

# CUSTOMARY SPEECH (NATONI) TOIT ULAN IN BIJAEPASU VILLAGE COMMUNITY, CENTRAL MIOMAFFO DISTRICT

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## ABSTRACT

*The Toit Ulan ritual is one of the important ceremonies related to rain. Rain in Timor is unpredictable, so with this ceremony, it is possible that rain can be brought according to human will. This ceremony is carried out with the aim of bringing rain because the people of Bijaepasu really miss his presence before the planting season. This ceremony is considered rare and contains a deep value of function and form. The Toit Ulan ritual in Bijaepasu Village, Central Miomaffo Subdistrict has 5 stages, including: (1) preparation stage; (2) notification stage; (3) Self-Cleaning and Preparation of Servings (Taloetan ma takninok); (4) The peak event is the implementation of the speech (naton) of the toit ulan ritual and (5) Prayer (onen) eating together. The form in the ritual speech of Toit Ulan consists of an introduction, content, and closing. Meanwhile, the functions in the Toit Ulan Ritual speech in the Bijaepasu Village community, Central Miomaffo District, are as follows: (1) Magical functions; (2) religious functions; and (3) expressive functions. Based on the functions carried out, the meanings contained in the Toit Ulan Ritual Ceremony are (1) religious meaning; (2) Economic meaning; and (3) Sociological meaning.*

**Keywords:** ritual; value; function; form

## INTRODUCTION

The customary speech (Naton) of the *toit ulan* ritual is one of the traditions that is still developing in the Dawan ethnic community spread over the territory of the Timor Island. In this ritual, someone conveys what is a request. *Naton* is a form of conveying messages to the general public as well as individuals or groups using the Dawan language at a high level. This is in line with what Ngurah

Jayanti (2019) said that *naton* is understood as an expression to convey messages expressed in the form of traditional figurative poems spoken orally by a speaker. The speaker is accompanied by a group of people as a companion and at the same time emphasizes what is said by a speaker using language.

Language is an interactive tool to communicate between humans with one another. Therefore, language

has an important role in the order of human life. The function of language for humans is to convey thoughts, ideas, and ideas to other people. So, if there is no language, humans will have difficulty interacting when conveying thoughts, ideas, and ideas to others.

Language can not only be conveyed orally but can also be conveyed in writing. When conveying language, it is not uncommon for someone to say it indirectly, meaning that when speaking someone expresses the meaning of his speech hidden (implicitly). Furthermore, to understand a speech from someone, it is also necessary to consider and pay attention to phenomena that exist outside the linguistic level (context).

According to Koentjaraningrat (1981) language is part of the culture. The relationship between language and culture is a subordinate relationship, a language is under the scope of culture. In addition, there is another opinion which states that language and culture have a coordinating relationship, namely an equal relationship, which has the same high position.

In language, language is inseparable from the social and cultural factors of the speaking community. The embodiment of a language is influenced by the socio-cultural background of the people who speak that language. This is in line with what was said by Pastika (Mardikantoro, 2012) that the role of language is very dominant in human life because language is not only a part of human culture but is also a determinant of the development of that culture.

In line with Mardikantoro (2012), Alwi, et al. (2003) said that every language user lives and moves in a society that has different customs or procedures. This difference is also manifested in the use of language. The use of inappropriate language can result in communication errors and make the interaction process not run according to the purpose.

Language is always used in the social and cultural context of its speakers, as stated by Brown and Yule (1996) that the fully analyzed linguistic string without taking into account the context has been seriously questioned. This opinion is in line with the opinion of Foley (2001) that speaking is an act shaped by culture.

Linguistic conditions in multiethnic societies give rise to language variations. The existence of variations in language use as a result of the needs of speakers in communicating causes the linguistic situation in the community to be quite complicated (Rokhman, 2003). Speakers are required to choose the right language code so that the communication can take place smoothly and naturally. The selection is not random but is determined by various factors, such as social, cultural, and situational factors.

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The Dawan language (uab meto) is one of the regional languages on the Timor Island. The Dawan language (uab meto) is of course tied to the socio-cultural context behind it. The Dawan language (uab meto) describes one of the characteristics of its speakers who feel they have a culture. As one of the ethnic languages in the East Nusa Tenggara region and as an ethnic marker language, the Dawan language (uab meto) also has a function as an inheritance of traditions, especially in traditional ceremonies and traditional natoni rituals.

The traditional natoni ritual of the Timorese ethnic community in toit ulan is a hereditary tradition that persists to this day because it contains streaks of meaning and values for the behavior patterns and speech acts of the community in fostering relationships with others, their natural ancestors, and the Creator. In general, the traditional natoni ritual of toit ulan is seen and understood as an expression of the message expressed in the form of oral speech, the form of the traditional natoni ritual speech, both words, phrases, sentences and discourses have certain functions and cultural meanings in the traditional natoni ritual speech. . The traditional natoni ritual in this toit ulan is delivered orally by a speaker who has been entrusted.

The use of traditional natoni ritual language in this toit ulan is unique and different from everyday language, both in style, language structure, choice of words and sentences, as well as the context of the speakers. This traditional Natoni

ritual language also has its own uniqueness because the language used is Dawan language which is somewhat more subtle and its expression is also very rhythmic, where the language spoken with high and low intonation alternates in the ritual speech of the traditional Natoni. This traditional natoni ritual utterance has a varied and varied array. In addition, this traditional natoni ritual has a static number of syllables, some are long and some are short and have beauty in the utilization of the sound of the ritual speech. This Toit Ulan ritual uses language that, if explored more deeply, will have a very interesting form, function, and meaning.

Based on the background described above, the research problem can be formulated, namely: What are the forms, functions, and meanings contained in the ritual speech of Toit Ulan in the people of Bijaepasu Village, Central Miomaffo District?

## **METHODOLOGY**

This research was conducted on the people of Bijaepasu Village, Miomaffo Tengah District, North Central Timor Regency. The population in this study was one Bijaepasu traditional leader. The method used here is the library method and participatory observation (interview). In the bibliography method, the author uses various written sources related to the chosen title. In addition, the author uses other kinds of literature that are related to the proposed title. In connection with the interview, the authors collect data or verbal information from several respondents

(key informants) who have the ability in relation to customary speech (naton) *toit ulan* in Bijaepasu village community, Central Miomaffo District

## **RESULT AND DISCUSSION**

Based on the results of the study, it was obtained that before the traditional Toit Ulan ritual ceremony was carried out, there were several things that had to be done, namely: first, preparing the ceremonial materials such as (red hairy chicken, food in the form of bananas, corn, cassava, diamonds, easy coconut, and sugarcane; betel nut and rice according to the agreement. Second, inform *Ana'am nes* (tribal chief) that all residents wish to perform the Toit Ulan ritual ceremony. This notification is represented by several residents by eating betel nut and after that, they conveyed the purpose and purpose of their arrival while handing over *kabi* (betel holder) which contained money as a basis for conversation. The tribal chief accepted the *kabi* and expressed his agreement to carry out the ceremony.

### **Forms of Toit Ulan Ritual Speech in the Bijaepasu Village Community**

The form intended in the context this research is a form in the speech of Toit Ulan's Ritual The ritual of Toit Ulan has a more regular order of speech than ordinary speech. The reference for researchers in analyzing the form of the Toit Ulan Ritual speech is the superstructure, which sorts the Toit Ulan Ritual speech form into three parts, namely (1) the introductory part of the Toit Ulan

Ritual speech, namely the speaker greets Uis Neno and Uis Pah conveys the problems experienced by the Bijaepasu village community. (2) the contents of the natoni speech to greet the Creator of Heaven, earth, and the Ancestors; and (3) the closing part of the Toit Ulan Ritual speech contains a request to the Creator and owner of the universe.

### **The functions of Toit Ulan Ritual Speech in Bijaepasu Village Community**

#### **1. Magical Function**

Magical function in Toit Ulan ritual speech is associated with prayer and sacrificial material in Toit Ulan ritual speech ceremony. Prayer is a means to communicate with creators and ancestors. In this Toit Ulan ritual, there are magical actions that imply mystical meanings and concepts. The sacredness of the Toit Ulan ritual speech is marked by the use of the words 'holy'. This magical act is clearly a magical act, by which humans try to know the divine will (Uis Neno and Uis Pah). Furthermore, the Toit Ulan Ritual utterance intends to influence divine powers through a series of Toit Ulan Ritual narration ceremonies, asking for rain to come. The entire series of Toit Ulan rituals has a magical function, namely prayer. This magical function can be observed from the following data:

UAB METO (DAWAN'S	TRANSLATION
Uis Neno, ma Uis pah, es fatbe bian ma haube bian.	The king of the heavens and the king of the earth who is behind stone and wood.
Apohot ana'at neo understanding nifu netum ma ne nonof	To the protectors and guardians of hills, ponds, and valleys
Haim toet akum ma tani, nopem ma ne ulan	We ask for drops of water, dew, clouds, and rain
Oh Uis Neno ma Uis Pah	Oh King of Heaven and King of Earth
Amnen hai han sananet ma hai han sakoit	Listen to our complaints

The lingual expression above implies a magical relationship between the sender and the recipient of the message. The linguistic units that imply a magical function include: *Fatu bianam* 'behind the stone', *Hau bian* 'behind the wood', *Apohot* 'protector', *Ana'at* 'holder', *Pah ma Nifu* 'Earth and Pools', *netum ma nonof* 'hills and valleys', *Haim toti* 'we ask', *Akum ma Tani* 'drops of dew', *'Nopem ma Ulan* 'Clouds and Rain', *Nako nu'af* 'Comes from the Hill', *ma nonof* 'and the valley', *Hen po en kai* 'In order to water us', *ma nae senates*, 'Plants' *Pena ma ane*, 'Corn and Rice', *Hen moni ma natol*, 'Grow and sprout', *ma na sufam ma napuen* 'flower and bear fruit', *Hao man Fati* 'to feed', *ho to ho tafa ho ko ma ho manu* 'to

humans and animals'. This linguistic unit implies a request to *Uis Neno* and *Uis Pah* as the rulers of the heavens and the rulers of the earth. The people of Bijaepasu Village believe that as rulers of heaven and earth, *Uis Neno* and *Uis Pah* will grant their wish. Thus, *Uis neno* and *Uis Pah* are the concepts of the Highest Being in the culture of the Bijaepasu people.

## 2. Religious Function

Religious function is also categorized as a religious act and has a social dimension. In the implementation of the Toit Ulan ritual, the people of Bijaepasu Village gather together, carry out the ceremony together, and for the benefit of the entire Bijaepasu Village community. If expressed

radically (to the roots), then the implementation of the Toit Ulan Ritual will lead to submission to *Uis Neno*, 'Ruler of Heaven' and *Uis Pah* 'Ruler of Earth'.

This can be observed in the data below:

<b>UAB METO (DAWAN LANGUAGE)</b>	<b>TRANSLATION</b>
On pah ma nifu ma af on Uis Neno pah mnatu nifu ne mnatu	Like the king of the earth and the sky bestowed the earth with lakes and gold
Neu onme lo'en neno ma lo 'en ne pah It	's like the earth prostrating to the sky
Uis Neno, ma Uis pah, es fatu bianam ne bian	The king of the sky and the king of the earth who is behind stone and wood
Oh Uis Neno ma Uis Pah	Oh King of Heaven and King of Earth

The above data illustrates in the story The Toit Ulan ritual in the Bijaepasu Village community serves to show the relationship between humans and God, humans with nature, and humans with others. *Uis Neno* in the Toit Ulan ritual is believed to be the ruler who created the universe and humans and *Uis Neno* is the highest god in the community's religious system. Bijaepasu Village The function of *Uis Neno* in the traditional Toit Ulan Ritual Ceremony of the Bijaepasu Village community includes several sub-functions, including (1) *Uis Neno* as lit, glowing, shining i, warm, pleasant but smoldering, and scorching which can cause fire and death so that in the life of the Bijaepasu people that heat and drought are caused by the power of God; (2) *Uis*

*Neno* as the creator of the universe; (3) *Uis Neno* as a parent who nurtures the seed of life until the seed is ready to be born in the world; (4) *Uis Neno* as the supreme God who has the power above all that gives good, evil, light, darkness, life, and death to mankind. Here is clearly seen the relationship between humans and God as His creator. Meanwhile, the function of *Uis Pah* in the Toit Ulan ritual is as a carrier of misfortune and disaster for humans, because they are often used as a liaison or intermediary between humans and *Uis Neno* and *Uis Pah*. This describes the relationship between humans and nature.

### 3. Expressive Function

In Toit Ulan's ritual speech, the expressive function

focuses on the thoughts, feelings, and experiences of the sender. The Toit Ulan Ritual Speech includes speakers and audience, therefore this

expressive function is implied in the things that encourage its delivery. This can be observed in the data below:

<b>UAB METO (DAWAN LANGUAGE)</b>	<b>TRANSLATION</b>
On pah ma nifu ma af on Uis Neno pah mnatu nifu ne mnatu	Just as Uis Neno gave the earth with lakes and gold
Neu onme lo'en neno ma lo'en ne pah It	's like the earth prostrating to the sky
Uis Neno, ma Uis pah, es fatu bianam ne bian	The king of the sky and the king of the earth behind stone and wood
Oh Uis Neno ma Uis Pah	Oh King of Heaven and King of Earth

The above data explains what the problem is so that called, how to call him and greet him, how to make thunder so that the rain comes and then drips and is lifted and sits on his lap. On earth, ponds, hills, and valleys. This utterance is an expression of speakers and audiences who build their awareness as weak humans with limited ability in various things. The awareness of speakers and participants who have various weaknesses that encourage them to express their thoughts, feelings saan, and hopes for Uis Neno and Uis Pah to ask for rain to come. Realizing these things encourages the people of Bijaepasu Village to express their thoughts, feelings, and complaints to Uis Neno and Uis Pah.

### **The Meaning of the Toit Ulan Ritual Speech in the Bijaepasu Village Community**

#### 1. Religious Meaning

The religious meaning of this Toit Ulan ritual speech is to show the relationship between humans and God. To understand this religious value, it is only through faith and love for humans and the world that humans realize that God is the Creator, All-Knowing, and Judge of this world. Through this religious value, humans relate to their God through worship, praise and prayer, loyalty, and willingness to sacrifice for God. The religious meaning in RTU's speech can be observed in the following data:

<b>UAB METO (HER)</b>	<b>TRANSLATION</b>
Uis Neno, ma Uis pah, es fatbe bian ma haube bian.	The king of the sky and the king of the earth who is behind stone and wood.
Apohot ana'at neo understanding nifu netum ma ne nonof	To the protectors and guardians of hills, ponds and valleys
Haim toet akum ma tani, nopem ma ne ulan	We ask for drops of water, dew, clouds and rain
Oh Uis Neno ma Uis Pah	Oh King of Heaven and King of Earth
Amnen hai han sananet ma hai han sakoit	Listen to our complaints

The word that has a religious meaning in the data above is indicated by the phrase Uis Neno 'King of the Sky' this phrase shows the belief of the people of Bijaepasu Village about the existence of God. In addition, the people of Bijaepasu Village mention the term *Uis Neno* 'King of the Sky' who has the power to create nature and humans. Uis Neno is the highest god in the religious system of the Bijaepasu Village community. Literally, *Uis Neno* means 'Lord of Days', a term that refers to the existence of the sun because the sun is a celestial body that is considered to have a great influence on the cosmos of human life.

The people of Bijaepasu Village place the sun as the Supreme God or in other words

as the 'King of the Sky'. Uis Neno in the context of Toit Ulan is also seen as the God of Rain. As the God of Rain, Uis Neno has the power to bring or not rain on the earth. When rain does not come to Earth, humans need to believe in the existence of Uis Neno. Toit Ulan is a human way to convey all complaints and ask Uis Neno to grant them.

## 2. Economic Meaning

Economic meaning is the meaning related to the potential possessed by the environment around human life. In the Toit Ulan ritual, this economic meaning is very important in their lives. This can affect all activities in human life because without the economy they cannot live, as shown in the data below:

<b>UAB METO (DAWAN LANGUAGE)</b>	<b>TRANSLATION</b>
On pah ma nifu ma afa on Uis Neno pah mnatu nifu ne mnatu	Like Uis Neno bestows the earth with lakes and gold



He nati pah in afan nanif on na ne Na'tol'on	So that the earth brings out all the hidden and hidden contents
Bi mnela Tuamnanu, nifu ne Tuamnanu	In Tuamnan fields and Tuamnanu ponds
Hao man fati ho to ho tafa , ho kolo ho ne manu	Giving life to humans and livestock

The speech data of the word *Pah*, 'earth' can be used as land (1) for plantations, in which there are various types of plants such as coconut, areca nut, candlenut, sugar cane, and advocate; (2) the fields have corn, cassava, bananas, beans and (3) in the fields there are rice plants. The word *nifu* 'lake' can be used to find and catch fish that can meet protein needs. The word *mnatu* 'gold' in this data is a description that refers to various potentials possessed by plants such as coconut, areca nut, candlenut, sugar cane, and advocates. In the word *manu* 'chicken' apart from being used to fulfill family nutrition, it can also be sold to earn money. The word *padang* can be used as a place for grazing cattle and goats.

### 3. Sociological Meaning

Sociological meaning is the relationship between individuals in social life. The whole series of traditional ceremonies of the Toit Ulan Ritual generally have sociological meaning because it is a relationship between all members of the Bijaepasu

Village community. In other words, the Toit Ulan Ritual ceremony is a vehicle to unite all members of the community. In that unity, there is interaction with each other. When social interaction occurs, a sense of kinship, togetherness, and solidarity arises or feel the same fate and share the same fate. The feeling of sharing and sharing makes social distance closer. In other words, a sense of shared destiny and shared responsibility can eliminate social barriers in society.

### CONCLUSION

Based on the results of research and discussion on the Toit Ulan Ritual, the author can conclude that the Toit Ulan Ritual is still believed by the people of Bijaepasu Village to bring rain. The Toit Ulan ritual in Bijaepasu Village, Miomaffo Tengah Subdistrict has 5 stages, including: (1) preparation stage; (2) notification stage; (3) Self-Cleaning and Preparation of Servings (Taloetan ma takninok); (4) The highlight event is the implementation of speech (tonis) RTU and (5) Prayer (onen) eating together. The form in the ritual speech of Toit Ulan consists of an introduction, content and closing.

Meanwhile, the functions in the Toit Ulan Ritual speech in the Bijaepasu Village community, Central Miomaffo District, are as follows: (1) Magical functions; (2) religious functions; and (3) expressive functions. Based on the functions carried out, the meanings contained in the Toit Ulan Ritual Ceremony are (1) religious meaning; (2) Economic meaning; and (3) Sociological meaning.

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