



## SEMANTIC CHANGE FOUND IN MINANGKABAU TRADITIONAL SONG LYRICS

Edo Lyanwar<sup>1</sup> and Leni Marlina<sup>2</sup>

English Department

Faculty of Languages and Arts

Universitas Negeri Padang

email: [lyanwar2@gmail.com](mailto:lyanwar2@gmail.com)

### 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 19 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

### A. 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

<sup>1</sup> English ELLSP of English Department of FBS Universitas Negeri Padang graduated on March 2018

<sup>2</sup> Lecturer of English Department of FBS Universitas Negeri Padang



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 McMahan. McMahan (1999:178-179) found that the most common classification of semantic change are extension and restriction, and pejoration and amelioration.

## **B. 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.

### **2. 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.

## **C. RESULT AND DISCUSSION**

### **1. Research Finding**

#### **a. Extension**

Extension of meaning is also known as expansion, widening, generalization 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.

### Datum 1

*“Awak ka pasa alah **usai** ...*

*Oi lah malang denai” ... (“Ayam Den Lapeh”)*

Word “*usai*” on the sentence above is considered as word experience semantic change. Word “*usai*” means “finish” or “over”. Another meaning of word “*usai*” is “check”, “unloading”, “shuffle”.

Word “*usai*” based on the data above has equivalent meaning with “*pulang*”, “*baliak*” in Minangkabau language 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. But, based on datum above “*usai*” also has such development in meaning that is express word “*pulang*” or back from a place. Actually meaning of word “*usai*” on datum above still has correlation in meaning with the other one based on Minangkabau tradition.

### Datum 5

*“Hati den **kanai** ka ba a juo” ... (“Mudiak Arau”)*

Word “*kanai*” is the same with “hited” in English. Word “*kanai*” means “touch with”.

Word “*kanai*” based on the context above is equivalent with “*suko*” in Minangkabau language or “love” in English. “*suko*” means “to love some one”.

So, word “*kanai*” experienced semantic change. The meaning change between “touch with” and “to love some one”.

### Datum 6

*“**Sapucuak** surek den kirim” ... (“Sapucuak Surek”)*

Word “*sapucuak*” is the same with “a young leaf”. “*sapucuak*” means “a part of plant which is said as young leaf”.

Word “*sapucuak*” based on the context above is equivalent with “*sahalai*” in Minangkabau language. “*sahalai*” means “a sheet of paper”.

So, the meaning of word “*sapucuak*” is change from “part of plant said as young leaf” into “a sheet of paper”.

### Datum 7

*“Tuan nan surang tak kunjuang **hilang**” ... (“Yo Nan Lamo”)*

Word “*hilang*” is the same with “disapear” or “loose”. “*hilang*” means “cannot see the existence”.

Word “*hilang*” based on the context above is equivalent with “*lupo*” in Minangkabau language or “forget” in English. “*lupo*” means “not in mind”.

So, the meaning of word “*hilang*” is change from “cannot see the existence” into “not in mind”.

### Datum 8

*“Lah lamo kito tak batamu pandang ...*

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

Word “*janiah*” is the same with “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 “nice” in English. Word “*rancak*” has meaning “very well, beautiful”.

So, word “*janiah*” is experienced semantic change. The meaning change from “seems bright, clean, not cloudy” related to water into “very well, beautiful” related to face.

**Datum 9**

“*Rindu lah lamo nan den **tanguangkan** ...*

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

Word “*tanguangkan*” is the same with “relies”. “*tanguangkan*” come from word “*tanguang*” while in English “responsibility”. Word “*tanguang*” means “well done no need to worried, certainly done”. So, “*tanguangkan*” means “charged to others”.

Based on the context above word “*tanguangkan*” is equivalent with “*rasokan*”. Word “*rasokan*” is the same with “feel”. “*rasokan*” come from word “*raso*” and get affixation process that is suffix “*kan*”. Word “*raso*” means “sense responses to nerve stimulation, such as sweet, bitter, etc”. So, word “*rasokan*” means “experience that sensory responses”.

So, word “*tanguangkan*” is experienced semantic change as the meaning shifted from “charge to others” into “experience the sensory responses to nerve stimulation such as sweet, bitter, etc”.

**Datum 10**

“*Denai kok tibo Uda jan **bajalan**” ...*

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

Word “*bajalan*” is the same with “walking”. Word “*bajalan*” come from “*jalan*” and get affixation process that is prefix “*ba*”. Word “*jalan*” means “place for traffic begin from people, vehicle, etc”. While 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 “go”. Word “*pai*” means “leave a place”.

So, word “*bajalan*” is experienced semantic change as the meaning changed from “move the foot to move from one place into another place” into “leave a place”.

**Datum 12**

“*Iyo baitu kok samo **namuah** ...*

*Bumi baputa jan dicamehkan*” ... (“*Cogok Mancogok*”)

Word “*namuah*” is the same with “want”. Word “*namuah*” means “really like to be”.

Based on datum above word “*namuah*” is equivalent with “*suko*”. Word “*suko*” is the same with “like”. Word “*suko*” means “seems happy, feel sympathy, love, or about felling”.

So, word “*namuah*” experienced change in meaning. The meaning is changed from “really like to be” into “feel sympathy, love, etc”.

**Datum 13**

“*Jo cinto denai usahlah ragu ...*

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

Word “*nantikan*” is the same with “stay tuned”. Word “*nantikan*” is come from word “*nanti*” and get affixation proses with suffix “*kan*”. Word “*nantikan*” means “waiting for someone something that will come”.

Word “*nantikan*” is equivalent with “*hadok-i*” or in English “facing”. Word “*hadok-i*” means “meet face to face, against or compete with”.

So, word “*nantikan*” is experienced meaning change. The meaning changed from “waiting for something or someone will come” into “against or compete with”.

#### **Datum 14**

“*Kato malereang, oi nak kanduang ...  
Bisonyo **tajam**” ... (“*Pasan Mandeh*”)*

Word “*tajam*” is the same with “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 “*bahaya*” in Minangkabau in English “danger”. Word “*bahaya*” means “may bring accidents, disaster, misery, loss, etc”.

So, word “*tajam*” experienced meaning shift from “thin eye, easy to slice related to knives, swords” into “which may bring accidents, disaster, misery, loss, etc”.

#### **Datum 15**

“*Denai nan takuik patah-patah ...  
Badan nan sadang **batunangan**” 2x ... (“*Andam Oi*”)*

Word “*batunangan*” is the same with “engaged”. Word “*batunangan*” come from word “*tunangan*” and it get affixation process prefix “*ba*”. Word “*tunangan*” means “prospective wife or husband”. Then, “*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*” or “close” in English. Word “*badakek-an*” means “close relation such like engaged, etc”.

So, the meaning of word “*batunangan*” shifted from “announcing agreement to become husband and wife” into “closed relation such as engaged”.

#### **Datum 16**

“*Putuihlah **tali** jantuang jo hati*” (“*Kasiah Tak Sampai*”)

Word “*tali*” is the same with “rope”. Word “*tali*” means “a long-threaded item”.

Based on the datum above, word “*tali*” is equivalent with “*urek*”. Word “*urek*” means “part of body that the same with rope to flow the blood”.

So, the meaning of word “*tali*” shifted from “a long-threaded item” into “part of body that the same with rope to flow the blood”.

#### **Datum 18**

“*Alamaik iduik tak kan **salasai** ...  
Bak cando kayu digiriak kumbang*” ... (“*Jaso Mandeh*”)



Word “*salasai*” is the same with “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 or in English “save”. Word “*salamaik*” means “escaped from danger, disasters, etc”.

So, the meaning of word “*salasai*” is shifted from “something related to an event that already over” change into “escaped from danger, disasters, etc”.

#### **Datum 19**

*“Dunsanak tido ondeh Tuan manga bajalan ...*

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

Word “*ditompangkan*” is the same with “overlapped”. Word “*ditompangkan*” come from “*tompang*” 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 semantic change as the meaning is shift or change. The meaning change from exist, and place on something or come along with, into asking for help.

#### **Datum 20**

*“Manyuntiang adiak baok badayuang ...*

*Babidua balaia ka pulau cinto” ... (“Usah Dipatenggangkan”)*

Word “*manyuntiang*” is the same with “edit” in English. Word “*manyuntiang*” is come from “*suntiang*”. Word “*suntiang*” means ornaments such as flowers and so-on that install at the hair for bride. Then, word “*manyuntiang*” means act to install the ornaments.

Based on the datum above, word “*manyuntiang*” is equivalent with “*manikahi*” or in English “married”. Word “*manikahi*” means choose or take someone to be married and be wife or husband.

So, the meaning of word “*manyuntiang*” is shift from install the ornaments of bride in marital events into choose or take someone to be married.

#### **Datum 21**

*“Usahlah denai dinanti juo ...*

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

Word “*rapuah*” is the same with “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*” is experience semantic change. The meaning of word “*rapuah*” change or shift from word “*rapuah*” that related to food that 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.

#### **Datum 24**

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

Word “*mambaokkan*” is categorized into word experience semantic change. “*mambaokkan*” is the same with “bring” in English. “*mambaokkan*” is come from “*baok*” and get affixation process prefix “*ma*” and suffix “*kan*”. “*baok*” 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 “shows” in English. “*manampakkan*” means how it seems or looks like.

So, the meaning of word “*mambaokkan*” is change or shift from moving something from one place into another place become how it seems like.

#### **b. 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 17**

“*Bukan ambo mati dek racun 2x* ...

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

Word “*digayuang*” is the same with “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 “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, “*digayuang*” is more polite to use than “*diguno-guno*”

#### **Datum 23**

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

Word “*binaso*” is the same with “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 “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, word “*binaso*” is more polite than “*hancua*”.

### c. 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 4

“*Bujang jo gadih yo mamak, banyak maintai*” ... (“*Malam Bainai*”)

Word “*maintai*” is belong to semantic change. “*maintai*” is the same with “*lurking*”. “*maintai*” come from word “*intai*” that get affixation proses prefix “*ma*”. Word “*intai*” means look far from the object usually the object is someone that suspected, an enemy, etc. “*maintai*” is means doing things related look at suspected person or any else.

Based on datum above word “*maintai*” is equivalent with “*mancari*” or in English “*search*”. “*mancari*” means “*try to getting for something*”.

Based on Minang tradition, word “*maintai*” usually use for look at someone suspected or enemy or any else from far away. Based on datum above, word “*maintai*” experience changing in meaning or shift in meaning into try to get something. As the result, word “*maintai*” is rudest than “*mancari*”.

#### Datum 11

“*Kok kanai berang dek urang gaek*” ...

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

Word “*barangkek*” is the same with “*depart*”. Word “*barangkek*” means start to go, move, etc.

Word “*barangkek*” is equivalent with word “*bajalan*” in Minangkabau. Word “*bajalan*” is the same with “*walk*”. “*bajalan*” means step the foot.

So, word “*barangkek*” experience semantic change. The meaning of word “*barangkek*” change from start to go into step the foot. The same is till has correlation. As the result, word “*barangkek*” is impolite instead of “*bajalan*”.

#### Datum 22

“*Dimalah hati indak ka rindu*” ...

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

Word “*bacarai*” is the same with “*divorce*”. Word “*bacarai*” come from word “*carai*”. Word “*bacarai*” get affixation process that is prefix “*ba*”. Word “*carai*” 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 while in English “*away*”. “*bapisah*” means “*away and has distance*”.

Word “*bacarai*” is considered to be experience semantic change. The meaning is change or shift from break marital relationship between husband and wife into away and has distance. Therefore, word “*bacarai*” is rudest than “*bapisah*”.



## 2. 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.

## D. CONCLUSION AND SUGGESTIONS

In short, there are exist semantic change and the types of semantic change in traditional Minangkabau 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 Minangkabau 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.

### Bibliography

- Alwasilah, C. (1983). *Linguistik*. Bandung: Angkasa.
- Chaer, A. (1995). *Pengantar Semantik Bahasa Indonesia*. Jakarta: PT. Rineka Cipta.
- Chaer, A. (2003). *Linguistik Umum*. Jakarta: PT. Asdi Mahasatya.
- Djonaidi, S. (2015). Variasi Bahasa Minangkabau Pada Lirik-Lirik Lagu Minang: Sebuah Gambaran Retensi dan Inovasi Bahasa. *Jurnal Puitika*, 1-10.

- Kemdikbud. (2018, January 23-28). *Kamus Besar Bahasa Indonesia (KBBI)*. Retrieved from Online KBBI: <https://KBBI.web.id>
- Klu, P., & Ernest. (2014). Semantic Broadening and Its Implications for Meaning: The Case of English at the University of Venda in South Africa. *International Journal Education Science*, 1-8.
- Mareva, S. N., & Rugare. (2012). What's New in Shona Street Lingo? Semantic Change in Lingo Adoptives from Mainstream Shona. *International journal of English Linguistics*, 1-8.
- McMahon, & M.S., A. (1999). Understanding Language Change. In A. M. McMahon, *Understanding Language Change* (pp. 174-190). Cambridge: Cambridge University Press.
- Muis, M. (2010). Perluasan Makna Kata dan Istilah Dalam Bahasa Indonesia. 11-15.
- Pusat Bahasa Departement Pendidikan Nasional. (2008). *Kamus Bahasa Indonesia*. Jakarta: Pusat Bahasa Departement Pendidikan Nasional.
- Putri, D. A. (2017). Sarkasme Dalam Lirik Lagu Dangdut Kekinian (Kajian Semantik). *Jurnal Gramatika*, 1-11.
- Robertson, S., & Cassidy, F. G. (1954). *The Development of Modern English Second Edition*. USA: Englewood Cliffs.
- Saydam, G. (2004). *Kamus Lengkap Bahasa Minang (Minang-Indonesia)*. Padang: Gunatama.
- Schendl, H. (2001). Historical Linguistic. In H. Schendl, *Historical Linguistic* (pp. 29-34). New York: Oxford University Press.
- Sembiring, R. J. (2013). Perubahan Makna Dalam Rubrik Politik, Sosial, dan Ekonomi Pada Harian Pontianak Post. 1-11.
- Syamsarul. (2013). *Kamus Pelajar Bahasa Minangkabau-Bahasa Indonesia*. Padang: Balai Bahasa Provinsi Sumatera Barat Badan Pengembangan dan Pembinaan Bahasa Kementerian Pendidikan dan Kebudayaan.
- Tobing, S. S. (2010). Semantic Change and Menaing Shift Analysis in Film Making Term. pp. 1-22.
- Usman, A. K. (2002). *Kamus Umum Bahasa Minangkabau Indonesia*. Padang: Anggrek Media.
- Wahyuni, H. F. (2012). Majas Dalam Lirik Lagu Album Top Hits Elly Kasim Volume 2. 1-8.