

Gen Z in Minangkabau: Do They Still Use the Proper Term of Address?

Eri Ester Khairas¹, Yenniwarti Rafsyam², Puti Jeannisa Audy Kristi³, Anggia Yanuar Prasastri⁴

CE Department, EE Department, BA Department

Politeknik Negeri Jakarta

Depok, Indonesia

eri.esterkhairas@pnj.ac.id

Abstract - Generations Z, known as iGenerations, are internet generations born in 1995-2010 and have a close life with technology and cyberspace based on Generation Theory by Graeme Codrington & Sue Grant-Marshall. This condition influences the personality, attitude, and behavior of Gen Z, especially the change of communication behavior. One of the elements of communication is the term of address, which is used by Gen Z in Minangkabau. Term of address in Minangkabau is known as *Kato Nan Ampek*. This research aims to determine whether there are changes and shifts in the use of the term of address in the kinship (*Kato Nan Ampek*) by Gen Z in Minangkabau. This study uses descriptive qualitative method. It analyzes the communication behavior of Gen Z in the digital era through WhatsApp interviews. The results show that the use of term of address among Gen Z in Minangkabau has faded. It can be seen from the comparison of the use of Term of Address (TOA) between the previous generations and Gen Z. These influenced by factors among others are the development of information technology, western culture, environment, and cross-cultural marriages.

Keywords: Generation Theory, Gen Z, Minangkabau, Term of Address

I. INTRODUCTION

A. Gen Z and Their Characteristics

Generations Z or commonly known as Gen Z is synonymous with technology even since they were born. This undoubtedly makes them known to be very responsive and can absorb technology very well when compared to the previous generation. This is motivated by the Generation Theory proposed by Graeme Codrington and Sue Grant-Marshall. They argue, after the occurrence of World War 2, there are 5 generations of humans who are distinguished by year of birth, namely: Baby Boomer (born in 1946-1964), Generation X (born in 1965-1980), Generation Y (born in 1981-1994), Generation Z (born in 1995-2010) dan Generation Alpha (born in 2011-2025) [1].

According to the results of the 2020 Population Census, Statistics Indonesia (*Badan Pusat Statistik (BPS)*) revealed that the total population of Indonesia is dominated by Gen Z as much as 27.94 percent of the entire population in Indonesia [2]. This shows that the population of Gen Z is

very large in Indonesia. Generations Z have different characteristics from previous generations. Generations Z are fluent with technology, very expressive, multitasking, like social interaction, fast switcher, and like to share.

Gen Z have several characteristics that obviously different from other generations [3]. First, social media is a picture of their future. Social media is a bridge because everyone can connect, communicate, and interact. This characteristic is related to the second characteristic, namely that the connectedness of Gen Z and other people is the most important thing. Third, there is a skill gap from the previous generation. Gen Z are more advanced regarding interpersonal communication, work culture, technical and critical thinking skills. Fourth, their geographical browsing ability is limited because they explore more and connect with many people virtually. However, it also makes Gen Z easy to connect with many diverse people from different parts of the world so that they have a global mindset. Fifth, Gen Z are very open to others perspectives and mindsets and it makes them more receptive to differences. Unfortunately, they find it difficult to define themselves because they often change based on what influences them to think and behave towards things.

Generations Z born when technology was developing very rapidly. Generally, generations Z have been familiar with technology since their childhood, such as the use of smartphones, iPads, and other electronic devices. When it comes to technology, of course there is a close relationship between Gen Z and technology, making their lives very close to the scope of social media and cyberspace. Gen Z have been known to be very close to gadgets so they interact less with the environment. This condition triggers a change in communication behavior among Gen Z, especially the issue of terms of address.

B. Term of Address

Term of Address is a term used to refer to or greet other people because of kinship, blood, or marriage relations. Term of address is one of the important language elements in the communication process. According to Wardhaugh,

the use of term of address is influenced by social status or rank of others, gender, age, family relationships, occupational hierarchy, race, and level of intimacy [4]. This phenomenon proves that the use of term of address is related to social culture and customs in a society. Each language has its own way of using term of address because language cannot be separated from the society in which the language is located, for example, Minangkabau language.

According to Navis (1984), in Minangkabau language there is *langgam kata* or *langgam kato*, which is a kind of daily language rule between fellow Minang people according to their respective social status [5]. *Kato Nan Ampek* is a guidance for Minang people in interacting, transacting and diplomacy. *Kato Nan Ampek* is not only a rule but also teaches politeness for Minang people in communicating. *Kato Nan Ampek* consists of 4 categories, namely 1) *Kato Mandaki*, 2) *Kato Mandata*, 3) *Kato Manurun*, 4) *Kato Malereang* [6].

Kato Mandaki is a manner of speaking to older people, for example a child talking to parents or to a teacher. The use of *Kato Mandaki* language is neater, the expression is clear, and the use of first, second, and third person pronouns is special. *Ambo* for the first person, honorary calls for parents: *mamak*, *inyiak*, *udam Tuan*, *etek*, *amai*, or *uni* and *beliau* for the third person.

Kato Mandata, manners of speaking to peers. In addition, this rule is also used in the communication of people of the same social status and have close relationships. In *Kato Mandata*, slang is usually used. The grammar tends to use the last syllable or the words are incomplete and the sentences are short. The first-person pronoun is *aden* or *den*. The second pronoun for male is *Anag* and *kau* for female. The third person pronoun is *Inyo* or *Anyo*.

Kato Manurun, manners of speaking to younger people, for example a teacher talking to their students. The use of grammar is neat, but uses shorter sentences. The first-person pronoun is *Wak den* or *awak den* (originally from *awak aden*). The second person pronoun for men is *Awak ang* or *wak ang*, while *awak kau* or *wak kau* are for women. The third person pronoun is *Wak nyo* or *awak nyo*.

Kato Malareang, manners speak to people who are respected by custom and culture, for example fellow lecturers whose age or position is different but they respect each other's work. The characteristics of *Kato Malereang* are that there is no direct kinship or blood relationship. The use of grammar for *kato malereang* is neat, but uses a lot of parables, figures of speech, or satire. The first-person pronoun is *Wak ambo* or *awak ambo*. The second person pronoun is a title or kinship title given by the family. The third person pronoun is *Baliau*.

C. The Use of the Term of Address in Minangkabau

According to Statistics Indonesia (BPS) of West Sumatra, Gen Z dominate the population of West Sumatra

by 24.25 percent [7]. The dominance of Gen Z in West Sumatra makes researchers interested in examining whether Gen Z are a generation that rarely communicates directly because they spend more time in cyberspace. Term of address is one element of communication that is influenced by the culture and habits of the people in the language area. Minangkabau term of address is certainly influenced by the culture and habits of Minangkabau people. Currently, Indonesian is the second language for Minangkabau people. Indonesian is used as the language of instruction in schools, meetings, and community gatherings in Minangkabau. In addition, Minangkabau people have also begun to be influenced by global culture, especially Gen Z. The progress of the times fades the boundaries of the state. This makes it easy for the culture and habits of foreign people to be seen and imitated by the people of the country. Generations Z in Minangkabau have been affected not only by Indonesian but also by the international language, English, that make it become a serious attention.

II. METHOD

The qualitative description method is used in this study. The qualitative description method is one of the research methods that is used by describing each existing data in detail and tends to use analysis. Qualitative research is also defined as research that emphasizes process and meaning in data analysis. Preferably, the theoretical foundation can be used as a guide to ensure that the research is focused on the facts [8]. The analysis stage is a direct attempt to address the problems that exist in the data. The author employs qualitative data analysis techniques because the solution to these problems can be seen in the actions of observing and seeing, followed by unraveling the problem [9].

This research applies data collection techniques such as a literature review or a literature study. According to [10], a literature study is a discussion or review of the literature in a related field of research. Literature studies are essentially a brief description of everything that has been studied, as well as various arguments and conclusions about a topic, which are usually presented in chronological order (thematically or chronologically). This research was carried out by gathering several related journal articles as a writing reference in order to determine whether the topics and research objects were relevant and had been done previously. As the subject of this research, the author chose a 2017 journal article entitled "*Ragam Kata Sapaan Kekebabatan Bahasa Minangkabau di Era Globalisasi*" by Aida Sumardi, Lativa Qurrotaini written in Indonesian. Thus, the study focuses on how term of address used by Gen-Z.

The analysis was first done by determining the term of address used by previous generations, which would then be presented in a table in both English and Minangkabau. Following that, interviews were conducted towards participants from ten different family in some region of Minangkabau origin as the data source who use the term of address in Minangkabau Gen Z group and compared with

the use of the term of address by the previous generations. These ten participants are native Minangkabau whose age are 19-25 years old.

Data collection were presented by first, inputting the term of address data from the previous generation into the table. Second, the data from the interview were input by grouping the term of address data from each participant into the same line to make it easier when comparing the use of the term of address by gen Z and the previous generations. From the table, it can be seen the differences and shifts in the use of the term of address by Gen Z. Then, the results of data processing were explained in paragraph. Conclusions were drawn from the results of the data processing that had been presented.

III. RESULT AND DISCUSSION

The discussion of this research is divided into two groups of tables, namely the Terms of Address based on gender: male and female TOA. Not only TOA from each gender but also some information relating to the Kato Nan Ampek. The data is presented in the form of table 1 for female TOA and table 2 for male TOA based on the research object used, displaying the use of the Term of Address:

TABLE I. FEMALE TOA COMPARISON TABLE PREVIOUS GENERATION AND GEN Z (PARTICIPANT 1-5)

N o.	Term of Address	Previous Generation	Gen Z				
			Partic- ipant 1	Partic- ipant 2	Partic- ipant 3	Partic- ipant 4	Partic- ipant 5
1.	Biological Mother	Iyeik, biai, uwaik, amak, andeh, mandeh, umak, ibu, bundo	Mam a	Ama k/Ma k/Bu nda	mam ak/m ama	Bund a	Ama
2.	Mother's older sister	Mak tuo, mak angah	Mam a	Ama/ Ante/ Ibu/U wo	mak wo	-	Ibu
3.	Mother's younger sister	Etek, angah, aciak, uncu, teta, teti	Bund a, uncu, tante	Ante	Etek	Bund a	-
4.	Mother's Mom	Niniak, iniak, uci, ayek, anduang, nenek, inek, mak gaek	Oma	Enek	nene k	Oma	Enek
5.	Older sister	Akak, aciak, uwo, uni, uniang, one	Kaka k	Kak	unik	-	Uni
6.	Female cousin (same age)	Kau, gau	-	*nam a*	nama	*Na ma*, kamu	Nam a
7.	Younger sister	Kau, gau, adiak, upiak, gadih	adek	Adek	*Na ma*/ kamu	*Na ma*, dek, kamu	-
8.	Daughter	Upiak, gadih, supiak	-	-	-	-	-

9.	Granddaughter	Supiak, cucuang, gadih	-	-	-	-	-
10.	Wife	Kau, diak, gau	-	-	-	-	-
11.	Father's older sister	amai, iyak, uwaik, mak tuo, umak	Mak tuo, mak tanga h	Tante	mak wo	Ibu	Etek
12.	Father's younger sister	Iyek, andeh, uncu, etek, biai	-	Tante	Uncu /bocu	-	-

TABLE II. FEMALE TOA COMPARISON TABLE PREVIOUS GENERATION AND GEN Z (PARTICIPANT 6-10)

N o.	Term of Address	Previous Generation	Gen Z				
			Partic- ipant 6	Partic- ipant 7	Partic- ipant 8	Partic- ipant 9	Partic- ipant 10
1.	Biological Mother	Iyeik, biai, uwaik, amak, andeh, mandeh, umak, ibu, bundo	Umi	Ibu	Mam a	Ibu	Ibu
2.	Mother's older sister	Mak tuo, mak angah	Mak wo	Ibu	-	Budh e	Budh e
3.	Mother's younger sister	Etek, angah, aciak, uncu, teta, teti	-	-	Anga h, Tak ci, Ucu	-	-
4.	Mother's Mom	Niniak, iniak, uci, ayek, anduang, nenek, inek, mak gaek	-	Nene k	Nene k	Nene k	Nene k
5.	Older sister	Akak, aciak, uwo, uni, uniang, one	-	Kaka k	Kaka k	-	-
6.	Female cousin (same age)	Kau, gau	-	*nam a*	nama	Kaka k, *Na ma*	Kaka k
7.	Younger sister	Kau, gau, adiak, upiak, gadih	-	-	-	*Na ma*, adek	-
8.	Daughter	Upiak, gadih, supiak	-	-	-	-	-
9.	Granddaughter	Supiak, cucuang, gadih	-	-	-	-	-
10.	Wife	Kau, diak, gau	-	-	-	-	-
11.	Father's older sister	amai, iyak, uwaik, mak tuo, umak	-	-	Uwo	Budh e	Budh e
12.	Father's younger sister	Iyek, andeh, uncu, etek, biai	Tante	-	Pak Etek	-	Tante

The majority of the 10 participants, who came from various families, had varied calls to their family or relatives, according to data gathered from these participants. Unfortunately, the phrase was borrowed from Indonesian

and is not the one that the Minang people of the previous generation used. From the table above, we can see that there is a shift in terms of address for female. The term of address used to refer to the biological mother was originally *iyek, biai, uwaik, amak, andeh, mandeh, umak, ibu, bundo*. However, currently Gen Z uses the names *mamak, mama, amak, ama, mak, bunda* to refer to biological mothers which are supposed to be Indonesian TOA. Another shift also occurred in the designation of the mother's sister from *mak tuo, mak angah,, mak wo, and uwo* to *mama, ante, and ibu*. These TOA represent the position of the family. For instance, *uwo* or *wo* from *mak uwo* means she is the oldest sibling from the mother's family of the participants, it same goes to word *angah* means "middle" or younger from the oldest siblings. The words *uwo, wo, and angah* shows the existance of one of Kato Nan Ampek, Kato Mandaki. Term of address for Mother's younger sister in previous generations are *etek, angah, aciak, uncu, teta, teti*. However, now what Gen Z still uses are the terms *etek and uncu*. In Minang, the word *uncu* come from the word *bungsu* which means the youngest child of a family, and it can be female or male. This position indirectly shows Kato Manurun, in the case of participant's mother's or father's family. Another term of address that has experienced a major shift is the term for Grandma. The previous generation used the nicknames *niniak, iniak, uci, ayek, anduang, nenek, inek, mak gaek*, while Gen Z used the calls *oma and enek*. The nicknames for biological sister that are now used by Gen Z are *kakak, kak, and uni*.

TABLE III. MALE TOA COMPARISON TABLE PREVIOUS GENERATION AND GEN Z (PARTICIPANT 1-5)

No.	Term of Address	Previous Generation	Gen Z				
			Partic- ipant 1	Partic- ipant 2	Partic- ipant 3	Partic- ipant 4	Partic- ipant 5
1.	Mother's older brother	Angku, datuak, tuan, adang	-	Om/Mamak	mamak	-	Om
2.	Mother's younger brother	Mamak, ucu	om	Om/Mak Etek	Mamak, uda (karena umurnya dekat)	Uncl e	-
3.	Older brother	Ajo, uwan, uda, udo, abang, uwo	-	Abang	-	-	Abang
4.	Male cousin (same age)	Waang, ambo	ang, *nama*	*nama*	Abang/*Nama*	Abang	Abang
5.	Younger brother	Waang, adiak	-	*nama*	*Nama*	*Nama*, dek, kamu	Nama
6.	Son	Waang, buyuan, bujang	-	-	-	-	-
7.	Grandson	Cucu, cucuang	-	-	-	-	-
8.	Husband	Uda, udo, ajo, awak	-	-	-	-	-
9.	Father	Bapak, ayah, buya,	Papa	Apak	bapa	Ayah	Apa

		buya,		/Aya h	k		
10.	Father's older brother	Pak tuo, ayah,	Pak tuo	Om	pakwo	Pak dang (pak gadang), pak angah (pak tengah)	Pak Nga, Pak Wo
11.	Father's younger brother	Pak etek, pak aciak, pak uncu	-	Om	om	Pak uncu	-
12.	Mother's father	Datuak, inyiak, ayah gaek, angku	Opa	Nenek	nenek	Opa	Enek
13.	Father's father	Andung, ungku, pak gaek	Inyia k	Kakung	-	Inyia k	Inyik

TABLE IV. MALE TOA COMPARISON TABLE PREVIOUS GENERATION AND GEN Z (PARTICIPANT 6-10)

No.	Term of Address	Previous Generation	Gen Z				
			Partic- ipant 6	Partic- ipant 7	Partic- ipant 8	Partic- ipant 9	Partic- ipant 10
1.	Mother's older brother	Angku, datuak, tuan, adang	Pakwo (pak tuo)	Makdang	Om	Om	Makdang
2.	Mother's younger brother	Mamak, ucu	-	Om	-	-	-
3.	Older brother	Ajo, uwan, uda, udo, abang, uwo	Kaka k	Abang	-	-	-
4.	Male cousin (same age)	Waang, ambo	*nama*	*nama*	*nama*	Abang/*Nama*	Abang
5.	Younger brother	Waang, adiak	-	-	-	-	Adek
6.	Son	Waang, buyuan, bujang	-	-	-	-	-
7.	Grandson	Cucu, cucuang	-	-	-	-	-
8.	Husband	Uda, udo, ajo, awak	-	-	-	-	-
9.	Father	Bapak, ayah, buya,	Abi	Ayah	Papa	Bapak	Bapak
10.	Father's older brother	Pak tuo, ayah,	Pakwo	Pakwo	Om	Pakdhe	Pakdhe
11.	Father's younger brother	Pak etek, pak aciak, pak uncu	Om	Pak etek	Pak etek	Om	-
12.	Mother's father	Datuak, inyiak, ayah gaek, angku	Nenek	Nenek	Inyik	Inyik	Eyang
13.	Father's father	Andung, ungku, pak gaek	Kake k	-	-	Kakung	Eyang

From the next table, we can see that there is a shift in terms of address for male. The term of address used to refer to the mother's older brother was originally *angku, datuak, tuan, adang*. However, Gen Z uses the terms *om* and *mamak*.

Another shift also occurred in the designation of biological brothers from *ajo*, *uwan*, *uda*, *udo*, *abang*, *uwo* to *abang*. The nickname for the biological younger brother in the previous generation is *waang*, *adiak*. In this case, it shows how Kato Manurun works by using the informal way to call younger siblings. The use of *waang*, *agau*, *kamu* or *only called them by name*, can be included as Kato Mandata, since they are in the same age as participants. However, Gen Z no longer uses that, they call their biological brothers directly by their real names and no special designation is used. The nicknames for dad's younger brother that Gen Z are now using are *om* and *pak uncu*. Another term of address that has experienced a major shift is the designation for biological fathers. The previous generation used the call *bapak*, *ayah*, *buya* while Gen Z no longer used *buya*. The word *kamu*

Inter-tribal marriage is another factor that causes a shift in the use of the term of address. Participants 9 and 10 use the term "Budhe" to refer to their mother's older sister and "Pakdhe" to refer to their father's brother. This occurred because the two participants were the children of Minang and Javanese parents. Because of their parents' cultural teachings, this incident prompted a change in address.

According to the data presented above, Gen Z Minang uses a variety of Terms of Address in their daily lives. Looking back, the use of the Term of Address has been influenced by the Indonesian language, such as many uses of the words "*Kamu*", "*Om*", "*Tante*", "*Kakak*" and "*Abang*" which are more prevalent than the use of the Term of Address in Minang. This is due to a number of factors, including early Indonesian habituation and habits while still in school, which results in unavoidable language mixing. Furthermore, despite the fact that they were born to a couple of Minang blood, it was their parents' decision to migrate that resulted in some of them being born and raised in other areas. Another factor is their parents' work, which requires them to speak Indonesian properly and correctly.

IV. CONCLUSION

From the previous discussion, it shows that the use of terms of address among Gen Z in Minangkabau has begun to be rarely used. This happens because of the changing times and ways of communicating which are influenced by the development of information technology. Besides, western cultures, environment, cross cultural marriages, and parents are also factors in the decline in the use of the term of address among Gen Z.

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