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**THE SEQUENCES OF EXPRESSION OF
MINANGKABAU YOUNG GENERATION:
REQUEST STUDY FROM ABS-SBK PHILOSOPHY****Novalinda¹, Ike Revita², and Eva Najma³**¹English Department Andalas University, Padang Indonesia, ✉novalinda@hum.unand.ac.id²English Department Andalas University, Padang Indonesia, ✉ikerevita@hum.unand.ac.id³English Department Andalas University, Padang Indonesia, ✉evanajma@hum.unand.ac.id**Abstract**

This research is a study of the language dynamics of Minangkabau young generation which is seen from the request speech sequence when interacting. The data in this study are taken from the students in several universities in Padang such as Universitas Andalas, Universitas Bung Hatta and Politeknik Negri Padang and also from Padang Panjang and Batusangkar since these two regions are considered to retain Minangkabau cultural values in Language. The data are recorded from the respondents based on some criteria. Then the data are analyzed using the request strategy theory by Blum-Kulka and the request sequence by Ike Revita. The results of analysis show that there are several requests for speech sequences performed by young generation when they speak like 2 in 1, 3 in 1, 4 in 1 and multi in 1 sequence. While the factors that influence the choice of speech sequences are social factors, cultural factors and psychological factors. The values reflected in the speech sequence used are politeness, tolerance, assertiveness and honesty.

Keywords: sequence, utterance, request1
Introduction

One of the main functions of language is to maintain the continuity of relationships among users (Wardhaugh, 1996: 233). Language is analogous as a tool with very complicated rules and is used to regulate how a person speaks to keep the interpersonal relationships are always maintained (Wijana, 2004: 1). The rules that govern these language procedures differ from one community to another or from one language to another. Thus when an interaction occurs, collisions potentially occur because of this difference factor.

Speech event that demand a good ability to speak is when a people making requests. Request is an utterance which contained an action that require the speech partner to do an action as requested (Revita, 2005: 73). In other words, the purpose of the request is the basis of the speech partner in doing an action. Therefore, a request can cause speech partners to lose face because it reduces their freedom of action (Brown & Levinson, 1987: 129).

The limitations of the speech partners in acting is clearer if the form of speech chosen is not appropriate, especially when it is directed towards speech partners with different cultural backgrounds. This can lead to conflict because in one culture a request is considered normal, while in other cultures are forbidden. For example, in Minangkabau culture, requests are considered to be polite when it is done implicitly. It would be better to be preceded by pre-requests, such as questions or ending with post-requests, such as reasons. That is, the longer the speech that precedes the core of the request, the more polite the speech value is. Certain areas are just the opposite, a request is expected to be delivered explicitly without being straightforward (Gunarwan, 1997: 1).

To minimize the speech partner's lose of face when doing request, the right strategy is needed (Felix-Brasdefer, 2005: 66). The strategy can be seen from the method used or the steps chosen so that the intent of the request is captured by the speech partner. For example, when you want to borrow a book from the lecturer, a student can say:

- (1) *Bu, saya kuliah Semantics. Saya mau presentasi tentang Sense Relation. Saya sudah mencari referensi yang berhubungan dengan itu. Sampai sekarang saya belum temukan. Kira-kira bagaimana baiknya, Bu? Ma'am, I will do a presentation about Sense Relation. I have tried to find the reference but couldn't find it until now. What should I do Ma'am?*

The students who need Semantics books and intend to borrow their lecturers' books do not literally convey their intentions. The student inform his need first then followed by information and the efforts he had done. Finally he asks for advice.

Explicitly, there is no request (intent to borrow books) which is illustrated by the above statement. But if we relate it to the context, giving an insistent information about the difficulty of finding a book, the explanation above can be interpreted as a request. Request for the purpose of borrowing a book.

Judging from the sequence, the above statement consists of information-information-information-information-asking for solutions. There are five types of sequences with two types of speech (information and requests) used. The number of sequences and demand irregularities are chosen based on social relations. The speech was told by a student to his lecturer who has higher social status.

Departing from the above phenomenon, the researcher plans to conduct a research related to the dynamics of the language sequence of the young generation of Minangkabau when interacting. The study is focused on the request only with the following research questions, namely:

- (1) What is the language dynamics of the young generation of Minangkabau seen from the request speech sequence when interacting?;
- (2) Why certain sequences are chosen by Minangkabau youth generation in making requests in interaction;
- (3) What are the cultural values reflected in the choice of the request speech sequence from the ABS-SBK philosophy?

In general, this study is aimed to apply linguistics study, especially pragmatics, to the use of factual language. Thus, the concepts of sociolinguistics, (socio) pragmatics, discourse analysis, and cultural studies based on language phenomena will be stronger and clearer.

Specifically, this study aims to:

- (1) Identifying the language dynamics of the young generation of Minangkabau seen from the request speech sequence when interacting;
- (2) Describing the basis for the use of certain sequences is the choice of the young generation of Minangkabau to make requests in interaction;
- (3) Describe the cultural values reflected in the choice of the request speech sequence in terms of the ABS-SBK philosophy.

Theoretically, this research is an implementation of the concepts of sociolinguistics, (Socio) Pragmatics, Discourse Analysis, and Cultural Studies which are associated with the use of language in real situations. Practically, this research can enrich information about language and language usage from pragmatic field. Thus, for students, especially those with an interest in language and language observers. Language researchers can also use the results of this study as a reference for further research. Hopefully the results of this study can give benefits for the development of linguistics as well as the development of Sociolinguistics, (Socio) Pragmatic, and Cultural Studies.

Request is interpreted as an utterance that asks the speech partner to do something based on what is meant in the utterance. This is in line with what Bach and Harnish (1979) that requestives express the speaker's desire that the hearer do something in the hearer takes this desired expression as the reason to act. A request does not contain an obligation, as in the command, for the speech partner to fulfill it. That is, a request has the potential to be fulfilled or rejected.

Requests related to the loss of face of speaker and speech partner. Speakers will lose face if the request is rejected and the speech partner will lose face if the speech strategy addressed to him is not in the right way. To avoid the speech participants losing their face and the request is fulfilled, a speaker must use the right strategy. Strategies relate to ways or 'tricks' used in making requests. For example, to ask the driver of motorcycle to move his motorbike that stops right in front of the fence, while the car will come out, a speaker can deliver it by saying:

- (1) *Permissi*
- (2) *Maaf, numpang lewat!*
- (3) *Mas, bisadipindahkan motornya karena mobil saya mau lewat?*
- (4) *(Membunyikan klakson mobil)*

These four utterances (1) - (4) contain one purpose, but use different methods. This is consistent with the opinion of Blum Kulka (1984) that an utterance, for the same purpose, can be conveyed in a different way. Blum-Kulka's proposed nine strategies in requesting, namely (1) imperative utterance, (2) explicit performative utterance, (3) fenced utterance, (4) compulsory prepositions utterance, (5) show doubts utterance, (6) conditional speech, (7) propositions utterance, (8) utterance includes reasons, (9) covert utterance.

These nine strategies are also found in Indonesian language requests, but more varied. Based on the data, this variation arises due to contacts between speakers from various regional cultures. When making a request, the cultural specifications of the speaker area are included, but adapted to the culture of the speech partner. This

friction raises another strategy that does not prioritize a culture over other cultures. Precisely the phenomena appear are tolerance and mutual respect.

The request sequences are another form of strategy in making requests. Revita (2007) says that there are four sequences used when making requests. The four sequences are:

- (1) 2 in Sequence 1. This sequence uses two types of strategies, one of which is the content of the request. The contents of the request can just overtake or be preceded by the supporting words. Essentially, there is no difference in the meaning of the request whose contents precede or the supporting speech. However, differences in position affect the focus of attention. Requests whose core utterances precede the supporting speech are more focused than the opposite.
- (2) 3 in sequences 1. This sequence consists of three series of request strategies whose core utterances can be different at the beginning, middle, or end of the whole utterance.
- (3) 4 in sequences 1. These sequences use four types of strategies to achieve one request.
- (4) Multi in Sequences 1. Requests with multi in 1 strategy sequences are compiled by five or more strategies. This form of request that uses sequences is rarely found. There are only a few utterances uttered in certain contexts, such as speakers who have no alternative but to keep asking or the level of difficulty of the request is difficult to fulfill.

Minangkabau is famous for its natural philosophy of life, *alamtakambangjadi guru* (Navis, 1983), by means in daily life, Minangkabau people always learn from the nature. For example, when speaking, Minangkabau people will speak very carefully so that his words do not offend others. This is in accordance with the expression *lamakdekawak, katujudek orang*. This expression is in accordance with the customary philosophy of life, *adatbasandisarak, syarakbasandikitabullah* (ABS-SBK). That is, everything is adjusted to Islamic law, as a religion adopted by the Minangkabau community.

One of the implementations of utterance that is very much considered by Minangkabau speakers is when making requests. Revita, (2010 and 2011) said that this request was closely related to the loss of the face of the speaker (perhaps also a speech partner). Face loss means that speakers can become embarrassed or offended by the words uttered. Especially if the request is not fulfilled or rejected, the level of shame of the speaker will be even higher. This phenomenon will lead to harmony in a relationship. Therefore, Minangkabau people are very concerned about narrative strategies so that relations with speech partners are always harmonious.

There are four things that must be possessed by Minangkabau people, namely *raso, pareso, malu, and sopan* (Nizar, 2004). *Raso* means feelings or desires that take place in the heart. *Pareso* means checking or rationality that takes place in the head. This is in accordance with the expression *rasodibaonaiak, paresodibaoturun*. That is, something that is desirable needs to be given reasonable consideration or always thought through carefully. Conversely, something that has been clearly rationally does not have to be directly implemented, but it is given consideration which is called *tenggang manenggang* or *tepa selira* to human beings, nature, and environment. Shame and polite means, a Minangkabau must always be ashamed and polite as an implementation of Islamic teachings, the religion of Minangkabau people.

Therefore, in communicating with other people, especially those who are unknown and socially distant, a Minangkabau will consider the effect of four things above. When speaking and acting, a Minangkabau always thinks about whether his speech and behavior can offend or hurt the feelings of others. The ability to control feelings or emotional feelings in acting speech is something that must be fulfilled in order to achieve a harmonious balance in communication.

Methods

The data are taken in the Padang. Padang is chosen as the research location because it is the capital of West Sumatra province inhabited by heterogeneous people who come from various regions in West Sumatra with different dialects. In interacting, Padang people are more likely to use a general dialect which is often considered as a dialect of standard Minangkabau language (Nio et al., 1979: 2, Anwar, 1995: 174-177). Although directive speech is done by using other than Minangkabau languages, such as Indonesian or foreign languages, as far as it is uttered by the Minangkabau generation, the utterance is still used as data. The research locations are some universities, such as Universitas Andalas, Universitas Bung Hatta, and Politeknik Kesehatan Padang. These three locations were chosen on the grounds that they had a large number of students from various regions in West Sumatra.

Data are recorded from selected respondents based on some criteria. The criteria include the origin of area and the intensity of their interaction with many people. All respondents are from Minangkabau, his mother and father are Minangkabau (no matter whether his parents lived outside West Sumatera). Respondents are those who actively interact with many people. The reason for choosing these criteria are that a wide variety of speakers with different backgrounds can produce different forms of request.

The data for this research will also be taken in two areas outside of Padang namely Padang Panjang and Batusangkar. Both of these regions were chosen because they were considered to retain Minangkabau cultural

values in language. This is assumed because Batusangkar region is one *darek* area which is considered as the forerunner of Minangkabau culture. Respondents are young people around (17-24 years) who have not had the opportunity to enjoy education in college.

The data are collected by applying observational method with non-participants observational technique proposed by (Sudaryanto, 1993: 133-136, Djajasudarma, 1993: 11). The utterance which is expected to be a request utterance is recorded and then transcribed. In addition, note taking technique is also used as a continuation of recording technique. This means that the data that is not recorded will be noted immediately, especially, if the data appear in unplanned places. (Sudaryanto, 1988: 7) In addition, interview technique also used to clarify limited data. Researchers also ask about other variations that might be used by people who understand more about Minangkabau customs and culture, such as traditional leaders. According to Moleong (1991: 31), Branen (1997: 83) that researchers hold a central function in data collection. This quote implies that the researcher played a key role in the study.

There are some steps done in analyzing the data, namely sorting the data, identifying the data, and answering problems. Data sorting is done to facilitate an analysis considering the large of data sources, it is possible that the similar data appears repeatedly in the same context. Thus, sorting is done to avoid the same data being analyzed twice.

Data identification is done to classify data based on the form (lingual form) and the strategy carried out in the request speech act. Each of these patterns is related to the user's background to find out why they use certain patterns for the request function.

The results of analysis are presented by applying formal and informal methods (Sudaryanto, 1993: 145). Formal method is used to describe various phenomena related to rejection used charts or symbols. For example, sentences / utterances are only symbolized by numbers. This is intended to simplify and simplify analyzing this data so that the results of the analysis can be easily understood. Informal method is the presentation of analysis using ordinary words. With this method, various phenomena related to pragmatic aspects are described, presented and given arguments based on the concepts and theoretical framework used.

Result and Discussion

Minangkabau Young Generation

The young generation is also called the next generation. This young generation is interpreted as a community group that will be the successor to the older generation. Every communities usually has the next generation. Minangkabau people have a young generation who will be the successors of the old Minangkabau people. Conceptually, the definition of the younger generation can be seen from various aspects, such as from the biological aspect; cultural aspects; legal and political aspects; and psychological aspects. Basically, young people are humans between the ages of fifteen (15) to thirty years (30) (<http://www.artikata.com/arti-328410-generasi.html>).

An anthropologist from Padjadjaran University, Bandung, Dr. Selly Riawanti, MA grouping young people into several perspectives. First, it refers to the concept of demography. In this case, the younger generation is divided into the age of preparation for entering the workplace, or the productive age between 15-40 years (Revita, 2011).

From the two definitions above, the author refers to the latest young generation of Minangkabau to those aged between 17-24 years. This age is the age group belonging to students. It is assumed, community groups of this age already have a good understanding of the concept of Minangkabau language and culture.

The Sequence of request utterance of Minangkabau Young Generation

"All roads lead to Rome," is an expression which implies there are many roads leading to Rome. Likewise, in making requests, various ways can be used to make requests. Revita (2008) suggests that Minangkabau people have at least sixteen ways to ask, starting from the explicit nature, to the signal. The ways in making the request can also be seen from the sequence of actions or actions taken.

In relation to the requests made by the young Minangkabau generation, there are four sequences selected. These four sequences can be seen in the description below.

4 2 in 1 Sequence

2 in 1 sequence means that in making a request, there are two different actions taken. One of the two actions is a request that is spoken explicitly or implicitly. Examples can be seen in the following (2) - (4) utterance.

(1) Bu, saya sedang menulis skripsi tentang Pragmatik. Boleh saya minjam buku Pragmatik Ibu?

(2) Pak, ado Bu X? Pak Y mencari.

(3) Bang, bisa bangmenolong mengoreksiskripsisaya? Grammar nyakacausekali.

(1) Ma'am, I am writing a thesis on Pragmatics. May I Borrow your pragmatics book Ma'am?

(2) Sir, do you see Bu X? Pak X is looking for her.

(3) Bang, can you help me correcting my thesis? The grammar is messed up.

Utterance (1) was told by a student to a lecturer in the corridor of a campus in Padang. In his utterance, this student wanted to borrow the reference book from the lecturer. To convey the purpose of this request, the student preceded his speech by introducing himself then, conveyed his intention. There are two actions taken by this student, namely (1) introducing himself and (2) requests.

A slightly different way of making request is seen in utterance (2). Utterance (2) was told by a student to his lecturers who also held structural positions. In this utterance which was delivered in the lecturer's room, the student asked the presence of lecturer X. Then, this question was followed by information that lecturer X was sought by lecturer Y.

The two parts of the speech delivered by the student above, the purpose of the request precedes by the statement that gives information. In other words, the purpose of the request is conveyed by using two actions in one sequence, namely request and information.

Meanwhile, in utterance (3) the sequence configuration is not much different from the previous speech. Utterance (3) was told by a student to his seniors in campus. In his utterance, this student asked for help to check his thesis' grammar. The request for help was delivered first and followed by the reason why he asked for help. The 2 in 1 sequence is composed by request and reason (information).

4 3 in 1 Sequence

This 3 in 1 sequence of request means that in one request sequence, there are three actions taken. The purpose of the request itself can be at the beginning, middle, or the end of the speech. Examples can be seen in the following (5) - (6) speech.

(4) *Da Datuak, kapaikateh? Awakreanakaapaikatehpulomah.Lahdaritadimanungguotoindakjodapek.*

(5) *Neng! O, Neng! Toloanglaluapanasanunitadikalapaikalapauyo!*

(4) *Are you going to go to Ateh Da Datuak? I will go there too, I have been waiting for the transport for quite long but no bus pass.*

(5) *Neng! Please help me to buy the things I have told you before.*

Utterance (4) - (5) occurs in Batusangkar. Utterance (5) is spoken by a young man who wanted to go to a place called Ateh. They call the place as *Ateh* because the location is higher than the place of interaction. The speaker had been waiting for public transport for a long time, but it was not come. Later, he saw a man who is called *Da Datuak* riding a motorcycle. This *Da Datuak* is domicile in *Ateh* region. The speaker asked *Da Datuak* whether he would go to *Ateh*. In the question it contains the intention of the request, namely the request for taking a ride. To reinforce this intention, speakers gave information that he would go *Ateh* and supported by a reason that public transportation had not yet passed. The sequence of requests for speakers is (1) requests, (2) information, and (3) reasons.

In the utterance (5), the speech participants were an older sister with his sister. The older asked her sister named Neng to buy her needs at the shop since Neng is happened to be planning to go to a shop. Knowing his sister's plan, the older sister immediately called her sister name twice. However, the second call is preceded by the word *oi*. After calling Neng, the speaker immediately conveyed the intention of the request. In this request, speakers use 3 in 1 sequences namely, (1) greeting / self name; (2) greeting (affirmation *oi*); and (3) requests.

4 in 1 Sequence

In 4 in 1 sequence, requests are delivered accompanied by three other actions. The position of the request itself can be at the beginning, middle, or end, as happened in the two previous sequences. Utterance (7) is an example of request using 4 in 1 sequence.

(6) *Assalamualaikum, Bu. Lai sehat-sehatsajo, Bu?Ndeeh, Ibukotambahmanis se kini. Bu, laibisaRiadiskusijoibukini, Bu?*

(6) *Assalamu'alaikum Ma'am. How are you Ma'am? You are getting beautiful lately. Ma'am, can I discuss something with you now Ma'am?*

Another way of making request can be seen in utterance 6. Utterance (6) is uttered by a student who wants to discuss her thesis with the lecturer. To keep the request from burdening the lecturer and avoids the risk of being rejected, the student started the conversation by greeting. Then she asked for the lecturer condition, followed by giving compliment by saying "You are getting beautiful Mam". After that the student uttered her intention by asking whether they can discuss about thesis at that time. Politeness in speaking is highly valued by Minangkabau people, so if someone has politely asked for something like in the utterance 6 above, the possibility of the request will be rejected is very small. This principle is applied by the student when making a request to the lecturer. That is the reason why the position of request is placed at the final. There are 4 actions taken by the student, they are (1) greeting, (2) asking information, (3) compliment (4) request.

1
Multi in 1 Sequence

In **multi in 1 sequence**, requests are delivered **using** many actions, **more** than three supporting actions. In other words, utterance requests with this sequence have more than four utterances, one of it is request. Such sequences are often found in conversation that involves participants from different social status with relatively high or difficult to fulfill speech goals. For example, when a request is intended to apply to a girl or son of another person or for the complicated problem that squeezes feelings. Examples of utterances can be seen in (7) below.

(7) *Ambo basobokjosiDedi duo minggu yang lalu. WaktutuinyobatugaskaPayakumbuh.Basobokjo ambo dakekantubupatilamo. Lahmantaposisinyokini. Lai ambo tanyoanmanganai baa rencananyokamuko. Tapiinyogalaksajonyo.Kecekyo, rasaki, jodoh, mauik, Tuhannanmangatur. Jadi ambo tawarkansajosiDediko, koklaiamuahnyojadi rang sumandourangtanjuang.Unilaisapakaikjo ambo tu?Babisanawaklai.*

„I met Dedi two weeks ago. He works in Payakumbuh. I met him in the old regent's office. He has good position in right now. I asked about his future plan and he replied that God rules everything. So, I offered him to be a son-in-law of Tanjung clan. Do you agree with me? We are *Besan* (people related through the marriage of their children).

<https://id.oxforddictionaries.com/terjemahkan/indonesia-inggris/besan>

Utterance (8) was spoken by a young man to a woman around 40 years. The relationship between the young man and the woman is relatively close because the young man often interacts with the woman in social activities area. This young man is a *Datuk* in his village. So, as a *Datuk*, he often asked by his people to run a marriage proposal.

When the utterance is delivered, speakers and speech partners meet in a social activity. Then the speaker invites his speech partners to speak privately. On that occasion, the young man conveyed his intention to propose a sister of speech partner for a girl in his clan.

In delivering the application, the speaker did not immediately express his intention. The utterance is preceded by several actions such as (1) information; (2) praise; (3) offer; (4) request; and (5) information. There are three actions that precede the marriage proposal request. Even in information actions, the utterance was delivered using three utterances (a) I met Dedi two weeks ago; (b) He has a job in Payakumbuh and (c) I met him in the old regent's office. It can be said that before uttering marriage proposal request, speakers precede it with five actions and closed by one more information action.

The number of sequences used by speakers in making requests is based on the high of level of face threat. It is done because when the proposal is uttered and rejected by the speech partner, the speaker will feel very ashamed. It will be different if the request is made for a simpler purpose, such as borrowing a pen or asking for a piece of paper to a friend.

Factors Underlying the Choice of Sequence of Request by Minangkabau Young Generation
Social Factor

The speech participants involved in a conversation can be categorized as social factor. In delivering an utterance, speakers will pay attention to their speech partners. Generally Minangkabau community will consider the speech partners as the main reason for choosing form of utterance. This is stated in the concept of *katonanampek*. In *katonanampek* it is clearly explained that speech partners are the main reason in choosing a language form.

When an utterance is intended for older or respected speech partners, the tendency of request sequence is 4 in 1 or multi in 1. For example, as illustrated in the statement (7) above. In utterance (7), the speech partner is a lecturer. To make a request, the speaker does not immediately convey his request. However, speakers first convey greetings, ask about the conditions, and praise the speech partners. After that, the speaker conveyed his intention, namely borrowing a speech partner's book.

Different sequence will be chosen if the speech partners her close friend. The sequences may be 2 in 1 or asking request directly to demand, as seen in following utterances

Man, Do you have pragmatics book. Borrow me!

SalangbukuPragmatikangnta ha!

(„Borrow me your pragmatics book!“)

Social factors also address the purpose of speech. The contents of requests that are difficult to be fulfilled or the high level of face threat can make the speaker very careful in choosing the request. If the request is uttered for the purpose marriage proposal or borrowing large amounts of money, the request trend in form of multi-in 1 sequence. Examples can be seen in the statement (8) above. Because the goal is to apply for marriage proposal, the speaker precedes the request with many sequences.

Cultural Factor

As explained above, one of the characteristics of Minangkabau community is knowing *kato nan ampek*. These four characteristics are ideally embedded a person. One of them is reflected in the way to speak. The language used should implement these four things. Examples can be seen in utterance (5). In the utterance (5), the speaker still showed his polite attitude by using addressing *Da Datuak* to the speech partner. This is in accordance with the Minangkabau expression *Ketek banamo, Gadang bagala*.

In Minangkabau culture, a married man will be given an indigenous title, such as *datuak, sutan, malin, or katik*. This title is attached to the owner. Since the title was awarded, the owner of this title must be called according to his title. People who do not follow this rule are considered uncivilized. Although this phenomenon has begun to disappear, in certain situations this is still used and maintained.

Psychological Factor

Psychological factors are mostly related to the psychological condition or character of a speaker. Speakers who has humble, relaxed, and tend to ignore the politeness aspect of language will choose short sequence (2 in 1) of requests. Most of the requests are delivered without being preceded or ended by the supporting utterance. Examples can be seen in speech (2). In the speech (2), the request was uttered by a student to the lecturer. However, requests are made with 2 in 1 sequences. This relates to typical speakers who speak directly to the point. Although literally, 2 in 1 sequences and speech (2) are considered impolite, the speech partner is not offended. Understanding of the character of the speaker makes the speech partner not offended. In addition, the request was also conveyed indirectly, namely using a question sentence whose form functioned to ask but was intended to ask.

The Values Reflected from the Choice of Request Speech Sequence by Minangkabau Young Generation

In general, there are some values are reflected in the request sequence by the young Minangkabau generation. They are (1) politeness; (2) tolerance; (3) assertiveness; and (4) honesty.

Politeness value is defined as the fulfillment of the prevailing norms in Minangkabau community life. In making requests, the young generation of Minangkabau is still maintaining this politeness value. Although many complaints about the politeness of the young Minangkabau generation at this time, in some areas such as Padang Panjang and Batusangkar there are still young people who maintain this value when making requests.

Tolerance is defined as being able to speak contextually. Speakers manage to choose the right form of speech for a particular context. The context here refers to different views. The speaker will choose an harmless form of utterance when they have different views and expectations. For example, when the speech partner expects her child to come home every week, her daughter carefully explains her condition. The speakers consider her mother's feeling by giving an explanation and several reasons as a precursor to the request, the speaker indirectly displayed a tolerant attitude.

Assertive means clear, effective and efficient. Firmly does not mean ignoring politeness. Although, in some cases firmly close to violations of politeness. As in the utterance (6), the speaker explicitly asks his sister to buy his needs at the shop, since she knows that her sister wants to go to the shop. There are no rules that are violated there, because the utterance is uttered to younger speech partners. Moreover, requests are made using the word *help* so that the politeness aspect remains visible.

Honest. The value of honesty request means that the request is conveyed clearly and literally, for example when asking a speech partner to help someone to correct their grammatical mistake in thesis.

In the table below can be seen the details values contained in the request sequence of the Minangkabau young generation.

Table 1. Request Utterance and The Value Reflected

No.	Request Utterance	The Value
1.	<i>Kak Ida, tolong Ami ciek!</i> <i>Kak Ida, please help me!</i>	Politeness
2.	<i>Bialhaskalisabulansajo Reno pulang.</i> <i>Let me go home just once in a month</i>	Tolerance
3.	<i>Toloanglaluansapanunitadikalaupaikalapauyo!</i> <i>Don't forget to buy the things I have told you before, please.</i>	Assertiveness
4.	<i>Sayaberharapibubisajadipembimbingsaya.</i> <i>I hope you can be my supervisor</i>	Honesty

Utterance (1) contains politeness value since it is uttered by the younger to the older. In utterance (2) contains tolerance value because it was uttered by the the daughter to her mother. In this case, the daughter does not want to spend too much money by going back home once a week from the town where she study. Utterance (3) contains of asstiveness since it is uttered by the older sister to the younger eventhough the speaker use the

word please. The last utterance contains of honesty by means the student sincerely requested that the lecturer willing to be her thesis supervisor not just as a lip service.

Conclusion

Making utterance closely related with other people. Because it deals with other people, it is necessary to think wisely when speaking. Making request has a high potential to make other people hurt or offended, especially if the request is made in an unusual or inappropriate way.

The young generation of Minangkabau, as the next generation, are often make a request in front of many people, such as teachers / lecturers, parents, peers, or younger people. The young generation of Minangkabau often makes a means telling the truth request by choosing a number of sequences. Sequence means the speech sequence.

From the observations done on the younger generation in Padang, Padang Panjang, and Batusangkar, the authors found four sequences used by young people in making requests, namely 2 in 1; 3 in 1; 4 in 1; and multi in 1 sequence. These four sequences are used in different contexts.

There are several reasons that underlie the choice of using one sequence rather than another. They are, social factor, include the speech participants involved and the speech objectives. The second factor is culture. The existences of *raso*, *pareso*, *malu* and *sopan* which are the characteristics or culture of Minangkabau people which also the foundation of the young generation in making requests. The third factor is psychology. Psychological aspects, such as stressful conditions and certain language characteristics make the choice of asking to fall in certain sequences compared to others.

From the narrative sequence possessed by the young generation in making requests, several values are reflected. That values are (1) politeness; (2) tolerance; (3) responsibility; and (4) honesty. These four values also correlate with the features of a Minangkabau that is identical with *nan-ampek "raso, pareso, malu, and sopan."*

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