



PREPOSITION OF CUSTOMARY LANGUAGE ON MANJAPUIK MARAPULAI OF PASAMBAHAN TEXT IN SOLOK CITY, WEST SUMATERA

Preposisi Bahasa Ragam Adat dalam Teks *Pasambahan Manjapuik Marapulai* di Kota Solok, Sumatera Barat

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Abstrak

Penelitian ini bertujuan untuk mendeskripsikan preposisi bahasa ragam adat dalam teks *Pasambahan Manjapuik Marapulai* (selanjutnya disingkat dengan TPMM) di Kota Solok, Sumatera Barat. TPMM adalah salah satu rangkaian upacara proses perkawinan yang dilakukan secara adat Minangkabau di Kota Solok. Metode dalam penelitian ini menggunakan metode deskriptif kualitatif dengan objek kajian berupa preposisi dalam TPMM. Data penelitian ini berupa kalimat yang mengandung frasa preposisional yang terdapat dalam TPMM. Untuk pengumpulan data digunakan metode simak dengan teknik catat. Selanjutnya, untuk menganalisis data digunakan metode agih dengan teknik bagi unsur langsung sebagai teknik dasar dan teknik lanjutan berupa teknik baca markah. Hasil penelitian menunjukkan bahwa bentuk preposisi yang ditemukan adalah preposisi bentuk dasar dan bentuk turunan berupa preposisi gabungan. Jenis makna yang ditemukan adalah tempat berada, tempat asal, tempat tujuan, tempat tertentu; perbandingan, dan kesertaan.

Kata-kata Kunci: preposisi, teks pasambahan, Kota Solok, Sumatera Barat

Abstract

This study aims to describe the preposition of the various convention languages in the text of *Pasambahan Manjapuik Marapulai* (hereinafter abbreviated as TPMM) in Solok City, West Sumatera. TPMM is one of a series of marriage ceremonies carried out according to Minangkabau custom in Solok City. The method in this study uses a qualitative descriptive method with the object of study in the form of prepositions in TPMM. The research data is in the form of sentences containing prepositional phrases contained in the TPMM. For data collection, the listening method was used with note-taking techniques. Furthermore, to analyze the data, the distribution method was used with the direct element division technique as a basic technique and an advanced technique in the form of marking reading techniques. The results of the research show that the prepositional forms found are the basic prepositions and the derived forms in the form of combined prepositions of type the meaning found is the place of being, the place of origin, the place of destination, origin, a certain place, comparison, and inclusion.

Keywords: prepositions, *pasambahan* text, Solok City, West Sumatera

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INTRODUCTION

One of the local languages that is spoken and growing in the Republic of Indonesia is the Minangkabau language. The Minangkabau language serves as a means of communication in the Minangkabau family and society for both intra-ethnic and inter-ethnic oral communication in West Sumatera. As a regional language, it also serves as a symbol of pride and regional culture of West Sumatera and supports the development of Minangkabau culture (Agustina 2019: 14). The Minangkabau language is also employed in Minangkabau regional literature, both ancient and modern, as a tool for regional development.

It is only right that this language should be preserved, cultivated, and studied given the significant role it plays in society's social life. Research is one step in that direction. The study's discussion of the prepositions in the text of Solok City's *Pasambahan Manjapuik Marapulai* is one of the issues that will be raised (hereinafter used TPMM).

The Minangkabau tradition is practiced in Solok City through a number of marriage rites, including *Pasambahan Manjapuik Marapulai* 'men'. An example of Minangkabau cultural oral literature is the *pasambahan* ritual, which is conducted through conversation between the host and the visitor. The language utilized in the *pasambahan* text is not common speech, but rather a variety of *adat*. The Minangkabau language, which is only used in traditional wedding rites, including the *Pasambahan Manjapuik Marapulai*, is of the customary kind (Elfiando, 2019).

A two-way communication discourse known as *pasambahan* takes the guise of an organized and methodical dialogue. Each group is represented during the *pasambahan* by a *sambah* interpreter known as the traditional leader/*ninik mamak* in the group. Each group speaks in accordance with its own traditions and responds to inquiries from other groups until a decision is achieved through discussion.

The Minangkabau language has been the subject of extensive research, particularly on structural concerns including phonology, morphology, syntax, and semantics. To the author's knowledge, no studies on the usage of prepositions in TPMM have ever been conducted. Because TPMM has unique qualities, *Pasambahan Manjapuik Marapulai* was chosen as the study's subject. Language use, particularly the use of prepositions, exhibits this uniqueness.

The study of the use of prepositions in TPMM is interesting to study. For example, in the use of prepositions *jo* 'with'. In certain contexts, it is categorized as a preposition, but in other contexts it can be categorized as a conjunction. Misuse of prepositions can change the meaning or meaning contained in a sentence, for example prepositions in TPMM can mean 'by', 'on', 'about', 'for' and 'from'. So, to determine the meaning of preposition depends on the context of the sentences conveyed. In addition, in *pasambahan* texts, prepositions can help convey cultural values and messages contained in the *pasambahan* text.

Prepositions have only been discussed briefly thus far in a few papers. The following research, among others, deals with prepositions. In research titled *Minangkabau Language Assignments*, Arifin et al (1981) studied prepositions that serve as a bridge between what is in front of it and what is behind it. The form of prepositions is then discussed in passing when Ayub, et al (1993) analyze exocentric word categories and phrases in their article *Minangkabau Grammar*. In this instance, Ayub et al omitted talking about the definition of prepositions. Moreover, Nelfi has discussed prepositions in his writings (2002). In this instance, Nelfi focuses solely on the Minangkabau language's prepositional structures and semantics.

Another author, Nusarini (2017) has an article entitled "Prepositions in Indonesian: An overview of their semantic forms and roles". His research concluded that there are two forms of prepositions in Indonesian, namely single prepositions in the form of root words and affixed words: compound prepositions in the form of side by side and correlated prepositions.

Meanwhile, role semantics found mark affinity of origin, direction, whereabouts, participant, tool, way, allotment, reason, actor, deadline, subject, participant, comparison, time, and supposition.

Kurniasih (2017) wrote an article Using Prepositions in Indonesian. The article describes the results of the research. *First*, the shape of the preposition consists of two forms, namely the singular and the compound preposition. Single prepositions are in the form of basic prepositions and derived prepositions. Derivative prepositions consist of (1) word prepositions prefix and (2) prefixed and suffixed word prepositions. Compound prepositions have one form, namely correlated prepositions. *Second*, in terms of meaning, there are 20 prepositional meanings, namely the meaning of existence, origin, direction, tool, participant, method, designation, cause or reason, agentive, deadline, subject or with regard to, as, similarity or resemblance, time of occurrence of an event, the distance that separates the two places, follows the length of what is stated in the sign, not with, after, for example, and elements or parts. *Third*, the rules for using prepositions consist of four rules, namely prepositions + nouns (noun phrases), prepositions + adjectives, prepositions + verbs, and prepositions + personal pronouns.

Fadillah, another researcher (2018) authored an article titled "Use of Indonesian Prepositions in East Tribune Viewpoint" about a preposition. The use of the prepositions in, to, from, on, with, about, and by is discussed in this study. Prepositions with and about are more frequently used than prepositions, which are less frequently employed. It also analyzes the errors in the East Tribune's use of the prepositions in, to, from, on, with, about, and by. Prepositions are incorrectly used when the wrong kind of preposition is used.

The article "Prepositions in the Kompas Daily Opinion Article December 2018 to January 2019 and its Implications for Learning to Write Paragraphs in Grade VIII Middle School" by Faris et al (2020) also covers prepositions. According to Faris *et al.*, prepositional processes can be divided into two categories: single prepositions and compound prepositions. Compound prepositions are made up of adjoining combined prepositions and correlated combined prepositions, while single prepositions are made up of single prepositions in the form of fundamental words and single prepositions in the form of affixed words. When learning to write paragraphs in class VIII SMP, students will be able to apply the connection between the analysis' findings and what they are taught about the usage of prepositions in sentences. Muhidin (2019) wrote an article entitled "Prepositions *dhek, kala, Rikala, and Mang in Javanese dialect Banyumas*". The results of the research show that prepositions in the Banyumas dialect of Javanese consist of *dhek, kala, ndhek, and rikala*; while in terms of semantics there is a preposition *dhek, kala, ndhek* mark the role of time.

Another researcher related to this research is the research conducted by Bintari, Kartika and Sumarlam (2019) entitled "Elements of Forming Exocentric Phrases in Hikayat *Hang Tuah*". This study shows that there are three types of exocentric phrases, namely (1) directive exocentric phrases with prepositions+nouns; (2) non-directive exocentric phrases with phrase-forming elements, namely particles/adjectives+adjectival and particle/noun + noun; (3) connective exocentric phrase which is a phrase-forming element in the form of linking word + verb. Tira, Vella Aminda et al (2021) conducted a study entitled "Analysis of the Use of Prepositions in Fairy Tale Collections in the Fairy Tale Collection Application. From this research found the form preposition divided into two, namely single prepositions in the form of basic prepositions and affixed prepositions; preposition compound form preposition compound side by side and compound correlated. The meaning of the prepositions found states the place where it is, the place of origin, the place of destination, the place of origin of the material, the origin of the time, a certain place, states the actor, states the tool, states things, states the limitations, and the purpose.

According to past studies, there hasn't been any investigation into the prepositions used in the text of the *Pasambahan Manjapuik Marapulai* in Solok City, West Sumatera, in the various *adat* languages. Research conducted by the author is different from previous research. Previous research generally discussed the types of prepositions which are classified into singular, compound, and phrase forming forms exocentric. While in this research, the writer discusses the patterns of prepositional phrases formed from prepositions that can join the categories of nouns/FN, pronominal/FPron, and verbs. As a result, the author tries to explain prepositions in TPMM in terms of their form and meaning. So, it is theoretically anticipated that this research will be beneficial for the advancement of linguistics, particularly in the Minangkabau language.

THEORETICAL BASIC

Prepositions, which fall under the category of assignment words, are also known as prepositions (Agustina, 2019:212; Alwi et al 2003:288). Prepositions are prohibited from performing syntactic functions as one of the task terms (Chaer, 2014:48). Additionally, according to Chaer (2014: 48), prepositions can only accompany open word classes like nouns, verbs, pronominals, and adjectives in syntax. Alwi (2003; 288) prepositions mark various meaning links between the elements in front of the preposition and the constituents behind it, in accordance with Chaer's (2014) analysis. For instance, the preposition “*ke*” implies a directional relationship between going and the market in the sentence “*pergi dan pasar*”.

Prepositions are categories that come before a noun to create an exocentric phrase that serves as the adverb in a clause or sentence (Chaer, 2014: 108). Exocentric phrases always contain prepositions. Exocentric phrases, according to Harimurti (1985: 115), are those that partially or entirely differ from their components' syntactic behavior. This phrase consists of two parts: the axis, which is a word or group of words, and the conjunction, which is first and takes the form of a preposition. Prepositional phrases are a type of coupled phrase. Prepositions do not have a central element, their presence occurs at the level of phrases, namely prepositional phrases. Prepositions are located or positioned in front of words or other categories such as nouns to produce prepositional phrases (Agustina, 2019:212).

A phrase is a syntactic unit made up of two or more words that fulfill specific syntactic roles in a clause (Chaer, 2014: 120). This indicates that the sentence can only serve as S, P.O, Pel, or Ket in terms of syntactic function. Hence, the phrase is made up of two or more non-predicative terms. In other words, it lacks a subject-predicate link. Phrases can be classified as endocentric or exocentric depending on the relationship between the two components that make up the phrase. Exocentric phrases have two separate elements, whereas endocentric phrases have one element that can replace the other.

Structural theory was utilized to analyze the data. A set of guidelines known as structure links speech and meaning (Langaker, 1972; 3). According to Kridalaksana (1993:203), who shares this viewpoint, structure is the arrangement of different linguistic elements, each of which represents a meaningful pattern. In this instance, the theory of structure will be used for the examination of prepositional form and meaning.

The viewpoints of Alwi et al (2003) and Agustina (2019) are utilized to explain the shape of prepositions. Prepositional forms are separated into singular prepositions and compound prepositions, according to Alwi et al (2003). Any preposition that only contains one word either the base word or the affixed word, referred to as a single preposition. Combining prepositions that can be correlated, locative nouns, and side-by-side prepositions.

Alwi's viewpoints (2003) were line with Agustina (2019) that differentiated prepositions into three forms: (1) the freedom of their occurrence allows us to distinguish between these fundamental prepositions are (a) open basic prepositions are prepositions that are more attached to the nouns they follow or that have a general meaning are known as open basic prepositions.

That is, this preposition is more prominent due to its openness to the word it follows; (b) limited (closed) basic prepositions with a more specific or limited relationship to the surrounding noun are known as limited fundamental prepositions. (2) derivative prepositions consist of four forms, that is (a) unified prepositions are a unified compound preposition is made up of two basic prepositions or their derivatives, which can be used together or separately depending on the context; (b) combined preposition split: a split compound preposition is made up of two fundamental prepositions that are merged using another form, such as a noun or pronoun. Prepositional phrases will be formed by this combination of prepositions and other nouns (FPrep); (c) affixed compound preposition are affixed prepositions typically come from class transfer prepositions, such as those from the conjunction class, the verb class, and the noun class (denominal), among others (deconjunctive); (d) combined prepositions of class transfer prepositions: denominal prepositions and deverbal prepositions. (3) preposition category consist of four forms, that is (a) noun accompanying prepositions (locative) are fixed prepositions typically come from class transfer prepositions, such as those from the conjunction class, the verb class, and the noun class (denominal), among others (deconjunctive); (b) pronominal companion prepositions are moreover, prepositions are responsible for joining pronouns to create prepositional sentences; (c) verbal accompanying prepositions are in the Minangkabau language, prepositions are not frequently found as companion verbs.

Using Chaer's (2014) theory, prepositional meaning is explained. Prepositional meaning is broken down into place, place of origin, place of destination, origin of material, origin of time, specific time, specific place, comparison, actor, tool, thing, limitation, and goal, according to Chaer (2014). The theory employed in this study is eclectic, that is, it draws from several different theories under examination rather than being founded on a single linguistic theory (Djajasudarma, 1986:48).

RESEARCH METHOD

The method used is a qualitative descriptive method. The descriptive method was chosen because the research conducted focused on the natural characteristics or characteristics of language or the facts of language as it is (in this case prepositions in TPMM), which empirically still live in the language-speaking community, so that the results to be obtained are descriptions actual language (Sudaryanto, 2015). Furthermore, the data in this study is prepositional phrase data in TPMM.

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For data collection, the listening method was used, namely listening to the use of language (Sudaryanto 2015: 2013). That is, the writer listens to the use of language in the text of *Pasambahan Manjapuik Marapulai* (TPMM) which is related to prepositional phrases. The technique used is the note-taking technique, namely recording data related to the prepositions contained in prepositional phrases. Then the data is grouped based on form and meaning. Meanwhile, the method used to analyze the data is the distribution method.

The agih method is a determining tool that is part of the language in question (Sudaryanto, 2015:18). The data analysis technique used is a technique for direct elements as a basic technique. Furthermore Sudaryanto (2015: 31) explains that the way the technique works for this direct division element is to divide the lingual data unit into several parts or elements, and the elements concerned are seen as the parts that directly from the intended lingual unit. The

researcher divides the elements in the form of prepositions contained in prepositional phrases in sentences. An advanced technique used in the distribution method is the score reading technique. Mark reading techniques are used to show incident lingual units or prepositional identities in prepositional phrases.

DISCUSSION

In the text of *Pasambahan Manajapuik Marapulai*, prepositions are discussed in terms of their structure and significance. Prepositions in TPMM are separated into basic prepositions and compound prepositions based on their form.

Basic Prepositions

Ten different basic prepositions can be found in TPMM, including the following: *di* 'at', *jo* 'with', *ka* 'to', *dek* 'because', *bak* 'like', *dari* 'from', *bakeh* 'for', *pado* 'than', *dalam* 'in', and *sarato* 'as well as'. This fundamental preposition doesn't go through any morphological changes. These fundamental prepositions can be used with nouns, pronouns, and verbs to create prepositional phrases.

1. Prepositions *di* 'at'

Three prepositional phrase patterns that are paired in "in" are discovered in TPMM: (a) Basic Prep + N/FN; (b) Basic Prep + Pron/Pron; and (c) Basic Prep + Reduplication locative noun.

(a) *Basic Prep + N/FN*

In TPMM, the preposition "di" has the function of joining nouns to create prepositional phrases.

- (1) *Marantau bujang dahulu, di rumah paguno balun.*
Marantau was single before, at the paguno balun house.
 'Wandering single first, not useful at home'

A prepositional phrase called "at home" with two parts can be found in data (1). The second component, home, is the axis in the form of a noun, and the first component, di, is a preposition or conjunction. Data (1)'s pattern for prepositional phrases is basic prep + n (noun), or at + house. The prepositional phrase "at home" expresses the notion of where to be in terms of location. The prepositional meaning at home in this context shows how young people without experience are urged to travel to gain experience. The two parts that make up a prepositional phrase are a single entity based on their relationship to one another. In other words, both with the preposition and with the axis, the distribution of the prepositional phrases in this home is different.

(b) *Basic Prep + Pron/FPron*

A preposition in TPMM called "di" is responsible for joining pronouns to create prepositional phrases.

- (2) *Kok di ambo alah babawo kato jo mufakaik.*
 'Why did the *babawo* say, 'For me, it has been negotiated and agreed upon,' in the *ambo kato jo mufakat*'
- (3) *Di mano langik dijunjuang, di sinan bumi dipijak, di situ rantiang dipatah.*
 'Where the sky is upheld, there the earth is stepped on, there a branch is shattered'

There are two parts to the prepositional phrase "for me" in data (2). Prepositions make up the first component of the element di, and the second component, "me," is a pronoun acting as an axis. Prepositional phrases in data (2) follow the Basic Prep + Pronouns

pattern, namely *di + ambo*. In the languages of the numerous *adat* in TPMM, the singular personal pronoun *ambo*, or "I," is frequently employed. The singular personal pronoun *ambo* can only combine with the preposition *di* in TPMM to create prepositional phrases that are similar to those found in data (2). The prepositional meaning of "for me" in *ambo* suggests a place to be someplace. Specifically, the *ambo* 'I' location of being, which is directed at oneself.

Three different prepositional phrase types, including where (*di mano*), there (*di sinan*), and there (there), were discovered in data point (3). The Basic Prep + Pr (pronominal place) pattern is used in these three prepositional expressions. Data point (3)'s prepositional phrase has two parts. The preposition *di* 'in' is used to identify the first component as a coupler. The nouns *mano*, *sinan*, and there are used to indicate the second component as an axis. In the TPMM, it was discovered that when the locative pronoun is used to generate prepositional phrases, the preposition in the 'di' form is more prominent. The prepositional meaning in the prepositional phrase in data (3) describes the place where the occurrence takes place.

Both with the preposition as a conjunction and with the axes, the components that make up prepositional phrases in data (2) and (3) do not have the same distribution.

(c) *Basic Prep + N Reduplication Locative*

In TPMM, redundant prepositional phrases in pairs were also discovered, as seen in data (4) below.

- (4) *Kok manyauak di hilia-hilia, kok mangecek di bawah-bawah.*
Why do you check the bottom when there are so many in the *hilia-hilia*.
'If you talk lowly, suck in downstream'

There are two parts to the prepositional phrases "downstream" in *hilia-hilia* and "under-under" in under-under. Prepositions make up the *di* component's first component, whereas duplicated axes make up its second component. Data (4)'s pattern for prepositional phrases is Prep. Base + Reduplication Locative Noun. The prepositional phrase in data (4) refers to stating one's location. In this situation, it can adjust to its surroundings. The two parts that make up a prepositional phrase are a single entity based on their relationship to one another. In other words, neither the preposition nor the axis has the same distribution for each component of the prepositional phrase in data (4).

2. Preposition *jo* 'with'

In TPMM three patterns of prepositional phrases coupled with *jo* 'with' are found, namely (a) Basic Prep + N/FN; (b) Basic Prep + Pron; (c) Basic Prep + Verb

(a) *Basic Prep + N/FN*

Prepositional phrases with the pattern Prep. Basic + N/FN in TPMM can be explained by the following data.

- (5) *Diracik siriah jo pinang, dibaruik sadah jo gambia.*
Formulated with *siriah jo* areca nut, renewed hard *jo gambia*.
'Mixed betel nut with areca nut, smeared whiting with gambier'
- (6) *Kami lapeh jo hati nan suci.*
We are tired of a pure heart
'We leave with a pure heart,'

Data (5) has two prepositional phrases: *jo pinang*, which means "with areca nut," and *jo gambia*, which means "with gambier." Both prepositional expressions have two parts. *Jo*

serves as the first component of the conjunction, and *siriah* and *gambia* serve as the second component of the noun. The prepositional phrase's two parts work together as a single entity. That is, both with the preposition as a conjunction and with the axis, these phrases do not have the same distribution. The preposition *jo* in data (5) has the meaning of stating the tool's meaning.

The TPMM preposition *jo* is also present as a companion to nominal phrases in addition to accompanying nouns, as evidenced by the data (6). With a pure heart is the prepositional phrase *jo ati nan purus*, which has two parts. A noun phrase, *ati nan suci*, which means "a sacred heart," makes up the second component of the preposition *jo*, which means "with." The preposition *jo* has the meaning of sincerity in the phrase *jo ati nan suci*, "heart is sacred," specifically the sincerity of the potential *Marapulai* in releasing the potential *Marapulai* to be married off. The two components are one unit based on their relationship to one another. The prepositional phrase *jo ati nan suci*, in other words, 'Pure heart' is a unit because this phrase does not have the same distribution, both with the preposition as a conjunction and with its axis.

(b) *Basic Prep + FPron*

In TPMM also found prepositional phrases with a conjunction *jo* were also found in data (7) below.

- (7) *Iyo alah ambo rundiangkan jo balau datuak*
Iyo alah ambo negotiate jo balau datuak kito
 'Yes, I have negotiated with him, our grandfather'

Data Point (7)'s prepositional phrase is "with his *datuak* us," or *jo balau datuak kito*. *Jo*, the first element, is a preposition, while *balau datuak kito*, a pronominal word, is the second element. In TPMM, one of the hallmarks of TPMM in turning orders into requests and requests is the usage of our second pronoun, the third pronoun "he," and the *ambo* I' in the data (7). The preposition *jo* in data (7) has the connotation of stating the meaning of the objective to complete anything. With the preposition or the axis, this phrase does not have the same distribution.

(c) *Basic Prep + Verb*

Prepositional phrases with the pattern Prep. Base + V are found in the TPMM as seen in the following data.

- (8) *Tando dibawo mintak dibaluik, direnjeang kato jo baiyo*
Tando was brought back and asked to be turned around, direnjeang kato jo baiyo.
 'Sign brought to ask to be accepted, word raised by deliberation'

The Prep pattern is present in the eight data-containing prepositional phrases. *Jo + baiyo*, which is Basic Prep + V and means "by deliberate," This phrase is made up of two parts: the coupler, which is represented by the preposition *jo*, which means "with," and the axis, which is represented by the verb *baiyo*, which means "to consult." The prepositional phrase *jo baiyo* can be interpreted as an agreement to negotiate based on the relationship between the meanings of the two components. According to how the two components interact, they form a single, cohesive whole. In other words, both with the axes and the prepositions, these phrases do not have the same distribution.

3. The preposition *ka* "to"

Prepositional phrases with *ka* 'to' are found in TPMM in four different patterns: (a) Basic Prep + N/FN; (b) Basic Prep + Pron; and (c) Basic Prep + Noun Location.

(a) *Basic Prep + N/FN*

Data (9) below shows prepositional phrases with the TPMM pattern Basic Prep + N/FN.

- (9) *Bulek aia ka pambuluah, bulek kato ka mufakat.*
Bulek kato ka mufakat, bulek aia ka pambuluah.
'Water to vessel, agreement through words'

In data (9) there are two parts to the prepositional phrases "to the vessel" and "to the consensus." The first part is a preposition called *ka*, while the second part is made up of the nouns *pambuluah* and consensus as the axis. To obtain something, namely the word consensus, the preposition *ka* is employed in this sentence. You should consider prepositional phrases as a single entity. In other words, both the prepositions and the axes do not divide the two components evenly.

(b) *Basic Prep + FPron*

Prepositional phrases containing *ka* can be found in TPPM, as seen in the data (10) and (11) below.

- (10) *Sakian sambah tibo ka Sutan Bagindo.*
'So many *sambah* came to *Sutan Bagindo*'
- (11) *Sabalah Datuak semantaro ambo rundiangkan ka balau datuak kito.*
Sabalah Datuak while ambo bargained *ka balau datuak kito.*
'Grandpa, please be patient while I bargain with him'

A prepositional phrase with two parts, *ka Sutan Bagindo* "to *Sutan Bagindo*," may be found in data (10). The pronoun phrase *Sutan Bagindo* serves as the axis while the preposition *ka* 'to' serves as the first component's descriptor as a conjunction. The prepositional phrase pattern in data (10), which is *ka + Sutan Bagindo*, is Basic Prep + Pronominal Phrase.

In data (11), the prepositional phrase "to him our father" is used. Prep. Base + Pronominal Phrase, i.e., *ka + balau datuak kito*, is the pattern of the prepositional phrase in data (no. 11). According to its basic parts, this phrase is divided into two parts. The first part is indicated by the preposition *ka* as the link, and the second part is indicated by the pronominal phrase *balau datuak kito* as the axis. These two elements appear to be a single entity based on their relationship to one another. In other words, both with the axes and the prepositions, these phrases do not have the same distribution. In the data (10) and (11), the preposition *ka* denotes the location of the action. *Sutan Bagindo* data (10) and *balau datuak, datuak* pada data (11), both pronoun phrases, have the preposition *ka* (to) put to the left of them (11).

(c) *Basic Prep + Locative Noun*

Prepositional phrases that follow the TPMM pattern Basic Prep + Noun Place. Examine the information below (12).

- (12) *Ka bukik and mandaki, the village chief of samo manurun.*
'To the hill and ascend," said the speaker'

Prepositional phrases with two components, *ka bukik* and *ka lurah*, can be found in data point (12). The locative nouns *bukik* and *lurah* are used as the axes in the second component, which is marked with the preposition *ka* as the conjunction for the first component. The prepositional phrase in data (12) has a symbolic value to help people communicate while performing an action. All prepositional phrases do not behave the

same way as their components, both with their prepositions and with their axes, according to the relationship between the two components.

4. Preposition *dek* "because"

In TPMM, the preposition "because" is coupled with one of three patterns of prepositional phrases: (a) Basic Prep + FN; (b) Basic Prep + V; and (c) Basic Prep + Pron.

(a) *Basic Prep + N/FN*

Prepositional phrases that are paired with the deck because are found in TPPM and are seen in data (13) below.

- (13) *Rancak rundiangan dek mupakaik.*
 'Because of unanimity, the *rancak* negotiations'

In (13) there are two parts to the prepositional phrase *dek mufakaik*, which means "because of the consensus". The preposition *dek* designates the first component as a conjunction, and the noun *mufakaik* designates the second component as the axis. According to the agreement, this prepositional phrase structure is Basic Prep + Noun, namely *karano*. The prepositional phrase *dek mufakat* does not have the same distribution as the preposition or the axis, based on the relationship between the two components.

(b) *Basic Prep + V*

Patterned prepositional phrases Preparation. The TPMM has Basic Prep + V, as shown in data (14) below.

- (14) *Apobilo kaciak utang dek diansua, lansainyo dibayaran hanyo datuak.*
 Only the *datuak* is responsible for paying *Apobilo's lansainyo* debts; the *diansua* are not responsible.
 'As the saying goes, 'little debt is paid off because it is paid; it is paid in installments'

The prepositional phrases in data (14) have *dek* (because) + *diansua* (in installments), which is a Basic Prep pattern + verb. The first part of this phrase is marked by the preposition *dek* as a conjunction, and the second part is the verb *diansua*, which is designated as the axis. *Dek diansua*, a prepositional phrase, behaves differently depending on whether it is used with the preposition or the axis.

(c) *Basic Prep + FPron*

In the TPMM, prepositional phrase patterns are found with the pattern Basic Prep + Pron as shown in data (15) below.

- (15) *Nak jadi buah parundiangan dek balau tu.*
 I want to be the fruit of the troubled *dek*.
 'It will be the fruit of negotiations by him'
- (16) *Pihak dek kami nan datang, nak manapeki kato nan dahulu.*
 Our deck is coming, nak *manapeki kato* nan first.
 'Our party who came, wants to keep what was said before'

The prepositional phrases in data (15) are formed from a combination of prepositions '*oleh*' with a pronominal phrase *balau tu*. The prepositional phrase that is formed is that *dek* by him '*oleh beliau itu*'. The prepositional phrases in data (16) are formed from a combination of prepositions '*oleh*' with the second pronoun we '*kami*'. The prepositional phrase that is formed is our *dek* by 'us'. It also needs to be explained here, regarding data (13) and (14) prepositions mean *Because*, on data (15) and (16) prepositions ten mean 'by'. So, when the preposition ten joining the pronominal persona would be meaningful

by. The two prepositional phrases in data (15) and (16) do not have the same behavior with their components, both with their prepositions and with their axes.

5. Preposition *bak* 'like'

In TPMM, there is a pattern of coupled prepositional phrases behind 'like', namely Basic Prep + N. For more details, consider the following data (17) and (18).

- (17) *Biaso juo bak undang di nan tuo, ketek banamo, gadang bagala.*
'It is in accordance with existing regulations'
- (18) *Saciok bak ayam, sadancıang bak basi.*
'A little like a chicken, a little like an iron'

Prep. Basis + Noun, namely *bak* 'like' + invite, is the pattern of prepositional phrases that may be found in data (17). The first part of this prepositional phrase is marked with the preposition *bak*, meaning "like," the coupler, and the second part is marked with a legal noun, meaning "the axis." Prepositional phrases like "like chicken" and "like iron" were identified in the data set (18). Each prepositional phrase is made up of two parts. The pronouns *ayam* "chicken" and *basi* "iron" are the second component, which serves as the axis, and the preposition *bak* "like" serves as the first component is defining conjunction. The prepositional words in data (18) state an action that must be conducted in unison in terms of meaning.

6. Prepositions *dari* 'from'

In TPMM, there are three patterns of prepositional phrases that are linked from 'from', namely (a) Basic Prep + N/FN; (b) Basic Prep + Pron; (c) Basic Prep + Locative Noun.

(a) *Prep. Basic + N/FN*

Prepositional phrases with the pattern Basic Prep + N/FN are found in TPMM as shown in data (19) below.

- (19) *Biriak-biriak turun ka samak, dari samak mamakan padi.*
iriak came down to the tan, from the tan to eat the rice.
'*Biriak*'s (a type of bird) descends into the bush, from the bush eating rice.'

Prep. Basic + Noun, namely *bak* 'like' + invite, is the pattern of prepositional phrases that may be found in data (19). The first part of this prepositional phrase is marked with the preposition *bak*, meaning "like," the coupler, and the second part is marked with a legal noun, meaning "the axis." Prepositional phrases like "like chicken" and "like iron" were identified in the data set (18). Each prepositional phrase is made up of two parts. The pronouns *ayam* "chicken" and *basi* "iron" are the second component, which serves as the axis, and the preposition *bak* "like" serves as the first component's defining conjunction. The prepositional words in data (18) state an action that must be carried out in unison in terms of meaning the axis.

(b) *Basic Prep + Pron*

Prepositional phrases with the Basic Prep + Pron pattern can be found in TPMM. Examine the following data (20) for further information.

- (20) *Dari niniak turun ka mamak, dari mamak turun ka kamanakan.*
'From *mamak* to *kamanakan*, from *niniak* to *mamak*'
- (21) *Kok di hambo sabanyak rundiangan dari Bagindo Sutan.*
'Why is Bagindo Sutan sending out so many invitations'

Two different types of prepositional phrases, from *niniak* (from the penghulu) and from *mamak* (from *mamak*), were discovered in data (20). Each prepositional phrase is

made up of two parts. The pronoun *niniak* and *mamak* serve as the axis in the second component, which is distinguished from the first by the preposition *dari* as a conjunction. These two prepositional phrases identify the source of something that is imparted to a younger person by an older person (instruction or guidance). All prepositional phrases do not behave the same way as their components, both with their prepositions and with their axes, according to the relationship between the two components. In other words, both with the prepositions and with the axes, these phrases do not have the same distribution.

(c) *Prep. Basic + Locative Noun*

In the TPMM, prepositional phrase patterns are found with the pattern Base Prep + Locative Nouns as seen in data (22) below.

- (22) *Kok indak titiak dari ateh, basuitkan dari bawah.*
How come you do not come from *ateh*, you wash it from below.
'If there is no wisdom from above, propose from below'

Two prepositional phrases, from *ateh* (from above) and from beneath (from below), are found in data (22). These two prepositional expressions are made up of two parts. The second component is a location noun with "above" and "below" as the axis, while the first component is marked with the preposition of as a conjunction. The provenance of the place noun that follows these two prepositional phrases is indicated. The prepositional phrase does not behave the same as its components, the preposition, and the axis, according to the connection between the two components.

7. Preposition *bakeh* "for"

A pattern of prepositional phrases related to "to" is discovered in TPMM, including (a) Basic Prep +V and Basic Prep + Pron.

(a) *Basic Prep +V (Verb)*

Data (23) below shows the prepositional phrase pattern Basic Prep + Verbs.

- (23) *Nak cadiak tau pandai, cadiak buliah bakeh batanyo.*
Cadiak Buliah Bakeh Batanyo is aware of his intelligence.
'Those who are intelligent may want to inquire'

The prepositional phrase *bakeh batanyo* in data (23) is made up of two parts, the first of which is the preposition *bakeh*, which means "location," and the second of which is the verb *batanyo*, which means "to ask," which acts as the axis. Basic Prep + Verb, or *bakeh* "location" + *batanyo* "ask," is the pattern for this prepositional phrase. The meaning of a place, specifically a place to ask questions, is expressed by the preposition *bakeh* followed by a verb. According to the connections between the two parts, the prepositional phrase *bakeh batanyo* behaves differently from both the preposition and the axis of its components.

(b) *Basic Prep + Pron/FPron*

The pattern of prepositional phrases that are related to 'to', namely Basic Prep + FPron can be seen in data (24) below.

- (24) *Bakeh Datuaklah ditibokan sambah.*
'To *datuak* be delivered *sambah*'

Data (24) uses the preposition *bakeh* 'to' to link the pronominal phrase *datuaklah* 'datuklah' into a prepositional phrase. The pattern for prepositional phrases is Basic Prep + FPron, or *bakeh datuaklah* 'to datuklah. If the preposition *bakeh* is followed by a verb

in data (23) that expresses the meaning of "place," it is followed by an FPron in data (24), which expresses the meaning of "to." Hence, the preposition *bakeh* is positioned to the left of the persona's *datuaklah*.

The data (25) below shows the prepositional phrases that are connected to the word "than."

8. Preposition *pado* "than"

Structured prepositional phrases path 'from' can be seen in the following data (25).

- (25) *Pado baladang ka Singgalang, elok baladang ka Tandikek.*
Beautiful *baladang ka Tandikek, pado baladang ka Singgalang*
'Farming at *Tandikek* is preferable to doing so at *Singgalang*'

The preposition *pado*, which means "rather than," and the verb *baladang*, which means "farming," are the two parts of the prepositional phrase *pado baladang*, which means "rather than farming" in data (25). Basic Prep + Verb, namely *pado* "rather than" + *baladang* "farming," make up this prepositional phrase pattern. The preposition *pado* "than" expresses a comparison between two actions or two items in terms of meaning.

9. Preposition *dalam* "in"

Basic Prep + N/FN is an example of a pattern of prepositional phrases paired in 'in' found in TPMM. Consider the data (26) below for further information.

- (26) *Niniak mamak basa batuah, suluah bendeang dalam nagari.*
In the *nagari*, *Niniak mamak basa batuah* was *suluah bendeang*.
'A light in the *nagari* is described as "*Ninik mamak basa batuah*'

The prepositional phrase in *nagari* in data (26) is made up of two parts, the first of which is the preposition in, meaning "in," and the second of which is the noun *nagari*, meaning "*nagari*," as the axis. This prepositional phrase pattern is composed of the words Basic Prep + noun, specifically in + *nagari nagari*. The preposition in 'in' in data (26) expresses the concept of where to be in terms of meaning.

10. Preposition *sarato* "as well as"

The pattern of prepositional expressions combined with "and," namely Prep. Basic + N/FN in TPMM, is found in TPMM as shown in data (27) below.

- (27) *Kami yang datang salapeh niniak jo mamak sarato karik jo kirabaik.*
'We who come have permission from our grandma and close relatives'

Basic Prep + FN, i.e., *sarato* 'as well as' + *karik jo kirabaik* 'relatives', is the pattern of prepositional phrases that may be found in data (27) entries. This prepositional phrase has two parts. The first part is identified by the conjunction "and" in the preposition *Sarato*, and the second part is identified by the noun word "*karik jo kirabaik*" which means "relatives" as the axis. These two parts work together as a single unit. In other words, neither the preposition nor the axis behaves similarly when this prepositional phrase is present. The preposition *sarato* is used to convey involvement by meaning "as well as."

Derivative Prepositions

In TPMM derived prepositions are formed through combinations of words in the form of (1) combinations of prepositions with prepositions and (2) combinations of prepositions with non-prepositions.

(a) Combined Prepositions with Prepositions

The combination of prepositions and prepositions found in TPMM is *kapado*, *daripado*, *di bakeh*. in the. For more details, consider data (28-32) below.

- (28) *Sakian nan ka dipulangkan kapado Datuak.*
Saian nan ka was sent home by *Kapado Datuak*.
 'That's all that will be conveyed to Datuk'
- (29) *Limbak nan daripado itu, tabiklah kato di `nantuo.*
 'In relation to that, start the word from the old'
- (30) *Alah di dalam adat nan bapakai Bagindo.*
Alah in the tradition of father *Bagindo*
 provisions of *Bagindo*?'
- (31) *Bakaua ka bakeh nan kiramaik, mamintak bakeh nan kabuliah.*
 '*Bakaua ka bakeh* nan is lively, asks for *bakeh nan ka buliah*'

Prepositions *ka* and *pado* are combined to form the preposition *kapado*, which is used in the prepositional phrase *kapado datuak*, "to datuk," in data (28). In data (29), the prepositions *daripado*, which means "rather than," and *pado*, which means "on," combine to form more than. Prepositions in and in being within are combined to form the preposition inside on data (30). The preposition *ka* 'ke' is combined with the verb *bakeh* 'on' to form the prepositional phrase *ka bakeh* 'kepada' in data (31).

(b) Prepositions and non-prepositions Combined

The basic prepositions *di* and *ka* are combined with terms that aren't prepositions to create the mixture of prepositions and non-prepositions that may be found in TPMM. Basic Prep (*di*, *ka*) + locative noun makes up this prepositional combination pattern. In TPMM, there is a confluence of prepositions that are quite prominent. Look at the information below.

- (32) *Katiko duduak di nan rapek, di muko kito basamo.*
Katiko sat in *nan rapek*, at the *muko kito basamo*.
 'When sitting in a tight place, in front of us together'
- (33) *Juadah ka tengah mintak dimakan.*
Juadah ka tengah asked to be eaten.
 'Dishes that (to the middle) are served asking to be eaten'
- (34) *Urek tagantuang ka jarami, rangkiang tinggi nan dicinto.*
Urek tagantuan ka jarami, high hornet's nan *dicinto*.
 'Straw hanging vein, Loved high rank.'
- (35) *Taimpik di ateh, takuruang di lua.*
Taimpik in the *ateh*, *takuruang* outside.
 'if squeezed above, if cooped up outside'

The preposition *di* is combined with the locative noun *muko* 'in front' to form the prepositional phrase in data (32) in *muko*, which means "in advance." In data (33), the preposition *ka* (meaning "to") and the locative noun "middle" are used to form the prepositional phrase "to the middle." The preposition *ka* 'ke' is combined with the noun

jarami 'straw' to form the prepositional phrase *ka jarami* 'on the straw'. Two prepositional phrases *di ateh*, which means "above," and *luar*, which means "outside," are found in data point (35) The locative noun *ateh*, which means "above," and the preposition *di* are used to make the prepositional phrase *di ateh*, which means "at *ateh*" above. Similarly, *di lua* is a prepositional phrase. is formed by combining the preposition *di* with the locative noun *lua* 'outside' to become outside 'outside'.

CLOSING

Prepositions of the basic form and the derived form may be discovered in TPMM, according to the analysis's findings, which also indicate that there are two types of prepositions. First, there are ten different prepositional basic forms, including (1) the preposition *di*, which can be joined with N/FN, Pron/FPron, N Reduplication Locative; (2) the preposition *jo*, which can be joined with N/FN, Pron/FPron, V; (3) the preposition *ka*, which can be joined with N/FN, Pron/Pron, N Locative; (4) the preposition *dek*, which can be joined with N/FN, V; (5) the preposition *bak* 'like' can join N/FN; (6) the preposition *dari* 'from' can join N/FN, Pron/FPron, N Locative; (7) the preposition *bakeh* 'to' can be joined with V, Pron/FPron; (8) the preposition *pado* 'than' can join with V ; (9) the preposition *dalam* 'in' can join N/FN; (10) the preposition *sarato* 'as well as' can join N/FN. Second, the derived prepositions found are formed by combining prepositions with prepositions and prepositions with non-prepositions. The type of meaning found is the meaning of place, place of origin, destination, origin, specific place, sincerity, deliberation, comparison, and participation.

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