BIAK LANGUAGE GREETINGS AND THEIR IMPLICATIONS FOR LOCAL LANGUAGE LEARNING IN SCHOOLS

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Abstract : The objectives of this research are to describe Biak language greeting words in terms of form and meaning and their implications for local language learning in schools. The method used in this research is descriptive qualitative method. To collect data, the techniques used are observation, listening technique and conversation technique. To analyze the data, the technique used is qualitative analysis technique which includes: 1) Data reduction, namely simplifying the data that has been collected. 2) Presentation of data, namely, presenting data before being simplified through data grouping. 3) Verification, namely checking the accuracy of the data that has been presented. Conclusion, namely drawing conclusions to answer research questions. The results showed: 1) Family greetings: *kamam* (father), *awin* (mother), *ɛba* (brother), *ɛknik* (younger brother); 2) Kin greetings: *mansar* (grandfather), *insar* (grandmother), *mɛ* (aunt), *kabor* (nephew), *insos* (niece), *ɛbaya kabor* (male cousin), *ɛbaya insos* (female cousin); 3) Non-relative greetings: /*ambɛr beba*/ someone who has a position and is older, younger, and so on, /*manan wir* (community leader), *manan wir bɛba* (traditional leader). 4) Common greetings: *kamam* (father), *awin* (mother), *kabor* (a man of the same age or younger), *insos* (a woman of the same age or younger). The implication of this research can be applied in local language learning in schools to better understand and appreciate local culture and grammar.

Keywords : *Greetings, Biak Language, Local language*

INTRODUCTION

The language used by the community must pay attention to social variables and other variables which in sociology can be called social conflict. Context according to Syafii (1990:126) suggests context includes social context, physical context, epistemic context (shared knowledge), and linguistic context. For example, if someone says *'get me some drinking water'* to an older interlocutor, it can be said that the speech has violated the use of language because according to the pattern or use of language the person should say *'can you help me to get some drinking water,'* or *'I'm thirsty but I can't buy drinking water because my leg hurts'* and so on. Oleh karena itu, bahasa yang digunakan oleh masyarakat bahasa tertentu dapat dikatakan tidak bebas konteks. Therefore, the language used by certain language

communities can be said to be context-free. The use of language is not as arbitrary as his heart using words, especially if the words used contain ethical values / language politeness (Chaer, 2010: 6).

One of the forms of words that contain the value of language politeness is greeting words. Greeting words are words used by someone to call the other person. According to Kridalaksana (1982: 147) greeting words are morphs, words or phrases that are used to refer to each other, talk situations and which vary according to the nature of the environment between speakers. Kridalaksana (2019: 14) argues that language units have a greeting language, namely a set of words or expressions used to refer to and call actors in a language event. According to Muzamil, et al (2020: 23) greeting is a way of calling or addressing someone using a

set of words. In addition to the words or forms of greeting used, these differences also depend on how one views one's position in the family (such as first child, second child, last child) from the physical form (fat, thin, black skin color, white). And so on. However, in the Biak language the greeting used depends on the words or designations agreed upon by the community.

Biak is the language spoken by the people of Papua. This language has a commonly used greeting. Examples of greetings in Biak language are:

(1) /mgo nanan ro rum sasewar?/

   'you eat at a restaurant'

(2) /imbe srar fa komranmeser be awin?/

   'Brother is leaving tomorrow with Mom?'

(3) /indo me kwar may be bukor farkor aya?/

   'Has uncle met with my lecturer?'

(4) /?indo au kwar nanan?/

   'Have you eaten?'

In example (1) the greeting used by the speaker is */mgo/* 'you', in example (2) the greeting used is */imbe/* 'brother', in example (3) the greeting used is */me/* 'uncle', in example (4) the greeting used is */au/* 'you'.

Greetings in Biak language need to be preserved, considering that the languages in Papua according to research by linguists revealed that of the 706 languages in Indonesia, 266 of them have a weak status and 75 have a dying status. As for 13 languages have now become extinct (Talangi, 2017: vii). Furthermore, Katarina (2012: 3) argues that reports from various sources show that language diversity in Indonesia tends to decline over time. Of the 706 local languages that are still alive, 169 languages are threatened with extinction such as languages in Irian and Maluku. Some student research such as that conducted by Tethol (2015) concluded that, local languages (Key languages) are no longer used by teenagers. This language is only used by the elderly. Likewise, research conducted by Unenor (2022) concluded that the fordata language is only used by parents, and even then in limited numbers.

Research on local languages in Papua needs to be done intensively so that these languages will not experience extinction. Local languages in Indonesia need to be preserved because local languages are the nation's assets. Indonesian people need to be proud of the presence of this regional language because this is not owned by other countries, even in the 1945 Constitution Chapter XV Article 36 paragraph (2) has been stated that the language that is well maintained, the state will also maintain it.

Languages in Papua and in Maluku are endangered (Katharina: 2012: 1) because the remaining language users are only parents. As early as possible this language must be described because it is feared that language extinction will occur, descriptions of languages in Papua including Biak need to be described as an effort to maintain regional languages in Papua. According to Sumarsono (2002: 231) language preservation is language that is not displaced by other languages.

Based on the explanation above, this study is designed to to describe Biak language greeting words in terms of form and meaning and their implications for local language learning in schools. The results of this study are expected to have implications for local language learning in schools because the description of greetings in Biak language can be used as a reference as well as a comparison in the context of learning Indonesian in schools. Because the description of local languages has begun to decrease, the results of this study can be used by teachers, researchers and the government in the context of preparing the local language curriculum.

RESEARCH METHOD

   The research method used is the Descriptive method. This research was

conducted from November to January 2023. The data sources of this research are informants: adults, parents. Informant requirements are:

1. Native speakers of the language under study;

2. Age: adults and parents;

3. Have a fairly high intelligence (at least elementary school education);

4. Informants have not left their place of origin for too long;

5. Informants are not speech impaired;

6. Informants do not use other languages continuously; Willing to be an informant; Be honest and not too emotional; Have good memory.

The method used to collect data is: The Listening Method. The researcher listens to the utterances used by the speech participants; Semuka Cakap Method. This method is used to find out the greetings used by speakers based on a list of questions asked face to face.The data analysis technique used uses qualitative analysis techniques which include, 1) Data reduction, namely simplifying the data that has been collected. 2) Presentation of data, namely, presenting data before being simplified through data grouping.3) Verification, namely checking the accuracy of the data that has been presented. Conclusion, namely drawing conclusions to answer research questions.

FINDINGS AND DISCUSSION

Greetings in Biak language can be classified into family greetings, kin greetings, official greetings and general greetings. These greetings are studied in terms of form and meaning.

1. **Greetings in the Biak Language in Terms of Form**

1.1. Sapaan keluarga

The family in question is the 'Nuclear Family' which consists of father, mother, children.

Table 1. Family Keluarga

Status / Gender /	Greeting
Age	
Ayah = */Kaman/*	*/kamam/*
Ibu = */awin/*	*/awin/*
Kakak = *imbe srar/*	*/imbe/*
Adik = */eknik/*	*/eknik/*

In Table 1, the family greetings used are /*kamam*/ 'father' and /*awin*/ 'mother'. If the speaker has a brother (older sibling) than the speaker, the greeting used is */imbe srar/* 'brother' on the other hand if the speaker has a younger sibling (younger sibling) than the speaker, the greeting used is /*eknik*/ 'younger sibling'.

1.2. Kin Greetings

Relatives include grandparents, grandfathers, siblings, paternal siblings, children of paternal siblings, children of maternal siblings, and other lineages.

Table 2. Kin Greetings

Status / Gender / Age	Greetings
Grandfather /*mansar*/	/*mansar*/
Grandmother /*insar*/	/*insar*/
Uncle /*mɛ*/	/*mɛ*/
Aunt /*mɛBin*/	/*mɛbin*/
Nephew /*roma wa be kabor*/	/*kabor*/
Niece / nephew /*roma wa be /insos*/	/*insos*/
Male cousin /*ɛbaya kabar*/	/*ɛbaya kabor*/
Female cousin sister /*ɛbaya insos*/	/*ɛbaya insos*/

In Biak the greeting used is determined by the status of the addresser and the addressee such as *mansar*, 'grandfather' *insar*, 'grandmother', *mɛbin*, 'aunt' *romawa*, 'nephew' *ɛbaya*, 'cousin'. The gender of the addressee also determines. If the addressee is a man, the speaker, the addresser can use, *kabor*.

If the addressee is a woman, the greeting used is *insos*. So a grandfather would be addressed as *mansar*, a grandmother would be addressed as *insar*, an uncle would be addressed as *mɛ*, an aunt would be addressed as *mɛbin*. A nephew, whether older or younger, is addressed as *kabor* if male and *insos* if female, a cousin, whether older or younger,

is addressed as *ɛbaya*. A male is addressed as *ɛbaya kabor* and a female as *ɛbaya Insos*.

1.3. Non-Relatives' Greetings

The greeting *ambɛr bɛba* is used to address older, younger, and same-aged addressees, the age difference is not a determining factor, the most important thing is that the position is known. If the position is not known, the greeting used is *ambɛr* only. Community leaders can be addressed as manan wir while traditional leaders can be addressed as *mananwirbɛba*.

Table 3. Non-Relatives Greetings

Status / Gender / Age	Greetings
Older police /amber polisi bɛba/	/ambɛr bɛba/
Younger police /ambɛr/police kasun/	/ambɛr bɛba/
Police of the same age /amber polisi/	/ambɛr bɛba/
Lurah is older /amber lurah bɛba/	/ambɛr bɛba/
Younger lurah /ambɛr/ lurah kasun/	/ambɛr bɛba/
Lurah of the same age /ambɛr lurah/	/ambɛr lurah/
Community leader /manan wir/	/manan wir/
Traditional leaders /manan wir bɛba/	/manan wir bɛba/

1.4. Sapaan Umum

Biak common greetings have expanded from family greetings as well as common greetings in Indonesian. The common greeting that can be used is: The greeting kanam has expanded the meaning of the family greeting / *kamam* / 'father'. This greeting is used against older male interlocutors who are both unknown blood relations and with speakers (general).

Table 4. General Greetings

Status / Gender / Age	Greetings
Father /pak/kamam/	/kamam/
Mother /mother/marriage/	/awin/
A man /kabor/	/kabor/
Someone female /insos/	/insos/

The greeting /*awin*/ has also expanded in meaning from the family greeting /*awin*/ 'mother'. This greeting is used towards older female interlocutors who are not known to be related to the speaker (general). The greeting /*insos*/ is used to address female interlocutors who are older, the same age, or younger. This greeting partly expands the meaning of the greeting of relatives (nephews). So this greeting is already a common greeting used to address someone of the female gender who is of the same age or younger whether related or not. The kabor greeting is used to address a male interlocutor who is older, the same age or younger. This greeting partly expands the meaning of the greeting kin (nephew). This greeting is used to address male interlocutors who are either related or not.

2. Biak greetings in terms of meaning

2.1. Family Greetings

Table 5. The meaning of Family Greeting

Greetings	Meaning
/kamam/	Calling for male parents
/awin/	Call for female parents
/imbe srar/	Call for older siblings
/eknik/	Call for younger siblings.

2.2. Kin Greetings

Table 6. The meaning of Kin Greetings

Greetings	Meaning
/mansar/	Call for father from mother
/insar/	Call for mother from father
/me/	Call for male siblings of the father or mother.
/mɛbin/	Call for a female sibling of the father or mother
/kabor/	Call for the son of a brother or sister.
/insos/	Call for the daughter of a brother or sister.
/ɛbaya kabor/	Call for the son of a male paternal or maternal sibling.
/ɛbaya	Call for the child of a father's or

insos/	mother's sibling of the female gender.

2.3. Non-Relatives Greeting

Table 7. The meaning of Non-Relatives Greetings

Greetings	Meaning
/ambɛr bɛba/	Addressing someone who has a position and is older that the addresser knows.
/ambɛr bɛba/	Addressing someone who has a position and is of a younger age known to the addresser.
/ambɛr bɛba/	Calling for someone who has a position and is of the same age known to the addressee.
/manan wir/	Call for a community leader A call for a traditional leader.
/manan wir bɛba/	Addressing someone who has a position and is older that the addresser knows.

2.4. General Greetings

Table 8. The meaning of General Greetings

Greetings	Meaning
/kamam/	Calling someone of the male gender who is older.
/awin/	Calling for someone of the female gender who is older.
/kabor/	Calling for someone of the male gender who is the same age or younger.
/insar/	A call for someone of the female gender who is the same age or younger.
/kamam/	Calling someone of the male gender who is older.

Discussions

As explained in discussing the results of research related to Biak language greetings that greetings in Biak language can be determined by status (father, mother, child, uncle, aunt, grandmother, grandfather, nephew, police, village head, community leaders, traditional leaders), age (older, same age, younger), position

(known, unknown). It is said so because each has a different greeting.

Greetings in Biak language need to be studied because this greeting has a value that is considered by the community to facilitate communication. This greeting has a high value of politeness. It can be imagined that someone who is polite in speech acts, but if it is not accompanied by a polite greeting, the value of the speech acts used is no longer valuable, for example when we ask for an address to someone older than us, we can say "may I know where you live?" This speech is considered polite. However, if the greeting Bapak is replaced with Ngana (Manado Malay) or Thou, this speech becomes impolite. Greetings are basically the same as the function of language which is used as a means of interaction in diverse community activities. In accordance with the opinion of Marno (1989), the function of greeting is to reprimand, greet, and even start a conversation with speech partners both known and unknown.

Pranowo in Chaer (2013:62) says that an utterance will feel polite if it pays attention to the following things: a. maintain the mood of the interlocutor, so that he is pleased to speak with us, b. bring together our feelings with his feelings, so that the content of the speech is equally desired because both are desired, c. keep the speech acceptable to the interlocutor because he is pleased, d. keep the speech so that the speaker's incompetence is seen in front of the interlocutor, e. keep the position of the interlocutor always in a higher position, f. keep the speech always visible that what is said to the interlocutor is also felt by the speaker. Then with regard to language, especially diction, Pranowo (2009) gives advice so that the speech feels polite a) use the word please, b) use the word sorry, c) use the word thank you, d) use the word pleased, e) use the word he/she, f) use the word father/mother. It is clear that greeting is one of the linguistic markers that

determine whether someone's speech is polite or not.

For Fraser in Chaer (2013: 47) politeness is a property associated with speech and in this case according to the opinion of the interlocutor that the speaker does not exceed his rights or does not deny in fulfilling his obligations. Meanwhile, respect is part of the activity that functions as a symbolic means to express appreciation regularly. So, if someone does not use colloquial language to an official in his office, that person has shown respect to the official who is the interlocutor. There are four main skills, namely listening, speaking, reading, and writing skills (Dewi, et al., 2019; Santika, et al, 2021; Kusmiarti & Hamzah, 2019). Listening skills are related to a person's ability to understand what is said by others in Indonesian language (Perayani & Rasna, 2022). Speaking skills include a person's ability to express ideas, ideas, or passages.

CONCLUSION

The greetings in Biak Language can be seen from two perspectives: forms and meaning. Both of those can be explained more in four areas: family greetings, kin greetings, non-relatives greetins, and general greetings. There are several factors that affects the greetings in Biak language: sex, gender, age dan the relationship. It indicates that Biak Language is a reflection of the culture of Biak people. By learning the greeting in Biak language, students can actively participate in preserving the culture and the language of Biak.

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