

Form And Pragmatic Meaning Of Simuane Tallang Speech At The Rambu Solo' Ceremony For The Toraja People

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Abstract

This study aims to describe the form and pragmatic meaning of Simune Tallang's speech in Rambu Solo' ceremony for Toraja people by using pragmatic approach. This type of research uses qualitative research. The source of data in this research is sourced from sources who are involved in the world of tomina who really understand the simuane tallang speech of the Toraja people. In collecting data, the techniques used are interview techniques, recording techniques, note-taking techniques and documentation techniques. The results of this study indicate that the form and pragmatic meaning of simuane tallang speech at the rambu solo' traditional ceremony for the Toraja people are speeches whose forms are intertwined and have the same meaning in the form of gratitude, advice, and hope.

Keywords: *Pragmatic Form and Meaning, Simuane Tallang Speech, Rambu Solo'*

Introduction

Humans are social creatures who will always interact with other individuals and need a means of communication, namely language. Language is a communication tool that is passed down from generation to generation by the language user community for humans to use to interact with one another. In communicating, language becomes the most effective tool to convey a message.

Toraja people are famous for their culture. A well-known or prominent culture is the rambu tuka' and rambu solo' rituals. Rambu tuka' is a joyous event carried out by the Toraja people such as weddings, harvest thanksgiving events, house thanksgiving events and so on while rambu solo' is a grief event such as a death rite or a traditional death ceremony party in Toraja society. In the rambu solo' ceremony, there are speeches that are unique in terms of language, namely the use of synonymous words known as simune tallang which means the same meaning. In kada simuane tallang there is a uniqueness that has a connotation meaning or in Indonesian called as a term that leads to a word that contains a figurative meaning or not a real word.

Speech simuane tallang which means a speech or utterance that is coupled together but has the same meaning, simuane means pair while tallang means bamboo. Thus simuane tallang is a combination of words that have the same meaning. An example of simuane tallang is tabe' barana' kalando. The word tabe' means respect and the word barana' kalando means a tall banyan tree that symbolizes a noble man. In this expression there is the term barana' kalando. The utterance is said to be barana' kalando because barana' kalando is a tall and large tree, therefore it is likened to a nobleman. The example of the expression can be studied in the field of science studies, one of which is the study of pragmatics. Pragmatics is the study of meaning. Thus simuane tallang is a combination of words that have the same meaning. With this research, it is hoped that it

can be useful to add insight into the knowledge of writers and readers, especially in the field of Indonesian language and literature and can be used as a reference and guideline for future researchers who research in the same field.

Method

The research method used in this research is qualitative research method. Qualitative research is a natural research method because research is conducted in natural conditions (Sugiono, 2017). Based on this statement, the descriptive data in this study is in the form of Simuane Tallang speech of Toraja people using Pragmatics approach. The steps taken in collecting data for this research include: interview techniques, recording techniques, and documentation techniques.

In kada simuane tallang there is a uniqueness that has a connotation meaning or in Indonesian called as a term that leads to a word that contains a figurative meaning or not a real word.

Speech simuane tallang which means a speech or utterance that is coupled together but has the same meaning, simuane means pair while tallang means bamboo. Thus simuane tallang is a combination of words that have the same meaning. An example of simuane tallang is *tabe' barana' kalando*. The word

Result

In this research, the findings of the data on simuane tallang speech in Rambu Solo ceremony of Toraja people will be described.

Data Identification

No.	Data	Transkrip
1.	To lau' bambana puya Sau' tondok tang merambu	Across the land of the ancestors in the smokeless village
2.	Tang silambiran pa kinallo lalanna Tang ma upu' pa bokong rilambanna	Not enough provisions for your journey Not enough for your adventure
3.	Langan mi la ki ntete tampo endek mi la ki randuk batu katauanan	Over it we will pass as over a barrage
4.	Di palidan dao tangngana sondong Dipatuara' limbu bala na sondong	Buried on top of the traditional house Kept in the center of the house
5.	Tedong di palidan dio lelean uran allongina' karambua' di patuara' dio randanna langi'to kulla'	The buffalo that dwells in the far country of old The buffalo that inhabited the end of the country in the old days

- pura di boko'
6. Di po rongko' dio ba'bana lembang
Di potoding lako pentutuan lipu
Always be our honor in this country
To be respected in our village
 7. La kukua kurre sumana'na langngan Puang titanan tallua'batu patoko
Praise and gratitude to the Triune God
Thank you to the Triune God.
 8. Kurre sumanga'na lako nene' mangganna sangka' Saba' parayanna lako todolo tentenan pangikoan
Thanks to the ancestors
 9. Kurre sumanga'na te padang tuo balo' Saba' parayanna tedaenan tumuku-muku
Praise and gratitude for the fertile land
Gratitude for the environment
 10. Manarang ya nenekna pande ia todolona Untandai padang rongko' kalebu' batu lapparan
How clever our ancestors were, how smart our predecessors were
How clever our ancestors were in choosing fertile land.
 11. Kurre sumanga'na te padang sumomba matallo Saba' parayanna te daenan menta'dak di matampu'
Thank you for the land that faces east.
Thank you for the environment that faces west.
 12. Padang tipasse gayang tiampallen doti langi' Lengke' sarita tolamban susi mawa' to unnorron
The land that slopes like an heirloom
chris holds many hopes like an heirloom cloth.
 13. Naosok pekalibassi naranduk kabombonan rara Na pabendanni a'riri sanda pati'na patongkon dibala limbu
Dug with an iron crowbar leveled with a golden hoe
The place where the pillars of support stand firmly.
 14. Na paulangngi kada rapa'na tomerrapu tallang Napamakin manda'i bisara misa'bunganna to ma'kaponan ao'
Based on the agreement of the tongkonan family
Based on the sincerity of the relatives
 15. *Padang tipassare gayang tiampallen doti langi'*
The sloping land is like an heirloom
chris, holding millions of hopes like an heirloom cloth.

16. Bendanmi a'riri di borrong tallu tunannangmi lentong dibala limbu Begin to erect triad poles and octagonal perimeter pillars
17. Di po rongko' dio ba'bana lembang Di potoding lako pentutuan lipu In potoding lako pentutuan lipu Always be our honor in this country To be respected in our village
18. Nabalami pande paliuk natarami pande manarang Beginning with the process of procuring building materials done directly by building experts
19. Di passanmi kayu banua lammai pangngala' kamban Dibullemei salle a'riri kurra manapa' Wood is lifted from the forest, raw materials for making tongkonan are carried from the jungle.
20. *Kurre sumanga'na lako nene' mangganna sangka' Saba'parayana lako todolo lentenan pangikoan* Thanks to the ancestors, gratitude to the predecessors of the customary heirs pioneering social order and civilization.
21. *Ma' kadami to petoesongkang topededekan panaaran kumua nalambi'mo keissinna bulan nadete' mo redena bintoen* The prayers have been answered by experts but it is certain that the best time is when the moon is round and all the stars are sparkling.
22. Sirampunmi tomerrapu tallang pallokoran kayu Ma'misa torromi to ma'kapua ao' ilan pangantaran Gather all the family clans in the pallokoran kayu. Deliberate with all relatives from the tongkonan where the wood is collected.

Discussion

After identifying and transcribing data about simuane tallang speech at the rambu solo' ceremony of the Toraja people obtained from the sources, the data will then be analyzed and described its meaning based on the pragmatic approach.

Data 1

to lau' bambana puya
sau' tondok tang merambu.
To lau' bambana puya
sau' tondok tang merambu.

In data (1) above, the speech of Bambana puya which means the land of the ancestors and lau' bambana puya which means heaven according to the teachings of aluk todolo. The speech refers to a place where people when they are in that place it feels very pleasant like being in heaven. A place where there are no more activities or activities carried out as in the quote tondok tang merambu. The meaning of the utterance in this data is the ancestors who have died or in the understanding of the Toraja people membali Puang who have resided in heaven 'puya'. Thus, the pragmatic meaning of the speech to lau' bambana puya, sau' tondok tang merambu for the Toraja people understands that the ancestors who are in heaven or spirits who reside in the land of the ancestors which is said to be a final resting place for the spirits of the ancestors.

Data 2

lambiran pa kinallo lalanna
Tang ma upu' pa bokong rilambanna

In data (2) above, kinallo lalanna speech means travel provisions in the sense of provisions to heaven or what is called puya and bokong rilambanna speech which means adventure. The utterance lambiran pa kinallo lalanna, tang ma upu' pa bokong rilambanna means that the travel provisions for the dead to heaven are not enough or the buffalo sacrificed at the funeral is not enough. The pragmatic meaning of lambiran pa kinallo lalanna, tang ma upu' pa bokong rilambanna for the Toraja people, understands that in aluk todolo the number of buffaloes greatly determines the smoothness of a person's spirit or spirit to go to heaven or puya, so that when it is not enough it can make people go on adventures continuously.

Data 3

Langanmi la kitete tampo
Endek mi laki randuk batu katonan

In data (3) above, the utterance kitete tampo which means walking on the pematang, kiranduk batu katonan means boundary stone. The utterance means that a

ritual that will be carried out needs to be done well, just like when walking on a berm, you need to be careful not to fall and do it according to your ability. The pragmatic meaning of Langanmi la kitete tampo, Endek mi laki randuk batu katonan for the Toraja people, understands that when starting a ritual it needs to be done well or in other words an understanding with all family groups needs to be established in living a life.

Data 4

Dipalidan dao tangngana sondong

Dipatuara' limbu bala na sondong

In data (4) above, the speech *dao tangngana sondong* means on top of the traditional house/tongkonan, a tongkonan house that symbolizes the center of the family meeting and the place of family deliberation. Speech *limbu balana sondong* which means under the house. Thus the utterance, *Dipalidan dao tangngana sondong, dipatuara' limbu bala na sondong* means to strengthen the bond of brotherhood and kinship. The pragmatic meaning of *Dipalidan dao tangngana sondong, dipatuara' limbu balana sondong* for the Toraja people, understands that the house or tongkonan as a symbol of strengthening kinship ties to discuss and solve any problems.

Data 5

Tedong dipalidan dio lelean uran allongina'

Karambua' dipatuara' dio randanna langi'to kulla' pura diboko'

In data (5) above, the utterance *Tedong dipalidan* which means the origin of the buffalo resides in the beginning and *karambua' dipatu ara'* which means the buffalo that inhabits the end of the country. The words *Tedong dipalidan dio lelean uran allongina, Karambua' dipatuara' dio randanna langi'to kulla' pura diboko'* refer to the buffalo as one of the symbols of the wealth of the Toraja people that will always be remembered throughout the ages. The pragmatic meaning of *Tedong dipalidan dio lelean uran allongina, Karambua' dipatuara' dio randanna langi'to kulla' pura diboko'* for the Toraja people, understands that the importance of buffalo slaughter in the traditional death ritual of the Toraja people because it will be a memory that is passed down and remembered throughout time.

Data 6

Di porongko' dio ba'bana lembang

Di potoding lako pentutuan lipu

In data (6) above, the utterance *dio babana lembang* which means a large place and and the utterance *lako pentutuan lipu* which means in the village itself. The meaning of the speech in *porongko' dio ba'bana lembang, in potoding lako pentutuan lipu* means being proud of itself or being the pride of the Toraja people who are known in distant lands. The pragmatic meaning of the speech in *porongko' dio ba'bana lembang, di potoding lako pentutuan lipu* for the Toraja people understands that when the custom or ritual has been completed, the hope of all family clans and local communities that

hopefully become proud in their hometown and known in distant lands. Because when the Toraja people carry out traditional rituals such as the death ceremony called rambu solo, it will cost up to billions.

Data 7

*La kukua kurre sumanga'na langngan Puang titanan tallu
Saba'parayanna lako to samba'batu patoko*

In data (7) above, the utterances of Puang titanan tallu and To samba'batu patoko have the same meaning, namely the Triune God. The pragmatic meaning of the speech of la kukua kurre sumanga'na langngan Puang titanan tallu, saba'parayanna lako to samba'batu patoko for the Toraja people understands that the Triune God which means God the Father, God the Son and God the Holy Spirit, the three of them are a unity that during the family clump performs the rambu solo' ceremony always blesses the family clump, so that the rambu solo' activities can run well.

Data 8

*Kurre sumanga'na lako nene' mangganna sangka'
Saba' parayanna lako todolo tentenan pangikoan*

In data (8) above, the utterance Nene' mangganna sangka' means the ancestor of the customary heir and todolo tentenan pangikoan which means the pioneer of civilization and social order. The pragmatic meaning of kurre sumanga'na lako nene' mangganna sangka', saba' parayanna lako todolo tentenan pangikoan for the Toraja people understands that it is the ancestors or predecessors who have pioneered social order and civilization in Toraja society and passed down customs to their descendants which are still firmly held by the Toraja people.

Data 9

*Kurre sumanga'na te padang tuo balo'
Saba' parayanna tedaenan tumuku-muku*

In data (9) above, the utterance Padang tuo balo' means from fertile land and tedaenan tumuku-muku which means the environment. The pragmatic meaning in the utterance kurre sumanga'na te padang tuo balo', saba' parayanna tedaenan tumuku-muku for the Toraja people understands that because of the blessings of the almighty God who has given the family clan in the form of fertile land and plants, so that the crops are very abundant. For this reason, the whole family is very grateful to God who has given this blessing.

Data 10

Manarang ya nenek na

Pande ia todolona untandai padang rongko' kalebu' batu lapparan

In data (10) above, manarang ia nenekna means how clever our ancestors were and pande ia nene' todolona which means how intelligent our ancestors were. The pragmatic meaning of the utterance manarang ya nenek na, pande ia todolona untandai padang rongko' kalebu' batu lapparan for the Toraja people understands that we as children and grandchildren need to express gratitude to the ancestors for their intelligence and intelligence and wisdom that has been instilled in the family and passed down from generation to generation, so that children and grandchildren must also discount it.

Data 11

Kurre sumanga'na te padang sumomba matallo

Saba' parayanna te daenan menta'dak di matampu'

In data (11) above, the utterance padang sumomba matallo means from the land facing east and tedaenan menta'dak dimatampu means back to the west. The pragmatic meaning of the utterance kurre sumanga'na te padang sumomba matallo, saba' parayanna te daenan menta'dak di matampu' for the Toraja people understands that the utterance has a meaning that the land that faces the east will always be blessed because the plants that grow or other living things if they are in the eastern land will get morning sunlight which contains vitamins that will provide warmth for all plants and other living things.

Data 12

Padang tipasse gayang tiampallen doti langi'

Lengke' sarita tolamban susi mawa' to unnorron

In data (12) above, the utterance Padang tipasse gayang which means from a beautiful land and lengke' sarita tolamba which means a land that holds a million hopes. The pragmatic meaning of the utterance padang tipasse gayang tiampallen doti langi', lengke' sarita tolamban susi mawa' to unnorron for the Toraja people, understands that the utterance has a meaning that is a beautiful land, a land that holds a million hopes, a fertile land stretching as far as the eye can see the mountain soars high across the sky spreading infinite charm. That is why, until now, Toraja is famous all over the world, thus inviting many tourists both local and foreign tourists to visit Toraja.

Data 13

Naosok pekalibassi naranduk kabombonan rara

Na pabendanni a'riri sanda pati'na patongkon dibala limbu

In data (13) above, the utterance kabombonan rara means of gold and patongkon dibala limbu means pillars of support in this case what is meant is in the process of making a building. The pragmatic meaning of the speech of naosok pekalibassi naranduk kabombonan rara, na pabendanni a'riri sanda pati'na patongkon dibala limbu

for the Toraja people understands that the speech has a meaning that the pillars of support are very important for a building, so it must stand on good ground and in a place blessed by God the creator.

Data 14

*Na paulangngi kada rapa'na tomerrapu tallang
Napamakin manda'i bisara misa'bunganna to ma'kaponan ao'*

In data (14) above, the utterance rapa'na means agreement and bisara misa'bunganna means togetherness. The pragmatic meaning of the utterance na paulangngi kada rapa'na tomerrapu tallang, napamakin manda'i bisara misa'bunganna to ma'kaponan ao' for the Toraja people understands that if the family clump has a mutual agreement, then the sense of kinship in the family clump will be stronger. In a family clump, if there is something that will be implemented, it must be discussed by all family clans in one tongkonan. The result of the discussion is a collective agreement that cannot be violated by anyone, so that the family clan avoids disunity.

Data 15

*Padang tipassare gayang tiampallen doti langi'
Lengke' sarita tolamban susi mawa' to unnorong*

In data (15) above, the speech of padang tipassare gayang which means beautiful land and lengke' sarita tolamban which means a land that holds a million hopes. The pragmatic meaning of the speech of padang tipassare gayang tiampallen doti langi', lengke' sarita tolamban susi mawa' to unnorong for the Toraja people understands that the land in Toraja is a blessed land because it has fertile land that stretches as far as the eye can see, so that crops and livestock will thrive. Besides being fertile, Toraja also has a beautiful panorama. Its towering mountains stretch the sky and spread infinite persona. So if there are tourists visiting Toraja, they will feel comfortable while in Toraja.

Data 16

*Bendanmi a'riri di borrong tallu
Tunannangmi lentong dibala limbu*

In data (16) above, the speech of a'riri di borrong tallu which means the triad of poles and lentong di bala limbu which means the surrounding pillars. The pragmatic meaning of the speech of bendanmi a'riri di borrong tallu, tunannangmi lentong dibala limbu for the Toraja people is that a process of making a tongkonan is marked by the beginning of the construction of three pillars. Tongkonan houses also symbolize the family dignity of the Torajans, so their construction is not haphazard. With the shape of the design, to the position of the house and its poles, this traditional house has different values and meanings.

Data 17

Di po rongko' dio ba'bana lembang
Di potoding lako pentutuan lipu

In data (17) above, the utterance *dio babana lembang* which refers to a large place and *lako pentutuan lipu* which means in your own village. The pragmatic meaning of the speech in *po rongko' dio ba'bana lembang, di potoding lako pentutuan lipu* for the Toraja people is that *tana Toraja* is a pride for the Toraja people because it has fertile land, cool air, people who get along well despite different religions. Torajans are also proud of the customs that exist in Toraja. Thus, it is the hope of all families and the people of Toraja that Toraja will not only be the pride of the Toraja community but also the pride of the Indonesian nation because Toraja is one of the icons of Indonesian tourism destinations.

Data 18

Nabalami pande paliuk
natarami pande manarang

In data (18) the speech of *Pande paliuk* means from a clever person and *pande manarang* which means an expert. The pragmatic meaning of *nabalami pande paliuk, natarami pande manarang* for the Toraja people understands that every human being born on this earth has expertise in their respective fields. The shortcomings that exist in each human being will be complemented by the advantages that exist in other people, which is why no single human being is able to live alone without the help of others. Thus, let us live with respect for one another. No human being is perfect, because perfection only exists in God the Creator.

Data 19

Di passanmi kayu banua lammai pangngala' kamban
Dibulleme salle a'riri kurra manapa'

In data (19) above, the utterance *dipassanmi kayu banua* means wood is carried and *dibulleme salle a'riri* means raw materials that are carried in the sense of wood and materials used to make *tongkonan*. The pragmatic meaning of *passanmi kayu banua lammai pangngala' kamban, dibulleme salle a'riri kurra manapa'* for the Toraja people understands that before the family clan carries the raw materials for making *tongkonan*, the family clan must first choose and determine the type of wood that will be the raw material in making *tongkonan*. The type of wood will determine the splendor of the building. For this reason, the type of wood to be used must be of number one quality, with the hope that the *tongkonan* made can last a long time.

Data 20

*Kurre sumanga'na lako nene' mangganna sangka'
Saba'parayana lako todolo lentenan pangikoan*

In data (20) above, the utterance of *nene' mangganna sangka'* which means the ancestors of the customary heirs and *todolo lentenan pangikoan* which means the pioneers of the social order. The pragmatic meaning of *tututran kurre sumanga'na lako nene' mangganna sangka'*, *saba'parayana lako todolo lentenan pangikoan* for the Toraja people understands that we must give thanks and respect our ancestors or predecessors for pioneering social order and civilization and passing on customs to their descendants which are still held firmly by the Toraja people.

Data 21

*Ma' kadami to petoesongkang topededekan panaaran
kumua nalambi'mo keissinna bulan nadete' mo redena bintoen*

In data (21) above, the utterance *keissinna bulan* means the perfect moon or commonly called the full moon and *redena bintoen*. The pragmatic meaning of the speech *ma' kadami to petoesongkang topededekan panaaran, kumua nalambi'mo keissinna bulan nadete' mo redena bintoen* for the Toraja people understands that to see the best time when going to do something can be seen from the moon and stars that appear at night. Doing activities when the moon and stars appear at night is believed that all activities will run smoothly, away from disasters, so that in the end it will bear sweet fruit for the whole family.

Data 22

*Sirampunmi tomerrapu tallangt pallokoran kayu
Ma'misa torromi to ma'kapua ao' ilan pangantaran*

In data (22) above, the speech of *sirampunmi tomerrapu tallangt pallokoran kayu, ma'misa torromi to ma'kapua ao' ilan pangantaran* for the Toraja people understands that what has been agreed upon in a meeting or meeting of all family clans must be implemented, and no member of the family clan may change the agreement.

Conclusion

Based on the results of this study indicate that the form and pragmatic meaning of *simuane tallang* speech at the *rambu solo'* traditional ceremony for the Toraja people are speeches whose forms are intertwined and have the same meaning in the form of gratitude, advice, and hope.

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