**LEXICON OF HOUSEHOLD APPLIANCES**

**MINANGKABAU COMMUNITY:**

**OVERVIEW OF COMMUNITY DYNAMICS**

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***Abstract***

*The Minangkabau language is not free from language contact with other languages. This language contact brought about a change in the Minangkabau language. This change also occurs in the lexicon related to household appliances. This article aims to describe the circumstances of the use of the old household lexicon, the use of the new home appliance lexicon and the effect of its use on the old lexicon and related lexicon. Data were collected using the speaking method with a set of techniques. Data collection is carried out in suburbs areas. Informants consist of different generations with the aim of knowing the existence of the lexicon in that generation. The data were analyzed using referential and translational identity methods with a set of techniques appropriate to this research. The result of analyzing data showed that the old lexicon was included into the lexicon group that was no longer used; a lexicon that is potentially not to be used by the society; and a new lexicon that replaces the old lexicon. The use of the new lexicon also affects the use of other lexicon, namely lexicon related to activities that use old household utensils. This situation is caused by language and non-language factors.*

*Keyword:* *dynamics, language, Minangkabau, appliances*

**INTRODUCTION**

The phrase *peralatan rumah tangga* are formed from the word *peralatan* and compound words *rumah tangga*. The meaning of *peralatan* is various tools or equipment (<https://kbbi.web.id/>). The form of the phrase, *peralatan rumah tangga* can be interpreted as equipment items in the household. Therefore, household appliances must be available in every house. Each household appliance has a name. There is no equipment that does not has a name. Those appliances are called by that name. In addition, each piece of equipment has its own name due to its varied forms and different functions.

As a form of language, names are formed from phonemes, namely vowels, consonants and diphthongs. The structure of household names is formed from the phonemes in that language. However, the language tends to change following the changes occur in society. Science and technology continue to develop. This development creates products that are different from products in the past. These products are increasingly sophisticated and modern in appearance. Households also get benefit from this progress and every Minangkabau household has the equipment. These products are produced by national scale companies and some are even imported from abroad. However, the names are in foreign languages such as English, especially new equipment. The name is formed from phonemes and forms the structure of the foreign language. The phonemes and structures are different from the Minangkabau language.

As a result of the inclusion of modern equipment, it is assumed that the lexicon of traditional Minangkabau household appliances has changed. Based on this assumption, this research problem concerns to the lexicon of traditional household appliances and the lexicon of modern household appliances that replace the old (traditional) household appliances.

From the explanation of the problems that have been described previously, the problem of this research is what are the lexicon of traditional household appliances that have been replaced by the lexicon of modern household appliances and what are the lexicon of modern household appliances that have replaced the traditional household lexicon.

This article tries to describe the lexicon of old (traditional) household appliances and modern household appliances that replace the old household appliances, as well as to explain the effect of these changes on the lexicon related to activities using traditional equipment. There are no other researches which study this issue has been found yet.

There are several writings about absorption words. Yulis (2013) investigated the loss of Minangkabau language words in the Koto Tabang dialect, Pariaman. The informants of this research are young generation in Koto Tabang, Pariaman. From Maiza's research (2017), found two processes of absorption of words from Arabic are obtained, namely maintaining the phonological rules of the Minangkabau language and adjusting to the rules of the Minangkabau language. Rahmawati (2018) also conducted research with the same object. However, these researchers do not only study it from the phonological level, but also at the morphological and semantic level. From the level of phonology and morphology, some of these absorptions have been adapted to the rules of the Minangkabau language and some of them are still maintaining the rules of the original language. Furthermore, at the semantic level, the loan words from Arabic experience narrowing, expansion, and changes in meaning. In addition to these two articles, Asnan (2020) wrote a book about loanwords in Minangkabau language originating from European languages, especially Dutch and English. The author describes the etymology of these words and their historical content.

**THEORETICAL BASIS**

The inclusion of the equipment names shows that there has been language contact between Minangkabau language and other languages. In sociolinguistic event, elements from different languages or variations in a language are used simultaneously or mixed with one another (Jendra, 2010: 67). From the definition it appears that language contact has an influence on the languages in contact. The influence can be seen only from one language, namely the recipient language. Language contact results in the transfer of elements from one language to another. At first, these elements were in the status of absorption in the receiving language. At the word unit level, the absorption form becomes an absorption word or levy word and according to its meaning in the Large Indonesian Dictionary (https://kbbi.web.id/), loanwords are words that are absorbed from other languages. The absorption form interferes with the existing language rules if the definition of interference is a form of deviation in the use of language from existing norms as formulated by Weinreich (1970). The inclusion of modern equipment interferes with the Minangkabau community's household appliances lexicon. The names of the equipment will become loan words if the rules have been adjusted to the rules of the recipient's language (Kridalaksana, 2008). The same understanding has been put forward by Campbell (2004) who says that loanwords are lexical borrowings from other languages (donor language) and adapted to the recipient language.

**RESEARCH METHOD**

This study used descriptive qualitative method. This type of method is in accordance with the purpose of the research. The form of the data is in form of words namely the names of household appliances. Characteristics of qualitative research is the form of data is in form of pictures, words, and not in the form of numbers (Yusuf, 2014). Since the form of the data is in form of words, then what is analyzed is also in the form of words. The results of this qualitative research analysis are presented in descriptive form and the discussions are described and explained by narrating them.

The object of study is the lexicon of household appliances. To answer the research problem, the lexicon is not limited to the lexicon of traditional equipment. Modern household appliances are also the target of this study. The data was collected in the field, in the village where the informants live, located in Padang city, precisely in the suburbs. This location determination is based on the assumption that the community still uses traditional household appliances and starting to use modern equipment. Even if they don't use it anymore, the equipment is still stored. For this purpose, the informants were taken from two generations, they are mothers and children. Children, at least have memories of using traditional equipment though not for long time. The age of the mother ranges from 60-70's, while the age of the children ranges from 45-50's. Each is represented by two and or 3 people.

The method used in data collection is speaking method with the basic techniques of eliciting technique which is realized in a set of advanced techniques, namely face-to-face, note-taking, and recording techniques (Sudaryanto, 1993). The researcher uses a list of questions that have been prepared. Although the object of research is in the form of a lexicon, the researcher asks questions in a series of sentences with the intention of providing an overview of the equipment being asked. Sometimes, the researcher pointed the equipment directly if the equipment is available in the informant's house. If the equipment in question includes modern equipment, the researcher also asks the equipment used previously. Then the equipment, especially the traditional equipment, were photographed. It means the researcher not only collects the form of language, but also documenting the form of the equipment. The data were analyzed using the referential identity method with the basic technique of segmenting key factors which was realized in differentiating technique as the advanced technique.

**DISCUSSION**

Before discussing the data, the following table contains the names of household appliances.

**Table 1**

 **Name of Household Appliances**

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **No.** | **Names** | **Indonesian Terms** | **Pronunciation** | **Function** |
| 1 | niru | Nyiru(winnower) | /niru/ | menampi beras(winnowing rice) |
| 2 | tungku | Tungku(furnace) | /tuŋku/ | menumpu kuali, periuk, dan lainnya untuk memasak(cauldron holders, crockery, and more, for cooking) |
| 3 | saluang | salung api | /saluaŋ/ | peniup api di tungku(fire blower in the furnace) |
| 4 | kompor  | Kompor(Stove) | /kompor/ |  memasak makanan(tool for cooking food) |
| 5 | pasu | baskom yang terbuat dari kayu(basin made of wood) | /pasu/ | menjadi wadah untuk memeras santan(a container for squeezing coconut milk) |
| 6 | kukuran | Kukur(rasp) | /kukuran/ | mengukur kelapa(measuring coconut) |
| 7 | tapisan  | Saringan(filter) | /tapisan/ | menyaring kelapa yang diperah sehingga keluar air santan(coconut milk filter) |
| 8 | kain parameh santan | kain/sapu tangan untuk memeras dan menyaring santan(handkerchief for squeezing and filtering coconut milk) | /kain parameh santan/ | memerah kelapa yang telah dikukur(milk the shaved coconut) |
| 9 | piriang kanso  | piring kanso/piring kaleng/piring enamel( tin plate or enamel plate) | /piriaŋ kanso/ | menjadi wadah untuk makanan(a place to hold food) |
| 10 | mok | Mug(mug) | /moɁ/ | tempat minum(drinking place) |
| 11 | cambuang | Mangkuk(bowl) | /cambuaŋ/ | mangkuk tempat meletakan nasi dan gulai(a bowl to put rice and curry) |
| 12 | *rice cooker* | ‘penanak nasi’(rice cooker) | /rais kuker/ | menanak nasi menggunakan tenaga listrik(cook rice using electricity) |
| 13 | pangocok talua | pengocok telur(egg beater) | /paŋocoɁ talua/ | mengocok telur(mix an egg) |
| 14 | mikser | ‘alat pengaduk’(mixer) | /mikser/ | mengocok dan mencampurkan bahan [adonan](https://id.wikipedia.org/wiki/Adonan) untuk pembuatan [kue](https://id.wikipedia.org/wiki/Kue).(Whisk and mix dough ingredients to make a cake) |
| 15 | dispenser | ‘pemanas dan pendingin air’(dispencer) | /dispenser/ | memanaskan dan mendinginkan air yang siap diminum(heating and cooling ready-to-drink water) |
| 16 | blender  | ‘pelumat buah dan makanan’(fruit and food crusher) | /balender/, /blender/ | melumatkan buah, (bahan) makanan, dan sebagainya(crushing fruit, (ingredient) food, and so on) |
| 17 | termos  | ‘penyimpan air panas’ (termos) | /termos/ | menyimpan minuman agar tetap dingin atau panas(keep drinks cold or hot) |
| 18 | kulkas  | ‘lemari es’(refrigerator) | /kulkas/ | menyimpan makanan (store food) |

*Niru 'nyiru'* (winnower) is made of woven bamboo. This household appliance serves to winnow rice. This tool is rectangular. Its rises and condenses on one side so that it has 2 angles. In one corner stretched a rope made of rattan. It is useful to hang this *nyiru* (winnower) on the wall. When winnowing rice, this side is near the body of the person who is winnowing. The other side is flat and slightly inflated. When winnowing, the husks and ends of the rice or broken rice collect and then continue to winnow until they finally come out of the winnower. Usually, the chickens come and eat this grain. Today, rice does not need to be winnowed anymore because it is clean, free from bran, tip of rice, and grain has been widely sold. This household appliance begins to lose its function and just hangs on the wall. This tool also functions as a container for drying the *karak* 'rice crust' or raw crackers.

 *Kompor* ‘kompor’ (stove) was included in the cooking utensils that came later. This name comes from the Dutch language, namely komfoor. At the beginning, the stove uses liquid fuel, namely kerosene. Later, it develops and stove using gas and electric to power the fireplace. Kerosene stove is not safe. This stove explodes easily if the wick shortens and shrinks and falls into the kerosene container. Previously, people used stoves. The shapes and materials vary. One of them is made of stone arranged as a pedestal for a pot, cauldron, or pot. The fuel is wood. This wood is taken from dry wood in the forest. The dry leaves of the coconut tree are very easy to burn. This tree is around the house. Firewood can be bought at shops or in people's homes. The firewood that is still damp is placed in the *sarayan*, ‘a place to put firewood above the stove'. Cooking with this fireplace produces smoke. The cooking utensils are black because the smoke ash sticks to the bottom. *Abu* ‘abu’ (ash) and *arang* ‘arang’ (charcoal) from the combustion are removed every time they finish cooking. Ash can be used as ashes for cleaning cooking and eating utensils. Ash and charcoal can also be used for water purification and sprinkled on water filters. This filter is rather large in size made of 'drum' *dorom*. This lexicon comes from English: drum. This drum is like a barrel made of iron. The drums that are commonly used are used drums, namely used oil drums. Inside the drum is filled with beach sand, fibers, and stones. The cloudy well water becomes clear when filtered with this equipment and even becomes clearer when the ash and coals from the furnace are added. Another equipment is *saluang* serves to blow the fire. This tool is made of bamboo or iron pipe. This cooking activity is carried out in a special place separate from the house and next to the well where the kitchen and eating utensils are cleaned. The switching of fireplace to the stove causes the changes of kitchen’s layout. Some of the utensil and activities also changed. *Sarayan, saluang*,and *tungku* are disappeared. Some activities also disappear in line with the use of stove, such as *maambuih saluang* 'blowing the *saluang*', *mangakah* 'removing' firewood as a way to reduce fire, *manabuaan garam* 'springing salt on the stove so that the rice does not *matah* ‘raw’ or *badatuih* ' throbbing ', *mambaka jariang*' grilling jengkol' in the fireplace as an ingredient for making *samba lado jariang*, *manjamua,* and *menggoreng karak* 'drying and frying rice crust'.

The next kitchen utensil is *kukuran*, a tool for grating coconut. The shape of the tool is like a duck. The body is made of wood which function as a place to sit for the person who grating the coconut. The neck and head are made of iron with fan-shaped edges that are jagged and sharp. The coconut is grated in the jagged and sharp part. After shaving, the coconut is kneaded and rubbed repeatedly in a rough *pasu*, which is a kind of pot or basin made of wood. This grated coconut is milked using a thin cloth or it can also be squeezed by hand. This coconut milk which still mixed with grated coconut is filtered using a filter made of nylon cloth or aluminum. Now, this tool is rarely used because the coconut milk is already sold in the market. In the shops, they still receive coconut grating services for families who still have coconut trees around their homes or still buy coconuts. The shape of the tool is different and the blade rotates using electricity. However, some of the tools and activities associated with them have the potential to be lost: no more girls grating and milking coconuts, and sifting them to produce coconut milk.

 *Piriang kanso* (kanso Plate) is a place to put rice and dishes to be eaten. This plate is made of zinc plate and plated with enamel. There are plain colors and some are patterned. This plate is light. Even if it doesn't break, this plate will be clumsy if it's dropped, and over time it will have holes in it. This hole can be patched again by turning it off. In the 70's, *tukang pati* 'soldering iron' still often went around the village to turn off tableware and cooking utensils made of zinc or aluminum. Now, the number of soldering is decreasing, especially around the village. Besides *piriang*, *mok* 'cup' is also made of zinc. This name comes from the English language, namely mug 'cup'. This *mok* is mostly used by men, especially male parents. Usually drinking water in mugs for the father or husband has been prepared before they come home from work. *Cambuang* 'bowl' also made of a zinc plate coated with porcelain enamel and is thicker than a *kanso* plate or mug. This bowl has ears and has a lid. In addition, there are also plain bowls and some are patterned. This equipment is used to place rice. This bowl can be also made of full porcelain and has a lid. To keep the rice hot, usually mother or grandmother wraps the *cambuang* which contains the rice with a thick blanket. This rice is served by the mother for her husband or for her son-in-law when they want to eat. Now, people eat using glass plates. This is also the cause of the reduction of soldering iron. Now mug is rarely used because there is a drinking place made of glass, namely *galeh* 'glass'. This lexicon comes from English, namely glass. They are vary in sizes and shapes. One of them is the same size as a mug. The habit of providing drinking in a *mok* or in a glass is also starting to be rare because there is new equipment that provides cold, regular, or hot water at any time. The household appliance is called dispensers. Even when cooking rice, households already use an electric-powered rice cooker, namely a rice cooker. This rice cooker is getting more sophisticated because it has multiple functions such as keeping the rice hot and safe for health. Because of its sophistication and practicality, many families use it. People don't need to turn on the stove*, mangadang* *nasi* 'drying the rice water', to *kaka* wood-fired 'removing wood from the fireplace', lining pots, and cleaning blackened pots. Sometimes the rice from this rice cooker does not need to be moved to *cambuang,* ‘bowl’ but the rice is served directly in the pot of this rice cooker and placed on the dining table.

Another utensil is *pangocok talua*, ‘egg mixer’ a tool used to beat eggs. *Pangocok talua*, is usually used for making cakes, consists of two parts, namely the handle and the spiral wire. The handle is made of wood which is round and can be gripped. The egg beater is made of aluminum wire. Beating eggs with this tool is tiring and can hurt your hands. Therefore, people will avoid this job. In addition to the large egg beater, there is also a small egg beater, namely an egg beater for making egg-tea and omelet. Some of the handles are made of plastic and some are made of wood. Now, people use sophisticated tools, namely mixer. Unlike the traditional *pangocok talua* ‘egg mixer’, the mixer works independently because it uses electricity. Almost every household has it because of the tradition of making *'semprit*' cakes to welcome the holidays and sending sponge cakes to the in-laws' house every Eid. Sponge cake is also one of the foods from a number of other equipment for *manjapuik marapulai* 'to pick up/bring the groom' side by side at the bride's house. There are several forms of sponge cake for the delivery. One of them is a wedding cake decorated with dolls of a pair of brides. Sponge cake is also one of the *parabuang ‘*desserts’ served at the wedding banquet of the bride's house. Another modern household appliance is blender, a fruit and other food mashing device that uses electricity. In the past, when this equipment did not exist, people mashed soft fruit such as avocado with a spoon. The fruit is put in a glass, then shaken with a spoon. People also usually eat it in the form of pieces. Today, many households have these modern appliances. So, fruit or other foods in large quantities can be made into juice in a short time.

 *Termos* 'thermos' is a kitchen utensil that looks like a bottle, has ears as handles and covers. Inside was an empty room lined with glass. This tool is useful for storing hot water to keep it hot. Almost every household has one. The name of this equipment comes from the Greek, namely *threme* 'hot'. You don't need to boil water as you used to do before to make tea and coffee. Other equipment is refrigerator, which also become one of the household equipment. The name of the refrigerator comes from the Dutch language, namely *koelkast.* This equipment is not owned by every family because the price is expensive. The people are not used to buy groceries for long needs. The necessities they buy are the ones they will use for the day. The excess food, such as side dishes can still be eaten for the next day by doing angek 'hot'. The form of the phrase is *mangekan samba* 'heats side dishes', especially curry. The result of this activity is *samba baangekan* which tastes good too.

The explanation of the equipment lexicon above shows that the Minangkabau language has changed. On the one hand, some of the lexicon began to disappear. It means the lexicon repertoire is reduced. On the other hand, a number of new lexicons came in. That is, the lexicon repertoire increases. The new equipment has its own name. The presence of this new equipment resulted in the old equipment being no longer used, marginalized, abandoned, and/or eventually lost. One missing piece of equipment can have the consequence that a number of lexicons related to the equipment will also be lost because the lexicon is not only a symbol of the name of an object such as the name of the equipment, but also a symbol of the name of other objects, activities, properties, and circumstances related to the use of the object.

The lexicon is not only a matter of language form. The form is a symbol of cultural concepts that exist in society. The form can be likened to a historical object, namely the history of the language. As the time goes, there has been a change in language. Meanwhile, language has an owner, namely the language community. Therefore, it can be said that the change in language is caused by the changing society. Language contact with another language that brings changes to the recipient's language shows that the community is open to change. The society is dynamic. Language contact with several other languages ​​has been going on for a long time along with the periodization of the arrival of other nations to the archipelago. Language contact brings a new word. Asnan (2010) collected many words of Dutch origin. The Minangkabau language community does not realize that it is a loan word because of the adaptation of the new word according to the Minangkabau language phoneme system. In today's global era, language contact will be faster and more intensive. The potential for many new words, especially English, to enter the Minangkabau language is great. Currently, access to obtain information and have sophisticated products is available and fast due to advances in science and technology in the field of information and communication media. Every family must have a smartphone especially during this corona virus pandemic. Products resulting from science and technology such as modern household appliances are easy to obtain by simply pressing the features in the device. People are increasingly literate with technology. External products that also carry the name of the product add to the lexicon of the recipient's language. That is, the language contact that conveys the loanword to the recipient's language has both a positive and negative impact on the recipient's language as illustrated in the data of this study.

Herein lies the need for research on this lexicon to be carried out. The Minangkabau language is dynamic because the people are also dynamic in accepting good external influences for their survival. It is important to document the use of the lexicon in an area before it disappears, especially in areas adjacent to the city, the center of change. The lexicon is not just a matter of language. Words can tell part of the history of the community. In addition, the loss of words is also followed by the loss of people's habits. The habit can be a tradition which is also part of the culture.

**CLOSING**

From the discussion about household appliances lexicon, it can be concluded that the condition of lexicon use in the research area is divided into two, namely the lexicon group that is lost or not used anymore and the lexicon group that is almost lost in use by the community. This situation is caused by the language contact that carries the loan word in the form of the name of household appliances. In this global era, language contact is getting more intensive, especially with English. Advances in science and technology create modern equipment, the equipment that is easier to be used and more effective. This instrument belongs to the family realm of the Minangkabau community and becomes the Minangkabau language lexicon even though it brings changes to the Minangkabau language sound system. Efforts to document the lexicon of language communities that have been lost and have the potential to be lost are urgently needed at least people know some of the history of the community, even though only through the lexicon of household appliances.

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