

CHAPTER I

INTRODUCTION

1.1 Background

Language is important in social interaction between people. The language used by society in general has a certain diversity. For example, in formal activities, people communicate using Indonesian as a unifying language. While outside of formal activities, people usually communicate using a variety of free language or regional language as the mother tongue. Language is one of important things for humans to communicate with each other. Language makes human relations closer day by day (Brown, 1987:4). Language can be studied in linguistics. Linguistics is the study of human language (Langacker, 1973:5). One of the branches of linguistics is sociolinguistic. Chaer (1994), stated that sociolinguistic is the study of language in relation to its use in society. The things discussed in sociolinguistic are the use of language, the place of language use, the grammar of language level and the time of using the variety of language.

In Konbaki villagers, the language used varies depending on the situation. Konbaki villagers in social interaction with other communities use the local language as their mother tongue. As for the Indonesian language used by them. However, Indonesian is more used when the community is in a formal situation, for example in a meeting situation, teaching and learning, correspondence and so on. The use of local language in Konbaki village is also always used in every rite activity in the area. However, the level of language used is more formal than the

daily use of regional language or in other words, the use of language patterns is more likely to use customary language which is often used in existing cultural rite. One of rites that will be discussed in this study is the *Kausnono* rite in wedding ceremony.

Talking about wedding ceremony, marriage is a human need. Marriage is generally carried out by two people who are ready to build a household. With a marriage, the social status is recognized in social life and is legally valid. Marriage is simply a physical and spiritual relationship between a man and woman. In article 1 of law number 1, 1974 states that marriage is a physical bond between a man and a woman such as husband and wife with the aim of forming a happy and eternal family or household, based on the Godhead of the Almighty. Continued again in article 2, paragraph 1 of the law said that a marriage is legal if it is done according to the law of each religion and that belief.

Based on the definition of marriage above, it can be concluded that a marriage in human life is not only an inner and outer relationship between individuals called men and women, but that marriage is also framed in relation to God and positive traditional traditions or laws in a community. According to Thalib (1990), marriage is a form of sacred contract that is very strong and strong for a legal coexistence between men and women, so that it is hoped that an eternal family can be formed.

Marriage tradition is everything that happens, either in the form of traditional ceremonies and customs that has become a custom that has been passed

down from generation to generation that still exist today. South Central Timor regency has three tribes, namely the Amanuban tribe, Amanutun tribe and also Mollo tribe. The three tribes have cultural diversity, so that in terms of marriage, of course each area or tribe has differences in its implementation. In this study, the writer will discuss about the marriage process in Amanuban tribe, namely the marriage process that occurs in the people of Konbaki village, Polen district, South Central Timor Regency.

Talking about customary marriage in Amanuban tribe, there are three important processions that must be carried out by the bride and groom. The first process that must be done is known as *Toet bife* (Engagement). At this stage, the groom's family comes carrying items placed on a tray to be given to the woman's family as a form of respect as well as asking permission from the woman's family to marry the groom to the bride. The second process is with the blessing and wedding reception. After that, the last stage was known as *Kausnono ma Saebanono* (Descent of the clan). Here the bride's family name will be replaced with her husband's surname. The bride will be brought to the groom's house. At this stage, the bride and groom return to the home of the bride's parents after about a week of their marriage.

The uniqueness of the *Kausnono* rite is that it is only applied to women. Every married woman must perform the rite. The bride's original clan is not removed but only shifted so that when mentioning a name, the husband's clan is called first, followed by the wife's clan. In other words, the descent the clan is giving the identity to the woman so that she is recognized as part of her husband's

family, so that when the woman gives birth, her children are legitimately following the husband's clan. This is firmly held and even still applies among the Konbaki people. They think that the *Kausnono* rite is something sacred and must be done. Otherwise it will wreak havoc on the newly formed household.

Another uniqueness is that the *Kausnono* rite is binding. If the husband leaves his wife or marries another woman, then the wife has the right to control the husband's property (land, house, mamar and so on). If the woman is abandoned by her husband, the woman cannot return to her parents. She will continue to survive through the ups and downs with her husband's relatives.

In Timorese wedding ceremonies, especially in Konbaki village, Polen district, where there is a wedding, there must be a *Kausnono* rite. It makes the writer wonder why the *Kausnono* rite is always performed in a wedding ceremony and what the *Kausnono* process. Because of great curiosity that made the writer interested in doing this research.

In the midst of the times, it can affect the reader's knowledge of *Kausnono* culture, especially for those Timorese who were born and raised in the city. Because they live in the city, some readers certainly don't know or understand less about their native culture, so that through this research, readers can understand and can increase their knowledge about the process of *Kausnono* rite.

In this study, the writer want to discuss the process of marriage in Timorese' wedding ceremony, especially in Amanuban tribe. However, the writer will do the restriction and will discuss in depth about one of the processes that must be

passed, namely the *Kausnono* rite. *Kausnono* rite is a series of traditional ceremonies in Timorese' wedding ceremony and is literally known as a heritage rite. *Kausnono* is generally understood by Amanuban tribe as a clan rite. Therefore, every married woman is obliged to use her husband's clan as a legal, customary and government identity.

Based on the background description above, the writer is interested to conduct a research entitled *The Sociolinguistic Analysis on The Process of Kausnono Rite in Timorese' Wedding Ceremony*.

1.2 Research Problem

In generally, the *Kausnono* rite is performed on women as a means of giving identity in order to be recognized as part of the husband's family, so that when the woman gives birth, her children legally follow the husband's clan. If that is not done, it will be disastrous for that household. According to Naisanu (2012:3) in a writing about *The Theological Review on The Clan Meaning in Kausnono Rite in South Central Timor Regency*, she argues that the *Kausnono* rite is very important and needs to be carried out in Timorese' wedding ceremony, although it does not completely erase the woman's clan or identity.

From the description above, the writer will conduct this research to answer the question about What is the process of *Kausnono* rite in Timorese' wedding ceremony especially in Konbaki village, Polen district?.

1.3 Aim of Study

Based on the research problem mentioned, the aim of this research is to find out the process of *Kausnono* rite in Timorese' wedding ceremony especially in Konbaki village, Polen district.

1.4 Significance of Study

The result of study is hoped to give benefits to all who takes part in education institution. It is expected to be useful theoretically and practically.

1.4.1 Implication

This research is expected to give information value about the importance of *Kausnono* rite in Timorese' wedding ceremony for the society. It also support by the Clan theory who stated by Durkheim in Naisanu (2012:9), he argued that the surname was called the clan. The character of clan is seen when the individuals who are members feel bound by kinship, but this bond is very unique. This kinship ties have one bond because they use the same name.

1.4.2 Application

1. The writer hopes this study will be useful for readers to know and understand clearly about the *Kausnono* culture in Timorese' wedding ceremony, especially in Amanuban tribe.
2. The results of this study can help students to add their knowledge about the process of *Kausnono* rite in Timorese' wedding ceremony.

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3. The results of this study can help teachers to design the material for local content in learning process.