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# Greeting Word in The Buol Language

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## Abstract

This study aims to describe the forms and usage of address terms in the Buol language as used by the community in Kali Subdistrict, Biau District, Buol Regency. The Buol language possesses a system of address that reflects social structure, kinship relations, and local cultural values. Using a qualitative descriptive approach, data were collected through observation, interviews, recording, and note-taking techniques. The findings reveal seven forms of address terms: (1) pronominal address, (2) personal names, (3) kinship terms, (4) social status, (5) community figures, (6) physical-based nicknames, and (7) habitual-based nicknames. The use of address terms depends on factors such as age, social position, kinship ties, and the context of formal or informal situations. This research highlights the importance of documenting and preserving the Buol language and encourages younger generations to safeguard this cultural heritage.

**Keywords**: Greeting, Buol Language, Kinship, Social Status, Local Culture

## Introduction

Language is a communication tool that humans use to convey messages, feelings or ideas to others. According to Ferdinand De Saussure, language is one of the distinguishing characteristics, so it has an important role in interacting, conveying ideas, ideas, and feelings in order to achieve common goals. Language functions in the practicality aspect of everyday communication. In general, language can be interpreted as a system of sound symbols that people use to communicate. Language is divided into two forms, namely spoken language used in daily conversation, and written language which is often found in written discourse (JUWITA HERISANTI, 2021).

Buol is a regional language maintained and developed by the people in Buol Regency, Central Sulawesi Province. The Buol language is included in the Gorontalo-Mongondow language family of the Gorontalo branch. The Buol language is closest to the Gorontalo language. This language is spoken by people in all villages in Buol Regency to communicate with each other. This is closely related

to the culture and habits of humans as language speakers in communicating. According to (Mandolang & Culture, 2014) that culture is related to the way of life, because the way of life produces a way of communicating. So, it can be said that culture also determines how the members of society communicate.

Chaer (2011) the word greeting is a word used to greet, reprimand, or mention the second person, or the person being talked to. Similarly, what is stated in Fithriani (2015) about the meaning of greeting, it is an invitation to converse; Rebuke; pronunciation; a phrase that refers to each other in conversation about the nature of the relationship between the speakers, such as you, Mother, brother. In contrast to the above definition of greeting, Kridalaksana (1993) states that greeting is a morpheme, word or phrase that is used to refer to each other in a conversation situation and that varies according to the nature of the relationship between the speaker. Greetings occur when a person communicates with another person, and in the process of communication, the greeting person uses a greeting.

In this study, the greeting used depends on the relationship between the greeting and the speech partner, namely greetings that are classified as kinship (blood relations) and non-kinship. Greeting someone, we must pay attention to the socio-cultural aspect. The socio-cultural aspect that we must consider to use a greeting is that the person who is called it has older, equal, and younger, as well as children. Not only that, higher, same, or lower social status must also be considered. In addition, the situation is formal or informal, and familiar and unfamiliar, as well as women and men both known and unknown, it must all be our concern to greet so that when we greet there will be no offense or misunderstanding between the person who will be greeted and the person to be greeted.

Greetings do not only exist in Indonesian, the Buol language also has a set of greetings that are used in accordance with the rules of the speaking community. In line with the preservation of the Buol language until now, the greeting system is still alive in communication between its speakers, including variations of greetings that are familiar and non-familiar that are widely used in communication by Buol speakers. The occurrence of variations in the form of greetings in each language depends on the speech component and the social stratification of the language user community, for example, in Buol language to greet the second person or pronominal using the word *iko* 'you' is used to greet people who are the same age or younger, while *kito* 'you' is a greeting in Buol, which is used to greet an older speaking partner as a form of respect, the word *taaditi maane* "male" is a greeting in Buol to greet a boy, while *taaditi buai* "female" is a call for girls.

Therefore, the author chose to research "Greeting Words in Buol" because there are several characteristics of Buol speakers, besides that there is uniqueness in Buol, the author also found another problem, namely the lack of use of Buol language among teenagers or young people because they are reluctant to use Buol. Indonesian is more dominant, both in the family environment and in the school environment, due to the influence of slang in the community or influenced by the regional languages of other tribes. This research aims to describe the Buol language

greeting as an effort to preserve culture, language, in the area so that culture is expected to be maintained for future generations. In terms of preserving culture, especially the regional language of the Buol tribe.

Previous research relevant to the topic of greetings has been carried out by the first Riadatus Saleha (2020) *"Sasak Language Greetings in the Central Lombok Dialect".* This study aims to describe the form of greetings and the use of greetings in the Central Lombok dialect sasak. It is a qualitative research using descriptive techniques, namely: (1) pronouns or pronouns (I, you, he, them, and us), (2) personal greetings (nicknames/habits),(3) kinship greetings (4) greetings based on titles and social rank/status,(5) greetings of the form pe + V (verbal) or the word perpetrator, (6) greetings N (noun) + ku, (7) greetings of the word exist or pointer, (8) other noun greetings, (9) zero or zero greetings.

The second research is *"The Use of Greetings in Communicating the Bugis Language of the Enrekan Dialect".* By Rahmawati at the University of Borneo Tarakan (2012). The results of this study show that the form of greeting can be classified into two groups, namely the form layer and the meaning layer. The layers of the shape are studied according to the phonological, morphological, and syntactic characteristics. Based on the layers of meaning, it includes the greeting of the personal name, pronouns, kinship, and greeting of the perpetrator's name. Factors that affect the form of greeting include: situation, gender, age and status.

The third research is *"The greeting word of the Kaili dialect of Tara".* By Andriana Nugrawati (2016). The results of this study show that the Kaili Dialect Tara language has six forms of greeting, namely (1) pronoun or pronominal greeting forms, for example siko, komı, and kita, (2) forms of personal greeting, for example, Ana, Dayat, Zul and so on (3) kinship greetings, divided into two forms, namely based on descent, for example papa, ino, tuaka, tua'i and based on marriage, For example, male in-laws (papa), daughter-in-law (ino), husband (papa), wife (mama) (4) forms of greetings in society, for example village head (village head), traditional chief (katua nu ada), mosque imam (puaima), (5) form of nickname greeting, divided into three, namely based on physical conditions, for example cleft (Tubi), Buta (Buro) habits, for example shaman (sando), and nicknames since childhood, for example Dayat (Pondaya), Zul (Julu) and (6) forms of religious greeting, for example: Pue Alata'ala (greeting god in prayer), if you meet and greet someone at someone's house (Assalamualaikum wr. wb) In the use of greetings, researchers found that every greeting of a person must be in accordance with the context of the speaker and there is politeness in speaking language to greet someone.

Based on the relevant research above, it can be concluded that these three studies focus on the similarity of Buol greetings with the results of research to understand general patterns in linguistics and regional language culture in Indonesia. Meanwhile, the difference in greetings in Buol language with previous

research can provide a more comprehensive picture of the uniqueness of Buol language and enrich linguistic literature. This study aims to enrich the linguistic literature on regional language greetings and promote cross-cultural understanding through the comparison of greetings between Buol, Bugis, Sasak, and Kaili languages.

## Method

In this study, the researcher used qualitative-descriptive research. (Ridwan, 2023) defines "qualitative research as a research procedure that produces descriptive data in the form of written or spoken words from observable people and actors, this approach is directed at the setting and individuals holistically". The selection of this type of research is in accordance with the nature and purpose of the research and the form of data collected. It is said to be qualitative descriptive because this study seeks to explain and provide data on the use of Buol greetings.

The data in this study was obtained through several data collection techniques, namely; 1) **Listening technique**, used to observe and observe linguistic data directly from the source. 2) **Capable technique**, carried out by conducting interviews or direct conversations with the source to dig deeper information. 3) **Recording technique**, used to record oral data so that it can be analyzed more thoroughly and repeatedly. 4) **Proficient technique (repetition),** It is used to reinforce and verify previously obtained data. The data analysis techniques in this study have started at the time of the research, namely since the data collection. In analyzing this data, the researcher used the Miles and Huberman analysis model. Miles and Huberman in (Astuti & Pindi, 2019) put forward three activities in analyzing data, namely data reduction, data display, and conclusion drawing verification.

## Results

Based on the results of the research obtained, it can be described that Buol language has six forms of greetings, namely (1) the form of greeting pronouns (pronominal), (2) the form of greeting one's name, (3) the form of kinship greeting, (4) the form of greeting based on social status (5) the form of greeting to community leaders (6) the form of greeting nicknames.

1.  Pronouns (Pronouns)

Table 1. A pronoun (pronoun)

| No. | Greeting Form | The Meaning of Buol Language Greeting | Information |
|---|---|---|---|
| **1**. | Mine | I | Used to friends and under the age of the greeter. |
| **Sec. 2**. | Cambodia | I | Used for speech partners whose age is above the greeter. |
| **3**. | You | You | Used to greet younger or peer-to-peer speech partners. |
| **Sec. 4**. | Kito | You | Used for speech partners whose age is above the greeter. This greeting is also used to greet more than one or plural. |
| **5**. | Oyster | He | Used to designate one person who is being talked about. But they are not being talked to. |
| **6**. | Linden | They | Used to a group of people who are being tried. |

2.  Self-Name Greetings

Table 2. Self-Name Greetings

| No. | Greeting Form | The Meaning of Buol Language Greeting | Information |
|---|---|---|---|
| **1**. | Ririn | Ririn | Birth name |

3. Kinship Greetings

Table 3. Kinship Greetings

| No. | Greeting Form | The Meaning of Buol Language Greeting | Information |
|---|---|---|---|
| **1.** | People | Grandfather | Used as a greeting to male parents from father and mother. |
| **2.** | Boia | Grandmother | Used as a greeting to the female parents of father and mother. |
| **3.** | Ama | Father | Used greetings to male parents. |
| **4.** | Ina | Mother | Used as a greeting to female parents. |
| **5.** | Old | Uncle and Aunt | Used greetings to brothers and sisters of father and mother. |
| **6.** | Utat Maane | Brother | Used Greetings to brothers. |
| **7.** | Road to Buai | Sister | Used greetings to sisters. |
| **8.** | Uma | Son | Used Greetings to boys. |
| **9.** | Ina | Daughter | Used as a greeting to girls. |
| **10.** | Ombu | Grandchild | Used as a greeting to grandsons and daughters. |

4. Greetings Based on Social Status

Table 4. Greetings Based on Social Status

| No. | Greeting Form | The Meaning of Buol Language Greeting | Information |
|---|---|---|---|
| **1.** | Urean | Sub-district Head | Greetings to leaders in the sub-district government. |
| **2.** | Kapayan Kambung | Village head | Greetings to village government leaders |
| **3.** | Pongail | Fisherman | Greetings to a fisherman. |
| **4.** | Snoop Dogg | Midwife | Greetings for a midwife |
| **5.** | Doctor | Doctor | Greetings for a doctor. |
| **6.** | Self-sufficient | Stuart O'Neill | Greetings for a minister. |

5. Greetings to Community Leaders

Table 5. Greetings to Community Leaders

| No. | Greeting Form | The Meaning of Buol Language Greeting | Information |
|---|---|---|---|
| **1.** | Imam Masigi | Imam of the Mosque | Used as a greeting to a mosque imam |
| **2.** | Unggakano Adat | Traditional Chief | Used as a greeting to a traditional chief |
| **3.** | Ad Number | Regent | Used as a greeting to a regent |

### 6. Nickname Greetings

Table 6. Nickname Greetings

| No. | Greeting Form | The Meaning of Buol Language Greeting | Information |
|-----|---------------|----------------------------------------|-------------|
| **1.** | Squirt | Deaf | Greetings to deaf people |
| **2.** | Stuttgart | Blind | Greetings to the blind |
| **3.** | Mute | Fish trap | Greetings to the mute |
| **4.** | Squirt Squirt | Big Bad | Greetings to people who are big |
| **5.** | Motape | Slacker | Greetings to lazy people |
| **6.** | Momandari | Naughty | Greetings to naughty people |
| **7.** | Tuya | Greedy | Greetings to greedy people |

### Discussion

Based on table 1, the results of research in Kali Village found pronominal greetings or pronouns in the Buol language, namely:

1. I

This word can refer to a first-person pronoun or speaker. Similar things are also found in Buol language, but the difference is that its use is adjusted to the age of the interlocutor. If the interlocutor is the same age or younger, the form '*a'my*' (me) is used, while if the interlocutor is older, the form "*kamiatoniu*" (me) is used.

2. You

In Buol, the greeting word "you" is classified based on the age of the speaking partner. If the speaking partner is older than the speaker, then the word *kito is used*. On the other hand, if the partner speaks younger or the same age, the word iko is used. The use of this greeting, which is commonly found among the people of Buol, especially in Kali Village, serves to show the age difference between the speaker and the interlocutor.

3. He

This word refers to the third-person pronoun. In the Buol language used in Kali Village, the greeting word 'he' is called *'tio'*. The greeting *'tio'* includes both men and women.

4. They

In Buol, the word *tilo* is a plural third-person pronoun form used to refer to a group of people. This word has the same function as the word 'they' in Indonesian, which refers to more than one person being talked about, both male and female.

**5.** We

*We* are a greeting word in Buol which is interpreted in Indonesian as we.

In Indonesian, pronouns (pronouns) have three positions, namely first-person pronouns (me and us), second-person pronouns (you) and third-person pronouns (he and them). One example of its use is as follows:

I (*a'ku* or *kamiatoniu*)

In Buol, its use is adjusted based on the age of the speaking partner

If the age or younger used is *a'ku*, if the older used is *kamiatoniu*.

Image        : Assalamualaikum, boduma'ap papa, mo ngindu. Amaino
            *We* are able to get your hands dirty.
            (Assalamualaikum, I'm sorry sir, I want to ask. At Where can
            I find you?)

Lecturer        : Waalaikumsalam, *I* love the study program. Uyatangu Ngondi
            And yet. (Waalaikumsalam, I am now in the study program.
            I Wait now here.)

Based on table 2 In Buol language in Kali Village, a personal name refers to a person's name since birth. This type of greeting usually only uses the self-name of the speaking partner, for example Ririn, *Azizah, Hasna, Laila*, or *Wayan.* However, there are times when the name in the Buol language has changed in the form of a nickname, for example the name *Gibran* became *Ipong.* In addition, in the Buol language, the word *"ti" is often added* in front of the name, for example *ti Ririn, ti Putra, or ti Wayan.*

In the Buol language in Kali Village, a personal greeting refers to a person's name since birth. This type of greeting usually only uses the self-name of the speaking partner, for example Ririn, *Azizah, Hasna, Laila*, or *Wayan.*

Examples of using a personal greeting

Andika        : "*Where are you* going to get drunk with this car?"
                "(Dimas didn't go to your work?)"

Dimas        : "Mo kareja, boi moguyatopo tamang"
                "(Want to go to work, but wait for friends)"

The use of a name greeting in Buol is only called using a name that has been given since birth

Based on table 3, kinship is a form of social interaction formed due to the existence of a lineage or marriage bond. In this context, kinship greetings are used to greet family members, both older and younger, and are adjusted to their position or role in the family. In Buol, the form of greeting related to kinship or lineage is divided into several forms, which are as follows:

### 7. Greeting Forms for the Elderly
1. Male parents of father and mother

In the Buol language used in Kali Village, the greeting word for male parents of father and mother, or commonly called grandfather, is *kakai*. The use of this word reflects the existence of a kinship relationship based on lineage between a grandfather and his grandson.

2. Female parents of father and mother

In the Buol language used in Kali Village, the greeting word for female parents of father or mother, or what is commonly called grandmother, is *boia* . The word is used to greet grandmothers from both the father and mother's sides.

3. Male and female parents

In the Buol language used in Kali Village, the greeting for male father or parent is *ama*, while the greeting for female mother or parent is *ina*.

4. Brothers and sisters of father and mother

In general, the greetings used to greet brothers and sisters of biological parents are known as Uncle and Aunt. But unlike the Buol people, *old* is a greeting for Uncles and Aunts.

### B. Form of Greeting for Brother
1. Brother

In the Buol language, especially in Kali Village, the greeting for brothers, namely *utat maane*, is used to greet brothers.

2. Sister

In the Buol language, especially Kali Village, the greeting to the sister is *utat buai*.

### C. Greeting Form for Children
1. Boys' greeting forms

The greeting used in the Buol language, especially in Kali Village, to greet boys is *uma* or can also be called a name.

2. Girls' greeting forms

The greeting used in the Buol language, especially in Kali Village, to greet girls is *ina* or also called by name.

**D. Greeting Forms for Grandchildren**

The greeting used by the Buol community in Kali Village to greet their grandsons and daughters is *ombu*.

One example of the use of kinship greetings for older people is:

> Male Parents Greetings from Father and Mother (Grandfather)
> Marni     : "Are *you sure you want to be a* part of it?"
>               "(Where is Grandpa from?)"
> Grandfather  : "Dagi motari gau kiosk"
>                   "(From a stall to buy cigarettes)"

Based on table 4, the social status in question refers to the position that a person has since birth and the title obtained through effort and hard work. The form of greeting used adjusts to the social status of the individual, namely their position in the social structure of society recognized by others, such as nobles, merchants, and so on. Examples of the forms of greeting used are: Sub-district Head (*urean*), Village Head (*kapayan kambung*), Fisherman (*pongail*), Midwife (*culprit*), Doctor (*doctor*), and Mantri (*independent*).

One example of using a greeting for social status is:

> Examples of using a greeting to Mantri
> Yani             : "*Mandiri*, can you take the vaccine?"
>                     "(Mr. Mantri, can I get vaccinated?)"
> Mr. Mantri     : "May, asario mo sehat akk"
>                     "(Okay, as long as you're healthy)"

Based on table 5 In Indonesian as we know, each figure who has influence in society has his own greeting, for example, the leader of a certain tribe is called a chief, or the leader of a certain inaction is called a director, and so on. Likewise, in the Buol language in Kali Village, people who have influence in the community have their own greetings, namely, imam masigi (Imam of the Mosque), unggakano adat (Traditional Chairman), and tau doka (Regent).

One example of the use of greetings to community leaders is:

> Maman             : "Aldi, itai tanguy *imamo masigi* mu?"
>                     "(Aldi, what's the name of your mosque imam)"
> Aldi             : "Tanguy *imamo masigi* nami ti Abdul Khadir"
>                     "(The name of the Imam of our Mosque is Abdul Khadir)"

Based on table 6, there are two forms of nicknames, namely the physical form of greeting, and the form of greeting due to habit.

1. Physical form of greeting

In Indonesian, nicknames are often given based on a person's physical characteristics, such as deafness, blindness, dumbness, and so on. Similarly, the Buol people also use greetings based on physical conditions, such as deaf (*bungoy*), blind (*pitok*), musu (*bubu*), big jidat (*bongguy*), and others that are adjusted to the physical appearance of the person in question.

2. The form of greeting due to habit

The form of greeting based on habit is given to a person because of his behavior or habits that are very attached, so that the people around him give him nicknames according to these habits, such as lazy, senile, and others. In the Buol language in Kali Village, this kind of greeting is also used as a nickname that reflects a person's habits, for example *motape* (lazy), *momandari* (naughty), tuya (greedy), and so on according to his habits.

Here are examples of how to use it:

1. Use of nicknames based on physical form

And I said, 'Hey, *we're going to do this,* we're going to do this.'
"(Weh that big man, he eats too much)"

2. Use of nicknames based on habit

Tari : "Hey *ta momandari*, dagi maino iko?"
"(Hey naughty, where are you from)"

## Conclusion

Based on the results of research that has been conducted on greetings in Buol in Kali Village, Biau District, Buol Regency, it can be concluded that greetings in Buol have various forms that reflect the social and cultural system of the people who speak them. The form of greeting includes pronouns or pronouns, personal greetings, kinship greetings, non-kinship greetings, greetings based on social status, greetings to community leaders, and nickname greetings that appear both due to a person's physical characteristics and habits.

The use of greetings in Buol is not only determined by age factors, but also by kinship relationships, social status, level of familiarity, and communication context, both in formal and informal situations. The use of this greeting shows the existence of politeness, respect, and cultural values that are upheld by the Buol people. Thus, this study emphasizes that the greeting system in the Buol language is an important part of the cultural identity of the Buol community, as well as a means to maintain politeness in language and strengthen social relations in the community.

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