

THE UTTERANCES IN TRADITIONAL WEDDING PROPOSAL CEREMONY IN KABALIDANA VILLAGE SOUTH WEST SUMBA REGENCY.

Suryati Maryam Mandala, Mikaela Dada
Faculty of Teacher Training and Education University of Nusa Lontar Rote.
e-mail: fatihanhafizah@gmail.com dadamikaela04@gmail.com

ABSTRAK

Budaya adalah sebuah pikiran manusia yang diproduksi, digambarkan, disebarkan dan diteruskan melalui bahasa. Penelitian ini bertujuan untuk mengetahui makna konotasi serta fungsi tuturan yang digunakan pada upacara peminangan di desa Kabalidana. Metode yang digunakan adalah deskriptif kualitatif. Penelitian ini dilakukan di Desa Kabalidana kecamatan Wewewa Kabupaten Sumba Barat Daya. Data diperoleh melalui wawancara. Berdasarkan hasil analisa diketahui bahwa ada 7 makna konotasi pada upacara peminangan di desa Kabalidana yaitu pertama, "wine pare" yang bermakna konotasi "gadis muda" yang kedua "manu" yang bermakna konotasi "babi" yang ketiga adalah "omagu" yang bermakna konotasi "laki-laki" keempat "kaleba" yang bermakna konotasi "pakian" kelima "kettena katonga" yang bermakna konotasi "ikatan" keenam "bongga" yang bermakna konotasi "anjing" dan terakhir "numbu" yang bermakna konotasi "tombak". fungsi dari "tua wine pare" adalah sebagai kegiatan peminangan calon pengantin perempuan, sementara fungsi "kettena katonga" adalah kedua calon mempelai sudah ada ikatan, bahwa tidak ada yang mengganggu hubungan mereka dan terakhir adalah fungsi "paburru mawinne" adalah mempelai wanita sudah sah menjadi istri yang baik bagi keluarga laki-laki.

Kata kunci: Budaya, , Makna konotasi, Peminangan, Tuturan, Tradisi dan Upacara

ABSTRACT

Culture is a product of human mind and it is defined, propagated and sustained through language. This research purpose to know connotative meaning with function utterances that used at proposal ceremony in Kabalidana village. The method used descriptive qualitative. This research was conducting in Kabalidana village Wewewa district Southwest Sumba regency. The data were taken from interview. The based on result analysis know there is 7 connotations meaning proposal ceremony in Kabalidana village. namely: They are first is "tua wine pare" founded as "young lady", the second is "manu" that has connotation meaning as "pig", the third is "omagu" that has connotation meaning as "man" the fourth is "kalebe" that has connotation meaning as "cloth" the fifth is "kettena katonga" that has connotation meaning as "bounding" the sixth is "bongga" that has connotation meaning as "dog" and the last is "numbu" that has connotation meaning "spear". Every connotated word uttered has different stages of the proposal. "Tua wine pare" implemented the stage of propose a young lady, "Kettena katonga" implemented the stage of bound. And "paburru mawinne" implemented legitimate of being husband and wife.

Key words: Cultural, Ceremony, Connotative meaning, traditional, Utterances and Wedding Proposal.

INTRODUCTION

Alexander in Ly Ratu (2009) states that learning a language means learning how to use it in our daily life. In learning does not only master a set of rules but also builds up a large number of vocabularies. Having a large number of vocabularies will make people easier to communicate and understand the language being spoken. So, the most important idea to be derived from the statement above is that vocabulary is one of the important elements in learning English. Because if someone has mastered an amount of vocabularies, he or she can improve his or her four basic skills of English, namely: speaking, listening, reading, and writing.

Culture is a product of the human mind and it is defined, propagated and sustained through language. The relationship between language and culture is indisputably symbiotic. Language serves as an expression of culture without being entirely synonymous with it. In most cases, a language forms a basis for ethnic, regional, national or international identity. The concept of nationhood finds resonance in the adoption of a national language around which the diverse ethnic communities can really.

As an archipelago country, most of all regions in Indonesia have their own

cultures that must have values or norms that are constantly inherited, interpreted and implemented in line with the process of social members changes because of making the relationship between humans and nature to be more in tune and harmony, as well as a means to build a person's character. One of the regions that have cultural diversity is Sumba, an island that is located in East Nusa Tenggara Province.

There are many traditional ceremony found in Sumba. Among them is wedding proposal that usually held with certain stages and particular utterances. This wedding proposal is known as *Kettena Katonga Werina Kawedo*, means a tie. There are three stages of this traditional wedding proposal. In this ceremony, a man is chosen as the delegation to communicate all the things related by both male and female candidate. The man must be able to communicate by using poetic language. This poetic language has particular meaning that related to the stages in the ceremony.

Tylor (1871) in his book, *Primitive Culture*, says that culture is "the whole activities complex which includes knowledge, belief, art, law, morals, custom, and any other capabilities and habits acquired by man as a member of society." Of course, it is not limited to men. Women possess and create it as

well. Since Tyrol's time, the concept of culture has become the central focus of anthropology.

Palmer (1996) suggests that linguistic culture is a name that is likely to contain a widespread sense in relation to language and culture. (Palmer, 1996). The analysis of relationship between languages with culture is also expressed, as quoted by Lee Palmer (1996) that the grammar contains the formation experience. It is directly associated with the impression, cognitive models, and views about the world. Even, he expressly says that phonology is culture.

Cultural Linguistics is an interdisciplinary field of study that examines the relationship between language and culture in a society (Tobin, 1990) cultural linguistics is looked at the language and culture are like two sides of the coin, there can be no one without the other, or at least, describing the one ignoring the other work that is certain not completely. It is said so because the language from the perspective of anthropology is a part of culture (Koenjaraningrat, 1983). In contrast, the culture at largely is inherited in a more thought through language; this means that the language is a major vehicle for succession as well as cultural development.

Duranty (1997) even explicitly says that describing a culture as well as

describing the language. Wierzbicka (1991) also examines the relationship between language and culture in the context of the discourse of culture which is a new approach in the study of cross-cultural communication.

Brooks (1968) argues that physically and mentally the same everyone is while the interactions between persons or groups widely vary from place to place. The patterns which emerge from these group behaviors and interactions will be approved, or disapproved. Awhile behaviors which are acceptable will vary from location to location (Brooks, 1968) thus, forming the basis of different cultures. It is from these differences that one's view of the world is formed.

Hantrais (1989) puts the ideas that culture is the beliefs and practices governing the life of a society for which a particular language is the vehicle of expression. Therefore, everyone's views are dependent on the culture which has influenced them as well as being described using the language which has been shaped by that culture. The understanding of a culture and its people can be enhanced by the knowledge of their language.

Shipley (1962) argues that if one interprets the meaning of the symbols, meaning he thought properly about these symbols, namely a desire to produce answers to certain conditions as well.

From the sense of language above, it can be said that the limitation on definition of meaning is very difficult to be determined because of each user's language ability and different perspective on the meaning of a word utterance itself. Leech's (1981) connotative meaning was concerned with the real world experiences one associates with the linguistics expression one uses or hears. Connotative meaning was peripheral when compared with the conceptual meaning. It was also relatively unstable as it varies according to culture, historical periods and experience of the individual.

Based on The poetic language uttered in the ceremony is not common and does not used in daily communication since it contains lot of symbolic and metaphorical meaning. Not all native speaker can understand the utterances used in this ceremony. This research aims to know the meaning and functions of utterances in traditional wedding proposal ceremony in Kabalidana village South west Sumba Regency.

METHODOLOGY

Research Designs

The method used in this research is descriptive qualitative method. This method is a type of research that is not accompanied by premises figures but words. The qualitative sense itself has so many meanings as revealed by some of the following experts.

Procedures of Collecting Data

The data of this study were the utterances an analysis in traditional wedding proposal ceremony in Kabalidana village using the method of observations, interview, documentation. The instrument used was a Samsung camera having the capability to take pictures to the data conversation. According to Hutchby Woofitt (1999), the types of the data in a conversation analysis are the take pictures interaction to be transcribed.

Data Analysis Techniques

The transcription of form oral form of writing was analyzed in accordance with the scope of research problems, The transcription was translated into English, Grouping data is the grouping of the data that with interrelated the utterances in traditional wedding ceremony, Describe the data based on the analysis of linguistic data description of the text in the utterances in traditional wedding ceremony and Summing up.

FINDING AND DISCUSION

This research shows that basically, the first stage in Kabalidana traditional wedding proposal is *Tua wine pare*. The word *tua* means "to ask", the word *wine* means "seed" and the last word *pare* means "rice". The denotation meaning of this expression is "to ask for

the rice seed”. However, in this context of situation, the expression *tua winne pare* is used to connote ‘the young lady’. In this stage, a man was asked as the delegation of either the male candidate or the female candidate. The delegation is chosen based

on his cultural background, stages in the ceremony, and also the ability in public relation. When the male candidate arrived in the female candidate house, they were welcomed by the delegation of the female candidate family.

The delegation of the male candidate said:

1) *Ne waiga ne loddo maigo tua winne pare*
 I come I today here ask seed rice

The utterance above was uttered first when the delegation of the male candidate arrived at the female candidate house. In this utterance the expression *winne pare* has denotation meaning as “rice seed”. Nevertheless, in the context of wedding proposal, the same expression has connotation meaning as “young lady”.

The other word that has connotation meaning in the utterances uttered in the first stage of wedding proposal is *manuas* shown in the utterance bellow.

2) *Kanyado, neti wolla wee, wolla ingngi monno*
 well, this one sarong, one cloth with
naimanu guba toranawe bawai takkage winne pare
 Chicken which sign. Is right seed rice

The word *manu* is actually means “chicken”. However, in this context, the word *manu* is used to connote *wawi* means “pig” because the word *wawi* is considered impolite to be spoken in the ceremony

being held. Thus, the utterance means “well, here we give you a sarong, a cloth and a chicken as the symbol that the young lady is ready”.

The next word is *omagu* as found in the following utterance:

- 3) *ne omagu balengga hinnawe lunggupalungguna Gasu keto, Ia dara*
I garden agreed one knife, one horse
Gobakanna beige takka we winne pare . Ne wulla kaenne tanggal 30
With because like seed rice. Month six date 30
Amimiga akettena katonga werina kawedo.
We come tie custom.

The word *omagu* has denotation meaning an empty garden. The empty garden is ready to be planted with various kinds of plants. The next word that has connotation meaning is *kaleba* found in the utterance below.

The word *omagu* has connotation meaning as “man”. The word *omagu* is used because the people of Kabiladana believe that a man who ready to get married is just like

- 4) *Nyado, tadanawe bakuo’oge patekkima*
Well, sign we agree,

Nennati wolla ingngi, wolla wee
this one cloth, one sarong

mendera katonga, dirrita kalebane tanggal 30 wulla kaenne
as tie custom official date 30 month six

palummuna. Engaga a modonamagu a lallunarema.
Agree we are waiting

The word *kaleba* has denotation meaning as an *ikat* weaving used to support an infant. People should bond both the end sides of the *ikat* weaving when using it to support or carry the infant. It bonded tightly to make the infant safely carried. Thus, the word *kaleba* is used to connote a tight bounding that both the male and female candidate has after the ceremony.

The second stage in Kabiladana traditional wedding proposal is *kettena katonga werina kawedo*. In this stage, the family and relative of the male candidate returned to the female candidate house with sum of animals required and a special machete. soon as they arrive to the female candidate house, the delegations then following utterances.

(1) *Ne loddo bawaiga tomago kira dukkige dadi,*
This today present exact time until certain,

Ne wulla kaenne tanggal 30 lunggu
This month six date 30 say

Palungguna wainanya kawaiga ne loddo maigo
say time that this today come tie bale2

kettena katonga werina kawedo
leak house

lunggu palungguna hiddi alimma dara
say the five horse

duada karambo nai manu gaika pandege
two buffalo the chicken so know

hiddiina kaweda amakaweda
they uncle great.

In the above utterances the delegations used in *kettena katonga*, expression. The word *kettena* means “tie” and *katonga* means “bale-bale. the words *kettena katonga* is used because is a bond that can declare a person or be held. So the bride and groom already have a bond in the

legitimate marriage proposal and should not be separated by anyone and can be a happy living partner in building a prosperous family.

The next word that has connotation meaning is *karaktuka* found in the utterance bellow

1) *Nyado, banatoma nakira neloddo*
Well, arrive time this today

Hiddi atouda dara duada karambo kudeibai.
The three horse two buffalo we accept.

Sambil menyerahkan kain dan sarung
While give cloth and sarong

(nennati karattuka mema baitora waibana kettena katonga werina
(assign official tie custom)

kawwedo) kanayagai nai atouda kabullu karambo duakabullu dara,
I ask thirtieth buffalo twenty horse,

Kanawalegadi bayodi caki kana bagara paduada kana tibbarakatudai)

Sign custom walking with official iklas.

The words *karaktuka* is actually means” former cloth” in the proposed *karuttuka* the used to the manner symbol. because a cloth or sarong that has been torn and which can not be used or in use again. in the customary marriage also the cloth given between the two sides which

although still but not may be direct because it is unethical or unfavorable if called directly.

The next word that has connotation meaning is *bongga* found in the utterance bellow.

- 2) *Kanyado, ta pabei wekki banapatekki ne itto*
Well, other like talking we which

Apana mamine monnon apana ana kabani
giving birth to women with man

baka pirra baammimigi atokkon anumbu monno
keep when you come bride with

biweruwa bongga mi
bride move men’s residences

The words *Bongga* has denotations meaning as “ dog” here in this utterances the words *Bongga* has connotations meaning as “ woman” the words *bongga* is used because the people Kabalidana believe that a woman to move at home groom. That, a dog doesn’t at eating but the manner symbol in proposed.

The last stage in Kabalidana traditional wedding proposal is *paburru*

mawinne In this stage, a man was asked as the delegation of either the male candidate or the female candidate. The delegation is chosen based on his cultural background, stages in the ceremony, and also the ability in public relation. When the male candidate arrived in the female candidate house, they were welcomed by the delegation of the female candidate family. The delegation then following utterances.

1) *kanyado, hitti ranga kette hasisa waidi pangindigu*

Well, this dowry tie the balance is bring

monno bawaiga neloddo

with present today

tomago kira dukkigo li;I maigo tokkogo numbu monno werugu bongga,

keep in promise come pickup he bride

ranga patokko waigo numbu monno paweru waigu bonggagu waidi

animals pick up with the bride is which we

pangidigu”

under

The words *Numbu* has denotation meaning as spear. the used spear sharp and tapering. in the proposed the extended extant custom manner one was solved deep custom business. Among others, unfinished animals. The words *numbu*, in the custom manner that the animal don't finish. Then the spear that kill them.

CONSLUSION AND SUGGESTION

Thus, the basic it is revealed that there are 7 connotation meaning in wedding proposal ceremony of kabalidana village. They are first *tua winne pare* founded as “young lady”, the second is *manu* that has connotation meaning as “pig”, the third *omagu* that has connotation as “man” the fourth is *kalebe* that has connotation as “cloth” the fifth *kettena katonga* that has connotation as “bounding” the sixth *bongga* that has connotation as dog and the last *numbu* that has meaning spear. Later on the writer

expects that there will be other researches deal with other the utterances in traditional wedding ceremony in Kabalidana village Southwest Sumba Regency.

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