

Communication of Kato Nan Ampek Cultural Perspective in Minangkabau Community in Medan Denai District, Medan City

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Abstract

The goal of this study was to discover how the kato nan ampek cultural perspective communication was applied to the Minangkabau community in Medan Denai District, Medan City. This is a qualitative study that employs the descriptive method. During the research, it was discovered that the community, particularly the older Minangkabau generation, continued to use the communication procedures governed by the kato nan ampek concept. However, the younger generation does not fully appreciate the value of kato nan ampek. Furthermore, there has been a shift in the use of various Minangkabau language greeting words, with the younger generation preferring foreign language greeting words over their native language greeting words. Parental and environmental factors contribute to the decline of kato nan ampek cultural values in the Minangkabau younger generation. The formation of adolescent behavior with mutual cooperation is an effort to increase the value of kato nan ampek in the younger generation.

Keywords: communication, kato nan ampek, minangkabau society,

1. Introduction

Minangkabau customs have a variety of life philosophies that have become Minangkabau culture. According to Prof. Dr. Kuntjaraningrat, there are seven elements of culture: language, art, religious system, community organization system, livelihood system, technology/equipment system, and knowledge system (Rodin, 2020). The element of culture already includes all human culture everywhere and is a determinant of a society's value of life. Language is one of several elements of culture that people use to interact in their daily lives. The Minangkabau ethnic group has its own language, which is used as a means of communication with other Minangkabau people.

Minangkabau customs place a high value on courtesy. Minangkabau custom has taught etiquette in a variety of ways, including teaching manners when speaking or communicating. Kato nan ampek is a system of ethical communication norms in Minangkabau. Kato nan Ampek refers to a Minangkabau customary attitude of ordering norms or rules of speech.

Every Minangkabau person should be aware of customary values, one of which is communication procedures in the Minangkabau cultural perspective of kato nan ampek. However, as time passed, the values of Minangkabau customs eroded. This is because the association of life between various ethnicities has resulted in an open life, with people trying to find common ground and common values so that they can understand and understand each other, giving birth to a more universal modern culture and customs (Pandoe, 2010). It is feared that the ethical communication values established by Minangkabau customs will fade into the past. To investigate how to apply the communication of the Kato Nan Ampek cultural perspective to the Minangkabau community, the author conducted a study titled "Communication of the Kato Nan Ampek Cultural Perspective in the Minangkabau Community in Medan Denai District, Medan City."

2. Literature Review

2.1. Society

Humans are unable to live their own lives. Humans require other people in order to benefit from one another's efforts. As a result, humans are social creatures by nature (Santoso, 2018), and they live in the midst of society. A society is a

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group of people who share similar identities, have similar interests, and usually live in the same area (Waluyo, 2017). customs, similarity of residence (for example, village, nation, etc) (Waluyo, 2017)

Society has two meanings: society in a broad sense and society in a narrow sense. In a broad sense, society is the entire relationship of living together that is not limited by territory, such as a nation or the environment. In a more limited sense, society is a group of people who are bound together by territory, nation, class, and so on (Yulianti, 2021)

In general, the following are the characteristics of society:

- 1) Humans who live together
- 2) Long-term association in order to develop a communication system and rules for human relations.
- 3) Recognizing that they are a single entity.
- 4) Culture is created by a system of living together. (Yusnaedi, 2019)

2.2. Communication

Communication is the exchange of information between two or more people. Communication is used to convey messages, knowledge, or information to others. Good communication is communication that is simple to understand and easily accepted by others. Gestures can be used in communication in addition to verbal or nonverbal means. It can also be done verbally and with gestures at the same time. (Koesomowidjojo, 2021)

According to Lasswell, the elements of communication are communicator, message, media, communicant, and effect: (Widianti, 2021)

- 1) The person who sends the message is known as the communicator. Thus, a communicator conveys a message and then sends it to another person or party via a specific channel.
- 2) The message is the information that the communicator conveys to the communicant. This message can be either verbal or nonverbal.
- 3) Media is a means of communicating messages from communicators to communicants, such as audio (radio) visual (print media) (Television)
- 4) The communicant is the recipient of the communicator's message.
- 5) An effect is a communicant's reaction or change in attitude/behavior after receiving a message.

All of the elements of communication mentioned above do not always appear at the same time in communication activities. There are only a few requirements for communication to occur, which include at least three elements: the communicator, the message, and the communicant. Communication is possible if all three elements are present. Because there are communicators who send messages directly to the communicant (Persada, 2020)

2.3. Communication Ethics

Ethics and communication are two aspects of daily life in society that cannot be separated. Ethics must be considered whenever someone communicates so that the communicant receives the message correctly (Ginting, 2021). So communication ethics is the value of a standard of behavior and good norms in societal communication activities. As a member of the community, you must pay attention to the following points: (Rahmanita, Suranto, 2021)

- 1) Importance of local sociocultural norms
- 2) All agreed-upon provisions, rules, and regulations
- 3) Good social skills
- 4) Etiquette and moral standards
- 5) Manners norms in various actions

2.4. Kato Nan Ampek's Cultural Perspective on Communication

Minangkabau custom has rules for communication procedures, which are known as Kato nan ampek. In Minang society, kato nan ampek refers to the rules of etiquette for communicating between people by adjusting social status. The choice of personal pronouns and speech strategies demonstrates the use of kato nan ampek. When deciding on personal pronouns and speech strategies, consider the communicant's social status, age, gender, and other factors (Persada, 2020)) Kato Nan Ampek contains four style words, which are as follows:

1) Mandaki Kato

Kato Mandaki is a rule for expressing one's feelings to older people. As with male parents, we use pronouns such as abak/buya/baak/papa/father, etc. Using the pronouns amak/ umi/ mandeh/ bundo/ mama/ amai, etc. to address female parents. addressing an older sister as uni/uniang/ onang/ caani/ cayang/ brother, etc. addressing older brother using pronouns such as uda/ ajo/ akak/ lord/ kanda, etc. addressing parents as anduang/ uwo/ angku/ datuak/ grandpa/ grandma from father and mother referring to my father and mother's sister using the pronouns etek / ande, etc. Mothers generally use the pronoun mamak (mak etek/ mak uncu/ mak adang/ mak mak ajo/ mak angah) for brothers, while fathers use the pronoun apak (pak adang/ pak etek). (Yanti, 2017)

2) Kato Manurun

Kato Manurun is a communication rule used by big people to communicate with their small communicants, such as mamak to nephews, superiors to subordinates, teachers to students, and so on. Special pronouns are used when using kato manurun. For the first person, use the pronouns wak aden/wak den/awak den, wak ang or crew ang for the second person male and your crew or wak kau for women, and wak nyo or crew nyo for the third person. (Hanafi, 2021)

3) Kato Malereang

Kato malereang is a speech procedure used by people who respect each other or on people with marital kinship relations, such as in-laws, in-laws, daughters-in-law, besan, or respected people of any age, such as teachers, ulama, and penghulu. Kato malereang is used in complete sentences, conversations with meaning in an utterance that is not stated directly, such as figures of speech, proverbs, satire, and parables (Razak, 2016). Special pronouns are used when using kato malereang. Wak ambo or crew ambo For the first person, use the standard title; for the second person, use the formal title. And Baliau for the third individual. (Hanafi, 2021)

4) Kato Mandata

Kato mandata is a method of communication for those who are samo gadang (of equal size), such as peers and those in equal positions. Incomplete words and short sentences are frequently used in grammar (Yanti, 2017). The pronoun aden or den is used for the first person in the use of kato mandata. For women, the second person uses the pronouns Ang and Kau. Use the pronouns Inyo or anyo for the third person. (Hanafi, 2021)

3. Methodology

This is a qualitative study that employs the descriptive method. The primary data collection technique was obtained from the informant's source, namely the individual who was observed and the interview conducted by the researcher. While secondary data is obtained from the study of literature, such as collecting data from books, journals, previous studies that are related and relevant to the problem under study, and documentation.

The researcher's needs dictated the selection of samples or informants for this study (purposive sampling). The criteria for informants are Minangkabau people who are directly observed/observed and then interviewed by researchers about their communication procedures among fellow Minangkabau people.

Table 1. Data Sources, Data and Data Collection Techniques

No	Data source	Data	Technique Data collection
1	Minangkabau people in	Community information	in Observation,

	Medan Denai Kecamatan Minangkabau Community	communication activities (use of greeting words and speech strategies)	
2	Leaders in Medan Denai Kecamatan	Information regarding the application of Kato Nan Ampek to the Minangkabau community in Medan Denai	Interview,
3	Books, Journals, Past Research	Information about kato nan ampek	Interview

4. Result and Discussion

In Minangkabau culture, we use the concept of kato nan ampek, which is described in the theoretical basis above, to achieve the value of politeness in communication ethics. Based on the findings of researchers' observations on research subjects concerning the application of kato nan ampek, the application of kato nan ampek can be described as follows:

4.1. 1st conversation

Fadil: Ra! Bring my bag into the room.

Era: You accept it!

The preceding statement is a conversation between two siblings, Fadil (17 years) and Era (16 years) (21 years). It is the communication concept of kato mandaki (speech from a sister to brother) and kato manurun that is used in the above speech (speech from a brother to a sister). The concept of kato mandaki communication is not acceptable in the above conversation because it uses greeting words (Ra, Kau, Aku) and direct speech in the form of imperative sentences, which are not consistent with the kato mandaki concept. And the concept of kato manurun communication can be accepted in the above conversation because it uses greeting words and direct speech in the form of imperative sentences, which is consistent with the kato manurun concept.

4.2. 2nd Conversation

Dilla: Ra, try shaking first.

Era: I don't have any spare change.

The above is a conversation between Dilla (22 years old) and Era, his father's cousin (21 years old). Although Dilla is older than Era, Era's social status in the family is higher than Dilla's, so it falls under the communication concepts of kato mandaki (speech from nephew to aunt) and kato manurun (speech from aunt to nephew) (speech from an aunt to her nephew). The concept of kato mandaki communication is not acceptable in the above conversation because it uses the greeting word (Ra) and direct speech in the form of imperative sentences, which are not consistent with the kato mandaki concept.

4.3. 3rd conversation

Dil, please borrow your charger first, Yudha.

Dilla: Of course, use it.

The preceding statement is the result of a conversation between two peers, Yudha (21 years old) and Dilla (21 years old). The concept of communication kato mandata is mentioned in the preceding speech (speech from friends of the same age who have close relationships). The concept of kato mandata communication can be accepted in the above conversation because it uses the greeting word (Dil) and direct speech in the form of imperative sentences, both of which are consistent with the kato mandata concept.

4.4. 4th Conversation

Lini: A little duo crosses the pitih. Ratuiah diak, it's muko month, and I'm a baby (Lend a little two hundred decks, next month brother pays)

Ita: Despite the fact that you are dapek pith yo, you do not bakajo (where do I get money, I do not work).

The preceding statement is a conversation between two siblings, Lini (50 years) and Ita (50 years) (45 years). It is the communication concept of kato mandaki (speech from a sister to brother) and kato manurun that is used in the above speech (speech from a brother to a sister). The concept of kato manurun communication can be accepted in the above conversation because it uses greeting words (diak, akak) and direct speech in the form of imperative sentences, both of which are consistent with the kato manurun concept. And the kato mandaki communication concept is acceptable in the above conversation because it uses the greeting word (crew) in the form of declarative sentences that do not violate the kato manurun concept.

4.5. 5th Conversation

Line 5: Iyo savanna rancak Bungo Bagindo on that terrace (How beautiful your flower on the terrace is)

Mawi: Ma nan, will I accompany you? Okay, bro (Which one do you prefer? Bring it on, sis.)

Lini (52 years old) and her brother-in-law, Mawi, spoke about the above statement (61 years old). Although Mawi is older than Lini in terms of age, Lini's social status in the family is higher than Mawi's, so Mawi addresses Lini as sis, and Lini addresses Mawi as Bagindo. The kato malereang communication concept can be accepted in the above conversation because it uses greeting words (sis, bagindo) and conveys requests indirectly in the form of declarative sentences (Iyo sabana rancak Bungo Bagindo nan on terrace tu), which is consistent with the concept of kato malereang.

4.6. 6th Conversation

Ita: Ta, it's porridge already. Japuiklah (Ta, the porridge is ready, pick it up)

So, beko den japuik (yes, I'll pick you up later), Nita?

The preceding statement is a conversation between two women of the same age, Ita (49 years) and Nita (49 years) (49 years). The concept of communication kato mandata is mentioned in the preceding speech (speech from friends of the same age who have close relationships). In the above conversation, the concept of kato mandata communication can be accepted because it uses greeting words (Ta, den) and direct speech in the form of imperative sentences (Japuiklah) in accordance with the kato mandata concept.

The observation data of conversations 1 - 6 above show that the community, particularly the older Minangkabau generation, continues to use communication procedures governed by the kato nan ampek concept. However, unlike the older generation, the younger generation does not fully implement kato nan ampek. The younger generation exhibits poor behavior, particularly when it comes to speaking etiquette. Young people speak impolitely to people older than themselves because they do not see who they are speaking to; speech acts commonly used by young people to parents do not use the concept of kato mandaki, but rather kato mandata, which should be used for friends of the same age. When communicating with other Minangkabau people, the older generation still uses the Minangkabau language. While the younger generation is fluent in Minangkabau, they still communicate in Indonesian with other Minangkabau people.

Furthermore, based on observations, Minangkabau cultural identity is beginning to fade, particularly Minang language greetings, which have changed their implementation. The table 2 shows the changes in Minangkabau greeting words.

Table 2. Shifting of Greeting Words in Minangkabau People in Medan Denai Kecamatan District

No	Kinship	Minangkabau greetings	Shift greetings
1	Ibu Kandung	<i>Mandeh, Bundo, Amak, Umak, Ibu, Uwaik, Biai, Iyeik</i>	Mama, umi, bunda
2	Kakak Wanita Ibu	<i>Mak Angah, Andeh, Mak Tuo,</i>	bunda, tante
3	Adik Wanita Ibu	<i>Angah, Etek, Aciak, Teta, Uncu, Teti</i>	Bunda, Aunty, Tante
4	Kakak Pria Ibu	<i>Mak Adang, Angku</i>	Om
5	Adik Pria Ibu	<i>Uncu, Mamak,</i>	Om
6	Ibu kandungnya Ibu (Nenek)	<i>Anduang, Niniak, Nenek, Iniak, Mak Gaek, Uci, Inek, Ayek, Inek,</i>	Oma

No	Kinship	Minangkabau greetings	Shift greetings
7	Ayah kandung dari Ibu (Kakek)	<i>Ungku, inyiak, angku</i>	Opah, Kakek
8	Kakak lelaki kandung	<i>Uda, Ajo, Udo, Abang, Uwan</i>	-
9	Adik lelaki kandung	<i>Waang, ang, buyuang</i>	Nama Komunikan
10	Kakak wanita kandung	<i>Uni, Uniang, one, akak</i>	-
11	Adik wanita kandung	<i>Kau, gau, adiak, upiak</i>	Nama Komunikan
12	Sepupu laki-laki sebaya	<i>Waang, Nama komunikan</i>	-
13	Sepupu Perempuan sebaya	<i>Kau, gau, Nama komunikan</i>	-
14	Anak lelaki kandung	<i>Waang, Buyuang, Bujang</i>	Nama Komunikan
15	Anak wanita kandung	<i>Upiak, Gadih, Supiak</i>	Nama Komunikan
16	Cucu lelaki kandung	<i>Buyuang, Cucu, cucuang</i>	Nama Komunikan
17	Cucu wanita kandung	<i>Supiak, cucuang, gadih</i>	-
18	Suami	<i>Uda, udo, ajo, abang</i>	-
19	Istri	<i>diak, adiak</i>	-
20	Ayah kandung	<i>Abak, ayah, buya, bapak</i>	-
21	Kakak lelaki Ayah	<i>Apak, pak uwo</i>	Om
22	Adik lelaki ayah	<i>Pak etek, pak aciak, apak</i>	Om
23	Kakak wanita ayah	<i>Andeh, Amai, uwaik, mak tuo iyak,</i>	Tante, Bunda,
24	Adik wanita ayah	<i>Andeh, Iyek, biai, etek</i>	Tante, Bunda
25	Ayah kandung dari ayah	<i>Ungku</i>	Kakek, opa
26	Ibu kandung dari ayah	<i>Anduang, nenek.</i>	-

The table depicts the Minangkabau greeting form that has changed in its implementation in the Minangkabau community in Medan Denai District, Medan City. It's a shame that Minangkabau culture's joints are dwindling. Many young people are more proud to use foreign language greetings or words like aunty, etc. Although it is still acceptable in terms of politeness, it is very concerning in terms of cultural preservation because it threatens the loss of Minangkabau cultural identity.

“I frequently see the younger generation, particularly children, use unethical speech, such as calling their brother or even their mother by your nickname and speaking in a high tone, which should not be done to older people.”

“Newlyweds with children tend to teach their children to use foreign language greetings; some are forced to do so because they have different ethnic partners and must adjust their language, but there are also those who are proud to use their own language greetings...”

“If the use of the Minangkabau language by young people here is not fully implemented, they are good at Minangkabau but are more comfortable using Indonesian even when speaking to fellow Minangkabau people.”

According to the Minangkabau community leaders of Medan Denai, there is a lack of implementation of kato nan ampek, particularly among the younger generation of Minangkabau in Medan Denai District, Medan City.

4.7. Causes of the Fading Value of Kato Nan Ampek in the Young Generation

Based on interviews with research subjects, some of the causes of the fading value of kato nan ampek in the Minangkabau younger generation in Medan Denai District, Medan City are as follows:

1) Family Factor

The family environment is the first environment that children recognize upon entering the world. Because parents are a child's first source of education, they play an important role in the development of their child's behavior (Efrianto & Afnita, 2019).

“Yes, I know it's wrong... it's just normal, no reaction, at least occasionally reprimanded,” the young Medan Denai explained.

“Sometimes, parents are not strict with their children, and when their children make mistakes, parents simply keep quiet,” said Medan Minang community leader Denai.

According to the informant above, parents do not emphasize to their children how to speak well to their children, in the sense that when children make repeated mistakes, parents only reprimand them occasionally and do not reprimand them in the future, resulting in no deterrent effect. in children due to the impression of omission from their parents.

2) Environmental considerations

Teenagers will sense the association in their surroundings without their parents noticing. This association in the external environment has a large influence on teenagers in the external environment; they must pay attention to how to get along well because there must be good and bad in the association (Marni, 2013).

“We can still control the behavior of these teenagers in the community, but it is difficult for us to control it in their circle of friends because it is outside our family environment and our community,” said Minang community leader Medan Denai.

In general, teenagers absorb conversational behavior from those around them, such as peers and society. Medan's culture is well known for its loud and clear tone of voice, speaking directly to the point, affecting the fading of Minangkabau cultural characteristics / values, particularly among the younger generation of Minangkabau in Medan Denai District, Medan City.

4.8. Efforts to Grow the Value of Kato Nan Ampek in the Young Generation

The effort to solve the problem, according to Minangkabau community leaders in Medan Denai District, Medan City, is to fix the problem. As previously stated, family and environmental factors are to blame for the declining value of kato nan ampek among Minangkabau youth. As a result, the effort made to regenerate the value of kato nan ampek in the younger generation is the formation of adolescent behavior based on mutual cooperation. Minang community leaders and parents fulfill their parental responsibilities in a variety of ways, including education and advice (Marni, 2013).

According to Minangkabau community leaders, Medan Denai, community leaders and their parents collaborated to instill the value of ampek kato in the younger generation. If a child does not receive education and reprimand from his parents, he will receive it from the community.

5. Conclusion

Based on the findings of data analysis and discussion, it is possible to conclude that the older generation of Minangkabau society in Medan Denai District, Medan City, continues to use communication procedures governed by the kato nan ampek concept. However, the younger generation does not fully appreciate the value of kato nan ampek. The younger generation does not consider the greeting words he uses to his parents; speech acts that children frequently use to their parents do not use the kato mandaki concept, but rather the kato mandata concept, which should be used for peers. Furthermore, there has been a shift in the use of various Minangkabau language greeting words, with the younger generation preferring foreign language greeting words over their native language greeting words. Although it is still acceptable in terms of politeness, it is very concerning in terms of cultural preservation because it threatens the loss of Minangkabau cultural identity. Parental and environmental factors contribute to the decline of kato nan ampek cultural values in the Minangkabau younger generation. Efforts are being made to regenerate the value of kato nan ampek in the younger generation through the formation of adolescent behavior based on mutual cooperation.

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