

The Synonymy Of *Tolea-Pabitara* Utterances In Marriage Tradition Of Tolakinese

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Abstrak

This research aimed to know the pattern and the form of Synonymy of Tolaki language uttered by *Tolea-Pabitara* in the marriage tradition. This research used an analysis qualitative descriptive design by applying some techniques of collecting data as follows: (1) Interview, (2) Recording. To get the data about The Synonymy In *Tolea-Pabitara* Utterances In Marriage Tradition Of Tolakinese, the researcher use three methods, they are (1) Library method, (2) Field method and (3) Documentation. The researcher analyzed them through the following steps: (1) Transcription of the data, (2) Description the pattern of synonymy in Tolaki language through utterances of *Tolea-Pabitara* in marriage tradition of Tolakinese and followed by sentences of *Tolea-Pabitara* utterances, and (3) Description about the form of synonymy in utterances of *Tolea-Pabitara* in marriage tradition of Tolaki language. In this research, the researcher found two (2) pattern of scale namely (1) Double Scale and (2) Three Scale in *Tolea-Pabitara* utterances. There are 88 synonymy in Double Scale and there are 10 synonymy in Three Scale. Meanwhile, there are five (5) Form in the utterances of *Tolea-Pabitara*, they are Noun, Verb, Adjective, Adverb and Interjection.

Kata Kunci: *Tolea-Pabitara, Double Scale, Three Scale, Noun, Adjective, Adverb and Interjection.*

Abstract

Penelitian ini bertujuan untuk mengetahui pola dan bentuk sinonim bahasa Tolaki yang dituturkan oleh *Tolea-Pabitara* dalam tradisi perkawinan. Penelitian ini menggunakan desain deskriptif analisis kualitatif dengan menerapkan beberapa teknik pengumpulan data sebagai berikut: (1) Wawancara, (2) Pencatatan. Untuk mendapatkan data tentang Sinonim Dalam Tuturan *Tolea-Pabitara* Dalam Tradisi Perkawinan Orang Tolaki, peneliti menggunakan tiga metode, yaitu (1) Metode Pustaka, (2) Metode Lapangan dan (3) Dokumentasi. Peneliti menganalisisnya melalui langkah-langkah berikut: (1) Transkripsi data, (2) Deskripsi pola sinonim dalam bahasa Tolaki melalui tuturan *Tolea-Pabitara* dalam tradisi perkawinan suku Tolaki dan dilanjutkan dengan kalimat-kalimat tuturan *Tolea-Pabitara*, dan (3) Deskripsi tentang bentuk sinonim dalam tuturan *Tolea-Pabitara* dalam tradisi perkawinan bahasa Tolaki. Dalam penelitian ini peneliti menemukan dua (2) pola skala yaitu (1) Skala Ganda dan (2) Skala Tiga dalam tuturan *Tolea-Pabitara*. Terdapat 88 sinonim dalam Skala Ganda dan terdapat 10 sinonim dalam Skala Tiga. Ada lima (5) Bentuk dalam tuturan *Tolea-Pabitara*, yaitu Noun, Verb, Adjective, Adverb dan Interjection.

Keywords: *Tolea-Pabitara, Skala Ganda, Skala Tiga, Kata Benda, Kata Sifat, Kata Keterangan dan Interjeksi.*

INTRODUCTION

Human civilization from ancient times to the present cannot be separated from the role of language as a means of communication. Of course, it is hard to imagine what if humans do not have the language in living their lives as social beings. With human language can communicate with each other and can work with others. The language in the cultural life and traditions of the community is a concrete manifestation of the using of language itself. Language is not just about its structure, but the speakers and using of the language are very important analyzed in depth. The speakers refers to the individuals in a social society sphere which tribe or ethnicity. The language using refers to the utterances or verbal expressions and traditions as non-verbal expressions as a form of culture in abstract and concrete forms. Abstract and concrete manifestations of non-verbal utterances are reflected in the objects, folklore, rules and stages in their daily lives. Language as a tool of communication can rise a cultural heterogeneous in every society. In this case, the heterogeneous of culture is a reflection of the diversity of local language as a means of communication. It

means that language and culture has any relationship for human being since language as a tool of communication and social interaction as parts of cultural element in the society.

Ethno linguistic focuses the language dimension in the form of lingual units such as words, phrases, sentences or speech and discourse, or other lingual unit used in the social dimension of culture in the form of ceremony, ritual or otherwise. Often the language dimension is called the verbal expression or language used in the non-verbal expressions, while the non-verbal expression is a form of cultural action such as ceremonies, traditions and so more. Culture is loaded with verbal expression in practice and involves elements of verbal and non-verbal expressions contained in the Tolaki tribe called osara. It is the rules on what is forbidden to be done and what can be done by a person, the family in the social life of society and government. Osara as non-verbal expressions aims to develop, supervise, regulate and enforce laws and rules for the creation of a safe life, a peaceful and orderly. This is expressed in utterance said “Luwuako nggo nibutuno osara tambuoki suere, nggo tekono ine amboronga nggo-nggo nime’ambo’ako” that meant “All purposes of tradition/its law are for the establishment of law and order, social peace and the welfare of society. Besides, the importance of the Tolaki traditions can be also known in utterance that said “Inae konasara ie pinesara, Inae liasara ie pinekasara” that meant “Whoso keepeth his tradition will be quiet/rewarded, who breaks the tradition will have tribulation”

Tolaki people still consider kalo as a sacred object. The existence of kalo can unite either the desires or protecting the human rights of every member of the Tolaki community. Marriages of Tolaki people from the past until now are not valid or recognized if Kalosara tradition has not been held. Kalo is an object in the form of a circle, circular ways of remembering, and meetings or activities with the actors form a circle. As a circular object, kalo is made from rattan, and some are made of other materials such as gold, iron, silver, thread, white cloth, roots, pandanus leaves, bamboo, and so on. 14 Kalasara consists of 3 parts, namely: (1) kalo, in the form of a circle of three rattan wrapped around, (2) a white cloth as a lining, and (3) siwoleuwa, which is a rectangle woven from palm leaves (Interview, the head village of Wekoila). All of the three will be meaningless if they stand alone and do not function customarily unless the three of them are united in an arrangement with the structure as the bottom container in the form of simoleuwa. Then, it is coated on top with a white cloth and on top of these two containers are placed kalo. Based on the material and its benefit, the other events also uses kalo as a tool for the traditional wedding ceremony, conveying family party invitations, an important guest welcoming ceremony, a king’s inauguration ceremony, a peace ceremony for all disputes, conveying suggestions/opinions to officials by several figures. In addition, the community also uses it in the stage metiro (seeking information or figuring out a girl who will be a candidate for the future daughter-law).

Regarding the importance of kalo in a marriage, if there is no kalosara in every ceremony in a series of marriages, it will be invalid. In other words, there is no marriage without kalosara. The kalosara used in marital affairs is called kalosara mbendulu (kali of a customary marriage). The purpose of using kalosara in a Tolaki marriage is to strengthen kinship among the big family and also to bind relationships with groups of relatives. The marriage process for the Tolaki people has a very important meaning. It is full of values: social, cultural, and religious values. The uniqueness of the Tolaki marriage system is highly visible through its manifestation in the practice and appreciation of marriage concerning its social, cultural, and religious beliefs. Based on the social point of view, marriage in the Tolaki Tribe is Mesarapu which means clumping together. It is a family fellowship between one family and another. In terms of cultural marriage perapua in Tolaki community includes a complicated procedure and reference due to performing systematically. This marriage has been passed down from generation to generation, called the “Customary Law Community” with the custom kalosara as the vein. The use of kalosara traditional objects in Tolaki traditional marriage which plays a very important role here is the two traditional instruments called Tolea and Pabitara. Their position is as “directors” in regulating the course of “Mombesara” to regulate customary sequences or called “tetanggano sara”. Their function greatly determines the success of the traditional wedding ceremony. So, it is naturally called tolea-pabitara as the spearhead of the implementation of the wedding ceremony. Both customary actors have to do the content of the custom called “popolo” to be carried out when holding a traditional wedding ceremony. The content of the custom must be complete as the prevailing customary provisions cannot be less due to the custom. If there is less, they will be subject to get penalties or it may be

a rejection of the customary leaders that consist of Pu'utobu, Tonomotuo, and those representing local government. The reaping of the dowry from four stages due to the conduct rules played by Tolea-Pabitara. The point is to reveal the 4 main contents of the customs presented by Tolea from the male family as follows: First, a white cloth symbolizes the sacred relationship between the two families. Second, a customary buffalo is a symbol of the wider and larger ritual relationship between the two families. Third, a traditional gong whose sound is distant symbolizes the two families of always being harmonious and peaceful. Fourth, a traditional golden rope symbolizes the unity and integrity of the two family families will always be tied with friendship ties. These are the four main principles of custom as a symbol of the honor status of the two families based on the tradition of the Tolaki tribe's marriage.

In the past, the Tolaki community was generally a reliable nomadic community, living on the results of hunting and gathering which was carried out cooperatively. The Tolakinese recognizes the existence of two forms of marriage namely normal marriage or ideal marriage and abnormal marriage. Normal marriage or ideal marriage which in term of the language is called *Mesarapu* is a marriage that occurs in accordance with the expectations of parents whose order follows the order established by custom. In *Mesarapu* custom, there are four parts: (1) *Bite Tinongo or Mowawo Niwule*, (2) *Mosoro Orongo*, (3) *Mosula Inea* (4) *Tumutuda Kalosara* as a symbol that is always present in a variety of important events cannot be presented by ordinary people in the community. In the tribal community there are traditional leaders known as *Tolea* and *Pabitara*. They are traditional leaders who are appointed as figures because of their intelligence in explaining things and are considered capable of speaking in various important matters in daily life. These two traditional leaders are also entitled to bring *Kalosara* and speak in the name of customary law by using *Kalo / Kalosara* in various matters of the Tolakinese.

There are two pattern of scale namely (1) Double Scale and (2) Three Scale in *Tolea-Pabitara* utterances. To find out the the data of synonymy in the Double Scale and Three scale like the researcher mention above, the writer follows 4 section in ceremony of Tolakinese in marriage tradition. first section is *Mondutudu* (Engagement), secondly is *Mowawo Niwule / Mondongo Obite* (propose), Thirdly *Mowindahako* (Submission of Customary Principles and Other Indigenous Adjustments), and the last is *Mehue* (Self Purification Of *Tolea-Pabitara*).

This study is an introduction of vernacular one. The study about the meaning is very important in the era of development right now. Because it is not only to enrich the Indonesian language vocabulary but also it is as one of the founder of national unity and integrity especially in southeast sulawesi. Talking about the meaning, the researcher assumes that it is very important to analyzed relation of meaning which called synonym in Tolaki language. The Tolaki language is one of local language used generally by the society in Konawe regency (Kabupaten Konawe). It is still kept and maintains by its speech community in daily communication and interaction each others. The used of Tolaki language very significance to the culture of Tolakinese in every marriage tradition. There were so many relation of meaning there such as synonym in every sentences which pronounced by speaker (*Tolea-Pabitara*) where *Tolea* is a main speaker for the groom and *Pabitara* is a main speaker for the bride, for example *Mbulipu - Mbuwonua*. The words which pronounced by the speakers has the same meaning or we called namely a synonymy and there were many sentences which related. Therefore, the researcher interesting to do these research in Tolakinese with title "The Synonym in *Tolea-Pabitara* Utterances in Marriage Tradition of Tolakinese.

Synonyms are words with the same or similar meanings. Words that are synonyms are said to be synonymous, and the state of being a synonym is called synonymy. Pateda (2010:6) defines that the word comes from Ancient Greek *syn* "with" and *onoma* "name". In the figurative sense, two words are often said to be synonymous if they have the same connotation. Synonyms can be any part of speech (such as nouns, verbs, adjectives, adverbs or prepositions), as long as both words are the same part of speech. It have been explained above that the word of synonym is a composite of two Greek words: The "*syn*" means "together" and "*onym*" is "name." Mean while H.W. Fowler (1999:34) Synonyms are words with the same or similar meanings. Words that are synonyms are said to be synonymous, and the state of being a synonym is called synonymy. Synonyms named the same thing. In other words, synonyms are words or phrases which share the exact same meaning or a very similar meaning. Words from any part of speech (e.g. nouns, verbs, adjectives, adverbs or prepositions) can have synonyms, as long as they both have the same part of speech.

The sources of synonyms of a language usually tend to form certain shades and patterns that are fairly consistent. In English for example, an introduction to the science of meaning the synonyms are arranged in accordance with two scale, first is Double Scale, the second is Three Scale.

This study was only focus on the pattern and the form of Synonymy in Tolaki language. The synonymy in Tolaki language was analysed based on their pattern and their form. The researcher focuses his study at native speakers of Tolaki language to *Tolea-Pabitara* when ceremony of Tolakinese was begin. There are several reasons to make this research. Firstly, improving and developing his vernacular as part of Indonesian cultures. Secondly, the researcher would like to complement previous research because the researcher assumes that there are many native speakers of Tolaki language who do not know about Synonym in Tolaki language. Thirdly, Tolaki language study nowadays by Elementary student as a Local Load Curriculum (Muatan Lokal). Based on the explanation above, the researcher interest to do this research with title "*The Synonymy in Tolea-Pabitara Utterances in Marriage Tradition of Tolakinese*."

METHODS

This study was use descriptive qualitative design. qualitative study was defined as an inquiry process of understanding a social or human problem, based on building a complex, holistic pictures, formed with words, reporting detailed views of informants and conducted in a natural setting. Qualitative study agrees to descriptive definition. It means that the researcher described the factual and natural data gotten in the field of the study and also documentation from the researcher. In this case, the writer was analyzed the pattern and the form of Synonym in Tolaki language. There are three methods: Firstly, Library method, by reading some books and some result of analysis that has relation with this writing. Secondly Field method, to obtain required data in the field of the study the data from some informants (*Tolea and Pabitara*) as native speakers of Tolaki language. Documentation, when do this research in the field, the researcher was take the data through documentation to complete this research.

The source of the data in this study was taken from ceremony of marriage tradition of Tolakinese and some relevant literatures. Native speaker (*Tolea and Pabitara*) are the person which pronounce the sentences in ceremony of marriage tradition Tolakinese especially for community culture, such as: wedding, parties, and other traditional ceremonies. To taking the data through native speaker the researcher was find the representative data of synonym in marriage tradition of Tolakinese through utterances of *Tolea – Pabitara* to answer the research questions of this study. The informants of this study are native speakers of Tolaki language especially who live at Konawe regency of Southeast Sulawesi. In relation to the informants, the researcher was use native speakers of Tolaki language in the different places if it possible.

The native speaker which researcher means are when *Tolea* and *Pabitara* are already in the ceremony such as party, wedding day, and other ceremony of Tolakinese to pronounce the languages. In collecting the data, the researcher used Interview and Recording techniques to find the script which native speaker said. After interview and recording was done the researcher made a transcript so that the researcher was easy to analyze of data. Firstly, Interview technique applied to asking to the speakers about accuracy of data which pronounced by *Tolea-Pabitara* as a speakers to found real of data. Secondly Recording technique applied to record utterances performed by speakers (*Tolea-Pabitara*) where the ceremony of marriage tradition of Tolakinese was begun. It was expected to find out the utterances was pronounce by *Tolea-Pabitara*, so that the researcher could found of data was hoped of this study. The all gotten data in this study was analyzed by the following steps: 1) Transcription of the data. 2) Description the pattern of synonymy in Tolaki language through utterances of *Tolea–Pabitara* in marriage tradition of Tolakinese. 3) Description about the form of synonymy in Tolaki language through utterances of *Tolea–Pabitara* in marriage tradition.

FINDINGS AND DISCUSSION

The findings of this research are double scale and three scale in *Tolea-Pabitara* utterances. There are 88 synonymies in Double Scale and there are 10 synonymies in Three Scale. Meanwhile, there are five Forms in the utterances of *Tolea-Pabitara*, there are Noun, Verb, Adjective, Adverb and Interjection. Clearly, this research described each of synonymy in the Double Scale and Three Scale. After collecting data on the

phrase spoken by *Tolea-Pabitara* many similarities of phrase that reside at every stage of indigenous marriage practice of the Tolakinese. The stages in question are as written by the researcher above, ranging from *Monduuutu* (Engagement), *Mowawo Niwule / Mondongo Obite* (proposing), *Mowindahako* (Submission of Customary Principles and Other Traditional Adjustments) and *Mehue* (Self Purification Of *Tolea-Pabitara*). The similarity of the expression in the table above makes the author take the initiative to collect data in the form of expressions that have the same meaning into a single table on a double scale so that the Double Scale category on the implementation of tribal customs can be seen clearly. The Double Scale data on the *Tolea-Pabitara* expression is showed in the following table.

Table 1. Double Scale in utterances of *Tolea-Pabitara* in marriage tradition of Tolakinese

No.	Double Scale	The Meaning of Utterances	
		Indonesian	English
1.	<i>Mbulipu – Mbuwonua</i>	<i>Pemilik negeri</i>	Owner of the country
2.	<i>Mburaha – Mbulaiika</i>	<i>Pemilik rumah</i>	Owner of the house
3.	<i>Anamotu’o – Toono meohai</i>	<i>Orang yang dituakan dalam keluarga</i>	The elder in the family
4.	<i>Tudu’ito – Resa’ito</i>	<i>Telah turun</i>	It's down
5.	<i>Mepoluhu – Mepokudepe</i>	<i>Menempati sudut dengan rapat</i>	Occupy the corner
6.	<i>Mepotira – Mepokulelo</i>	<i>Terbentang</i>	Expanding
7.	<i>Osara – Peowai</i>	<i>Adat Tatanan kebiasaan</i>	Habitual order
8.	<i>Ira’l miu – ipembolawamiu</i>	<i>Dihadapan kalian</i>	In front of you
9.	<i>Pombudinggu – Pombe’owosenggu</i>	<i>Penghargaan saya</i>	My appreciation
10.	<i>Pesukono – pombependeeno</i>	<i>Pertanyaannya</i>	That question
11.	<i>Buakee – Lumosonggee</i>	<i>Memunculkan</i>	Bring up
12.	<i>Otuomiu – Paralumiu</i>	<i>Tujuan kalian</i>	Your goal
13.	<i>pinehoru-horu – pinewingi-wingi</i>	<i>Menjelang petang</i>	By evening
14.	<i>Me’uu – menggau</i>	<i>Lama</i>	Long
15.	<i>Mo’une-une - Mombeohawa</i>	<i>Memperkirakan</i>	Estimating
16.	<i>Anahoma – Anasepu</i>	<i>Gadis belia</i>	Young girl
17.	<i>Potisono – Saleino</i>	<i>Petunjuknya</i>	Hints
18.	<i>Owose – wangga</i>	<i>Besar</i>	Big
19.	<i>ulusala – pu’u bawa’a</i>	<i>Kepala rombongan</i>	Head of the entourage
20.	<i>pineowosenggu – pinokulaloinggu</i>	<i>Yang saya hormati</i>	Whom I respect
21.	<i>kumunggu’i – melolumi’i</i>	<i>Menggenggam</i>	Grasping
22.	<i>pesuko’a – pombe pendee’a</i>	<i>Tempat meminta petunjuk</i>	Place for directions
23.	<i>Mesuko – mombependee</i>	<i>Bertanya</i>	Asked
24.	<i>Pinokolako – nidiu ako</i>	<i>Yang Dijalankan</i>	Running
25.	<i>pine mberehu-rehu akondo – pine ndeporombu akondo</i>	<i>Maksud kita berkumpul</i>	The mean we gathered
26.	<i>Kuuto – koato</i>	<i>Telah cukup</i>	t's enough
27.	<i>Moko lako’i - dumiukee</i>	<i>Memajukan ke depan</i>	Step forward
28.	<i>Pule’i – wawosaokee</i>	<i>Yang menjalankan</i>	That runs
29.	<i>Tinebara’ako – tine olungako</i>	<i>Sedang Di tunggu</i>	On the wait
30.	<i>Tumotaha’l – sumakoi’l</i>	<i>Menyahuti</i>	Replied
31.	<i>Mokiikii – mokondo-kondo</i>	<i>Melihat</i>	See
32.	<i>Mbu ana – mbu wulele</i>	<i>Pemilik anak</i>	Child owner
33.	<i>Mombependee – mombekunaahi</i>	<i>Memastikan</i>	Ensure
34.	<i>Pobosinggu – pondibanggu</i>	<i>Pemberitahuan penanda berita</i>	news marker notification
35.	<i>Sinuumami – nilolahamami</i>	<i>Yang kami cari</i>	What we're looking for
36.	<i>Moroa – molingaa</i>	<i>Bersih</i>	Clean

37.	<i>Odisi – pamarenda</i>	<i>Pemerintah</i>	Government
38.	<i>Umete-ete – dumende-dende</i>	<i>Mengetuk-ngetuk</i>	Tapping
39.	<i>unemiu – penao miu</i>	<i>Dalam hati kalian</i>	In your heart
40.	<i>Osala – baatana</i>	<i>Jalanan</i>	The streets
41.	<i>Melolu – Mesoo ako</i>	<i>Berteduh</i>	take shelter
42.	<i>Me anamotu’o – mombokai peohai</i>	<i>Menyatukan keluarga</i>	Unite the family
43.	<i>Pebua akoro – peloso akoro</i>	<i>Munculnya mereka</i>	Their appearance
44.	<i>Meena – tekono</i>	<i>Benar</i>	Correct
45.	<i>Sinaru - Tinulura</i>	<i>Yang dibicarakan</i>	That talked about
46.	<i>Modulu – mosimbi</i>	<i>Menyatukan</i>	Unite
47.	<i>Buakee – lumosonggee</i>	<i>Memunculkan</i>	Bring up
48.	<i>sumala-sala’i – humala-hala’i</i>	<i>Setengah-setengah</i>	Half a half
49.	<i>Tetongo ito – tewalu ito</i>	<i>Telah terbungkus</i>	It's wrapped up
50.	<i>ipe oli-oli – ipe noho-noho</i>	<i>Kalian menyesal</i>	You're sorry for
51.	<i>Dumiukee – sumirekee</i>	<i>Menyingkirkan</i>	Get rid of
52.	<i>Moko Mororo’i – moko morosi’i</i>	<i>Mempererat</i>	Strengthen
53.	<i>Tumohe’i – tumala’i</i>	<i>Menyiapkan</i>	Setting up
54.	<i>Kipesawuki’i – kipebabuki’i</i>	<i>Kami memakai pakaian</i>	We were clothes
55.	<i>Tetoronggeeto – Ari-aringgeeto</i>	<i>Sudahilah</i>	Just fill it
56.	<i>Owo-owose – Ninaa motu’o</i>	<i>Yang dituakan</i>	The elder
57.	<i>Toono motu’o – Toono meohai</i>	<i>Orang yang dipersaudarakan</i>	People who are hosted
58.	<i>Me’uu iroto – Menggau iroto</i>	<i>Telah lama mereka</i>	It has been long time they
59.	<i>Bubunggoko – Bebenggelili</i>	<i>Membungkuk samping</i>	Side bending
60.	<i>Barani – Boseka</i>	<i>Berani</i>	Brave
61.	<i>Nokuuto – Nokoato</i>	<i>Telah Cukup</i>	Has Enough
62.	<i>Metura ako – Mesodo ako</i>	<i>Menyelinap</i>	Sneak
63.	<i>Metumbangee – meherengee</i>	<i>Menyandarkan</i>	Leaning
64.	<i>Lolo – Luwuako</i>	<i>Semuanya</i>	All
65.	<i>Mokonggadui – Mokonggoa’i</i>	<i>Mencukupkannya</i>	Get enough
66.	<i>Sumakoi’i – tumotaha’i</i>	<i>Menjawab</i>	Answer
67.	<i>Saramiu – eroi miu</i>	<i>Adat tatanan kebiasaan kalian</i>	your customary order
68.	<i>Unemami – penaomami</i>	<i>Dalam hati</i>	In the heart
69.	<i>Tumuha’i – Mosaleleo’i</i>	<i>Menjatuhkan</i>	Drop
70.	<i>Indalango – I aalimbue</i>	<i>Di Pusaran air</i>	On the Whirlpool
71.	<i>Manasanoto – komendeteeno</i>	<i>Sudah jelas</i>	It is clear
72.	<i>Tumotoki’i – pole’l</i>	<i>Memotong</i>	Cut
73.	<i>Ta’awu – pade</i>	<i>Parang</i>	Sword
74.	<i>Porambahi – lasari</i>	<i>Tikar</i>	Mat
75.	<i>Bunggenggu – buruanggu</i>	<i>Tempat penyimpananku</i>	My place of storage
76.	<i>Humue’i – lumonggo’i</i>	<i>Melonggarkan</i>	Loosen
77.	<i>Mobitara – mosaru</i>	<i>Membicarakan</i>	Talk about it
78.	<i>mbaako ako – surumo ako</i>	<i>Terjadi demikian</i>	Happened
79.	<i>Sinarungako – Sinehengako</i>	<i>Yang dibicarakan</i>	Discussed
80.	<i>Kokono komami – Hakiti komami</i>	<i>Menyakiti kami</i>	Hurt us
81.	<i>Salaoha ako – Rurumbenao ako</i>	<i>Asma</i>	Asthma
82.	<i>mokula ako – Hondowa ako</i>	<i>Kepanasan</i>	Overheating
83.	<i>Ruru wuku – Tondu ndo’ola</i>	<i>Sakit tulang</i>	Bone pain
84.	<i>Pekaru – Pe’ana nuko-nuko</i>	<i>Gatal-gatal</i>	Itchy
85.	<i>Pegege ako – Pemata waa ako</i>	<i>Sakit mata</i>	Sore eyes
86.	<i>Beruru ako – Hongo-hongo mowatu ako</i>	<i>Batuk ringan</i>	Cough lightly
87.	<i>Mereu-rehu - Mendootoro</i>	<i>Duduk</i>	Sit

88.	<i>Mbuu-mbuu tukomami – pali-mbali uwamami</i>	<i>Nenek moyang kami</i>	Our ancestors
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Finally, the table above showed that the number of synonyms on a Double Scale is eighty eight (88) synonyms, this shows that the number of words that have the same meaning in the expression *Tolea-Pabitara* in the marriage stages of Tolakinese is very abundant.

In describing the scale of three, the researcher has been doing research at the same time as on a Double Scale Similarly, where the researcher examines. The third scale in this discussion was described by the researcher as it is in the research documentation as the original research material.

a. Stage of *Mondutudu* (Engagement)

Research conducted by writer on Wednesday May 11, 2022 in Wawotobi Village, Wawotobi Sub-district, Konawe District, Southeast Sulawesi. It shows that the scale that has been studied in this research is dominated by a double scale. Therefore the three scales as the writer mention above in this stage are not found by writer. Through the method of interviewing *Tolea* and *Pabitara* to obtain additional data on the scale in detail after the custom process is complete the researcher did not get the data in question.

b. Stage of *Mowawo Niwule / Mondongo Obite* (Propose)

This study was conducted by the researcher on Wednesday May 11, 2022 In the village Uelawu subdistrict Konawe and in Tumpas Village Konawe District Southeast Sulawesi. In this study showed that there are some Three Scale as the researchers intended. The third scale in question was showed in the following table.

Table 6.

Three Scale in utterances of *Tolea-Pabitara* in ceremony of *Mowawo Niwule / Mondongo Obite* (meminang)

No.	Three Scale	The Meaning of Utterances	
		Indonesian	English
1.	<i>Tepumbu – Teporombu – Tekombulu</i>	<i>Berkumpul</i>	Gathered
2.	<i>Manasanoto – Komendeteeno - Matandunoto</i>	<i>Sudah pasti</i>	Definitely
3.	<i>Tewali'ano – Tehodo'ano – Dadi'ano</i>	<i>Akan jadinya</i>	It will be

c. Stage of *Mowindahako* (Submission of Customary Principles and Other Indigenous Adjustments)

This study was conducted by researchers on Wednesday May 11, 2022 In the village Uelawu subdistrict Konawe and in Tumpas Village Konawe District Southeast Sulawesi. This study shows that there is a scale of three as intended by researcher. The third scale in question is shown in the following table.

Table 7.

Three Scale in utterances of *Tolea-Pabitara* in ceremony of *Mowindahako* (Submission of Customary Principles and Other Indigenous Adjustments)

No.	Three Scale	The Meaning of Utterances	
		Indonesian	English
1.	<i>Dunggu – Kapo – Heo</i>	<i>Sampai, Tiba</i>	Arrived
2.	<i>Nokuuto – Nokoato – Nokaduto</i>	<i>Cukup</i>	Enough
3.	<i>Tumata'i - Sulahi'i - Sebiti'i</i>	<i>Menebas</i>	Slashing
4.	<i>Monango-Nango - Mosala-Salaheo - Lulondo</i>	<i>Mengapung</i>	Float
5.	<i>Tumotoki'i - Kupole'i – Kuhoto'i</i>	<i>Memotongnya</i>	Cut it off

d. Stage of *Mehue* (Self Purification of *Tolea-Pabitara*)

This research was conducted by researcher on Wednesday May 11, 2022 In Uelawu village, Konawe sub district and Tumpas Sub District of Konawe Regency of Southeast Sulawesi shows that there is a three scale as the researcher intended. The third scale in question is shown in the following table.

Table 8.

Three Scale in utterances of *Tolea-Pabitara* in ceremony of *Mehue* (Self Purification of *Tolea-Pabitara*)

No.	Three Scale	The Meaning of Utterances	
		Indonesian	English
1.	<i>Nopuumbuu mamiki – Nosoro-</i>	<i>Turunan kami</i>	Our derivatives

	<i>soromamiki – Turuna mamiki</i>		
2.	<i>Mopupu – Motipu – Morane</i>	<i>Usang</i>	Worn

After collecting data separately as seen in table 6 to table 8 the researcher then combine each phrase contained in the table into a single table showing the data on the Three Scale. The Three Scale data on the *Tolea-Pabitara* utterances was shown in the following table.

Table 9. Three Scale in utterances of *Tolea-Pabitara* in marriage tradition of Tolakinese

No.	Three Scale	The Meaning of Utterances	
		Indonesian	English
1.	<i>Tepumbu – Teporombu – Tekombulu</i>	<i>Berkumpul</i>	Gathered
2.	<i>Manasanoto – Komendeteeno - Matandunoto</i>	<i>Sudah pasti</i>	Definitely
3.	<i>Dunggu – Kapo – Heo</i>	<i>Tiba</i>	Arrived
4.	<i>Nopuumbuu mamiki – Nosoro-soromamiki – Turuna mamiki</i>	<i>Turunan kami</i>	Our derivatives
5.	<i>Mopupu – Motipu – Morane</i>	<i>Usang</i>	Worn
6.	<i>Nokuuto – Nokoato – Nokaduto</i>	<i>Telah cukup</i>	It's enough
7.	<i>Tewali'ano– Tehodo'ano – Dadi'ano</i>	<i>Akan jadinya</i>	It will be
8.	<i>Tumata'i - Sulahi'i - Sebiti'i</i>	<i>Menebas</i>	Slashing
9.	<i>Monango-Nango - Mosala-Salaheo - Lulondo</i>	<i>Mengapung</i>	Float
10.	<i>Tumotoki'i - Kupole'i – Kuhoto'i</i>	<i>Memotongnya</i>	Cut it off

Based on the data in table 9 the researcher can interpret that on the Three Scale there are 10 equations of meaning from some expressions delivered by *Tolea-Pabitara* in indigenous marriage of Tolakinese.

Each words which written by the researcher above can be seen in the following sentences:

1. *Tepumbu – Teporombu rongga Tekombulu*
2. *Tanda manasanoto – komendeteeno rongga matandunoto*
3. *Laa dunggu mesuko – Nokapoto osara – Noheoto peowai*
4. *Nopuumbuu mamiki – Nosoro-soromamiki – Turuna mamiki mombabitara*
5. *Ki'oki keki mopupu ako – bara motipu ako rongga morane ako*
6. *Nokuuto osara – nokoato peowai rongga Nokaduto*
7. *Keno onggoto tewali – laa tehodo ano – Ketokaa ona taa dadi keno ari keinggomiu.*
8. *Ai inau tumata'l mbera haka au sulahi'l mbera kalea sowi au sebiti'l mbera kandula ore*
9. *Keki monango-nango, mosala-salaheo, lulondo mbana api tondu nggaluku mate*
10. *Nggo tumotoki'ito osara – kupole'l inero Kutotoki ndonga'l – kuhoto mbonimbi'i*

The forms of Synonymy based on the Pattern of synonymy above are as follow:

a. Adjectives

No	Tolaki Language	Indonesian	English
1.	<i>Anamotu'o – Toono meohai</i>	<i>Orang yang dituakan dalam keluarga</i>	The elder in the family
2.	<i>Osara – Peowai</i>	<i>Adat Tatanan kebiasaan</i>	Habitual order
3.	<i>Ira'l miu – ipembolawamiu</i>	<i>Dihadapan kalian</i>	In front of you
4.	<i>Me'uu – menggau</i>	<i>Lama</i>	Long
5.	<i>Owose – wangga</i>	<i>Besar</i>	Big
6.	<i>Kuuto – koato</i>	<i>Telah cukup</i>	It's enough
7.	<i>Moroa – molingaa</i>	<i>Bersih</i>	Clean
8.	<i>Meena – tekono</i>	<i>Benar</i>	Correct

9.	<i>Owo-owose – Ninaa motu’o</i>	<i>Yang dituakan</i>	The elder
10.	<i>Me’uu iroto – menggau iroto</i>	<i>Telah lama mereka</i>	It has been long time they
11.	<i>Barani – moseka</i>	<i>Berani</i>	Brave
12.	<i>Lolo – Luwuako</i>	<i>Semuanya</i>	All
13.	<i>Manasanoto – komendeteeno</i>	<i>Sudah jelas</i>	It is clear
14.	<i>Pekaru – pe’ana nuko-nuko</i>	<i>Gatal-gatal</i>	Itchy
15.	<i>Mopupu – Motipu – Morane</i>	<i>Usang</i>	Worn
16.	<i>Nokuuto – Nokoato – Nokaduto</i>	<i>Telah cukup</i>	It's enough

b. Noun

No	Tolaki Language	Indonesian	English
1.	<i>Mbulipu – Mbuwonua</i>	<i>Pemilik negeri</i>	Owner of the country
2.	<i>Mburaha – Mbulaiika</i>	<i>Pemilik rumah</i>	Owner of the house
3.	<i>Pombudinggu – Pombe’owosenggu</i>	<i>Penghargaan saya</i>	My appreciation
4.	<i>Otuomiu – Paraluumiu</i>	<i>Tujuan kalian</i>	Your goal
5.	<i>pinehoru-horu – pinewingi-wingi</i>	<i>Menjelang petang</i>	By evening
6.	<i>Anahoma – Anasepu</i>	<i>Gadis belia</i>	Young girl
7.	<i>Potisono – Saleino</i>	<i>Petunjuknya</i>	Hints
8.	<i>ulusala – pu’u bawa’a</i>	<i>Kepala rombongan</i>	Head of the entourage
9.	<i>pineowosenggu – pinokulaloinggu</i>	<i>Yang saya hormati</i>	Whom I respect
10.	<i>Mbu ana – mbu wulele</i>	<i>Pemilik anak</i>	Child owner
11.	<i>Pobosinggu – pondibanggu</i>	<i>Pemberitahuan penanda berita</i>	news marker notification
12.	<i>Odisi – pamarenda</i>	<i>Pemerintah</i>	Government
13.	<i>unemiu – penao miu</i>	<i>Dalam hati kalian</i>	In your heart
14.	<i>Osala – baatana</i>	<i>Jalanan</i>	The streets
15.	<i>Tetongo ito – tewalu ito</i>	<i>Telah terbungkus</i>	It's wrapped up
16.	<i>Toono motu’o – Toono meohai</i>	<i>Orang yang dipersaudarakan</i>	People who are hosted
17.	<i>Saramiu – eroi miu</i>	<i>Adat tatanan kebiasaan kalian</i>	your customary order
18.	<i>Unemami – penaomami</i>	<i>Dalam hati</i>	In the heart
19.	<i>Tumuha’i – Mosaleleo’i</i>	<i>Menjatuhkan</i>	Drop
20.	<i>Indalango – I aalimbue</i>	<i>Di Pusaran air</i>	On the Whirlpool
21.	<i>Ta’awu – pade</i>	<i>Parang</i>	Sword
22.	<i>Porambahi – lasari</i>	<i>Tikar</i>	Mat
23.	<i>Bunggenggu – buruanggu</i>	<i>Tempat penyimpananku</i>	My place of storage
24.	<i>Mbuu-mbuu tukomami – pali-mbali uwamami</i>	<i>Nenek moyang kami</i>	Our ancestors
25.	<i>Nopuumbuu mamiki – Nosoro-soromamiki – Turuna mamiki</i>	<i>Turunan kami</i>	Our derivatives
26.	<i>Tewali’ano– Tehodo’ano – Dadi’ano</i>	<i>Akan jadinya</i>	It will be

c. Verb

No	Tolaki Language	Indonesian	English
1.	<i>Tudu’ito – Resa’ito</i>	<i>Telah turun</i>	It's down
2.	<i>Mepoluhu – Mepokudepe</i>	<i>Menempati sudut dengan rapat</i>	Occupy the corner
3.	<i>Mepotira – Mepokulelo</i>	<i>Terbentang</i>	Expanding

4.	<i>Pesukono – pombependeeno</i>	<i>Pertanyaannya</i>	That question
5.	<i>Buakee – Lumosonggee</i>	<i>Memunculkan</i>	Bring up
6.	<i>Mo'une-une - Mombeohawa</i>	<i>Memperkirakan</i>	Estimating
7.	<i>kumunggu'i – melolumi'i</i>	<i>Menggenggam</i>	Grasping
8.	<i>Mesuko – mombependee</i>	<i>Bertanya</i>	Asked
9.	<i>Pinokolako – nidiu ako</i>	<i>Yang Dijalankan</i>	Running
10.	<i>Pule'i – wawosaokee</i>	<i>Yang menjalankan</i>	That runs
11.	<i>Tinebara'ako – tine olungako</i>	<i>Sedang Di tunggu</i>	On the wait
12.	<i>Tumotaha'l – sumakoi'l</i>	<i>Menyahuti</i>	Replied
13.	<i>Mokiikii – mokondo-kondo</i>	<i>Melihat</i>	See
14.	<i>Mombependee – mombekunaahi</i>	<i>Memastikan</i>	Ensure
15.	<i>Sinuamami – nilolahamami</i>	<i>Yang kami cari</i>	What we're looking for
16.	<i>Umete-ete – dumende-dende</i>	<i>Mengetuk-ngetuk</i>	Tapping
17.	<i>Melolu – Mesoo ako</i>	<i>Berteduh</i>	take shelter
18.	<i>Me anamotu'o – mombokai peohai</i>	<i>Menyatukan keluarga</i>	Unite the family
19.	<i>Pebua akoro – peloso akoro</i>	<i>Munculnya mereka</i>	Their appearance
20.	<i>Sinaru - Tinulura</i>	<i>Yang dibicarakan</i>	That talked about
21.	<i>Modulu – mosimbi</i>	<i>Menyatukan</i>	Unite
22.	<i>Buakee – lumosonggee</i>	<i>Memunculkan</i>	Bring up
23.	<i>ipe oli-oli – ipe noho-noho</i>	<i>Kalian menyesal</i>	You're sorry for
24.	<i>Dumiukee – sumirekee</i>	<i>Menyingkirkan</i>	Get rid of
25.	<i>Moko Mororo'i – moko morosi'i</i>	<i>Mempererat</i>	Strengthen
26.	<i>Tumohe'i – tumala'i</i>	<i>Menyiapkan</i>	Setting up
27.	<i>Metura ako – Mesodo ako</i>	<i>Menyelinap</i>	Sneak
28.	<i>Metumbangee – meherengee</i>	<i>Menyandarkan</i>	Leaning
29.	<i>Mokonggadui – Mokonggoa'i</i>	<i>Mencukupkannya</i>	Get enough
30.	<i>Sumakoi'i – tumotaha'i</i>	<i>Menjawab</i>	Answer
31.	<i>Tumotoki'i – pole'l</i>	<i>Memotong</i>	Cut
32.	<i>Mobitara – mosaru</i>	<i>Membicarakan</i>	Talk about it
33.	<i>Kokono komami – hakiti komami</i>	<i>Menyakiti kami</i>	Hurt us
34.	<i>Mereu-rehu - Mendootoro</i>	<i>Duduk</i>	Sit
35.	<i>Tepumbu – Teporombu – Tekombulu</i>	<i>Berkumpul</i>	Gathered
36.	<i>Dunggu – Kapo – Heo</i>	<i>Tiba</i>	Arrived
37.	<i>Monango-Nango - Mosala-Salaheo - Lulondo</i>	<i>Mengapung</i>	Float
38.	<i>Tumotoki'i - Kupole'i – Kuhoto'i</i>	<i>Memotongnya</i>	Cut it out
39.	<i>Tumata'i - Sulahi'i - Sebity'i</i>	<i>Menebas</i>	Slashing

d. Adverb

No	Tolaki Language	Indonesian	English
1.	<i>pesuko'a – pombe pendee'a</i>	<i>Tempat meminta petunjuk</i>	Place for directions
2.	<i>sumala-sala'i – humala-hala'i</i>	<i>Setengah-setengah</i>	Half a half
3.	<i>Manasanoto – Komendeteeno - Matandunoto</i>	<i>Sudah pasti</i>	Definitely

e. Interjection

No	Tolaki Language	Indonesian	English
1.	<i>Nokuuto – Nokoato</i>	<i>Telah Cukup</i>	Has Enough
2.	<i>Tetoronggeeto – Ari-aringgeeto</i>	<i>Sudahilah</i>	Just fill it

After collecting of data, the researcher interprets that there are five (5) form uttered by *Tolea-Pabitara*, there was Noun, Verb, Adverb, Adjectives and interjection. All of the data which the researcher showed above is original data from *Tolea-Pabitara* utterances in the marriage tradition of Tolakinese. After conducting this research the researcher interest to keep developing this language as a tool communication of Tolakinese. Besides as a tool communication, Tolaki language is still use as a mainthing especially in marriage tradition to support the development of community culture.

CONCLUSION

Based on finding of the research that is explained as follows: 1) There are two kinds of pattern of synonymy in utterances of *Tolea-Pabitara* in the marriage tradition of Tolakinese, there are Double Scale and Three Scale. 2) To find out the data of Double Scale and Three Scale, the researcher followed every step in marriage tradition of Tolakinese till the researcher found the data. There are Four Section in the marriage tradition of Tolakinese. Firstly is *Monduutudu* (Engagement), Secondly is *MowawoNiwule / Mondongo Obite* (Propose), Thirdly *Mowindahako* (Submission of Customary Principles and Other Indigenous Adjustments) and the last is *Mehue* (Self Purification Of *Tolea-Pabitara*). After collecting the data in every step above, the researcher interprets that There are eighty eight (88) synonymy in the Double Scale and there are ten (10) Synonymy in Three Scale. This shows that the number of words that have the same meaning in the utterances of *Tolea-Pabitara* in the marriage stages of Tolakinese is very abundant. In marriage tradition of Tolakinese, the researcher found Noun, Verb, Adverb, Adjective and interjection form in the utterances of *Tolea-Pabitara*, so there are five (5) form in the utterances of *Tolea-Pabitara*.

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