

Ritual Speech Text Heterogeneity in Custom Wedding Procession Mandar

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Abstract

Aspects of speech or performance of an interesting aspect to be investigated because of the phenomenon of the lay community considers that the text of the speech-shaped homogeneous. That is, the text of discourse speech only comes from one form of narrative text. And if the events heterogeneity researched text will be found in it. Therefore, this study will be redirected weeks to examine aspects of the elements that affect the structure of the speech text. The elements in question are the heterogeneity of the text speech at the traditional wedding procession Mandar. A variety of text can be poetry, narration, description, persuasion, exposition, and argumentation. The results of this study is part of the dissertation research as a condition for completing the study program S3 Linguistics Sciences University of Hasanuddin Makassar Indonesia. As for the other conditions which must be met before completing the study S3 is by publishing part of the research dissertation in one international journal. Therefore, this dissertation research papers sent to the journal jll@iiste.org.

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1. Introduction

Oral tradition as one of the colorful culture of the Indonesian people, is part of the cultural inheritance pattern using spoken language. Through oral tradition, the people of Indonesia the past instill values and norms of life as the foundation of life that must be obeyed. Traditions that may be lifestyle, literature, belief systems, ceremonies (rituals), knowledge systems, and so on.

The oral tradition has been around since man walked the earth. Therefore, the oral tradition is the collective memory of the owner community, about their culture, their religious system, etc. This is in line with what is proposed by Bascom (1984) that the study of oral tradition is a lot of research done primarily through historiographical approach in order to understand the culture of the tribes in world. This assessment can be done from various angles, depending on the disciplines of researchers, including background or language linguistics, anthropology, art, literature, and so on this indicates that the oral tradition is not only be studied by the anthropologists, but people who are struggling in the field of language and literature was able to study and even the results of the study can be used as teaching materials.

One phenomenon that involves the oral tradition is the study of the language that is not balanced. Linguistic research on various aspects of pure grammar is more common when compared to the aspect of the shape or form of speech performance. This is in line with what is proposed by Sandarupa (2015) that linguistic research has been centered on grammar actually lies in the subconscious (unconscious) human. The grammar is regarded as something fixed, abstract and organized the background every utterance is therefore called langue or competence of speakers. There are aspects of linguistic phenomena that do not get attention, namely the aspect of speech or performance.

Aspects of speech or performance of an interesting aspect to be investigated because of the phenomenon of the lay community considers that the text of the speech-shaped homogeneous. That is, the text of discourse speech only comes from one form of narrative text. In fact, a text formed from other texts because through the process of deconstruction and reconstruction to produce a text of the speech. For example, at the time of applying event. Text discourse narration is spoken by male messenger to convey meaning to the women usually, undergo a process decontextuality and recontextuality of poetry or scripture text and then reconstructed to produce a narrative text that will be encountered if the events heterogeneity studied the text in it. Therefore, this study will be redirected weeks to examine aspects of the elements that affect the structure of the speech text. The elements in question are the heterogeneity of the text speech at the traditional wedding procession Mandar ethnic.

Assessment of ritual speech text in this study is an attempt to investigate the speech text heterogeneity at the traditional wedding procession Mandar. Heterogeneity is the text of various forms of text. A variety of text can be poetry, narration, description, persuasion, exposition, and argumentation.

2. Definition of Heterogeneity Text

Etymologically, the heterogeneity of the text comes from two words that heterogeneity and text. The heterogeneity word consists of two morfem that is heterogenous-, an adverb meaning varied (Hazin, 2004) and

the suffix - ty, is a suffix that serves as nominaliser or forming words from the combined as a nominalizer. The combined of heterogenous- morpheme and ty- morpheme suffix results to form words derivative heterogeneity. Therefore, it can be concluded that the heterogeneity means "diversity" which implies that something has form or type more than one . The understanding of the text, with reference to the notion put forward by Hazin (2004), that the text of the original meaning of words from the author; quotes from scripture to the base of the teachings or pretext premise, that was according to Zaidan (1994), the text is the content of the script or something abstract that can only be imagined. All contents of both fiction and essay nonfiction. therefore, can be concluded that the text is the words are arranged as an expression language by content, syntax, and pragmatics is an entity that has a meaning that is fixed and unique.

Based on the above understanding, it can be concluded that the heterogeneity of the text is the diversity of text types encountered in a context. Based on the shape, type text text is divided into two types: first, text dialog, which displays two or more speakers as the drama text. Both text monologue, which featured a storyteller, as in the lyric poem or text to speech. Based on the function, type the text is divided into six types;

1. Teks discursive, ie text relating facts are reasoned.
2. Teks expressive, ie the text that express feelings and considerations within the author.
3. Teks evaluative, ie text to influence the thinking and feelings of the reader.
4. Teks informative, ie text only presents actual news without comment.
5. Teks narrative, the text is not a dialogue, it is a historical story, a row of events, and so forth.
6. Teks persuasive, namely text whose main function influence the thinking, feelings, and actions of the reader.

Based on the purpose, type text divides into five types: narration, description, persuasion, exposition and argumentation. The sense is as follows;

1. Narasi, namely; text that tells things as they are. Narrative concerned with chronology and character in the telling.
2. Deskripsi, namely; text that tells things as they are. Description similar to the narrative. The difference is, the description is not concerned with chronology and characterizations.
3. Persuasi, namely; text containing solicitation, seduction, persuasion.
4. Eksposisi, namely; texts that are merely contain the usual information, not be invited.
5. The argument, namely; text containing the arguments, answers and strengthening supportive truth of something.

3. Understanding of Ritual Speech

Etymologically, ritual speech can be divided into two words ie speech and ritual. Speech is something that is spoken or expressed by an individual or group against others. Understanding of the speech can be understood by examining understanding put forward by the experts, namely; Kridalaksana (1993) that, the phrase is said construction of its elements have each individual member has no meaning because along with the others. Nurhasana (2007), which states that the expression is speech or expression; the story unfolds, or group of words or combinations of words that form a new meaning, the meaning of its elements is lost. Tarigan (1985) states that, expressions are patterns that deviate from the structure of the rules of language in general, which is usually in the form of a phrase meaning can not be explained logically and grammatically.

On the basis of several opinions on the above, it can be concluded that the speech is a special phrase or word to express an intention figuratively. Therefore, the customary expression used for generations have a certain intent and meaning behind the spoken form tailored to the context and use.

While the definition of ritual is a matter that relates to faith and spiritual beliefs with a specific purpose. Nurhasanah (2007) states that, with regard to the rites ritual, rite happenings. Mbete (2008) suggested that the ritual is a series of activities that are bound to certain rules, such as those relating to customs within the culture. Therefore, it can be concluded that the ritual is an activity which is undertaken primarily for symbolic purposes. Its implementation is based on a religion or it could be based on the traditions of a particular community. Activities in a ritual usually set and determined, and can not be implemented arbitrarily.

4. Research Metode

This research use descriptive research with a qualitative approach. Descriptive method used to search for elements, attributes, properties of a phenomenon. The qualitative approach is used to perform the interpretation of social phenomena.

This research applies the theory of the text that examines every wedding procession as a whole. Each wedding procession analyzed to find the heterogeneity of the speech text wedding rituals. The data collection techniques are performed; interview and Q & A community leader who is experienced in a matter of custom wedding Mandar, literature study and direct observation weddings.

5. Research Result

5.1 The Procession Traditional of Mandar Wedding

After analyzing the data collected, it was found that Mandar custom wedding procession can be broadly divided into three stages, namely; The first stage before the wedding vows, the form of: 1) Uru Pe'ita (First Sight), 2) Mambala'ba (plan determination candidate), 3) Messisi' or Mettule' Tangalalang (Pre-proposal), 4) Ma'duta/mettumae (proposal wedding), 5) Mattanda jari (make deposit), 6) Mambottui Sorong (assign of luggage), 7) Maccanring (Delivered of luggage in the form of fruit on the side of women), 8) Mattanda Allo (Determination of the wedding vows), 9) Mappande Manu' (Bore living), 10) Mappepissang (Invited), 11) Mattola' bala' (Reject disaster), 12) Meroros (scrubs), 13) Mappassau (sauna), 14) Ma'lolang (introductions prospective groom on the bride's family), 15) Mappaduppa (readiness and willingness of the women to marry), 16) Massolo which means they travel, ensure the readiness of the women received Petindor. The second stage, the form of: 1) Metindor (Dropping the bridegroom to house female), 2) Pelattigian (Giving girlfriend or granting approval), 3) Spurred '(Akad nikah), 4) Dipalluangngi lipa' (Fitted gloves), 5) Pasakkaweng (Advice marriage). The third stage, the form of: 1) Marola (Meet-in-law / husband's parents), 2) Mappa' bujang, the events play called event Mangino, 3) Melipo Ku'bur (Pilgrimage of the grave), 4) Melipo sangana' (visit to the family home).

5.2 Heterogeneity Text

Based on the analysis, it was found in the Procession Traditional of Mandar Wedding, have encountered heterogeneity of the text as follows:

1. Based on the shape, found the text type of text dialogue and monologue. Text dialog found in the procession as follows:

a. Before the wedding vows

Before the ceremony, the text dialog found in the procession as follows;

a. 1. Uru Pe'ita (First Sight).

At first glance, the men usually express their feelings with a phrase stating:

"Uru-uru uwitammu, tappa mongea' mating, tappa andiang tambar paulianna".

("I looked at the first beginning, I felt sick immediately, immediately there is no antidote")

Then answered by a woman if she is also no intention in him by stating:

"Mua' tongani loamu, tongani pe'olomu, bale' dughamo'o parriwa pamenangan".

("If it were true would be your words, it also will, it is proposed to hurry you came").

a. 2. Messisi 'or Mettule' Tangalalang (Pre-proposal)

In this phase, the men would send someone facing meet with women's asking about is there a chance that will be given to the man to say:

"Mawaya wandi kapang tangalalang di'e mai e"

("Is there no signs that our path here?")

If in case there is first come propose or reject indirectly it will be answered by the women by stating that:

"A'dappangana mai'di, diolo mala'bi'ta apa' diammo mendiolo me'ende 'ma'anna pau"

("I really apologize presented to your esteemed that there are first come in and save the message")

Then the conversation will stop here and delegates will be asked for leave, but if it is answered by saying that:

"Mawaya Sanna' bandi tia tangalalang, apa' andiang topa riang mattura'i".

("The road is very smooth because no one has had time to grow")

Then the envoy was then declared:

"Ya' mua' andiang bandi diang sawa' namenduluma pole mappasilolongan mala'ai sambasse elo' dira'duai "

("If so hopefully nothing gets in the way we will go back in the conversation with the hope that will be incorporated").

a. 3. Ma'duta / mettumae (woo Official)

In this phase, the opening ceremony usually begins with the opening speech of the men in front of someone who became a spokesman of the woman by saying beforehand that:

"Tawe namettulea' diolo ala'biratta, Diang dua ri sangana dieppeie"

(I sincerely ask permission before a noble, they are roughly the awaited)

It is usually answered by the woman that:

"Dini nasammi tu'u me'oro tomala'bi'ta malami tia mo ditunu undung"

(That all being honored were present and the event can already be started)

So began the word respect of the men as follows:

"Bismillah sallang Salama', Tawe iyanasanna, tou iyya upakaraya ia narakka' payung inggannana to dipadaeng disesena o diada o diweasa, tetta topa inggannana tomala'bi'u ia sitinaya naripe puang assimemanganna toriolo', anna tetta topa inggannana tau dini me'oro messulekka mala'bi pole di pa'annana puang "

(In the name of Allah, glorious all of gentility in the traditional order habits so also honored from hadat and

customary According to custom so ancestral hereditary as well as all who was present sitting cross-legged in this space as the honorable of creatures of God Almighty).

Then in answer again by the women:

"Uwissang Bandi sukku paelo'na utangngar to come into one's vision headdress mappamai uwai".

(To know the signs of perfect people desire, his face like the moon, like a personal water).

The next proffered list maximum ability and this happened three times until finally an agreement together.

However, if the request is considered too burdensome, and there was dialogue by saying (the men):

"Tawe' andiang elo' andiang ulle, nasilennarang akkatta, jari So'naimo sare mati-matindomi tau doloq "

(Sincerely that there is no power and the will attempt to soon become a reality, by him that we would deliberations to think about it, I hope that we can meet these expectations).

If during the three days delegates of the men did not return gives news, then the ladies have learned that the man had not agreed to the request. And after a week-long enough, then the woman can return "Pamenangan" (where the envelope/antiques) or "pamenangan" is taken solely by the male. And since then it is severing ties of both parties in terms of making a proposal, and the women have been able to accept the proposal to another. Conversely, when the woman returned approve the ability of men messenger will come with states:

"Tawe', mala'ai lao mendulu manu'ta, iyya rua melo' dipande -Pande, apa' ingga'na wandi tulu melo tomi tia masebe, sawa' elo' ullena puang"

(Respect us if only it can be you came to see me back, who never respect in the hearts because it seems both have been inseparable on the will of the Almighty).

And then answered by the men with the words:

"Ya', mua 'Bassai ditingo pirappai tau mala lao mattanda yari"

(If so then when the time comes we'll make it official).

Back the woman replied:

"Ya', ita bandimo inna sakira-kira wattu iyya mala diassagenai"

(Yes it's up to the man where the right time to be implemented)

Until finally there make deposit event, however, if the collective agreement has existed on both sides at the time, then proceed with the rest, then the male excuse yourself by saying:

"Tabwe iyyanasanna namassimanga' tu'u dolo 'what' napole dzua ', napole dzua mappannassa sarau."

(Sincerely all we will say goodbye, but we certainly will go back again, I will be turning specify).

Then answered by the woman with the insinuation that:

"Mua' malaio mating, dao tale pendulu, dinima' tu'u rundu-rundu pa'mai', sallangngu lao di issi ruang boyangna tomappariang ana't allo'u".

(Go home but come back here, please because we're always expecting my compliments to you all the families of my beloved son).

Over time then the man again come up with a way make deposit. Which is preceded by the time agreement and the day before the male will usher in some of the needs that will be served in the event proposal wedding.

a. 4. Mambottui Sorong (assign of luggage)

In this event, usually runs a bustling and exciting as "sipappasoro-sorong". This means that each jostling for each grant proposal. Said to be crowded as usual and this proposal can be submitted in symbolic Kalinda'da 'Mandar (Poetry of Mandar) example as follows:

Party man:

Polea' ma'lopi Sande '

Lima ura 'sombalna

Merandang jappo

Mewalango ta'garang

This means:

We came boating Sande '

Five tendons cloth screen

Roped anchor weathered

Anchorage too rusty

Answer the woman:

Sande', ba'go' tammasala

Lima ura 'tammangapa

Mua' iyyamo

Niassamaturu'i

This means:

Sande', ba'go 'no problem
Five veins screen does not matter
If it had been the
Agreed

Party man:

Ammunga' parapang Tallo'
Buamma' diranjammu
Melo' ruppu'
di ruanna boyammu

This means:

Clasp me like eggs
While flue above your bed
I want to rupture
In the space of your house

The woman:

Sarau anna saramu
Pasambassemi tama
Dawappa runnus
Anna Tallang dunia

This means:

Our desire and your will
Let the mix
Hopefully not goodbye
Until doomsday

b. The Day Vow of Marriage

b. 1. Dipacu' (Vow of Marriage)

In this phase, the dialogue between the priest and the bridegroom man i.e.;

"E Kaco' Upalikkao dimesa towaine ia nawakkelang do'mai disanga Ipura Para'bu' ana' towainena Ipua', musorongi sambuah Koro'an anna parewa sambayang kottang Karana Allah ta'ala, tarima!"

(O Kaco' I thee marries a woman who represented to me named Ipura Para'bu' daughter and Ipua with dower A book of the Qur'an along with a set of tools for the grace and mercy cash Prayers God Almighty), receive !

After the release of the imam's words were answered by the man by stating:

"Utarimai likkana Ipura Para'bu' ana' towainena Ipua (binti Ipua), usarongi Sambuah Koro'ng Siola parewa Sambayang kottang karana Allah"

(I accepted the Ipura Para'bu' illegitimate daughter with a dowry Ipua a Qur'an along with a set of tools for the grace and mercy of the god).

To establish legality marriage would then usually be done up to three times. The monologue text found in Pasakkaweng phase (Advice marriage).

2. Based Functions

The type of text encountered by function are:

2.1. text expressive

Expressive text can be found in the phase of Uru Pe'ita (First Sight). In this phase, the man expressed his feelings with a phrase stating:

"Uru-uru uwitammu, tappa mongea' mating, tappa andiang tambar paulianna".

("I looked at the first beginning, I felt sick immediately, immediately there is no antidote")

Then answered by a woman if she is also no intention in him by stating:

"Issangi'i loamu ari, pepalecemu ari, andiam bando'o me'uzu' lapi-lapi".

("Maybe it was just your rugs and may also be the seduction, or maybe you just promise me").

Finally the woman also stated as an expectation to be realized, namely:

"Mua 'tongani loamu, tongani pe'olomu, bale' dughamo'o parriwa pamenangan".

("If it were true would be your words, it also will, it is proposed to hurry you came").

2.2. narrative text

Narrative text can be found at the event's sermon marriage.

2.3. text persuasive

Persuasive text, can be encountered when make deposit or applying. At this time, the male will exert the ability to influence the women to the application can be run smoothly. Here is the dialogue in this phase, which reads:

"Tawe' uwala ewari batangngu, mesa di lopi. Rapea' dini diturunammu, meloma' mangarurang melo' toma' dirurangngi iyya rurangan nasitinaya nanasuatang lopi' i"

((Sincerely likened me a boat that leans on where you live who want to carry and got the charge in accordance with the capacity of our boat)

and then goes on to state, with the word in literary language Mandar;

"Naiyya lopi' i takkaeyyang takkeccu' sirua-rua, meloma' mangarurang melo'toma' dirurangngi ia rurangan tammai'di, tassaicco toi, Sirua-rua, tale namawari mau tandi loppa'i, Sirua-rua cappu' talla'bi anna tanda'tama dilabuang akkattau "

(Boat is a boat that is not big and not too small, very simple. Accepting the charge that is not too much and not too little, is appropriate. Receive also provisions that will not be stale in transit and does not need to be warmed up my heart to the port)

Then answer again by the women:

"Uwissang bandi utangngar to sukku pa'elo'na merrupa wulang meppa'mai' uwai".

(To know the signs of perfect people desire, his face like the moon, like a personal water).

3. Based Purpose

Heterogeneity texts discovered by purpose is;

1. The narrative, which is found in the sermon of marriage.
2. The text of persuasion, which met at the time of applying

3. Conclusion

After holding discussion and analysis of data, it can be concluded that the traditional wedding procession Mandar, have been found heterogeneity of the text as follows:

1. Based on the shape, the text dialog found in the procession as follows:

- a. Before Marriage Vow

Before the ceremony, the text dialog found in the procession as follows:

1. Uru Pe'ita (First Sight)
2. Messisi'or Mettule' Tangalalang (Pre-proposal)
3. Ma'duta / mettumae (Wedding Proposal)
4. Mambottui Sorong (assign of luggage)

- b. The day of Marriage Vow

In the phase of the ceremony or Sipacu', found text dialogue between the priest and the bridegroom. The monologue text found in "Pasakkaweng phase" (Advice marriage).

2. Based on the function, as for the type of text is encountered by function;

- a. text expressive

Expressive text can be found in the phase of Uru Pe'ita (First Sight).

- b. narrative text

Narrative text can be found at the event's sermon marriage.

- c. text persuasive

Persuasive text, can be encountered when "mattanda yari" or applying.

3. Based on the purpose, it was found that the heterogeneity of the text:

- a. Narrative text, which was found in the sermon of marriage.

- b. Text persuasion, who met at the time of applying.

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