

Exploration of Form and Meaning in the Rambu Tuka' Ceremony of the Toraja Tribe: Ethopragmatic Study

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Abstract

This study aims to identify the forms of locutionary speech acts, types of illocutionary speech acts, and the pragmatic meanings within the context of the situation and the cultural significance of the Toraja ethnic group during the *Sampa' Rampanan Kapa'* at the *Tuka'* ceremony and describe in detail these speech acts and their pragmatic interpretations in the ceremonial context. This qualitative descriptive research focuses on speech acts and their role in conveying cultural values and norms. The data in this study were derived from the *Sampa' Rampanan Kapa'* ritual, conducted during the proposal and wedding reception phases of the Toraja traditional ceremony. Data collection techniques include observation, interviews, and documentation. The results show that in terms of locutionary forms, declarative speech acts were the most common, with 5 data instances clearly expressing statements. Interrogative forms were found in 4 data, often used to explore intentions and cultural meanings, while imperative forms appeared in 1 data, used to issue commands with contextual and cultural implications. Illocutionary acts included assertive types such as informing, explaining, showing, interpreting, convincing, telling, and stating. Directive acts comprised prohibiting, inviting, proving, warning, and advising. Commissive acts included ensuring, while expressive acts included praying, respecting, giving thanks, congratulating, and apologizing. A declarative act was also found, confirming a valid statement. Each speech act carried specific situational context and ethnic cultural meaning, reflecting the values embedded in the Toraja ceremonial tradition.

Keywords: *Sampa' Rampanan Kapa'* The Form of Viahmatvinal Speech Acts, Types of Illocution Speech Acts, Contexts of Situations, Meaning of Ethnic Culture

Introduction

Speech acts are part of pragmatic analysis, a branch of linguistics that studies language based on its functional perspective and must be linked to the context of speech (Handayani et al., 2011). This description indicates that speech acts are a category rich in pragmatic phenomena to be studied by clinical linguists (Ariyanti & Zulaeha, 2017). Novianti (2020) said that a speech act is not merely a direct representation of the elements of the meaning of its elements. Speech acts are all forms of linguistic acts that are born from the context that surrounds the speaker. The Toraja community is a fellowship that has grown into one based on a shared philosophy of life that manifests itself through customs and culture. (Patangun et al., 2024).

The Toraja people also appreciate the customary law that was born and developed continuously, this is because some people think that with the existence of customary law, all cases can be resolved amicably, without complications and simpler, and will not cause ongoing conflict, because the resolution in a familial manner is what will unite the community, not the other way around, such as complicating the resolution (Sari, 2017). Society and culture are two inseparable systems. According to Hastuti & Supriyadi (2020), no culture is born without

society, and no society lives without culture. Indonesia is a country rich in cultural diversity, beliefs, and customs owned by each region with their own local wisdom values. One of the tribes in Indonesia that still upholds the values of ancestral culture is the Toraja people (Darwis & Abrar, 2023). The term "custom" in Toraja began to be widely known after the separation between Luwu and Toraja in 1947, which then gave rise to the Tongkonan Ada' traditional institution.

Since then, the term adat (ada') has been more popular than the term aluk. For the Torajan people, adat and aluk are considered as one inseparable entity. The Torajan people recognize a social caste system called tana', which is divided into Tana' Bulaan, Tana' Bassi, Tana' Karurun, and Tana' Kua-kua. Although its implementation is not as strict as in the past, this system is still seen in people's lives today. Torajan traditional ceremonies consist of two main categories, namely rambu solo' (mourning ceremony) and rambu tuka' (joyful ceremony).

Rambu tuka' is a series of offering rituals for life and is closely related to happy ceremonies such as thanksgiving for a tongkonan house and weddings. In its implementation, the whole family gathers, making this event a moment to strengthen family relationships (Idrus, 2016). One of the important parts of the rambu tuka' is the engagement and wedding reception, where there are poems sung by the tomina called sampa' rampanan kapa'. This poem is a form of Torajan oral literature spoken in figurative language, not literally, known as kada silopa' or kada sitonti. Sampa' rampanan kapa' consists of flattery, expressions of gratitude, and prayers of blessings spoken to the bride and groom and guests.

This tradition used to be very dependent on social caste, but is now carried out universally without distinguishing social backgrounds. The phenomenon of sampa' rampanan kapa' contains values such as respect, brotherhood, politeness, and strengthening the Torajan cultural identity. Torajan people highly value blood ties and often trace kinship relationships in this event. However, complaints have arisen regarding waste in the wedding procession because modern culture has turned the engagement into a kind of reception, which should be simpler.

Even so, sampa' rampanan kapa' remains important to preserve so that it is not lost in the midst of globalization. The role of tomina in a wedding reception is very important because they convey the sampa' rampanan kapa'. However, not everyone understands the content and meaning of the sampa' because the language is symbolic and not literal. This is what prompted the author to examine the form and meaning of sampa' rampanan kapa' through an ethnoprismatic approach, focusing on the context of the situation and the cultural meaning contained in the speech, especially in Tongkonan Rampaia.

This research is not only beneficial for society, but also for the world of education, especially in learning Indonesian. Sampa' rampanan kapa' can enrich learning materials, especially in understanding the diversity of local languages and cultures. It can also improve students' speaking and listening skills, as well as broaden multicultural insights which are important in the context of a pluralistic Indonesian society (Wahyuni et al., 2022).

This research is entitled Exploration of Form and Meaning in the Rambu Tuka' Suka Toraja Ceremony: An Etnoprismatic Study. This research has similarities with several previous studies in the use of a qualitative approach and ethnoprismatic studies. However, the difference lies in the focus of exploration of the form of locutionary and illocutionary speech acts, as well as the study of pragmatic meaning based on the context of the Toraja ethnic situation and culture. This study also highlights the importance of preserving culture through the younger generation so that sampa' rampanan kapa' does not become extinct along with the development of the times.

Methods

The type of research used is qualitative research. Hammarberg (2016) said that qualitative research is a type of research whose findings are not obtained by statistical means or other forms of calculations, but this research refers to non-mathematical data analysis even though the data can be calculated and presented in numbers through a census, but the results of the data findings are obtained in various ways including interviews, observations, documents, tests and archives. Therefore, this study uses qualitative research which intends to understand the phenomenon in sampa'rampanan kapa' by exploring the form and pragmatic meaning in the rambu tuka' ceremony of the Toraja tribe. In this study, the form of locutionary, illocutionary and pragmatic meaning speech acts in the context of the situation and meaning of ethnic culture in sampa' rampanan kapa' will be described. This research is based on the natural situation in Toraja society during the rambu tuka' (wedding) event. The time used in this study was from November 2024 to February 2025 which was a period of approximately 4 (four) months. With the following details, month 1 (one) month of data collection, 3 (months) of data processing in the form of a Thesis and also the guidance process takes place. The research plan schedule and costs to be used (*attached). The research location is in Tongkonan Rambapia, Tagari Tallunglipu Village, Tallunglipu District, North Toraja Regency.

Data Analysis Techniques

The data analysis technique used in this study uses qualitative data analysis techniques with the Miles and Huberman model in Fadhli (2020), namely by collecting data, reducing data, presenting data, and drawing conclusions. Data collection is the first to involve the process of collecting information from various sources, such as direct observation or observation of wedding receptions at Tongkonan Rambapia, interviews with traditional leaders, and one of the lecturers at the Indonesian Christian University of Toraja in the field of language and culture, as well as documentation relevant to the object to be studied. The data collected includes notes on sampa' rampanan kapa' at the wedding procession. Data reduction is the process of simplifying and selecting data that has been collected. At this stage, researchers analyze raw data to identify main themes or patterns, eliminate irrelevant information and organize data into categories that facilitate analysis. Data reduction helps to focus on important information and supports research objectives. The presentation of data carried out in qualitative research is a form of narrative text from field note data. Data presentation is a stage to understand what is happening and what to do (Aji & Wulandari, 2021). Furthermore, to analyze and take actions that are considered necessary. In this process, researchers connect findings from observations, interviews, and documentation to provide a clear picture of locutionary and illocutionary speech acts as well as the context of the situation and the meaning of ethnic culture in sampa'rampanan kapa.

Results and Discussion

Ethnopragmatics attempts to understand the meaning of speech acts based on cultural aspects so that its practices in community communication in using language must be based on local wisdom values, beliefs, and behavior. Even ethnopragmatics also observes how the context occurs as well as the speech events and traditions that occur. The researcher describes the discussion of the results of the analysis focused on the form of locutionary speech acts, namely the form, then illocutionary speech acts, namely the types and pragmatic meanings in the context of situations and the meaning of ethnic culture. The discussion is then divided into two parts to make it easier for readers to find the essence of this discussion as follows:

Form of Locutionary Speech Acts in Sampa'Rampanan Kapa'

The form of locutionary speech acts can be seen through the sentences spoken. The three sentences are declarative sentences, interrogative sentences, and imperative sentences. Overall,

viewed from the aspect of the form of locutionary speech acts in the form of declarative sentences. This can be seen from the form of declarative sentences, namely they tell something to the listener that is conveyed by the traditional leaders so that the listener knows the intent of the utterance spoken by the spokesperson so that the incident occurs during the proposal process and at the wedding reception. Therefore, in the form of declarative sentences there is *sampa' rampanan kapa'* in the *rambu tuka'* ceremony of the Toraja tribe, this is shown through the following description:

"Respected ones, all brothers and sisters who have arrived home today, as the ancestral tradition that is maintained among us, if the door of the house is knocked on, then we will ask some questions for you."

"Allow us to bring blessings and blessings so that all these good intentions are blessed. We maintain the ties of friendship, bind relationships strongly as customs and ancestors teach us."

This is in line with the opinion (Wijayanti, 2014) that the form of locutionary speech acts in declarative sentences that contain the intention to inform the listener, something that is informed to the listener, is usually an event (Izzati, 2021).

"Marriage in Torajan tradition is not just the union of two people, but the union of two families, two communities, even two ancestors who have gone before us."

The results of the interview in the form of locutionary speech acts in declarative sentences contain the meaning of ethnic culture conveyed by traditional leaders that from the results of interviews with informants regarding the meaning of their ethnic culture there is the authority of a *tongkonan*, respect for people in the house and politeness in speaking well, that maintaining good ties of friendship so that the customs taught by our ancestors are intended for us to adopt properly, then help others, unite as a family, even provide support and commit to supporting them. In the interrogative form, the speaker and the speech partner ask each other questions about the intent and purpose of their arrival, both from the male and female sides. This is in line with the opinion of (Mislikhah, 2020) sentences that contain the intention of asking the speech partner about something, in other words if the speaker wants to know the answer to something or a situation, the speaker will use a question sentence to speak to the speaker.

The results of the interview in the form of locutionary speech acts as interrogative sentences contain ethnic cultural meanings conveyed from the four data. It can be concluded that Toraja people are communal and not individualistic so that whatever is done personally must be known by everyone and one of the identities of self-identity. In the imperative form in the data, it aims to instruct someone to do something according to the wishes or needs of the speaker. So that the results of the interviews that have been analyzed reflect the Toraja ethnic culture, they prioritize the dignity of the family. In this sentence, it is seen that the woman respectfully asks for an answer and shows humility, and upholds the value of mutual respect between the families involved. The novelty of this study lies in the in-depth analysis of how each form of locutionary speech act is used in the *sampa' rampanan kapa'* speech. Based on the form of locutionary speech acts, this study highlights how declarative, interrogative, and imperative sentences can be used to reveal the dynamics of two-way communication that occurs at engagement and wedding receptions. Thus, this study provides a significant and unique contribution to the study of locutionary speech acts and communication in *sampa' rampanan kapa'*.

Types of Illocutionary Speech Acts in *Sampa' Rampanan Kapa'*

There are five categories of speech acts created by Searle, each of which has its own type. This is in line with what Searle (in Rahardi, 2005) said that based on its type, speech acts can be divided into several types which are explained as follows:

Assertive speech acts include, informing something, explaining, showing, interpreting, convincing, telling, and stating.

The type of assertive speech act that intends to inform something in the context of the male and female parties responding to each other to answer each other's questions, so that from the results of interviews with informants that they provide information by explaining their high social status, so they must maintain their good name and dignity honorably. The type of assertive speech act that intends to explain the purpose of their arrival and explain three important things in the proposal, so that the results of interviews with informants that Toraja people really respect each other, including respect for the people they visit and help each other.

"That in answer to your previous question, we come from Kamali Makale, the basse kakanna custom (founder of the three-region agreement) Tallu Lembangna"

The type of assertive speech act is intended to show with the aim that there is a sense of sincerity with someone, sincerity reflects honesty in interacting, the ability to give unconditionally, and an attitude full of empathy and understanding towards others. A sincere person not only expresses good words, but also supports them with real actions that reflect kindness and integrity. Sincerity does not require attention or recognition, because the most important thing for a sincere person is to provide benefits to others with full sincerity so that the results of interviews with informants that there are sincere and pure intentions expressed by the prospective groom therefore do not consider it a game but something that is truly done, Toraja people always say everyone present here will be witnesses.

"We come with sincere and holy intentions."

The type of assertive speech act that intends to interpret that clearly the intention and purpose of your coming to this place with your family group is to propose to our daughter, through this speech, the woman openly conveys that they already understand the purpose of their arrival and makes an announcement to the entire family and people present regarding the proposal process. In addition, in this culture, the prospective bride and groom are asked to stand together and introduce themselves to everyone present as part of the introduction process at the proposal event. The type of assertive speech act convinces that the prospective groom and his entire family group come with sincere and holy intentions, purely from a sincere heart.

"Thank you for your explanation, it is clear to us as a family that your intention and purpose in coming to this place with your group is to propose to our daughter."

In this case, it reflects the efforts of the men to strengthen their good intentions, not just as an expression of words, but also as a symbol of real commitment by presenting the family as witnesses. In the context of ethnic culture, the arrival of this group strengthens the seriousness and sincerity of the men's intentions to propose to the prospective bride, while also providing a sense of confidence to the women that they are valued and respected in this proposal process. The type of assertive speech act tells about the origins of the tongkonan or traditional house of the Torajan people, Torajan culture, especially in the tongkonan (traditional house) has an important role in giving self-esteem and dignity to the married couple.

"As previously stated, the arrival of the group was accompanied by sincere and pure intentions."

The marriage process does not only involve the prospective bride and groom, but also involves the extended family who choose their partner wisely. The tongkonan family provides care and

support, which is reflected in their prayers and blessings. This is an important symbol in Torajan culture, where the tongkonan is not only a place to live, but also the center of the extended family that cares for and protects family relationships, and provides spiritual strength to the married couple. The type of speech act states that there are two places where events occur with different events such as the proposal event and the wedding reception event, in both data that have been analyzed that Torajan culture is not just a traditional house, but also a symbol of a close and respectful family fellowship and a person's social status, especially in marriage, is influenced by the tongkonan they have, where a wedding that takes place in a large tongkonan shows that the individual comes from a respectable or noble family.

"Raised and cared for by a large family until growing up and becoming wise, born from the tongkonan to nangka', a descendant of the tongkonan pangrante, part of the genealogy of the tongkonan lebusan, a descendant of the tongkonan pasang lambe' pangloloanna tongkonan tombang, a descendant of the tongkonan pamondog pakkaulu, part of the tongkonan palitak lembang, a descendant of the tongkonan tambolang ledo'."

In addition, tongkonan is also part of a person's identity, connecting them with their ancestors and extended family, and strengthening family ties that are continuously maintained, both by those who live and those who migrate. Therefore, tongkonan acts as a symbol of pride, honor, and cultural identity that is deeply rooted in the lives of the Toraja people. Based on the results of data analysis, this is in line with research conducted by (Rohmah, 2022) that assertive speech acts are actions that involve the speaker expressing it by containing elements of stating, informing, suggesting, being proud, and others.

"It would be better if the reception was held in Tongkonan"

The types of directive speech acts include: prohibiting, inviting, warning, proving, and advising.

The type of directive speech act that intends to prohibit that with the aim of not doing something that happens such as forgetting inheritance, neglecting heirlooms and losing identity, Toraja cultural heritage, especially in wedding customs such as the ma'parampon (proposal) custom, is an integral part of the identity of the Toraja people that must continue to be maintained and preserved. This custom is not only the responsibility of the bride and groom, but also a shared obligation for all members of society to maintain and organize so that these cultural values remain alive. The type of directive speech act that intends to invite in its context to calm and invite the audience so that they hear what is conveyed by the traditional leader, from the results of the interview that the Toraja people respect the person who speaks in front of them, respect, maintain good relationships, even become motivation for new families and can stand strong.

"Don't let this heritage be forgotten, don't let this heirloom be neglected because the history of customs left by our ancestors is a guide for us to be a guideline that must be maintained and preserved, don't let us lose our identity, don't let the noble customs disappear."

The type of directive speech act that is intended to warn in its context conveys a message or warning that aims for the recipient of the message to do or avoid an action. This warning is related to a family that is about to start a new life. The results of interviews with informants that in the data want to reveal about a husband and wife who are going to live a new family life, in the warning the spokesperson said to continue to love each other, face challenges well, communicate well as a husband and wife and of course commitment in living a family relationship.

"Continue to love each other and don't embarrass the family."

The type of directive speech act proves in the data that encourages stating a truth in an existing event with the aim of proving something. In this case, the customary leaders aim to prove and strengthen that the customs and traditions that are carried out, especially in marriage, are a cultural heritage that has existed since the time of their ancestors, namely Adam and Eve. Customary leaders use this statement to show that the practice of marriage is not something new, but a tradition that has been carried out from generation to generation and remains relevant to this day. In this context, directive speech acts are used to prove to the community that the marriage held today is part of a tradition that has existed since ancient times, and that the act will bring blessings, as expressed by the term "laparia sirakah" which means it will provide blessings for everyone.

"Namely a custom that has been passed down since our ancestors Adam and Eve."

The customary leaders convey this as a form of strengthening ethnic culture, by emphasizing that these customary values and practices are an integral part of the life and beliefs of the Toraja people. The type of directive speech act that is intended to advise with the aim of providing direction or advice to others to take action that is considered good or wise. Directive speech acts here aim to influence or direct a person's behavior by providing guidance or advice that is expected to bring benefits or goodness to the recipient. In this context, directive speech acts function as an effort to help others make the right decisions or avoid mistakes. From the interview results, it is clear that in accordance with the context, Toraja people highly value tradition in wedding ceremonies so that they hold hands tightly in facing all the challenges they will face, and then maintain unity in marriage, harmony, and harmony.

Type of commissive speech act; ensuring

A type of commissive speech act that is intended to ensure in context with the aim of showing the seriousness and certainty of the speaker in fulfilling a statement. In this case, it is shown in the interview results that the traditional leaders mentioned the genealogy of the tongkonan of the bride and groom, but if there are names that have not been mentioned, the traditional leaders asked that it not cause disappointment to the ancestors. Even though there are some that are not mentioned, it is still considered a form of respect for the ancestors and the family of the tongkonan in question. This expression is permissive, which shows gratitude and respect, and ensures that even though they are not mentioned, they are still respected and present at the event.

"We have also outlined the genealogy of the tongkonan but we also ensure that if there are still some that we have not mentioned, it should not be something that makes your ancestors discouraged but will always provide blessings for their descendants."

Types of expressive speech acts include praying, respecting, being grateful, congratulating, saying thank you, and apologizing.

Types of expressive speech acts that intend to pray with the aim of conveying feelings or good hopes for others so that those who are prayed for will receive goodness, safety, or blessings. This expressive speech act expresses feelings of empathy, concern, and positive hopes, which are often in the form of prayers for the recipient of the prayer to receive happiness, success, health, or protection. In this case, the results of the interviews that have been conducted are that there are blessings, hopes that will come to them, become blessings for the people around them and give attention to the people around them. Respect, in the context of the data, aims to convey feelings of appreciation, respect, or admiration for someone or something.

"We traveled to this place until we finally arrived safely at this house with the dream and hope that we will always be blessed with descendants (children), abundant crops and livestock that thrive. We will also be given abundant income from our work."

The interview results said that in both big events of the proposal and the wedding reception that there was respect for the vows, as a greeting to get closer, appreciation for everyone who was present and to establish ties with the family. Gratitude, a type of expressive speech act based on its purpose in the data expressed deep gratitude, as well as recognition of the blessings or good fortune that had been received. From the results of the interviews at both events, it was concluded that their presence was accompanied by God on their journey so that they arrived safely, showing respect, politeness and social status. Congratulations, the purpose of the expressive speech act which was intended as a congratulatory greeting conveyed respect and joy. The interview results said in the data that they openly accepted the prospective groom with his family and their open hearts accepted the family who came and congratulated them.

"I think what we both agreed on is what we support for our family."

Saying Thank You, in the data in the type of expressive speech act as an expression of gratitude with the aim of expressing sincere gratitude to the party who has done something useful or good for the recipient of the gratitude. From the results of the interview it was concluded that there is social ethics. Apologizing, in the data the intention of their goal is as a form of accountability if there are things that are wrong in their speech. The results of the interview said that the customary leaders apologized to the bride and groom, family, and invited guests if there were things that had not been conveyed completely, especially related to the genealogy of the tongkonan, or if there were mistakes in their speech. The customary leaders also asked God to perfect everything.

"Thank you to the family group spokesperson for the question about the purpose of our visit."

Type of declarative speech act; valid statement

The type of declarative speech act of valid statement in the data aims to provide legal, social, and spiritual validity, and to bind both individuals in a bond that is recognized and respected in various aspects of life. The interview results stated that in the custom, the proposal has officially bound the couple as husband and wife, witnessed by family and society. However, in Christianity, marriage is considered valid after being blessed in church. Nevertheless, the bond is already valid according to custom and the couple is committed to maintaining loyalty until the marriage blessing. In previous studies, the theory of illocutionary speech acts has been developed based on the concept of Austin and Searle, Austin calls the second category of speech acts the act of doing something or illocutionary speech acts.

"Now you two are legally husband and wife according to customary law, but there are still two stages you must go through."

This concept is the center of attention in speech act theory, and Searle, as one of Austin's students, refined the concept by classifying illocutionary speech acts into five types: assertive, directive, commissive, expressive, and declarative. This study brings significant novelty by focusing on sampa'rampanan kapa' in the Toraja tribe which has unique characteristics in Toraja culture in the rambu tuka' event. The focus of this study in terms of exploring the forms studied using locutionary and illocutionary speech acts, then in terms of pragmatic meaning discussing the context of the situation and the meaning of ethnic culture that the study wants to convey.

Conclusion

Based on the results of the study on the exploration of the form and meaning in the Toraja tribe's rambu tuka' ceremony, especially in the sampa' rampanan kapa' spoken by the traditional leaders, it can be concluded that the speech has an important function as a form of respect for parents, ancestors, and the identity and self-esteem of the Toraja people which is reflected through symbolic expressions regarding the origin and structure of society. In the form of locutionary speech acts, 10 data were found, consisting of 5 declaratives, 4 interrogatives, and 1 imperative. Meanwhile, in the type of illocutionary speech acts, 40 data were found including assertives (7 data), directives (17 data), commissives (1 data), expressives (12 data), and declaratives (1 data), with each reflecting the meaning of a distinctive ethnic culture. Thus, the total data analyzed in this study amounted to 50, which shows the richness of cultural values, ethics, and communication of the Toraja people inherited through sampa' rampanan kapa' in the rambu tuka' ceremony.

Suggestion

It is expected that the community in the educated community can apply the meaning of the rambu tuka' ceremony, especially in the speech of sampa' rampanan kapa', in everyday life. It is expected that the community, especially the younger generation, learn about sampa' rampanan kapa', so that the culture that has been inherited from ancestors is maintained and is not easily influenced by outside cultures. So that the knowledge does not die out but will be passed down from generation to generation. For further research, this research should focus more on the form of locutionary speech acts, types of illocutionary speech acts and the context of the situation and meaning of ethnic culture. This research is expected to be the basis for further research in developing an analysis of the form and meaning of sampa' rampanan kapa', especially in the form of locution and types of illocutionary speech acts.

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