

The Betawi Lexicon of Kinship and Greeting

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ABSTRACT

The Betawi people use the Betawi language to communicate in official and unofficial settings. Environmental factors are one of the reasons for the extinction of the Betawi language. this research helps provide an overview of the forms, meanings, and functions of greetings used by the Betawi people. It strengthens theories about the forms, meanings, and functions of greetings of kinship terms that already exist or have been made. This research classified as qualitative descriptive research which uses a phenomenological perspective and seeks to understand the meaning of events and human interactions in certain situations. The data obtained in this study are greeting and kinship lexicons in the Betawi language used by speakers in the outer Betawi, coastal Betawi, and central Betawi areas. Based on the research results described above, there are various forms, meanings and functions in the greeting lexicon and kinship lexicon in Betawi

INTRODUCTION

Language is a means of conveying messages that apply to every community. This condition also includes the Betawi community. The Betawi people use the Betawi language to communicate in official and unofficial settings. The Betawi language is one of the nation's valuable assets. Article 36 of the 1945 Constitution implies that the state respects and maintains languages recognized in its supportive community as social identity. Therefore, one way to participate in preserving regional languages is to do research.

Currently, the Betawi language is starting to be eliminated in its place. Many Betawi people, especially the younger generation, need to become more familiar with the terms in the Betawi language, especially the kinship lexicon. Environmental factors are one of the reasons for the extinction of the Betawi language. Currently, the massive construction of Jakarta and the drastic changes, as a result, have pushed the Betawi people, the primary users of the Betawi language, pushed aside.

Given the modernity proliferating in Jakarta, the condition of Betawi culture is increasingly being shifted. In addition, the use of the kinship and greeting lexicon in the Betawi language is considered less cool, so the next generation more often uses greeting lexicons from other cultures, and even family terms are almost unknown to future generations, which causes no politeness in the greeting lexicon used. Many young people in South Jakarta evidence this condition, Central Jakarta and other areas of Jakarta who use the nicknames "me" and "you" in everyday conversations. In addition, they used many new terms until a new phenomenon emerged, namely "Jaksel Language", a combination of Indonesian and a foreign language (English). That is why the Betawi language and the greeting and kinship lexicon are increasingly displaced and need to be known by future generations. Based on the phenomena that have been found, this research has the following objectives:

1. To describe the forms of address lexicon and kinship lexicon in the Betawi language
2. To find out the meaning of the greeting lexicon and kinship lexicon in the Betawi language
- 3 To reveal the function of the greeting lexicon and kinship lexicon in the Betawi language

In terms of theoretical benefits, this research helps provide an overview of the forms, meanings, and functions of greetings used by the Betawi people. It strengthens theories about the forms, meanings, and functions of greetings of kinship terms that already exist or have been made. In addition, this research is also expected to provide benefits for the development of linguistics in general and for the preservation of regional languages, especially the Betawi language. Furthermore, this research is expected to contribute ideas for further language research to obtain more objective research results. In terms of practical benefits, this research provides additional knowledge and information. Also, it inspires readers, especially students of the Department of Language and Literature and other readers interested in learning and understanding more deeply about the form, meaning and function of greeting terms of kinship. Another practical

benefit is maintaining the fading customs of politeness in language and fostering a sense of love for the regional language, which is one of the characteristics and riches of the region.

LITERATURE REVIEW

According to Kridalaksana, greetings refer to words or expressions that refer to and address the perpetrators in an event. As for the actors in question, they refer to the speaker or greeter, the other person, and the person being talked about (Kridalaksana, 2008, p. 140). So the greeting system is one of the tools that are equally important for someone to use to communicate with the other person. The word greeting serves to greet or mention the second person, the other person. Each language has its uniqueness and peculiarities in the use of greeting words – likewise, the use of greeting words used by the Betawi people in this study.

Dynamic and productive are two of the many characteristics of language, as Chaer (2007) mentioned in his book entitled general linguistics. The dynamic nature of language means that as a medium humans use to communicate, language will continue to change as humans change their mindset, knowledge, lifestyle and so on. The dynamism of language is also manifested by language, which is always productive. That is, language always produces new words and meanings to meet human communication needs. Therefore, the researcher also examines the changes in meaning that occur in the greeting system and kinship terms in the Betawi community.

In Indonesian, the greeting words used by the speaker or the greeter to greet the other person are varied. However, the most common greeting type is kinship (Kridalaksana, 2008, p. 193). That means that choosing the use of greeting words must be based on several factors such as how the user is used, status and function. In this case, what is meant by status is the interlocutor's social position towards the greeter. This status can also be interpreted by the age and gender of the person using the greeting word. At the same time, the function in question is the interlocutor's position in a particular conversation or situation.

Research conducted by Puspa Ruriana (2018) entitled "Kinship Terms in the Banyuwangi Community. This study aims to describe the term kinship and its function for the people of Banyuwangi. The theory used in this study is the theory of kinship terms by analyzing using the equivalent method. This research found several things, including kinship terms in the Bayuwangi community, which were grouped into kinship terms based on direct lineage, kinship terms based on indirect lineage, and kinship terms due to descent. Then, judging from its function, the term kinship in the Bayuwangi community, in addition to showing kinship relations, also refers to *ndulur* (claiming to be brothers). The research conducted by Nilova Giostina (2016) entitled "Greet System and Kinship Terms in Coal Malay Language: A Sociolinguistic Review". The research aims to classify the forms of greeting, kinship terms, and types of greeting words for the Batubara Malay community. In this study, the authors use sociolinguistic theory, which refers explicitly to the theories of Ervin Tripp (1968), Kridalaksana (1978) and the theories of Chaer and Agustina (1995). The findings in this study are that greeting words in Batubara Malay have been classified according to the use of the word

greeting, which is broadly related to the position of the speaker and the interlocutor, the gender of the speaker and the interlocutor, the age of the speaker and the interlocutor, kinship, the situation of the conversation, and the order of birth. Opinion of Burling (1970) divides kinship into blood relations (consanguineal), namely ego siblings or ego, while the relationship due to marriage (afinal) is half brothers and half-sisters. (in Femmy Lumempouw, 2013).

METHODS

This qualitative descriptive research refers to (Zaim, 2014, p. 13), which uses a phenomenological perspective and seeks to understand the meaning of events and human interactions in certain situations. From understanding the meaning of life events, new meanings can be found that can be used by an ever-changing society. The data obtained in this study are greeting and kinship lexicons in the Betawi language used by speakers in the outer Betawi, coastal Betawi, and central Betawi areas. The data sources in this study consisted of four informants who were pilots from coastal Betawi, central Betawi and peripheral Betawi.

The primary data in this study were greeting lexicons and Betawi language kinship lexicons obtained from informants. Secondary data in this study were greeting lexicons and Betawi kinship lexicons taken from books and other sources compared with data obtained from informants. If there is a discrepancy, then the informant is checked.

The informants of this study referred to Mahsun (2012: 41), who has the following criteria/requirements.

- a. Male or female gender
- b. Age 25 s.d. 65 years (not senile)
- c. The informant's parents, wife, and husband were born and raised in the village and rarely or never left his village.
- d. Maximum education completed primary education (Elementary-Junior High School).
- e. Can speak Indonesian.
- f. He is proud of his isolect.
- g. Physically and mentally healthy.

This study uses the speaking method *semuka* with elicitation technique (fishing line). The speaking method is carried out by having a direct conversation with the informant, listening, and carrying out a phonetic transcription. Thus, when the all-encompassing method is carried out, it also uses the listening method with the inclusive listening technique.

The method used in analyzing the data is the equivalent, intralingual and extra lingual equivalents. The technique used is the technique of comparing and equating (HBS), comparing and differentiating (HBB), and the technique of comparing and equating the subject matter (HBSP), which is a technique that aims to find similarities in the main points of the distinctions and similarities that are carried out by applying the HBS technique and HBB, because the ultimate goal of equating or differentiating appeals is to find the principal similarities between the data being compared.

In the trilingual equivalent method, things outside and inside the language are compared, for example, referents, speech contexts, social contexts of language users, and speakers of the chosen language, for example, based on gender, age, social class, and others (Mahsun, 2012, p. 260).

RESULTS AND DISCUSSION

There are two forms of greeting and kinship lexicon in the Betawi language. The first is greetings based on gender, and the second is greetings based on family relationships. Gender differences result in the emergence of terms such as man, woman, father, mother, grandmother, grandfather, husband, wife, uncle, aunt, and so on in Indonesian. The Betawi language also has several words or terms that indicate male and female gender.

Several Betawi greeting lexicons are commonly used in greeting. There are differences in the greeting of the Betawi people based on the male and female gender. It can be seen in table 1 below.

Table 1. Greeting Lexicon Used by the Betawi People

No	Note	Address Pronouns - Male	Address Pronouns - Female
1	Parents	Babe	Emak/Enyak
2	Old Sibling	Abang	Mpok
3	Sibling of Spouses	Abang ipar	Mpok ipar
4	Sibling of parents	Encang/Encing	Endek/Encang/Encing
5	Children	Entong	Eneng
6	Sibling's spouse	Abang/Uwak	Embok
7	Parent of parents	Engkong	Nyai

Table 1 shows that from the greeting lexicon used by the Betawi people, two different forms of words are based on the male and female gender. Like the greeting word for "abang" in Indonesian, "brother" is a term for our older siblings. The greeting of the Betawi people is also the same. That is, it means older siblings, but the form of the greeting is different. If it is an older brother, then the word is abang, and greetings to mpok are the older sister. The same is true for the mention of male and female parents. The mention of "father" in Betawi is with Babe, and the word "mother" is Emak.

There are also differences in greeting husband/wife's sister; father's or mother's brother; father/mother's parents; or brother spouse. Likewise, with the mention of children. There are differences in the form of greeting boys, namely entong and the mention of girls, namely eneng. This condition shows that the greeting is at the same person's position, but the form of greeting is different according to the gender of men and women.

In addition to greeting forms based on gender, there are forms of greeting based on family relationships in the greeting lexicon and kinship lexicon of the Betawi language. The kinship lexicon that is consanguineal is kinship by blood or descent. It can be seen in table 2 below

Table 2. Greeting

No	Lexicon	Note
1	Abang	Old brother
2	Uwak/Encang/Mamang	Parent's old brother
3	Empok	Old sister
4	Encang/Endek	Parent's old sister
5	Adek	Little brother/sister
6	Encing	Parent's little sister
7	Encing	Parent's little brother
8	Entong	Son
9	Eneng/Enok	Daughter
10	Ponakan	Sibling's Son
11	Ponakan	Sibling's Daughter
12	Misanan	Encang's children
13	Misanan	Encing's children
14	Cicit	Grandchildren's children
15	Kumpi	Cicit's children
16	Dadong	Kumpi's children
17	Piut	Dadong's children
18	Cucu	Children's children
19	Engkong	Grandfather
20	Nyai	Grandmother
21	Uyut	Great grandparents
22	Babe	Father
23	Enyak/Emak	Mother

Based on table 2, it can be seen that apart from being used as a form of address for men and women who do not have family or non-relative relations, 23 forms of greeting are consanguineal that are used as greetings for the Betawi people based on family relations related by blood or descent. In addition, several forms of address are used only as family relations that have lineages and cannot be used as forms of address for non-relatives such as grandchildren; great-grandsons; misses; nephew; kumpi; dadong; piut; uyut.

In addition to forms of greeting based on family relations that are consanguinal or related by blood/hereditary, there are also forms of greeting based on family relations that are afinal, which is kinship in family relationships based on marriage ties. This condition can be seen in table 3 below.

Table 3. The Final Kinship Lexicon

No	Lexicon	Note
1	Abang Ipar	Spouse's big brother
2	Mpok Ipar	Spouse's big sister
3	Adek Ipar	Spouse's little brother
4	Adek ipar	Spouse's little sister
5	Misanan	Cousin
6	Besanan	Parents of son-in-law
7	Mertua	Parent-in-law
8	Anak Mantu	Son-in-law
9	Anak mantu	Daughter-in-law
10	Ipar	Sibling's husband
11	Ipar	Sibling's wife

In table 3 above, the kinship lexicon, which is afinal, is kinship in a relationship due to marriage. The lexicon tends to have compound word forms such as brother-in-law, empok-in-law, sister-in-law, son-in-law. A compound word itself is a word that occurs from two words as its elements, often found in combinations of two words that give rise to a new word (Ramlan, 2012, p. 77).

The greeting words for non-relatives have the meaning of polysemy. There are lexicons for brother, empok, engkong, entong, eneng, enok, enyak, which can be used for consanguineal kinship greetings and can also be used for non-relative greetings. The book (Chaer, 2013: 101) says that polysemy is commonly interpreted as a unit of language (especially a word, which can also be a lexeme) with more than one meaning.

One of the dynamics of language occurs in the meaning of words. The meaning of a word can changes over time. Apart from the change in time, there have been many changes in meaning. This study found that the expansion of meaning and the associative meaning of the greeting lexicon and kinship lexicon of the Betawi language were expanded. Expansion of meaning (generalization) is a word that has many new meanings besides its denotative meaning. It can be seen in the following table 4.

Table 4. Kinship Terms is Used in the Betawi Community

No	Lexicon	Meaning 1	Meaning 2
1	Abang	Old brother	Public transportation drivers, street vendors, older people.
2	Empok	Old sister	Older woman, merchant lady.
3	Entong	Son	Young man
4	Eneng	Daughter	Young lady
5	Engkong	Grandfather	The oldest person, community figure
6	Nyai	Grandmother	Eldest person, public figure, mistress of a foreigner (Europe)

Table 4 above shows that the expansion of meaning in the greeting system and kinship terms is used in the Betawi community. The first word of greeting is brother, which means addressing a sibling but can also mean addressing older people who are not related by blood, such as 'angkot driver's brother'; then it can also be used as a greeting 'old leg seller'. This condition is the same as the greeting mpok, which means an older sibling, but it can also mean an address for an older person who does not have a blood relationship with the addressee. Then the Betawi people used to use the greeting word mpok for 'food seller' or 'street vendor'. Besides that, the greeting words brother and mpok are also commonly used for neighbours or people someone has just met.

The greeting words entong and eneng, which mean 'biological son' and 'daughter', also experience an expansion of meaning. Now the Betawi people also use the greeting entong and eneng for children who are still unmarried, a virgin or a girl. In addition, this greeting word is also used for young children who do not choose blood relations or relatives. Not a few Betawi people use the greeting words entong and eneng as children's names.

The following words of greeting that experience an expansion of meaning are engkong and nyai. Not only as greetings for 'grandfather' and 'grandmother' in the Betawi community, but the greetings for engkong and nyai are also meaningful as the names of older people even though they are not related by blood and relatives. In addition to mentioning the oldest person in a Betawi area or community leaders, people can also use the greetings engkong and nyai. Not only that, but the greeting nyai also means the concubine of a foreigner (Europe).

In addition to expanding meaning, associative meanings are also found in the greeting and kinship lexicon of the Betawi language. Associative meaning is also used by society to express other concepts. In other words, it is used as a symbol. The associative meaning in the greeting and Betawi language kinship lexicon is kencur. Kencur, which means spices or kitchen language, is also used by the Betawi people as a nickname for unmarried or young children. This call for small children is symbolized as 'kencur', a spice smaller in size than other spices.

Greeters and greetings must be aware of their position in the family when interacting. Each must choose the correct word of greeting based on etiquette and customary norms. Greetings according to this position differentiate age and social strata so that the greetings will appear to vary. For example: between son-in-law and mother-in-law, between brother and sister, even though they are in the same position and status, the social strata are different. It can be seen in table 5 below.

Table 5. Word Greeting

No	Lexicon	Role	Greeter's Age Position	Greeter's Function
1	Abang	Object	Younger	The greeter's older brother or older man (another person).
2	Empok	Object	Younger	The greeter's older sister or older woman (another person).
3	Adek	Object	Older	Siblings or people who are younger than the greeter.
4	Mamang	Object	Younger	The older brother of the greeting parents.
5	Encang	Object	Younger	The older brother/sister of the greeting parents.
6	Encing	Object	Younger	The younger brother/sister of the greeting parents.
7	Eneng	Object	Older	Greeter's daughter, or it can also be used as a nickname for girls and teenage girls (other people).
8	Entong	Object	Older	Greeter's son, or it can also be used as a nickname for boys and teenage

				boy (other people).
9	Enyak	Object	Younger	The mother of the greeter, or a call for an old lady (another person).
10	Babe	Object	Younger	The father of the greeter, or a call for an old man (another person).
11	Uwak	Object	Younger	Husband of greeter's old sister
12	Embok	Object	Younger	Wife of greeter's old brother
13	Anak mantu	Object	Older	Daughter's/Son's spouse
14	Engkong	Object	Younger	Parent's father
15	Nyai	Object	Younger	Parent's mother

Based on table 5, it can be seen that the word greeting is a word used to greet or call the second person, which is done by the first person (speaker). The reference word is a word that is used to refer to or can refer to the first person, second person, or third person. The position of this reference word can be replaced with personal pronouns (pronominal persona). While the word designation is a word used to refer (as a tribute) to the third person.

When used as a kinship word, kinship vocabulary always uses the complete form, such as Babe, enyak, ngkong, brother, and besan. Kinship vocabulary, when used as a word of greeting, can be in complete form or the form of abbreviations. However, it is frequently more in the form of abbreviations such as the word Babe becomes be', enyak becomes nyak, engkong becomes kong, and empok becomes pok. Kinship vocabulary when used as a reference word is always in its intact form; never in abbreviated form. When used as a designation word, Kinship vocabulary can be used in its complete or abbreviated form. For example, 'Bang Ali' or 'Abang Ali'; 'Pak Camat' or 'Mr Camat'; and 'Bu Ani' or 'Ibu Ani'. The vocabulary of position names, title names, and rank names, when used as designations, is always intact. For example, 'Mustar Subdistrict Head', 'DokterKamil', and 'Haji Ramli'.

Greeters and greetings must be aware of their position in the family when interacting. Each must choose the correct word of greeting based on etiquette and customary norms. Greetings according to this position differentiate ages, so the greetings used will appear to vary. Kinship terms that distinguish age can be divided into three parts, including:

IK 1: level above ego (higher)

IK 2: parallel to the ego

IK 3: level below the ego (lower)

Data table 5 shows that the reference word for IK 1 cannot be replaced with personal pronouns in the Betawi language or a name. As explained above, the position of this reference word can be replaced with a personal pronoun, but in the Betawi community, replacing the greeting word with the IK 1 personal pronoun is considered impolite or lacking in respect. Therefore the use of the word reference still uses the term kinship.

Unlike the age that is equal and lower than the ego. It was found that IK 2 and IK 3 fall into the terminology. The kinship terms misanan, mindon, nephew, anak kencur, great-grandson, kumpi, piut and dadong cannot be used as greeting and reference words, so they can be replaced by mentioning their names directly or replaced with Betawi personal pronouns.

CONCLUSION

Based on the research results described above, there are various forms, meanings and functions in the greeting lexicon and kinship lexicon in Betawi.

First, there are differences in the forms used by the Betawi people in using greetings, namely based on gender and greetings based on family relationships. It is greetings with the same position but differences in greetings for the male and female gender. Greeting forms based on family relations can be divided into two forms, namely consanguineal greeting lexicon and afinal address lexicon.

Second, a change in meaning was found in the greeting lexicon and kinship lexicon in the Betawi community. The change in meaning is expanding meaning (generalization) and associative meaning. Found six meaning extensions and one associative meaning in the greeting and Betawi language kinship lexicon.

Third, three other functions were found in the greeting and kinship lexicon of the Betawi community, apart from being a lexicon of greeting. The function of the greeting and kinship lexicon in the Betawi language, apart from being a greeting and reference for kinship, can be used as a reference word, pronoun, and denominator.

This research still needs to be improved and perfected. Advanced researchers can examine the greeting system and kinship terms of the Betawi people more deeply, for example, with ethnolinguistic studies. In addition, researchers also hope that research on greeting systems and kinship terms will be carried out in other regional languages in Indonesia as a form of preserving regional languages and maintaining the culture of a region.

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