

The Role of the Kola Language in Wedding Ceremonies in Gumsey Village, Aru Islands Regency

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Abstract

Based on this, the purpose of this study is to describe the function of Kola language in traditional wedding ceremonies in Gumsey Village, Sir-Sir Aru District, Aru Islands Regency. Kola language is a cultural language that is closely tied to the traditions of the community and is only used in customary contexts. Its use reflects not only communication but also cultural identity, values, and social cohesion. In traditional wedding ceremonies, the Kola language plays a crucial role in maintaining the sacredness of rituals and ensuring the continuity of ancestral heritage. This research was conducted using qualitative methods with data collection techniques such as interviews, recordings, and documentation. The findings show that the Kola language functions as a communication tool, a unifying medium, a means of self-expression, and a mechanism for social integration and adaptation within specific cultural situations. Furthermore, it serves as a tool for social control, guiding behavior and reinforcing communal norms. Preserving the Kola language is therefore essential for safeguarding the cultural life of the Moluccas community.

Keywords: *Ceremonies; Kola Language; Traditional Wedding*



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INTRODUCTION

Language comprises a system of fundamental components and is an integral aspect of culture. Language serves as a medium for societal interaction and communication, capable of revealing, shaping, and symbolizing cultural realities; it effectively conveys values, conventions, regulations, practices, and habits. Language transcends being a mere instrument for communication and expression. Humans are incapable of creating anything and cannot adapt to their distinctive surroundings without language (culture). The capacity for critical thinking will shape every individual's character through the use of language. Through human discourse, he himself is transformed (Chaer, 2010). In communal existence, language is progressively gaining significance, particularly as a vehicle for advancing contemporary science and technology. Scientific and technological progress is contingent upon language. Proficiency in language is essential for the advancement of contemporary science and technology (Maran, 2007). Language, being a fundamental human possession, manifests in every facet and activity of human existence.

The Maluku region, as a diversified archipelago, features languages that are not uniformly spoken by all island inhabitants, with distinct dialects utilized across local communities. Among the groups utilizing these regional languages, despite the multitude of existing languages, nearly none have been documented. This results from insufficient attention to the conservation of regional languages among the youth. Nonetheless, all individuals comprehend Malay due to commerce. The Maluku language lacks a written form and literary tradition. The Aru Islands language (Kola) comprises three separate dialects that are evidently connected to the original Kola language. The data illustrates the complexity of the language in this region, which, as per linguistic experts in Southeast Maluku, is classified inside the Ambon-Timor group (one of 16 groups) of the Indonesian branch under the Central Malay-Polynesia branch (SIL, 2006; Sudaryanto, 1993).

This traditional wedding ritual occurs at designated periods, mutually agreed upon by both parties whose children are married (Atolagbe, 2012; Mirzaei & Eslami, 2013). This marriage constitutes a ceremonial enactment of brotherhood or sisterhood between the two parties. This union aims to rejuvenate the younger generation inside the hamlet. To preserve and inherit the present noble values for their advancement. The Kola language must be preserved and cultivated within the cultural practices of the Maluku people, especially at traditional wedding ceremonies in Gumsey village, and transmitted to the younger generation. The Kola language, as a cultural medium and communication tool, embodies esteemed ideals beneficial for communal life and functions as a vehicle for expressing the community's identity as custodians of its culture. The Kola language of the Aru Islands settlements is nearly extinct and is no longer utilized for daily communication. The Kola language is utilized exclusively during traditional ceremonies for communicative purposes. The extinction of the Kola language is evident from its presence and evolution in traditional communities throughout the majority of the Aru Islands region. The Kola language's role as a medium of communication in traditional rites is heavily reliant on the elders; thus, its inevitable extinction will occur with their demise. This is succeeded by the erosion of cultures in traditional villages. Indeed, these traditional activities serve as a catalyst for the advancement of the Kola language. Furthermore, the inheritance process for subsequent generations has consistently been executed inadequately. This study aims to elucidate the function of the Kola language in the traditional wedding ritual of Gumsey Village, Sir-Sir North Aru District, Aru Islands Regency.

METHODS

This research is qualitative in nature. Qualitative research is characterized by data that comprises solely descriptive information, devoid of numerical representation (Moleong, 2010). The description elucidates the methodology employed in the research, deriving findings from qualitative analysis. Qualitative research possesses attributes referred to as characteristics. Bogdan and Biklen (1992) delineate the characteristics of qualitative research as follows: humans serve as instruments, with researchers being the principal data gathering tools. In qualitative approaches, the researchers themselves serve as the data gathering tools and research instruments. The researcher serves as the primary instrument for data collection in the field; they must personally engage to gain a comprehensive understanding. Grounded theory is a method to theory construction that is rooted in empirical evidence. The objective is to cultivate concepts and awareness of the challenges encountered, elucidating the reality associated with bottom-up theory formation and deepening

comprehension of one or more phenomena experienced.

RESULTS AND DISCUSSION

Language is a convention. This indicates that each member of a linguistic community adheres to a standard whereby specific symbols are employed to denote a particular topic. Language is a human construct. This indicates that humans possess a verbal mode of communication, specifically language. Language traits, as previously indicated, serve as markers of linguistic nature, aligning with the broader linguistic perspective that perceives language as a distinct entity. From a sociolinguistic viewpoint, language serves as a mechanism for social interaction and a form of self-identification (Chaer, 2007).

Language serves as a conduit for the expression and comprehension of ideas, thoughts, and opinions. Humans engage in daily interactions primarily through language, the fundamental medium of communication. Anwar (2000) this analysis of language's role references the theory by Alwi (2010), focusing on language as a communicative instrument. The function of language as a unifying instrument encompasses its capacity for self-expression, its use as a mechanism for social control, and its role in facilitating social integration and adaptation to particular contexts.

Kola Language as a Communication Tool. Language as a tool for communication found in this traditional ceremony is used for cooperation between both parties (the groom's family and the bride's family). In this study, language was found to play the roles of a communication tool, a speaker, and a listener. The dialogue between the male and female parties is as follows: The male party (Traditional Elder):

Hormatee aka sita Duiada, Datuk tawii Moyang kaa Hormatee aka sita tamata Djabumir tawii tamata Watafuhan Jui

Hormatee aka sita tamata Djabumona juih

Respect to God, Aunts and Great Ancestors Respect to the extended family of Djabumir and Watafuhan Respect to the extended Djabumona family.

Based on the conversation above, it can be explained that before the male family enters the female family's house, they must pay respect to God and their ancestors whom they worship and believe in. This is intended so that everything goes smoothly and according to their wishes when entering the engagement ceremony. Respect was also extended to the extended families of Djabumir and Watafuhan, who, as the heads of the bride's family, were being asked for their son's hand in marriage.

Kola Language as a Unifying Tool. Language serves as a tangible unifying instrument, as seen by the ceremony in which the bride and groom exchange betel nut and areca nut. This research identified language as a cohesive instrument, particularly in the context of betel nut and areca nut exchange. The procedure of switching betel nut and betel leaf.

Bride: *Helki mol nohom akin ko mka*

Helki, take this betel leaf and eat it.

Groom: *Lisa mol nhom akin tuu ko mkaa*

Lisa also took betel leaves and ate them.

The meaning of the above quote is explained that they were both invited to exchange betel nut and betel leaf, which were already available. The bride first feeds the groom with the betel nut and areca nut that has been prepared. After the bride finishes giving the betel nut and areca nut to the groom, it is the groom's turn to feed the bride with the betel nut and areca nut that has also been prepared.

Kola Language as a Tool for Self-Expression. Language as a tool for self-expression means we openly convey everything in our hearts and minds to others. Language as a tool for self-expression is found in traditional ceremonies for cooperation. This study found the role of language as a tool for self-expression from both the speaker and the listener.

Dialogue between the male and female parties. The male side:

Kamaa mamaa mapua kama wales ngahin Helki ko aso kem tor wawaa, wara noko sene atawa nele.

We came here bringing our son named Helki, because he saw your chicks and wanted to marry them.

The statement above signifies the male family's intention to propose to the daughter of the female family. Nonetheless, the woman's family was previously cognizant of this, as an agreement and timeline had been deliberated by both parties. Consequently, the male family approached the female family to propose for their daughter, presenting the name of their son. Nevertheless, due to the inhabitants of Gumsey Village placing great importance on established values and practices, the boy's family was the first to convey their plan to propose to the young woman.

Kola Language as a Tool for Social Control. This language is very effective and can be applied to the local community and ourselves. This research found the role of language as a tool for social control and as a speaker/listener.

The female side:

Kamaa mamaa aka akin aka majol kamaa rah kodoh na kubang,

ya budaa minal fe akin waraa tahjawan ko tasoo

We are here to ask for our daughter's dowry, so put it here so we can see it.

The meaning of the conversation above can be explained as follows: the female family visited the male family's home to request their daughter's dowry, hoping the male family would immediately present the dowry to them.

The Kola Language as a Tool for Social Integration and Adaptation in Specific Environments or Situations. Language as a tool for social integration and adaptation found in this traditional ceremony is used for cooperation between both parties (the groom's family and the bride's family). In this study, language was found to play a role as a tool for social integration and adaptation, as well as a speaker and listener.

The female side:

Ni waraa sala nokoba mo alen ko na sabuan mono, cuma fijah ya mijee na aiwa ka

The treasure is not wrong because of one head, it's just that you added four Gong of treasure because it's not complete.

The exchange above indicates that the female family communicates to the male family that the dowry supplied is insufficient. The woman's family requested an increase in the dowry, as they had only received a nominal sum represented by a single bracelet. The spokesperson from the groom's family underlined to others the necessity of including the property, specifically the chain and the necklace pendant. Concurrently, the female household demanded nine minor items (dowry), which included both huge and little gongs. Should the dowry demanded by the bride's family be unattainable or lacking, it may be substituted with a sago or coconut grove by the groom's family.

CONCLUSION

The investigation indicates that the Kola language fulfills the following tasks in the traditional ceremony: (1) A communication medium to facilitate cooperation between the groom's and bride's families;

(2) A unifying instrument during the betrothal ceremony where the bride and groom exchange betel leaves and areca nuts; (3) A means of self-expression, articulating the groom's family's intention to propose to the bride's family; (4) A mechanism for regulating agreements concerning the property to be provided by the groom's family to the bride's family; (5) A means for organizing the visit of the bride's family to the groom's family's residence to negotiate property for their daughter; (6) Thus, the Kola language functions primarily as a communication medium. The Kola language serves to convey societal values, rituals, solidarity, and kinship among the inhabitants of Gumsey Village.

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