The Symbolic Meaning of Wedding Offerings in Wakatobi Tomia

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Abstract— *The surrender was part of a marriage procession that was maintained by the Wakatobi community, especially Tomia and became a tradition passed down from generation to generation. The value and meaning of the surrender began to shift and the meaning contained in it eroded so that not a few generations now know the meaning contained in the surrender. This study aims to describe the symbolic meaning of the male side to women in the wedding procession at Wakatobi Tomia. This research is a qualitative descriptive research with Field Research method, which is based on the results obtained through field research. Regarding the object discussed in accordance with the reality that occurs in the community, especially in the community in Tomia District Wakatobi. The results showed that the results of the study showed that there were nine kinds of male delegations to women in the wedding procession at Wakatobi Tomia. (a) a set of prayer tools; (b) jewelry accessories; (c) a women's clothing set; (d) makeup equipment; (e) young coconut; (f) sugar cane; (g) shoes or sandals; (h) mattresses and pillows (i) bananas; and (j) Buton Gloves.*

Keywords— *Meanings, symbols, Marriage, Tomia.*

I. INTRODUCTION

Sign of a symbolic form that someone uses in carrying out an action or act. Sign in the form of a movement of limbs, objects, speech sounds or language sounds and so on. This linguistic sign or symbol enables humans not only to think, but also to contact with the realities of life outside themselves and to devote the results of thought and contact to the community. In general, the layers of society use signs through the language used every day because language is a communication tool used by the community to interact.

Kridalaksana (in chaer 2009: 32) states that language is an arbitrary system of sound symbols used by members of social groups to work together, communicate and identify themselves. To understand the meaning in language certainly requires accuracy so that it can produce the correct interpretation of something. The biggest mistake of humans in understanding symbols is to assume that symbols are substance, so that someone is often trapped in truth that is only invisible as true truth. However, not all forms of symbols are visible objects, but also through movement and speech. Symbols are also used as one of the language infrastructures known as symbol languages.

One effort to develop national culture, is to develop one aspect of customs through customary marriage rules. Customary marriage is one of the elements of leleuhur culture that must be maintained as part of cultural heritage. This legacy certainly has a high value and must be preserved as part of efforts to maintain the culture of an area.

For the people of wakatobi, marriage is a cultural value system that provides direction and views to maintain the values of life, especially in terms of maintaining and preserving culture or customs. For the people in Wakatobi especially Tomia and the people in Indonesia in general, marriage is a process of uniting two large families from the two brides. The marriage process in Tomia is one of the culture of the community which is currently still not obsolete among the people which is carried out on the basis of local customs and cultural rules.

In this marriage there are also a series of customs that need to be fulfilled by both parties, including supplies in the form of goods that are required to men to be handed over to women. Of this symbol of seserah certainly has the meaning contained therein. From the background above, the purpose of this study is to describe the meanings and symbols of the men 's surrender to the women in the marriage procession at Wakatobi Tomia. theoritical review

1. Mean

Meanings (thoughts or references) are the relationship between symbols (symbols) and references or referents. The relationship between symbols and references is indirect while the relationship between symbols with references and references and references is directly Ogden and Richard (in Sudaryat 2009: 13). Menutrut Pateda (2010: 79) meaning is a confusing word or term. The form of meaning taken into account as a term of this form has the natural concept of a particular field of science, namely the field of linguistics. Ullman in (Pateda 2010: 82). Chaer 2009: 34 says the meaning is an element of a word or more precisely as a symptom in the utterance, the purpose of the word is that if a word is different then the resulting meaning is different even though the difference is very little.

Odgan and Richard (Aminuddin 1998: 58) three elements contained in meaning, namely: (a) meaning is the result of the relationship between language and outside; (b) the relationship occurs because there is a user; and (c) the embodiment of meaning can be used to convey information so that it can be understood. Aminuddin 1998: 50 argues that meaning is the relationship between outside languages that is mutually agreed upon by language users so that they can understand one

another. So it can be concluded that the meaning is a form of something as a symptom of utterance.

2. Various Meanings

According to Pateda (2010: 119) lexical meaning is the meaning of a word that stands alone, in other words, the meaning of a fixed word, either in the form of leksem or has been given an affix, and can be seen in certain language dictionaries. The lexical meaning of a word is in a stand-alone word, said to stand alone because the meaning of a word can change if the word has been included in a sentence.

According to Shipley in Pateda (2010: 109) The cognitive meaning is usually distinguished above; (a) The relationship between words and objects or referred to, also called word extensions or denotations; and (b) the relationship between words and certain characteristics, also called word connotations. Cognitive meaning is the meaning shown by the reference, meaning that is very close to the outside world of language, objects or ideas, and can be explained based on the analysis of its components.

Pateda (2010: 109) argues that cognitive meaning has a relationship that relies more on how we think about something.

3. Semiotics

The term Semiotics (semiotics) comes from the Greek "semeion" which means sign or sign. This sign conveys information so that it is communicative, able to replace something else (stand for something else) that Cobley and Jansz can think of or imagine (in Kaelan, 2009: 162). Semiotics is a sign science that is, a method of analysis to study signs. Signs are everywhere, words are signs as are gestures, traffic lights, flags and others. The sign in this case is not merely literal but broader for example the structure of literary works, the structure of films, buildings, bird song and everything that is considered a natural sign of human life, Zoest (in Kaelan, 2009: 162).

The development of semiotics is understood by two language philosophers, namely Saussure and Pierce. Semiotics Pierce is characterized by philosophies of pragmatism and logic, so the semiotic concept is also very much based on pragmatic basics. Unlike Pierce, Saussure is a linguist even by the world linguist. He is considered the father of modern linguistics. The fact that between Saussure and Pierce do not know each other, it shows that although the term semiotic is different, it refers to the same basis. Kealen, 2009: 165. In general, semiotics as a sign system that is related to one another by understanding the meaning that is in it.

4. Culture

In this concept, culture can be interpreted as a material phenomenon, so that the meaning of culture is more observed as a whole system of ideas, actions and results of human work in the context of social life. There fore human behavior as a member of society will be bound by culture that is seen in various institutions that function as a control mechanism for human behavior. Claud Levi-Strauss (in Susiati 2017) views culture as a structural system of shared symbols and meanings, which can be identified, and are public.

Culture is a way of life that is developed and shared by a group of people and is passed down from generation to generation. Culture is formed from many complicated elements, including religious and political systems, customs, language, tools, clothing, buildings, and works of art. According to Ki Hajar Dewantara culture is the fruit of human favor in people's lives. As a result of the fruit of human reason, then there is a material culture or material and some are spiritual or non-material.

This is in accordance with the human body and material life that occurs from physical and spiritual that can be distinguished but cannot be separated (Liliweri, 2002: 20) Culture is a unit of interpretation, memory, and meaning that exists in humans and not just in words the word. It includes beliefs, values, norms, all of these are the first step where we feel different in a discourse. Culture influences human behavior because everyone will display his culture when he acts, such as the act of making predictions or expectations about other people or their behavior. Finally, culture involves the characteristics of a group of people and not just individuals. The understanding of culture contains several characteristics or the same characteristics, namely that culture exists among human beings who are very diverse, obtained and passed on socially through learning, translated from the components of biology, psychology, and sociology as human existence, structured, divided in several aspects, dynamic and relative figures.

Wedding delivery is one component of a series of traditional wedding ceremonies in Indonesia. It can be said that seserah is a tradition in the culture of marriage in Indonesia. Surrender is not just a procession that is mandatory to do, but behind it all, marriage is full of meaning that has become part of the culture of marriage in Indonesia.

5. Gift

The marriage ceremony ceremony is the right time to bring together the two families of the bride and groom so they can be polite before the wedding day. Indigenous processions in Indonesia differ from one region to another. Epistemology comes from the word serah which means to surrender. The terminology is to surrender a number of items in the form of household utensils and others which are handed over to the bride's guardian before the marriage contract.

Surrender can also be interpreted as a sign of affection for the prospective husband to the prospective wife and family, surrender also as the responsibility and seriousness of the bridegroom to settle down and be able to become leaders for the family.

In the arrangement of Wakatobi Tomia's traditional wedding ceremonies, there are a number of traditional ceremonies held, such as applications, handover ceremonies and marriage ceremonies. In essence (ancient times), the handover is a ceremony of delivering goods from the prospective bridegroom to the bride and her parents as a gift or a burden before the wedding ceremony (Bratasiswara, 2000: 737). Surrender means giving up a set of equipment to facilitate the implementation of the event until the end.

For this reason, symbolic items are held which have special meanings, in the form of rings, a set of princess clothing, traditional foods, fruits and so on. Sesebut is symbolic of the men as a form of responsibility to the family, especially the bride and groom's parents. For the customs in Wakatobi Tomia usually given when the bridegroom bridegroom is delivered to the prospective bride's house before the marriage ceremony. But there are also those who do the surrender during the evening before marriage. Now even delivery can be displayed more creatively.

Initially, according to tradition (traditionally), the surrender was carried out about two or three days before the summoning ceremony. The event was held at the family residence of the bride and groom and was attended by both families who were going to make a break and the bride and groom both. According to Javanese customs, peningset handouts are usually given at night before the wedding. Although the bride and groom do not hold midodareni nights, but still on the evening before the wedding day a gathering is held, where the bride-to-be comes to the house of the bride-to-be. This is aimed instead to establish friendship, as well as to show the bride and groom's family that the bride is still "there" and still intends to marry the bride. Like wise for the bridegroom's family. Because of its non-formal nature and not midodareni, no special preparations were made.

II. TYPES OF RESEARCH AND APPROACHES

This research is a qualitative descriptive study, using the type of Field Research research, which is based on the results obtained through field research. Regarding the object being discussed is in accordance with the reality that occurs in the community, especially in the community in Tomia District, Wakatobi Regency.

The approach used in this research is the semantic approach. Semantic approach is an approach to see the form of utterance and to interpret the form of utterance

a. Data Sources and Types

In determining the source of data for research based on the ability and ability of researchers to try to uncover a subjective event as possible and determine the informant in accordance with the provisions of the provisions so that the data needed by researchers really in accordance with natural or concrete facts. Determination of data sources in this study is based on the efforts of researchers in revealing possible subjective events so that the determination of data informants in this study is the result of interviews that have in-depth knowledge and understanding of community marriage traditions in Tomia District, Wakatobi District.

Sources of data needed in this study are data obtained from informants or informants, in this case traditional leaders or some local community leaders. The type of data used in this study is the form of speech or verbal form.

b. Data Collection Methods and Techniques

Metode pengumpulan data dalam penelitian ini adalah: Field Research. that is, based on the results obtained through field observations in the sense that the authors make

observations and interviews as a complement to the data. interviews through people who are considered to know better about it, which are related to the issues discussed in this thesis. In the research field the following methods are used:

1) Observation

The results of field observations are carried out by systematic recording of events, behaviors, objects seen and other things needed to support the research being carried out. This technique uses direct observation of the object, which is directly observing the application procession in Tomia carried out by the Tomia community itself.

2) Interview

The interview method used in this study is a meeting of two people or several people to exchange information and ideas through questions and answers, so that meaning can be constructed in a particular topic. So with this technique, researchers conduct interviews directly with traditional leaders or a number of communities either individually or in groups, researchers as interviewers can conduct interviews directly, in the sense that researchers always try to direct the topic of conversation in accordance with the focus of the problem to be solved, with the aim of getting data which is as much as possible about the utterances or oral utterances in the community marriage proposal in Tomia, Wakatobi Regency.

3) Field

Field notes are data collection techniques carried out through observation combined with interaction in the form of dialogue in the field of research in a participatory way. In this way, researchers are expected to be able to obtain a number of data on a focus of problems whose evidence is obtained from various dimensions. Therefore, before entering the field, researchers must be able to set a theme that is used as an umbrella for a number of facts and information to be obtained.

c. Data analysis technique

Qualitative research allows data analysis when the researcher is in the field and after returning from the field. In this study, data analysis was carried out in conjunction with the data collection process. The steps of the analysis of this research are as follows.

III. RESEARCH RESULT

After being reviewed and described in accordance with the analysis of the data in this study, the researchers found nine types of submissions from the men to the women in the marriage procession in Wakatobi Tomia. (a) a set of prayer tools; (b) jewelry knick knacks; (c) a set of women's clothing; (d) dressing equipment; (e) young coconut; (f) sugar cane; (g) shoes or sandals; (h) mattresses and pillows (i) bananas; and (j) Buton Sarong.

MEANING OF HERITAGE

a. a set of prayer tools

Imi's surrender goods have meaning so that the bride and groom uphold the pillar of religion, namely prayer and can be used as a conscious attitude for men as household leaders who can guide the right path wife, namely the teachings of Islam.

b. wedding jewelry

This jewelry is in the form of rings, earrings and bracelets which amount is in accordance with the ability of the male meaning contained in this surrender is so that the lives of the bride and groom will always shine and not disappoint the family later.

c. A set of women's clothing

The meaning of women's clothing handed over by the men, namely in fostering the household, the wife will always maintain her pride as a married woman.

d. Makeup equipment

Makeup equipment has a meaning when a woman later after getting married can maintain the appearance and remain beautiful in front of her husband.

e. Coconut

The form of this surrender is a young coconut which is still with the stem of the meaning contained therein when it is married later the fortune that is obtained is abundant.

f. Cane

The meaning of sugar cane in the bridegroom's marriage to the bride is the fortune that is always sweet and the lives of both are always harmonious and always liked by others.

g. shoes and sandals

This form of surrender means that in the future the bride and groom always walk together each (seia and one word) decisions taken are always between the husband and wife.

h. Mattresses and pillows

The meaning of the mattress and pillow in the bridegroom's suit is a head of the household, that is, men are required to treat their wife gently, not lightly (hitting) so as to create a happy household

i. banana

Bananas that are handed over by the men to the women are one bunch which is interpreted as a household test that will face clustering and must be able to be solved properly by both.

j. Buton Cse

This surrender has the meaning that in the life of the household later the bride and groom can wrap / keep all the secrets of the household so that it is not known by others.

IV. CONCLUSIONS AND SUGGESTIONS

Based on the results of data analysis and discussion in this study, it can be concluded that the symbolic meaning of the surrender of men to women is that there are nine types of items that are the obligation of men, namely (a) a set of prayer tools; (b) jewelry knick knacks; (c) a set of women's clothing; (d) dressing equipment; (e) young coconut; (f) sugar cane; (g) shoes or sandals; (h) mattresses and pillows (i) bananas; and (j) Buton Sarong. The meaning of the surrender contains implied meaning, namely the advice to the bride and groom so that if the advice is held firm and practiced it will create a harmonious household.

As for the suggestions in this study, the submission of the marriage procession procession is something that is considered sacred and can be used as a cultural heritage so that the meaning contained in it can be used as a household provision later.

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