



The Information System and Speech Acts Process of Torajanese-Mamasan Community in the Marriage Proposal in Kolaka District

AUTHORS INFO

Zakaria
Universitas Sembilanbelas November Kolaka
Southeast Sulawesi, Indonesia
zakaria.usn@gmail.com
+6285395472540

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Abstract

Marriage proposal process of Torajanese-Mamasan is a kind of culture product in social *custom* and *brought* some communication acts, such as speech acts, norms, and social custom values upon it. The scope of the research focused on the manner of meaning semantically, pragmatically, and ethics that formed in communication custom system in the process of marriage proposal, instead that the research need to explain all the process of marriage proposal step by step orderly. The researcher used Ethn methodology approach, and also used two kinds of source of the data; primary and secondary data and analyzed them in qualitative. The result showed that the process started from *ma'bisik*, *mangusik*, *ma'pasule kada* until *ma'randang* process were run by social custom system in communities of Torajanese-Mamasan in Kolaka district. And also, that the all of process were planned and done by adult named *to matua* verbally and symbolically. There was interesting thing of the process, that the communication system to be done associatively, bear several art and ethic values.

Keywords: custom value, manner of meaning, information system, speech acts

A. Introduction

Communication is an important thing in human life, whether to individuals, communities, in government, business, and in social institutions that exist in the community. Communication is a process whereby individuals, communities, governmental institutions or social institutions that exist in society can interact with each other for a particular purpose. Further, the interlace communication base on a common purpose and desired goal. Means of communication in this modern era is very varied form and manner, either directly by individually, or indirectly by using media such as letters or other means of communication. Now days modern society has a very effective and efficient communication means in order to interact; they can use the means of communication by mail or electronic communication means such as telephone, telegram, radio, television or through internet media. This is possible because the level of dependence and human needs for information more urgent and varied.

Communication issues are not only perceived by the existing institutions in society, but communications become part of the existing social institutions in society. Social institutions such as customs and customary procedures and greatly require the presence of communication in order to interlace a social information system that regulates customs customarily. Although there are not regulated by institutional communicate system, but there are systems of communicating in customary activities such as customs in the procession of death, marriage, opening the farm, planting of rice, and so on. One of the communication etiquette/manner in the social institutions that still exist is maintained in the activity of marriage proposal that exists in the community of Torajanese which domiciled in the Kolaka district. Although, institutionally in terms of communicating procedure haven't and unknown the formal and mutual rules, but tradition and procedures of custom communicate still running and done as it should. They do the system and communicate procedures as bequeathed in hereditary since the ancestors.

In practice, community of Torajanese-Mamasan ethnic in Kolaka district when planning a marriage always to heed the stages of communication in accordance with customs or customary procedures in terms of marriage from marriage proposal until the process of forming a new household. This is considered customary and should be implemented, if one of the stages of communication does not occur in a series of communication processes, it is considered taboo and unworthy. Although there are no customary sanctions binding on those who violate these customs and practices, but it will be the gossip of the community and is regarded as disrespectful of custom. Therefore, Torajanese community especially that living in Kolaka district until now still preserving the system and procedures of communication in the custom/culture in the activities of marriage proposal. Cultural phenomena such as customary of marriage proposal for Torajanese that domiciled in Kolaka district should be preserved as cultural treasures of the archipelago, but there aren't many people are interested and concerned to the event. Therefore, the researcher intends to contribute in the form of strength and mind to the Torajanese community, especially those domiciled in Kolaka district, so that the results of this research will be a treasure reference of culture in Kolaka district.

B. Literature Review

1. Culture and Social structure

a) Culture

Concept of the culture is very universal, it can be explained as unity of idea (though), intention, and the result of initiative (object) that become a product, it means that everything about human creatures is culture, for instance art, literature, and system.

According to Sujarwa (2010:30) "...culture is the creation and system of human behavior, whether it is beautiful or not".

Anthropologically, culture defined as "the set of learned experience" Roger M. Keesing (1981) in Samuel Gunawan. Based on the statement, culture is not used to describe about art or human greatness but culture explains about social system, and system of human life. Furthermore, Sujarwo (2010:31) "...culture or social system is necessary for human life, as long as the culture or system can support the human life".

b) Tradition as a social structure

Tradition is a form of cultural act. Tradition is a community system that is believed to be a form of knowledge and faith. Sujarwo (2010:193), state "... Tradition is seen as a truth, eternal, absolute, and coercive ...Tradition as a culture solve the problems such as: the essence of life, the nature of human works, the essence of power, the existence of human, and the human environment...".

Structure refer to the social system of society, however, in practically the system is not institutional. Structure is a system that regulates people in society, and the social sanction is a punishment in the society, for instance, Torajanese funeral ceremony, wedding, ceremony down the rice fields and etc. The costumes are accepted as an informal regulation in society, however, It has social sanction and conventionally recognized by the society. Therefore, people who violate the costume in society will be punished by social sanction.

2. Language and the role of language in culture

One of the most important in society is language, language is a media which used by people to run their culture in social life, and especially culture in verbal communication. According to Chaedar Alwasila (1989:2), "...Language is a communication system by voice, oral and hearing,

between people in certain societies and using vowel sound symbols that have arbitrary and conventional meanings”.

Purpose of language in culture is information and communication, individual or group communication. However, it is important to know that language is a system or norms in society and make communication run well. Therefore, Language has a strong role in building culture, by using it, the interaction of life can be run in accordance with the desire of the perpetrator of communication itself in running the culture

Language is a way to make social activities in society, by using language, humans can create verbal cultural rules and it will be a system of social interaction and culture.

3. Culture and local wisdom

Local wisdom refers to the concept of "customary norm", the living norm, believed, and run by people in society. It means that, local wisdom is a costume that has local philosophy and power to construct their life in society. Local wisdom is a source of culture, justice, order, and source of community welfare. Local wisdom will be the source of the rule of measuring goodness and badness in society.

4. Torajanese and tradition of marriage

Based on the history, Torajanese ancestors came from the Indies, Torajanese was a group of old Malay (proto melayu) who immigrated to Indonesia about 1500 BC. Manik-manikis evidence of proto culture and torajanese is Austronesia.

Torajanese settled in the north of South Celebes, they have 3 regencies in South Celebes, Tana Toraja regency, North Toraja regency, and Mamasa regency. Most of them are Christians, some of whom are Moslem and the rest still retain aluk to dolo/alukta (ancestral religion) tradition. According to John Liku-Ada (2014:3) "based on the BPS of South Celebes in 2010 the number of adherents of aluk to dolo/alukta on the 3 regencies only 30.023 (4,8%)".

Marriage is one of the social structures (tradition) which is still held by most of Torajanese including in Kolaka regency. Tradition of marriage is one of marriage processes to form a new household. There are several stages of the process of marriage that traditionally still conducted and this process as a rare phenomenon for some tribes in Kolaka regency. Therefore, this research was conducted to explore the facts of phenomena and it can contribute to the richness of Indonesian culture, especially in Kolaka regency.

C. Methodology

The methodology used in this study was Ethnomethodology approach, which was introduced by Harold Garfinkel. This methodology was mostly used in anthropological study. This approach tries to describe a culture as a reality or fact toward people's experience on their daily life in a society. Thus, using this methodology, the researcher could describe the fact happening in the society related to the title of this study. There were two data sources used in this study namely: primary data which consisted of observational data and secondary data which consisted of interview transcripts. The data analysis technique used in this study was qualitative analysis.

D. Findings and Discussion

1. The Information System and Literary Meaning of Ma'bisik

The process of *ma'bisik* begun by relative from adult women or the representative of men who are still vague (saliently) convey the purpose to the close relative of woman, sometimes it is directly to aunty of a woman who is being proposed. Moreover, after conveying the proposal and eventually being received, then the relatives of the fiancée can inform only to the fiancée's mother not to the father. Then, mother's role is to tell her husband in this case the fiancée's father. The common speech being delivered by the representative of fiancée is as follow " *dengante tau ta lemba...* (probably there will be a man who comes to propose). The type of speech act which emerges in this process is locution in nature, or it is just in the form speech to be known. If both mother and father of the fiancée are agreeing, then it will emerge *perlocution effect*. As the result, the parent will invite all of close relatives to discuss with. In discussion, it can be deduce whether the proposal can be completely received or not at all.

2. The Information System, Speech Act and Literary Meaning of Manggusik

On wedding procession of Torajanese-Mamasan ethnic, they generally carry out some processes and these processes are the way or the information system built based on the Torajanese habit specifically who settle in Kolaka regency. Furthermore, the communication/

information system on *manggusik* process in engagement culture of Torajanese-Mamasan ethnic are the required process and have to do before moving to the next stage. *Manggusik* process is aimed to be the prolog or opening sentence to communicate with the female side and it can be stated that this activity is aimed at conceptualize the positive purpose of the man or fiance's relatives to the woman being proposed or the fiancée.

Moreover, Torajanese-Mamasan ethnic who mainly live in Kolaka regency, they already understand that *manggusik* process is a symbol of obedient of Toraja culture and it is as the respect of male to female's relatives.

Then, *Manggusik* is the further process after *ma'bisik*. In this process, both the male and female's family are met at fiancee's home and after arriving at fiancee's home the fiance will be greet by the relatives of fiancee. Furthermore, some of representatives of fiancee consisting of 2 or 4 will discuss with the representatives of fiancee. On the discussion process, it will emerge speech which contains literary meaning in the form of asking and giving response as the following observation sheet by recording:

Table 1. Speech Act on the Process of *Manggusik*

Agent	Local Language	Meaning	Types of Speech
PP	Kurre sumanga'tu kasaeatta... sapo ana ku ita inde petonono' ta e ambai dengan paralutta muneia'i i inde menono' nono'...mu bonging opa a'i... yamoto'o lamekutanakan inde'e akatappara te parallutta a'ie...	Thanks for your coming and probably there is such thing that you want to inform me hence all of you come in this early morning, what's the matter actually?	1. Perlocution effect (praise) 2. Illocution effect (asking question)
PL	Dolo diomai...lakipebaliitu pekutananta...o ya lama' kuresumanga' dukakan belanna mutarima melo inde kasaeangki...	Pardon me, we do send our gratitude to your willingness and the hospitality to our visited...	Perlocution effect (praise)
PP	Ya...susimi inde dipasirrau-rau kuama...yatu kasaeangki napolettek napopudakkan inde tomatuanna...sae umparmpoanni salama'na lako anakta...	Yes, that's what our parents said that even to the unknown people we have to greet them. Therefore, to the known people it is a must to greet them. Then, can you tell us your specific purpose to come today?	1. Perlocution effect (praise) 2. Illocution effect (asking question)
PL	Ya...susimi to iyo le...nakua tomatua alle'na to tang diita rambu api anna dikarimbai ma'odonganpi ke pakakita...sapo akatappa inde parallumu a'ie...	Yes..that's what we mean...while talking...Honestly, our purpose is to inform that the male's relatives aim at proposing your daughter	Illocution effect (Asking question)
PP	Ya...kurangngimi itin kadamua a'i o...sia kiisattomiaka tatungkanan sae...sapo ambai lasa'baraki' a'i dolo aka maneladipasa'ding asan inde tomatuannatempa tomalinna...ya ammukuammira tomatuannaa...anna pasa' dingpiangami kareba...	Yes, we have already understood it, but we have to be patient in waiting for the decision since we should tell to both her father and mother's family. After that, we can directly inform you all about the result.	1. Perlocution effect (praise) 2. Illocution effect (promise)

PL	Ya...susimi toiale aka kameloan inde laditan...ya senga siami to io le keupperondoi uai malino...	Ya...to result something good, we have to be patient in waiting...	Perlocution effect (understand)
PP	Yamora akki kuai ko make ma' penandapiangamito to matuanna...dua bongi ba'tu tallu bongi ki lemba' uppasule kada...	That's all, just tell his family (male's family) that probably it takes 2 or 3 days to enable me to give the response...	1. Perlocution effect (understand) 2. Illocution effect (promise)
PL	Ya...ambai lasusite'le...la kipesadingngi pianga kareba... sapo ummu sua mora keluarga mesa' male uppokadai lako tomatuanna kela male moko a'i uppasule kada...	Probably, that's a very clear explanation. We will wait for the response. You can ask the member of family to go to the male's home (the fiance) and tell the result in this case their response to our proposal.	1. Perlocution effect (understand) 2. Illocution effect (command)
PP	o..io innang den liu to tau male uppasading i'a le...sapo iru'pi wai kula' dolo ummu manei sule da'	Okey, there will be person who confirms about the response. Have a drink before returning home please...	Illocution Effect (Promise)

Note:

PP: Fiancee / female's relatives

PL: Fiance / male's relatives

3. Information System, Speech Act and Literary Meaning of *ma'pasule kada*

Ma'pasule refers to the essential aspect of engagement procession due to this process will decide the next step. Why that so? If the representative of female's family on *ma' pa sulekada* brings positive information (being received), then the overall process can be carried out. Vice versa, if it is negative (being refused) then the process should be stopped until *manggusik* step. On *ma' pasulekada* in which the female's family send their representative to visit the male's home, the representative who delivers the response from female's family has big role, in this case to tell about the response he/ she must tell the true information but if it is not, it can affect big problems between two different families since it relates to self-value (*siri'*). The confirmation of the message on this procession has to involve verbal communication such as:

Table 2. Speech Act on the Process of *Ma'PasuleKada*

Agent	Local Language	Meaning	Types of Speech
PP	Ya to kada mangka mubawa lemba... ya marandang puduk asan sia keluarga...dadi semo inde e kupasule kada lako... ya kitarima mapia sia	Your proposal has been discussed by our family, and we have completely decided that we accept yours.	Perlocution effect (answer)
PL	Lama' kurresumanga'dukakan saba' mutarima melo siakan inde e...	So much grateful in hearing the acceptance of our proposal.	Perlocution effect (gratitude)
PP	Ya...ambai lasusimitu u' le... kurresumanga la sulemo...	Yes, I think that's all and I have to go now	Perlocution effect (gratitude)

4. The Information System and Literary Meaning of *Ma' randang*

Ma'randang procession for Torajanese-Mamasan ethnic who lives in Kolaka regency are supposed to talk and discuss about the planning of wedding procession after the whole processes of engagement/ proposing someone in this case girl or woman and it has been

accepted by both two families. Beside the purpose of discussion, most of Torajanese-Mamasan ethnic generally yearn of their hometown and their family who lives in Toraja as well. Even they stay in different area which is quite far from their hometown. Through this wedding procession, they utilize that moment to congregate with their family.

In this activity, there are many things to discuss between two families such as: First, about the time for the procession when it will occur based on Torajanese's habit or culture called *allomelo* (good day); Second, about the food and beverage which will be served to the guests and families as well, and this is more likely about the preparation cost.

E. Conclusion

The engagement procession of Torajanese-Mamasan society who lives at Kolaka regency as the habitual and social institutions which has been implemented since they have lived at Kolaka regency until now. The engagement process for Torajanese generally called as *rambu tuka'* (literary meaning= smoke blows up) or the general society know it as the symbol of happiness of wedding ceremony)

The general habits of Torajanese-Mamasan ethnic on the process of engagement until wedding ceremony consists of systematic procedures which cannot be disobeyed, beside that in communication and information is developed consisting meaning and ethnical value as the identity of Torajanese-Mamasan.

The first process that should be through or done called *ma bisik* where the information is the opening communication of the man's side to the female's family silently (closely) and if it is possible being received then the next process will be carried out. The next process is called *mangngusik*, on this process the representative of male's and female's family are met.

On this procession, the communication and developed information emphasizes to show the seriousness of male's family in front of female's family. And on this process, the woman's family will promise to the man's family which takes about 2 or 4 days. If the female's family does not consistent about the time that they have promised before. Hence, the planning probably will not occur or it can be stated that the man is refused.

The next process is *ma pasule kada*. The information process occurs when the representative of woman's family comes to inform the positive response (being accepted). Furthermore, the next process *ma randang* is carried out if both man and female's family meet, discuss and talk about the whole things related to the planning of wedding ceremony.

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