
Male and Female Family Social Addresses in The Minangkabau Tribes of Sumatera Barat, Indonesia

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ABSTRACT

The focus of this research is on male and female family social addresses in the Minangkabau Tribe of Sumatera Barat in Indonesia. The purpose of this study is to examine Minangkabau people's social addresses. The research approach employed in this study was descriptive qualitative. The results of interviews with Minangkabau people were analyzed in this study. As a consequence, Minangkabau people employed twenty-five male and female addresses in their family interactions. This addressee is used to indicate the degree of social status, as well as to convey respect for the eldest family member and affection for the youngest.

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I. INTRODUCTION

A society's identity is revealed through its language, which reveals the cultural basis of the culture. Language adds to the enjoyment of human life. Due to language, there are numerous exchanges between humans, as well as between groups of cultures (Peoples & Bailey, 2014). One of the most fundamental aspects of human life is language since it is one of the most basic ways for people to communicate with one another. There are so many languages in this world, and each location has its language that is spoken by a group of people who live in that area. Language contributes to the formation of a culture in a certain location. Because language informs a member of a group society how to engage with their group, it can help them create their culture (Hall, 2013). If one language has particular terms to describe things or draw distinctions, but another language does not, speakers of the first language will find it simpler to converse about those things and see differences in their surroundings. These results suggest that the language one employs limit both what one can say and, somewhat more importantly, what one can think. Practically, language is always being produced.

Language and gender are ultimately social constructs that derive their meaning from the human actions in which they appear (Labov, 2019). Male and females are socially distinct because society has established separate social standards for them and expects them to behave differently. Gender, therefore, refers not only to sexual distinctions but also to a set

of socially defined roles and identities that people create as part of a socialization process including power interactions (Holmes, 2019).

Both language and gender are intertwined. Addressing someone is a crucial social interaction in communications. The acknowledgment of social identification, social status, the role of the addressee, and the interrelations between the addresser and the addressee are all important social purposes of addressing (Bucholtz, 2021). It can build, maintain, and strengthen all types of interpersonal relationships. Kinship words, social titles (genetic titles, official titles, and vocational titles), names, and demonstrative pronouns are the four types of address terms (Ramasubramanian & Banjo, 2020).

The focus of this paper is on kinship terms, genetic titles, and official titles. A range of social factors influences the use of address phrases, including the occasion, social standing or ranks, sex, age, familial relationship, professional hierarchy, race, or transactional position. Kinship words will play an essential part in family and society when familial relationships are exceedingly strong (Vogt, 2020). When the racial or socioeconomic status is essential in society, address phrases that demonstrate respect and hierarchy will be chosen; nevertheless, address terms may not be as important in a culture that purports to be egalitarian. As a result, there's a strong link between address words and culture (Lubis & Asnawi, 2021).

Because Minangkabau tribe has distinct addressing when calling someone elder, younger, or even the same agMinangkabaubau addressee in society was investigated based on culture. Not only do they need to know if their addressee is male or female, but they also need to know whether the addressee is courteous in conversation (Fanany & Fanany, 2018).

In the Minangkabau region, one family is usually made up of numerous nuclear families. Extended families are nuclear families that include many nuclear families as well as additional relatives (Hugo, 2019). Nuclear families may be found in the Agam Regency, Banuharnpu District, Sungai Puar, and Nagari Sariak areas. One pusako home houses a huge family who lives in peace and independence.

Every family, whether extended or nuclear, yearns for tight and personal contact with his or her own family and with both sides' relatives. This implies that it should last indefinitely at the time of marriage. As a social being, however, a person cannot escape their living environment, which includes conventions and binding standards. They are bonded by traditions that have been passed down from generation to generation, such as welcoming phrases. In Minangkabau society, whether the child/ego is male or female, married or unmarried, each has a different greeting method for the husbands, wives, or relatives of both sides (Dewi et al., 2019).

An extended family is a kinship group made up of more than one nuclear family, and the group as a whole is a social unit that lives in the same dwelling. The habit of settling after marriage divides the extended family.

The extended family is divided into numerous sections (Li et al., 2004), as follows.

(1) Extensive Untrolocal Family

The habit of settling down after marriage with someone who lives close by. The senior nuclear family of the husband's or wife's husband or wife's husband or wife's husband or wife's husband or with a son or daughter's nuclear family

(2) Extensive Virilocal Family

After marriage, it is customary to settle in the area of the house of the husband's relatives, who are senior nuclear families with nuclear families of males.

(3) The wide Uxorilocal family

The habit of settling after marriage with the wife's relatives, who are comprised of the senior nuclear family and a nuclear family of daughters, who dwell in the area of the house.

In general, the community Minangkabau follows the Uxirlocal structure, which includes the three forms of extended families mentioned above. Even yet, there are currently many different varieties of Virilocal and Untrolocal extended families (Oey-Gardiner, 2021).

II. METHODS

The descriptive qualitative approach was employed in this investigation. The researcher is the most important equipment, although sound and video recorders were also used to capture interviews with Minangkabau people about the addressee. The data were gathered through interviews and observations in the Minangkabau setting in train reliable information

III. RESULT AND DISCUSSION

The data is gathered through interviews with Minangkabau locals and colleagues. The gender of the data names is separated into two categories: male and female. In Indonesia's Minangkabau tribe, there are twenty-five family types. These addressees are commonly used in the family and social communication (Firdaus, 2019). They're also utilized to convey affection and respect to the family's eldest and youngest members. Male and female Minangkabau Tribe members are addressed in the table below.

Tabel 1. Famiaddressingssing

No	ADDRESSING		
	BAHASA	MINANGKABAU	ENGLISH
1	Ibu kandung	Amak, andeh, mandeh, umak, ibu, bundo	Mother
2	Kakak perempuan ibu	Mak tuo, mak angah	Auntie
3	Adik perempuan ibu	Etek, angah, uncu	Auntie
4	Abang ibu	Angku, mamak, adang	Uncle
5	Adik Ibu (laki-laki)	Mamak, ucu	Uncle
6	Nenek (dari ibu)	Niniak, uci, anduang, mak gaek	Grandmother

7	Abang kandung	Ajo, uda, udo	Elder brother
8	Sepupu laki-laki (sebaya)	Waang, ambo	Cousin
9	Adik kandung (laki-laki)	Waang, adiak	Younger brother
10	Kakak Kandung	Akak, uni, uniang, one	Elder sister
11	Sepupu perempuan (sebaya)	Kau, gau	Cousin
12	Adik kandung (perempuan)	Adiak, upiak, gadih	Younger sister
13	Anak Kandung (laki-laki)	Waang, buyuang, bujang	Son
14	Anak kandung (perempuan)	Upiak, gadih, supiak	daughter
15	Cucu Kandung (laki-laki)	Cucu, cucuang	Grandson
16	Cucu Kandung (perempuan)	Supiak, cucuang, gadih	Granddaughter
17	Submit	Uda, udo, Ajo, awak	Husband
18	Istri	Adiak, kau, gau	Wife
19	Ayah	Abak, abah, buya	Father

20	Abang ayah	Pak tuo, ayah	Uncle
21	Adik ayah (laki-laki)	Pak etek, uncu	Uncle
22	Kakak ayah	Amay, mak tuo, umak	Auntie
23	Adik ayah (perempuan)	Andeh, uncu, etek	Auntie
24	Kakek (dari ibu)	Inyiak, datuak, angku, angguik	Grandfather
25	Kakek (dari ayah)	Anduang, angku	Grandfather

According to the findings of the study, the Minangkabau tribe has unique addressees in communication, particularly among family members. Each of the addressees is communicating with a distinct individual. When Minangkabau people want to start a discussion, they should know exactly who will receive the message, which means they should know what the family's addressee is going to use to welcome a specific individual (Sumardi & Qurrotaini, 2017). Using the wrong family's addressing, they will be labeled as uncivilized or impolite. That is why Minangkabau must be aware of family addressing, which is used to facilitate communication amongst family members (Sallyanti et al., 2021).

IV. CONCLUSION

This study demonstrates how Minangkabau people address a member of their family. There are twenty-five powerful addressees in this tribe who climb through the ranks of family and community. To show civility in connection with family or society, the people develop addressee. It implies that Mingkabau culture teaches us how to respect one another, such as the young to the old, the same age, and the old to the young. The majority of human group members belong to society and within it. Several cultures exist till the end of time. Especially in the Minangkabau tribe. To maintain their cultural heritage, they employ distinct addressees. People will recognize the speaker and addressee as Minangkabau individuals everywhere they hear specific addressing one another. The Minangkabau people succeed because they maintain mutual respect, as well as their culture and courtesy in communication. As a result, the addressee in this tribe is always something new and intriguing to talk about. They have addressees at every level of the family. In a family or

culture, each male and female have their addressee, and it depends on who is speaking and to whom it is directed.

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