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THE ANALYSIS OF FUNCTION AND MEANING BEHIND THE TRADITIONAL ELDER PERCEPTION AND ROLE IN SOLO HULIR SE'ANG HALA AS PART OF THE DISPUTE

Abstract

This research analysed the function and meaning behind traditional elders' perceptions and roles in solo hulir se'ang hala; a customary dispute resolution process, the role of traditional elders as negotiators in language conflicts that may occur, and the central role of traditional elders in interpreting every verbal and non-verbal activity. Conducted in Habi and Langir Villages, Sikka Regency, the study adopts a descriptive qualitative method within an ethnolinguistic framework. Traditional elders ('ata du'a mo'an) from these villages provided insights through observations and interviews. Solo hulir se'ang hala, equivalent to "insulting others" in the local language, encompasses actions like presumptuous speech, gossip, or slander, leading to communal disputes addressed by traditional elders. Offenders receive customary fines, including advice, guidance, and obligations to pay sanctions, to prevent recurrence. Each type of offensive speech incurs specific fines, acknowledging the wrong (haput wae meang). The resolution of disputes culminates in the Pati Wawi Perang Pare ritual, involving the communal slaughter of a pig and cooking of rice. The ceremony incorporates various language functions—expressive, informative, and directive—and meanings—connotative, social, and affective or emotive. This study highlighted the integral role of traditional elders in maintaining social harmony through customary rituals and language use.

Keywords: Traditional Elders, Solo Hulir Se'ang Hala, Dispute Resolution, Customary Fines, Ethnolinguistics

PENDAHULUAN

Language is an essential component of human civilization and is necessary for the survival of human life itself. Humans can satisfy their basic wants through language, particularly given their social nature. Humans have been communicating with one another since prehistoric times by using language as a means of expressing abstract ideas in meaningful sentences. The best instrument for revealing the innermost thoughts and emotions of the human heart including joy, sorrow, happiness, grief, and turmoil is language itself (Holmes & Wilson 2022). Language is not only a tool for communication; it is also frequently used to define a person's identity as well as the identity of a tribe, ethnicity, or other group. Language is a social thing that humans use to communicate with one another. Since language is a social instrument, humans and language cannot be separated. On the other hand, there is no denying that people are social beings with connections to one another. Language is a universal means of communication for all members of society, whether they are functioning as communicators (speakers or writers) or communicants (listeners or interlocutor).

An individual's use of language can serve as an evaluation of themselves because a person's language immediately conveys their personality. If the language is kind, courteous, and kind, it conveys a positive personality to others; conversely, if the language is harsh, it conveys a negative personality to others (Khusniyah and Indah, 2020). With its peculiarities, language has emerged as one of the primary pillars of human existence. It demonstrates how humans have existed since the dawn of civilization. Therefore, by combining words to form meaningful sentences, language enables humans especially society to convey their abstract ideas.

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Every society's members understand these terms since they have been passed down from generation to generation and are based on tradition. Every society has a language that is unique to it and represents the various worldviews that exist. Individuals from different cultures may have diverse perspectives or interpretations of the same issue. Every language has unique grammatical structures and norms, as can be seen from a micro perspective. We cannot all objectively demonstrate the superiority of one language over another in terms of grammatical construction or structure (Holmes & Wilson 2022).

Language and every facet of civilization are also entwined. Language is a fundamental component that determines how human civilization is formed, hence human culture cannot exist without it. There are numerous ways that language serves culture, such as a tool for cultural development, a route for cultural development, and a tool for cultural inventory. Consequently, due to the reciprocal causal link between language and culture, language and human culture cannot be separated. Human culture gives rise to language and language in turn influences numerous human cultures. More significantly, language is a necessary component for the development of human civilization and without it, culture would not be conceivable. The purpose of the conversation, the impact of the unit language on how people perceive other people or human behavior, the relationship in the sense of equivalency between the language and culture or between the words and everything he or she addressed, or the appropriate use of the language's symbols are all examples of meaning (Shoira Boltayevna 2020).

There are many different interactions between a region's language and culture. The public is unaware of the connection between them. People frequently believe that language and culture are two distinct and unconnected concepts. However, both can be used as a gauge or barometer to assess the state of a human-created and awakened civilization. Future generations can learn about the evolution and expansion of civilization in the past through language and culture. Thus, it follows that in every human civilization, language and culture always coexist peacefully.

A group of people pass down social mores, traditions, and lofty life values through the utilization of customary rites. Every region has its own traditions, which take the shape of ceremonies. Because of the deeply holy ideals that underpin their relationship, humans and nature cannot be separated. Numerous diverse traditional rites and customs exist that exclusive to particular areas. The richness of Indonesian culture is substantially enhanced by the existence of this traditional rite. Traditional ceremonies are performed by people according to established norms to achieve safety and peace of existence. They can also deal with life's obstacles, which are manifestations of human limitations resulting from other people, the natural world, and their immediate surroundings. The way that different tribes or ethnic groups divide up their language levels suggests that group uses its language to define its identity such as customary rituals. Customary rituals are observable and hold magical value for some groups of people. They provide an in-depth examination of one expression of the interaction between humans, their culture, and the language they use. All of the customary rituals/rites that the people of the area engage in are both necessary and celebratory. Customary rituals are collective group actions that are viewed as a type of social awakening. Traditional ceremonies, such as those for inaugurations, marriages, and funerals, come in a wide variety (Suyitno, 2023).

According to Yendra (2018), linguistics is a branch of study that examines and gains knowledge of all aspects of language, including its form, function, meaning, and scientific significance (2013:35). The first area of undifferentiated development is the study of sociolinguistics, anthropology, and ethnolinguistic as components of a specific society, culture, nation, or ethnic group; however, as these fields developed, they became more specialized in the use of various languages. The study of multilingual relationships with certain cultural patterns in society or the disciplines that look for links between language, language use, and culture is known as ethnolinguistic. Ethnolinguistic is more concerned with language communication patterns inside the people's culture, whereas sociolinguistics is more focused on studies of language variety or variances in language (Harahap & Izar 2023).

Language and culture are two distinct concepts in ethnolinguistic, although they are inextricably linked and cannot be separated. Since language is highly influenced by culture, language will always reflect culture. The social structure of speakers or their manner of thinking has a big impact on language. Humans and other creatures can be distinguished from one another by their unique and compassionate language. In addition to being the primary aspect of

culture, language serves as a communication method within cultures. It is emphasized that there are three accurate perspectives from which to observe culture; the perspectives of doing things (practices); thinking and feeling (mental models, schemas, worldviews, ideologies, feeling structures); and speaking (discourses) (Sinha, 2021).

Sugianto (2017) in Eni (2023) defined ethnolinguistic as a field of linguistics that studies the relationship between language and culture and the way different ethnic groups perceive the world. It also studies the way perception and conceptualization influence language and shows how this is linked to different cultures and societies. In ethnolinguistic, language is viewed as deeply entrenched in the group level, cultural cognition of communities of speakers, and there are some approaches as proposed. Those approaches cover ethnoscient, semiotics, cultural semantics, way of thinking, stylistic, and pragmatics.

According to the definition of ethnolinguistic knowledge, it is a tool for researching cultural information specific to an ethnic community, and it pertains to cultural components that encompass only seven factors other than language. System of religion, system of society, system of knowledge, system of language, system of art, system of livelihood, system of technology are the seven components of culture. As a result, the typical ethnolinguistic study is evident in both the study's methodology and its purpose. The focus on the language structure and lexicon of certain ethnic groups (descendants, peoples, and religions), and the methodologies used to examine linguistic facts are related to cultural occurrences.

Languages and language users are never viewed separately; instead, they are always linked to social activities. Language is considered a social as well as an individual symptom. Speech acts are an important topic of pragmatics. Speech acts and pragmatics are closely related. In the review field, it is observed. In general, pragmatic speech explores the significance of the context between speech acts. The study of presupposition, implicature, entailment, and conversation, as well as conversation activities between speakers and speech partners is known as practically pragmatic language (Mazulfah, 2019).

One aspect of pragmatics is speech acts. The words that are said during social engagement are known as speech acts. Both the speaking acts and the current occurrence are components of the situation. Every event is restricted to things to do or parts of things to do that are directly controlled by the guidelines or expectations for speakers. Real speech is a unique psychological symptom that is based on the speakers' linguistic proficiency in a given context. While the incident of speech is primarily focused on the goal of its happening, the act of speech concentrates on the meaning of the deed. The speaker conducted a speech event with the speech partner to deliver communication during this speech act.

The ability of a human being to perceive something logically is directly linked to meaning. The study of meanings in language, codes, and other representations is known as semantics in linguistics. Semantics, then, is the study of meaning. Semantics, according to Leech in Swarniti (2021) and Tolok&Uran (2022) is a science that examines the meaning that language conveys. Geoffrey Leech in Tolok&Uran (2022) identified seven types of meaning, they are conceptual meaning, connotative, social, affective or emotive, reflected, collocative, and thematic meaning.

Another name for conceptual meaning is logical or cognitive meaning. The fundamental dictionary definition is consistent with the basic propositional meaning. Unlike other associative meanings, this one is objective and impartial in terms of style. The communicative usefulness of an expression beyond its merely conceptual substance is known as connotative meaning. It is something that suggests a word's real-world characteristics and extends beyond its connotation. It goes beyond the definition found in a dictionary. The social meaning of a language is the message it conveys about the social context in which it is used. Deciphering a text requires an understanding of stylistics and other linguistic nuances. Certain words or pronunciations are identifiable as dialectical, meaning they provide information about the speaker's social or regional background. A statement's social meaning depends on the context in which it is used. According to some linguists, it has to do with the feelings that a word evokes in the reader or listener. It communicates the speaker's attitude or personal feelings toward the listener. Language is employed to convey sentiments or attitudes toward the listener or the topic of his speech when it has an emotive significance.

According to Leech, affective meaning is the expression of a speaker's mood and attitude via language (both toward their listeners and toward what they are saying). Words with intellectual and connotative content frequently transmit affective significance. Collocative meaning and reflected meaning both entail connections. When a word has several mental meanings or more than one conceptual meaning, reflected meaning occurs at the lexical level of language. In these situations, we somewhat respond to both the first and second meanings of the word. The message conveyed by a speaker or writer through the arrangement of focus and emphasis is referred to as having a thematic meaning. Active and passive have different mental meanings, despite this. Different phrase components can also be utilized as the subject, object, or complement to indicate significance. It is accomplished through emotive intensity, theme/topic, or focus. Thematic meaning aids in our correct comprehension of the information and its ramifications.

Language serves more purposes than just being a tool for communication; it also helps to construct sentences and convey speakers' intentions. Typically, people are unaware of the language function they utilize. There are five functions for language in use; they are expressive, informative, directive, aesthetic, and phatic functions (Holmes & Wilson 2022). When someone wants to communicate their emotions, such as being joyful, sad, furious, or even regretful, they use the expressive function. They typically use specific intonations when speaking to convey their emotions. For instance, people may speak with a high tone both when they are happy and when they are sad or angry. Low voice when they're confused about anything, melancholy, or regretful.

In this sense, language serves to explain why something occurs or to notify others of a situation. The role that people play when they tell others about a specific action, direction, location, and responsibilities or occupations. They communicate effectively about what they intend to say, which helps others to understand the ideas they wish to convey as well. This feature provides fresh data based on the veracity and significance of the communication. For example, language is used to offer opinions, give advice, and report the news. A language's directive function is its ability to persuade an interlocutor to perform or act in a certain way. This role can take the shape of making requests for favors, giving directions, making suggestions, or extending invitations to do tasks or go places.

When language is used just for linguistic artifacts and with no ulterior motive, it is said to have an aesthetic function. The data's language for this function is used to characterize an individual's appearance and performance. At least as much of the intellectual meaning as the emotive meaning can be attributed to this aesthetic function. The poetic or artistic purpose, such as the sign is understood as an end in and of itself, and this is linked to the function and its message. Any object, be it a beautiful car or an exquisite teapot is prized for its beauty rather than its ideological value or utility. All arts are thought to exemplify this role. A language has a phatic function when it is utilized by the speaker to keep up communication. Maintaining social connections and open lines of communication is known as phatic function. The communication route and this linguistic function are correlated. It is used to start, stop, and resume communication lines as well as to check if the listener is still following the line of communication, grab their attention, and determine whether the conversation can occur. For instance, this function is primarily used in greetings which start a conversation, introductions, and farewells.

There is a customary practice in a certain location that uses oral discourse in the form of symbolic and magical words or utterances to solve or overcome a social problem in the community. This also occurs in Habi and Langir Villages, located in the Kangae Sub-district of the Sikka Regency. It is located in the eastern part of Maumere in Sikka Regency. The people of Habi and Langir have a distinctive tradition that takes the shape of customs that impart norms, values, and prohibitions that the group's members are expected to embrace and follow. People of these villages are well aware of this tradition as a priceless inheritance from their ancestors.

In a particular place, there is a traditional ceremony which held with a various purpose or aims through the use of function and meaning of words or utterances in an attempt to solve or overcome a social difficulty around them. Solohulirse'anghalaor WiwirGlohor Man Meluror TuteropoHarangBla'an(slandering people/insulting others). They have the same meaning as insulting others. It means to speak presumptuously to insult people, gossip, or spread slander so

others are offended and angry and report it to the elders so the elders can be chastised or given advice and given customary sanctions. This traditional ceremony is part of the dispute about that well-known ceremony by the villagers which was inherited from their ancestors.

Lexically, solo means catch, hulir means forget, se'ang means talk, and halameans wrong. This happens when slandering someone, another person, or people who are being talked about or gossiped about or slandered hear directly ('atadoma) and report the incident to the traditional elders ('atadu'amo'an) who were members of the Customary Institution of Habi and Langir Village. The traditional elders then investigate whether what is being talked about, is true or not, when and where the talk or gossip took place, who was involved in the talk, the reasons why and how they talked about others. After that, the traditional elders arrange a schedule regarding when and where a solohulirse'anghalawill be held to counsel the person who committed the slander and provide a deterrent effect in the form of customary fines if they are found guilty of slandering others. In this case, the role of customary elders as negotiators in possible language conflicts and the central role of customary elders in interpreting every verbal and non-verbal activity will be understood. If solohulirse'anghalais not done, it will lead to disputes between the two parties and there is no deterrent effect on the person who made the mistake. In addition, through this traditional ceremony and with the customary fines, other communities will realize and be afraid to make the same mistake.

As a consequence, people found guilty of slandering others will be asked to stand in front of the traditional elders and the community who attend the ceremony while chanting repentance as a form of punishment so they would not repeat it. Meanwhile, as a form of punishment, they are also informed to bring several things, such as rice (pare), traditional alcoholic drinks (moke), and pig (wawi). The items they bring will be cooked and eaten at the village hall or at the place where the ceremony takes place, which the local people call patiwawiperang pare (slaughtering a pig and cooking rice). Villagers attending the ritual must finish all the food and must not take it home so as not to bring bad luck home. The customary fine is hoang(2 million rupiahsor according to local tradition as told by the elders). The money will be given to the person who is the victim of the defamation. In ancient times, the ancestors used a customary fine of one piece of gold (bahar) and ringgit (rigi); it means 1 ringgit (2 rupiahs, 50 cents).

In other words, the guilty person received customary fines in the form of advice or guidance from traditional elders. Following this advice, the guilty person was obliged to pay all customary fines as the customary sanction and the other community did not make the same mistake. Each type of offense or mistake in a speech by insulting others has a different customary fine as a form of recognition of the wrong that has been done (haputwaemeang).

Many researchers have focused on analyzing the form, function, and meaning of various indigenous cultures. The researchers realize that almost all of these ceremonies try to approach their analysis from the point of view of anthropology or sociology, while this research focused on its cultural discourse as an attempt to uncover the meaning behind it. Therefore, the use of the utterance will be very different from its conceptual or lexical meaning as it is based on how the Habi and Langir people view the world and their existence.

The first related previous research was from Arianto (2021) who researched that the use of language in social media often creates conflicts. Disputes in cyberspace can lead to legal action. However, social media users are not aware of this. This research discussed the use of language on social media in the context of the Covid-19 pandemic that contains insults. The sociopragmatic framework was used as an analytical tool. The second related research was from Hua (2019) who conducted a study on offensive remarks used by young Malaysian people who are being bullied online. Significant terms or expressions uttered by Malaysian university students who have been victims of cyberbullying, perpetrators of bullying, or passive observers on social media were retrieved. Initial results point towards insults related to intelligence, physical appearance, and worthiness. The linguistic realizations used to communicate these insults are categories of a mixed code of Malay and English.

The next related research was from HeniSusanti and Dra. Kun SetyaningAstuti (2021) in Suyitno (2023) entitled "Analysis of Function, Meaning, and Moral Value in Cowong Art Ritual Services". This research aimed to consider the existence of Cowong art, its existence has begun to be rare so the author wanted to analyze Cowong art to maintain and preserve the ritual art. Data collection techniques in this research were carried out by observation, interviews, and

documentation. The results of this research were found to be the form of presentation of the Cowong ritual procession that was divided into three stages, namely preparation, implementation, and closing. The function of the Cowong art ritual such as ask for rain during the long dry season, a treatment for community members who asked for helping and healing from their illness, and a slamatansuro month which was carried out once a year. The meaning contained in this ritual was found in the offerings. The moral values of Cowong's art were the relationship between living things, the relationship between living things and nature, and the relationship between living things and the environment.

The previous research mentioned above focused on insulting others through online media and also another research emphasized the function, meaning, and moral value of the success of the rituals. Consequently, it will assist the researchers in revealing how the community of Habi and Langir Village view the world and how their perspective shapes their understanding of it.

The purpose of this research was to analyze the function and meaning behind the traditional elders' perception and role in *solohulirse'anghala* as part of the dispute, to know the role of traditional elders as negotiators in language conflicts that may occur, and to elaborate the central role of traditional elders in interpreting every verbal and non-verbal activity. This research was done in Habi and Langir Village, Kangae Sub-district, Sikka Regency. The resource of this research was from the elderly who live in those villages. Therefore, to analyze the function and meaning, this research was an ethnolinguistic field by analyzing the cultural discourse through the use of particular utterances which also covered speech act theories.

METODE PENELITIAN

From an ethnolinguistic perspective, this research wanted to characterize and unveil the functions of the language employed in the traditional ceremony. It also the highly beneficial in illuminating the subtleties of thinking, speaking, and behavior from the perspective of the Habi and Langir Village community in Sikka Regency. Qualitative research is used in this research. As a result, primary and secondary data sources were used in this research to collect data. The primary data came directly from field informants in the form of an emic perspective. The researcher chose informants based on their perceived familiarity and expertise with this ceremony. The informants in this research must meet several requirements, such as being physically and mentally healthy, knowing something about the topic, having direct experience at the research site, and being willing and able to participate in the research. Data was collected directly from the field.

In the process of analyzing data, some methodical phases have already been finished, such as data collection. The data were obtained through in-depth interviews and documentation, recorded and documented in the field notes. It was divided into two sections; namely reflection and explanation. A description is a sort of natural data that provides an analysis or conclusion regarding the events the researchers observed but it also contained all the things the researchers heard, felt, and saw during their fieldwork. The researchers understood that all of the information they had gathered should be analyzed from the perspectives of the informants and should only be based on the conclusions drawn from their interviews. On the other hand, a reflection note was a written record that contained the researchers' observations, opinions, and interpretations of their findings. It can also be used as a guide for conducting the next round of data collecting. The researchers used their past knowledge to assess or comprehend the evidence in light of the theory. Data reduction is the process of selecting, condensing, simplifying, abstracting, and altering raw data that was recorded in the field note.

As a result, when carrying out this process, the researchers took into account several methods, including transcribing, choosing, and narrowing the data by referring to the study questions, organizing them according to their patterns, and eliminating irrelevant material. The research's informants were unable to divulge some holy terms. Consequently, the researchers chose to omit these terms from the findings. All of the data that was gathered in its original setting is presented in a process known as data display to help the researchers reach conclusions. Data display tends to assist the researchers in communicating the data more effectively while also making complex facts easier for the reader to understand. At this point, all information about ritual speech or utterances made by the elders and those who insult others was examined through the lens of the Habi and Langir Village, the community's meaning and speaking

patterns, as well as language functions and behavior theory. Drawing conclusions was the last phase. It was also an attempt to analyze and interpret the structure and meaning of the explanation pattern. The conclusion was offered in the form of solid claims supported by an adequate quantity of trustworthy field data.

Two key aspects need to be clarified of the research's findings initiated by Holmes and Leech and viewed from the perspective of cultural semantics, they are the purpose and meaning behind the traditional elders' perception and role in solo hulirse'anghalaas well as the foundation and basis for revealing the subtleties, complexity, and uniqueness of this ceremony. Using language, this method reveals the attitudes of the Habi and Langir communities toward one another. The researchers then consider cultural semantics as their foundation to analyze the language used in this traditional ceremony.

HASIL DAN PEMBAHASAN

Based on the results of this research, there were two important points that was going to be described. The first was about the function of the traditional elders' perception and role of solo hulirse'anghalatraditional ceremony itself. The second point was about the analysis of meaning behindsolo hulirse'anghalatraditional ceremony. It was used to reveal the way people in Habiand Langirperceive the world through the use of utterances. A specific explanation of those fines appear in the table that follows.

Table 1. Customary fine which should be fulfilled by people who slander

Customary Fine	Lexical Meaning
Hoang	Hoang: money
Pare	Pare:rice
Moke	Moke: traditional alcoholic drinks
Wawi	Wawi: pig
Bahar	Bahar: gold
Rigi	Rigi: ringgit

When Solo HulirSe'angHala traditional ceremonywas held, the elderly will give them sage advice as follows:

Table 2. Sage advice uttered by the elderly (for people who slander)

Form	Lexical Meaning	Sentence Meaning
Luatremaua, kowa'imolet, lopagu'adenaganuiansai. Ha ianarukelepan. Lopadewadettuturharanghemu.	Luat: tomorrow remaua: the day after tomorrow ko: or wa'imolet: next time lopa: don't gu'adena: do ganu: as ian: that sai: again Ha ia: that is naruk: thing ele: not epan: good Lopa: don't dewadet: share the information tutur: talk harang: scold hemu: bad	In the future or whenever, don't do that. That kind of speech is not good. Don't speak badly of others.
Wiwirglohor man melur, mole tuturropoharangbla'aniahemu	Wiwir: lip glohor: slick	It is not good to speak

man: tongue	presumptuously
melur: slick	and to speak
mole: and	without thinking
tutur: talk	to consider the
ropo: fast	good and the
harang: scold	bad.
bla'an: fast	
ia: like	
hemu: bad	

In analyzing the cultural discourse uttered in solohulirse'anghalaceremony, the researchers considered the function and meaning behind. The communities used their words and grammatical structures to accomplish activities in addition to produce spoken words. People were helped by a situation or circumstances surrounding them. Any instance in which communication takes place, adheres to the fundamental social norms of interaction established by a speech community, and has certain essential components was generally referred to as a speech event. These essential components included the use of the same language, a shared understanding of the topic and purpose, a logical flow of exchanges, a shared setting, and the same participants throughout.

After the traditional elders gave advice for people who slander, they also gave advice for the slandered person. The traditional elders will give the sage advice as follows:

Table 3. Sage advice uttered by the elderly (for the slandered person)

Form	Lexical Meaning	Sentence Meaning
Narukhemuali abo papa kewe le ba'a	Naruk: things hemu: bad/negative ali: dig abo: close papa: split kewe: close le ba'a: already	All the bad things we have thrown away
Lu'atremaruali'arwi'imganubiasa. Lopamoromoingsudingbluit. Naha beliampon.	Lu'at: tomorrow remarua: the day after tomorrow li'ar: talk wi'im: each other ganu: as biasa: usual Lopa: don't moromoing: scold sudingbluit: scold Naha: must beli: give ampon: forgiveness	Hopefully, in the future, you can greet and talk each other as usual. Don't be hostile to each other. Must forgive each other.

In analyzing the data, the researchers used interactive analysis model from Miles and Huberman in Rini (2023) in Eni (2023) which involved data collection, data reduction, data display, and conclusion drawing to find out the conclusion about the language function and the meaning of solohulirse'anghalaceremony. In this phase, all the data about the ritual speech or utterances uttered by the elders were analyzed by using speech act theory (language function) and the meaning behind to unveil the peculiarity, the subtleties, the nuances of way of thinking, way of saying, and also way of behave from the perspective of people in Habiand Langir Village. The researchers tried to confirm in analyzing the language function and meaning

based on the utterances spoken or uttered by the speaker in this ceremony. The grouping of language function in this ritual can be seen in table below.

Table 4. The Grouping of Language Function Found in SoloHulirSe'angHala Ceremony (sage advice by the elderly)

Ritual Speech	Language Function
Luatremaua, kowa'imolet,	Directive function
lopagu'adenaganuiansai.	Directive function
Ha ianarukeleepan.	Directive function
Lopadewadettuturharanghemu.	Directive function
(In the future or whenever, don't do that. That kind of speech is not good. Don't speak badly of others)	
Wiwirglohor man melur,	Expressive function
mole tuturpoharangbla'aniahemu	Expressive function
(It is not good to speak presumptuously and to speak without thinking to consider the good and the bad)	
Narukhemuali abo papa kewe le ba'a	Expressive function
(All the bad things we have thrown away)	
Lu'atremauali'arwi'imganubiasa.	Directive function
Lopamoromoingsudingbluit.	Directive function
Naha beliampon.	Directive function
(Hopefully, in the future, you can greet and talk each other as usual. Don't be hostile to each other. Must forgive each other)	
Tuturnahaglepuganuhepun	Informative Function
(speak softly, don't shout)	
Harangnahablepongganuhewon	Informative Function
(speak softly, don't shout)	
Tuturnahalepounen	Informative Function
(talk must be in the room/inside)	
Harangnahalepowogawutun	Informative Function
(talk must be in the room/inside)	
Tuturlopalasalearganuatalasakapa	Informative Function
(don't offend people with your words)	
Oditiluriwundirirena	Informative Function
(many people will hear)	
Mata ngasungni'aita	Informative Function
(many eyes will see)	
Moretderigeranahatabetangar	Informative Function
(we must respect each other)	

In speech act, we deciphered a speech's meaning based on the speaker's intended meaning. In daily interaction, human beings usually used direct or indirect speech during their communication process. Moreover, the primary rationale for using indirect speech acts appears to be the societal perception that indirect speech acts like requests made in an indirect manner are more courteous or compassionate than direct speech acts. Their perceived politeness stems

from a number of intricate societal presumptions. Conversely, a direct speech act is a type of speech act in which an utterance's structure and communicative function are directly related. In addition, to be able to interpret the meaning, one should consider some crucial aspects of meaning in communication process. Those aspects cover sense, feeling, tone, and intention. In this sage advice, we could see that the elderly prefers to use direct speech instead of indirect speech during the ceremony. The tone was a normal tone without any high tone or without scolding voices or frowning faces. The advice was also uttered by using directive, expressive, and informative function.

In this part, after describing the language function of the solohulirse' anghala traditional ceremony, the researchers found three types of cultural meanings behind this traditional ceremony such as connotative, social, and affective or emotive meaning. Meaning inside a society or its institutions is linked to social meaning. The terms used in traditional speech and counsel at this event convey societal lessons about how to behave, interact, and live. Furthermore, the ceremony's sequencing required those in the vicinity to attend. The sentence of "all the bad things we have thrown away" (narukhemuali abo papa kewe le ba'a). Naruk(story)hemu(bad)ali(dig) abo (bury) papa (close)kewe(face down) le ba'a(have already). The connotation is digging and burying. What can be dug up and buried are only things that can be touched or concrete objects. Meanwhile, spoken words that come out of the mouth cannot be dug up and buried, so they are included in the connotation meaning. Whereas affective or emotive meaning refers to utterances delivered by the traditional elders about the feeling and attitude for example in giving advice to people who insulting others.

SIMPULAN

The researcher has examined the purpose and meaning behind unusual dictions in light of the research's findings and the solutions to the research problem. This will be extremely helpful in revealing the peculiarity, subtleties, and nuances of people's perspectives on thinking, saying, and acting in Habiand Langir Village of Sikka Regency. The language functions and meanings used in solohulirse' anghala traditional ceremony (slandering people/insulting others) are seen from a cultural semantics point of view. Hence, the findings provided solid support for the notion that language and culture are essential components of human civilization, according to the researchers. In this case, language was a tool for creating a world where language reflects culture and is influenced by the community in which it is used. It follows that the assertion that a society's language defined its existence was reasonable.

It was anticipated that the research's findings could be used as one of the resources to highlight the uniqueness, peculiarity, and nuance of human culture as it was communicated through language, particularly from the perspective of Sikkanese. However, the researchers realized that their analysis of the language and culture of the inhabitants was too limited because it did not address every aspect of language and culture. Furthermore, the researchers were aware of the prospects for carrying out additional research. The likelihood of comparable rites taking place somewhere on Flores Island was noted by the researchers. As a result, the researchers must carry out and expand this research into comparative research to further analyze how Flores residents as a whole understand their cultural heritage through language and customary speech found in particular rituals (possibilities for future research). This research is also intended to serve as a reminder to the next generation about how fortunate we are in terms of language and cultural maintenance and preservation, as well as cultural legacy.

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