

Variations of Greetings in the Social Interaction of Lecturers and Students of the Faculty of Cultural Sciences at Khairun University (A Sociolinguistic Review)

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ABSTRACT

This research aims to analyze the variations in greetings for social interactions between lecturers and students used by students and lecturers, which is multilingual based in the Faculty of Cultural Science and the factors of using it. This research is hoped to be one of local language documentation and develop character-based local wisdom at school. The method used in this research is qualitative descriptive to collect information concerning the variations in greetings in their social interaction at the Faculty of Cultural Science at Khairun University. The result of the research showed that there are a variety of terms of address in various languages. Kinds of address terms consist of kinship and non-kinship terms. Most of the variations in greetings used during interaction are non-kinship, which aims to joke and familiarize themselves.

Keyword: Variations in Greetings; Social Interactions; Lecturers; Students

INTRODUCTION

In a multilingual society, several ethnicities participate in shaping the society. This society can also be called a plural society. One example of a pluralistic society is the community in Ternate City. Ternate City is a miniature of Indonesia because its population is very heterogeneous. Various ethnicities in Indonesia, including local ethnicities in North Maluku, such as Tidore, Makian, Sanana, Tobelo and others, live in Ternate City. Automatically, they also bring the language that becomes their regional identity. In addition, there is also a language that is the language of association or the unifying language of various ethnicities in Ternate City, namely Ternate Malay. It is what caused the language community in Ternate City to become a multilingual society.

Diverse cultures and languages certainly affect everyone's verbal and non-verbal communication styles. The first communication between speakers and speaking partners is when they greet each other. Often, the speaking partners who communicate with each other when greeting each other are in the same culture and language as the speaker. However, some come from different cultures and languages.

The word greeting is used to reprimand the person you are talking to. The system of greeting words in one language and another is undoubtedly different. Therefore, the use of greeting words in a language can reflect the social interaction system of the speaking community. This can happen because each culture has different language rules and community values. This difference impacts the person who will learn and use it in communication. Kridalaksana defines the speech system as linking words or expressions to refer to and call the perpetrators in a language event (1982:14).

The campus, as a place where various ethnicities gather and a place to communicate, is also not spared from the use of greetings by lecturers, employees, and students. Various greetings from different languages appear when they interact with each other. The use of greetings in communication is not only seen in the way the speaker calls or greets his speaking partner. In cases like this, the response of the speaking partner also needs to be considered.

LITERATURE REVIEW

Sociolinguistics is a branch of linguistics that studies or studies aspects of language society, especially patterns and variations of greetings in society. Language is a social phenomenon, and many factors, including educational factors, economic level, and gender, determine its use. In addition, situational factors also play an important role, namely who speaks (who), to whom (to whom), when (when) and where (where). Fishman introduced these sociolinguistic variables in Sumarsono (2002) by adding about the topic being discussed (what) and for what purpose (what end) in the use of language related to verbal interaction. Communication can run as desired if we use appropriate forms to achieve mutual understanding. One of those forms is greetings. When communicating, speakers usually use greetings to greet their speaking partners. The greeting used during communication depends on the kinship relationship and the type of relationship between the greeter and the addressee. This greatly determines the choice of greeting words that will be used to greet his speaking partner.

Definition of Greeting

A greeting is a word used to greet the person you are talking to. The writing of greeting words begins with the use of capital letters. According to the Indonesian dictionary (2002: 998), the word greeting contains the meaning of an invitation to talk, a reprimand, or a speech, which, in the linguistic context of words or phrases to refer to each other in conversation and which varies according to the nature of the relationship between the speakers, such as you, mother, brother. This is related to the meaning put forward by several experts. Crystal (1991) defines greeting as referring to a person in a linguistic interaction carried out directly. This opinion aligns with Nababan (1993:40), who defines the greeting system as a tool for a speaker to express something to others. This greeting will refer to the person being talked to so that their attention is drawn to the conversation.

Sugono (2003: 77) states, "A greeting is a word used to reprimand the person to whom it is spoken. In line with the above understanding, Fasold (1984: 23) said that greetings are words a person uses to designate someone being talked to. Furthermore, Moeliono (1991: 4) said that the word greeting is used if we want to start a conversation or if we want to ask for the attention of the interlocutor. In conversation events like this, greetings are usually used to refer to each other, arrange roles, and show changes in roles.

Based on the definition above, the greeting is a lingual form (can be morphemes, words, or a combination of words) that the participants use to greet or reprimand each other in a communication event. Its use is based on socio-cultural contexts, such as gender, profession, situation, relationship status between participants, social status, etc. The greeting can be kinship terms, pronouns, names of people, professions, and other forms that apply in a spoken society.

Greeting Form

Generally, the greeting is classified into two parts, namely (1) the term of reference and (2) the term of address. The term of reference is related to greetings related to kinship. On the other hand, the term of address is related to greetings that concern the call of people outside the kinship environment. According to Fasold (1984: 23), "Address forms are the speakers use to designate the person they are talking to while they are talking to them. In most languages, two main kinds of address forms exist names and second-person pronouns". According to Braun (1988: 7-17), the form of address consists of three types, namely (1) persona pronouns, (2) verbs, and (3) nouns. Persona pronouns are found universally in all languages and include single first and second pronouns. Regarding greeting verbs, not all languages have verbs marked with the pronoun persona, as found in German and Finnish. Nouns of address include:

- (1) *names*
- (2) kinship terms
- (3) titles or titles based on the social characteristics of a community, e.g. Mr./Mrs. in English or Herr/Frau in German,
- (4) as well as titles and ranks, such as Prof.,
- (5) Abstract nouns that refer to the qualities of the person addressed (address), such as (your) grace, (your) honour, (your) excellency, profession, such as driver,
- (6) Words that express a specific relationship, such as a friend,
- (7) *words that evoke affection, e.g. no (Melayu Larantuka),*
- (8) words that correspond to kinship but are already integrated into the name, e.g. Abu Ali (Arabic) 'father of Ali'.

The various forms of greetings above, as well as their existence and use, depend on the system of use of each language. This non-kinship greeting can be distinguished above 1). Greetings in the general public, namely greetings in society, are words used to greet people who do not have family relationships. Greetings in society are divided into greetings for older people, younger people, greetings for peers, and unknown people. For example, the greeting is used to

greet people the same age as the older sibling, and the greeting is the older brother. 2). Greetings in Religion, according to Uzamil (in Rizal, 2009:12), "the word religious greeting is a word used to greet people in a religious atmosphere, for example, in mosques or other religious gatherings. In line with the above understanding, Syafyahya (in Rizal, 2009:12) said that the word religious greeting is a greeting.

METHOD

The method used in this study is qualitative descriptive. This means this study seeks to describe or describe the relationship between the phenomena studied. Descriptive research is intended to collect information about the status of an existing symptom, namely the state of symptoms according to what exists at the time the research is carried out (Arikunto, 1993, p. 309). Data were collected through observation and interviews. From observation, preliminary data was obtained regarding the greetings used by students, lecturers, and employees at the Faculty of Cultural Sciences, Khairun Ternate University. To find out why students, lecturers, and employees use greetings, interviews or face-to-face conversation techniques, fishing and recording techniques are used (Sudaryanto, 1993, p. 138). Interview techniques are used as supporting instruments. Questions are asked spontaneously and developed based on the data found in the field. The answers to the questions asked by the researcher are then recorded. Informal presentation is the presentation of analysis in the form of ordinary descriptions in words. The population in this study is the word greeting, while the sample is the word greeting used by students, lecturers, and employees of the Faculty of Cultural Sciences, Khairun University. The sample of this study was obtained from ten primary informants and supplemented with other speakers who met at the Faculty of Cultural Sciences, Khairun Ternate University, as the research location.

RESULT AND DISCUSSIONS

One of the properties of language is arbitrary. Because of this arbitrary nature, languages have a vast variety. Similarly, the greeting pattern often used in the campus environment is greetings between fellow lecturers and employees, greetings between fellow students, and greetings between employees and lecturers and their students. The campus world certainly has its characteristics. The variety of different mindsets that come from the personalities of these different people is widespread if the greeting patterns used on campus are also very varied. The campus is a meeting place for various ethnicities, multilingual or plural societies; the greeting patterns formed are also very diverse, formal, and informal. The formal greeting usually occurs between employees, lecturers, and their students. At the same time, the informal greeting pattern usually occurs between fellow students. It sometimes also occurs between fellow lecturers and employees and between lecturers and employees in the campus environment. This informal greeting pattern is the most commonly used in the campus environment because the majority of language users on campus are students, which, when viewed from the age factor, is still categorized into semi-adult age,

between 19-22 years old, so that the language used often deviates/does not conform to the rules of good and correct language, and follows the development of the times/trends.

Here are some examples of greeting patterns that are usually used between fellow students of the Faculty of Cultural Sciences in the Unkhair Ternate Campus Environment;

1) *Cantika*.

The students said a beautiful greeting to one of the students who likes to act and behave like a woman. Because women are synonymous with the word "beautiful", the student is greeted by the greeting *Cantika*, where there is an addition of the letter *a* from the root word "beautiful". Moreover, with her consciousness, she acknowledged that she was the only being who possessed the perfect beauty of all the women on this Earth. Therefore, her beauty was recognized not only on Earth but also on other planets. This greeting occurred spontaneously when students of the same age interacted with each other. The purpose of this greeting is to joke. An example of the greeting is as follows:

A: "eh....cantika, where are you? Bahenju until." B: "We like.

C: "Do not take care of it already... let us tong pi in Mommy." Ket: A is a group of male students.

B is a male student who is called Cantika.

C is a group of female students.

2) *Lalod*

The students carried out this greeting addressed to one of their colleagues who was always slow in thinking. Often, in a humorous conversation that invites laughter from students, the person concerned does not laugh because of his delay in digesting the topic of conversation. He laughed at the moment when his friends had stopped laughing. Greetings like this are usually to familiarize yourself.

A: "Lalod, lapat dah... Ibu su mu pigi tuh." B: "iyo, ngana kamuka dah."

A: "ce..la"

3) *Monyet cantik*.

This greeting is aimed at one of the students who has thick hand hair, but because he has a beautiful face, the person concerned is then usually called a beautiful monkey by his fellow students. So, this greeting is carried out based on its physical characteristics. The goal is to joke. Examples:

A: "*Monyet cantiik*, ngana dari tadi?"

B: "Kita pukul kong...ngan bilang kita monyet deng.

A: "Ngana kan monyet cantik. Lia ngana pi tugas sosiolinguistik ka."

4) *Tall*.

Tall is a greeting made by a group of students to a colleague with a taller

posture than his other friends. The student is also often called Yanti, an acronym for high. This greeting is also carried out based on physical characteristics. The reason for the greeting is to get closer. This greeting can be seen in the following example.

A: “*Tinggi...kase manyala akang LCD ni.* B: “Yang di muka sudah..”

A:”GTong tara sampe...tolong ka.”

5) *White crocodile.*

By the senior students in the faculty, the white crocodile is their greeting to one of the third-semester students majoring in Cultural Studies because he has very white skin and has many girlfriends. Men who have more than one girlfriend are often identified with crocodile men. This greeting is based on its physical and behavioural characteristics. This greeting is used solely to joke with fellow students. The greeting appears because their position is a relationship that is not far apart. Example:

A: “Eh, bro. ngana lia buaya putih katarada?” B: “Tara lia...bikapa kah”

C: “Itu dia..”

A: *Buaya Putih!* Tunggu...”

6) *Sipi.*

The eccentric greeting is attached to a female student because of her fat posture. Sipi comes from the word cow, which was then twisted into sipi. To form the word sipi, the vowel a in the word cow is replaced with the vowel i so that the word cow also changes to sipi. The word cow, which is then twisted into eccentric, can be attached to this female student because cows are large animals, so it is considered very suitable to describe the posture of a fat person. This undistant relationship is used between students to joke and get closer. Example:

A: “*Sipi...ngana iko katarada pi pa Ja besok?*” B: “tarada kaapa..tapi nanti kita lia e”

A: “iko dah”

7) *Parampuang busu.*

A group of students pronounced the greeting paramount bus because of the habit of a student who always spends a very long time in the bathroom to shower. Another unique habit is his penchant for carrying a mirror on campus. This kind of thing is considered strange because the routine of bringing a mirror to campus is usually only done by women rather than men. This student will also feel very unhappy if his neatly arranged hair is touched by his friends, even if such a thing is done to joke. Example:

A: “Eh..*parampuang busu.* Pinjam ngana pi sisir.”

B: “Bilang kita *parampuang busu* padahal ngana sandiri laki-laki me mo basisir”

A: “Tarada...ngana tar alia kita pi rambu furaga?kita mo menghadap kaprodi kong.

B: “nii. Deng kaca lagi?”

8) Mermaid.

The mermaid greeting was given to this female student because she always wore a long robe when swimming on the beach, so her robe floated in the water and was shaped like a mermaid's tail. This greeting shows the student's uniqueness, making her different. This is a marker of his identity that is different from others. The goal is to familiarize yourself by winning mermaids. Example:

A: “ tong pi di *putri duyung* pi kos-kosan mari”.

B: “ Iyo.barang jam 12 tong kuliah semantik lagi kong.” A: “itu dia...*Putri duyung!*

Tunggu.

C: “Bikapa kong”

B: “Tong pi di ngana pi kos-kosan.”

9) *Teh Ima*.

When hearing the word *teh*, the first thing that comes to mind for many people is the greeting that Bandung/Sundanese people commonly use to greet an older woman who is considered an older sister. However, the greeting of *teh* in this case is *teh ima* is used to get closer to the person called *teh ima*. There was nothing to do with where he came from. His style, which often imitates the way Sundanese speak, causes him to be given such a greeting. Example: A: "me badiam ka, we have this task.”

B: “ *Teh Ima*...karja ngana pi tugas, jang urus pa torang.” C:” ceela....mari tong bapinda ka atas”

10) In addition to the greetings above, there is also a chin greeting, which is addressed to a female student based on her distinctive physical characteristics, namely because of the split chin shape. This greeting can be seen in the following example:

A: “Dagu! Pinjam ngana pi buku catatan ka.” B: “ bikapa kong? “

A: “ barang minggu lalu kita tara bacatat.” B: “ Catat di sini da..jang bawa pulang.”

The greeting pattern occurs not only among fellow students but also between fellow lecturers and employees of the Faculty of Letters and Culture in the Unkhair Ternate Campus Environment. Some of these greeting patterns include;

11) *Mr. U*

The mention of Mr. U is intended to shorten the name of the lecturer, Umar, to U only, which is the initials of Umar's name. The title Mr. is embedded in front of his initials as a form of appreciation. This shortening was done to make it easier to mention and simpler. In addition, it has become a tendency for Ternate people to abbreviate

people's names; for example, Nunung becomes Nung, Bachtiar becomes Tiar, and Aksan becomes San. The greeting of Mursid to Cidos is also a process of shortening the name from what should be called Sid to Cidos. The goal is solely to make the greeting more attractive and unique to the speaker, and the person who is called already feels comfortable with the greeting.

12) *Kapala Dinas*.

This greeting is addressed to a lecturer at the Faculty of Literature and Culture by his colleagues in connection with the many activities related to the local government (heads of offices) related to the research he conducts. Because of his humorous personality, the official ship's greeting is used as a joke and an appreciation for his achievements.

13) *Aba*.

The greeting addressed to one of these lecturers is based on his ethnicity, which comes from Arabic descent. Another reason is that he is considered the oldest, and the *aba* is a greeting intended to refer to male parents or those raised in the Arab community. In this case, the *Aba* greeting has experienced a shift in meaning from what was previously referred to as kinship greetings to non-kinship greetings. This greeting aims to familiarize oneself.

14) *Ibu ketupat*.

15) This greeting was addressed to one of the lecturers as a joke. Because the committee chairman is very busy, he cannot continue his activities. The position and responsibility of the chairman of the committee are then transferred to the lecturer. Starting from this incident, finally, she is often called Mrs Ketupat; Ketupat is an abbreviated form in the form of blending, which is a combination of the words chairman and committee, so that if interpreted as a whole, then Mrs Ketupat means the chairwoman of the committee. This greeting only applies to a few people and is used for joking. Mace because of his hobby of watching the sitcom "Epen Cupen."

This greeting was aimed at one of the employees. Because of his penchant for watching a sitcom from Papua entitled "Epen Cupen," this employee was often called mace. This is because mace is a common term for all women in Papua. The term mace etymologically comes from the Fakfak language, which means aunt and is only intended for women aged 40. However, the term mace has expanded its meaning in the 21st century.

16) *UPI*

Upi is a greeting given to one of the employees from West Sumatra. It is a kinship greeting for older sisters in a family and a favourite greeting from parents to daughters. Therefore, within the scope of the faculty, this greeting is used as an ethnic marker to familiarize oneself with the person concerned.

17) *Mami*.

This salute is aimed at a lecturer with maternal qualities and who is considered senior by lecturers and employees within the faculty. It is a form of respect and familial greeting.

18) *Pa Prof*

It is a formal greeting as a form of respect usually addressed to a senior lecturer who gives constructive ideas. Many contributions have been made through beneficial writing and research.

19) *Ibu Menteri*

The minister's greeting is permanently attached to one of the lecturers because of her firmness in providing information to lecturers and employees regarding performance and academic activities in the faculty by the position she holds.

20) *Blek*

Blek 'can' is a local language (Ternate) greeting used by this lecturer. It was given to him about his talkative personality. Blek 'can' is synonymous with something that sounds loud. This greeting is only used in a limited circle between close friends. The purpose of using this greeting is to create familiarity.

21) *Mama made*

The greeting *mama ade* is used to greet one of the lecturers and joke. This kinship greeting refers to a family member, namely the mother's younger sister.

22) *Mama tua*

In addition to the greeting *mama ade*, there is also the greeting of *mama tua* addressed to one of the Faculty of Literature and Culture lecturers. This greeting also refers to the kinship greeting of the mother's older sister. The goal is to joke and get along with yourself.

23) *Nene*

This greeting is also related to kinship, namely the female parents of the father or mother. Similar to the two kinship greetings above (*mama ade*, *mama tua*), this greeting also has the purpose of joking and familiarizing oneself. These three forms of greetings use Ternate Malay because this language is a language of communication and inter-ethnic language in North Maluku, especially in Ternate. In a narrower scope, Ternate Malay is used to greet in various verbal interactions related to greetings and other languages. This is because the Faculty of Cultural Sciences' speaking community is multilingual. The three forms of greeting above are used to describe the age of the speaking partner who is addressed.

24) *Kiong*

This greeting comes from the name of the speaking partner to whom it is addressed. This greeting is based on the ethnicity factor of the person being addressed. The person who is called has physical characteristics like a Chinese. Person, sois colleagues are called that for the purpose of familiarity.

From the data above, a greeting can be recapitulated based on the history and the type of reason why it is used. The following is a chart of the greetings.

Greeting Form	Greeting Types	Purpose	Language Form
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Cantika (adjektiva)	masyarakat umum	Bercanda	Bahasa Indonesia
Lalod (nomina)	Akronim	Bercanda	Bahasa Indonesia
Monyet cantik(nomina+adjektiva)	Masyarakat umum	Bercanda dan mengakrabkan diri	Bahasa Indonesia
Tinggi	Masyarakat umum (Ciri fisik)	Mengakrabkan diri	Bahasa Indonesia
Buaya putih (nomina+adjektiva)	Masyarakat umum (nama hewan)	Bercanda	Bahasa Indonesia
Sipi (nomina)	Masyarakat umum (nama hewan)	bercanda dan mengakrabkan diri	Bahasa Indonesia (bahasa gaul)
Parampuang busu (nomina+ adjektiva)	Masyarakat umum	Bercanda	Bahasa Melayu Ternate
Putri duyung (nomina)	Masyarakat umum	Mengakrabkan diri	Bahasa Indonesia
Teh ima (nomina)	Nama umum yang berbau etnisitas	Mengakrabkan diri	Bahasa Sunda
Mr. U (nomina)	Inisial	Penghormatan dan mengakrabkan diri	Bahasa Inggris
Kapala dinas (nomina)	Jabatan	Bercanda	Bahasa Melayu Ternate
Aba (nomina)	Kekerabatan /nama umum yang berbau etnisitas	Mengakrabkan diri	Bahasa Arab
Ibu ketupat(nomina)	Jabatan (akronim)	Bercanda	Bahasa Indonesia
Mace (nomina)	Nama umum yang berbau etnisitas	Bercanda	Bahasa Papua
Upi (nomina)	Kekerabatan yang berbau etnisitas	Penanda identitas etnik	Bahasa Sumatra
Mami (nomina)	<i>endearment</i>	Bentuk penghormatan	Bahasa Indonesia (adaptasi dari bahasa Belanda)

Pa Prof (nomina)	Gelar/jabatan	Bentuk penghormatan	Bahasa Indonesia/ Melayu Ternate
Ibu menteri (nomina)	Gelar/jabatan	Bercanda	Bahasa Indonesia
Blek (nomina)	Nama umum	Menciptakan keakraban	Bahasa Melayu Ternate
Mama ade (nomina)	Kekerabatan	Bercanda	Bahasa Melayu Ternate
Mama tua (nomina)	Kekerabatan	Bercanda dan mengakrabkan diri	Bahasa Melayu Ternate
Nene (nomina)	Kekerabatan	Bercanda dan mengakrabkan diri	Bahasa Melayu Ternate
Kiong (nomina)	Nama diri yang berbau etnisitas dan ciri fisik	Penanda identitas	Bahasa Mandarin (bahasa gaul)

CONCLUSION

The Faculty of Cultural Sciences greetings, both students, lecturers, and employees, consist of kinship and non-kinship greetings. Kinship greetings include *aba*, *upi*, *mami*, while non-kinship greetings include *cantika*, *lalod*, *beautiful*, *tall monkey*. *White crocodile*, *Teh Ima*, *Mermaid*, *sipi*, *parampuang busu*, *chin*, *Mr. U*, *Kapala Dinas.*, *Aba*, *Mrs. Ketupat*, *mace*, *upi*, *Mami*, *Pa Prof*, *the minister's mother*, and *blek*. These greetings aim to joke, familiarize yourself, and form a form of respect for the other person. The greeting is always related to a person's social status, level of familiarity, stratified terms, and the community's social structure.

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