THE KINSHIP GREETING OF THE SUSUPU COMMUNITY IN WEST HALMAHERA REGENCY

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Abstract: This study aimed to describe many greetings forms found in Susupu community. The research method applied in this study was a descriptive qualitative method, because this study described data by words not numbers. This research was conducted in Susupu village, West Halmahera regency. The research informants were the greeting users, both in the nuclear family or in non-nuclear family. The data collection technique was consisted of a direct observation at the local community, interviews, and questionnaire filling (50 questions), recording, and taking notes in observing the form and usage of greetings. The result of the study indicated there are several forms of greeting used by Susupu community which included name abbreviation for addressing their biological mother and father; the foreign language influence in greeting forms; and abbreviation name for addressing the grandfather. These types of greetings were applied depending on the different generation according to the birth year. At present time, these greetings are still applied in the family also in the younger generation of the Susupu community.

Keywords: language, greeting, Susupu community

A local or regional language owns a function as the regional symbol or identity, and the regional language acts as an entire regional culture unit. Indonesia as an archipelago country has abundant regional languages dispersal throughout the archipelago. For example, in North Maluku, approximately thirty-two languagesfound in the area, where one of the languages is Ternate language (North Maluku Language Office, 2014). Ternate language spoken in most parts of North Maluku, both in its regency or cities such as performed by the Susupu community in West Halmahera Regency. During the reign of Ternate sultanate, the Ternate language functioned as a *lingua franca*.

The Susupu community who lives in West Halmahera, North Maluku, has a unique greeting in their family kinship environment. Such as a greeting from children to their parents, *mama* as a greeting for their mother and *papa* as a greeting for their father. These formats of greeting are used according to the children's generations. The present generation who was born in the 21st century are greeting their parents by more mo-dern and slang language. They greet their mother with *Mami* and father by *Papi*or *Daddy.* Mean-while, for the generation born in the 1970s and 1980s, they are using a different greeting. They address their parents by greeting that are usually used by residents of Chinese descent, such as *Ko*

(for father), *Ci'* (mother), *Dotu'* (grandfather), and *Totu* (grandmother).One of the factors causing variety formation of greetings in North Maluku is the influence from some foreign nations such as the Portuguese, Dutch and Chinese. The uniqueness of the greeting forms in the Susupu community kinship environment at West Halmahera Regency is interesting to be studied further.

There are a number of studies on kinship greetings that have been carried out. A study of Uhlenbeck (1982) which conducted a research on the systematic characteristics of people' names in Javanese tribe. The result of this study indicates that naming in Javanese society can be associated with gender or social status. Another study conducted by Suwija (2018) on the Balinese greeting system with the Fishman's Sociolinguistic theory showed a result of the existence of some variations of greeting were influenced by several factors, namely age, the position (rank) in the family, gender, and direct family relationship. This theory was also supported by Iriyansah's writing who observed at the relatives greeting system performed in the *Keraton*(Palace) of Surakarta Hadiningrat; in which reported ten (10) greeting criteria based on kinship, family descendant, situation, social status, origin, intimacy/family closeness, gender, marital status, age and kinship's nobility title. In addition, one similar study also conducted by Habsi (2018) which discussed about the kinship greetings from the *Samsuma*dialect of *Makean*local language.

METHODS

The type of research on the kinship greetings in the Susupu community was a qualitative descriptive study. By employing the qualitative descriptive type, the research displayed oral data of kinship greetings in the Susupu community, Sahu District, West Halmahera Regency. This qualitative descriptive method was used to describe and explain about the research problem in a detailed manners through words. Meanwhile, a sociolinguistic approach was employed in this research for making social interaction or as a branch of linguistic that interrelates and influences each other between language behavior and social behavior. This study used two types of data sources (primary and secondary data). The primary data composed from the local language and greetings performed by Susupu community, while the secondary data were composed from books, articles, and papers related to kinship greetings.

The entire Susupu community in West Halmahera district were treated as the research subject or be the population of this study. Whereas the sample study was obtained from people who live in the villages of Jarakore, Lako Ake Lamo and Ropu in Susupu community.The data collection method in this study was *metode simak* (a listening method) which in its operational aided by tapping technique as the basic technique and accompanied by*tehniksimaklibatcakap*(a listening and speaking technique). Then, a recording technique and a note technique was employed as the further/advanced technique in this research. In addition,this study also useda proficiency method (*metodecakap)* which was equal to an interview method.

RESULT AND DISCUSSION

The Susupu community, Sahu District, West Halmahera Regency has a unique greeting in their community whereits uniqueness is presented in table 1 below.

Table 1. Greetings Variation Based on Name Abbreviation of The Father's Name

Father's Name	1990s and 2000s generation	1980s generation
Sadaha	Papa	Daha
Sehe	Papa	Ece
Farael	Papa	Ae
Jaya	Papa	Aya
Husen	Papa	En
Jamrud	Papa	Udu
Husaeng	Papa	Aeng
Hasim	Papa	Acim

Table 1 is showing a kinship greeting by the generation of 1980's arestill employing the real name (people name) of the individual as greeting.However, the greeting varies according to names of their male parents (father/grandfather) and uniquely, they greet their fathers by abbreviating their names.

In the beginning, foreign nations departure from many European and Asian countries such as Portuguese, Spanish, Dutch, Arabic and Chinese were focused on business expeditions (to buy and

Table 2. Greetings Variation Influenced by Foreign Languages for Addressing The Father

Father's name	1990s and 2000s generation	1980s generation
Djafar	Papa	Ko
Alim	Papa	Ko
Hut	Papa	Ko
Hadi	Papa	Aba
Fadel	Papa	Aba

seeeking many agricultural products) in North Maluku. Apart from buying nature products, their arrival was also meant to spread their culture and religion. Thus, the arrival of people from Europe and Asian nations brought a great influence, in particular to language in the life of people of North Maluku. The foreign languages influence to the kinship greetings in North Maluku, especially to Susupu community which is also visible in their daily use. One of many languages that contributes to the kinship greeting is Chi-nese. This influence can be seen in table 2, where the example is greeting of *Ko.* This greeting is not only used in Ternate but also spread into the Susupu community. During 1980's, some children in the family were taught to address their biological father with greeting of *Ko,* while for generation who born in 1990s and 2000s, gene-rally greeted their biological father with *Papa*. There is also another greeting for fat-her from another language which is *Aba* that used by several families. *Aba* greeting was rooted from the influence of Arabic language and this greeting is still used by several families until these days.

Table 3 is presenting data about greeting of *Ala* which is an abbreviation of the name Sarha as the biological mother. *Ala* 's greeting is used to address their real (biological) mother which has a full name of Sarha. Type of this greeting occurs as a form of love and respect from the husband family to his wife. It is a costum in Susupu communiy to greet their biological mother. Other greeting for mother as presented in table 3 are *Am* (a name abbreviation of Maryam as the biological/real mother), *Umi* (a name abbreviation of Nurmi), *Ija* (a name abbreviation of Ija), *Ia* (a name abbreviation of Jahria), *Ama* (a name abbreviation of Qamar), and *Ia* (a name abbreviation from Sadia). These greeting types (to their biological mothers) were only applied for the 1980's generation, whereas

for the next generation (1990s and 2000s) they change the greeting to their mother with *Mama* or *Ibu (*mother in Indonesia language).

Table 3. The Greeting Variation for Mother by Abbreviating Mother's Name

Mother's name	1990s and 2000s generation	1980s generation
Sarha	Mama	Ala
Maryam	Mama	Am
Nurmi	Mama	Umi
Ija	Mama	Ija
Jahria	Mama	Ia
Qamar	Mama	Ama
Sadia	Mama	Ia

Table 4. The Greeting Variation to Address The Grandmother

Grandmother's Name	1990s and 2000s generation	1980s generation
Ramla	Nene	Nene
Uti	Nene	Nene ci
Ija	Nene	Nene ija
Ummi	Nene	Nene mi
Yaya	Nene	Nene yaya
Jahria	Nene	Nene Ia
Sadia	Nene	Nene Ia
Bata	Nene	Nene Bata

Table 4 is showing a greeting for grandmother in Susupu community which in general has the same greeting word. *Nene* is a form of greeting derived from the word *Nenek* in Indonesia language, but in its pronounciation undergoes a deletion or omission of the final letter in the word (the *k* consonant). However, a uniqueness in adressing grandmothers is found in the addition of the name of the person (grandmother's name) after the word *Nene,* thus, the greetings will become Nene Ci', Nene Ija', Nene Mi', Nene Yaya', Nene Ia' and Nene Bata. The *Nene* greeting in this type is used by the 1980's generation until now in Susupu. The reason to add the real name of the grandmothers after Nene's greeting is to be not mistaken while greeting the person adressed. Different say of greeting came from the 1990s and 2000s generation which greeted their grandmother as *Nene* without adding the grandmother's name after the word *Nene.*

Table 5. The Greeting Variation to Address The Grandfather

Grandfather's name	1990s generation	1980s generation
Malang	*Tete*	*Tete La*
Abubakar	*Tete*	*Tete Ba*
Fadel	*Tete*	*Tete Aba*

Table 5 is showing a greeting of *Tete* derived from the Ternate language. This greeting is generally used by people of North Maluku (especially speakers of Ternate local language). *Tete* is the grandfathers (the fathers of the parents whether from mother family lines or father family lines). *Tete* in Indonesia language is *Kakek*(Grandfather). The greeting of *Tete* is usually coupled with the name abbreviation of the related individual. It served a purpose as a marker to the intended individual, for example greeting to *Tete Ba,* which a greeting to address the Grandpa Abubakar. This is not a language agreement that must be followed, yet, it can be changed according to the local language speakers due to the arbitrary nature of language (will adapt to the speaking community). The uniqueness of this addressing is lies on the use of *Tete* greeting added with the personal name is not only applied by the 1980s generation but also in the 1990s and 2000s generation.

Table 6. The Greeting Variation to the Grand-parents of Grandfather or Grandmothe

Real Name	1990s generation	2000s generation	1980s generation
Ramla	Nene Totu (P)	Nene Totu (P)	Nene Totu (P)
-	Dotu (L)	Dotu (L)	Dotu (L)

Table 6 is showing in the Susupu community in general greet their great grandmother from their grandmother or their grandfather line as *Nene Dotu.* The greeting applies to all people who use Ternate local language or Ternate Malay as their everyday language. In table 6 is presented several greeting formats such as *Totu,* which refers to the female parents of the grandparents, and *Dotu*as a form of greeting to the male parent from the grandmother or the grandfather lines. Meanwhile, for *Dotu*greeting, based on the interview results, is usually coined with *Nene'*s greeting that follows it and became *Nene Dotu.* This is the general greeting which becomes a habit for the Susupu community in addressing their great grandmother. *Nene Dotu*and *Totu*are greetings used by all generations regardless their decades (from 1980's, 1990's to the 2000s generation).

DISCUSSION

Result of this study about the kinship greetings for the Susupu community of West Halmahera found the greeting which used by the community whether in nuclear and non-nuclear families are vary. This variety occurs due to some prior different cultures from the people, which automatically makes the usage of the language also mixed, especially in the form of greeting. Apart from it, the greeting forms also influenced by factors of parental habits and their environmental influences, thus, sometimes the greeting in non-nuclear families can be the same as the greeting in the nuclear families.

Another factor is multilingualism. The lackof parents' knowledge about greetings in their nuclear family between children to father and mother that use a name abbreviation, also applied as well to other greetings in non-nuclear families. The results of these findings are found by using a sociolinguistic approach as a branch of linguistic science that used to see the phenomenon of a language in a society; where in this study is the greeting applied in the Susupu community in West Halmahera regency.

This study employed a qualitative descriptive research method which was chosen for describing and explaining data study in a detailed manner. This study displayed oral data in the form of kinship greetings for the Susupu community in West Halmahera regency. Then, according to Arikunto (1999:130) population is the subject of the research. The population or research subject of this study is the entire Susupu community who live in West Halmahera regency. Meanwhile, the samples of the study wereobtained from villages of Jarakore, Lako Ake Lamo and Ropu who use Ternate local language as their daily language.

This study obtains several findings about the greeting usage in the Susupu community in West Halmahera regency where those findings are: (1) greeting with the abbreviation form that used in nuclear family from the children to their parents (father and mother), (2) greeting in-fluenced by other languages in the nuclear family islimited only for 'father' greeting but it is differ-rent according to the birth year of the related ge-nerations in one nuclear family, (3) an abbre-viated greeting in the nuclear family for 'mother' of the child, but it is different along with the birth year of the children generation, (4) the greeting for the grandfather, grandmother, and great-grandchildren are applied by adding their names (grandfather, grandmother, and great grand-children) after the greeting words. These greeting forms are still widely used today with some variation uniqueness for the different generations.

CONCLUSION

According to the result of this study which conducted through data analysis from question-naires distributed to the Susupu community, the form of greetings found in Susupu community varied depending on the generations as the greet-ings wearer/applicants. It means the 1980s gene-ration, 1990s generation to 2000s generation used different greetings in their nuclear family. The 1980's generation is the generation who is more dominant in practising unusual greetings when greet people inside their family environment, especially for greeting the parents when compared to the generation of 1990s or 2000s.

There were 9 types of greetings found in the Susupu community applied inside the nuclear family, namely: 1) a variation in greeting father by abbreviating his name; 2) a variation in greeting the father based on the birth year of the generation; 3) a variation in greeting the father which influenced by the prior foreign languages, 4) a variation in greeting mother by abbreviating her name, 5) a variation in greeting the mother (biological mother), 6) a variation in greeting due to the influence of the foreign languages, 7) a variation in greeting to address the grandmother, 8) a variation in greeting to address the grand-father; and 9) a variation in greeting to address the great grandmother and grandfather. The use of these variation greetings are still used by the younger generation from the Susupu community.

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