *Cik/Sis Cik*. The greeting used for younger siblings, aunts or even the youngest siblings is *Youngest*, both female and male. In Bengkulu Malay greetings there are greetings *Dodo* and *Kak Cik* but not in Serawai language.

Table 3. Componential Analysis of Horizontal Kinship Greetings in Serawai language.

Horizontal Greetings	Kinship	F	L	D	K	Kr	A
Dang		-	±	±	±	+	+
Donga		-	±	±	±	+	+
Docik		-	+	±	±	+	+
Cik + nama		-	±	±	±	+	+
Wo Nga		-	-	±	+	+	+
Udo		-	+	+	+	+	+
Cik Udo		-	+	+	+	+	+
Wo Cik		-	-	+	+	+	+
Cik Wo		-	-	+	+	+	+
Cik Nga		-	-	+	+	+	+
Cik Nda		-	-	+	+	+	+
Ading		-	±	+	+	+	+
Nama Kecil		-	±	+	-	+	+
Ading		-	-	±	±	±	±
Kakak		-	+	+	±	±	±
Bak + nama anak pertama		-	+	+	+	±	+
Mak + nama anak pertama		-	-	+	+	±	+

#### 4. Greetings of downward vertical kinship

The greeting used to greet children in Bengkulu Malay greetings is *Buyung* for boys and *Upik* for girls. If you know his name, he is greeted with his own name. Grandchildren are addressed as grandson or personal names as well as great-grandchildren are addressed as *piyut* or personal names.

Table 4. Componential Analysis of Vertical Kinship Greetings Downward.

Downward Greeting	Vertical	F	L	D	K	Kr	A
Buyung/Upik		-	±	-	±	+	+
Nama diri		±	±	±	±	+	+
Cucung/nama diri		-	±	-	-	+	+
Piyut/nama diri		-	±	-	-	+	+

Greetings used for non-relatives can be seen based on official and unofficial situations. Greetings used in informal situations can be seen in Table 5 below.

Table 4. Componential Analysis of Vertical Kinship Greetings Downward.

Form of Greeting	F	L	D	K	Kr	A
Wak	-	+	+	±	±	+
Pak wo	-	+	+	±	±	+
Wan	-	+	+	±	±	+
Kakak	-	+	+	±	±	±
Mak	-	-	+	±	±	+
Mak wo	-	-	+	±	±	+
Uncu/Bucik	-	-	+	±	±	+
Bapak/pak + nama	+	+	+	±	-	-
Ibu/buk + nama	+	-	+	±	-	-
Bibik	-	-	+	±	±	+
Cik	-	-	+	±	±	+
Ayuk	-	-	±	±	±	±
Nama	-	±	±	±	±	±
Bapak+Pangkat / Pangkat + Ø	+	+	+	±	±	-
Ibu + Pangkat / Pangkat + Ø	+	-	+	±	±	-
Profesi	+	±	+	±	-	-

Greetings used to non-relatives in informal situations follow greetings to relatives and are adjusted to their gender and age, as well as the context of the situation such as formal or informal. The use of kinship greetings to non-relative interlocutors is intended to familiarize and establish social relations between speakers and interlocutors. In official situations, the greeting used for non-relatives is the greeting commonly used in Indonesian.

## 5. Conclusions

Local wisdom innovation in Bengkulu Malay greetings is carried out through a diagnostic component analysis of the meaning of Bengkulu Malay greetings based on Pateda's (2001) updated and supplemented meaning component analysis procedure according to the meaning and use of Bengkulu Malay greetings. The difference in the meaning of each greeting used is motivated by situation, age, gender, relatives and non-relatives as well as familiar and not familiar. With a number of these markers, it is hoped that greetings in Bengkulu Malay greetings can be used appropriately. It can be concluded that when we compare the greetings in Bengkulu Malay greetings with greetings from other Malay dialects such as Serawai (Serawai language) there are a number of similarities and differences. The kinship greetings vertically up, horizontally, and vertically down in Bengkulu Malay greetings have similarities and differences with serawai language. Greetings *Andung*, *Datuk*, *Kakcik*, *Dodo*, *Buyung*, *Upik* are not in the Serawai language, but other greetings are in Bengkulu Malay greetings and Serawai language. This similarity is because Bengkulu Malay greetings and Serawai language are still Malay with different dialect positions. The difference in greeting between the two languages is probably due to the influence of the Minangkabau language used by speakers of Minang descent, West Sumatra who come and live on the coast of Bengkulu City.

## Acknowledgements

We are deeply grateful to LPPM University of Bengkulu sponsored our research and Language and Art Department FKIP UNIB that have inspired this research, and all big thank to all research team in completing this research, alumni who have helped edit this artikel, and also all students who helped us in collecting the data.

## References

- [1] Ahlee, Kittitornkool, Thungwa & Parinyasutinun. 2014. *Bang Kad: A Reflection Of Local Wisdom To Find Wild Honey And Ecological Use Of Resources In Melalauca Forest In The Songkhla Lake Basin*. Silpakorn University Journal of Social Sciences, Humanities, and Arts Vol.14(3) : 77- 99, 2014 .Chaer, Abdul. 1988. *Sosiolinguistik: Perkenalan Awal*. Jakarta: PT Rineka Cipta.
- [2] Chaika, Elaine. 1982. *Language The Social Mirror*: London: Newbury House Publisher Inc.
- [3] Diani, Irma. 2005. '*Sistem Sapaan Bahasa Serawai (Analisis Sapaan di Kabupaten Seluma, Bengkulu)*'. Tesis S2 Linguistik. Universitas Gadjah Mada.
- [4] Ertinawati, Yuni. 2020. '*Analisis Variasi Kata Sapaan antara Penjual dan Pembeli di Pasar Induk Cikurubu, Tasikmalaya, Ditinjau dari Prespektif Pragmatik*'. Jurnal Ilmiah Pendidikan Bahasa dan Sastra Indonesia. Vol 10 No 2. Universitas Siliwangi.
- [5] Muslimin, 2014. *Inovasi Pembelajaran Sains Berbasis Kearifan Lokal*. Makalah Disampaikan pada Seminar Nasional FPMIPA IKIP MATARAM 2014. Makalah Prosiding hal.xv –xxiv.Pateda, Mansoer. 2001. *Semantik Leksikal*. Jakarta: PT Rineka Cipta.
- [6] Sulistyowati. 1998. '*Sistem Sapaan Bahasa Jawa: Analisis Kasus Sapaan di Keraton Yogyakarta*'. Tesis. Program Pascasarjana Universitas Gadjah Mada, Yogyakarta.
- [7] Sari, Nika. 2013. '*Sistem Kata Sapaan Kekerabatan dalam Bahasa Melayu Kepenghuluan Bangko Kiri Kecamatan Bangko Pusako, Kabupaten Rokan Hilir Propinsi Riau*'. Skripsi. Universitas Negeri Padang.
- [8] Tinnaluck, 2004. *Modern Science And Native Knowledge: collaborative Process that opens New Perspective For PCST*. QUARK, Number 32.
- [9] Yulistio, Didi. 2016. '*Variasi Ragam Sapaan dalam Pemakaian Bahasa ( Kajian Sosiolinguistik dalam Bahasa Melayu Bengkulu)*'. *Jurnal Wacana*. Vol 14.No1 Januari.
- [10] Yukrawan, Iin. 2008. '*Sistem Sapaan Bahasa Serawai*'. Skripsi. Universitas Sanata Darma, Yogyakarta.