The International Journal of Social Sciences World
TIJOSSW is Available Online at:
https://www.growingscholar.org/journal/index.php/TIJOSSW
Vol. 4 No. 2, July-December 2022, pages: 145~161
DOI: https://doi.org/10.5281/zenodo.7161587
ISSN2690-5167
Growingscholar Publisher

Repetition and Function of *Batata* in Traditional Medicine of The *Ciacia* Community in South Buton Regency: The Study of Cultural Linguistics

Husni[1]

Article history:
Received: July, 13, 2022; Accepted: September, 27, 2022; Displayed Online: October, 08, 2022; Published: December, 30, 2022

Keywords

Batata;

Repetition;

Pande Batata;

Ciacia Community;

Cultural Linguistics;

Abstract

Batata is a greeting in the form of words with magical religious power addressed to *Kawasa Ompu* 'Go,' angels, apostles, prophets, friends of the prophet, ancestors, spirits, and the natural surroundings spoken by *Pande batata*. This research aimed to identify and analyze the repetition of the lingual form of *Batata Traditional Medicione of Ciacia* (BTMC). This study employs a qualitative approach. The data collection uses a mixed method of linguistic and ethnographic techniques, including participatory observation with the free-talk-involved listening technique and in-depth interviews with note-taking and recording techniques. The results of this study indicate that the forms of repetition in BTMC include grammatical, lexical, and semantic repetitions. NP + VP (-1S); NP + AP-VP + PP (-*no*); and (*Marker*) + N (Pr/3P) + (*ka*)-NP/N (-*no*) + NP were patterned in grammatical repetition. In lexical repetition, it is found that the semantic character is classified by producing subcategories in the form of the personal names (PN) of angels, apostles, prophets and companions of the prophet, and spirits. In contrast, semantic repetition is found not in the study of synonyms of words found but relying on repetition meaning in using different lingual units. At the level of BTMC functions, it can be in the form of (1) referential functions; (2) emotive functions; (3) conative functions; (4) poetic functions; and (5) magical functions.

1. Introduction

Some of the Ciacia people believe there is a great power behind human power in everyday life. That power comes from what has been inherited by the ancestors and is shown to *Kawasa Ompu* (God

[1] *Dayanu Ikhsanuddin University, Baubau, Indonesia. Email: husnifahri0@gmail.com*

Almighty). The existence of this power is reflected through the *Batata Traditional Medicione of Ciacia* (BTMC), which was said by *Pande Batata* (PB).

Batata is a local term used by the Ciacia community for generations as a request in the form of words containing magical religious powers or tribal prayers that use the local language. Its existence is an inseparable part of a whole system of local wisdom and belief in the cognition possessed by the community. The belief system arose from the belief that the meaning of a word in *batata* speech has magical religious power and is subjective in the sense that it can only be understood through spiritual belief and teacher transmission (Husni, Laksana, et al., 2021).

There have been numerous developments in addition to the advancement of scientific disciplines that study a group's language and culture. These disciplines were later named after experts in their fields, such as linguistic anthropology, anthropological linguistics, and cultural linguistics. In this regard, BTMC has been present and fused with the cultural body of the Cia-Cia community, thereby constructing the culture itself. As a result, this study aims to identify and analyze the forms of repetition in BTMC that are expressed in the culture that surrounds them.

BTMC employs a variety of repetition techniques. Repetition is the repetition of sound units, syllables, words, or other parts of sentences that are thought important to apply stress in an appropriate context. In a speech context, the repetition of the lingual unit plays an important role (Sumarlan, 2010, p. 35). In addition, it has some functions that can be seen through word, phrase, and sentence formation elements. According to Jakobson (1960), the language elements involved in communication activities serve different purposes. For example, when communication is oriented to the message's recipient (the addressee), the conative function takes precedence, whereas when communication is context-oriented, the referential function takes precedence. As a result, BTMC is interesting to study from the standpoint of function as an effort to investigate the relationship between batata and the knowledge system of the people of South Buton- Indonesia.

The repetition analysis of BTMC is based on what Jakobson (1980: 358) describes, *"projecting the principle of equivalence from the axis of selection into the axis of combination*." Structurally, repetition implies that the projection results appear as a variety of lingual repetitions contained within the linguistic level. Furthermore, the analysis of the BTMC function refers to what Jakobson (1980) says about six linguistic functions: speakers, addressees, code messages, contexts, and communication channels.

In this research, the function is defined as the process of interaction carried out by PB humans in the form of a request for salvation through belief and belief in the existence of God, angels, apostles, prophet companions, ancestors, and the unseen world. This belief reflects the Ciacia people's knowledge system in treating diseases.

2. Materials and Methods

In Indonesia, repetition at the level of linguistic issues is frequently associated with the term 'language style,' which serves as an affirmation rather than a linguistic phenomenon with a distinct temperament. The dominant repetition study is literary, but it only applies to literary studies. In terms of mantras, the study of repetition is mostly done through the study of oral literature. According to Saputra (2007), the study approach is based on the investigation of 'formulas' and 'formulaic expressions. Formulas are *"a group of words regularly employed under the same metrical conditions to express a given essential idea*." It means 'a group of words frequently used in the same spelling condition to express an important idea. In contrast, a formulaic expression is *"a linear or half line*

constructed on the pattern of the formulas" or 'an array or half an array constructed from a formula pattern' (Lord, 1971, p. 30).

Repetition also helps spell practitioners move the power of cogency (Widodo, 2018, p. 54). According to Widodo, forms of repetition that include lingual unit variants that are read repeatedly will result in efficacy. When reviewing the Satapatha-Brahmin mantra, Gonda (1988: 190) notes that the striking style is to repeat the explanation with the same intent in the final position and other positions. Gonda emphasizes that repetition in the Satapatha-Brahmin mantra becomes a stylistic peculiarity, repeating the same meaning and thought in a distinctive style (Gonda, 1988: 264).
This research aims to demonstrate the presence of orality in the mantra. The mantra's orality is required because it is part of an oral tradition that develops with a "mouthed" pronunciation (Cf. Sutarto, 2011a: 6; 2011b: viii). In short, the transmission of *batata* in a dense oral cultural space is required by its formal structure, but the oral element remains visible.

In addition to the form of repetition mentioned above, the function of BTMC refers to what Jakobson (1980) stated about six linguistic functions: speaker, addressee, coded message, context, and communication channel. Because the speaker sends a message to the speaker, the message must have context. Messages are conveyed in the form of codes with symbols used to describe certain meanings that the speaker and listener partially or entirely know. Then communication between the two is enabled by the communication channel and psychological relationship between the speaker and the addressee.

Jakobson distinguishes six language functions based on the six speech factors mentioned above: referential functions, emotive functions, poetic functions, phatic functions, conative functions, and multilingual functions (Jakobson, 1980). The referential function concerns the meaning of the message conveyed in a given context. In contrast, the emotive function concerns the speaker's inner atmosphere regarding the message conveyed. Language's poetic function is the aesthetics of language, which allows for the creation of messages. The conative function seeks to elicit a response from the addressee, for example, ordering, forbidding, inviting, and so on. A multilingual function is a language that is used as a metalanguage to explain language-related things, for example, definitions or explanations of the meaning of words.

Instruments

The research uses oral data. Oral data were taken from the result of recording information directly when he has done the patient treatment. Besides that, the researcher is also a native speaker of the Ciacia Language as a key informant. In addition to key instruments, supporting instruments such as notebooks, interview guides, voice recorders, image recorders, and cameras are available. These tools are used to avoid missing detailed data and repetitive data exploration.

Methods

This research is field research using naturalistic and interpretive paradigms. The research uses oral data. Oral data were taken from the result of recording information directly when he has done the patient treatment. Besides that, the researcher is also a native speaker of the Ciacia Language as a key informant. The method applied is a qualitative choice. A series of descriptive, interpretive material practices and a series of representations, in the form of words or statements, is comprised of qualitative research methods (Denzin, Norman K, 2011: 3). The data collection method is a

combination of linguistic methods, specifically listening and speaking (Sudaryanto, 1993, p. 133; Mahsun 2005: 90-101) and ethnography methods (Spradely, 1997), in-depth interviews were conducted using note-taking and recording techniques, as well as participatory observation with the free-talk-involved listening technique. The following are the steps to be taken:

The first steps are as follows: (1) conducting initial observations by batata owners to see the most appropriate and acceptable technique possibilities when researchers are in the field collecting data, given that the object of research is very close; (2) expressing willingness to become a PB student by fulfilling and or agreeing to the cultural requirements determined by the PB in order to obtain his blessing; and (3) observing and directly participating in the informant's life, recording and recording the batata utterances spoken by the PB in order to acquire more completed, sharp, and educated data at the level of meaning of each visible behavioral utterance

The second step is an interview, which consists of the following stages: (1) conducting an intense, thorough, and repeated structured and relatively closed interview with descriptive questions focused on specific and general topics, including main questions, sample questions, experience questions, and native language questions (Spradley, 1997: 109-110; (2) conducting semi-structured interviews to more openly identify problems, in which the resource person or parties being interviewed are asked for their opinions and ideas. The researcher listened intently and took careful notes on what the informants said. (3) conducting unstructured interviews with the community and the environment as a form of participatory research. It was conducted to gather data in the form of natural information from a series of interactions with local communities; 4) to Instruct resource persons on the cultural context of *batata* lingual expressions in traditional medicine; and (5) to record and record all interviews processes.

The third step is documentation, which includes gathering data on BTMC from batata owners' personal documents and other documents still relevant to the cultural values of the Ciacia people, such as journals, books, and research. The data collected using the above method is then analyzed by revealing and analyzing the forms of repetition contained in the BTMC.

To make this research well understood, several abbreviations or terms used in the discussion section were presented first, as follows: AP = Actor Prefix; CL = Clitics; 1S = First Person Singular; 2S = Second Person Singular; 3P = Third Person Plural; Pref = Prefix; SF = Suffix; S = Subject; P = Predicate; O = Object; PN = Personal Name; NP = Nominal Phrase; VP = Verb Phrase; Pr = Pronoun; NUM = Numeralia; Prep = Preposition.

3. Results and Discussions

The findings of this study were obtained from two sources who were successfully contacted and willing to be interviewed. These two sources frequently treat patients for eight years. Data analysis is based on repeated lingual aspects, which means that the projection results appear as a variety of lingual repetitions at the grammatical, lexical, and semantic levels. Each of these repetitions is discussed in greater detail below.

3.1 Repetition

3.1.1 Grammatical Repetition

At the grammatical level, there is the repetition of forms with the same syntactic pattern, as follows:

Data (2) *BP Kasolo* (detect disease)
(2-2) *Rahmatia omela poomba-sau*
grace good tell-CL1S
'good grace, tell me'
(2-3) *Rahmati modhaki poomba-sau*
grace bad tell- CLL1S
'bad grace, tell me'

Data (3) *BP Kawaolanca* (jaundice)
(3-1) *wee mohute na-minte i asala-no*
water white AP-go Prep source-SF
'White water will go where it comes'
(3-2) *wee modhea na-minte i asala-no*
water red AP-go Prep source-SF
'Redwater will go where it comes.'
(3-3) *wee moriri na-minte i asala-no*
water yellow AP-go Prep source-SF
'Yellow water will go where it comes.'
(3-4) *wee bhiru na-minte i asala-no*
water blue AP-go Prep source-SF
'Bluewater will go where it comes.'
(3-5) *wee bhuku na-minte i linto-no bhuku*
water bone AP-go Prep end-SF bone
'Bone water will goat the end of the bone.'
(3-6) *wee hua na-minte i linto-no hua*
water tendon AP-go Prep end-SF tendon
'Tendon water will go at the tendon'
(3-7) *wee loli na-minte i linto-no loli*
water marrow AP-go Prep end-SF marrow
'Marrow water will go at the end of the marrow'
(3-8) *wee ramo na-minte i litanto-no ramo*
water ramo AP-go Prep end-SF ramo
'Ramo water will go at the end of ramo'
(3-9) *wee kuli na-minte i linto-no kuli*
water skin AP-go Prep end-SF skin
'Skin water will go at the end of skin'

Data (14) *BP Sagala Panaki* (all disease)
(14-6) *pindongo isimiu ka-barakati-No. anabi lino -No.*
hear 3P Pref-bless -SF prophet clea water-SF
'Hear that you blessing prophet of clean water
(14-7) *pindongo isimiu ka-barakati-No. anabi kacucubha -No.*

hear 3P Pref-bless-SF prophet fetal membrane-SF
'Hear that you blessing prophet of fetal membrane'

(14-8) *pindongo isimiu ka-barakati-No. anabi aka -No.*
hear 3P Pref-bless-SF prophet brother/sister-SF
'Hear that you blessing prophet of brother/sister'

(14-9) *pindongo isimiu ka-barakati-No. anabi rea molino-No.*
hear 3P Pref-bless-SF prophet clean blood-SF
'Haer that you blessing of clean blood'

(14-10) *pindongo isimiu ka-barakati-No. anabi rea mompute-No.*
hear 3P Pref-bless-SF prophet white lood-SF
'Hear that you blessing prophet of white blood

Grammatical repetition of *BP Kasolo* in lines (2-2) and (2-3) revealed the same pattern twice. The same syntactic pattern and the following description (data 2) indicate repetition: *rahmatia omela* 'good grace', *rahmatia modhaki* 'bad grace', and *poombasau* 'let me know' occupy function S and P, respectively. Function S fillers are nominal phrases (FN) that are consistently repeated twice. In contrast, function P fillers are a verbal phrase followed by a right-handed singular first-person clitic form that functions as the sentence's object.

Meanwhile, the grammatical repetition of *BP kawaolanca* 'jaundice' (lines 13-1—13-9) revealed a pattern of almost all lines repeated nine times. The repetition is indicated by the same syntactic pattern, with the following explanations: *wee mohute* 'white water', *wee modhea* 'red water',' *wee moriri* 'yellow water', *wee bhiru* 'blue water blue', *wee buku* 'bones water', *wee hua* 'tendon water', *wee loli* 'sum sum water', *wee ramo* 'ramo water' occupies the function of the subject, while *na-minte* 'will go' occupies the function of the predicate. The object function is occupied by the phrase *I asalano* 'in the origin'. The subject function filler belongs to the nominal phrase category, repeated in the *batata* pattern above; the predicate filler belongs to the verbal phrase category; and the object filler belongs to the object filler category the prepositional phrase category.

In contrast to *BP Sagala Panaki* 'All disease' (lines 14-6—14-9), the same pattern was found four times in a row. The same syntactic pattern indicates repetition. For example, consider the following: Sentence construction (14-6 to 14-10) is a smooth and polite imperative sentence with an oath sentence, distinguished by the addition of the word *pindongo* 'hear' at the beginning of the sentence. In the five *batata* utterances, the *pindongo* verb is followed by the third person pronoun plural *isimiu* 'you'. It functions as the subject. It is followed by the word *kabarakatino* 'blessings' as the predicate function in the noun category (noun predicate), while *anabi* 'prophets', namely (*anabi lino*, *kacucubha*, *aka*, *rea olino*, and *rea mompute*) as sentence objects in the nominal phrase category.

3.1.2 Lexical Repetition

At the lexical level, there is repetition of possessive pronominal phrases (possession markers) and nouns (self names) with the same category, as follows:

Data (19) *BP Katangka Buku* (strong bones)

(19-1) *Duri **adamu** tangka **adamu***
thorn Adam stand Adam
'The thorn in the side of the prophet Adam holds the prophet Adam'

(19-2) *Pa-tangka aku pa-tangka baja*
Pref-stand 1S Pref-strong steel
'Survive I endured steel'
(19-3) *Kuati **Ali** Kuati **Hamza***
strong PN strong PN
'Strong Ali, strong Hamza'
(19-4) *Hamba buku hamba **Ali***
help bone help PN
'Aid the bones Ali'
(19-5) *Barakati Muhammadarasulullah*
bless prophet Muhamad Rasulullah
'Blessings of the prophet Muhammad the messenger of Allah'

Data (25) *BP Kolala Hawa* (Stomach ache)
(1) ***Raja Lau Raja Bina***
PN PN
'Raja Lau, Raja Bina
(2) ***Tambusisi Lasi Lasisiri***
PN PN
'Tambusisi, Lasi Lasisiri'
(3) ***Landa huru Lasungkuru busu***
PN PN
'Landa Huru Lasungkuru Busu'

Data (41) *BP Kabudoki* (Red Eye)
(41-1) *Sindoli buku mata ma-lela*
smooth bone eye Pref-ligh up
'Shiny eyed bone'
(41-2) *Mata-u mata-no **nabi Adamu***
eye-CL1S eye-SF prophet Adam
'My eyes are prophet Adam's eyes
(41-3) *Ela-u ela-no **nabi Muhamad**i*
tongue-CL1S tongue-SF prophet Muhamad
'My tongues are prophet Muhamad tongues'

Data (46) *BP Bente Sihiri* (Keep Magic)
Bismillahi Rhahmani Rhohim
Assalam Alaikum
(46-1) ***Jibraila mingkaila israfila izraila***
Jibril mikail israfil izrail
'Malaikat Jibril, Mikail, Israfil, dan Izrail'
(46-2) *Patopulu i haroa-u*
NUM Prep depan- CL1S
'Forty people stand guard in front of me'
(46-3) *Patopulu i taliku-u*

NUM Prep belakang- CL1S
'Forty people stand guard in behind of me'

(46-4) *Patopulu i soana-u*
NUM Prep kanan- CL1S
'Forty people stand guard my right side'

(46-5) *Patopulu i sombali-u*
NUM Prep kiri- CL1S
'Forty people stand guard my left side'

Lexical repetition in the four types of BP discussed above employs noun categories or nominal phrases. Sudaryanto (1992: 87) stated that the nouns or nominal phrases used in this analysis are based on their semantic character. Personal names are used to create subcategories in the semantic character classification. In the conception of Islam, the "self-name" (PN) in the BP above is mostly filled with mentioning the names of the prophets and companions of the prophet.

In addition to mentioning the names of the prophets and companions of the prophet in the data (19, and 41), the BTMC also found mentions of the names of angels (46) and the names of spirits (25), it was found that almost all BPs were mentioned consistently over and over again. According to Widodo (2018: 73) in his book entitled "*Mantra Mantra Kidung Jawa Mengurai Lingual hingga yang Trasendetntal*", it presence of the names of prophets, apostles, and angels in the MKJ is related to the revelation of the name. This means that the presence of these names is related to the mythological and magical concepts carried by these names. The same thing is also said by Baker (1993: 116). The magical power associated with this presence is always parallel to the miracles and advantages that the names of the prophets carry.

In this regard, in addition to mentioning the names of prophets, apostles, and angels in the BTMC, it was discovered that the names of prophets' and apostles' companions, as well as the names of spirits, are consistently repeated in almost all batata to ask for help so that human requests can be assisted through their intermediaries. According to La Ami (the owner of the *batata* in data 25), Raja Lau and Raja Bina (data 25-1) are the spirits of a brother and sister assigned by Sitti Hawa to guard the stomach. This means that PB recites *batata* by saying their names to treat *kolala Hawa* 'stomach pain'. This ties in with Widodo (2018) and Barker (1993) said about the previously described Javanese mantras.

In relation to the preceding statement, PB (La Ami) strongly believes in the existence of those with the ability to treat stomach ailments. If there is no power of thought beneath it, the power will not be activated. The mind's power must be founded on firm belief. This means that the names are psychologically linked, and their images enter the souls of each caster. As a result, by requesting his assistance, disease problems can be resolved.

3.1.3 Semantics Repetition

Aside from the repetition as mentioned above of syntactic patterns and lexical forms, there is semantic repetition of meaning, which focuses on meaning repeated with different lingual unit forms but with the same meaning, both in the form of lingual units of words with words and phrases with phrases. The repetition of meanings presented by the speaker influences synonymous words in order to increase meaning intensity and avoid monotony (Widodo, 2018: 83). Yelle (2003: 12) state the same things that mantras repeated the same word or synonyms or near-synonyms, and spells

repeated the same word or synonyms or near synonyms. Semantic repetition in the context of BTMC is based on the repetition of meanings using different lingual units rather than the study of found synonyms. Synonymous semantic repetition is defined as follows:

Data (8) *BP Bhibhi* (fever)
(8-1) ***Bhibi-u*** *bhibi-no Muhamadi*
fever-CL1S fever-SF Muhamad
'Demamku demamnya nabi Muhamad'
(8-2) ***Sodho-u*** *Rasulullah*
fever- CL1S Rasulullah
'My fever Rasulullah'
(8-3) *Andikum hayani sigari wulu-no*
andikum hayani sigari hair-SF
'Andikum hayani sigari his hair'
(8-4) *Alae bhibi-mu, alae sodho-mu alae kondhindi-mu.*
take fever-CL2S, take fever-CL2S take cold-CL2S
'Take your fever, your heat, and your cold'

Data (9) *BP Sampore Galangga* (Cough with phlegm)
(9-1) *Mina pakai* ***patara*** *nagurung-ku*
from start hold phlegm-CL1S
'From the start, hold my phlegm'
(9-2) *Labuda* ***manaha*** *tawara-na*
Labuda hold antidone-SF
'Labuda hold the antidote'
(9-3) *Allahu Akbar 2x*
Allah Akbar
'Allah is the greatest

Data (10) *BP Cikao* (Hard to breathe)
(10-1) *Kunci Allah kunci* ***cikao***
key Allah kunyi hard to breathe
'Allah's key is the key to hardness of breath'
(10-2) *Kunci muhamadi kunci* ***cikae***
key Muhammad key breath
'Prophet of Muhamad's key is the key to hardness of breath'

The words *bhibhi* and *sodho* found in the BP data (8-1 and 8-2) both mean "febrile illness", which is a disease characterized by chills and hot skin to the touch. The words patata and manaha in the data (9-1 and 9-2) both mean 'to hold'. Furthermore, the words *cikao* and *cikae* have the same meaning in data (10): 'shortness of breath.

3.2 Function

3.2.1 Referential Function

This language function appears when communication is to explain an event or situation. The referential function of BTMC refers to the meaning of the message conveyed in a certain context filled in by the reference. The following is the explanation.

Data (14) *BP Sagala Panaki* (All disease)
(14-1) *Pindongo isimiu manga pande-no ka- barakati-no hurupu alepu*.
hear 3P that creator-SF Pref-bless -SF letter Alif
'Hear, You are the creator of Alif's blessing'
No-monanta-mo i titi -no hurupu Ba no- pimbali-mo hurupu Mim
AP-fall -Asp Prep poit -SF letter Ba AP- became-Asp letter Min
'He or she had fallen in pointer letter of Ba and he/she had became letter of Mim'
(14-2) *Ahiri no-lahiri no-jari-mo Muhamadhi.*
end AP-birth AP-became-Asp Muhamad
'He or she had birth, he/she had became Muhamad at the last'
(14-3) *Mupa-dhadi-e i dhunia muntalea*
AP- birth -SF Prep world light
'Born in light world'
(14-4) *Isimiu tanggungjawapu-isie dhadi-no umuru-no kamaa-no rajaki -no*
3P responsible -SF life -SF age -SF food -SF sustenance-SF
Mina i dhunia ahirati
start Prep world till hereafter
'You are in responsible of his life, age, food, and sustenance from this world to the next

The data (14-1), *Pindongo **isimiu** manga pandeno kabarakatino hurupu Alepu nomonantamo i titino hurupu Ba nopimbalimo hurupu Mim* implies the referential function implied by the words in bold, namely the meaning of the message communicated by the PB through a subtle greeting (*isimiu*). Gentle greetings are sent to the *manga pandeno* 'The Creator', the *Kabarakatino hurupu Alepu* 'blessing of the letter of Alif', and the *hurupu Ba* 'letter of Ba'. In this case, PB emphasizes the existence of God as the Creator. He is the one who bestowed the letter Alif with his blessing. He was the one who put it in the letter *Ba*. He was the one who gave *Mim* the letter. The data's context refers to the process of human birth via the union of the blessing of the letters *Alif* and *Ba*, which will then become the letter *Mim*. In this case, the meaning of the letter *Alif* refers to the male genitalia and the meaning of the letter *Ba* refers to the female genitalia.

Data (14-2) *Ahiri nolahiri nojarimo Muhamadhi*. In this line, the referential function refers to the birth of a new generation following childbirth. According to the data of the (14-3) *Mupadhadie i dhunia muntalea*, the meaning conveyed by the PB through the sentence above refers to the birth of humans in a bright world. *Mupadhadhie* is made up of the morpheme *mupa*, which means 'you' and refers to the *manga pandeno* 'The Creator', and *dhadhie*, which means 'to give birth. As a result, the data's referential function refers to the context of human birth as a new generation represented by Muhammad (see Data 14-2).

Data (14-4), ***Isimiu*** *tanggungjawapuisie dhadino umuruno kamaano rajakino mina i dhunia ahirati*. The meaning of this line is that isimiu refers to the four objects of blessing, namely the Supreme Creator, the letters *Alif*, *Ba*, and *Min*, who are in charge of the patient's life, age, food, and sustenance from this world to the hereafter.

The preceding explanation conveys that the batata above provides a series of references about the process of human creation in the womb. The blessings of the letters *Alif* and *Ba*' residing in the human womb combine to form the letter *Mim*', and as a result of that union, a new generation known as humans is born. In this case, the human body is a miniature reflection of the real or supernatural world. Real nature manifests in the human body as reeds or hair, plants in the universe. The human brain reflects the throne's apex (*arsy*) in the unseen world.

3.2.2 Emotive Function

The emotive function concerns the speaker's attitude, position, and emotional state. This function of a PB is dominant because PBs' attitude, status, and condition are required in treatment to fully concentrate on their duties. The following describes PB expression in BTMC:

Data (15) *BP Kolala Tongga* (Back pain)
Bismillahirrahmanirrahim
(15-1) *Waisi ka-sama isi wabuku ka-sama buku*
content Pref-same content bone Pref-same bone
'Fill in the blanks with bone'
(15-2) *Bholia mate ambulia dhadi*
don't die come back alive
'don't die, come back alive'
(15-3) *Wambombotu ambulia dhadi*
wambombotu come back alive
'Wambombotu come back alive'
(15-4) *Po-tudhu-tudhu po-ompu-ompu*
Pref-support-support Pref-grandchildren
'support one another until children and grandchildren arrive'
(15-5 *Astata mutahirina astata maningga maningga*
Astata mutahirina astata maningga-maningga
'Astata mutahirina astata maningga-maningga'
Bismillah 3x

Data (24) *BP Sagala Panaki*
Bismillahi
Bismillah
(24-1) *Ya Allah Ya Allah Ya Allah*
'Ya Allah Ya Allah Ya Allah'
(24-2) *Ya hu ya hu ya hu*
'Ya hu ya hu ya hu'
(24-3) *Lillahi Taala*
'Lillahi Taala'

Bismillah 3x

The expression PB expresses begins with the words *Bismillahi Rahmani Rirahmanirrahim* and ends with *Bismillah* three times. This is an expression of admiration for chanting the name of Allah, the Most Gracious and Merciful, while holding the patient's waist with his eyes closed. In terms of language, this *batata* is derived from the Wolio language, which is one of the regional languages of the Sultanate of Buton and was used by the Butonese until recently when communicating among Butonese people, both in the family and in the general environment. The Wolio language is currently being used as a local content curriculum in elementary schools in Baubau City, Southeast Sulawesi.

When PB says the word *Bismillah* three times in one breath, the function of expressions of admiration, friendliness, and calm is seen. According to the Ciacia community in South Buton who were interviewed, the blessing of *batata* is found in the word *Bismillah*, which is said after the *batata* has been read.

3.2.3 Conative Function

The conative function is a communication event characterized by the expectation that the message's recipient will change or act after the communication occurs. The expectation is placed on the speech partner so that the speech partner can act or do something, and imperative sentences, such as ordering, forbidding, or inviting, are typically used. There are those, like the speech partners, that appear to be represented in the second person form (*isoo*, *isimiu*), such as the following data:

Data (7) *BP Kabongka Pocu* (Stomach ache)
(7-1) *Isoo nabi ngkaru-ngkaru*
2S prophet ngkaru-ngkaru
'You are prophet ngkaru-ngkaru'
(7-2) *Wanangkiri wanangkaru*
Mungkar nangkir
'Angel Mungkar and Nangkir'
(7-3) *Ambee mi-tau-mu*
open AP-save-CL2S
'open what you keep'
(7-4) *Ambee ni-una -mu*
open AP-save-CL2S
'open what you keep'
(7-5) *Ambee-mo kalala-no pocu-no Wa…La….*
Open -SF sick -SF head-CL3S Wa… La…
'Open up the headache Wa….. La….'
(7-6) *Bhawae-mo i asala-no*
bring-SF Prep origin-SF
'Bring it at the origin'

Data (42) *BP Kolala Pocu* (headache)
(42-1) *Buka kunci buka Adamu*
open key open Adam

'Unlock Adam'
(42-2) *Buka ntara buka buka*
open strong open open
'Open, strong, open
(42-3) *Buka-e pintu -no Allah Taala*
buka-SF pintu -SF Allah Taala
'Please open the door, Allah Taala
(42-4) *Pindongo isoo Allah Taala*
listen 2S Allah Taala
'Please listen to you Allah Taala'
(42-5) *Isoo ngaso buka-e bhara ka-kunci-no mia bhara doti-no sihiri-no mia*
2S for open-SF if Pref-key-SF people if prayer-SF magic-SF people
'You open it if someone locks it or if someone is enchanted in prayer'
(42-6) *Isoo-mo ngaso buka-e barakati*
2S-SF for open-SF bless
'You're the one who opens the blessing'

The word *isoo* as the second plural form (data 7-1) is the opposite of speech, which refers to the prophet *ngkaru-ngkaru* and the angel *wanangkiri wanangkaru*, 'Munkar and Nankir'. The conative function appears in the data (data 7-3-7-6) in the word *ambee* 'open' in *mitaumu*, *niunamu* 'which you keep' shows the imperative form. In addition, the enclitic-*mu* attached to the phrases *mitaumu* and *niunamu* as a possessive second person is used to emphasize the command of the pronoun *isoo* mentioned at the beginning of the construction. The imperative form is also found in data (42), open to "open. The imperative form contained in the two types of *batata kolala pocu* (*headaches*) above is a necessity to gently ask the speech partner in the hope that the listener will react or respond to the disease or headache experienced by the patient.

3.2.4 Poetic Function

A language function that emphasizes the beauty of *batata* is the poetic function. BTMC's poetic message is closely related to how batata is pronounced. This serves the purpose of at least intensifying the same meaning and removing the monotony of repetition of the same lingual unit, so that meaning repetition is maintained in a different form. The analysis that follows is of the poetic function in BTMC.

Data (12) *BP Bisa* (Virus)
(12-1) *Asal **bisa** binasa **bisa***
source virus perish virus
'Source virus perish virus'
(12-2) *Asal **bisa** ancor **bisa***
source virus destroyed virus
'Source virus destroyed virus'
(12-3) *Asal **bisa** Ancor **bisa***
source virus destroyed virus
'Source virus destroyed virus'
(12-4) *Binasa **bisa** asal **bisa***

perish virus origin virus
'Perish virus source virus'

Data (22) *BP Pokou Mata* (vertigo)
(22-1) *cuta* ***gintara***
cuta gintar
'Cuta gintara'
(22-2) *gili* ***gintara***
grind gintara
'Grind of gintara'
(22-3) *cuta* ***jupu***
cuta jupu
'Cuta jupu'
(22-4) *majupu* ***majupu***
majupu majupu
'Majupu majupu'

The repetition of the same lingual unit in the word 'virus disease is found in all stanzas of the poetic arrangement of data (12). Semantically, the word virus refers to a type of infectious disease caused by animal bites or diseases caused by agents. The repetition enhances meaning, increases sound effectiveness, and promotes a balance of pronunciation rhythms. The *source of virus* phrase is repeated at the beginning of the *batata* stanza above using rhythmic pronunciation that keeps the vowel /i/ assonant as an acoustic means that gives a distinct impression and is carried over to the next stanza. This serves to give the spoken sound a mystical quality.

The repetition of the word *gintara* in the first and second stanzas revealed the same thing with data (22-1, 22-2). Gintara is a type of traditional game, according to the dictionary (a stone is tied with a rope, twisted in a circle, and then released to produce a rotating motion). Meanwhile, the word *jupu* in the data (22-3, 22-4) has no lexical meaning, but its repetition preserves the /u/ sound assonance from the mystical impression.

The repetition of the lingual unit occurs at the end of the *batata* stanza, according to data descriptions (12) and (22); in other words, it has a rhyming form at the end of the *batata* stanza. The rhyme in the data above serves to provide meaning confirmation, sound effectiveness, and pronunciation balance in BTMC speech. Furthermore, the form of the lingual unit is repeated in the first position of the following *batata* stanzas.

Data (23) *BP Tamba* (Fish Poisoning)
(23-1) ***Jipu*** *ari*
jipu ari
'Jipu ari'
(23-2) *Pariku ari*
pariku ari
'Paiku ari'
(23-3) ***Jipu****ra pura puna*
jipura pura puna
'Jipura pura-puna'

Data (44) *BP Jaga Panaki* (take care of disease)
(44-1) ***Pua pua*** *jaga*
pua pua keep
'Pua-pua keep'
(44-2) ***pua pua*** *po-nganga*
pua pua Pref-split
Pua-pua split'
(44-3) ***pua pua*** *lao lao*
pua pua lao-lao
'Pua-pua lao-lao'

Data (21) *BP Kolala Pocu* (Headache)
(21-1) ***Kolala-No.*** *manu mompute* ***bale i asala-No.***
sick -SF chicken white come back Prep source-SF
'The paint of a white chicken returning to its birthplace'
(21-2) ***Kolala-No.*** *rea* ***bale i asala-No.***
sick-SF blood come back Prep source-SF
'The pain of blood returning to its birthplace'
(21-3) ***Kolala-No.*** *pocu* ***bale i asala-No.***
sick-SF head come back Prep source-SF
'The pain of head returning to its birthplace.'

The data (23) and (44) take the form of repetition, or in other words, rhyme, specifically the rhyme found in the first position of the *batata* stanza. The preceding data's rhyme provides an aesthetic message in the BTMC speech. Meanwhile, we discovered the form of repetition (rhyme) at the beginning and end of data (21).

Based on the above description, it is possible to conclude that BTMC has five types of repetition (rhymes), namely rhymes at the beginning, rhymes at the end, rhymes at the beginning/end, in part, and completely. In BTMC, the five types of rhyme serve to convey an aesthetic or poetic message.

3.2.5 Magical Function

The magical function in BTMC is associated with beliefs and spiritual interests, namely carvings containing certain symbols believed to be something magical or having power. BTMC, PB's magical function, employs Qur'anic verse fragments and mentions the four names of angels who guard humans against all four corners. As evidenced by the following data, the use is thought to have magical powers that function to treat wounds and stop blood loss during childbirth.

Data (28) *BP Kabhela* (Wound)
(28-1) *Ina ataena kalkausar fasali 3x*
'We have indeed given you Muhamad, so pray'
Data (31) *BP Poonto Rea koanaa* (Stop the blood in the labor)
(31-1) *Wama Ramaita ijramaita Waina Allahu Rama*
'You do not throw when you throw, but Allah throws when He throws.'

In data (28), PB selects one of the Qur'anic verses from Surah Al-Qautsar. This surah has three verses, but in medical practice, the PB only takes the first and a portion of the second verses. The first and second verses, he claims, have a magical function in carrying out prayers by approaching Allah through the intermediary of prayer. This relates to Rofiqoh's study, "*Shalat dan Kesehatan Jasmani*" which found that the prayer movement can nourish the body. Takbiratul Ikhram, for example, can stimulate blood flow in the body. Many doctors, particularly in the United States, specialize in this field. Among the well-known diseases that can be treated in this manner are high blood pressure, digestive ulcers, eye diseases, chronic headaches, and others (Rofiqoh, 2020, pp. 69-73).

Data (31) is a snippet of Surah Al Anfal 8: 7 which reads: *Falam taqtuluuhum walakinnallaha qatalahum* ***wamaa ramaita idz ramaita*** *walakinnallaha rama waliyubliyal mu'miniina minhu balaa-an hasanan innallaha samii'un aliimun* (QS Al Anfaal 8:17). This is from the abridged translation of the Republic of Indonesia's Ministry of Religion:

> *"So it wasn't you who killed them, but Allah, and it wasn't you who threw when you threw, but Allah who threw. God did this to destroy them and give believers victory. Allah is truly all-hearing and all-knowing".*

According to the brief translation above, the PB employs verse fragments to stop the patient's bleeding during delivery. This refers to the expression of the meaning of the snippet verse; namely, it is Allah who throws, not you. In this case, the word "you" in bold is addressed to the patient. In contrast, the word "throwing" in bold, according to the PB, has a magical function that is not directly associated with abnormal bleeding, so the abnormal bleeding can be overcome normally again with his belief and belief through the reading of BPTBS.

4. Conclusion

Based on the findings of the preceding analysis, it is possible to conclude that several important aspects of the relationship between language and culture are reflected in the analysis of the repetition form of BTMC, namely the forms of repetition in BTMC, which include grammatical, lexical, and semantic repetitions. In grammatical repetition patterned NP + VP(-1S); NP+ AP-VP + PP (-*no*); and (Marker) + N (Pr/3P) + (*ka*)-NP/N(-*no*) + NP; The semantic character is classified in lexical repetition by producing subcategories in the form of personal names (PN) of angels, apostles, prophets and companions of the prophet, and spirits. In contrast, semantic repetition is discovered by relying on repetition rather than the study of synonyms of words found. Meanings that employ various lingual units.

Meanwhile, at the function level, BTMC can be concluded that: (1) A referential function refers to the meaning of a message conveyed in a specific context filled by the reference. (2) Emotive function, which refers to a PB's expression; (3) Conative function, which relies on the interlocutor in order for the interlocutor to act or do something and usually uses imperative sentences, such as ordering, forbidding, or inviting; (4) The poetic function intensifies the same meaning and eliminates the monotony of repeating the same lingual unit, allowing meaning to be repeated in a different form. (5) Magical functions are associated with spiritual beliefs and interests, carvings containing specific symbols and thought to be magical or powerful.

This research also confirms previous experts' views on the interaction of language and culture. These connections cannot exist in isolation. BTMC is an expression of cultural reality, an embodiment

of cultural reality, and a symbol of the Ciacia people's cultural reality in South Buton. In this case, BTMC is an important manifestation of people's lives, reflecting how they classify their experiences differently without realizing it. As a result, this research lends credence to the notion that language plays a full role in forming cultural cognition, a record of knowledge.

Acknowledgments

The current research is entirely self-funded. The author wishes to express his appreciation to the Growingscholar publisher for conducting a review and publishing this research.

References

Baker, J. (1993). *"The Presence of the Name: Reading Scripture in an Indonesia Village"* (J. Boyarin (ed.)). California Press.

Denzin, Norman K, Y. S. L. (2011). *The Sage Handbook of Qualitative Research 1*. Pustaka Pelajar.

Gonda, J. (1988). *Mantra Interpretation in the Satapatha-Brahmana*. E.L. Brill.

Husni, Laksana, I. K. D., Bagus, I., Yadnya, P., & Udu, S. (2021). Batata Construction of Cia-Cia Language in Traditional Medicine. *The International Journal of Language and Culture TIJOLAC*, *3*(2), 108–117. https://doi.org/https://doi.org/10.5281/zenodo.5809734

Jakobson, R. (1980). *The Frame Work of Language* (I. R. L. M. Titunik; (ed.)). Michigan studies in the humanities.

Lord, A. B. (1971). *The Singers of Tales*. Harvard University Press.

Mahsun. (2005). *Metode Penelitian Bahasa: Tahapan Strategi Metode, dan Tekniknya*. PT Raja Grafindo Persada.

Spradley, J. (1997). *Metode Etnografi*. Tiara Wacana.

Sudaryanto. (1993). *Metode dan Aneka Teknik Analisis Bahasa Pengantar Penelitian Wahana Kebudayaan Secara Linguistis*. Duta Wacana University Press.

Sumarlan. (2010). *Teori dan Praktik Analisis Wacana*. KATTA.

Sutarto, A. (2011a). *Menggelar Mantra Menolak Bencana: Ensklopedia Upacara Adat di Provinsi Jawa Timur*. Kompyawisda Jatim.

Sutarto, A. (2011b). *Mulut Bersambut: Sastra Lisan dan Folklor Lisan sebagai Instrumen Politik pada Era Soekarno dan Soeharto*. Kompyawisda Jatim.

Widodo, W. (2018). *Mantra Kidung Jawa: Mengurai yang Lingual hingga yang Transedental*. UB Press.

Yelle, R. A. (2003). *Explaining Mantras*. Routledge.