



ETHNOLINGUISTIC STUDY: AN ANALYSIS OF LINGUISTIC ASPECTS THROUGH MARRIAGE TRADITIONS OF SOUTHWEST ACEH

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Abstract

The traditional customs of marriage in the Southwest Aceh community are used by the traditional leaders during the implementation of customs. Implicitly, it represents the culture of the Southwest Aceh community. This uniqueness is rich in meaning that can be understood through teachings passed down by the traditional leaders. The purpose of this research is to analyze linguistic units and cultural meanings in the traditional customs of marriage in the Southwest Aceh community. This is a qualitative descriptive research with a theoretical and methodological research approach. The research data includes oral and written data, obtained from primary sources such as informants and secondary sources. Data analysis is done in three ways: data reduction, data presentation, and drawing conclusions. The research data shows that the linguistic aspects in the traditional customs of marriage in the Southwest Aceh community take the form of words, phrases, sentences, and discourses that can express cultural meanings reflecting the mindset and views of the Southwest Aceh community.

Kata Kunci: linguistic aspects, cultural meanings, traditional customs

INTRODUCTION

In the Indonesian dictionary (KBBI), language is defined as an arbitrary system of sound symbols used by members of a society to cooperate, interact, and identify themselves. Language also functions as a tool for developing culture in accordance with the progress of time (Nababan, 1984:38). Language and culture have a coordinative relationship, which is a high-level, equal relationship. Learning a language automatically means learning about culture because language is part of culture and cannot be separated from it (Sihabuddin, 2022:68). In other words, culture is a system inherent in humans that regulates human interaction within society, and language is a system that serves as a means for these interactions to take place. This means that language is the main medium for the heirs of culture. Although the

conditions of culture in society are diverse, language will remain a reflection of its users. The study of culture places language as an important element, such as a system of knowledge, livelihood, customs, arts, and systems of living equipment. Language can be categorized as a non-material element of culture, along with values, norms, and beliefs (Liliwerdi, 2009:151).

The marriage custom itself is a set of customary rules that cover the values and the process of carrying out a marriage step by step (Zainun, 2021:42). The people of Southwest Aceh in carrying out this marriage custom have two stages, namely before the marriage and the official marriage ceremony. In the stage before the marriage, there is a series of customary practices that are usually carried out, such as sending someone from the groom's side to visit the woman's house, observing the behavior of the woman and her family, asking whether the woman has been proposed to or not, and if not, the groom's side wants to propose, this stage is called *merisiek/theulangke*. The next stage is *ba ranub/jak ba tanda*, this series is done to strengthen the sign that the groom's side is serious about proposing and at the same time discussing *jeulame* (dowry) and *peng angoh* (expenses), and there are still several other customary marriage ceremony stages in the Southwest Aceh community.

With the many series of customary marriage ceremonies in the Southwest Aceh community, there are certainly narratives or expressions during the process of the customary series. These narratives have their own meaning for the people of Southwest Aceh, reflecting their culture.

Based on the numerous wedding customs, researchers are interested in studying them. The reasons for conducting this research are as follows. First, because in the stages of the wedding customs there are expressions or utterances that have their own meaning for the people of Southwest Aceh, which reflect the culture of the community. Second, studying customs is the same as preserving the identity of a nation (laksana & Laba, 2021:41) that one of the benefits of preserving culture is to maintain the identity of the nation in the eyes of outsiders. Third, for the sake of a peaceful society (Latif, 2019:6) that with the enforcement of customs, there is no longer any social, sexual, or moral harassment, and with the enforcement of customs, there is no longer very free association, and no encounter with uncivilized people. In addition, there has been no research on linguistic units through the traditional wedding customs of Southwest Aceh from an ethnolinguistic perspective.

Based on the above description, the researcher is interested in further examining the linguistic units and cultural meanings of the traditional wedding customs of the Southwest Aceh community through an ethnolinguistic study.

METHOD

The research approach used in this study consists of two, namely theoretical approach and methodological approach. The theoretical approach is in the form of ethnolinguistic approach, which analyzes the object of study in the form of language that represents the culture of the community or an approach that combines language

and cultural studies. The object of study in this research is linguistic units in the traditional marriage customs of Southwest Aceh. Based on the methodological approach, this research uses descriptive qualitative research. The key instrument in this research is the researcher, and to measure the phenomena in this research, tables and questions are used to find answers from the research subjects.

Qualitative approach produces descriptive data in the form of written words. Descriptive research will produce data related to the facts and conditions that occur during the research as they are (Cholifah, 2016: 43). This research is descriptive in nature, the researcher analyzes the data to make general conclusions that are a system or rule that observes or describes the people who are the subjects of the research (Subroto, 2007:8). The researcher will present the research results as they are, in accordance with what is seen and heard from the data used in the traditional marriage customs in Southwest Aceh.

This research uses qualitative analysis with an ethnolinguistic perspective that discusses the relationship between expressions and utterances with the language and cultural meanings found in the traditional marriage customs in southwest Aceh. This means that qualitative descriptive research on traditional marriage customs focuses on what can be seen and felt, so this research presents what happens in the traditional marriage customs that can be captured through the language of the community as depicted by the context of words and sentences. Data analysis is the process of systematically searching and organizing data obtained from interviews, notes, fieldwork, and documentation, by organizing data into categories, elaborating (Hardani et al, 2020:162). The data analysis stage in this research is carried out after the data is collected and classified, dissecting or sorting linguistic units in the utterances of marriage customs. The data analysis in this research uses the Miles and Huberman data analysis model, with three simultaneous activities. These three activities are (1) data reduction; (2) data display; and (3) drawing conclusions.

RESULT AND DISCUSSION

Based on field research conducted through observation, in-depth interviews, participant observation, and informant assistance, the researcher was able to identify linguistic units that have cultural meaning in the discourse of traditional marriage. The linguistic units found in the discourse of traditional marriage are divided into 4 categories: words, phrases, sentences, and discourse. The results of the classification analysis of the linguistic units in the traditional marriage discourse of the Southwest Aceh community are as follows: #an masyarakat Aceh Barat Daya tersebut sebagai berikut:

Linguistic Aspects

Linguistic Aspects of Words

Words are grammatical units that are repeatedly pronounced, and have the potential to stand alone

Data 1. *Kumbang*

Kumbang a linguistic unit of words, according to the classification the word beetle is categorized as a noun. Based on its distribution, the word beetle is

included in free morphemes because it stands alone as a word with its own meaning.

Data 2. *Seunalen*

Seunalen is a linguistic unit of words, the word *seunalen* is categorized as a noun. Based on its distribution, the word *seunalen* is included in free morphemes because it stands alone as a word with its own meaning.

Data 3. *Sepapen*

sepapen is a unit of linguistic word, namely a polymorphemic word because it consists of two morphemes. The first one is the morpheme “*se*” and “*papan*”, “*papan*” is a free morpheme.

Linguistic Aspects of Phrases

Data 1. *Setangke Bungong*

Setangke Bungong is a unit of linguistic phrase in the form of an endocentric phrase, a phrase that has the same distribution as its elements.

Data 2. *lampoh luwah*

lampoh luwah is a unit of linguistic phrase that belongs to the endocentric phrase. This phrase falls into the attributive endocentric phrase, where the word *lampoh* ‘*lampoh* (field)’ belongs to the category of nouns.

Data 3. *oen ue puteh*

oen ue puteh is a unit of linguistic phrase, and this phrase is an endocentric phrase. The words *oen ue* are nouns and *puteh* is an adjective.

Data 4. *Ranub batee*

The data above is a unit of linguistic phrase, where the phrase *ranub batee* is formed from the word *ranub*, which is a noun, and the word *batee*, which is also a noun. The phrase *ranub batee* is an attributive endocentric phrase, as it is composed of the word *ranub* as the core of the phrase and *batee* as the attribute.

Linguistic Aspects of Sentences

Data 1. *Lake bak Rabbi beu sampuena dari awai phoen sampoe ngon akhe*

Lake bak Rabbi beu sampuena dari awai phoen sampoe ngon is a declarative sentence, since it proposes an opinion.

Data 2. *Ija pakaian kaleh Mak suson*

Ija pakaian kaleh Mak suson is a sentence, it is a declarative sentence, because it conveys information.

Data 3. *Menyoe golom bak kamoe na saboeh Kumbang*

Kalimat *menyoe golom bak kamoe na saboeh kumbang* is a declarative sentence because it gives a statement.

Linguistic Aspects of Discourse

A discourse is a complete language unit, so in the grammatical hierarchy, it is the highest and largest grammatical unit.

Data 1. *Jeno troek langkah kamoe keno besereta keluarga, hana laen hana bukoe na keuh kamoe keme peutamah panyang u lampoh luwah, kamoe, lengoe dirumohnyoe na setangke Bungoeng, ma pe bungoeng nyan kana gop poe? Kalau na gop poe kamoe akan mundur, menyoe golom bak kamoe na saboeh kumbang, kumbang nyoe aneuk si fulan, jadi rasa ie cocok untuk kumbang kamoe mempersunting bungong di rumoh nyoe*

The above utterance is a linguistic unit expressed in the form of a dialogue discourse, and formed from sentences that meet grammatical and discourse requirements. The discourse above is a speech from a male representative called *teulangke*, the purpose of this *teulangke* is to propose to a woman.

Data 2. *Dengoen bismillah loen pephoen, lake bak Rabbi beu sampuena dari awai phoen sampoe ngon akhe, beu meu sampe peumanoe gata, troen tajak manoe dara Baroe troen tajak manoe Allah, oeh lheuh manoe lakeu dek senalen, ija yang laen senalen manoe Allah, Allah hai troen tajak manoe, dara Baroe troen tajak manoe Allah, oeh lheuh manoe lake dek seunalen, ija yang laen seunalen manoe Allah, ngoen oen ue puteh kaleh pe baroeh semanoe pucok, dara baroe Mak Allah, ija pakaian kaleh Mak suson, bedak ngon saboeh ka Mak sedia Allah. ngon oen ue puteh kaleh Mak suson, bedak Ngon saboen ka Mak sedia Allah, ngon oen ue puteh kaleh poma rok, semanoe Pucok dara Baroe ma, Allah, ija pakaian kaleh Mak suson, bedak ngon saboen ka Mak sedia Allah, Allah hai troen tajak manoe, dara Baroe troen tajak manoe Allah, oe leh manoe lake dek senalen, ija yang Laen senaulen manoe*

This discourse is in the form of a song, which contains sentences in the form of verses and lines. This discourse in the form of a song is a tradition when bathing a *dara baroe*, and is accompanied by verses sung by mothers or groups that have been formed in the village and specifically sing the verses of *pemanoe pucok*.

Data 3. *Jadi ringkas mantong kamoe na kamoe ba sidroe lintoe, untuk kamoe jak intat bak judo jih, maka linto kamoe nyoe kamoe pulang bak adat ngon hukom yang na di gampong nyoe, dengan kesepakatan jeut tapakat jih semawok jeh lapang ie katoe. jeut pakat tarek jaloe nyat pat ie raya, menyoe musem timu jeut pakat tarek pukat, menyoe musem barat jeut pakat tagun sira, menyoe ne jak u blang na ateng putoh, jeut je neboeh ke tie tie gata, jeut ne pakat jak u gle jak tarek awe nyoe musem me ue, menyoe di gampong jeut ne tampong toke, menan cit hase ne yup cong ue, menan keh aneuk kamoe kamoe serah pada adat ngon hukom yang na di gampong nyoe*

So, in short, we have brought a groom to be taken to his bride. We will hand over this groom to the customs and laws of this village. It is agreed that he can be taken to work to clear dry land, can be taken to row a boat when the water is high, can be taken to pull nets during the east season, can be taken to make salt during the west season, can be used as a bridge when the road to the fields is cut off, can be taken to the mountains to catch fish during the farming season,

can be made a village leader, that is the result under the coconut tree, that is our child, we hand him over to the customs and laws of this village.

The linguistic unit above is a linguistic unit in the form of discourse, more precisely discourse in the form of a pantun and classified as discourse in the form of poetry.

Data 4. *Jamee trok langkah cukop mulia. tika ka meuleung bak seueng nyang luah, katrep meulepah preh jame, ureung tuha gampong nyang dong meusiblah, nyoe pat deh jelah tuha ngon muda, linto yang neuba nyan citka jeulah, bak putroe ceudah meusandeng dua, bungoeng lam taman keumang siulah, cukop that ceudah lam keubon raya, pakoen jeut teulat nyohat troek langkah, peu na musibah bak jalan raya Aneuk cempala subra meuleumpah, Ateuh bak panah hana meuho ma, nyan cie jok jawaban bacut neupeglah, Mangat neulangkah dalam istana*

The guests have arrived, the mats are already laid out on the spacious terrace, we have been waiting for the guests for a long time, the village elders are standing in a row, here it is clear to see the old and the young, the groom who is brought is already clear, with two beautiful brides, the flowers in the garden are blooming, quite beautiful in the botanical garden, why are you late, just arriving now, is there a disaster on the highway?

The data above is a unit of linguistic discourse in the form of a poem, the discourse above is in the form of a poem, in the form of a response couplet from the women that they have been waiting for the men to come to the house.

Data 5. *Di ateuh bak u tupee meulumpat, ateuh bak langsung aneuk cempala, kon na musibah neulangkah teulat, maklum hai sahabat na sidroe dua, buet intat linto cit le yang teulat, oh katroek tengku, preh gechik siat, oh ka berangkat ka tinggai nyakwa, bek trep tat le sinoe uroe tarek that, linto meukarat dalam uroe kha, di ateuh bak u karu leupah that, tupee riyoh tat keunong geulawa, meulakee meuah meulangkah teulat, yang penuteng that that keunoe bek teuka*

Above the coconut tree, a squirrel is jumping, above the langsung tree, a child is picking fruit, it's not a disaster to be late, you know, my friend, we are not just one or two people, it's common for the groom's entourage to be late, oh the ustad has arrived, wait a moment, oh when we were leaving, the mothers were left behind, don't stay here for too long, the day is very hot, above the coconut tree is really noisy, the squirrel is very cheeky, asking for forgiveness for being late, what's most important is that you have come here.

The linguistic unit in this data is a discourse unit, similar to the discourse above, this discourse is in the form of a poem in the form of a pantun, because it has a complete grammatical unit

Cultural Meaning in Linguistic Aspects

The following is a detailed analysis of the cultural meaning of the linguistic unit of the traditional marriage of the Southwest Aceh community.

Cultural Meaning in Linguistic Aspects of Words

Data 1. *Kumbang*

Kumbang is one of the animals that has an appearance similar to most insect species. The cultural meaning of *kumbang* according to the Southwest Aceh community is that it symbolizes a man. The community believes that just like the *kumbang* needs a flower, this man needs a woman.

Cultural Meaning in Linguistic Aspects of Phrase

Data 1. *lampoh luwah*

The translation of *lampoh luwah* is 'wide rice field'. The data above is a linguistic unit in the form of a phrase that has a cultural meaning, which is that brotherhood becomes wide, or known as adding siblings.

Data 2

setangke bungoen

The translation of *setangke bungoen* is 'a bouquet of flowers'. The cultural meaning of a bouquet of flowers according to the people of Southwest Aceh is a girl, this girl is someone desired by men, the term flower has an implied meaning that this girl is beautiful to look at, fragrant like a flower.

Cultural Meaning in Linguistic Aspects of Sentence

Data 1. *Hana laen hana bukoen na keuh kamoe keme peutamah panyang u lampoh luwah*

Above the coconut tree, a squirrel is jumping, above the langsung tree, a child is picking fruit, it's not a disaster to be late, you know, my friend, we are not just one or two people, it's common for the groom's entourage to be late, oh the ustad has arrived, wait a moment, oh when we were leaving, the mothers were left behind, don't stay here for too long, the day is very hot, above the coconut tree is really noisy, the squirrel is very cheeky, asking for forgiveness for being late, what's most important is that you have come here.

The linguistic unit in this data is a discourse unit, similar to the discourse above, this discourse is in the form of a poem in the form of a pantun, because it has a complete grammatical unit.

Data 2. *Ma pe bungoeng nyan kana gop poe*

The translation of the sentence *Ma pe bungoeng nyan kana gop poe* is 'someone has already owned the flower'. The meaning of the sentence is asking whether the woman has been proposed to. The cultural meaning according to the community is that everything should be asked first because according to the community, one should never be careless in taking steps, it is better to break up at the beginning rather than at the end which will definitely end badly.

Data 6. *Menyoe golom bak kamoe na saboeh Kumbang*

The sentence above is a translation of the sentence above, which means "if not, we have one beetle with us." The meaning of the sentence is to offer a man to propose to a woman. The cultural meaning of the sentence according to the community is an offer without coercion, because for the community, proposing is done willingly, not under pressure.

Data 7. *Kalau na gop poe kamoe akan mundur*

The above data is a sentence that translates to "if someone else already has her, we will step back," meaning that if a woman is already being courted by someone else, the man will step back. The cultural meaning of the above sentence is that it is taboo for a man to take what is not his, and stepping back is better than taking someone else's rights.

Data 1. *Menyoe salah agam, Hana pe tanyoeng*

The translation of the above data is "if wrong in religion, don't ask," meaning that if a man makes a mistake, it should not be questioned. The cultural meaning of this sentence according to the community is related to the issue of "mas kawin" (dowry). In the Southwest Aceh community, it is believed that if the man makes a mistake leading to the cancellation of the marriage, the dowry given to the woman will be forfeited and not returned. It becomes the woman's right because she feels wronged.

Data 2. *Menyoe salah inong lipat dua*

The translation of the sentence *Menyoe salah inong lipat dua* is "if a woman makes a mistake, it's doubled," and the cultural meaning of this sentence is that the community agrees that the dowry given to the woman will be doubled and returned to the man if the woman makes a mistake that leads to the cancellation of the marriage.

Data 4. *Lake bak Rabbi beu sampuena dari awai phoen sampoe ngon akhe*

The above data has a translation which is *minta ke rabbi untuk sempurna dari awal sampai akhir*, which means that the bathing process should go smoothly. The cultural meaning of this phrase is that in doing anything, one should ask for help from God. The people of Southwest Aceh are mostly Muslim, so they are accustomed to praying for everything to be made easier.

Data 5. *Ija pakaian kaleh Mak suson*

Ija pakaian kaleh Mak suson has a translation which is 'the clothes are already arranged by mother', meaning that the wedding clothes have been prepared by the mother. The cultural meaning is that usually everything is prepared by the mother or with the help of the mother, but for the last time the mother prepares clothes for her child, because in the future her daughter will do the same for her own small family.

Cultural Meaning in Linguistic Aspects of Discourse

Data 1. *Jeno troek langkah kamoe keno besereta keluarga, hana laen hana bukoeu na keuh kamoe keme peutamah panyang u lampoh luwah, kamoe, lengoe dirumohnyoe na setangke Bungoeng, ma pe bungoeng nyan kana gop poe? Kalau na gop poe kamoe akan mundur, menyoe golom bak kamoe na saboeh kumbang, kumbang nyoe aneuk si fulan, jadi rasa ie cocok untuk kumbang kamoe mempersunting bungong di rumoh nyoe.*

The translation of the data above is 'now we have arrived with our family, not for anything else but to extend the wide rice fields, we heard that there is a flower in this house, does anyone already own the flower, if someone already does, we will step back, if not, we have a beetle, the beetle is the child of so and so, so it feels suitable for our beetle to marry the flower in this house', this discourse is intended to propose to a woman. The cultural meaning of the discourse above according to the community is as a form of expressing a desire to establish a bond through marriage, the people of Southwest Aceh consider marriage to be an important part of life, so it is only fitting that the words spoken should be gentle and respectful, in order to have a good outcome.

Data 2. *Krue seumangat rahmat bak Tuhan, ka jeut hai bisan neutamong sigra, linto yang muda seureuta rombongan,, tamong u dalam jamee yang teuka. meu ah ulon nyoe bunoe meukalam, ka macam macam ulon pariksa, ulon nyoe tugah wakilah bisan, adat ngon reusam ulon laksana, tatuka payong langsung peukeumang, po linto seudang ireng bersama, ho Nek Peuganjo jak tueng le rijang, ngon hate seunang tapeumulia, cok ranup batee tuka le rijang, raja jeunulang tamong istana, saelalee hate dum seunang, teurimong idang ubena neuba, bungong je mawo si tangke keumang, ceudah tapandang hiasan mata, tamong po linto laju beu rijangy up payong keumang seubago raja.*

The translation is "Come on, let's come praise to the God, come in quickly, the young groom and his entourage, enter the guest has arrived, I apologize for my earlier troubles, I have checked everything, I am assigned as the representative of the in-laws, my customs and affairs are in order, let's exchange umbrellas and open them immediately, the groom accompanies us, hey child, come quickly, with joy we honor, take the sirih batee and exchange it quickly, the king enters the palace, everyone's hearts here are happy, accept whatever offerings are brought, the flowers here are blooming beautifully, a sight to behold, come in quickly, groom, under the umbrella, as a king.

Data 3. *Ateueh tuwalang sipasang got got, ateueh bak rambot aneuk cempala, bisan jak di keue kamoe di likot, meunan nyang patot kheun ureueng tuha, alhamdulillah bagah lon seu-ot, narit meusambot tanyoe peumada, tameu ah desya pat-pat na karot, di keue ngon likot bek jeuet keucupo, timang ateuch droe jaroe meubeu-ot, irang ngon irot bak kamoe teuka, nyoe kureung sopan kadang meudhotdhot, kiban nyang patot tapeusampurna?*

The translation of the above paragraph is 'above the tree there is a pair of birds, on the rambutan tree there is a young cempala bird, besan talking about us behind our backs, that's what parents should talk about, thank God I responded

quickly, our words are welcomed and matched, forgive sins wherever there is slander, consider above you with a raised finger, the good and the bad we face, if there is still rudeness sometimes there is still quarrel, what needs to be perfected."

CONCLUSION

Based on the results of data analysis and discussion that have been presented, it can be stated as follows:

The linguistic units found in the traditional wedding speech of the Southwest Aceh community in the Lembah Sabil District have the form of linguistic units (1) in the form of words (monomorphemic words), (2) in the form of phrases (based on their distribution, attributive endocentric phrases are found), (3) in the form of sentences (declarative and interrogative sentences), and (4) in the form of discourse (dialogue). The meaning of the linguistic units in the traditional wedding speech of the Southwest Aceh community is based on cultural meaning. The speech expressed contains cultural meanings that can reflect the worldview and mindset of the community. Based on the analysis, the cultural meanings contained in the traditional wedding speech include (1) brotherhood, (2) not being hasty, (3) refraining from taking others' rights, (4) maintaining family ties, and (5) consequences of bad behavior.

The people of Southwest Aceh need to pay attention to the traditional wedding customs, as the stages of the wedding ceremony are traditions or customs that are rich in meaning and cultural values that serve as the foundation and identity of Acehnese community life. The active role of the community and young people is very important in preserving this cultural heritage, which must be passed down from generation to generation.

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