



Linguistic Politeness Based on Local Wisdom for Minangkabau Tribal Elementary Children

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Abstract

Parenting the Minangkabau tribe's children often involved conflicts with prolonged peers; egoism is still high; they are accustomed to discriminating against friends; and their lack of respect for friends indicates that they have low-quality interpersonal communication. Technological developments that should be avoided negatively influence the relationship between social interaction and the quality of the transmission of the alpha generation. Even though the children who have a Minangkabau ethnic background have been taught good manners, both in speaking and in acting, through the teaching of "Kato Nan Ampek," Therefore, the purpose of conducting research was to analyze parental care toward children in interpersonal communication in terms of Minangkabau culture. The research analysis uses a qualitative approach with a case study type. The results of the study show that the parenting style in Minangkabau that teaches children good manners towards older people, the same person, younger people, and people who are visited has not been implemented. Minangkabau children have started to apply a way of speaking that shows language impoliteness. Minangkabau ethnic generation based on local wisdom in elementary schools. The results of the research show that there is a new theory, "Parenting of Kato nan Ampek" as a local wisdom developed in Minangkabau that has been able to form politeness in children's language since. Kato nan Ampek's parenting theory teaches that politeness can be applied in a local wisdom-based learning process that applies local cultural values in elementary schools. It is suggested that teachers can apply Kato nan Ampek's Parenting theory to teach and familiarize language politeness for elementary school children, especially teachers in West Sumatra.

Keywords: Language Politeness, Local Wisdom, Minangkabau Tribal, Interpersonal Communication, Elementary School

INTRODUCTION

Communication requires the ability to use language to convey ideas, thoughts, and feelings to others by involving the ability to think logically and emotionally (Baker *et al.*, 2019; Charney *et al.*, 2021; Nasir & Yusof, 2022; Sturrock *et al.*, 2020; White & LaBelle, 2019). Daily communication is very important in developing self-concept, self-actualization, and survival as individuals in social society (Dolník, 2022; Linvill *et al.*, 2019; Murray, 2019; Pavlova *et al.*, 2022). People will know the person who is communicating indirectly because communication has a value that reflects someone's personality (Bolkan & Goodboy, 2019; Charney *et al.*, 2021; Nordin & Broeckelman-Post, 2019; Sturrock *et al.*, 2022; Zainab, 2021). Sentences uttered when communicating with other people indicate a person's characteristics.

Values are present in every communication carried by someone (Baker *et al.*, 2019; Harris & Lee, 2019; Lauricella, 2019; Nordin & Broeckelman-Post, 2019; Pavlova *et al.*, 2022; Sturrock *et al.*, 2020). Theological values, namely, values taught by religion (Baker *et al.*, 2019; Mättig, 2017). Teleological values, namely use values or benefits (Agne & Muller, 2019; Huang *et al.*, 2023; Waldeck, 2019). Logical values, namely rational values and the ability to think (Aigerim *et al.*, 2022; Bolkan & Goodboy, 2019; Linvill *et al.*, 2019). Aesthetic values, namely beauty (Nasir & Yusof, 2022; Taylor, 2019). Values associated with inappropriate and bad behavior (Baker *et al.*, 2019; Harris & Lee, 2019; Mieczkowski *et al.*, 2021). One of the ways to realize the values of communicating is through education because, with education, individuals will know the ethics of good and proper communication (Aigerim *et al.*, 2022; Huang *et al.*, 2023; Linvill *et al.*, 2019; Mieczkowski *et al.*, 2021; Rudick & Dannels, 2019; Waldeck, 2019; West & Martin, 2019; White & LaBelle, 2019). Education in primary schools is education that best understands the development of learners, where one of the developments that were considered in basic education is the development of student communication, because the purpose of education is not just to give birth to a knowledgeable generation but to shape humans to be noble and glorify each other to build humanity through good and correct communication practices (Agne & Muller, 2019; Baker *et al.*, 2019; Bolkan & Goodboy, 2019; Charney *et al.*, 2021; Dolník, 2022; Harris & Lee, 2019; Sturrock *et al.*, 2020; Zainab, 2021). Forming communication by familiarizing and applying theological values, teleological values, logical values, and aesthetic values in the learning process is an effort that must be carried out in



elementary schools in order to produce a generation that is knowledgeable, noble, and glorifies one another.

Good and correct communication practices must be instilled as early as possible, especially in daily interpersonal communication, because interpersonal communication is the communication used by students in interacting in their daily environment (Harris & Lee, 2019; Huang *et al.*, 2023; Kharisma *et al.*, 2022; Murray, 2019; Taylor, 2019; Waldeck, 2019). Many of the students come from family backgrounds with various communication styles imitated by their parents (Agne & Muller, 2019; Aigerim *et al.*, 2022; Rahman *et al.*, 2019; Sturrock *et al.*, 2022; White & LaBelle, 2019). Whereas in Minangkabau, there are already known teachings of courtesy to older people, people of the same age, younger people, and people who visit, which are known as a form of local wisdom. The Minangkabau tribe has the largest matrilineal system in the world and grows in Indonesia. The matrilineal system in question is a descendant system adhering to the maternal line. Minangkabau tribal children always get an education from their parents, uncles, and aunts to behave politely towards anyone. The social culture of maintaining politeness in Minangkabau is a form of local wisdom that needs to be maintained.

In interpersonal communication, ethics means being honest and forthright about personal beliefs or feelings (Aigerim *et al.*, 2022; First *et al.*, 2021; Mieczkowski *et al.*, 2021; Rudick & Dannels, 2019). The attitude of interdependence becomes a good value rather than a selfish attitude (Sahertian *et al.*, 2021; Underhill *et al.*, 2019). Maintaining harmony is more ethical than stating personal interests and thoughts (Baker *et al.*, 2019; Purnomo *et al.*, 2021). Information is delivered correctly and does not lose meaning; that is, it does not preclude the process of communication, such as interrupting the conversation of others; one must be open to information; one must control emotions when communicating; and one must take actions that are in accordance with (1) basic morals, (2) pleasant eyes, and (3) friendly faces when communicating (Agne & Muller, 2019; Aigerim *et al.*, 2022; Bolkan & Goodboy, 2019; Mieczkowski *et al.*, 2021; Murray, 2019). Communication that ignores selfishness and prioritizes interdependence is communication that can convey meaning and information to the communicant and this process is needed in the learning process in elementary schools.



If there is no good interpersonal communication, various problems can arise, including students being ostracized and friends being hated, which can lead to mental stress and the fear of interaction having an impact on motivation in learning (Lauricella, 2019; Mättig, 2017; Ronquillo *et al.*, 2020). There are various problems in students' interpersonal communication when interacting with peers, characterized by a lack of respect for peers and greater loneliness, depression, and aggression disrupting children's socialization abilities at school due to the training of parents' emotions (First *et al.*, 2021; Linvill *et al.*, 2019; Rudick & Dannels, 2019; Sahertian *et al.*, 2021; Solovei & Van Den Putte, 2020; West & Martin, 2019). Communication problems are very dangerous if allowed to develop in the SD environment. Negative behavior will appear one by one if not addressed as soon as possible. Social behavior is a real form of communication act. As a result, new problems arise from problems that are not resolved.

Students find it hard to make good and correct communication at primary school age. This is because many people just tolerate the behavior of children who are not accepted in the classroom (Aigerim *et al.*, 2022; Bolkan & Goodboy, 2019; Huang *et al.*, 2023; Mättig, 2017; Nordin & Broeckelman-Post, 2019). This causes children to be confused and insecure about appropriate and inappropriate behavior in social or group settings (Agne & Muller, 2019; Aigerim *et al.*, 2022; Lauricella, 2019; Mieczkowski *et al.*, 2021; Mubarok, 2019; Taylor, 2019). The relationship between students' social interactions and social media is damaged, which causes poor quality in student communication, resulting in high levels of student fights (Aigerim *et al.*, 2022; Dolník, 2022; Nasir & Yusof, 2022; Nordin & Broeckelman-Post, 2019; Underhill *et al.*, 2019; White & LaBelle, 2019). It takes assertive behavior and action without tolerating children's behavior that is not accepted in class so as not to damage children's social interactions and not have a negative impact on children's communication.

Interpersonal communication problems are also seen in Kuranji State Elementary School, based on the author's findings that there are very many students who experience problems in interpersonal communication, and behavior that shows that the low quality of students' interpersonal communication is characterized by students often having conflicts with peers, high-sense selfish students, students who like to discriminate between friends to play, and the attitude of not respecting



friends. Students certainly cannot be separated from the guidance of parents at home in improving interpersonal communication (Bentenuto & Venuti, 2019; Hechler *et al.*, 2019; Solovei & Van Den Putte, 2020). Family communication can be viewed as both a system process and patterned content (Esposito & Bornstein, 2019; First *et al.*, 2021; Laurent, 2019). According to his research, the relationship of parenting parents with children's independence is democratic parenting (Hiraoka *et al.*, 2019; Nelson *et al.*, 2019; Purnomo *et al.*, 2021; Sahertian *et al.*, 2021). Parenting patterns need to be rebuilt by implementing communication that maintains the value of language politeness so that children's interpersonal communication remains within reasonable limits.

Parenting towards children's social behavior, in general, can be explained by social behavior, such as skipping during school hours, arriving late, playing games online during and after school hours, and smoking (Nafiah, 2020; Nasrul *et al.*, 2020; River *et al.*, 2019; Wong & Esposito, 2019). Parental parenting that has been done so far using authoritarian parenting is considered less effective because teenagers feel their rights have been neglected by their parents (Bentenuto & Venuti, 2019; Esposito & Bornstein, 2019; Ronquillo *et al.*, 2020; Wong & Esposito, 2019). Parenting or parental care that has been used by parents has not been considered effective because adolescent children feel limited in determining their choices (Hechler *et al.*, 2019; River *et al.*, 2019; Solovei & Van Den Putte, 2020). The study's findings suggest that parents be aware of their children's social behavior as a result of poor parental parenting and try to overcome these behaviors through democratic parenting (Esposito & Bornstein, 2019; Hechler *et al.*, 2019; Purnomo *et al.*, 2021; River *et al.*, 2019; Ronquillo *et al.*, 2020; Sahertian *et al.*, 2021; Wong & Esposito, 2019). It is considered necessary to abandon authoritarian parenting and start implementing democratic parenting. Democratic parenting also needs to pay attention to the use of language politeness when communicating. The application of language politeness in communication that is applied in democratic parenting is an effort that promises good results if it is implemented seriously.

There is a typical parenting style that teaches children to apply language politeness in various regions in Indonesia. The peculiarities of upbringing in certain areas are part of local wisdom that should be preserved. Democratic parenting based on local wisdom is very important to be applied in the learning process that



shapes politeness in the language of the nation's children. Local wisdom needs to be maintained amidst the influx of foreign cultures which are already difficult to filter out (Barsihanor *et al.*, 2021; Hanik & Aini, 2022). Local cultural wisdom is a characteristic of the local people who live, grow, and develop in the area (Afandi *et al.*, 2021). In addition to maintaining the positive culture of local communities, local cultural wisdom has high artistic value in shaping children's morals (Bito *et al.*, 2021; Kinesti, 2021). Maintaining local culture in the learning process is a form of embodiment in improving the quality of cultured life. One of the parenting styles that teaches language politeness in Indonesia, namely the "Kato nan Ampek" parenting style, develops in the province of West Sumatra, which is inhabited by the Minangkabau people.

The integration of local wisdom has been implemented in the learning process in several regions of Indonesia. Local wisdom is applied in the use of learning media in elementary schools. The learning media is in the form of a pop-up book that contains local cultural stories in teaching Pancasila material in the learning process in elementary schools. The use of pop-up book learning media based on local culture is proven to increase children's positive behavior when learning is associated with Pancasila material (Afandi *et al.*, 2021). The application of local wisdom is also effectively applied in the learning process when using the application of Bingo media in training vocabulary mastery of Indonesian subjects in elementary school (Hanik & Aini, 2022). The application of local culture has proven effective in increasing positive behavior in children and mastering children's vocabulary. It's time to examine the role of the local culture "Kato nan Ampek" in the learning process in elementary schools.

METHODS

The research method has used qualitative research with a case study type because the research that has been done has described social events or symptoms that are relatively natural in the community. The study was conducted at the beginning of the literature analysis activities so that the theory construction process, or categorization, through analysis and the process of abstracting research findings could begin. Next, reconstruct the interpretation and interpretation of the results of



the research based on the conceptualization of the community, which is the subject of the study. Qualitative research procedures using the case study method consist of several stages, namely: (1) the stage of problem formulation; (2) the stage of using theoretical studies (if necessary); (3) the stage of data collection and sampling; (4) the stage of data analysis; and (5) the conclusion or report-writing stage.

Research data were collected through observation, interviews, and documentation studies. Interviews were conducted with Minangkabau tribal experts, character experts, Minangkabau tribal community leaders, elementary teachers in West Sumatra, elementary students in West Sumatra, and Minangkabau tribe actors, namely people who still live in the Minangkabau tribal environment. The qualitative data analysis model that has been applied is narrative analysis. Data collected based on the results of interviews, observations, and documentation studies are narrated in order to obtain detailed information.

RESULTS AND DISCUSSION

Results

The results of the research that has been done show that the Minangkabau community students are used to teaching children about good manners by applying "*Kato Nan Ampek*." The upbringing of the Minangkabau parents of today has not paid enough attention to the alpha generation regarding the use of "*Kato Nan Ampek*" in their daily lives. Anyone who is not familiar with and does not implement "*Kato Nan Ampek*" is called "*Dak Tau Jo nan Ampek*." *Kato nan ampek* is the Minangkabau tribe's traditional way of speaking. Everyone is required to understand the different ways of talking with different people. Everyone has certain levels in society. There are four types of *Kato Nan Ampek*: *kato mandaki*, *kato manurun*, *kato mandata*, and *kato malereang*.

The practice of conversing with elderly people, such as fathers and mothers, was known as *Kato Mandaki*. Talking with an older person must be gentle and polite. You can't cut off the conversation, let alone argue. While what is said is true and good, we must not go against the words of the elder. For the greeting words themselves, also distinguished from what you call yourself, usually use a crew or ambo. *Kato Manurun* is used when talking to smaller interlocutors, for example, with younger



siblings as older siblings, to speak with affection and teach well. Instead of shouting, or ordering with harsh words. Get used to using the words "please" and "thank you." For the word "call to yourself," usually use the words *uda*, *uwan*, or *uni*. *Kato Mandata* is usually used to joke with friends of the same age. The words used are usually more liberated and, at times, even rude. Especially in friendship with boys. Friendships will become more intimate and less rigid in this manner. *Aden* or *deyen* is used to call yourself; to call others; use "waang, ang, akau, mandan, andan, and ndan." *Kato Malereang* is used to talk between reluctant people. For example, between in-laws and in-laws, *Sumando* and *Pasumandan*, in-laws and in-laws. Typically, figurative words that are not straightforward are used in conversations.

The findings of the case studies that have been carried out show that Minangkabau tribal children rarely apply *Kato Nan Ampek*, which was previously taught to children. Children of the Minangkabau tribe today listen less to what their parents say. Minangkabau tribal children rarely get the character education about manners that should be taught through *Kato Nan Ampek*. Besides, parents of the Minangkabau tribe today are less protective of their children. Even the children of the Minangkabau tribe today rarely get directions from their uncles and aunts. The negative influence of technological development is more dominant in the lives of Minangkabau children. Cybercrime on social media has more influence on a child's personality. It was found that Minangkabau tribal children have a negative influence on cybercrime.

Discussion

Parenting in the Minangkabau tribe is a comprehensive activity given by parents, which includes many behaviors to influence children by applying *Kato Nan Ampek*. Parenting is a form of parenting that protects their children from negative impacts, where parents teach their children about good emotions through talking about emotions and modeling emotional expressions directly (Sulaeman *et al.*, 2019; Truzzi & Ripoli, 2019; Zeifman & Baird, 2019). Parenting is a complex activity that includes many attitudes and behaviors to influence children who produce emotionally appropriate behavior in parents (Nelson *et al.*, 2019; Roellke *et al.*, 2019). Parenting children with the right emotional placement can shape children's behavior in accordance with the norms prevailing in their environment and minimize the negative impact of emotional confusion.



The parenting given by each parent to their children will not be the same. There are several parenting patterns given by parents to their children (Borelli, 2019; Parish-Morris, 2019). Types of parenting include: (1) An authoritative style, which limits and demands adherence from children while at the same time being warm and accepting of their various points of view under certain considerations (Bentenuto & Venuti, 2019). (2) Authoritarian parenting is a type of parenting that is unresponsive with very few reciprocal interactions between parents and children, and children are expected to be obedient and accept demands from parents without any questions (Zeifman & Baird, 2019). (3) Permissive parenting is defined as excessively tolerant and non-demanding parenting in which some clear rules are disregarded and inappropriate behavior is tolerated. Parents give freedom to children and do not restrain their behavior unless there is physical damage (Lingle, 2019). The influence of childcare styles in Indonesia, which is a collective society, is that children being cared for by authoritarian parenting show social attitudes and caring behaviors towards others and fully obey their parents.

Minangkabau tribal children rarely know *Kato Nan Ampek*. Parenting patterns are very influential for a child's development of morality or social behavior in daily life, which is influenced by the warmth and guidance of parents toward their children (Esposito & Bornstein, 2019; Hamimah *et al.*, 2022; River *et al.*, 2019). Demands are defined as a parent's level of control over a child that establishes standards and behaviors, such as sympathy and respect for others, as well as the influence of demands and warmth given by parents to their children (Hechler *et al.*, 2019; Wong & Esposito, 2019). Parents' demands for children to meet the standards of behavior in the surrounding environment, especially related to language politeness, need to apply the "Kato nan Ampek" parenting style.

The interpersonal communication skills of the Minangkabau children are less patterned. It focuses on individual behavior and whether there are changes in behavior or habits in individuals. Where changes in behavior depend on the stimulus that is used, if the stimulus raises interest, it can be said to change behavior by itself (First *et al.*, 2021; Rudick & Dannels, 2019; Sahertian *et al.*, 2021). Interpersonal communication is verbal or nonverbal communication that includes two main elements: the contents of the message and how the message reaches other people based on consideration of the recipient's situation, conditions, and circumstances



so that reactions occur immediately (Bolkan & Goodboy, 2019; Purnomo *et al.*, 2021; Ronquillo *et al.*, 2020). The lack of patterned interpersonal communication of Minangkabau children today is caused by many things, especially what has a big influence is the inclusion of unfiltered outside cultural habits.

The existence of reciprocal relationships, an emphasis on the process of delivering information from one person to another, sending with immediate effect, and providing feedback are characteristics of interpersonal communication (Agne & Muller, 2019; First *et al.*, 2021; Solovei & Van Den Putte, 2020; Underhill *et al.*, 2019). The interpersonal communication functions include the following: (a) social communication, in which the function is to develop self-concept, self-actualization, and the survival of life; foster relationships with others; obtain happiness; and avoid pressure in life (Nordin & Broeckelman-Post, 2019; Purnomo *et al.*, 2021; Ronquillo *et al.*, 2020; Sahertian *et al.*, 2021; White & LaBelle, 2019); (b) expressive communication, the purpose of interpersonal communication is to carry out the instrumental function of persuading others because we can use all of our senses to enhance the persuasion of messages communicated to the communicant, and interpersonal communication leads one to understand the psychological character of the opponent, making mutual predictions (First *et al.*, 2021; Harris & Lee, 2019; Lauricella, 2019; Sahertian *et al.*, 2021; Solovei & Van Den Putte, 2020). The interpersonal communication practices of Minangkabau tribal children within the scope of elementary schools are starting to leave the “Kato nan Ampek” parenting culture.

Interpersonal communication skills include both direct verbal communication (delivering messages, soliciting responses, and providing criticism) and nonverbal communication (testing individual perceptions, sympathies, openness, and support). Obstacles in interpersonal communication: not all people can communicate interpersonally well. Problems often occur in someone related to social problems that show someone is less able to foster and develop interpersonal communication in their environment. It is specifically explained that the obstacles to interpersonal communication are lack of understanding of the social background, lack of understanding of communicant characteristics, prejudice, verbality, one-way communication, inappropriate media, language differences, and different perceptions (Murray, 2019; Purnomo *et al.*, 2021; Ronquillo *et al.*, 2020). Barriers to interpersonal communication among Minangkabau children are getting easier



because Minangkabau children themselves inadvertently get used to forgetting the beauty of their cultural teachings about interpersonal communication which is implied in the “Kato nan Ampek” culture.

Effective interpersonal communication must meet the following three conditions: (1) The sender of the message must be able to speak clearly so that misunderstandings do not arise. (2) The recipient of the message must be an active listener who is listening with an open mind, listening to what others say without criticizing it with what you want to hear; do not prioritize responding but prioritize understanding. (3) Give each other feedback when communicating, because many problems arise due to misunderstandings (First *et al.*, 2021; Solovei & Van Den Putte, 2020; Waldeck, 2019). The results of the study show the existence of a new theory: parenting Kato nan Ampek as local wisdom developed in Minangkabau capable of forming politeness in children’s language. This local wisdom needs to be preserved so that it becomes a social characteristic of the nation’s children.

CONCLUSION

Based on the research findings, it can be concluded that language politeness can be re-taught in Minangkabau children’s elementary schools. Language courtesy can be taught using the “Kato nan Ampek” culture from West Sumatra’s Minangkabau language. The “Kato nan Ampek” culture does not only familiarize children with politeness in the language. However, this culture also forms a better interpersonal communication culture for children. This culture can be applied to elementary schools. Not only in West Sumatra, but this culture can also be applied in the learning process of other regions, both in Indonesia and abroad. The study’s findings are strongly advised to teachers and principals in West Sumatra to cultivate Kato nan Ampek in the school environment. Subsequent researchers can use these findings as a reference for future educational development.



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