SEMANTIC CHANGE FOUND IN

MINANGKABAU TRADITIONAL SONG LYRICS

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**Abstract**

This study examine words experience meaning change and types of meaning change in traditional song from Minangkabau. This research intend to find out the words experience meaning change and kind of meaning change on the Minangkabau traditional song lyrics. This research is done based on many people who do not know the meaning of a word in traditional songs of Minangkabau. This research use qualitative descriptive method to analyze data in written form, describe data, and process data based on the existing context in traditional Minangkabau song lyrics. Then, this research use the theory proposed by McMahon (1999). McMahon proposes 4 types of meaning change: extension and restriction, amelioration and pejoration. The data in this research are the lyrics of Minangkabau traditional song. The songs consist of 30 songs. The findings of this study are, there are change of meaning and type of meaning change exist in traditional songs Minangkabau. There are 15 words belong to extension, 2 words belong to amelioration, and 3 words belong to pejoration.

**Key words**: meaning change, song lyric, traditional song from Minangkabau

1. INTRODUCTION

Nowadays, some of Minangkabau people do not know with the art of music in Minangkabau because they think ancient, even they do not like with it. They do not know the meaning of some word on that lyrics. So, they do not understand what is contain in our traditional song lyrics Minangkabau especially on the lyrics which is bring so many rule, advice, experience, and knowledge. That’s what make Minangkabau people just let the phenomenon be.

Meaning is the main aspect of what make people do not know what is brought by song traditional song lyrics of Minangkabau. If people know what is brought by traditional song lyrics on it, people in Minangkabau must be like the traditional song, because so many message on it. Change in meaning occur in the lyrics usually make the reader or hearer of songs confused with the meaning of such word. In order to get what is communicate in traditional song from Minangkabau reader and hearer must have such education or knowledge to recognize the meaning of the word on song lyrics. Does the meaning change or not? It makes people do not know the closer meaning of a word in a lyric, so, they are do not get the correct information, or message brought by a lyric, so that they are do not like their traditional song. So, In order to make Minagkabau people love their traditional song, they have to understand what the meaning brought by a word on the lyrics itself first.

Based on the explanation above, this study conduct to discuss the meaning change found in traditional song lyrics in Minangkabau language. The meaning of a word may shift or change based on several context. Reviews of related study must be done in order to explain the differentiation this research with others. One of them is, Juniarti Rehulina BR Sembiring, 2013. “Perubahan Makna Dalam Rubrik Politik Sosial, dan Ekonomi Pada Harian Pontianak Post”. This paper is from Tanjung Pura University of Pontianak. This research focus on 5 types meaning change, extension, restriction, total change, amelioration, and pejoration. In this research found 38 words belong to semantic change. The author of the research found 18 words belong extension of meaning, 2 words belong to restriction of meaning, 4 words belong to totally change of meaning, 4 words belong to amelioration, and 10 words belong to pejoration.

In this research the writer took traditional Minangkabau song lyrics as data. Next, researcher can analyze the meaning which contain in song lyrics. This research will use theory stated by McMahon. McMahon (1999:178-179) found that the most common classification of semantic change are extension and restriction, and pejoration and amelioration.

1. RESEARCH METHOD

**1. Techniques of Data Collection**

The writer search in a site that is https://laguminanglamo.wordpress.com then, copy and paste the song lyrics in the form of Ms. Word.

1. **Techniques of Data Analysis**

In this step, the author try to analyze the data based on the data description and the theory related to semantic change. The theory will be four main types of semantic change, extension, restriction, amelioration, and last pejoration. Also, the author try to find context that contain in lyrics or what make a word belong to a type of semantic change.

1. RESULT AND DISCUSSION
2. **Research Finding**
3. **Extension of Meaning**

Extension of meaning is type of change in meaning that occur in word which before already has meaning, but as many factor the word has another meaning that different from the meaning before or the meaning is develop. Even the meaning is developed, it still has correlation with the meaning before. Here, a word increases its range of meaning over time due to the variety of factor as seen on datum below.

**Datum 19**

“Awak ka pasa alah **usai** …

Oi lah malang denai” … (“Ayam Den Lapeh”)

Word “usai” Based on the dictionary word “usai” means “berakhir” in Bahasa or in English is “finish” or “over”. Word “usai” based on the data above has equivalent meaning with “pulang”, “baliak” in Minangkabau language or in Bahasa “pulang” or in English “return”. “pulang” means going back from a place. “usai” usually use for express something that already finish like an event that already over and checked for something in Minangkabau tradition. In other side, based on datum above “usai” also has such development in meaning express word “pulang” or back from a place. Therefore, word “usai” belong to extension of meaning.

**Datum 26**

“Kami manari basamo samo …

**Paubek** hati dunsanak sadonyo” … (“Badindin”)

Word “paubek” means something that use for reduce, healing, cure or may be people that healer. Word “paubek” based on the context above is equivalent with “pahibua” in Minangkabau language while in Bahasa “penghibur” or “entertainer” in English. “pahibua” means to entertain or soothing sad heart. So, word “paubek” develop in meaning between something that use for cure disease and to entertain and soothing sad heart. Therefore, word “paubek” belong to extension of meaning.

**Datum 53**

“Ambiak nan elok jadi **pusako**…

Sado nan buruak (ondeh) kito pelokkan” … (“Badindin”)

Word “pusako” is the same with “pusaka” in Bahasa while in English “treasure” or “relics”. “pusako” means treasure or relics from people already die or ancestors. Word “pusako” based on the context above is equivalent with “palajaran” in Minangkabau language “pelajaran” in Bahasa or “knowledge” in English. “palajaran” means something to learn or to teach. So, the meaning of word “pusako” is develop from treasure from people already die or ancestor into something to learn or to teach. Therefore, word “paubek” belong to extension of meaning.

**Datum 326**

“Lah lamo kito tak batamu pandang …

Cogok kan lah diak muko nan **janiah**”… (“Cogok Mancogok”)

Word “janiah” is the same with “jernih” in Bahasa “clear” in English. Word “janiah” means seems bright, clean, not cloudy related to water. Based on the context above, word “janiah” is equivalent with “rancak” or “bagus” in Bahasa “nice” in English. Word “rancak” has meaning very well, beautiful. So, word “janiah” is experience semantic change. The meaning develop from seems bright, clean, not cloudy related to water into very well, beautiful related to face. Therefore, word “janiah” belong to extension of meaning.

**Datum 329**

“Rindu lah lamo nan den **tangguangkan** …

Basuo usah co urang tak tahu” … (“Cogok Mancogok”)

Word “tangguangkan” is the same with “tanggungkan” in Bahasa or in English “relies”. “tangguangkan”. “tangguangkan” means charged to others. Based on the context above word “tangguangkan” is equivalent with “rasokan”. Word “rasokan” is the same with rasakan in Bahasa while in English “feel”. “Rasokan” means experience that sensory responses. So, word “tangguangkan” is experience semantic change as the meaning shift from charge to others into experience the sensory responses to nerve stimulation such as sweet, bitter, etc. Therefore, word “tangguangkan” belong to extension of meaning.

**Datum 331**

“Denai kok tibo Uda jan **bajalan** …

Tarumuak badan dek manantikan**”** … (“Cogok Mancogok”)

Word “bajalan” is the same with berjalan in Bahasa while in English “walking”. Word “bajalan” means move the foot to move from one place to another place. Based on the context above, word “bajalan” is equivalent with “pai”. Word “pai” is the same with “pergi” in Bahasa then in English “go”. Word “pai” means leave a place. So, word “bajalan” is experience development in meaning change from move the foot to move from one place into another place into leave a place. Therefore, word “bajalan” belong to extension of meaning.

**Datum 339**

“Iyo baitu kok samo **namuah** …

Bumi baputa jan dicamehkan” … (“Cogok Mancogok”)

Word “namuah” is the same with “mau” in Bahasa and in English “want”. Word “namuah” means really like to be. Based on datum above word “namuah” is equivalent with “suko”. Word “suko” is the same with “suka” in Bahasa and in English “like”. Word “suko” means seems happy, feel sympathy, love, or about felling. So, word “namuah” develop in meaning from really like to be into feel sympathy, love, etc. Therefore, word “namuah” belong to extension of meaning.

**Datum 342**

“Jo cinto denai usahlah ragu …

Dima tibonyo kito **nantikan”** … (“Cogok Mancogok”)

Word “nantikan” is the same with “nantikan” in Bahasa while in English “stay tuned”. Word “nantikan” means waiting for someone something will be come. Word “nantikan” is equivalent with “hadok-i” or in Bahasa “hadapi” while in English “facing”. Word “hadok-i” means meet face to face, against or compete with. So, word “nantikan” is develop in meaning from waiting for something or someone will be come into against or compete with. Therefore, word “nantikan” belong to extension of meaning.

**Datum 360**

“Kato malereang, oi nak kanduang …

Bisonyo **tajam”** … (“Pasan Mandeh”)

Word “tajam” is the same with “tajam” in Bahasa or in English “sharp”. Word “tajam” means thin eye, smooth, and easy to slice, hurt, and so on about knives, swords, etc. Based on the context of the datum above word “tajam” is equivalent with “bahayo” in Minangkabau in Bahasa “bahaya” in English “danger”. Word “bahayo” means which may bring accidents, disaster, misery, loss, etc. So, word “tajam” develop in meaning from thin eye, easy to slice related to knives, swords into may bring accidents, disaster, misery, loss, etc. Therefore, word “tajam” belong to extension of meaning.

**Datum 374**

“Denai nan takuik patah-patah …

Badan nan sadang **batunangan”** 2x … (“Andam Oi”)

Word “batunangan” is the same with “bertunangan” in Bahasa or in English “engaged”. “batunangan” means act of announcing an agreement to become prospective wife or husband. Based on the datum above, word “batunangan” is equivalent with “badakek-an” in Bahasa “berdekatan” or “close” in English. Word “badakek-an” means close relation such like engaged, etc. So, the meaning of word “batunangan” developed from announcing agreement to become husband and wife into closed relation such as engaged. Therefore, word “batunangan” belong to extension of meaning.

**Datum 511**

“Alamaik iduik tak kan **salasai** …

Bak cando kayu digiriak kumbang” … (“Jaso Mandeh”)

Word “salasai” is the same with “selesai” in Bahasa or “over” in English. Word “salasai” means something that has been done. Word “salasai” in Minangkabau use for represent above something that has been over, such as an event like party. Based on the datum above, word “salasai” is equivalent with “salamaik” in Minangkabau language in Bahasa “selamat” or in English “save”. Word “salamaik” means escaped from danger, disasters, etc. So, the meaning of word “salasai” developed from something related to an event that already over change into escaped from danger, disasters, etc. Therefore, word “salasai” belong to extension of meaning.

**Datum 520**

“Dunsanak tido ondeh Tuan manga bajalan …

Kasia badan, kasia badan ka **ditompangkan**” … (“Anak Salido”)

Word “ditompangkan” is the same with “ditumpangkan” or in English “overlapped”. Word “ditompangkan” come from “tompang” or “tumpang” in Bahasa or “ride” in English. “ditompangkan” get affixation process prefix “di” and suffix “kan”. “tompang” means exist, and place on something, come along with. Word “tompang” or “ditompangkan” is equivalent with “tolong” or “mintak tolong” in Minang language based on the context above. “mintak tolong” means asking for help. Word “ditompangkan” considered to be word experience development in meaning from exist, and place on something or come along with, into asking for help. Therefore, word “ditompangkan” belong to extension of meaning.

**Datum 527**

**“Manyuntiang** adiak baok badayuang …

Babiduak balaia ka pulau cinto” … (“Usah Dipatenggangkan”)

Word “manyuntiang” is the same with “menyunting” in Bahasa “edit” in English. “manyuntiang” means act to install the ornaments above the head of bride. Based on the datum above, word “manyuntiang” is equivalent with “manikahi” or in Bahasa “menikahi” while in English “married”. Word “manikahi” means choose or take someone to be married and be wife or husband. So, the meaning of word “manyuntiang” developed from install the ornaments of bride in marital events into choose or take someone to be married. Therefore, word “manyuntiangkan” belong to extension of meaning.

**Datum 545**

“Usahlah denai dinanti juo …

Tali den **rapuah** kadipagantuang” … (“Usah Dipatenggangkan”)

Word “rapuah” is the same with “rapuh” in Bahasa in English “fragile”. Word “rapuah” means easy to damage, broken, torn. Word “rapuah” in Minangkabau is usually use to represent food. Based on the datum above, word “rapuah” is equivalent with “lapuak” in Minangkabau, the same with “lapuk” in Bahasa “weathered” in English. “lapuak” means something which associated with the destruction of materials derived from plants and animals by the activity of fungi and other microorganisms caused by the old age of that things. So, word “rapuah” developed in meaning from easy to broken, damage, or torn into the meaning of word “rapuah” that associated with the destruction of materials derived from plants and animals by the activity of fungi or other microorganisms caused by the old age of that things. Therefore, word “rapuah” belong to extension of meaning.

**Datum 559**

“Tagah dek pandai **mambaokkan**”… (“Rang Talu”)

Word “mambaokkan” is categorized into word experience semantic change. “mambaokkan” is the same with “membawakan” in Bahasa or “bring” in English. “mambaokkan” means touch or lift something while moving from a place into another place by transport, load, move, send, and any else. “mambaokkan” based on context above is equivalent with “manampakkan” or “menampakkan”, “memperlihatkan” in Bahasa or “shows” in English. “manampakkan” means how it seems or looks like. So, the meaning of word “mambaokkan” developed from moving something from one place into another place become how it seems like. Therefore, word “mambaokkan” belong to extension of meaning.

1. **Amelioration**

Amelioration of meaning is type of meaning change that occur in the word which has less polite value change into word which has polite value of meaning. Even there is change in meaning, but the meaning of word should be related to the meaning of the word before.

**Datum 497**

“Bukan ambo mati dek racun 2x …

Mati **digayuang** si suduik mato” 2x … (“Simpang Ampek”)

Word “digayuang” is the same with “digayung”, in Bahasa or “rowed” in English. “digayuang” is come from “gayuang” and get affixation process “di”. Word “gayuang” means shell that attach with stalk for take water. So, “digayuang” means act to take water. Word “digayuang” above is equivalent with “diguno-guno” in Minangkabau language. “diguno-guno” is the same with guna-guna in Bahasa or English “witchcraft”. “diguno-guno” means spell, witch or something like that to hurt someone. So, the meaning of word “digayuang” is changed from act to get water by specific tools into spell, witch, or something like that to hurt someone. Therefore, instead of use “diguno-guno”, it is more polite to use “digayuang”

**Datum 558**

“Hati jo jantuang alah **binaso**” … (“Rang Talu”)

Word “binaso” is the same with “binasa” in Bahasa or “perished” in English. Word “binaso” means totally broken, destroyed, cannot see the existence of that anymore. Word “binaso” based on the context above is equivalent with “hancua” in Minangkabau language. “hancua” is the same with “hancur” in Bahasa “destroyed” in English. “hancua” means broke into pieces, crumble, still able to see the existence. So, word “binaso” is experience semantic change. The meaning change from totally broken into broke into pieces. The different took place at able to see or not the existence of it. Therefore, instead of use “hancua”, it is more polite to use “binaso”

1. **Pejoration**

Pejoration is the inverse of amelioration, this type of meaning change that occur in the word which has polite value before then change into the word which has less polite value of meaning. The same with amelioration, the change of using word should has correlation in meaning.

**Datum 87**

“Bujangjo gadihyo mamak, banyak **maintai**” … (“Malam Bainai”)

Word “maintai” is the same with “mengintai” in Bahasa or in English “lurking”. “maintai” means doing things related look at suspected person or any else. Based on datum above word “maintai” is equivalent with “mancari” or “mencari” in Bahasa while in English “search”. “mancari” means try to getting for something. So, word “maintai” belong to pejoration type because meaning shift into try to get something. Therefore, word “maintai” is less polite than “mancari”.

**Datum 338**

“Kok kanai berang dek urang gaek …

Marilah kito pai **barangkek**”… (“Cogok Mancogok”)

Word “barangkek” is the same with “berangkat” in Bahasa in English “depart”. Word “barangkek” means start to go, move, etc. Word “barangkek” is equivalent with word “bajalan” in Minangkabau. Word “bajalan” is the same with “berjalan” in Bahasa while in English “walk”. “bajalan” means step the foot. So, the meaning of word “barangkek” change from start to go into step the foot. Therefore, word “barangkek” is less polite than “bajalan”

**Datum 553**

“Dimalah hati indak ka rindu …

Sadang lah sayang badan **bacarai**”…(“Rang Talu”)

Word “bacarai” is the same with “bercerai” in Bahasa or in English “divorce”. Word “bacarai” come from word “carai”. Word “bacarai” get affixation process that is prefix “ba”. Word “carai” is means break marital relationship between husband and wife. So, “bacarai” means do action to break marital relationship. Word “bacarai” based on data above is equivalent with “bapisah” in Minangkabau language or “berpisah” in Bahasa while in English “away”. “bapisah” means away and has distance. Word “bacarai” is considered to be pejoration type. Therefore, word “bacarai” is less polite than “bapisah”.

1. **Discussion**

In this research, the writer found 561 data from the 30 songs lyrics. 20 data belong to semantic change. It means really few of data belong to semantic change found on Traditional Minangkabau song lyrics. All of semantic change data are 15 data in extensions of meaning type, 0 data in restrictions of meaning, 2 ameliorations and last 3 in pejoration type. The extension of meaning is the dominant one. Meanwhile, restriction of meaning is not found in this lyrics. So, type of semantic change which exist are extension, amelioration, and pejoration type.

In addition, this findings really different with the study conduct by Juniarti Juniarti Rehulina BR Sembiring, 2013. “Perubahan Makna Dalam Rubrik Politik Sosial, dan Ekonomi Pada Harian Pontianak Post”. This paper is from Tanjung Pura University of Pontianak. This research found that 38 words belong to semantic change. The author of the research found 18 words belong extension of meaning, 2 words belong to restriction of meaning, 4 words belong to totally change of meaning, 4 words belong to amelioration, and 10 words belong to pejoration.

1. CONCLUSION AND SUGGESTIONS

Based on the findings and discussion, the result will be as below:

1. There are semantic change sentence found in traditional Minagkabau song lyrics. There are 20 data belong to semantic change.
2. From 20 data belong to semantic change, the data are consist of; 15 data about extension of meaning, 0 about restriction of meaning, 2 about amelioration, and last, 3 about pejoration as describe in chapter IV.

In short, there are exist semantic change and the types of semantic change in traditional Minagkabau song lyrics. The meaning of a word happens by chance and there is difference found between the new and old words meaning. The sentence of the lyrics sometimes has new meaning that are different from the neutral meaning, so that it cannot be understood by common people. Therefore, it is important to describe the meaning of the terms, how it is used and how it is shifted from the neutral meaning.

The writer suggests other researchers that interested in analyzing about writers could continue this analysis from other aspects in this topic. This research is done just to find out the words which get semantic change process in traditional Minagkabau song lyrics by classifying them into several types of semantic change. There are a lot of words that experience semantic change and other type of semantic change that are not found yet. It is expected for the next researcher find out the other words which get semantic change process and other type of semantic change. The object of the research can be from other song lyrics, paper, magazine, movie script, lyrics recording, daily conversation or the other media. Also, for further research it’s good to analyze in other kind of semantic change, not just the common semantic change.

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