

An Analysis of Regional Language Expressions in Tondanonese Community Ritual Prayers

by Fince Sambeka

Submission date: 30-Apr-2023 06:01AM (UTC+0700)

Submission ID: 2079384191

File name: 25903933_1.pdf (2.19M)

Word count: 1852

Character count: 10172

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1st Fince Leny Sambeka
Japanese Education Department
Universitas Negeri Manado, Indonesia
Manado, Indonesia
finesambeka@gmail.com

2nd Sherly Lensun
Japanese Education Department
Universitas Negeri Manado
Manado, Indonesia
sherlylensun@unima.ac.id

3rd Rianna Jona Sumampouw
Japanese Education Department
Universitas Negeri Manado
Manado, Sulawesi Utara
Riannajona12@gmail.com

4th Nooke Hosang
Japanese Education Department
Universitas Negeri Manado
Manado, Sulawesi Utara
nooke_hosang@yahoo.com

Abstract— In Minahasa, there are various ethnic groups with their own language: Tountemboan, Tombulu, Tonsea, Tonsawang, and Toulour group. Toulour subethnic with its language and culture is the object of this research. The Toulour language consists of three dialects, namely Tondanonese, Romboken, and Kakas dialects, namely Tondanonese, Romboken, and Kakas dialects [1]. This research is focused on Tondanonese language in Tondanonese dialect. The Toulour community in its old belief sees each human activity not separated from natural environment, including the spirits of the dead and “opo-opo” that can influence the daily life. Disaster in the community comes from daily life transgressions or deviations from customary regulation by a small community group. The transgressions makes the “opo-opo” ancestors angry. The anger is realized in the form of disaster. Therefore, ritual is necessary to avoid the upcoming or the on-going disaster. This research is based on ethnolinguistic concept, focusing on Whorf’s statement) that in a community determined by fact viewpoint, the fact is determined by language. The data were collected from the field by using observation method and interviewing the informants by using descriptive questions: grand tour questions, mini tour questions, example and experience questions. The data were analyzed in line with Spradly’s. On every ritual implementation, the element of language plays a very important role. Language is a sign system revealing ideas. For that reason the sign system revealing ideas. For that reason, the sign system used can be compared with the deaf-mute alphabet system, symbolic ceremonies, etiquette expressions, military signals, etc. The language in fact is a sequence of impressions stored in the brain of each community member. Each language has a number of expressions containing advice and lessons on life, goodness and wisdom expressed can be in the form of words, terms and phrases; if seen from language expressions point of view, they contain the most precise meaning [4]. The whole existing language aspects and behavior absorbed in culture which implicitly and explicitly revealed through words, both simple comments and long interviews (Spradly, 2007)

Keywords— *analysis, expression, regional language.*

I. INTRODUCTION

Based on the difference of dialect from original inhabitant of Minahasa, people who live in littoral of Tondano lake are named as Toulour ethnic. Toulour ethnic is divided as Tondano, Romboken and Kakas dialects [1].

In Dutch colonial government era, Toulour area is divided into four districts which are: Tondano Touliang, Tondano Toulimabot, Romboken and Kakas Now, this region has consisted from six sub districts which are: West Tondano, East Tondano, Romboken, Kakas, Eris, and Kombi sub districts.

In every ritual execution, language element plays an important role. Language is a sign system that is used and able to be compared with alphabet system of speech impaired, deaf, symbolic ceremony, polite expression, military signals and others. Language is a communication tool to deliver idea, concept, opinion, or feeling to other people. The delivery of certain meaning often tends to be indirect and symbolic. Language as a whole is an expression of impression which is saved in mind of every society member [3]. Every language has amount of expressions that contain advice and thought about life, kindness, and wisdom which are stated briefly and compactly. Expressions can be as a word, term, and phrase if they are seen from language expression which contain the right meaning. The entirety of language aspect and behaviour which exists are absorbed in culture implicitly and explicitly revealed through good saying, simple comment or long interview [2].

Toulour society in old belief adheres belief that every human activity is not detached from the surrounding environment, spirit of dead people and opo-opo which can influence daily life. The catastrophe that engulfs society is caused by a small group society who has disobeyed and deviated from the tradition rules which are applied in daily life. The impact of this violation is the anger of opo-opo ancestor. As an anger form, the punishment or warning is in

form of catastrophe or calamity. In order to prevent calamity, it needs ritual with the aim to refuse and avoid calamity which has happened or is happening.

The execution of this ritual is to refuse every disaster by using liturgy which is divided in three parts: opening, execution, and closing. The opening with opening pray which is as an example of local language pray can be used as followed:

Opo wailan wana natas
 Tembone kai mangale
 Satanu toro lukarani
 Rou-rou temoko e kelew
 Turuani ladan korondoran
 Tia mo mailek keselokani
 Baya pinaleos nami
 Raimo soupen nam

II. RESEARCH METHODS

The data were collected from the field by using observation method and interviewing the informants by using descriptive questions: grand tour questions, mini tour questions, example and experience questions [2].

III. RESULT AND DISCUSSION

1 Opening Prayer

/ε mapiara/
 /nendo tarekan kei rumumber mewali-wali/
 /loo kei witu bərən nu muupus/
 /ka kei bəwəan satu maksud pakiwe wia niko/
 /satun toro lelean ni/
 /kei rintek rua kei rumumber wiwi/
 /kei wowato-wowato banua/

Data number 1 /ε mapiara / the word mapiara has morphology process. ma is a prefix and piara is the word root. The lexical meaning is / ε / 'oh' and the word /mapiara/ means 'memelihara' (nurture). This expression has cultural meaning which refers to the highest existence that nurtures and protects or the creator that is worshiped and respected.

Data number 2 /nendo tarekan kei rumumber mewali-wali/ the syntactical construction is: /nendo/ / kei rumumber/ / mewali-wali/ the morphological process: me is prefix and wali-wali is a full reduplication. The lexical meaning: nendo 'hari' (day), tarekan 'sekarang' (now), kei 'kami'(we) rumumber 'duduk' (sit) 'me wali-wali' bersama-sama'(together). The cultural meaning shows that togetherness is believed to get answer for what they ask for

Data number 3 /loo kei witu bərən nu muupus/ the syntax construction is /loo kei / /witu bərən nu / /muupus/ the morphology process is muupus which consists of mu as prefix and upus as the word root.

The lexical meaning is loo 'lihat' (see), kei 'kami' (we) , witu 'di' (on) , bərən 'mata' (eye), nu 'mu' (your) , muupus 'sayang' (affection). The cultural meaning shows expression that begs for attention, affection from God to grant the society pray. This expression contains contextual meaning.

Data number 4 /ka kei bəwəan satu maksud pakiwe wia niko/ the syntax construction is /ka kei / /bəwəan/ / satu maksud / /pakiwe/ / wia niko/ the morphology process is pakiwe which consists of pa as prefix and kiwe as the word root and niko ni as prefix and ko as the word root. The lexical meaning is:ka ' karena'(because) , kei 'kami' (we) , bəwəan 'ada' (have) satu 'satu' (one) , maksud 'maksud' (intention) pakiwe 'meminta'(ask) , wia 'pada'(in), niko 'mu' (you). The cultural meaning shows serious prayer to God for what they ask can be granted. This is seen from the word pakiwe which means implore.

Data number 5 /satun toro lelean ni/ the syntax form is /satun toro/ lelean ni/ while the morphology form is satun toro. The word satun is a prefix and toro is the word root. lelean ni is a word which consists of the word lele as the word root while an ni is suffix. The lexical meaning is satun toro 'kalau boleh' (if it is possible), lelean ni 'dimandikan' (is watered). This is an expression that contains culture meaning. It means after there is drought, there is serious calamity as an impact of drought. Therefore the religious leader expresses /lelean ni/ as the pray for asking rain.

This expression is a clause.

Data number 6 /kei rintek rua kei rumumber wiwi/. Its syntactical form is: /kei rintek rua/ / kei rumumber/ / wiwi/ and its lexical meaning is : kei 'kami (we)', rintek 'kecil (small)', rua 'dua (two)', rumumber 'duduk (sit)', wiwi 'disini (here)'.

The cultural meaning has a contextual meaning which is all elder people in villages or all prominent figures in the society sit together and pray together with all their heart hoping that God will grant their hopes for the rain to fall.

Data number 7 /kei wowato-wowato banua/. Its syntactical form is: /kei / /wowato-wowato/ /banua/and its morphological form is: wowato-wowato. Related to full reduplication, wowato is the root of /kei wowato-wowato banua/. Its lexical meaning is kei 'kami (we)', wowato-wowato 'tokoh-tokoh (leaders)' banua 'kampung (village)'.

IV. CONCLUSION

Tondano society uphold firmly their belief which acknowledges the highest being, Allah or the mighty Opo empung (ama empung) as the ruler of human's life and the

universe. Due to their acknowledgement of this highest being, the society in Tondano pray for the protection from all calamities that might happen. The ritual performed by the society in Tondano such as soaring prayer to the mightiest being is inseparable with their ancestor leading to the establishment of kinship system Opo, Dotu, Wailan and Tonaas. It shows the intercorrelation between Tondano society and their ancestor.

Some prayers are in phrases, such as e mapiara, lelean ni, ama empung, on toro. Some are clauses such askei rintek rua kei rumumber wiwi, kei wowato-wato banua, o'kei toro loloane remi, wiang baying pa'payangan, on toro tokalasananaan, baya sapa toro kalungunci, paka pepa'yanan wia natas. Makiwe satanu toro, witu beren nupus, o' keitoto toe loongan, e terima kaselah ama empung. Some prayers are in sentences such astu mina muali e kawangkoan nate mei, pangiwe winentet tu toro long ne mea, wiang baying pa payangan, wiang pakekelangan paidopan netow, tumubung pakasa netou wiang koatane. All these expression contain cultural meaning.

Ritual of avoiding calamities is a part of culture existing in Tondano society is in the edge of extinction; therefore, prominent society leaders, experts in culture, and government institution should flourish and develop this

ritual. It contains many positive elements such as religious values which show the point of view of Tondano society.

Prayers in local language begin to diminish and rarely used. It indicates that the endangered culture which signifies the identity of an ethnic.

ACKNOWLEDGMENT

Fince Sambeka, Sherly Lensun, Rianna J Sumampouw, and Nooke Hosang would like to extend our gratefulness to LPPM Unima and conference committee for helping the publication of this article.

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