GREETING SYSTEM IN BANDA NAIRA SPEECH COMMUNITY: A SOCIOLINGUISTIC REVIEW

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ABSTRACT
Greeting activities in social interactions create the use of greetings words. Greeting word is a lingual unit in the form of a word or group of words used in social interactions to address the interlocutor. The greeting word, referring to the personal pronoun of the second person in a conversation, is generally influenced by the speaker, the interlocutor, and the relationship between the two. This study aimed to describe the forms of greeting in the Banda Naira speech community and the factors that influence the use of greetings. This research used a descriptive qualitative method. The data used are greeting words. This research used distribution technique to analyze the data. The Banda Naira community uses forms of greeting divided into kinship terms and non-kinship terms. The usage distribution of kinship terms, referring to a person with and without familial ties, is often followed by the name of the other person. The usage of kinship terms is influenced by the multicultural nature of the Banda Naira community.

KEYWORDS
Greeting System, Speech Community, Banda Naira

INTRODUCTION
Humans are social creatures who interact in a group for a particular interest. Language is an effective medium to express thoughts and feelings to others, in an endeavor to achieve goals in an interaction. The speech situation determines goals and intentions in a conversation. In addition, speech situation determines whether the goals and intention may be achieved or not. Yule (2006) describes speech situations as a condition when the speaker communicates their intent to another person, supported by the surrounding environment.

The speech community determines whether the interlocutor capture the intent or not. Interaction in the speech community uses one language or variety that is understood or belong to one language community (La Saadi and La Saadi, 2020). The speech acts, as a form of interaction, is a natural occurrence in society. In this particular case, language is not approached as structural or general linguistics. Instead, it is seen as a means of interaction in the speech community (Mujib, 2009).

The greeting is one form of speech act correlated to speech situations. In other words, greeting activities must use greeting words. Kridalaksana (2001) describes greeting words as a lingual unit in the form of a word or phrase used to refer to the second person in different situations of conversation according to the nature of the relationship between the speaker and the interlocutor. Chaer (2010) defines greeting words in the form of words or phrases used to greet, reprimand, or address the second person spoken to or the interlocutor.
The speakers consider the interlocutors before deciding greeting words to use. The speaker, the interlocutor, and the nature of the relationship between the two produce a varied form of greetings. Furthermore, there are different levels of greeting which distinguish younger/older people, peers, and respected individual. In short, greetings depend on social status (Pattiasina, 2011).

The form of greeting depends on the background of the community. Each region has unique greeting system. Banda Naira community possesses a unique greeting system adhering to regional and cultural backgrounds.

The Banda Naira community is a multicultural community group consisting of Javanese, Bugonese, Bugis, Acehnese, Maluku ethnic groups, and Arab descendants from the Dutch and Chinese colonial era. In communication activities, the Banda community uses Bandanese Malay which is a variety of Ambonese Malay. Therefore, the greeting system used in the Banda Naira speech community is an intriguing research subject. This research studied the form, distribution, and factors of greeting words usage in the Banda Naira speech community.

**LITERATURE REVIEW**

Kridalaksana (2001) defines greeting words as lingual units in the form of words or phrases used to refer to the second person in different situations of conversation according to the nature of the relationship between the speaker and the interlocutor. Brown and Gilman (Fasold, 1984) state that the word greeting refers to a pronoun to greet the second person involved in the conversation. In this study, it is more discussing the greeting words that refer to the second person as the interlocutor involved in communication.

In Indonesian, the greeting words used to address the interlocutor vary widely. The form of the greeting words used in greeting is not always the same for all interlocutors. The use of the form of the greeting depends on who is the speaker, who is the interlocutor, and the relationship between the two.

Pattiasina (2011) states that the form of greeting is a form of language, for variations in the language used by speakers in communicating, in which there are known levels of use of greetings. The level of greeting is meant to distinguish the greeting of younger, peer, or elderly people, or someone who is respected as seen from their social status.

**RESEARCH METHOD**

This research used a qualitative approach. The data collection used a real communication environment. The research was conducted for 3 months. The research data is in the form of oral data, namely the greeting words used in the verbal communication of the Banda Naira community. This research used a recording device as an auxiliary instrument. The data collection technique used non-participant observation and documentation. Data analysis used plot adapted from Milles and Huberman (1992).
RESEARCH RESULTS AND DISCUSSION

Forms of Greeting in Banda Naira Speech Community
The forms of greeting depend on the interlocutor. The analysis result shows that there are varied forms of greeting, depending on the interlocutor as the second person.

Table 1. Form of Greeting using Kinship Terms

<table>
<thead>
<tr>
<th>Form of Greeting</th>
<th>Greeting Words</th>
</tr>
</thead>
<tbody>
<tr>
<td>Interlocutor with familial ties</td>
<td>bapa/ba/pa; mama/ma; abang/bang; tata/ta; kaka; ade; tete/te; nene/ne; bapa tua/tua; mama tua/tua; bapa tenga/tenga/teng; mama tenga/tenga/teng; bapa bonso/bonso; mama bonso/bonso; onco; tete tua; nene tua; tete tnga; nene tenga; tete bonso; nene bonso; ca; ci</td>
</tr>
<tr>
<td>Interlocutor without familial ties</td>
<td>pai; mai; waina</td>
</tr>
</tbody>
</table>

Table 2. Form of Greeting using Non-Kinship Terms

<table>
<thead>
<tr>
<th>Form of Greeting</th>
<th>Greeting Words</th>
</tr>
</thead>
<tbody>
<tr>
<td>Name</td>
<td>For instance: Aisyah; Aisyah pu mama; Rani; Aira; Aira pu mama</td>
</tr>
<tr>
<td>Nickname</td>
<td>hol; basiron</td>
</tr>
<tr>
<td>Exclamation</td>
<td>oe; woe; oe la/wa; woe; la/wa</td>
</tr>
<tr>
<td>Profession</td>
<td>guru; bapa/ibu guru; dok; pa/ibu dokter; pa/bu dosen; bu bidan; pa pol; abang ojek</td>
</tr>
<tr>
<td>Official Position</td>
<td>pa/bu camat; bapa jo/jo; bapa raja; bapa desa; bapa adat; bapa imam; bapa/bu RT; te</td>
</tr>
<tr>
<td>Other Noun Form</td>
<td>nona/na; nyong; tuang; tamang</td>
</tr>
</tbody>
</table>

Distribution of Greeting Forms Usage
The greeting words often refer to the second person as an interlocutor in communication. The choice of greeting words depends on the presence of the second person as an interlocutor. The analysis result shows that depending on the usage, there are similar greetings with different usage distribution. In contrast, there are different greetings with similar usage distribution. The usage distribution of kinship and non-kinship terms are described as follows:

The Usage Distribution of Kinship Terms
Kinship terms refer to the second person with and without familial ties. The usage of familial ties related greetings refers to an interlocutor who possess familial ties. The greetings refer to the status of the interlocutor in the family and their relationship with the speaker. The greetings referring to the second person without familial ties depends on the status and relationship within the family.

1. The Usage of Bapa
   Bapa refers to the father of the speaker or others with equal status. Bapa is often shortened into ba or pa.
2. The Usage of Mama
   Mama refers to the mother of the speaker or others with equal status. Mama is often shortened into ma.
3. The Usage of Abang
   Abang refers to the older brother of the speaker or others with equal status. Abang is often shortened into bang.
4. The Usage of **Tata**
   Tata refers to the older sister of the speaker or others with equal status. *Tata* is often shortened into *ta*.

5. The Usage of **Tete**
   *Tete* refers to the grandfather (father of the parents) of the speaker or others with similar status. *Tete* is often shortened into *Te*.

6. The Usage of **Nene**
   *Nene* refers to the grandmother (mother of the parents) of the speaker or others with similar status. *Nene* is often shortened into *ne*.

7. The Usage of **Kaka**
   *Kaka* refers to the older brother or sister of the speaker or others with similar status.

8. The Usage of **Ade**
   *Ade* refers to the younger brother or sister of the speaker or others with similar status.

9. The Usage of **Bapa Tua**
   *Bapa tua* refers to married the oldest brother or the husband of the oldest sister of the parents. *Bapa tua* is often shortened as *Tua*.

10. The Usage of **Mama Tua**
    *Mama Tua* refers to the married oldest sister or the wife of the oldest brother of the parents. *Mama tua* is often shortened as *tua*.

11. The Usage **Bapa Tenga**
    *Bapa tenga/Tenga/Teng* refers to the second/third/etc brother or the husband of the second/third/etc sister of the parents.

12. The Usage of **Mama Tenga**
    *Mama tenga* refers to the second/third/etc sister or the wife of second/third/etc brother of the parents. *Mama Tenga* is often shortened as *Tenga or teng*.

13. The Usage of **Bapa Bonso**
    *Bapa bonso* refers to the youngest brother or the husband of the youngest sister of the parents. *Bapa bonso* is often shortened as *bonso or onco*.

14. The Usage of **Mama Bonso**
    *Mama bonso* refers to the youngest sister or the wife of youngest brother of the parents. *Mama bonso* is often shortened as *bonso or onco*.

15. The Usage of **Onco**
    *Onco* refers to the unmarried/married youngest sibling of the parents or man/woman of similar status.

16. The Usage of **Tete Tua**
    *Tete tua* refers to the oldest brother or the husband of the oldest sister of the grandparents. *Tete tua* is often shortened into *tete*.

17. The Usage of **Nene Tua**
    *Nene tua* refers to the oldest sister or the wife of the oldest brother of the grandparents. *Nene tua* is often shortened as nene.

18. The Usage of **Tete Tenga**
    *Tete tenga* refers to the second/third/etc. brother or the husband of second/third/etc. sister of the grandparents. *Tete Tenga* is often shortened as *tete*.

19. The Usage of **Nene Tenga**
    *Nene tenga* refers to the second/third/etc. sister or the wife of second/third/etc. brother of the grandparents. *Nene Tenga* is often shortened as nene.

20. The Usage of **Tete Bonso**
**Tete bonso** refers to the youngest brother or the husband of youngest sister of the grandparents. **Tete bonso** is often shortened as **tete**.

21. **The Usage of Nene Bonso**

**Nene bonso** refers to the youngest sister or the wife of youngest brother of the grandparents. **Nene bonso** is often shortened as **nene**.

22. **The Usage of Ca**

**Ca** refers to the oldest siblings of the parents or others with similar status.

23. **The Usage of Ci**

**Ci** refers to second/third/etc. siblings (excluding the youngest sibling) of the parents. In Banda ethnic literature, **ci** refers to a woman older than the speaker outside the family.

24. **The Usage of Pai**

**Pai** refers to a married man who is older than the speaker. **Pai** is used in a non-formal setting. In addition, the speaker and the interlocutor know each other.

25. **The Usage of Mai**

**Mai** refers to a married woman who is older than the speaker. **Mai** is used in a non-formal setting. In addition, the speaker and the interlocutor know each other.

26. **The Usage of Waina**

**Waina** refers to a woman with a similar status to grandmother/mother. **Waina** usually refers to peddlers or merchants. In Buton ethnic, **waina** refers to mother.

**The Usage of Non-kinship Terms**

The analysis result shows that non-kinship terms refer to the second person as an interlocutor with and without familial ties.

1. **The Usage of Personal Name**

   The personal name refers to the personal identity of a speaker. The Banda Naira community usually uses a full or shortened name. For instance:

   **Speaker 1:** Isy, mau pi mana? (Isy [Aisyah], where are you going?)
   **Speaker 2:** Belanja do. (shopping)

   Instead of a personal name, possession is often used in greeting followed by the identity of the interlocutor. The possession is often used by a speaker who knows the background of the interlocutor. For instance:

   **Speaker 1:** Rani pu mama, ada Rani? (Rani’s mother. Is Rani home?)
   **Speaker 2:** Dalam rumah. Maso, Na. (Inside the house. Come in, Na [Miss]).

2. **The Usage of Nicknames**

   Nicknames refer to a man or woman who likes to boast. The spoken language of Banda Naira uses **hol** or **basiron**. This particular greeting is used in a non-formal atmosphere or jokes and is sarcastic by nature. For instance:

   **Speaker 1:** Kalu angka labor itu sadiki-sadiki jua, Basiron. (Lift them little by little, Basiron)
   **Speaker 2:** ya ini kacil. (yes, this is light [enteng])

3. **The Usage of Exclamation**

   The common form of exclamation in Banda Naira’s spoken language is **oe** or **woe**. These forms of greeting refer to men or women who are familiar or unfamiliar with the speaker.
Furthermore, Buton Banda community use personal name or wa/la as a gender marker. For instance:

Speaker 1: *Woe Hera, Tugas Seminar itu tar hanya bekeng proposal saja tapi video seminar lai itu kirim di antua.* (Woe Hera, the seminar does not only require proposal but also video, send them all.)

Speaker 2: *iya sudah. Beta sudah kirim.* (Yes, I have sent them)

4. The Usage of Profession
This form of greeting refers to the profession or occupation of an interlocutor. In the speech community of Banda Naira, the common profession related greetings refer to a teacher, doctor, lecturer, tutor of *koran*, midwife, police, soldier, and taxi bike. This form of greeting is often followed by *Pak / Ibu* depending on the gender of the interlocutor.

*Bapak/Ibu guru* refers to a teacher. *Bapak/Ibu dokter* or *dok/dokter* refers to a doctor. *Pak/Bu* generally refers to lecturers. Only a small part of the community refers to the lecturer as *Pak/Bu Dosen*. In the academic circle, professors are generally referred to as *Prof/Pak Prof*. A tutor of *Koran* is usually referred to as *uztad/ustazah*. *Bu bidan* refers to midwives. *Pak/Pak pol* refers to policemen. *Abang ojek* refers to taxi bikes. This form of greeting forgoes age.

5. The Usage of Official Position
This form of greeting refers to an interlocutor who has an official position in the government. In the Banda Naira community, this form of greeting refers to Head of District, Village Head, Headmaster, Head of Neighborhood Association, Customary Chief, and Religious Leader.

*Pak/Bu Camat* refers to the Head of District. *Bapak raja/ raja* or *Bapak Jo/ Jo* refers to Village Head. *Te* usually refers to Head of Neighborhood Association. *Bapak adat* refers to Customary Chief. *Bapak Imam/ imam* refers to a Religious Leader.

6. The Usage of Other Noun
Other nouns refers to the identity of the interlocutor. In general, this form of greeting refers to the gender of the interlocutor and the relationship between the speaker and the interlocutor. Banda Naira community generally uses *nona, nyong, tuang,* and *tamang*.

*Nyong* refers to a young man or teenage boy. *Nona* refers to a young woman or teenage girl. *Tuang* and *Tamang* refer to the second person, both men and women, who are at the same age with the speaker. This form of greeting refers to an interlocutor who has a close relationship with the speaker and is used in a non-formal setting.

**The Factors of Greetings Usage**
The analysis result shows that status and function factors highly influence the form of greetings used.

Status factor considers gender, age, education, and the official position of the interlocutor as the second person. For instance, *Bapa/Ba/ Pa* is used to greet the father of the speaker. The relationship between the speaker and interlocutor is either father and child or someone with similar status as the father.
The function factor covers the type of activity or the official position of the interlocutor in a speech act and event. Fasold (1984) refers to the phenomenon as a concurrency factor. In a speech act and event, profession and official position determine the form of greeting used. Teachers, lecturers, doctors, or head of district are generally referred to formally and followed by pak/ibu. For instance, ibu/bapak guru, ibu/pak dokter, bapak/ibu camat.

CONCLUSION

Banda community greetings use Bandanese Malay language which is a variant of Ambonese Malay. Bandanese Malay has a unique greeting system adhering to customs and culture. There are varied forms of greeting, which are divided into kinship terms and non-kinship terms. Non-kinship terms refer to personal name, nickname, exclamation, profession, official position, and other nouns. There are different forms of greeting using a similar referral. Furthermore, there are similar forms of greeting using a different referral. Based on usage distribution, kinship terms refers to an interlocutor with and without familial ties. Kinship terms is often followed by a personal name/ possession. The speaker and interlocutor tend to know each other. Age, gender, and the relationship between the speaker and interlocutor determine the choice of greeting words used.

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