

Humanistic Values in Metaphoric Expressions of Traditional Marriage in Tolaki Mekongga Kolaka

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Abstract—This paper discusses the humanistic values based on the local wisdom of *Mekongga* dialect of Tolaki. It focuses on the form of metaphorical expressions. The problem relates to the types of humanistic values contained in the text "*mowindahako*" (expression relates to customary marriages accomplishment). The metaphorical expression in the marriage custom is not only an unusual form of speech in society, but it is also an indication of various local policies of the people who use it. Tolaki *Mekongga* community in Kolaka Regency, Southeast Sulawesi, has a very strong cultural background. The data source of this research is the text expression of "*mowindahako*". The data were obtained by conducting interviews and observations at the time a wedding ceremony was performed and also the published texts as a comparison. The results of data analysis indicate that the humanistic values in the text of "*mowindahako*" are packaged in an understandable metaphorical form based on the cultural context of the community, family values, respect for fellow human beings, and praying for mutual safety. The expressions of these values are in form of human metaphors of human, substance, living of flora and plants, the energy of water, and being (truth). In addition, in the expression of traditional marriage, the wisdom of the community in solving various problems, the wisdom of the supporting community in obeying the provisions or rules that have been mutually agreed upon, and the wisdom of the community in maintaining the harmony of life and association, especially the internal life of the supporting community.

Index Terms—humanistic values, metaphoric expression, traditional marriage

I. INTRODUCTION

The use of language in social life, as in other socio-cultural contexts, does not only express the thoughts and feelings of the speakers but also has a specific purpose according to the context of the underlying situation. It is important to know that in using language, the speakers need to pay attention to the condition of where they belong because the environment also takes part of the language produced while doing an interaction (Anggrawan et al., 2019). The interaction of language and culture is observed, language is the embodiment of thoughts and feelings as a form of the human mind (Alisjahbana, 1997; Sunardi et al., 2018). Since language is the embodiment of the human mind, language is not merely a grammatical structure that only contains sound, word, and sentence aspects but language also reflects the completeness of a culture (Arafah & Kaharuddin, 2019; Fadillah et al., 2022). The language used in a conversation or a textbook is all creation of people's minds that focused on reality (Asriyanti et al., 2022). The use of language as a cultural event involves several components, among which the most important are the participants, certain cultural settings or backgrounds, locations, channels, language norms, gender, speech objectives, and of course institutions as the vehicles or places for speech to work (Bauman & Briggs, 1990; Arafah, B. et al., 2020).

The value system, including the cultural values, is a guideline adopted by every member of society especially to perform good attitude and behavior and also becomes a benchmark for assessing and observing how individuals and groups act and behave. So, the value system can be said as a standard norm in social life (Hasjim et al., 2020; Arafah, B.

et al., 2021). Oktavianus (2006, p. 117) explains that Indonesian philosophy, including cultural values, is stored in proverbs, traditional houses, traditional ceremonies, old myths, decorative clothing, dance forms, music, weaponry, the system of social rules. Through language, a proverb is a medium for displaying cultural meanings which contain values. Language categorizes cultural reality (Duranti, 1997; Foley, 1997; Arafah & Hasyim, 2022). Language has a classification system useable to trace cultural practices in a society. Cultural models can be raised explicitly through expressions (Oktavianus, 2006). The cultural models in question include perceptions, attitudes, behavior, ethics, and morals (Kaharuddin et al., 2020; Purwaningsih et al., 2020).

Cultural values contain meanings as depicted by the cultural elements of society. The meanings relate to ethnicity or ethnic groups (Yulianti et al., 2022). Likewise in the Tolaki Mekongga community, Kolaka Regency, Southeast Sulawesi Province, the marriage ceremony contains messages based on local wisdom in Tolaki's local language. In the ritual of "mowindahako" (completion of marriage customs) in the Tolaki Mekongga ethnic group, language does not only function as a means of verbal communication but also as an element of culture. The use of ritual language in the marriage ceremony describes the cultural aspect. As part of the culture, especially rituals, language contains the cultural values of the people. Value of the people refers to something worth which can be used as a standard of behavior in people's lives in daily life (Afiah et al., 2022).

Language is a medium for conveying cultural meaning which contains values. Language categorizes cultural reality (Duranti, 1997; Foley, 1997; Hasyim et al., 2020). The cultural value leads to the formation of behavioral patterns which can develop into habitual actions and become the character of a person (Mokoginta & Arafah, 2022). Therefore, within a language, everything is presented and summarized concerning the phenomena of human life and reflects society, both for its good values and its ills (Mutmainnah et al., 2022). Many rituals bequeathed by the ancestors contain messages, values, and advice very useful for the next generation. These rituals are passed down orally by their heirs. The oral traditions have been developing for thousands of years ago (Mbeta et al., 2004; Arafah et al., 2020). All these relics can only be interpreted by understanding the language. So language is the key to unlocking the veils and secrets of the past.

Kolaka Regency is inhabited by several ethnic groups such as Buginese, Makassarese, Torajanese, Moronene, Javanese, Balinese, Lombok, Buton, Muna, and several other ethnic groups. The Tolaki Mekongga ethnic group is one of the ethnic groups inhabiting the Kolaka Regency. This ethnic group has a socio-cultural background different from the other ethnic groups. These differences can be seen in the customs, habits, and language used. In Tolaki Mekongga ethnic community, there are still some traditional ceremonies or rituals related to the cycle of human life from birth to death. These rituals include birth, death, land clearing, harvest parties, building houses, and marriages.

The Tolaki Mekongga ethnic group views marriage as a somber (a family bond from one ancestor) to become a family tree. This is interpreted that a person who has gone through marriage is considered to have united in bonds as a member of a family clump who is joined in close ties with all family members from the families of both the wife the husband. The married couple is expected to give birth to many offspring who will further enlarge the family group as a thick grove of trees. Therefore, among the Tolaki ethnic community, there are three terms regarding marriage. The three terms are medulu which means to gather, unite, and mesanggina which means to eat together on one plate. The third is the most commonly applied term that is merapu which means to clump together, a state of the husband-wife bond, children, son/daughter-in-law, parents-in-law, uncles-aunts, brother/sisters-in-law, nephews, cousins, grandparents, and grandchildren. They are all in lush and shady trees (Tarimana, 1993; Arafah & Hasyim, 2019).

One of the traditional rituals still survives and is performed in the Kolaka community is the mowindahako ritual (traditional settlement). This ritual is performed in the context of carrying out the wedding ceremony. It is a ceremony of handing over the dowry and traditional equipment that must be fulfilled by the bridegrooms' side before the wedding ceremony is carried out. This ritual is the culmination or completion of the custom which is usually called momboko tudu o'sara (customary handover) which is carried out by each customary spokesperson (tolea). The customary settlement ritual is then followed by a marriage contract (marriage) usually related to the religion of the two prospective brides.

The marriage of expression of 'mowindahako' contains some useful messages for the bridegroom in which there are humanistic values intended to unite the bride and the groom to become a member of a new family in one extended family. In addition, the words conveying several expectations and prayers for happiness and continuity or permanence in the new household contain positive cultural values of the Mekongga people which serve as guidelines to behave in social life.

Based on the explication above, the problem to be discussed in this research is about the forms of humanistic values contained in the mowindahako text, and the representation of the local language in the ritual which is focused on the form of metaphorical expression. The benefits of this research are expected to have a contribution to the development of the study of cultural semiotics (linguistic anthropology).

II. RESEARCH METHOD

This research used primary and secondary data. The primary data were the oral speech expressed in the ritual of mowindahako in Mekongga Kolaka ethnic group by a traditional spokesperson (tolea) or an informant located in the Sabilambo Exit, Kolaka District, Kolaka Regency. The primary data were taken from interviews and observations when

the marriage ceremony was performed. Furthermore, the secondary data was taken from published documentation and used as comparison data in data analysis.

III. THEORETICAL REVIEW

The term metaphor has been used in a narrow and broad sense since ancient times (cf. Lieb, 1964). Although metaphor in the narrow sense describes a special figure of speech among other figures of speech, such as metonymy, synecdoche, hyperbole, and so on, metaphor in a broad sense includes the meaning of all figurative words. In the contemporary theory of language and literature, the narrow sense is more commonly used, although the separation from the broader sense of the term is often overlooked. Therefore, the term metaphor is only used in a narrow sense.

Some philosophers of language tend to define metaphor as a speech act that occurs only in parole. Thus metaphor is irrelevant to langue semantics. For this reason, they assume metaphor as a static word or semantic of sentences whose metaphor can never occur in the language system concerned (Ortony, 1993), and words and sentences are separated from the specific context of their occurrence (Davidson, 1978, p. 33). Davidson takes the extreme monist position, a metaphor containing nothing other than its literal meaning (Davidson, 1978, p. 32). Such a strict division of text and language systems is not particularly useful for metaphorical analysis. Static semantics does not allow for language changes or lexicalized metaphors. Metaphor analysis requires a dynamic semantic text that includes text and metaphorical communicative situations outside and above the word level. However, in language system norms, metaphors are contained in the lexicon. Just like all structures of language systems, metaphor is a structure that may or may not be realized in the text.

Metaphor serves as a tool to organize a series of ideas. With metaphor, we can understand what is meant (expressed) in the metalanguage. In the Big Indonesian Dictionary, metaphor is defined as the use of words with not their true meaning, but as a depiction based on similarities or comparisons (Poerwadarminta, 1985; Ismail et al., 2020). Hornby (1974) in the Oxford Advanced Learners' Dictionary of Current English suggests that metaphor is an example of using words to show something different from the actual meaning. While Longman, in the Longman Dictionary of American English states that metaphor is the use of a phrase (in a sentence) describing something expressed by using other words and it can be compared without having to use the word 'as' or 'like' what is meant. The three statements above convey the same thing, namely a metaphor as a figure of speech.

Lakoff and Johnson (2003, p. 14) argue that metaphor is a kind of poetic imagination strategy, an expression full of allegories. Metaphors unite or integrate into our daily lives, not only in language but also in our thoughts and actions.

IV. DISCUSSION

In this study, the form of speech was found in each part of the mowindahako ritual. The form of speech has a peculiarity such as a metaphor. Metaphor is a form of figurative language style. Figurative speech always shows a form of application of expression and media models that can be understood because of the value of their use. When a person speaks figuratively, he will not focus on the problem directly addressed Haley (1980, p. 139). Meanwhile, Kridalaksana (2008, p. 152) argues that metaphor is the use of other words or expressions for other objects or concepts based on figures of speech or similarities, for example, the foot of a mountain, the leg of a table are analogous to a human leg.

Analysis of metaphorical forms in the ritual speech of mowindahako refers to the model proposed by Haley (1980, p.139-154). The model includes human, animate (fauna/animals), living (flora/fauna), object (all minerals), terrestrial (mountains, rivers, seas), substance (a kind of gas), energy (light, fire, wind, water), cosmos (sun, earth, moon), and being (abstract concepts, truth, sadness, etc.). The analyzed metaphor model is adjusted to the metaphorical form having been identified in the mowindahako ritual speech. Based on the model above, the analysis of the metaphor in mowindahako ritual is presented below.

A. Human

The expression of human metaphor is perceived as the existence of humans themselves with all forms of behavior to meet their needs including the ability to do good deeds. The use of human metaphors can be seen in the following text quote:

1. *Tusa tongano lipu peutumbuno wonua*
the center pillar of the country supporting the village
'Tiang tengah utama negeri'
'The main pillar of the country'

The word *tusa tongano* 'middle pillar' contains a metaphor. A pole is depicted as something boosting the strength, livelihood, or long pillar made of bamboo, iron, or wood to boost (roof, bridge, house, and so on). That is the literal meaning of the form of the word. But the meaning of pole is as a figurative expression that the speaker conveys about a customary matter that must be known by the authorities in the place. In every customary affair, parties or people having an interest in solving them are certainly related. In the culture of Tolaki Mekongga people, reflected in marriage customs that the position of regional rulers such as the government (sub-district head, village head) plays an important role even becomes the pedestal, expectation, or grip that participates in making a decision. Therefore, concerning

customary talks, the presence of these government officials is important, apart from having the power as rulers or kings to regulate the population and become a buffer in people's lives. It is also interpreted as the main pillar in society to solve any social problems in society, and as the person who will straighten or complete the implementation of culture if there is an error or discrepancy. If there is no agreement, then the invited government official can take over the problem.

2. *Ie inggomiu tonomotuo okambo puutabuno wonua*

We are the leaders in the village, we are elders in the village 'O
exalted one, elder leader in this land'

The purpose to be conveyed in the speech above is that the customary spokesperson expressed his request to 'tonomotuo' (traditional elders, traditional leaders) in the village. Before the traditional interpreter performs the ritual, he must go through a process to obtain permission or approval for an intention been planned and decided. The expectation is that the ritual is under customary rules or laws, and nothing is neglected so that the principle of kinship is maintained properly.

B. *Substance*

The expression of the substance metaphor relates to things in progress in the community. The use of this metaphor can be seen in the following quotation from the text:

1. *Aso nggasu okasa, aso ndumbu reno, aso lawa tawa-tawa*

1 piece of white cloth, 1 piece of gold jewelry, 1 piece of gong

'Consists of a piece of white cloth, one piece of jewelry, and one gong'

The use of the object in the semantic field of human perception refers to something in relationship with an object. The familiar objects with philosophical meaning in the text are such as white cloth, gold jewelry, and gongs. One piece of white cloth expresses a sense of chastity, jewelry a treasure, and a gong is a symbol of conveying or sounding information to the public that the prospective bride has already belonged to a certain groom. Many other objects are found in the text, such as sarongs, long cloths, basins, buckets, lamps, tablespoons, and others, as can be seen in the following example text.

2. *Oaso osawu rane-rene mbaano inano, oaso soma pebahoa,*

One sarong for the mother, one for the bath,

Oaso thighuno, oaso pehulua/likomma, oaso duli-dulino,

One bucket, one lamp, one spoon,

Oaso kapepanda patebabano/theme-temano

One long cloth for the baby

One sarong for the mother, one bath, one bucket, one lamp, one spoon, one long cloth

'The custom for the mother is 1 piece of sarong, the custom for her child to be married in 1 basin, 1 bucket, 1 lamp, 1 tablespoon, and 1 long piece of cloth for the baby.'

C. *Living (Flora/Fauna)*

The use of living metaphor relates to human perception of flora life. The use of this metaphor can be seen in the following expressions where the word orchid is used.

Peowaino toono is okay with iwonua sorume

The work of many people in the Orchid Moon region 'As ruler of the people in the land of Mekongga'

The expression *iwonua sorume* means 'region of the moon orchid'. Orchid is a type of plant that used to grow a lot in Kolaka. The plant is now in extinction except in certain forest areas in Kolaka, such as in Mekongga mountain. The moon orchid is the archaic name for the land of Mekongga. The term *wonua sorume* (moon orchid) is still preserved as a historical icon of the area. In addition to *wonua sorume*, there are also other names, such as *Bumi Wonua Mekongga*, *Cocoa City*, and *Nickel City* in Southeast Sulawesi, even, the name *Afdelling Luwu* (the former kingdom of Luwu). This is part of the figurative form used in traditional language speech by indexing the area where the *mowindahako* ritual activity is carried out.

D. *Energy (Water)*

The expression of energy metaphor found in the text of the *mowindahako* ritual is water. The use of 'water' energy can be seen in the following quotation from the text:

1. *Atoki hende laa merehu ine matabubuh mepahalu ini motawai kita*

seperti ada duduk di memasang bubuh pakai bantal di mata air 'We sit
in the cool of the flowing water'

it's like we're sitting on a pillow using a pillow in the spring

In the example above, the metaphors are the words *bubuh* and *bantal*. *Bubuh* means to put or write. While *bantal* (pillow) is a coffer filled with cotton or other soft objects, functioning as head mats, seat mats, or backrests. *Bubuh* is associated with the installation of baskets or boxes made of bamboo slats to keep fish in rivers (lakes or dams), and seawater, better known as the so-called cages. Why the word *bantal* is chosen as a language metaphor here since it is different in use where *bantal* (pillow) is used in certain places and spanned with water. The meaning we can grasp is that customary holders and all audiences attending the traditional procession to complete the affairs of the wedding party

have carried out their responsibilities towards the children (both bride and groom). This matter has soothed the heart or relieved like the fresh cold and comfortable cool flowing water. In addition, there is peace with the release of fatigue from the affairs in life.

2. *Rini-rinino iwai moriniki iwai mano moriniki penaomami*
the cold water is cold but our hearts are cold 'I
take the wisdom contained in water'

Figurative language is used by the traditional spokespersons to create a communicative atmosphere during the customary process. An example of the use of figurative language is the use of the word water which means that the customs must be adhered to or guided, not violated so that our souls or hearts remain cold as water. Thus all the customary affairs discussed will be successful and a blessing in life.

E. *Being (Abstract Concepts, Truth, Sadness, etc.)*

The metaphor of being found in the text is the expression of a belief in doing something good and right. The use of the metaphor of being can be seen in the quoted text below.

1. *Molali mabadoa kuongoto umaleika*
begging for protection want to take
'To seek protection from Allah SWT'
2. *Takionggo teisiako rongga motipu ako takionggo*
won't be a little hard I won't
'May we both spokespersons of custom be sinful and disobedient'

The expression of the metaphor of implying that in carrying out his duties, the spokesperson must act fairly and honestly and in good health throughout his life, praying for the two families of the bride and groom to live in harmony, peace, happiness, health, knowledge, and faith until the end of their lives.

The state (being) is said to be the highest because it has a concept from human experience as depicted by the following metaphorical expression.

3. *Tudu ipohae if nesting ikomonggoruo iramiu iwaimiu*
down the greatness attribute beside you the gentlemen
'We have come to present the traditional attributes of the greatness of Tolaki Mekongga'
4. *Ieto anolaa tudu sara mbeparalungga*
so that the custom is expected
'Then comes the awaited custom'

In the expression above there is a word, *Kalosara*, which conveys the meaning of greatness custom which refers to the highest cultural symbol/rule, the highest customary law that binds all Mekongga ethnic groups in all respects. *Kalosara*, a sacred traditional object which is a circle in form, in the culture of Mekongga people is a cultural symbol functioning in practice as the highest order. These rules are born from the experience of community, where the regulations or customs are automatically binding on the community members from generation to generation and have been going on for a long time. If the great custom has been presented in the marriage ritual, then it is binding as its function applies to the Mekongga ethnic group.

V. CONCLUSION

- The humanistic values in the text "*mowindahako*" are packaged in a metaphorical form and understandable based on the cultural context of community. These humanistic values refer to family values, respect for fellow human beings, and praying for mutual safety.
- Expressions of humanistic values are presented in the form of human metaphors, substance, living (flora/plants), energy (water), and being (truth). The results of this research indicate that the metaphor does not only concerned with the choice of words used by the customary spokesperson of *tolea* (male spokesperson) and *pabitara* (female spokesperson), but it is also a fact of the local culture of whom the custom belong to relating to the community in solving various problems, including the wisdom of the community to obey the provisions or rules mutually agreed upon as well as the wisdom of the community in maintaining the harmony of life and association, especially the internal life of the supporting community.
- Reposition the local language as community appreciation so that the socialization of cultural values can be implemented in people's lives. Preservation of cultural values rooted in local linguistic repertoire needs to be continuously explored as a source of value that has its character and identity.

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