

## Tominaa Of Torajanese In Rambu Solo Funeral Ceremony

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Accepted: 15 Maret 2022/ Approved 23 Juni 2022

### Abstract

*The study aims at finding out the types and meaning of the Tominaa language or utterances that used in Rambu Solo text. The data were analyzed and transcribed into English. The sources of the data were the Rambu solo text and the explanation from the village leader who understands well the Tominaa language. The study applied the qualitative descriptive method. The study reveal that there were 20 data from Rambu solo text which told about the life journey history of the death peopple before she/he burying. The data were transcribed based on the information from informants but it was difficult to understand because some words have two meaning and only appears in particular time. Only a few informants who could understand perfectly about the text and its meaning the new generation of Tanah Toraja already forgot about this language.*

**Key words:** Rambu solo, Funural Ceremony, Tominaa Utterances, Torajanese



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## 1. INTRODUCTION

Toraja community is one of the ethnic minorities in Indonesia, but in their lives, this tribe still maintains the customs and culture of their ancestors' heritage to modern age today. Toraja people in their lives are very bound by the prevailing customary system, so this affects the existence of traditional ceremonies. Traditional ceremonies that are still often performed in Toraja are the Rambu Solo as a funeral ceremony which is an event related to death. There are many unique and very interesting ritual stages in the Rambu Solo procession in Toraja. Symbolically, both visual and audiovisual elements such as architecture, art and language for Toraja people, the stages of rituals has deep meaning which embedded in the life of Toraja people as a tradition to respect the heritage of the ancestors considered the sacred.

One of the stages of the customary procession is the Tominaa language expression delivered in Toraja literature through the disclosure of a very beautiful set of words called Kada Tantan which is often called "Kada-kada Tominaa" by the Toraja community while the general language definition is language used in one area in an area and used in daily conversation by residents in the area. The word language itself means the ability of the humans to say something to other humans both by using words, signs and body movements.

The experts' opinions on the notion of language, among others Walija (1996, p. 4), said that language is the most complete and effective communication to convey ideas, messages, intentions, feelings and opinions to others while Syamsuddin (1986, p. 2), adding understanding language is having two meanings. First, language is a tool used to form thoughts and feelings, desires and actions, tools used to influence and be influenced. Second, language is a clear sign of good or bad personality, a clear sign of family and nation, a clear sign of humanity.

Language can be studied by applying many approaches. One of the approaches that used in the study was pragmatic approach. Pragmatic is concerned with the study of

meanings as communicated by a speaker (or writer) and interpreted by a listener. It has, consequently more to do with the analysis of what people mean by their utterances than what the words or phrases in that utterance might mean by themselves (Yule, 1996, p. 3).

Likewise with the Tominaa language, most of the young generation of Toraja does not know what is called Tominaa, what the meaning and meaning of Toraja literary messages are usually conveyed by Tominaa. From this, the author is encouraged to conduct research on the meaning of language contained in Tominaa language with the aim that the younger generation does not lack knowledge about Tominaa language, the authors raise the research title: "Tominaa of Torajanes in Rambu Solo' (Funeral Ceremony)".

## **2. LITERATURE REVIEW**

Based on the some previous studies as references and supporting the research. The writer also utilized some other sources such as articles and books that related to this study.

### **2.1. Previous Studies**

In conducting this research, the writer selected five related previous study as references for this research. Haucsa (2020) studied Tom Cruise's Interview. This study uses qualitative method employing descriptive analysis design. The data source of this study is collected by downloading the video of the interview from YouTube. The data are observed and transcribed into written form. Furthermore, the data are categorized into some types of illocutionary speech acts. The result of the present study showed that Tom Cruise tended to convey his utterance to give statements of fact or to describe things that he believed to be true. Meanwhile, the percentage of the most performed or the most used speech acts to the least one in Tom Cruise's interview is: representative (48.7%), expressive (38.5%), commissive (7.7%), directive (5.1%), and declarative (0%).

Wibowo (2018) Studied the Percy Jackson and the olympians novel. The method applied was descriptive qualitative. The result of the study shows that first, the language form of directive utterances used in the original novel and its translation are not always appropriate. The language form includes the variation from declarative in the source language turn into imperative in its translation, interrogative in the source language turn into imperative in its translation and imperative in the source language turn into declarative in its translation. Second, the translation based on speakers' intention is equivalent because from 44 sentences in data, there were only 6 (13.6 %) data unequivalent. It means that there are 38 data (86.4 %) which are equivalent based on speaker's intention.

Fitriani (2018) studied President Joko Widodo's state address. This research used qualitative descriptive method to get deepening understanding about indirect speech acts found in some State Address of the President Joko Widodo. Data got from the speech of President Jokowi in some of his state activities and those utterances are the ones which express indirect speech acts. Based on data analysis, it is found that President wants to convey through his indirectness in some of his State Address. Moreover, the State Address in its context is conveyed in a formal situation, so it would appear less ethical if he uses indirect speech acts more than the direct ones.

Widyaningsih (2018) studied Paulo Alice in Wonderland movie. The data were analyzed using qualitative descriptive analysis methods with steps to reduce or choose the main subject then analyze and categorize according to maxim of politeness in movie conversation. The results showed that Alice in Wonderland movie consist of Maxim which proposed by Leech such as generosity, tact, approbation, modesty, agreement, and sympathy.

Rizqy (2020) studied Inglorious Basterd's Movie. The data of this research are Inglorious Basterds movie and its Indonesian translation. This research is done by

descriptive qualitative method, and focus on a single case. The research findings show that there were 4 types of politeness strategies and 12 translation techniques in 168 data. Based on the frequencies, the strategies applied in the data are Bald on Record 86 times (43%), Positive Politeness 57 times (29%), Negative Politeness 33 times (17%), and Off Record 22 times (11%).

From the previous studies above, the writer were interested to conduct research in order to discover more about figurative languages especially from formal text such as speech in order to give more comprehension about figurative language to other students and the readers of this research.

## **2.2. Research Theory**

There are many opinions about the understanding of language in various learning related to language. But the notion of language in general description is a symbol that can change meaning or does not have an attachment symbol that is used as a tool by a community to work together, communicate and introduce themselves to each other. Language is not just human. Living things such as animals also have the ability to speak, which is different from humans who involves the process of thinking and consciousness while animals only carry out physical interactions or in terms of distal sign (Osgood, 1980: 15).

Pragmatics dealing with the nature of language usage or contextual meaning of language expression passes a long history to establish its own identity in the world academic arena. Although pragmatics is now identified as one of the core branches of linguistics, it originally derives from a special branch of philosophy of language. This paper providing a brief sketch of the origin of pragmatics isolates not only its philosophical tradition but also the nature of interaction with semiotics and linguistics perception.

Rambu Solo is a death ceremony carried out by all social layers of the Toraja community. Literally, Rambu Solo means smoke that goes down. Smoke in the downward direction means smoke rites for the dead which are carried out after 12 o'clock when the sun begins to move downward. Rambu solo is often also called Aluk Rampe Matampuq, rites in the west, because after 12 o'clock the sun is in the west Therefore the offering rites are held in the west of Tongkonan, a Toraja traditional house.

## **3. METHODS**

In this study, researchers will use qualitative descriptive research, by trying to provide an overview and explanation of the meaning of the Tominaa language expression better known as Kada Tominaa which is commonly delivered in the Rambu Solo custom procession 'so that it can be understood more deeply by the general public who do not know it.

This research lasts for three months, starting in January - March 2019. This research was conducted in Pangala", North Toraja, and South Sulawesi. The populations in this study are all objects or all individuals or all symptoms or all events or all units to be investigated, namely the traditional ceremony of Rambu Solo 'Greis La'lang Bumbungan and some video observations contained on YouTube.

The sample in this study was the parties involved in the implementation, namely the person in charge of delivering the Tominaa language in the Rambu Solo 'event or commonly called To Ma'singgi named Mikha Ambaa' and Laurensius Kevin, as well as several people living in Tana Toraja.

## **4. RESULTS**

In accordance with the objective of this study, the writer divides the data findings into two parts. The first is the utterances found in Tominaa language of Rambu Solo" text and the meaning the utterances found in Tominaa language of Rambu Solo" text.

There are 20 utterances data from the Rambu Solo text, based on the text analysis which can be seen on the data belows:

*Data 1:*

*"Ia tonna tambuk buapi indo o mendadianna tonna sembe kalapa matasakpi dodo toku mombongna".*

English translation

*(When he/she was in his mother's womb he/she was guarded and protected by his/her mother from something happened to him/her.)*

At ancient times when a woman who was pregnant especially if she is someone who comes from royal descent then the community and traditional leaders were assigned to protect and take care of her. The data 1 above explained about the tradition of a pregnant of torajanese woman who will be guided by some of her family in order to prevent something unwanted to distract her and the baby.

*Data 2:*

*"Bulaan ia nakande indo na bumbungan nairusan pare pulu, napoganna tampa rapa na naposundun pantarisanna".*

English translation

*(Her mother's food is like gold, given milk and glutinous rice.)*

When he/she is in the womb of mother, his/her mother did not give food carelessly thatshe/he ate only given rice and hot milk. The data 2 above told us about how much the family and the mother took care of the pregnancy by only consuming certain foods during her pregnancy.

*Data 3:*

*"Tonna lambi"mi bulanna tonnadete mipa taunanna, dipangurreasanmi ilan tanggana bongi di passuma dinganmi ilanpasekomalillin".*

English translation

*(After the month and year of birth, her/his mother would feel her stomach in dark of midnight.)*

In the darkness of midnight, her/his mother would feels her stomach that the baby will be birth soon because the time has come. This part of the text explains about the pain that the mother felt when she was about to give birth soon.

*Data 4:*

*"Dilando lalannimi toma pakianak, dilingka pa taunnannimi tomangngapina tosikambi lolo tau lan tanggana tondok".*

English translation

*(Then, a doctor and a community leader are calledby the family for burying the baby placenta as a ritual in Tana Toraja.)*

Every single births of baby in Tana Toraja, there is a commonly tradition of

burying the placenta by assigning the community leader to bury it. Burying the placenta of a new born baby is the part of Torajanese tradition. The people in this area believed that if they do not bury the placenta, the baby will be distracted by mystical creatures. And the person in charge to bury the placenta is the customary chief .

Data 5:

*“Didadian mi ilantangngana bongi ditibussananmi ilan paseko malillin, mela nak mi rokko solong diong papan lumi-lumi”.*

English translation

*(God bless the baby girl who was born in the mid night. Her mother gave birth in a dark atmosphere and everyone comes doubtfully and a little worried but her mother gave birth went smoothly.)*

The baby who was born in the darkness of midnight was given the God his blees. The darkness atmosphere and everyone comes doubtfully and a little worried but her mother who gave birth went smoothly. The birth of the baby was the time where the most people of the family were worried about the safety of their baby and the mother but they were grateful because the baby girl was born safely and the mother too.

Data 6:

*“Mekutana londongmi sang banuanna, meosik pekotintian kala mi sang tondok na”.*

English translation

*(Her father and the community were confused.)*

When the baby was born his father and all the residents asked questions and whispered saying the baby was born in the month and what year they were surprised because the lightning sounded loud and opposing each other that night. People were confused because the baby was born during rain storms and thunder.

Data 7:

*“Anak madika dikombong tau labi didadian, Pada didadian bulan pada ombo pariamana”.*

English translation

*(Children born into aristocratic families born children are welcomed with pleasure and gratitude.)*

Because of the child born to a noble family and respected all community members and traditional leaders welcomed him with joy and excitement. Because of her noble bloodline, the baby would be respected by the society. Traditional leaders would welcome her with joy.

Data 8:

*“Mekutana dukami toma pakianakna lako nenek naponenek doing tando bulayanna, meosik pekotintian kala mi to ma padadinna lako todolo napotodolo dao palangka rara na, kumua didainmo inde balo siosso demmoraka pasanga indo lana posanga pagantian ambeq lana popa gantianan”.*

English translation

*(Ask a doctor and local community to his grandmother and to the local traditional leaders.)*

When the baby is born, everyone asks questions about what name he will use because in Tana Toraja every newborn baby must be given a name according to the origin and names of the ancestors or descendants and usually there is a long discussion before the baby is named. The naming part was complicated because the family and the traditional leaders should discuss it first in a meeting.

Data 9:

*"Belanna to naria tannunki ia dandanan sangka to nasambe talikuran ki pananda bisara".*

English translation

*(We are shaded by a series of traditions and protected by a number of traditional figures.)*

The families who are descended from aristocracy their costs are shaded today called lawyers, therefore they must follow the traditions and rules based on the customs and regulation the area. This line explains why it was complicated to name the baby.

Data 10:

*"Di embong bulayanmi sang buku kada doing ballaran ampa diseno naneq tangkarauan misa bunganna doing marantean tuyu, situru sanga lana posanga sipanglola baan pagantianan lana popa gantianan".*

English translation

*(And the time passes when the age of entering one year is determined by the name that will be given.)*

There was a long discussion between the family and traditional leaders when they were about one year old. There was an agreement and the name of the Duma 'Lalang'. The final decision has been made that the baby will be named Duma 'Lalang'.

Data 11:

*"Manglellenanmi pole" indo" to mendadianna ma"tendeng mi ambe" to kumombongnana, kumua te.....inde.....inde..... mamma"ko kelamamma"ko ammu mamma" na bumbun lobo" matindo nataranak passakkeNa puang."*

English translation

*(Sing your father and mother, sleep, son, hopefully you will grow up fast and someday you can be useful for your family and for others, especially yourself.)*

His father and mother imagined his son's bright and hopeful future, could be useful for his family and for people in need, that was his parents' biggest dream. This part explains about the parent's expectation about the baby, what she will become in future, and how her future would be.

Data 12:

*“Kasallemi dadinna lobo kombong garaganna naria passakkena puang. Tinanak napolobo” bumbungan napokasalle umpilei langsa mi alukna puang bassi-bassianuntonno bua kayu tasakmi sangka “na puang ambo-amboan, kesumbangmi passanga indo kesondongmi pagantian ambeq disangami ..... tungka sanganna”.*

English translation

*(When growing up and growing in the almighty belief of God and he has chosen the belief and given a Christian name.)*

When the children are growing up and have been baptized in the church they are usually given a Christian name. Because the baby’s religion is Christian, she has to be baptized first then given a Christian name.

Data 13:

*“sitiro lindomi sangbarana ilantangana pasa sitampa tau matami sangpaningona lanlisu leembangna tammuan”.*

English translation

*(Meet with a man his age somewhere when there is an important meeting.)*

Here he met men of his age and fell in love with the men present at the meeting and established good communication between the two of them. The baby has growand started to be attracted with males. She met her love.

Data 14:

*“Kada situru mi pole diong ballaran ampna rampanan kapa bisara misa bunganna doing rantean tuyunna pasullean allo, digente” mi totangsitimba malassu rokko ballaran ampa “na rampanan kapa” totangsisiok makula rokko ballaran ampna pasulleanallo”.*

English translation

*(One goal one phrase that he will be proposed by men. And men dare to apply with full confidence and confidence are called by all the traditional figures to gather together, and at that moment an agreement is reached between the two parties defending the conditions specified.)*

There are some conditions to propose a torajanese girl. The man should be able to fulfill the requirement from the female’s family.

Data 15:

*“Langgan mi mendun sugi” kendek menta “bi ewanan”.*

English translation

*(Honor and wealth are rising and increasing.)*

By the time he has been proposed and is valid to be a wife of honor in the eyes of the public is increasingly respected and his age is increasing as well.

Data 16:

*“Hoe soka deata dilangi” tedao topaonganann unnamboran tinaranna ussea “ kumba” diroto-rotona, naamboran rekke toding nasea rekke talebon.”*

English translation

*(Children are born successful in the world of education and he remembers his struggle when educating his children.)*

By the time he is old and his children have all been successful in their work.

In the Tana Toraja, the way of the children got their education, the parents would teach their children to get their success carrier in the future.

Data 17:

*"Kumombong tengko situru mi anak nadadian tumampa batakan siolanan bongsu nakondotarapang, Kumua; tatumpumo mata eranna sulle togandang, naumpatumbang rebongan didi doing ballaran ampa, takala pa 'mo tampak pelalanna solon to bombongan naumpamalinga" aparau kayu-kayu doing rantean tuyu, situru aluk pengkalossoran sipanglola sangka" pengkanorongan umpaorong kapassambayanan".*

English translation

*(And when the mother gets older and weaker there is an exchange of stories between mother and child in their respective experiences.)*

Here the mother is getting weaker here they are told how the struggle and what the hopes of the mother in the past and admit mistakes that have happened to be forgiven in the past and the mother expressed all the feelings that she had experienced to her children. A few days later his mother was called by the creator back in the bosom of heaven.

Data 18:

*"Dipalilingmi lantang tau la'bi, di pabendan lakian disura dipatulangda palangka rara"na, dipabendan barung-barung datu dipatunannang kakendenan malalundun lantang karampoan bo"yo" tungka sanganna".*

English translation

*(Stand a large, luxuriously carved cottage and surrounded by a traditional tongkonan house.)*

When the funeral was about to take place all the local people gathered together to prepare thousands of bamboo materials to build as many huts and carve out tongkonan houses.

Data 19:

*"Belanna situru" ada" ilan lili"na lapongan bulan sipanglola sangka" ilangontingna pandan matarik allo, ladisona gayangngimo sang rara"na ladi solon tarapangngimi pa"gantian bualayanna".*

English translation

*(Because according to customs and funeral traditions will be made majestic according to his struggle.)*

His mother's funeral will be magnificent by her children at the expense of billions of rupiah and they will repay her mother's hard work while she is still alive.

Data 20:



*“Lau mi rantena tungga tenda liana Endrekang, umpo tedong tedong batu, umpo karambau tempe, umpo barra-barra bingin, umpokinande karangan. Malemi langngan langi tedao tondok batara, male sisola puangna sitaranak tokumombongna”.*

*(And all carried out according to customs and traditions of funeral and delivery of the body to the final resting place will be carried out.)*

Because all the obligations of a child have been fulfilled and the mother will be buried, accompanied by a prayer of condolence from all the local community and all the grieving guests present at the funeral.

## **5. DISCUSSION**

Toraja community is one of the ethnic minorities in Indonesia, but in their lives, Toraja tribe still maintains the customs and culture of their ancestors' heritage to modern times like today. Toraja people in their lives are very bound by the prevailing customary system, so this affects the existence of traditional ceremonies. Mapasonglo<sup>6</sup> is a series of death ceremonies known as Rambu Solo<sup>6</sup>. In tana Toraja Mapasonglo<sup>6</sup> is part of a series of four funeral processions in Toraja. After obtaining and analyzing the data pragmatically, the researcher discussed them

Based on the 20 data from the whole text and data are present in form of paragraph explanation, some of the meaning of the utterances found in Tominaa language of Rambu Solo text.

At ancient times when a woman who was pregnant especially if she is someone who comes from royal descent then the community and traditional leaders were assigned to protect and take care of her. The tradition of a pregnant Torajanese woman that she will be guided by some of her family in order to prevent something unwanted to distract her and her baby based on the data text.

When he/she is in the womb of mother, his/her mother did not give food carelessly that she/he ate only given rice and hot milk. The family and the mother took care of the pregnancy by only consuming certain foods during her pregnancy. The text explained that when a mother felt her stomach painfully, it shows that the mother would give birth soon.

Every single births of baby in Tana Toraja, there was a common tradition of burying the placenta by the community leader. Burying the placenta of a new born baby is the part of Torajanese tradition. The people believed that if they do not bury the babies' placenta they will be distracted by the mystical creatures. The customary chief person was in charge too bury the placenta.

Her mother gave birth in a dark atmosphere and everyone comes doubly and a little worried but her mother gave birth went smoothly. The birth of the baby is the time where most people of the family were worried about the safety of their baby and the mother but they were grateful because the baby girl was born safe and also the mother.

The text also told that when the baby was born, his father and all the residents would questioning and saying the baby was born in the month and what year they were surprised because the lightning sounded loud and opposing each other that night. People were confused because the baby was born during rain storms and thunder.

Because he is a child born to a noble family and respected all community members and traditional leaders welcomed him with joy and excitement. Because of her noble bloodline, the baby would be respected by the society. Traditional leaders would welcome her with joy.

When the baby is born, everyone would ask questions about what name he will use because in Tana Toraja every new born baby must be given a name according to the origin and names of the ancestors or descendants and usually there is a long discussion before the baby is named. The naming part was complicated because the family and the traditional leaders should discuss it first in a meeting. The families who are descended from aristocracy their costs are shaded today called lawyers, they have to obey the regulation and ethic in the area. The text inform that complicated to give name of the baby.

The text also give information that when the baby was about one year old the family and traditional leaders discussing about the baby's name. The agreement of the name was Duma 'Lalang. His father and mother imagined and hoped his son's has bright future, useful for his family and for people in need that was his parents' dream. The text explained about the parent's expectation about the baby in the future.

When children are growing up and have been baptized in the church, they would be given a Christian name for the Christian baby. When the baby reach his age and fell in love with the man. It means that the baby started to attract with males.

By the time he has been proposed and is valid to be a wife of honor in the eyes of the public is increasingly respected and his age is increasing as well. He is old and all his children have been successful in their work. In Tana Toraja, the parents would teach their children to get their good future. The text explained when the mother is getting weaker and they are told how the struggle and whatthe mother's hopes. How the children remember the mistakes that happened to be forgiven in the past and the mother expressed all the feelings to her children. A few days later the mother was called by the creator back in the bosom of heaven.

When the funeral take place, all the local people gathered together to prepare thousands of bamboo materials to build as many huts and carve out Tongkonan houses. His mother's funeral will be magnificent by her children expensed of billions of rupiah and they would repay her mother's hard work as long as her life. When the all the obligations of a child have been fulfilled then the mother would be buried by a prayer of condolence from all the local community and all the grieving guests in the funeral ceremony.

The Rambu solo of Tominaa text told about all the history of the dead people as long as his/her life from his/her birth to death. These text is very hard to be translated because it wrote in the ancient Torajanese. Some words have multiple meaning based on the context meaning.

## **6. CONCLUSION**

The Tominaa language is full of difficult Style of language which only appears in the ceromy of Rambu Solo text and in interpreting pragmatically needs deep comprehension of the language itself. The writer found 20 data of words which have two meaning from the Rambu Solo text which told about the death people as long as his/her life journey history. It is difficult in translating Tominaa Language because some of the words have two meaning and the language only appears in some particular time and only a few people who understand perfectly about the text and its meaning. The next researcher who is interested in conducting the same research to study and make it more perfect and give a better comprehension.

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