

Forms of Customary Respect in the Tana Language in Traditional Wedding Ceremonies in Amahai, Central Maluku

Gratia Priskila Telehala¹, Thomas Frans², Heppy Leunard Lelapary^{2*}

¹Pendidikan Bahasa dan Sastra Indonesia, Universitas Pattimura, Ambon, Indonesia

²Bahasa dan Seni, Universitas Pattimura, Ambon, Indonesia

*leunardlelapary@gmail.com

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Abstract

This research aims to delineate the manifestations of customary respect in the Tana language during traditional wedding rites in Amahai State, Central Maluku. This research's theoretical merits include its potential to enhance the Tana language notion from both linguistic and oral literary viewpoints. The practical advantage lies in comprehending the expressions of traditional respect, including those in the Tana language during wedding rites in Amahai State, Central Maluku. The employed study methodology is qualitative, conducted in Amahai State, Central Maluku, utilizing data sources that include the King of Amahai State and three traditional leaders. The methodologies for data collecting include observation, documentation, field notes, and interviews. Traditional expressions of respect constitute a variant of the Tana language employed in customary rituals in Central Maluku, often utilized at both the commencement and conclusion of the Tana language communication process during these events. Research on the manifestations of customary respect in the Tana language during traditional wedding rites in Amahai State, Central Maluku. The investigated traditional mananol ceremony was discovered to take place at the Topisila residence, Hari Lernaya Teung Mansama Leparisa. In the Amahai language, it is referred to as the Aruno Lahitolo Mananol Ceremony, a traditional mananol ceremony organized into three phases. The initial phase is the preparatory stage. The second step involves the procession of the Aruno Lahitolo Mananol traditional ceremonial. The third step is the concluding phase of the traditional event, conducted in the Baileu Negeri Amahai in Central Maluku.

Keywords: *Forms of Customary Respect; Tana Language; Wedding Ceremony*



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INTRODUCTION

The Maluku society, in the framework of indigenous communities, harbors the possibility for diverse customs and cultures, which is vital to a cohesive social and communal identity. The existence of diverse traditional ceremonies and rituals in each country in Central Maluku substantiates this claim. The variety of traditional ceremonial forms referenced includes, for instance, the royal inauguration ceremony, the traditional wedding ceremony, the panas pelo ceremony, the roof-closing ceremony of the baileo, among others.

Within the framework of the aforementioned traditional rites, numerous cultural and traditional features may serve as subjects for investigation. The components of custom and culture encompass linguistic features associated with the Tana language, oral folklore, cultural artifacts present in ceremonies, the persons involved in these ceremonies, and the ceremonies themselves as vessels for customary rituals. The subsequent focus of this study is the linguistic component commonly employed in traditional ceremonial processions (Frans, Th. 1998).

Conventional expressions of respect constitute a variant of the Tana language employed at traditional rites in Central Maluku (Lelapary, 2011: 319-325). Conventional expressions of respect are typically employed at the commencement and conclusion of the Tana language communication process during traditional ceremonies. The customary language of respect can be classified as a tiered language, representing a type of folk language within the realm of folklore, as its usage context pertains to the presence of social hierarchies within the traditional governance of Central Maluku. This linguistic form is exclusively utilized by the elders of the custom community, who have a significant position in the traditional governing framework, and is not employed by the general populace. Moreover, the utilization of this ancient expression of respect is intricately linked to cultural values and norms of civility. This form is constructed as a language of traditional reverence, utilized as a respectful mode of address towards the governmental framework of traditional states, including traditional institutions, house groups, clan groups, and ancestral veneration. This is an illustration of a conventional greeting from a customary ceremony in Amahai State:

Tana Language	Indonesia Language
Hormate nya Upu Parentao aie Inta Lounussa Maatita. Hormate nya aie Upu Penjabat aie Inta Lounussa Maatita. Hormate nya Upu Iralo, Lau Kariatolo Teung Pewanunu. Hormate Upu Latusopacua, Latukaisupi Urubarupuno Teuno Sitanya. Hormate Upu Matekeswano aie Inta Lounussa Maatita	Respect to the Government of Amahai State Respect to the Amahai State Office Respect to the Landlord of Amahai State Respect to the Grand Captain of Amahai State Respect to the Caretaker of the Amahai State Baileo.

As a study on the development of the Tana language concept, this research will focus on forms related to the structure of traditional greetings, namely the elements found within the traditional greetings themselves, and describe the meaning and function of these elements.

RESULTS AND DISCUSSION

a. The History of the Formation of Amahai

Amahai is also known and written as Amahei. This writing is intimately tied to history that is

inseparable from the local language and the articulation or pronunciation basis that develops throughout time. Amahai, before the introduction of foreign power in Indonesia and in Maluku, was not yet a village as it is today. Amahai was originally a moniker (from the terms Ina=Mother and Ama=Father), denoting a tremendous power, which was an important Indigenous Community Institution. Geographically, Amahai is located in a very beautiful bay, encircled by two capes that stretch into the sea. The western and southern edges of Amahai Regency face the Banda Sea, the eastern side borders Mount Kerai (Karulaya), and the northern side borders Elpaputi Bay. This geographical location makes the village or country of Amahai a protected place within a lovely harbor, with a backdrop of a mountain named Mount Kerai.

b. Preparation Stage

After going through the engagement procedure and reaching an agreement, the two prospective brides and grooms began alerting their respective parents of their readiness to take the next step. This is designed to allow both grooms to prepare to propose to the woman, and for the women's side to be ready to be proposed to. In this event, the traditional language (people's language) or local language plays a key part and is often employed with the purpose of reconciling the indigenous community with the local elders (ancestors). Before the engagement ceremony takes place, the groom's parents begin assembling family and are immediately instructed to proceed with the engagement or proposal to the bride. On the other hand, the bride's parents also need to prepare to welcome the messenger from the groom. And before the time came for the groom's side to come and propose, the bride's side performed a tradition which required first informing the elders of the land (ancestors) and asking for their consent to attend the occasion. In the past, marriage was arranged and guided by custom. This happened because there was no structure of governance yet that could manage the diverse requirements of society, and religion had not yet reached the coasts of Nusa Ina or Seram Island. Before the development of authority and the entrance of religion, marriage was already controlled and enforced in an orderly manner by indigenous cultures. Marriage in those days did not go through a period of engagement between the young couple, but was governed by the parents. Most of it happens from birth, with voices being communicated from the male parent to the female parent.

After the arrival of religion and the establishment of a system of government with its numerous norms, marriage also experienced reform while staying rooted in the marriage system of previous generations, taking into consideration significant changes in the status of women. The sorts of marriage that are practiced include: a) Marriage by request; b) Elopement; c) Manua marriage; d) Mananol marriage.

Data description

1. Hormate Ama-Ina Rumah ma'ano
Pu'u Peru Omolo, Peru Saruno, Teuno Samahu
Hormate Ama-Ina Hari Lernaya, Hari Topisila,
Teuno Mansama Lepasrisa, Le asal; basudara,
Lauesiwa Laurima
(Dt.Obs 01)
2. Rumah ma'ano Hari Lernaya, Hari Topisila
Teuno Maserua Leparisa
I poko pamantae Touwe Aruno Lahitolo Mananol
Hari Lernaya, Hari Topisila Teuno Mansama Leparisa.
(Dt.Obs 02)
1. Au sopa ama Ruma ma'ano hari lernaya, hari topisila
Pisara Le Asal basudara. Orasne Panuhunya Kurhaji
Kuma ma'no
I Hoka Se Rumah ma'no Muruwalo.
(Dt.Ctl 01)
2. Hormate Rumah Ma'ano Pu'u Samariauro
Samalawai Teuno Kamalessi
Hormate Waupo asal basudara,
Hei Mena Murio, Ama Hormate Laurima, Ama
Hormate Lausiwa.
(Dt.Ctl 02)

1. Hormate Upu Latu-Upu Manihua Lauro Inta
 Lounusa Maatita,
 Puu Lesi Rumah Iralo Teuno Maserua, Rumah Hauro.
 Hormate Upu Hena, Pu'u Loko Teuno Hualesi
 Hormate Upu Kapitano Iralo Pu'u Latu Sopacua Latu caisupi Uru Baru Teuno Sitania
 Hormate Upu Matokeswano Pu'u Sarua Pu'no Teuno Haumahu
 Hormate Upu Maweng Pu'u Maweno Teuno Marserua
 Hormate Upu Laumula Pu'no, Pu'u Lauro Teuno Simpele
 Hormate Upu Syamura Pu'no Pu'u Lauro Teuno Laturesi
 Hormate Upu Pasakio Le em Saniri Amano ai e Inta Lounusa Maatita, Inta Pamanawa
 Hormate Waupo Murua Malakau Ana Komaniano, Ana Ai Saruno, Ana Pokolonorio, Ana Hahunerio
 ai e Inta Lounusa Maatita Inta Kaparessy.
 (Dt.Wcr 01).
2. Hormate Upulatu-Upu Manihua Lauro Inta Lounusa Maatita,
 Puu Lesi Rumah Iralo Teuno Maserua, Rumah Hauro.
 Hormate Upu Hena, Pu'u Loko Teno Hualesi
 Hormate Upu Pasakio Le em Saniri Amano ai e Inta Lonusa Maatita, Inta Pamanawa
 Hormate Rumah Ma'ano Pu'u Hari Lernaya, Hari Topisila Teuno Mansama Lepasrisa
 Hormate Rumah Ma'ano Pu'u Peru Omolo, Peru Saruno, Teuno Samahu
 Hormate Rumah Ma'ano Upulesi Maweno Teuno Maserua
 Hormate wa Upu asal basudara Hei Mena Murio Ama
 Hormate Laursiwa, Ama
 Hormate Laurima
 (Dt.Wcr 02)

c. The Mananol Customary Marriage Process in Amahai State

The mananol custom procedure researched took conducted at the Topisila residence, Hari Lernaya Teung Mansama Leparisa. In the Amahai language, this is known as the Aruno Lahitolo Mananol ritual, which will be performed by the Ma'ano Hari Topisila house, Hari Lernaya Teuno Mansama Leparisa. The traditional mananol ceremony is separated into three stages of execution. The first stage is the preparation stage. During this planning period, family meetings or gatherings are frequently held. This gathering of family members is organized by the leader of the household who will be holding the mananol ritual. It's called a gathering of relatives since this meeting only incorporates all family members from the Topisila home, relatives from the groom's father's side, and relatives from the groom's mother's side. This gathering of relatives will discuss all arrangements linked to the Aruno Lahitolo Mananol event. After all the arrangements were discussed, the following step for the family was to build a party in front of the house. A party is where invited visitors are seated. In the tradition of typical wedding ceremonies, a party is frequently erected with a roof (sago leaves) or plastic tarpaulins and walls made of coconut tree leaves.

The second stage is the traditional Aruno Lahitolo Mananol ceremony at the Topisila family home, with the following order of activities. Opening by the event emcee, who was chosen by the family, with traditional honors paid to the King, the Saniri Body, the Amahai Negeri Customary Institution, and the visitors. After the emcee described the objective of the gathering, the emcee invited the kurhaji and the designated family members to get the mananol from the relative's house. The family members who would retrieve the mananol will wear traditional black baju cele and crimson sarong. After the customary greetings were offered, Kurhaji and his party were welcomed to enter. Kurhaji then described the aim of taking up the mananol. Mananol was taken by two female family members from the groom's side to be transported to Topisila's residence.

Before departing the Mainassy family house, Kurhaji paid traditional respects to the head of the Mainassy family. After the appropriate respects were paid, the procession took the mananol back to the Lernaya family home, Topisila. The procession reached at the Topisila family home, and Kurhaji paid traditional honors before the mananol was taken into the Topisila family home. After the appropriate respects were paid, the mananol was invited into the Topisila family home. Mananol was taken and welcomed by female family members to a private room to partake in the mananol sarung baju ceremony.

The mananol sarung baju ceremony was announced by the event host. The mananol sarung baju ceremony was held in a separate room that had been created. The women from Topisila's family performed the mananol garment rite for the bride. After the sarung baju mananol ceremony, the occasion continued with a thanksgiving prayer by a family member. Mananol then departed the room to proceed to the following procedure, which is Arupualo mananol. It is a betel nut feast and a feast of sopi-sageru drinks for the King, the State Saniri, and all the visitors.

After being directed by the emcee, the mananol then presented the betel nut and areca nut set to the attendees. As a compliment to the traditional institutions and the state government of Amahai, the mananol first delivered the King's betel nut container to the King and the Saniri Negeri for them to chew betel nut. Next, the betel nut jar was delivered to the other visitors, all of whom were relatives and family. After the Arupualo sirih-pinang ceremony, the next phase is the serving of sopi-sageru drinks. The first serving of sopi-sageru will be delivered to the King and the Saniri Negeri. After that, the mananol would go about delivering sopi-sageru to the other guests. In the traditional mananol ritual in Negeri Amahai, the mananol procession accompanies Arupualo to the King, the Negeri Saniri Body, and other family members, usually accompanied by totobuang music as kapata totobuang songs are shouted. These kapata totobuang songs are sung to further develop a sense of family and brotherhood between the mananol dan and the entire extended family of the husband. The kapata totobuang songs are sung in the following order.

Mutetene Batek, Mutetene Koderange

Tene Badan Pisah Eko

The belt fabric with its decorations. The binding of all our bodies, the intended meaning of the lyrics of this kapata song is for all of us to be in one bond.

Jano e maa ta sue e njanailo

Manusia e maa ta kahu rai e budi

Sei ni tehe e sei.

The fish died because of the bait.

Humans die, leaving behind their good deeds and services.

Custom and love give birth to Love between siblings in the same country

Mae pisi eko yane ia ou ouro

Hakai jane ia raih rahiro

Let us unite like a school of nine fish.

The nine fish friends will not want to separate.

From one high school to another.

Empire jo pisi eko hi iro hala lo

Emisi jo pisi eko nihi elo

We bear the burden together.

Let's carry the light things together.

As a sign that the Lesa Mananol event is begun. The emcee welcomed the mananol and the women from the husband's family to enter the house for the mananol lesa ritual. After the mananol ritual, the priest said a prayer of appreciation and pleaded for God's blessing on the family. This thanksgiving prayer closes the entire Aruno Lahitolo traditional ceremony process at the head of the house. Next, Mananol will be taken to partake in a traditional ceremony at the baileu. At the entrance, the Soa Loko Matokeswano welcomed the group. Kurhaji sent traditional pleasantries to the King and the Saniri Negeri Council who were already inside the Baileu. After the welcoming kapata was presented by the Matokeswano, the Mananol group was invited to enter the Baileu. The Matokeswano took position in front of the altar facing the Kurhaji of the house. Matokeswano enquired the objective of the group's attendance at the baileu. We have previously fulfilled the customs of the home, sarong, shirt, and mananol. Then we carried the mananol leparisa to the country so that it might be recognized by the monarch, the traditional council, the country's elders, and all the people of the country, to be tied and recognized as a citizen of Lonusa Maatita. Mananol took with him arupualo (betel nut, tobacco, sopi, and sageru). We apologize for any shortcomings. May you eat and drink with gladness.

After the leader of the home, Topisila, explained the purpose of the family members' coming, who were carrying the arupualo to set on the lesa baileu. The arupualo brought by the Mananol family consisted

of 9 bottles of sopi sageru, 9 pieces of betel leaf, 9 pieces of areca nut, 9 packets of lime, 9 rolls of tobacco, 9 packets of cigarettes, 9 betel leaf containers, and the king's betel leaf container. All the ingredients of the arupualo were 9 each, signifying the customs of the Amahai region, which is part of the Patasiwa cluster.

This arupualo feast is held by first having the mananol hand over betel leaves and areca nuts placed in the king's betel leaf container for the king to devour. Then, the mananol serves betel leaves and areca nuts to the traditional institutions and the negeri saniri. After the betel leaf and areca nut feast, the mananol then feeds the king, traditional institutions, and negeri saniri with the drink sopi sageru. The occasion followed with marriage advice offered by Upu Maweng to the married pair, Mananol. The traditional mananol ceremony inside the baileu finished with a prayer of appreciation by the head of the nopu clan. Next, the kurhaji paid his compliments to the monarch and the saniri of the land and reported that the traditional mananol ceremony at the baileu had completed. After paying their respects and asking permission to return to their home town, the group departed the baileu, descending through the soaloko entrance. In front of the soaloko door, the Kurhaji again paid their respects to the king, the traditional institutions, and the Saniri of the land who were inside the baileu. After the appropriate honors were offered, the mananol entourage returned to the mata rumah lernaya-topisila. After the customary mananol ceremony at the baileu is accomplished, the mananol will continue to wear the traditional mananol outfit and will only remove it on Sunday, after attending church service. After engaging in the mananol traditional rite, women who marry men from Negeri Amahai will become members of the Negeri Amahai traditional community and have the same traditional rights as other Negeri Amahai inhabitants. In addition, the mananol family bond with the husband's family and the Negeri Amahai community will get tighter.

CONCLUSION

The application of traditional wedding rites is the legacy of our ancestors. Therefore, it needs to be kept, honored, and passed down from generation to generation. The final phase of the traditional wedding ceremony process, according to the customs of the people of Negeri Amahai, will be a traditional wedding ceremony as the legacy of our ancestors. Therefore, it needs to be kept, honored, and passed down from generation to generation. The form of the people's language (Bahasa Tana) used in the traditional mananol wedding ritual is categorized as a regional dialect, and there are additional honorifics used for the local Negeri traditional leaders. The people's language (Bahasa Tana) utilized in this mananol traditional wedding ritual serves as a unifying language for ancestors and the land owners of the Negeri, particularly their own ancestors. Bahasa Tana has a role in every traditional ritual in Negeri Amahai, Central Maluku, especially the traditional wedding ceremony. Once we have settled in that country, the meaning of the local language can be comprehended by us personally.

Based on this research, the researcher can make numerous ideas, including: (1) For traditional leaders or holders of folk language oral literature, it is advisable to carry out a process of inheritance to the younger generations so that the language can continue to be developed and serve as sustainable knowledge for the future. (2) For educational institutions, the results of this research can be used as a reference in designing a school curriculum that can be local in nature, as an effort to implant local cultural values in students for character and personality development. (3) For the community, the results of this research can be a basis for reflection, and can also be used as a foundation for taking a constructive stance in attempts to protect the cultural qualities of traditional wedding rituals as a regional cultural asset. (4) For future scholars, the results of this research can be utilized as a reference for further and in-depth study of the cultural values contained within it. These ideals are related with numerous social features present in the traditional wedding ceremony in Maluku, as a form of the region's unique culture that has been institutionalized.

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