

Tulembang Community Order: Have the Form, Structure, Oral and Value Context

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Abstract:- This study aims to obtain the structure of the text, the form of the text, the context of the narrative and the values contained in the speech texts in the Tulembang community, Gowa Regency. Broadly speaking, the speech in the Tulembang akulty community consists of two parts, namely mantra and kelong. The division is differentiated based on the shape and structure. The method used is descriptive qualitative method which means describing in general the contents of the text, namely describing the form of the text, the structure of the text and revealing the values contained in the text of the tulembang community's speech. The analysis was carried out on the text using the theory of the combination of language and society. The theory referred to by the researcher is the anthropological linguistic theory which is directly related to language and its society. Through speeches in the Tulembang community, this research produces several important parts related to language and society in the Tulembang community. From the results of the research conducted, through the anthropological linguistic approach, the researcher got several important parts related to the speeches of the Tulembang community in Gowa Regency, namely; (1) the form of language in the speech text in the Tulembang community is in the form of literary text, (2) the speech in the Tulembang community has its own language structure, which contains the pattern of arranging stanzas, lines or paragraphs, (3) there are several values contained in the text of Tulembang's utterances, namely: religious values, work ethic values, positive thinking values, the value of cooperation, and the value of the human relationship with God, the value of the relationship between humans and other humans, and the relationship between humans and nature.

Keywords: Tulembang, Speech, Mantra, Kelong

I. INTRODUCTION

Culture is an embodiment consisting of the concept of ideas, activities, and forms of objects. The cultural elements themselves consist of language, art, religious systems, social systems, living equipment systems, livelihood systems and knowledge systems. The results of culture itself, namely everything that results from the development of culture itself. One example of the results of culture itself is the creation of a work of art.

Various forms of community habits can easily be found in their daily lives, whether carried out by individuals or groups. This is done by the community in relation to their role as social beings. One form of the community's habits is the habit of speaking and communicating. So language and communication are seen as two interrelated activities.

In connection with these speaking and communicating activities, the linguist states, if one, two people or several people communicate, they directly and deliberately have brought a significant mission or message (Rahman, 2017;Teng, Hasyim., 2020). They have exchanged signs to share meanings. Semiotics experts consider culture itself as a sign system (semiotic) so that to explain the concepts of signs in language, it would be very appropriate if studied in semiotics (Sobur, 2003; Hasyim et al., 2019).

Cultural values and norms come to the surface through a social process, namely an interaction between communities that is both verbal and nonverbal in nature. This verbal process is concerned with the use of language as the medium, while the nonverbal process refers to a social process that does not use language as the medium.

According to Wellek (1990) each word carries not only a dictionary meaning, but a circle of synonyms and homonyms. Words not only have a certain meaning, but raise the reader's awareness and the words related to that sound and meaning, or derive from that word, or words that are contradictory or are not included in that type of word.

Language is a medium or means for humans who think and say about an idea so that it can be said that knowledge is language. What is expressed through language is a symbol of the real world, a world that can be seen concretely or the depiction of other abstract concepts. For humans, language is the main factor that produces perceptions, opinions and knowledge.

Local wisdom in the form of values contained in culture is admittedly not fully relevant to the present, however, local wisdom is proven to be able to organize human life. Besides containing teachings about the relationship between humans and God, local wisdom is also about the relationship between humans and humans and humans and nature. The content of this tradition is the most important value for shaping the characters of future generations, although so far it has not been explored and understood by the wider community (Sibarani, 2012).

The community believes that adat is a legacy from their ancestors that cannot be ignored. Adat is a rule that is used to regulate the relationship between humans and the highest form (God), as well as humans and humans, even between humans and their natural surroundings. It is not

surprising that there are so many rituals left by the ancestors that hold messages, values, and advice that are very useful for the next generation. These rituals were passed down orally by their heirs. Oral traditions have developed since thousands of years ago (Mbeti, 2004).

The existence of oral discourse in the form of stories, tales, legends and myths contains various messages, including the cognitive system of society, sources of identity, history, legal systems, medicine, beauty, creativity, origins and local wisdom in the community and environment.

In Teeuw's view (Endrswara, 2010), oral literature is still found in various remote areas of society. Oral literature found in remote / remote areas, is usually purer because they are not familiar with technology and are also illiterate, compared to oral literature in urban communities which only hears echo because it is starting to be displaced by technological sophistication and foreign cultural influences.

In general, dominant nations that still maintain the integrity of the culture or traditions from their ancestors are more pure and preserved. Meanwhile, urban people tend to mingle because they consist of various groups of people / ethnicities. So that the writing of oral literature is primarily aimed at remote areas (Priyadi, 2017).

Thus, any abandonment of noble traditions becomes something that is considered to have mystery and can only be interpreted by understanding the language. So, language is the key to unlocking the veils and secrets of the past. Given the diversity of traditions in Gowa Regency, the form of tradition that is the focus of this research is the oral tradition of the Tulembang speech which is divided into two types, namely mantra and *kelong*.

Taking the object of this research is considered to represent the highland culture in Gowa Regency in general. It is said that, because the two types of speech are a complex series of oral literature consisting of various cultural elements such as language, livelihoods, social organization, knowledge, art and religious systems.

Tulembang speech as part of oral literature, is one of the literary works of the Makassar ethnic area which is pronounced in the form of words at certain times. Tulembang's utterances contain wisdom, supernatural powers, and values in the life of the supporting community. In essence, Tulembang is only owned by people who live in mountainous or highland areas. Tulembang speech is a tradition that grows in the community and is passed down from generation to generation as a common property.

Tulembang speech which consists of; These mantra and *kelong* are not only channeling feelings for speakers, but also reflecting group attitudes, views and expectations, as well as maintaining norms for the people who live in the highlands of Gowa Regency. Therefore, Tulembang's utterances need attention to be studied and researched more deeply.

Pragmatic speech is defined as the product of a verbal act (not the verbal act itself). In addition, speech is defined as a form of action and not just something about the world of verbal action. Speech act (speech act) is a function of language as a means of action.

All sentences or utterances uttered by speakers actually contain certain communicative functions. Based on this opinion, it can be said that uttering something can be called an activity or action. This is possible because in each speech it has a specific purpose that affects other people. In connection with the above meanings, speech can be called utterance which contains a meaning and is used in certain situations. The phenomenon of speech is also often referred to as a form of oral tradition that was born in the form of oral literature.

In the division, the utterances in this study are divided into two, namely mantra and *kelong*:

a. Mantra

Mantra is a form of oral literature that is currently used and preserved in society. The existence of an oral tradition that still exists and lives in the community cannot be separated from the support of the oral tradition. The oral narrative at the feast is spoken by someone who is considered a village elder. This means that the mantra that develops in society is part of the ancestral tradition in the form of oral literature.

Oral literature is basically a literary form that has been passed down from generation to generation from its owner. Oral literature is a literary form that is conveyed orally, it focuses more on oral inheritance to the next generation. Therefore, oral literature is always related to the context of its narrative.

Mantra and *kelong* are oral literature which have different characteristics in each region. These two oral literatures are not a final product that is passed down between generations without going through a process of change, but oral tradition is a product and a process that continues in each generation. This means that the mantra or oral literature passed down to the next generation can undergo changes, which are adjusted to the times. The owner has the right to change words or sentences that are deemed not in accordance with the teachings as a form of adaptation from current conditions.

In the narrative of mantras and *kelong*, of course, has a purpose that is contained in it. Broadly speaking, spells are part of magic that has a purpose; productive (aims to produce, increase one's prosperity), protective (aims to protect something from things that are not desired), destructive (aims to cause catastrophic damage). The existence of this mantra can be said to reflect the animism and dynamism of the society it owns, as well as the belief in magical powers.

b. Kelong

Etymologically, Kelong means "singing" which in development means poetry. Kelong is one of the results of Makassar literature in the form of poetry which is still very popular today.

Kelong can be compared to the rhymes and poetry of Indonesian poetry. Kelong consists of several types, depending on the way it is expressed by the creator, and is supported in terms of the social life of the people who support it. While the position in society itself, kelong is considered as something that can influence other people (magical kelong), something that can be a guide in behavior (normative kelong), as well as a medium for self-disclosure (expressive kelong). Kelong itself is a reflection of the soul and mind of the supporting community (ethnic Makassar).

In general, kelong in its presentation sometimes uses words with symbols, which are the material for comparison and figurative expression. Kelong is part of the creation of society which is a form of traditional literature, especially the Makassar ethnic group, which uses language as its medium since ancient times. The kelong contains advice or advices written in the form of a series of words using certain symbols.

Kelong is known by the community in the form of poetry, which in the form of expression some use direct statements and some use symbolic language. Kelong for the ethnic Makassar community is a forum for conveying ideas or ideas. Basically, the kelong is divided into several types. The types of kelong are divided according to age, area and usage.

Kelong is the result of traditional literature that was born from a group of people or society who are still strongly adhering to traditional cultural values and consider them as common property. Literature includes matters relating to customs, religions, social situations and others, where traditional literature is a mirror of their nature and thoughts. This is based on a close relationship with other parties as a result of cultural documentation using use language as a medium in its expression.

Kelong as a whole implies a deep meaning. This meaning is reflected in the form of symbols contained in the kelong text. The symbol becomes part of the sign which is basically a semiotic system. The symbols used in this type of kelong are symbols that are related to the area it occupies. For example, a kelong for people who live in coastal areas called the Tupabiring kelong. Of course, will use symbols in accordance with the geographical area. Symbols used include the words waves, islands, currents, as well as things related to ships and all their equipment, such as anchors, ropes, sails, rudders and so on. Meanwhile, people who live in mountainous areas are known as Kelong Tulembang, they use symbols related to mountains such as birds, rivers, wind and soon.

According to Basang (1997), kelong Makassar is shaped like a poem, each of which consists of four lines in one

verse, but there are differences in it, among others: (1) Kelong does not emphasize rhymes but that does not mean that there are no rhymes in the kelong at all. (2) It is not a condition for the kelong that the first or second line is sampiran like a pantun. (3) From the point of view of the unity of sound there is in every line, which if examined further, the unity of the sound is also manifested in a syntactic unity in the form of words or groups of words.

II. RESEARCH METHODS

The method used in this research is a qualitative method, namely a research procedure that produces descriptive data in the form of written or spoken words from people or observable behavior (Arafah & Hasyim, 2020). This approach is directed at settings and individuals in a holistic manner. In other words, qualitative research is research in a natural setting or in the context of a whole (Kaharuddin & Rahmadana, 2020; Rawe, 2020). This is in line with the opinion of Moleong (2000) that scientific ontology requires facts as a whole that cannot be understood if separated from the context. Their opinion is based on several assumptions, namely (1) the act of observation affects what is seen, because this research relationship must take the place of wholeness in the context for the purposes of understanding (2) the context is critical in determining whether a discovery has meaning for other contexts (3) part of the contextual value structure is determinative of what to look for (Pudentia, 2008).

Data analysis in this research is in the form of inductive data analysis, where data is analyzed through a process that takes place from fact (data) to theory, not the other way around from theory to fact. To find out the form of word relationships with meanings and their relation to things that are marked, requires analysis techniques to classify, distinguish, and connect each of the essence of meaning (Sudaryanto, 2015; Kaharuddin & Hasyim, 2019).

Data analysis begins with first examining all data obtained based on interviews, field notes, photos, recordings, and so on. After reading, studying and analyzing, the next step is to reduce the data by making an abstraction / summary for further compilation in units. After that, the data validity is checked. The next step is the translation of the data, and finally the interpretation of the meaning contained in the text

III. RESULT AND DISCUSSION

Biringbulu Subdistrict is an area that occupies the highlands and is classified as a fertile area. Of the total population, the 2017 census shows that 31,260 people occupy the area. Most of the Tulembang people work in the agricultural sector.

Tulembang has countless kelong treasures. The Tulembang speech was born and grew in line with the development of cultural customs and the local environment. Therefore, mantra and kelong are not mere chants or expressions. Even though some of them may look like fiction, it doesn't need to be debated whether the kelong was told from

real or fictional events. This is because Tulembang's utterances are a product of culture and civilization as well as being a sign of their true existence and wherever they are, utterances function more as role models. As a story of moral guidance, morals, and character of its supporters.

The following is an explanation of the form, structure, narrative context and values in Tulembang's speech

Shape

The spoken text of the Tulembang community found in this study is a text that has literary characteristics. Literary language is a language that is classified as a language that has poetic elements in it. In addition, literary language is also an everyday language but is not used by the Tulembang community in communicating as in general. Therefore, from the results of this study, the Tulembang community's speech is seen as a literary text because it resembles lyrical prose and poetry.

The Tulembang Community Speech text which proves that the speech is in the form of literature is as follows:

Example text of *kelong*:

|tv- batara pasunggua tomamak

\mr- batara pa - sunggu -a tomamak

\ps- N Pron - Adv -Nr; Con

\gn- tuhan ber - bahagia -kan juga

|frrt Tuhan bahagiakanlah aku juga

|tv- lekbakma nipassalasa

\mr- lekbak - ma ni - pas - salasa

\ps- Adv - Con Con - Sta - Adj

\gn- sudah - lah di - ke - kecewa

|frrt Telah aku dikecewakan

|tv- panaik tomamak

\mr- pa - naik tomamak

\ps- Transr; - V Con

\gn- yang - naik juga

|frrt Angkatlah aku juga

|tv- rikadera bulaengta

\mr- ri - kadera bulaeng - ta

\ps- Con - N Nm - Pron

\gn- di - kursi emas -mu

|frrt Berikanlah aku kebahagiaan(give me happiness)

In the text above, lines 1 and 2 read "batara pasunggu tomamak lekbakma nipassalasa" meaning God is happy that I have been disappointed, on the 1st and 2nd text lines, have the intention of being happy by God because all this time I have been disappointed. While the 3rd and 4th lines of text "panaik tomamak rikadera bulaengta" means lift me up in your golden chair, which means you want to be elevated by giving happiness, the word gold in the opinion of the Tulembang people means happiness.

Example of mantra text

|tv- ooo yaccing sunggua

\mr- ooo yaccing sunggu -a

\ps- Itj Nn Opt -Nr

\gn- ooo yaccing impian -nya

|frrt Oh engkau Yaccing sebenarnya

|tv- ammanjeng ri benteng tangngaku

\mr- a - manjeng ri benteng tangnga - ku

\ps- Con - V Con Nn N - Adv

\gn- yang - sandar di tiang tengah - ku

|frrt Sandar di tiang tengahku

|tv- tanairikko anging

\mr- ta - na - irik - ko anging

\ps- Adv - Con - V - Pron N

\gn- tak - bisa - terbang - kamu angin

|frrt Tidak dihempaskan angin

|tv- nairik irikjako anging

\mr- na - irik irik - ja - ko anging

\ps- Con - V V - Con - Pron N

\gn- di-terbang terbang-juga-kamu angin

|frrt Engkau dibuai-buai angin

|tv- anging battu ri suruga

\mr- anging battu ri suruga

\ps- N Adv Con Nt

\gn- angin dari di surga

|frrt Angin dari surga

|tv- nakarenaiko antu sallatang

\mr- na - karena - i- ko antu sallatang

\ps- Con - V - Pron- Pron Pron V

\gn- di - main-kan-engkau itu angin topan

|frrt Engkau dimainkan angin topan

\tv- Sallatang battu ri Makka

\mr- Sallatang battu ri Makka

\ps- V Adv Con Nt

\gn- angin topan dari di Mekah

\fvt angin topan dari Mekkah

\tv- barakka

\mr- barakka

\ps- Adj

\gn- berkah

\fvt Berkah Allah

On the 1st and 2nd text lines, namely "oo yacing sunggua ammanjeng ribenteng tanggaku" means oh yacing which actually leaned back against me. Meanwhile, the 3rd and 4th lines of text "tanairikko anging nairik-irikjako anging" means that the wind will not blow them away, only by the wind. The 5th and 6th line of text "anging battua risuruga nakarenaiko antu sallatang" means the wind from heaven is played by a hurricane. The 7th and 8th text lines "sallatang battu rimakka barakka" means a hurricane comes from the blessing mecca.

Structure Spell structure

Mantra is one of the oral literature that is still preserved by the community, especially farmers in the Biringbulu area, namely the Tulembang community. Some of the spells that are obtained certainly have different patterns. However, in general the differences in the pattern do not change the meaning contained in them.

Some of the spell pattern structures in question are as follows: The sentence pattern contains word elements, bismillah, barakka, and kunfayakun. It doesn't depend on the number of stanzas and lines so that syllable consistency, word count and line count are not tied.

Kelong structure

Kelong is known by the Tulembang community in the form of deep poetry with its expression using direct statements and some using symbolic language. The following is the structure of a kelong in the Tulembang community. The sentence pattern contains symbols to represent the true meaning.

The row pattern does not conform to the rules of the Makassar kelong which generally rhyme 8, 8, 5, 8. The composition of the kelong poetry in the Tulembang community is classified as diverse, namely the number of syllables consisting of (8, 8, 5, 8), (8, 8, 6, 8), (8, 8, 7, 8), and (8, 8) 8,8).

Narrative context

Based on the situation and conditions of the narrative, the Tulembang community only uses these utterances at certain times. The following is the context for the narrative of

mantras and kelong in the Tulembang community.

Spell narrative context

Mantra is one of the speech acts of the Tulembang community which is used only in certain situations, namely:

Self-guarding context at work, Plant cultivation context Pratanam

Start planting

Take care of plants harvest

The narrative context of the kelong

Unlike mantras which are only performed at certain times, kelong has instead become a means of fulfilling daily life for the people in the Tulembang community. The following is the context for the narrative of kelong in the Tulembang community:

Educating Context Context Criticizing Context of Reproach

Entertaining Context Sad Context Context Energizes Praise Context Hope Context

Dependability Context Erotic Context Toponymy Context

Value

Tulembang's various utterances provide so many colors that each part has its own value. The following are some of the values contained in the Tulembang community speech.

Religious value Surrender

Be grateful Humble

Value of work ethic

The value of positive thinking The value of cooperation

The value of the relationship between Man with God

Human to human Man with nature

IV. CONCLUSION

After studying and researching the utterances of the Tulembang community in Gowa Regency, several important things were found that refer to the formulation of the problem and can be concluded as follows: The text in the Tulembang community speech consists of two parts, namely the text which is classified as mantra text and the text which is classified as the text of the kelong.

The text of the Tulembang community's utterances uses a language characterized by literature so that the text is considered a literary text. The structure of the mantra in Tulembang's utterances is very diverse and tends to end with the words kunfayakun and barakka. Meanwhile, kelong does not always follow the rules of Makassar kelong in general.

The values contained in the text of the Tulembang community's speech in Gowa Regency include religious values, positive thinking, work ethic, cooperation, and the

relationship between humans and God, humans and nature.

Tulembang speech has a very important role in people's lives. Through utterances the tulembang community can communicate, convey information in the form of thoughts, ideas, intentions and feelings directly to God Almighty, the natural surroundings and their relationships to humans.

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