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Cultural Values of *Oko Mama*: Marriage Proposal Ritual Speech In Bokong Community- Indonesia

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Abstract

This paper discussed the cultural values of *Oko Mama* speech. The *Oko Mama* itself is a marriage proposal ritual in Bokong Community, Indonesia. The descriptive qualitative method was applied together with observation and interview techniques. Data of observation and interview were the primary data sources. Meanwhile, the secondary data sources were documents related to the problems. The results showed that the cultural values implied in *oko mama,* namely: (a) social value which consists of cooperative value and the appreciation to girl's parents value, and (b) religious value.

1. Introduction

The use of language as a system of mediation or symbolic medium for communication is intended not only to uncover their mental image, worldview and self-perception but also to construct their vision on socio-cultural reality. This implies that, as a medium for communication, language is very closely related to this culture (Duranti, 2001; Barker, 2008)).

The relationship between a language and its culture to which it belongs can be seen in the linguistic phenomena used by the speech community. According to Hymes in Kupper and Jessica (2000;61), it can be viewed and examined from three related perspectives, namely language as the element of culture, language is the index of culture and language as the symbol of culture (Fairclough, 1992; Latupeirissa et al., 2019a, 2019b). The use of language as the element of culture can be seen in rituals, folklores, folksongs, prayers or ritual speech. The use of language as the index of culture can be seen in the way of expressing the speakers' insight and experience in perceiving the world. The used language as the symbol of cultures deals with its function to characterize the

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existence of an ethnic group of the tribe as an ethnolinguistic as well as a speech community or language society (bright, 1992;57 Sapir in Mandelbaum, 1956;72).

Oko Mama (Marriage proposal) is a ritual speech that presents in Bokong communities of North Central Timor Regency. It becomes one of the fascinating phenomena of how the people in Bokong used Uab meto in their social interaction, especially in a marriage proposal ceremony. Besides elements already described above, the Authors interested in conducting this study since there is nobody has never conducted the research.

Based on the statements above, the Authors is interested in investigating Oko Mama (Marriage proposal) because they involved the social life and cultural life of a society which implied meaning and value which described that society itself and how the society built up an interaction one another on their daily life.

2. Materials and Methods

In this writing, the Authors used descriptive qualitative method. It was used to describe Oko Mama (Marriage proposal) ritual speech of Bokong Communities in a real situation. The instruments or tools used to gain the data are observation and interview. In observation, the Authors used the recording technique. In this case, he used handy cam to record and to take a picture of the Oko Mama ritual process from the beginning until the end. The second instrument is the interview. It used to get the detail information from informants. In doing the interview, the Authors used an open interview or unstructured interview. In this case, there is no alternative answer in the list of the questionnaire. So, it can give a big chance to the informants when answering the questions in detail (cf. Bustan, 2005; Latupeirissa, 2014).

There were some procedures which used after getting the data, namely: (1) transcribed the data getting from handy cam into written text, (2) made a list and identified the words or sentences which contain values of Oko Mama ritual speech, (3) classified the words that contain the cultural values based on its types, (4) Finally, the data were described in order to answer the problems of the research.

3. Results and Discussions

In this part, the Authors presents the data which were taken from the process of *Oko Mama* (Marriage proposal) ritual speech and the information given by the four informants. Based on the data collected, it can be stated that *Oko Mama* (Marriage proposal) ritual speech consists of four stages, namely: (1) *Seo ma' munu* (pre-information); (2) *Sae toi ma' sanu seat* (the meeting between boy's and girl's uncle); (3) *Etus tonas mnais atoni ma bife* (giving information to the boy and girl family); and (4) *Oko Mama* (Marriage proposal). The following are the forms of *Oko Mama* (Marriage proposal) of Bokong Communities

The Forms of Oko Mama (Marriage proposal)
Seo ma' munu (pre-information)

In this stage, the boy's and his parents went to the girls' family in order to inform that their son is falling in love with the girls. It was just about pre-information that given to the girls' parents. The boy's and his parents also brought *puah manus* (The traditional fruits) in order to introduce themselves to the girl's parents. The following are the conversation between the boy's and the girls' parents during the process of *seo ma munu* (pre-information).

The boy's father:
//neno i haim em ontak kaneu fa lasi ma takaf ma ontak neu mitiaba ma minokab neu kit neu ahonit ma amuif ful fomeni ma alekot aleu ansaof ma aleu anekaf//
(it's not because there was a problem we are coming today, but we just want meet with the person who gave birth (parents) to *a fragrant flower (the parents' daughter) which disturbing everyone's mind).

The girls' father:
//leko haim kamihin fa lasi ma tonis ala haim fain on amuit ma ahonit haim kamei bei neu lekat ma lulut neu abokas nekaf ma atik ansaof ala hai mituin neu amuf nekfa ma amof ansaof//
(Well…we don't know what the problem is. Actually, we as the owner and the one who gives birth but we cannot choose or making decisions)

The boy's father:
//leko ahoit neu mautut haim em neu seo ma' munu neu amnais bife Haim alam pao ma miet neu eno ma lanan mafei ma' masoitan mautut nane neno ma' tauban ntia mam mbol es nane. Leko pah, te mautut hanaf ma' uaba tuk ma' mpal'en es le nane//
(Well, we just come and give information to you (the girl'parents). We just waiting and see when *the door and road are open, it means that the time has come. Therefore, we end our conversation and agreement now)

***Sae toi ma' sanu seat* (the meeting between boy's and girl's uncle)**

In this stage, the boy and his uncle went to the girls' family to meet the girls' uncle. Uncle has a very important social status in for Soe communities. It is called as atoin amaf (the men who has authority or power in making a decision). In their meeting, they just discussed about the time and something that should be prepared for the next stage (etus tonas mnais atoni ma bife). The following are a conversation between the boy's uncle and the girls' uncle.

The boy's uncle:

//Neno i haim mitenab ma' mineob leko, es haim mbol mam mpoi bi mbale ma nifu, nesenfin sae toi ma sanu seat kan muifa taka ma' suat es haim emam mbol am mbi ume ma' bale he tanokab ma tatiaba neu mnais atoni ma' mnais bife he nuasin nao neu haum naitsa ma' oem teles kaisan mui tanaf ma' totif neu nua sin//

(we have thought well carefully, so we come here just like we climb the mountain and down the stairs without the problems. Then, we come to this place in order to give information and continue the information to the man and woman's family, so that there was no question when they are live together like they take the water together or they collect the firewood together)
The girl's uncle:

//Leko ahoit haim tut mam taul hit uab ma molok es le nane mautut al-alkit ntok ma mitnin neu nuasin he on me//
(well, we agreed and continued the conversation. It depends on they both. So we just hear both of them want to)

The boy's uncle:
//Leko pah, uaba ntuk mampal es le nane ahoit mautut in lai neu tatiaba neu amnais tenu//
(All right..we end this meeting and then, continue this information to one another)

Etus tonas mnais atoni ma bife **(giving information to the boy and girl family)**

In this stage, the boy and his family met the girls' family in their house. There, they both agreed with their planning to have *Oko Mama* (marriage proposal). In this case, they discussed the time and all items or things that should be prepared in doing oko mama (marriage proposal). Not all people had the chance to speak at the time because there was only one person that became the representation of their family that have duty for talking or negotiating. They consist of the speaker of the boy's family delegation and the speaker of the girls familly delegation. The following are conversations between the speaker of the boy's family delegation and the the speaker of the girls familly delegation.

The speaker of the boy's family delegation:
//Tabu maupa ma amasat ontak neno i ahoit es haim em mam bol neu kit mbin sonaf ma bale i neo hit anfeto ma an mone niun oe ma na meon piut mah namna piut pah es haim em ma' mbol bin ume ma bale//
(At a special moment in this place, we want want to say that our son and daughter do not satisfied when eating and drinking).

The speaker of the girl's family delegation:
//leko ahoit lai lo mes tae ma tamolok het tafek ma lek tabu le mbi noka mau meu he naiti tae sin mat atol an bife ma an mone mbi hit kuan ma bale neu oko mama ini//

The speaker of the girl's family delegation:
//leko ahoit mautut le alkit ma tok ma tamolok het lek ma tahin tabu he naiti alkit tabua ma taeuk ambi sonaf ma bale ma tae hit an feto ma an mone het atol sin//
(Oke. Let's discuss and detemine the time and place to care of our two children)

The speaker of the boy's family delegation:
//leko ahoit i haim mfe fani neu kit het atol ma ulus sin neu oko mama fain on asoitan ma asef eno ma ume sonaf ma bale neu kit ok oke//
(Well, we give a chance for you to take care of our children in preparing Oko Mama as a symbol to open the door).

The speaker of the girl's family delegation:
//neu i taet mautut fun amnemta atol ma ulus sin pas sek pena ma iup pena talalil atol sin tanggal 5 juni 2015 pah//
(Well, I set the time for the event on the 5th of June 2015, which coincided with the corn harvest).

The speaker of the boy's family delegation:
//leko pah ahaim tut mam taul molok neu amnaista ma kaluarga sin//
(All right..we really aggree with that, then continuing this information to one another).

***Oko Mama* (Marriage proposal)**

Oko Mama (Marriage proposal) is the last stage of the oko mama ritual speech of Bokong communities. In this stage, both of the family talked more about *belis* price (traditional dowry) and the preparation of the wedding ceremony. In this case, they will agree about the time, place and the things or some items that should be prepared in the wedding ceremony.

The speaker of boy's family delegation:
//neno i neno alekot ma upah neu kit, es hai em mam bolan mam poi kit neu ume ma bale fun haim nao mam bol mbi bale ma nifu hai mit ma mitef ful es le namas ma fomen nako fula ok oke mbin sonaf ma bale i pah,es haim poi mam taul ma tatiba ontak ka neu fa lasi ma futus, haim em neu kit pah, ontak mitiaba ma mitonan koh pah, he kall hai mait mam meik le fula nane kaisa on laso ma malo...//
(Today is a precious day for because when we come to this place, we met a most beautiful and fragrant flower of all the flowers on this earth. We are not coming for making a problem so, and when we come to take the flower, it does not like poison or drugs)

The speaker of girl's family delegation:
//neo pah, i ful eno faun pah, haim nen ma mihin main fula le me he hit tait ma teki neu kalum lomit mes mautut hom lek mam pil man es le tom mnok ho lomin ma ho nekam//
(well..there are many flowers here, we have already known and heard. So, please choose and appoint the one that suits in your heart)

The speaker of boy's family delegation:
//leko pah, haim mait ma meik le fula le in kanan mbi Jeni pah, fun fula lei in moin ma nasuf pau mak oe ma nifu he naiti meu tabu es ma leko es in tlaen le nane faun ma nanoe he naiti lail bale ma mafo alekot ma abiat mbiin bale ma nifu//

(well...,We will choose and pick-up the one whose name Jeni, because this flower grows and blooms near the river so tomorrow the branches will be abundant and fertile, then it will become a unity place in the land and the earth)

The speaker of girl's family delegation:
//Leko ahoit, hem tunon nane haim sium kit ma mi taim ki pah, neo i mes malekan tabu mam balle neu het ulus mat ator sini, he taton ma tatiaba neu afutus ma abuah nekaf ma ansaof es mas'okan ma meu'sine. Ma nono mese mes tae taleko ma taloitan sin neu alat he naiti nokan man meu nua sinit naimit napenin mbi'in lais pake ma lasim mnahat//

(well, we accept and really agree. So, we will determine the time and place in order to unite the two of them, especially in terms of religion (belief of God) and from the practical side (ancestors). But, one important thing that we must to fix the custom, so they both can live happily in the future)

The speaker of boy's family delegation:
//Leko ahoit mautut, au ka sen kit fah pah, mautut tamolok tain le nane he tatiaba neu meusine ma mas'okan he nahin ma nen pah//

(well..., I do agree with that. Actually, we have to talk about the custom, so everything will be clearly)

The speaker of girl family delegation:
//Leko ahoit mautut tum nom nane, neno ih mpoi mam mbo'lan neu kai, neut mautut atol mat ulus sin he masokan ma meu sine nahin pah//

(well..., we will take care of that so that everything will be clear)
//Neut nane au ka umolok kukuf, mautut nuasin sen laku nanes ma' hel tuat naoe mes tamolok neu belis fain oemaputu ma' aimalala//

(let them organize their life first, we will talk about belis price when they get success in the future. It is the way to appreciate their parrent)

The speaker of the boy's family delegation:
//leko nane mes hit taet mat pao neu nuasin pah, neu nokan man meu haim bolat neu esle nane//
(that's okay…we just see and wait for them. If tomorrow we come back again, that's the time)

The speaker of girl's family delegation:
//Neu taet het mam pua manus ma tiun oe tabua tek nekaf mese ma ansaof mese fain haim sium anfeto ma anmone mafut ma nabuan talan tia mate ma honis//
(all right… please enjoy your traditional fruits (sirih dan pinang) and traditional alcohol as a sign that we have agreed together)

Discussions

Based on the data found, two kinds of values contains in oko mama (marriage proposal) of Bokong communities, namely: (a) social value and (b) religius value. Most of them can be explained as follows.

Social values

Social values are unlike personal values, aimed at the social set-up. It stresses the need for interaction. The social values can be divided into cooperative value and appreciation value. The social values found in *Oko Mama* (Marriage proposal) ritual speech of Bokong Communities can be explained based on the following data.

//leko nane mes hit taet mat pao neu nuasin pah, neu nokan man meu haim bolat neu esle nane//
(that's okay…we just see and wait for them. If tomorrow we come back again, that's the time)

//Neu taet het mam pua manus ma tiun oe tabua tek nekaf mese ma ansaof mese fain haim sium anfeto ma anmone mafut ma nabuan talan tia mate ma honis//

(all right…, please enjoy your traditional fruits (*sirih dan pinang*) and traditional alcohol as a sign that we have agreed together)

The data above show that the speaker of the boy's family delegation is talking to the speaker of the girls' family delegation during the process of *Oko Mama* (marriage proposal). They both are using politeness expression in order to express they need. In this case, the Authors can say that they both always appreciate one another during their meeting from the beginning until the end of the stages of Oko Mama ritual. From this fact, it indicates to social meaning of how to build a relationship with both of them. In this case, the two families always cooperative during the process of *Oko Mama*. So, this situation indicates to cooperative value.

//neut nane au ka umolok kukuf, mautut nuasin sen laku nanes ma' hel tuat naoe mes tamolok neu belis fain oemaputu ma' aimalala//
(let them organize their live first, we will talk about belis price when they get success in the future. It is the way to appreciate their parrent).

//leko nane mes hit taet mat pao neu nuasin pah, neu nokan man meu haim bolat neu esle nane//
(that's okay…we just see and wait for them. If tomorrow we come back again, that's the time)

The sentences above show that the speaker of the girls' family delegation and the speaker of the boy's family delegation are talking about *belis* price (traditional dowry). The speaker of the girls' family delegation asked to the boy's family to be responsible for doing *belis* price (traditional dowry) after they have married. Then, it was agreed or accepted by the speaker of the boy's family delegation. Based on this fact, it can be stated that it contains appreciation value since the *belis* price (traditional dowry) itself as the way of appreciation given by the boy's family to the girl's parents.

Religious Values

Religious value indicates the relationship between the human and God in their daily life. The religious value found in *Oko Mama* (Marriage proposal) ritual speech of Bokong Communities can be explained based on the following data.

//Leko ahoit, hem tunon nane haim sium kit ma mi taim ki pah, neo i mes malekan tabu mam balle neu het ulus mat ator sini, he taton ma tatiaba neu afutus ma abuah nekaf ma ansaof es mas'okan ma meu'sine. Ma nono mese mes tae taleko ma taloitan sin neu alat he naiti nokan man meu nua sinit naimit napenin mbi'in lais pake ma lasim mnahat//

(well, we accept and agree. So, we will determine the time and place in order to unite the two of them, especially in terms of religion (belief of God) and from the practical side (ancestors). But, one important thing that we must to fix the custom, so they both can live happily in the future)

//Leko ahoit mautut tum nom nane, neno ih mpoi mam mbo'lan neu kai, neut mautut atol mat ulus sin he masokan ma meu sine nahin pah//

(well..we will take care of that, so everything will be clear)
//Neut nane au ka umolok kukuf, mautut nuasin sen laku nanes ma' hel tuat naoe mes tamolok neu belis fain oemaputu ma' aimalala//

(let them organize their life first, we will talk about *belis* price when they get success in the future. It is the way to appreciate their parent)

By looking at the data above, it can be said the people of *bokong* believe to God and their ancestors. They illustrate the ancestors by saying *masokan* (dark) and God as the light or meu sine. So, this fact indicates to the religious value.

4. Conclusion

From the findings and the analysis presented before, the Authors can conclude that the cultural values found in *Oko Mama* (marriage proposal) of Bokong communities, namely: (a) social value which consists cooperative value and the appreciation to girls' parent value and (b) religious value

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