



SOCIOLINGUISTICS STUDY ON THE USE OF PROVERBS AND ROUTINE LINGUISTIC SMALL TALK IN THE MINANGKABAU COMMUNITY

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Article History	Abstract
<p>Submitted date: 2022-11-05 Accepted date: 2022-12-25 Published date: 2023-02-01</p> <p>Keywords: chit-chat, sociolinguistics, proverbs, society, Minangkabau</p>	<p>This research was field research entitled "Sociolinguistic Study of the Use of Proverbs and Routine Linguistic Small Talks in Minangkabau Society in the Bromo area of Medan". The problem discussed was the use of proverbs and their meanings as well as routine linguistic small talks or chit-chat used by the Minangkabau community in the Bromo Medan area. The purpose of this study aimed at exploring or introducing regional culture because it is part of national culture to the younger generation because so far, it has not talked much about the routine use of proverbs and linguistic small talk by describing their uses. To analyze the use of the proverb as well as the meaning and use of these small talks which are used in the Minangkabau community in the Bromo area, a sociolinguistic study was applied which referred to the views of Abdul Chaer and Sumarsono and Krida Laksana. The method used in data collection was the listening method by listening to the conversation of the informants about the proverb, small talk, and its meaning. Then proceed with speaking techniques and conversational engagement techniques which researchers were involved in. The method used to analyze the data was the equivalent method. The method used to analyze the data is the equivalent method (Sudaryanto, 1993:13). Furthermore, the researcher also applied the descriptive qualitative method. That is, this analysis as a whole utilizes the ways of interpretation presented in the form of a description. The results of the analysis in this discussion were proverbs and small talk by showing their meaning such as that life must be wise, the proverb for learning, the proverb of the firm and wise, the proverb of culture that is eroded, the proverb of regret, the proverb of advice, and the proverb of frugality. Furthermore, there was also the use of routine linguistic small talk such as small talk in a meeting, saying goodbye, receiving something, giving something, improving the atmosphere, mourning, cursing or swearing, advising, and prohibiting. By showing moral values in using proverbs and using small talk language in the Bromo area of Medan city, the most dominant small talk used were small talk in a meeting, condolences, and prohibiting.</p>

Introduction

Indonesian society is a society that is rich in a diversity of cultural values, from Sabang to Merauke. All of them can interact well through language means. The language used to communicate and interact between groups or social communities. This also happens in the Minangkabau community. The Minangkabau people call their village Nagari. They have loyalty to their respective countries but they still use the same language, namely the Minangkabau language. The Minangkabau community in the Bromo area of Medan City also interacts using the Minangkabau language because most of the population comes from the Minangkabau area. In everyday life, they use proverbs and small talk in any situation. Minangkabau is famous for its thick customs and culture that are still inherent in people's lives, including Minangkabau advice or proverbs that require the meaning of life.

According to Djamaris (2002:32), a proverb (pepiti in the Minangkabau language) is a sentence or expression that contains a deep, broad, precise, subtle and figurative meaning. A proverb/pepiti is a series of short utterances in classical language that are "used both as a channel of social control and as a medium of knowledge production" (Ebenso et al., 2012). Minangkabau is part of 'kato pusako' which means proverb. Minangkabau plays an important role in people's lives because this proverb is used as a guideline, a guide to life, and contains moral values. Proverbs are a language that contains advice or teachings from elders (usually used or spoken to break the interlocutor) such as "*tong kosong nyaring bunyinya*" which means "people who are not knowledgeable always talk a lot" (KBBI, 1988:666). This proverb can be a means to remind yourself to behave well, especially when in the community. The Minangkabau proverb can inspire us, for example, "*Alat baaluh jo bapatuik makanan banang siku-siku, kato nan bana tak baturik inggirin batin nan baliku*" [A person who does not want to be led to the right path indicates that his mentality is damaged]. This proverb describes if a person does not want to be given advice and does not want to improve himself then he is nothing more than a mentally damaged person because only an unconscious person does not understand the meaning of someone's words.

Using a language of course also understanding the meaning implied in the language, on the contrary studying a meaning is essentially learning how every language user in a language community can understand each other and understand each other. Bolinger (in Aminuddin, 1981:108) says that meaning is the relationship between language and the outside world that has been mutually agreed upon by language users so that they can be mutually understood. The relationship between language and meaning is conventional, that is, it has been agreed upon by every member of the community of a language, and if not, verbal communication will be hindered. So, synchronously the relationship between language and meaning does not change, but diachronically it can change according to the development of the culture and society concerned (Chaer, 1989:31).

Furthermore, in certain situations in Minangkabau society, they always use small talk, such as meeting with the greeting "*A kaba, amak lai sihat-sihat sajo*" [how are you, your mother is in good health]. Likewise in other situations, the Minangkabau people always use small talk in greeting using the Minangkabau language. Small talk is a person's way of opening a conversation which if continued can be useful for "creating alliances" (Lambley, 2020), "can facilitate learning and

more specific social functioning" (Gallo, 2014 and Coupland, 2003), and even "can make a big difference in a communication interaction" (Beyer et al., 2007), so small talk "should not be considered 'minor', especially in task-oriented contexts such as business dealings" (Yang, 2012).

Examples of small talk in Minangkabau society which are intended to reject something always use speech acts as small talk in saying it.

Indak usah susah-susah manta-anta

The meaning of that small talk is 'don't bother delivering.'

Alah la indak usah diagiah lai

The meaning of that small talk is 'no need to give anymore'

Methodology

This research was conducted in the Bromo area of Medan city. This research is qualitative research using descriptive methods. According to Bogdan and Taylor (in Moloeng, 2005:4), qualitative research is a research procedure that produces descriptive data in the form of written or spoken words about people and observable behavior. According to Semi (1993:23), the descriptive method is a method that is carried out by not using numbers but by using an appreciation of the interactions between concepts that are being studied empirically. The descriptive method can be interpreted as a problem-solving procedure that is investigated by describing or describing the current state or object of research based on the facts that appear and as they are. This study examined and described the moral values contained in the proverbs and small talks used by the Minangkabau people in the Bromo area of Medan city. The researcher was immediately present in the Bromo area of the city of Medan and interacted with the informants. The moral values in the proverb and also the small talks used by the Minangkabau people in the Bromo area are obtained by using some techniques such as 1) a field study by determining the informant, the informant must be a public figure, 2) conducting interviews, recording proverbs and pleasantries from informants to avoid mistakes in analyzing data, and 3) re-recording the results of the interview.

Furthermore, secondary data was obtained through sources of books, articles, journals and scientific works related to research. The method of data analysis was carried out with a qualitative approach. The analysis is carried out during discussions, and in-depth and open interviews and describes the information as it is following the data. Observations were made by recording recordings using a recording device and transcribed and then classified according to the data taken, namely the proverbs and their meanings as well as small talk language used by the Minangkabau people in the Bromo area, Medan city. The data that had been collected is then analyzed by 1) describing the recorded data in written language, 2) classifying proverbs and small talk, and 3) identifying moral values and their meanings and interpreting the data.

Finding and Discussion

3.1 The use of proverbs and their meanings in the Minangkabau community in the Bromo area, Medan

3.1.1 The proverb of 'life must make sense'

Alun rabah lah ka ujuang

'It hasn't fallen yet, it's already at the end'

Alun pai lah babaliak

'Not gone yet, already back'

Alun dibali lah bajua

'Not yet bought, already sold'

Alun dimakan lah taraso

'Haven't eaten, already tasted'

The proverb means to explain how our lives must be intelligent, measurable, and long-term. In short, life must have a mission, think far into the future. Like *Alun dimakan, lah taraso* [haven't eaten, already tasted], the food has not been eaten but you can imagine how it tastes. That's how simple life has a vision and mission and knows where to go and aim. All is well planned and planned. So, life must be thought carefully. This proverb is always used by the Minangkabau community in the family and association with the Minangkabau community.

3.1.2 Proverb of 'learning'

Anjalai tumbuah dimunggu,

Sugi-sugi di rumpun padi

Supayo pandai rajin baguru,

Supayo naikkan budi

The above proverb meant [knowledge is only obtained by studying, and glory is only obtained by a high mind]. The proverb above means that if you want to gain knowledge, then learn from someone who has better knowledge or is smarter. However, if you want to get the glory, then have good character. This proverb is always used by the Minangkabau people in their association and family in the Minangkabau community so that they live better lives.

3.1.3 Proverb of 'Firm and Wise'

Alu tataruang patah tigo,

Samuik tapijak indak mati

This proverb has the meaning [of someone firm in acting on the truth wisely]. If a person has a firm nature in upholding the truth, then that person acts with wisdom. This trait should be possessed by leaders so that they know how to act and make appropriate decisions. This proverb is always used by the Minangkabau community in association with the Minangkabau community and also in the Minangkabau traditional environment.

3.1.4 Proverb of 'Eroded Culture'

Alah limau dek mindalu,

Ilang pusako dek pancarian

This advice has that meaning [the original culture of a nation is defeated by another culture]. This means that we must be familiar with various kinds of foreign cultures that can enter Indonesia easily and get rid of some of Indonesia's original cultures. This is because of the sophistication of increasingly modern technology. It is not surprising that nowadays many young people do not know their own culture and instead praise foreign cultures more. So, the original culture of Indonesia is

increasingly being eroded.

This proverb is always used by the Minangkabau people in their association and family, namely to young people today.

3.1.5 Proverb of Regret

*Sasa dahulu pandapatan,
Sasa kamudian indak baguno*

This proverb has that meaning [*everything we want to do, think about it carefully to achieve the goal and avoid unwanted things in the future*]. So before you act, think about the impact, because it's not only us who are affected but other people too.

This proverb is always used by the Minangkabau community towards their families and relationships.

3.1.6 Proverbs of Advice

*Satitiak jadikan lauik
Sakapa jadikan gunuang*

The above proverb the meaning [*every science, lesson, custom and culture as well as values and norms that we study must be practised wherever possible even if it is only small and simple*]. That way we take part in preserving the customs and culture.

This proverb is always used by the Minangkabau community towards their families and relationships.

3.1.7 Proverb of Frugality

*Katiko ado ditahanlah
Tak ado baru dimakan*

The above proverb has the meaning [*when you have it you should hold it, if you don't have it, eat it*]. This means that the Minangkabau people do not have a wasteful or excessive nature. So, if there are expenses that are not important, they must be withheld first, but if they are necessary, they must be issued. This proverb teaches us (the Minangkabau people) to be frugal.

This proverb is always used by the Minangkabau community towards family and association.

3.2 The use of routine linguistic small talks in the Minangkabau community in the Bromo area, Medan

3.2.1 Meeting

The Minangkabau people in the Bromo Medan area when meeting with people who are older and of the same age or a friend always act or use small talk in their speech as follows:

1. *Amak lai sihaik-sihaik sajo*
'Tbu adakah sehat-sehat saja'
[Mom, are you okay?]
2. *A kaba lai sihaik-sihaik sajo*
"Apa kabar, sehat-sehat saja?"
[How are you? are you all right?]
3. *Alah lamo indak basuo*

“Sudah lama tidak berjumpa”
[Long tie not to see]

4. ***Alah rancak kiniko yo***
“Sudah cantik sekarang”
[You look beautiful today]
5. ***Alah gapuak kiniko***
“Sudah gemuk sekarang”
[You look a bit fat]

3.2.2 Farewell or Goodbye

The Minangkabau community in the Bromo Medan area when separated from an older person of the same age or a friend always acts or uses small talk in their speech as follows:

6. ***Ampo pai yo***
“Saya pergi ya”
[I’m leaving, ok?]
7. ***Salamek tingga dulu***
“Selamat tinggal, ya”
[Goodbye, ok?]
8. ***Nanti basuo baliak kito yo***
“Nanti bertemu kembali kita, ya”
[We’ll meet again later, okay?]

3.2.3 Receiving Something

The Minangkabau community in the Bromo Medan area when receiving something from an older person of the same age or a friend always acts or uses small talk in their speech as follows:

9. ***Tarimo kasih yo***
“Terima kasih, ya”
[Thank you]
10. ***Mudah-mudahan batambah rajaki Apak***
“Mudah-mudahan bertambah rezeki Bapak”
[I hope your sustenance increases]

3.2.4 Giving something

The Minangkabau people in the Bromo area of Medan when giving something from an older person who is the same age or a friend always act or use small talk in their speech as follows:

11. ***Amak iko ado karupuak dari kampuang***
“Ibu, ini ada kerupuk dari kampong”
[Mom, here are crackers from the village]
12. ***Moga-moga Ibu sanang manarimonyo***
“Semoga ibu senang menerimanya”
[I hope you are happy to receive it]

3.2.5 Improving atmosphere

The Minangkabau community in the Bromo Medan area when improving the atmosphere of an older person who is the same age or a friend always acts or uses small talk in their speech as follows:

13. **Maaf, ambo tidak datang**
“Maaf, saya tidak datang”
[Sorry, I can't come]
14. **Maaf, indak ado wakatu sibuk sajo karajo**
“Maaf, tidak ada waktu. Sibuk aja kerja”
[Sorry, no time. I'm busy at work]
15. **Maaf, ambo indak makan sakik paruik**
“Maaf, saya tidak makan. Sakit perut”
[Sorry, I can't eat it. I have stomach ache]
16. **Indak kalakik jo ambo datang, maaf sajo yo**
“Tidak sempat saya datang, maaf saja ya!”
[I have no time to come, sorry!]

3.2.6 Mourning

The Minangkabau people in the Bromo Medan area when grieving always use small talk in their speech as follows:

17. **Turuik baduko cito**
“Turut berduka cita”
[Please accept my condolences]
18. **Saba-saba sajo la yo**
“Sabar-sabar saja ya”
[Just be patient, okay?]
19. **Banyak mando'a ka Tuhan**
“Banyak berdoa kepada Tuhan”
[Pray to God a lot, okay]
20. **Sarahkan diri ka Tuhan**
“Serahkan diri ke Tuhan”
[Surrender to God, okay]
21. **Jan dipaturuikkan bana sedih hati tu**
“Jangan diperturukkan sedih hati tu”
[Don't drown in sadness]

3.2.7 Cursing or Swearing

The Minangkabau people in the Bromo Medan area, if they are not happy, will curse or swear to others by using language as small talk in their speech as follows:

22. **Kurang aja waang**
“Kurang ajar kau (laki-laki)”
[Insolent you! (male)]
23. **Indak salamek hiduik waang**
“Tidak selamat hidup kau (laki-laki)”
[Not safe your life! (male)]
24. **Anak indak mambaleh jaso, anak durako**
“Anak tidak membalas budi orang tunya, anak yang berdosa”
[Children who do not repay their parents are sinful children]

3.2.8 Advising

The Minangkabau community in the Bromo Medan area when parents will advise their children and their families will use language as small talks in their speech as follows:

25. **Jan suko bacakak**
“*Jangan suka berkelahi*”
[Don't like to fight]
26. **Rajin-rajin baraja di sikolah**
“*Rajin-rajin belajar di sekolah*”
[Study hard at school, okay?]
27. **Patuah manuruti parentah orang gaek**
“*Patuh menurut perintah orang tua*”
[Obey parents' orders, okay?]
28. **Pandai-pandai bagaua jo urang**
“*Pandai-pandai bergaul dengan orang*”
[Good at getting along with people, okay?]

3.2.9 Prohibiting

The Minangkabau community in the Bromo Medan area if they forbid their children and their families to use language as small talk in their speech as follows:

29. **Jan malala sajo, baiko sakik**
“*Jangan melalak saja, nanti sakit*”
[Don't just sleep, you'll get sick!]
30. **Jan mairuak, Apak lalok**
“*Jangan rebut, Bapak tidur*”
[Don't make a noise, Father is sleeping]
31. **Jan pai ka sinan**
“*Jangan pergi ke sana*”
[Don't go there!]
32. **Jan marokok juo, baiko sakik paru**
“*Jangan merokok saja, nanti sakit paru-paru*”
[Don't just smoke, you'll get lung disease!]
33. **Jan bagaua jo anak yang jaek to**
“*Jangan bergaul dengan anak yang jahat itu*”
[Don't hang out with that bad kid!]

Conclusion

Based on the results of data analysis, it can be concluded that the use of the proverb used by the Minangkabau community in the Bromo Medan area is a proverb of life must be wise, a proverb of learning, a proverb of the firm and wise, a proverb of eroded culture, a proverb of regret, a proverb of advice, and a proverb of frugality. These proverbs are always used by the Minangkabau people towards their families and relatives. The use of small talks or routine linguistics used by the Minangkabau community in the Bromo Medan area is when there is a meeting, farewell or saying goodbye, receiving something, giving something, refusing something, improving the atmosphere, mourning, cursing (swearing), advising, and prohibiting. The use of small talks or routine linguistics that are most dominantly used by the Minangkabau people of the Bromo Medan area are meeting,

condolences, and prohibiting.

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