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CUSTOMARY SPEECH IN THE TEING HANG EMPO CEREMONY OF COMMUNITY IN COMPANG WUNIS VILLAGE

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ABSTRAK: Penelitian ini bertujuan untuk mengkaji bentuk, makna dan fungsi tuturan adat dalam upacara *Teing Hang Empo* yang dilakukan di desa Compang Wunis. Secara khusus, penelitian ini difokuskan pada bahasa yang diungkapkan yang digunakan dalam upacara adat ini, yakni kepok dan torok. Dalam menganalisis bentuk, makna dan fungsi dari kedua ungkapan ritual yang telah disebutkan diatas, penulis menggunakan metode kualitatif dengan merujuk pada teori bentuk, makna Bahasa ritual Palmer 1996; Sharifian 2017 dan fungsi Bahasa oleh Hudson, 1986. Hasil analisis data menunjukan dua bentuk bahasa adat atau bahasa ritual yakni bentuk paralelisme dan bentuk metapora. Demikian pula, dari makna bahasa ritual terdapat tiga makna, yakni makna kolektif, makna harapan untuk sukses dan makna keagamaan. Fungsi bahasa ritual terdapat tiga fungsi, yakni fungsi puitis, fungsi konatif dan fungsi emotif atau fungsi ekspresif.

Kata kunci*: Tuturan Adat, Teing Hang Empo, Upacara, Bentuk, Makna, Fungsi*

ABSTRACT : This study aims to examine the form, meaning and function of indigenous languages in the Teing Hang Empo ceremony which was carried out in Compang Wunis Village, East Manggarai regency, East Nusa Tenggara province. In particular, this research focuses on the language expressed used in this traditional ceremony, namely kepok and torok. In analyzing the form, meaning and function of the two ritual expressions mentioned above, the author uses a qualitative method by referring to the theory of form, the meaning of the language of ritual Palmer 1996; Sharifian 2017 and the function of Language by Hudson, 1986. The results of data analysis show two forms of customary language or ritual language, namely the form of parallelism and the form of metaphor. Similarly, from the meaning of ritual language there are three meanings, namely collective meaning, hope for success and religious meaning. The function of ritual language has three functions, namely the poetic function, the conative function and the emotive function or expressive function.

Keywords*: Customary Speech, Teing Hang Empo, Ceremony, Form, Meaning, Function*

INTRODUCTION

In the reality, people can interact to each other by using language. This idea indicates that by using language someone can understand another person. On the other hand, by using language someone can make friends who are from different cultural background. Besides, language can build relationship through interaction with among the people. More than that, language can be a medium of sharing experiences from one to another.

On the other hand, in term of cultural linguistic perspective, language is seen as a symbol verbal which used to express the culture of a tribe in the world. It is also employed to describe the one of cultural is traditional ceremony or traditional rite. The language that used in the traditional ceremony has specific function, that is poetic function, Jakobson (1960:356). Argues, six functions of language. One of these functions is poetic function. On the other hand,

a language that is usually used in traditional ceremony is called customary language or ritual language (Rambut et al., 2015).

Ritual language is used as a means of sacred communication between the community and ancestral spirits. This language has a special symbolism and is used in ceremonial contexts to convey spiritual messages and supplications to ancestors. The use of this ritual language reflects the cultural values and beliefs of the Manggarai people towards the important role of their ancestors in their lives (Duryatmo et al., 2024).

According to Selatang, (2020) he claims that every word in *Teing Hang's ritual speech* contains a deep theological meaning. This ritual is not just a tradition, but also an expression of faith and awareness of life after death. Through this ceremony, the community is invited to understand the relationship between the living and the dead, as well as the role of ancestors as intermediaries in prayer to God. Research by (Hamat & Lie, 2024) compares the *teingtinu* rite of the Manggarai people with *Xiao*'s practice Confucian thought. Both emphasize the importance of respect for parents and ancestors as the basis for the formation of individual character and morality. This ritual serves as a means of education for the younger generation to understand and appreciate cultural values and strengthen family and community bonds.

Moreover, the ritual language is a variation that used in the *teing hang empo* ceremony. The expression of *teing hang empo* comes from three words, namely *teing* means to give, *hang* means rice, and *empo* means ancestors. The traditional ceremony is designed to give thanks and asking for good fortune. The language used in the *teing hang empo* event is known as ritual language. The *teing hang empo* ceremony is tradition that conducted once in a year, Kanisius (in Saina, 2020).

From the various references above, it can be concluded that the ritual language in the *teing hang empo* ceremony has a very important function in the life of the Manggarai people. This language is not only a means of communication, but also a medium to convey spiritual, cultural, and social values inherited by ancestors to the next generation. The preservation and understanding of this ritual language is a key to maintaining the identity and cultural sustainability of the Manggarai people.

This study focuses on describing the ritual language. It is usually used to describe activities of ceremony. It is different from the language used in the daily life, then, it also has unique forms, meanings, and functions.

This tradition belongs to the people who live in Compang Wunis village. It means that the ritual ceremony can reunite all the people who are living in the village and as tool in which contains moral message, it is also the tradition that carried out to support children who want to continue their education at the higher level. The *teing hang empo* ceremony has also been carried out from generation to the generation by the Manggarai people in Manggarai district. For the *Compang Wunis* people believe that this ceremony is very important for the young generations in the future. This is because of the traditional ceremony can give them the opportunity and learn for their future. Moreover, the traditional ceremony indicates that the young generations should be responsible for preserving their tradition. In addition, the tradition is passed down by their ancestors.

Additionally, the language that used in the *teing hang empo ceremony*. Has specific function, namely as a tool of communication with gratitude to the ancestors. This ceremony also aims to maintain close relationship between the ancestors as well as with the God. It is also

used to express ancestors and living families. *Teing hang* functions as form of respect for ancestors too as their intention to the ancestors and God. Their intention is my ancestor9s expression of gratitude to the god for his blessings and grace. Especially, God will always guide and protect them, and their children from all kinds of trials and ask for God blessing on everything they do.

The writer described the Customary Speech found in *teing hang empo* ceremony in the community of Compang Wunis village. Moreover, it raises three points, such as forms, meanings and functions of the language used in the *teing hang empo* ceremony. These three points are specific aims as presented in the following; to find out and describe the forms, meanings and functions of customary speech in the *teing hang empo* ceremony.

METHOD

The research design is a process or series of procedures and methods employed to collect, process, analyze, and present data. In this research, the data collected by the researcher is oral data obtained from speakers in the traditional speech of the *teing hang empo* ceremony in the people of Compang Wunis Village. The ways of how to get data are interview, observation, and documentary study. These methods produce the data which in form of qualitative utterances or expressions and sentences. Data that is easy to collect in this research will then be processed or analyzed using the interactive analysis model developed by (Miles & Huberman A, 2019).

RESULT AND DISSCUSSION

The findings of the research can be divided into two parts such as greetings of the ceremony *(Kepok)* and main event or prayer *(Torok)*. These data involves introductory speech (*kepok*) which is called datum 1.

Kepok (introductory speech)

Io……io……io……musin keta dapur, ceen lutur, Sanggen keta taung weki dite.Ngasang ende lopo, ngasang ema lopo, ngasang ema, ngasang ende ngasang ase,ngasang ka'e, ngasang nara.

Hallo……all of us who are sitting around this room, grandfather and grandmother, mother and father, old sibling and young sibling, brother and sister.

one mai wie ho'o, betua tara manga rentu sa'i, padir wa'i, ite ngasang ende lopo, ema lopo, ngasang ema do, ngasang ende, ngasang nara d Celmi.

This night, aim of our meeting is to carry out the teing hang empo traditional ceremony, in order to request our ancestors, especially God to help Celmi finishing her study at University.

Torok (Speech) (Datum 2)

According to Alo Ingga as a traditional leader from Repok village, Manggarai Raya district, claims that *torok* is ritual speech which is called as a praying to the Lord through

ancestors. *Musin keta dapur, ceen mbaru mese,Ite ngasang weki ase, ka'e, ema, anak ngai hitu musin.*
We all of us, father and mother who are sitting here in this guestroom

Jadi kudu tombo laing gi manuk teing hang ise ema Lasa agu ende Mik.
By means of this chicken, we would like to give offerings to our ancestors (father Lasa and mother Milk)

lawang ite kole wura agu ceki, ata poli le ranga de Morin. And for those ancestors who has been with God in the heaven.

Paka pedek rejek hitu kali, paka cama bantang, Kudut eme manga watang ata pangga, Paka cama-cama ngai wangkas.
Then, we are sitting together here to agree, if we face a big problems, we have to solve together. (This data is a part of the whole data as presented in the appendix of this thesis)

Discussion

In this part, the writer presented several points such as form of language found in the traditional ceremony, meanings of the language in the traditional ceremony, and functions of the language in that ceremony.

Form of Customary Language

This part is focused on exploring the form of language used in the *teinghangempo* traditional ceremony.

Parallelism

However, In the *teing hang empo* ceremony has been found several parallel expressions. This can be presented in form of three aspects of parallelism.

a. Phonological aspect of parallelism

The phonological aspect of parallelism refers to the repetition or similarity of sounds within language to create patterns for emphasis, melodic effect, or impression. In the following expression taken from the *teinghangempo* traditional ceremony draws phonological aspect of parallelism.

io,,,//io,,// io.
hi…hi…..hi

// is sign of parallelism in linguistics.

The word ***"Io"*** **is parallel with <io=, and parallel with <io=. This word is** *io* repeated three times with the same sound, form, and meaning. This repetition is used in the context of rituals as an introduction that emphasizes a sacred or reverent atmosphere. This kind of repetition also creates a distinctive rhythm in ritual speech, which makes the atmosphere more serious. The first meaning of ***<io=*** is a greeting conveyed by from the speaker to all participants inside the house who are attending the ceremony, while the second ***<io=*** indicates that everyone present must begin to remain silent and pay attention to the speaker. The third ***<io=*** marks the moment when the speaker begins to

deliver the speech.

Paka pedek rejek hitu kali // paka cama bantang, Kudut eme manga watang ata pangga // Paka cama-cama ngai wangkas.

Then, we are sitting togetherhere to agree, if we face a bigproblems, we have to solve together.

Paka pedek rejek hitu kali // paka cama bantang, Kudut eme manga watang ata pangga // Paka cama-cama ngai wangkas= can be categorized as a phonological aspect because of the repetition of sounds that create a distinctive rhythm in the ritual text. The consonant sound /p/ in ***paka, pedek, pangga,*** and ***paka cama-cama*** as well as the dominant vowel /a/ in ***paka, cama, manga,*** and ***wangkas*** produce a phonetic balance that is pleasant to hear.

b. Grammatical aspect

Grammatical parallelism is the use of the same grammatical structure for related words, phrases, or clauses to create balance, clarity, and emphasis in a sentence or paragraph. It involves repeating a similar form, such as using a series of gerunds (e.g., "jogging, baking, painting") or infinitives (e.g., "to jog, to bake, to paint"). This technique enhances readability, strengthens the connection between ideas, and makes writing more powerful and cohesive. For this reason, it can be seen in the following sentences

Musin keta dapur // ceen keta lutur // sanggen keta taung weki dite **For all of us who are sitting in this guestroom.**

This sentence consists of three parts such as ***musin keta dapur, ceen ketalutur,*** and***senggenketa taung weki dite.*** Grammatically, the first part is parallel to the second part, and is also parallel to the third part. The three clauses have the same grammatical structure for related clauses i.e *musin keta dapur* is related to *ceen keta lutur,* and also related to *sanggen keta taung weki dite*. These three clauses are parallel to each other and this is one example of the grammatical aspect of parallelism in the customary speech which is found in the teing hang empo ceremony in the Compang Wunis community. The next thing is the word *keta* involves repeating form. This technique strengthens the connection between ideas, and makes speech more powerful and cohesive.

Metaphor

In the traditional speech of *teing hang empo* of the Compang Wunis community, several metaphorical utterances are found. These utterances are in form of clauses or sentences. It can be presented in the following.

We'ang tuung salang gerak, karong tuung salang lako.

Really open the road bright, really show the road walk.

This sentence does not only refer to the physical path, but rather as a metaphor for a successful, hopeful, and unhindered future or life**.** In this context, the "bright path**"** symbolizes success, smoothness in education or life, especially for a grandson named Celmi.

Tadang tuung ngasang tae raja, deu tae wie.

Kept away from pain.

Although it seems literal, this phrase can be interpreted as a metaphor for a quiet life free from inner and physical difficulties. ***"Tae raja"*** and ***"tae wie"*** refer not only to physical pain, but also as a symbol of the hardships of life as a whole.

Meaning of Language

In the study of language and culture, meaning tends to emerge in discourse (ritual discourse). However, the framework of thought or theoretical framework as stated above, the author uses it as a tool for analyzing the problems the study suchas meanings of customary speech found in the *teing hang empo* traditional ceremony It consists of social meaning which involves collective meaning and meaning of unity and cultural meanings consists of meaning of hope for success and religious meaning that will be discussed below.

Collective Meaning

Collective meaning is closely tied to the context and the life of individuals or groups who live together as social beings. Religious meaning this meaning is related to religious actions and behavior. It reflects the spiritual connection between a person and their creator. In cultural events, words with religious significance often express someone's devotion or spiritual beliefs.

Tara manga rentu sa'i, padir wa'i, dite ca keluarga ho

So we are come and sit together, we are one family

It shows the spirit of collectivity and social solidarity in the big family, that we come and gather is not only limited to coming and gathering but has the meaning that we come to carry out the *teing hangempo* event.

Ngasang ase, ngasang ka'e, ngasang nara

Younger sibling, older sibling, brother

The appeal to all family members affirms the inclusivity of the ritual; all are involved regardless of role or position.

Meaning of Unity

As we know that Unity refers to the state of being united or joined as a whole, emphasizing the importance of collective identity and purpose. Based on this definition, the teing hang empo traditional ceremony of Compang Wunis community employes the customary speech. In the context of the traditional ceremony, speaker, traditional leader, uses specific variaton of language which is called customary variation. This code involves ritual utterances which contain the unity meaning as follows.

Musin keta dapur, ceen keta lutur, sanggen keta taung weki dite, lonto torok agu padir wa'i, agu rentu sa'i.

Behind is the kitchen, here is guestroom, all of us, sitting for pray and sitting together.

This sentence means that traditional leader asks all the people who are sitting in the guest of traditional house to start the teing hang empo ceremony together. The ceremony leader intends to conduct the traditional ceremony together. Without unity, the event will undoubtedly fail to run smoothly.

Hope for Success Meaning

Kudut wea'ng gerak.
For there to be light
Paka cai sinas hitu kinda, paka cai les gem.
All desires must be achieved, all expectations must be achieved

These expressions are a plea for smoothness and success in achieving all desires, hopes and ideals. These prayers and pleas are a form of spiritual support to open the mind to achieve success.

Neka manga doong, neka manga benang wentang.
No obstacles, no obstacles.

This sentence implies that God and our ancestors may help us avoid all obstacles in completing our studies at university. Furthermore, this sentence implicitly asks for freedom from all obstacles in the studies of our children who learn at University.

The second sentence is intended the family prays to God and the ancestors that the child who is studying at university will always be healthy and given a bright mind, and will be given a strong spirit in studying so that he can achieve success.

Tegi daku, keta kali ga, teing sehat hia, neka manga bules nukn
My request is, give her healthy, don9t obstacles her

Religious Meaning

Landing neho tegi daku kamping ite ema Lasa (ancestor) agu ende Mik (ancestor) agu ite Morin agu nggaran. Meu hitu cekolon kudut karong tuung salang lako, wea'ng tuung salang Gerak, ngasang empo semeu hi Celmi.
So, as I have asked Father Lasa and Mother Mik, as well as God, the owner and creator. You must be the ones to go in front, to show the way, to open the bright path, so that your grandchild Celmi may achieve success.

This sentence is a prayer or supplication filled with spiritual and cultural nuances. The speaker expresses a request to the ancestors, namely Father Lasa and Mother Mik, as well as to God as the owner and creator, to become the protectors and guides for their grandchild named Celmi. Through the expression to go in front to show the way, it implies that the ancestors and God are being asked to be present as those who open the right path of life, full of light and blessings. This sentence carries the hope that Celmi will receive guidance, protection, and ease in her life journey so that she may achieve success. Thus, the text not only emphasizes the spiritual relationship between humans, their ancestors, and God but also reflects the collective hope of the family for the future of their descendant.

Tei uwa gula, bok leso, langkas nggereta, mese nggerpea'ng, latang anak Celmi. Kudut neka manga hitu rigin tis, neka manga hitu beti weki, ngasang anak dite ata one mai bangku sekolah.
Grant growth and development, ever higher and greater, for the child Celmi, so that there will be no illness in the body of our child who is still in school.

This sentence is a form of prayer and supplication filled with the love and care of parents or family for their child, Celmi. The expression growth and development, ever higher and greaterreflects the hope that the child may grow healthy, develop both physically and mentally, and have a bright future. The prayer also emphasizes a request that the child be protected from

illness or bodily weakness, especially since Celmi is still at school age and needs good health to learn and develop. Thus, this sentence not only conveys a plea for health and strength but also reflects the attention, affection, and responsibility of the family in ensuring that the childs future unfolds well and is full of blessings.

Function of Language

Language primarily functions as a means of communication, but it also serves as a tool for expressing various cultural activities.

Poetic function

In this function, language is used to expand the message to the listener as what other people think, feel, and know (Jakobson, 1960:358).

Io….. io… io…

Hi… hi…..hi……

The repetition of the vowel ***"io"*** three times and relatively followed by long tone in order to create a sacred rhythm at the beginning of the ritual. It gives a musical effect and a solemn atmosphere. When the speaker (spokesperson) reveals the first word ***io*** serves to greet everyone in the house who participates in the *teing hang empo* event, the second word ***io***serves to greet the oldest person in the house, and the third word ***io***, serves for all participants to be directed to the speaker (spokesperson) and the speaker starts speaking.

Musin keta dapur, ceen lutur

Behind the kitchen, here guestroom

The parallel structure and simple diction selection create an aesthetic balance between language and meaning. This sentence functions that everyone involved in the *teing hang empo* event, both in the kitchen and in the speaker's mansion, invites to be silent and listen to the speaker.

Conative Function

This function found in the *teing hang empo* ceremony.

Kudut teing hang meu ema Lasa (ancestor) agu ende Mik (ancestor) For give rice you both father Lasa (ancestor) and mother Mik (ancestor).

This expression is a form of invitation or instruction to all ritual participants to jointly carry out symbolic feeding to the ancestors. In the culture of the Compang Wunis community, feeding the ancestors is a form of respect as well as spiritual communication so that the ancestors' spirits continue to provide protection, safety, and blessings to their descendants who are still alive.

Expressive or Emotive Function

Kudut neka manga doong poto, neka manga benang wentang, Kudut empos meu hi Celmi

For no obstacles, For your granddaughter Celmi

The phrase ***"Kudut neka manga doong poto"*** means *that there should be no obstacles*. The function of this sentence is as an expression of hope or prayer so that all processes, activities, or plans carried out can run smoothly without interruption. In the context of rituals or traditional activities, this sentence has an expressive function, because it conveys the desire of

a sincere heart so that everything is given smoothly and kept away from obstacles. The word***doong poto*** and wentang yarn have the same meaning, namely obstacle. This sentence begs to be kept away from all obstacles from grandchildren who are in the process of seeking knowledge. Then, the phrases "***doong poto"*** and "***benag wentang"*** have the same meaning, namely obstacles.

Paka cai sinas hitu kinda, paka cai les gem

All desires must be achieved, all expectations must be fulfilled

This sentence is a strong expression of hope and prayer in the context of traditional ceremonies, which shows that the person who says it really wants all good wishes and hopes to be realized, both for himself, his family, and the entire community involved in the ritual, because in the tradition of indigenous peoples, these words are not just words, but also a form of sincere prayer that reflects the spirit of optimism. cooperation, and trust in spiritual power and ancestral blessings so that everything that is desired be it safety, health, success, sustenance, or peace of life can truly happen without hindrance, in accordance with the traditional values and beliefs that are upheld

CONCLUSION

The customary speech found in the *teing hang empo ceremony* of community in Compang Wunis village located in the East Manggarai regency, East Nusa Tenggara province, has a form, meaning and function in the context of culture and social context are calculated based on the theory used in chapter ii, namely the theory of cultural linguistic (Palmer, 1996; Sharifian, 2017). Form and meaning of customary speech referred to the cultural linguistics perspective which promoted or developed by Palmer et al, 1996. Meanwhile, Function uses the theory that has been described in the previous chapter, namely sociolinguistic theory (Hudson, 1986:45). Palmer created the customary language or ritual language can be devided into two forms, namely parallelism and metaphor. First is fparallelism, in the *teing hang empo* ceremony can be found in the initial greeting ***(kepok***), which pronounces the name of the ancestor. Second form is metaphor, in the *teing hang empo* ceremony can be found in *torok* (prayer).

Beside that this paper shows the meaning of ritual language or customary language based on the context, therefore the meaning ritual language found I the traditional teing hang empo ceremony which consists of three meanings, namely collective meaning, the meaning of hope for success and religious meaning. These three meaning can be be describe in detail as follows. The collective meaning is contained in the *teing hang empo* event, as explained in the initial greeting, which explains the purpose of our coming and gathering together. The meaning of hope for success, in the *teing hang empo* event can be found in the request for requests and prayers. Religious meaning, in the *teing hang empo* event there is an expression in which all supplications and prayers are conveyed to God.

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