

# CHAPTER I

## INTRODUCTION

### 1.1 Background

Oral traditions are an important part and cultural heritage of many societies, serving as a medium to preserve and pass on values, beliefs and history from one generation to the next. In Indonesia, as a nation rich in linguistic and cultural diversity, traditional speech plays an important role in various ceremonial contexts. One of these traditional speeches is *Tuturan Hase Hawaka*, which is performed at an engagement ceremony in Belu Regency, East Nusa Tenggara. This traditional speech is not just a linguistic artifact, but a living expression of social structures, cultural values, and community identity. Danandjaja (1972) who conducted research on oral traditions in Indonesia, defined oral traditions as part of a culture that is spread and inherited from generation to generation. These traditions are traditions among members of the community in various versions. Danandjaja revealed that the delivery is in oral form or accompanied by examples of actions and reminder tools. Oral traditions are an important part and cultural heritage of many societies, serving as a medium to preserve and pass on values, beliefs and history from one generation to the next. In Indonesia, as a nation rich in linguistic and cultural diversity, traditional speech plays an important role in various ceremonial contexts. One of these traditional speeches is *Tuturan Hase Hawaka*, which is performed at an engagement ceremony in Belu Regency, East Nusa Tenggara. This traditional speech is not just a linguistic artifact, but a living expression of social structures, cultural values, and community identity. Kridalaksana (2008:24) argues about language, which is a system of sound symbols used by members of a society to cooperate, interact, and identify themselves. In daily life, language have been used in all activities of community life so as to make language a part that lives with humans.

According to the speech action theory from Searle (1983), speech contains three main components that affect the function of speech pragmatically: Locutional, non-Ilocutional, and Perlocutional Actions. The meaning of speech cannot always be

understood only from the lexical meaning of the words but must also pay attention to the social and cultural context and the purpose of communication of the speaker. Therefore, to analyze the meaning of speech, we often use pragmatic and cultural linguistic approaches to capture the implicit meanings and cultural values implied in *Hase Hawaka* speech. So, the function and meaning of speech involves understanding that speech is a multifunctional and complex meaning communication act that includes referential, emotive, conative, and other aspects as well as meaning that is influenced by social and cultural contexts. A pragmatic and linguistic approach to culture is essential to uncover the meaning and function of speech in daily human interaction as well as in the context of rituals and customary traditions. The function and meaning of *Hase Hawaka* speech in *Uma Hat* is very important because it is the key to understanding and appreciating cultural heritage, strengthening social relations and preserving traditions in the community.

Tylor (1832) defines culture as a complex system that includes knowledge, beliefs, art, morals, laws, customs, abilities and habits acquired by humans as members of society. This definition emphasizes that culture is not just art or customs but the entire aspect of life that is learned and inherited in a society.

The engagement ceremony, known locally as *Uma Hat* Bekotarui, is an important event in the life of the *Belu* people. This ceremony signifies the union of two families and serves as a platform to build social alliances and strengthen communities. According to AI-Handani (2002), an engagement is a request from a man to another person's daughter or a woman who is under someone's guardianship as a prelude to marriage. Madya (2017:40) states that an engagement is a formal introduction between two people who intend to marry and is officially announced (Setiadi, 2020:133). In this ceremony, the *Hase Hawaka* speech plays an important role in conveying the message of respect, unity, and mutual understanding. Delivered by an appointed spokesperson, often an elder or cultural custodian, the speech adheres to certain linguistic and symbolic conventions that encapsulate the essence of *Belu* cultural philosophy.

Kridalaksana (1948:120) explained that meaning (meaning, language, and taste) consists of four concepts: first, the intention of the speaker; Second, the influence of language in understanding human perception or behavior or human groups. Third, the relationship in the sense of the equivalence between language and nature outside of language, or between speech and everything it indicates, and fourth; how to use language symbols. *Hase Hawaka* speech is infused with a deep meaning in having many functions in the engagement ceremony. Linguistically, this speech shows the richness of the Tetun language, one of the dominant languages in Belu Regency. The function and meaning of *Hase Hawaka* is very important because it has become a means to strengthen social relations, educate the younger generation, and preserve local culture. *Hase Hawaka's* speech contains the meaning of religious, brotherhood, solidarity, morality, and culture which are the guidelines of people's lives. Thus, *Hase Hawaka* is not just a greeting ritual, but a tradition that is full of meaning and important functions in maintaining the identity and values of people's lives and becomes an ancestral heritage that is not only carried out as a formality, but also as an expression of noble values that are relevant to the life of today's society. The author tries to uncover the function and meaning of the *Hase Hawaka* traditional ceremony carried out by traditional elders in the *Uma Hat* Tribe. *Hase Hawaka* is not just an ordinary welcoming ritual, but a traditional ceremony that is full of deep values that bind the community in social, cultural, and spiritual relationships. This tradition also serves as a vehicle for symbolic communication that strengthens the identity and cultural sustainability of the Tetun people. *Hase Hawaka* is a traditional greeting ritual that functions as a respect and welcome for guests, as well as brotherhood, solidarity and morals that are the guidelines for life and the preservation of the culture of the Tetun people. *Hase Hawaka's* speech in the engagement event was in the form of dialogue texts. It is called dialogue text because *Hase Hawaka's* speech involves the speech partner and the interlocutor as a whole and receives responses from the interlocutor. Linguistically, *Hase Hawaka's* speech is an example of a dialogue text that involves an interlocutor (Nahak, 2015:608-622).

However, it is important that the traditional *Hase Hawaka* speech is still not explored in academic discourse. Most research on oral traditions in *Indonesia* has focused on more prominent cultural expressions, so the linguistic and symbolic elements of *Hase Hawaka* rich *hase* are largely undocumented. This lack of academic attention is concerning, given the increasing pressures of globalization and modernization that threaten the survival of traditional practices of the younger generation, in particular, increasingly separated from their cultural roots, so it is imperative to document and analyze those traditions to ensure their preservation. Linguistically, *Hase Hawaka's* speech is one example of a dialogue text that involves an interlocutor. The speech uses elaborate metaphors, idiomatic expressions, and poetic structures that reflect the worldview and moral principles of society. Symbolically, *Hase Hawaka* speech acts as a bridge between the past and the present, asking for the blessing of ancestors and affirming the continuity of cultural traditions. Functionally, *Hase Hawaka* speech functions as a medium for negotiation and conflict resolution. The *Hase Hawaka* custom is a traditional welcoming ritual delivered or spoken by a Tetun speaker, referred to as *Mako'an*, at the time of welcoming or receiving guests from other places.

The researcher chose the engagement ceremony in the *Uma Hat* Tribe as the object of the research because he was very interested in *Hase Hawaka's* speech. Especially in the engagement ceremony carried out by the *Uma Hat* Tribe is based on a tradition inherited from their ancestors and still survives today. The Bekotaruk people of Belu Regency, especially the *Uma Hat* Tribe, know *Hase Hawaka* as a tradition to welcome guests, such as at the *Hase Hawaka* engagement ceremony as a symbol of hospitality in *Uma Hat* which gives an expression that a person feels welcome in a family or in the *Uma Hat* Tribe. *Hase Hawaka* greetings, the engagement ceremony of the *Uma Hat* tribe is a traditional ritual carried out by a preacher who in Tetun is called *Mako'an*. The preacher chanted *Hase Hawaka* which conveyed the meaning that the families of the bride and groom would receive it according to the agreement of the bride and groom. This traditional ceremony has become a custom of *Suku Uma Hat* at the time of the engagement ceremony.

Based on the description above, the author is interested in conducting research with the title **Analysis of the Function and Meaning of *Hase Hawaka* Traditional Speech in an engagement ceremony at *Uma Hat* Bekotaruik Belu Regency.**

## **1.2 Research Problems**

Based on the above background, the formulation of the problem in this study is as follows:

1. What are the Functions of *Hase Hawaka* Tradional Speech in the Engagement Ceremony at *Uma Hat Bekotaruik*?
2. What are the Meanings conveyed Through Linguistic and Symbolic Element in *Hase Hawaka's* speech?

## **1.3 Aims of Study**

Based on the formulation of the problem above, the purpose of this study is:

1. To identify and analyze the function of *Hase Hawaka* traditional speech in the engagement ceremony.
2. To explore the linguistic and symbolic meanings contained in *Hase Hawaka's* speech

## **1.4 Significance of study**

This research is expected to be useful both theoretically and practically. Theoretically, this research is useful as a contribution of thoughts and knowledge about the *Hase Hawaka* traditional ceremony in the *Uma Hat* tribe. The practical benefits in this study are as follows.

1. For the world of education, this research can be used as a contribution to learning about regional literature or literature in the *Uma Hat* tribe, especially regarding the function of traditional speech in the *Uma Hat* tribe.

2. For readers, this research is useful for providing information or knowledge about literature, especially the names of traditional ceremonies that have been lost to time.
3. For the entire *Uma Hat* tribe. This research can be used as a reference material to remember and appreciate the heritage of ancestors so that it can be enjoyed by future generations if the traditional ceremony has been lost to the times.
4. For other researchers, this research is useful in providing information to regional literature researchers in the life of the *Uma Hat* Tribe community.