

A DESCRIPTIVE ANALYSIS ON THE FUNCTION OF THE ORAL TRADITION MESSAGE *KADA TOMINAA* OF THE TORAJA TRIBE

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Abstract : The purpose of this article is to describe the functions of the oral tradition message *Kada Tominaa* from Tana Toraja. This study is conducted in the framework of qualitative method with the design of library research. The primary data source of this study is the *Kada Tomina* as an oral literature from Tana Toraja. The primary data is supported by the secondary data such as books, research papers and articles from various academic journals. The data is collected using the note-taking technique and analyzed descriptively. The findings show that the oral tradition message of *Kada Tomina* has two important functions. The first function is to represent the expressive actions, such as expressing feelings. The second is to show the directive action messages, in the form of noble hopes and advice. The findings imply that the oral tradition *Kada Tominaa* is integral part of the people of Tana Toraja.

Keywords : *Oral Traditions, Kadaa Tominaa, Message Function*

INTRODUCTION

Oral traditions cannot be ignored as cultural heritage because they contain various local wisdom, cultural values, and policies, such as those contained in folklore, folk performing arts, and traditional ceremonial rituals (Melati & Rahardi, 2022). Oral history is one of the cultural heritages. As stated by Pudentia (2012), oral tradition is not limited to cultural wealth. This cultural heritage is the wealth of the Indonesian state which must be preserved and maintained because it is a cultural identity and cultural roots which are subcultures of Indonesian culture; also, oral tradition must be understood to understand it. Giving space for the continuation of these traditions is only one aspect of understanding oral tradition. The goal is for contemporary society to understand the meaning of oral tradition.

According to Setiadi, Hakam & Efendi (2006) the form of culture as an activity system, and the form of culture as an artifact system or as an object made by

humans. Sumardjo (2003) explains that one of the causes of the failure of education and development programs in Indonesia is the government's lack of attention to cultural development and restoration of original ethnic values transmitted through oral traditions.

The Concerns about identity and a sense of nationalism disappear as a consequence of development being carried out to overcome various national challenges that depend only on economic growth driven by international companies. According to Sumardjo (2003), we cannot build the future without relying on the roots of tradition, because roots are our source of strength. Consequently, one of the efforts to promote national identity and a sense of nationalism is to place greater emphasis on cultural development and growth. As time goes by, life without roots will surely perish.

Understanding culture is a complex and broad thing. According to Harris (ac cited in Spradley, 2007), the notion of culture is shown by different behavior

patterns associated with certain groups of people, such as habits (costumes) or ways of life. Culture always shows the existence of levels of human life and livelihood (Tao, Wall, & Wismer, 2010). With the development and transmission of diverse traditions, cultures and social orders from generation to generation.

This is also seen in the people in Toraja, because the culture that is nurtured, developed, recognized, and known by other parties will very strongly indicate a process of cultural inheritance from the ancestors of the Toraja people. Based on mythology, art, tourism and other traditional traditions, culture consists of specific principles, laws, regulations and guiding methods. In these areas, the Toraja people have their own language, known as the Toraja language, which is widely used at home and in everyday interactions. In addition to Indonesian as the official language of the country. The Toraja language consists of two dialects: the conventional Toraja language which is used in daily social interactions, and the Tominaa language which is often used in Toraja traditional ceremonies.

The Tominaa language is different from the usual Toraja language which is used by the Toraja people for daily communication (Halim & Sukanto, 2023). Tominaa is considered a high-level Toraja language due to the fact that only a few people can speak it, and the way it is pronounced should not deviate from current circumstances or customary events (Baan, Allo, & Patak, 2022). Tominaa is one of the traditional heads of the Toraja people. Tominaa is called *aluk to dolo* in the ancestral beliefs of the Toraja people, and he performs prayers and offerings. Tominaa language, as explained by Donzelli (2020), is a collection of Toraja literary languages which are often transmitted in tominaa language, also known as *bom tuka'* or *bom solo'*. Participation in these rituals depends on

one's social status in society; not everyone is invited.

The area of Tana Toraja has a different character. Harnessing the voice of poetry to communicate particular interests is his area of expertise. The Tana Toraja people use *Kada Tominaa* as a means of communication to convey life experiences or certain interests to the people of the Toraja area. According to Saryono (2006), it is difficult to live side by side and communicate without language, as well as building social networks. The *Kada Tominaa* custom among the Tana Toraja people is thus a cultural asset that must be protected so that it does not become extinct.

Suyitno (2010) shows that in line with the previous argument that cultural discourse, including the utterances of *Kada Tominaa* from the Tana Toraja area, functions as a cultural identity for the people of the Tana Toraja area. Harnessing the voice of poetry to communicate particular interests is his area of expertise. The Tana Toraja people use *Kada Tominaa* as a means of communication to convey life experiences or certain interests to the people of the Toraja area. The expressions spoken in *Kada Tominaa* in the Tana Toraja area are claimed to reflect the character and behavior of the local community.

Kada Tominaa in the Tana Toraja area is a speech-based communication tool that contains messages in local languages. Type of guidance in Tana Toraja's *Kada Tominaa*, a recurring metaphor is used. The concept of metaphor in *Kada Tominaa* is shown by the use of figurative language in the form of symbols and parables that must be read figuratively, such as representing a person's situation or personality with something else. Due to the fact that humans are constantly interacting with their environment, they cannot escape it when they think and create metaphors. Wahab (1991) defines

"ecological systems" as the science that studies human interaction with the environment, which includes living and non-living things. The metaphor of a community group will immediately show the condition of its ecological system. The ecological system of human vision is hierarchically structured and quite methodical. As a consequence, poets and authors organize the areas of human perception which impact on the production of metaphors into a hierarchical structure, as follows: form, cosmos, energy, substance, life, animation, people, etc. immediate environment, the hierarchy of human perception begins with humans. The presence of *Kada Tominaa* is seen as a cultural value by the Tana Toraja people, because it reflects their character. Therefore, this traditional activity is deeply intertwined in the daily life of the Tana Toraja people. This is what inspired the writer to write an essay about one of the oral traditions of the Toraja tribe for each feature listed in *Kada Tominaa*.

Based on the aforementioned explanation, this study is conducted in order to investigate and describe the function of *Kada Tominaa* as the oral tradition message from Tana Toraja. The study is expected to enrich our knowledge on oral tradition, specifically the *Kada Tominaa* from Tana Toraja. This study is also expected to be the reference for the further research and study.

RESEARCH METHOD

This study is conducted in the framework of qualitative research method. This method is used to explore and to explain a social phenomenon. This research method does not emphasize the numerical data. The design used is library research in which the researchers analyze a phenomenon by utilizing variety of academic and scientific sources. It is in line with the aim of the study, describing

the functions of a *Kada Tominaa*, an oral tradition from Tana Toraja.

This research used two kind of data sources: primary and secondary. The primary data source of this study is the *Kada Tominaa* as an oral literature from Tana Toraja. The secondary data such as books, research papers and articles from various academic journals are used to support the primary data source. The data are collected using the note-taking technique. The obtained data is the analyzed descriptively using the content analysis technique proposed by Miles and Huberman (1994).

FINDINGS AND DISCUSSION

The term *Kada Tominaa* represents an aspect of the oral culture of the Tana Toraja people. The term *Kada Tominaa* is unique and in accordance with the nature and culture of the Toraja people, namely the conventions that regulate everyday life. As a result, the term *Kada Tominaa* has a cultural meaning. The results of the author's research allow us to observe the utterances in *Kada Tominaa* not only in terms of the substance of the message but also its function. In this study, the authors have collected some of the data collected to evaluate the message function of many *tominaa kada* in the Tana Toraja area.

There are messages of encouragement and advice in *Kada Tominaa*'s comments. This message can be seen in various traditional Toraja practices, such as *singgi* and *rampana kapa*. This advice conveys the idea of optimism, as seen in the quotation below:

Dadi deatamo dao,/
(He becomes a god there,)
Kombongmi to palulungan/
(Being the guardian of the One/)
Manda' natakia' lemba'/
(Hold tight to the three stars/)
Nasalungku bunga' lalan'/
(Sustained by the stars from every angle)
Naapan mengkidi-kidi/

(Surrounded by starlight /)

The manda expression '*natakia' lemba'* means 'holding tightly to the three stars', followed by the nasalungku bunga 'lalan, which means 'the support of the stars from all sides,' and naapan mengkidi-kidi, which means 'to be surrounded by bright stars. The meaning of this statement is the great optimism of the Toraja people that their deceased relatives will be taken to heaven by an angel. The statement of hope in the Kapa' rampanan event is then outlined in the following words:

Den upa' napoupa'/Paraya nappaoraya/ Anna lambi matua parent/Na dete'i banua karurungan
(May a happy life / may be saved / Like a date palm / grow old)

This statement is a manifestation of the Toraja people's hope that their family will always be filled with joy, where family members love and care for one another, so that they become one complete family. The expression *den upa'napoupa'dan paraya nappaoraya* instructs them to raise their hands in prayer. There is also a term used to denote the hope that a family will soon have children, which we will discuss next.

/Den upa' napoupa'/Paraya napoparaya/ Anna mellolo rakka//Menta'bi taruno/
(May a happy life/may be saved/for the stem to grow/and the stem to flower)

This term is used by the Toraja people to convey their desire to have children soon so that someone becomes the heir to their property and finally the successor to the lineage. This statement helps the Toraja people communicate their goals and desires. There is an additional message that serves as a suggestion in *Kada Tominaa*. One of the recommendations is to maintain contact with God. This is shown by the term *Kada Tominaa* in the singgi exercise below.

Natole/tumangke suru'/Tumetang passara'kasan/Suru'na rampanan kapa'/Sola passulean allo

This proverb of the Toraja tribe encourages individuals to relate to God through worship. This expression is one of the recommendations whose job is to give advice.

In addition, there is a word of advice about duties and responsibilities. This is reflected in the following term *Kada Tominaa*.

Suru'na / tengko tiranduk/ Sola / Ayoka Panoto/ Ma'doke-doke Karang'na / Ma'pasoan tarunona/Sitondon tindo bonginna sola mamma'karoenna

(Worships/utilizes the land/performs rituals/plowing the fields/with hands like javelins/ his fingers must be sharp to dig tools/follow dreams) (Baan, 2015)

This utterance is an advice for the tribal Toraja people, instructing them to work hard and be faithful in carrying out their responsibilities so that they have sufficient provisions in the future and can fulfill their goals them as a result of their hard work. If they are slow to work in the future, money and achievement will remain a pipe dream. The following advice deals with human relationships, and in this regard seeks to help us humans maintain healthy relationships, such as by greeting one another when we meet other people. This is a common message in bating; the advice is as follows.

To malute lako tau/Mabakko lako toratu/He ke sitammu lalanki'/Siduppa pallawanganki
(Those who come to visit the house should be greeted with a friendly smile and polite speech, especially if other people are present.)

The purpose of the message conveyed by the term *Kada Tominaa* is shown in the previous explanation. The ability to communicate requires the capacity to respond to speech. As a result, the purpose of the act of speaking and the message it conveys are congruent. Speech, according to Searle (Schiffrin, 2007), is more than a connected transmission of information; it is also a real activity. In the Tana Toraja area, the *Kada Tominaa* performance also serves to convey a message. There are two

types of speech functions, namely the expressive function which consists of: As part of the directive function, including apologies and expressions of emotion, while the function of expectations consists of Rani, et al. (2006) says that the smallest unit of linguistic communication that influences the meaning of a phrase is behavior, which is an essential point, so that the expression *Kada Tominaa* conveys the cultural meaning mentioned above. The message is essentially a message in speech acts. Communication basically depends on behavior. (Searle, 1979) According to this perspective, there are a number of analytical relationships between the meaning of behavior and the intent of the speaker, the meaning of what is said, the way the listener perceives it, and the laws that apply. binding language components.

Consequently, this behavior corresponds to the significance of the message he conveys. This presentation shows that daily activities in Tana Toraja are colored by extraordinary social ties. Beliefs cannot be separated from ethics and the environment. Everyone must be held accountable. To show a sense of responsibility, members of the Toraja tribe perform their rituals according to their religious beliefs. Humans were created in God's image, according to de Vos (Mardimin, 1994), because they are God's creation. Therefore, mankind must know his Creator by doing what is right, respecting others, and praising his Creator diligently at all times.

CONCLUSION

The word *tominaa* contains Tana Toraja expressions functioning as expressive speech acts and directive or leading speech acts. In speech acts, messages are conveyed as (a) apologies and (b) emotions, whereas in directive speech acts, messages are conveyed as (a) hopes and (b) advice. The results of this study have the ability to enlighten and

assist relevant and competent parties. The results of this study can be used by instructors as character education material for the study of native Tana Toraja language and literature. These results might also serve as a source for studying regional literature.

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