

CHAPTER I

INTRODUCTION

1.1 Background

Indonesia is the largest archipelagic country in the world, with many islands inhabited by various ethnicities, races, and cultures. According to a survey (2010) conducted by the Central Statistics Agency or BPS, the number of Indonesian ethnic groups, both those that are still active today and those that have become extinct or are heading towards extinction, is 1340 ethnic groups. With the large number of ethnic groups, learning materials for the world of arts and culture will be very abundant. In this discussion, we will discuss one of the tribes in Indonesia, namely the Alor tribe. The Alor tribe is a tribe that lives on the mainland of the island of Alor. The Alor tribe inhabits the mainland of the islands of Alor, Pantar, and the small islands in between. Their area is now included in Alor Regency, East Nusa Tenggara Province. Alor Regency which is known as the island of a thousand 'Mokos', and Nusa Kenari which is famous for The Pantar Strait marine park, which is said to be number 2 in the world after the Caribbean, has it The unique thing is that there are 17 regional language families, 52 dialects and more than 134 ethnicities. There are 17 regional language families in the Alor district. Regional language families These are: 1. Alurung or Alor, 2. Abui, 3. Blagar, 4. Hamap, 5. Kabola, 6. Kafoa, 7. Kamang, 8. Klon, 9. Kui, 10. Kula, 11. Lamma, 12. Nedebang, 13. Retta, 14. Sawila, 15. Tereweng, 16. Teywa, 17. Wersing. Even though they are different, they still have the spirit of indigenous culture. The Alor have lived together, thanks to ties of kinship, until now.

Tutu Kire, in the context of a traditional wedding, has its uniqueness because it is closely related to the norms, rules, and procedures that must be followed by the bride and groom and their families. In many traditional cultures, the *Tutu Kire* functions as a guide that regulates the wedding process so that it follows the traditions and noble values of the community. The following are several aspects of *Tutu Kire* in the wedding process: Sacred Stages of Marriage *Tutu Kire* regulates the wedding stages in detail, from proposal and engagement to the contract or wedding ceremony. Each stage often has special rituals that must be carried out to

honor ancestors and maintain harmonious relations between the bride and groom and their extended family and community.

The number of speakers of Dulolong is the largest of several languages District Language used in Alor Regency. Language Location Dulolong Covers The Northwest of Alor, especially Dulolong Village. *Tutu Kire* is a traditional process related to marriage matters within the Alor community in Dulolong village. *Tutu kire* is also performed by families or groups from different tribes in Dulolong. Usually, *Tutu Kire* is a form of traditional communication in the form of poetry, pantung, and figurative stories told by both sides of the family who will carry out the wedding (Kapitan,2024).

Tutu kire is also a legacy that has been passed on since time immemorial, lost by previous parents. *Tutu kire* is also usually known as the traditional entrance to the ask ceremony. Various things are expressed or statements made by both sides of the family. In Indonesia, we often find that in various religions, there are many customs or traditions related to the *Tutu Kire* procession or the asking entrance ceremony. Presentation of traditional Manggari language expression in the process of marriage is a means of verbal communication and social interaction which always has a social dimension, and the presence of other people as speech partners is absolute (Soermarsono,2009:11).

According to Koentjaraningrat (1973:71), the cultural traditions of traditional wedding ceremonies and the rules that apply to a society or a religious group cannot be separated from the influence of culture and the environment where the community is located, such as the influence of education, experience, beliefs, and religion held by the community concerned. The reason the researcher chose this title is that the researcher feels that there is a need for further research on the process of carrying out the traditional *Tutu Kire* ceremony or a wedding proposal in Dulolong, Alor District

The researcher chose this title to be researchhead because of the meaning of the expression marriage in the Dulolong language is a unique phonemenom, it is full of a series of meanings Therefore, It is hoped that the results of this research will eliminate this ambiguity becomes clear by interpreting according to the paradigm or theory used, so that the people of Alor Regency can recognize and

know the meaning wedding ceremony and not only follow it, but the meaning contained within can be understood. For researchers, this is something that needs to be explored and investigated to get it instilled in the next generation.

This research also introduces the meaning of *Tutu Kire*, the Dulolong language, which is often used at weddings in the Dulolong and the wider community so that these cultural values remain at stake and also its sustainability. Based on the description above, the author is interested in conducting research with the title **`What is the Meaning and Role of Tutu Kire in the Dulolong Community Wedding Traditions?`**

1.2 Research Problem

What is the meaning of *Tutu Kire* uttered at the Dulolong wedding ceremony?

1.3 Aim of Study

To find out the meaning of *Tutu Kire* during wedding ceremonies in Dulolong Village, Alor Regency.

1.4 Significance of Study

The results of this study have some implications and applications.

1.4.1 Implication

This study is conducted to support the theory (Krisnadi, 2018). Marriage is one of the cultures that is thick with the identity of a community group. Therefore, the wedding ceremony becomes distinctive and unique because the customs of a particular community culture are the oldest in the entire procession. In addition, wedding customs are one of the right ways to understand a community culture because, in the process, it is closely tied to the applicable customary law. In other words, the wedding customs of a community are a reflection of the personality or embodiment of the culture of the community itself.

Besides that, according to Kridalaksana (1985:12), language is a sound tool that has meaning and is used for interaction by human groups. In simple terms, language is also said to be a tool whose function is to convey things in the heart.

1.4.2 Application

1. Providing information to the public about the meaning of *Tutu Kire* during the Dulolong Traditional wedding ceremony, Alor District, Norwest of Alor Regency, Dulolong Village.
2. To enrich the knowledge of Researchers and general readers regarding the semantic meaning of *Tutu Kire* in the implementation of traditional Dulolong Wedding ceremonies.
3. Can be a source for semiotic studies in semantic courses.