

ISLAMIC ASPECTS IN MAPPETTUADA TRADITION FOR CROSS-CULTURAL PERFORMANTS (Anthropolinguistics Approach)

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Abstract: Mappettuada was the fifth step of wedding proposing tradition in South Sulawesi. The aim of this research was to acknowledge the reader about how the bugis people used their language in Proposing woman in mappettuada tradition. Many religious symbols were used in Bugis local custom in order to perform their identity as a part of religious people. Islam, the most majority religion in Indonesia, is always appeared in each tribes' activities through appearance or even utterance. This research is a part of Anthropolinguistics research. The theory of Functional analysis is used in finding the voices of speaker in using their languages. The analysis focused on various features of Islamic symbols in people utterances and appearances related to the cultural performance. The additional theory about Bakhtinian dialogism was used in order to find the features which are related and different among the people in mappettuada tradition. The result showed the features of islamic performance used by each performants from different cultural background in mappettuada tradition. The islamic cues were not only found in non- verbal signs but also existed in verbal utterances.

Keywords: *Mappettuada, Anthropolinguistics, Dialogism, Islamic cues*

Abstrak: Mappettuada merupakan tahapan kelima dari tradisi lamaran pernikahan di Sulawesi Selatan. Tujuan dari penelitian ini adalah untuk memberikan informasi kepada pembaca tentang bagaimana orang-orang bugis menggunakan bahasa mereka untuk melamar wanita dalam tradisi mappettuada di Bugis-Makassar. Banyak simbol agama digunakan dalam adat lokal Bugis untuk menampilkan identitas mereka sebagai bagian dari umat beragama. Islam, sebagai agama yang mayoritas di Indonesia, selalu muncul dalam setiap aktivitas budaya melalui tindakan ataupun ujaran. Penelitian ini merupakan bagian dari penelitian Anthropolinguistics. Teori analisis Fungsional digunakan dalam menemukan suara-suara ujaran dalam penggunaan bahasa penutur. Analisis ini berfokus pada berbagai fitur simbol-simbol Islam dalam ujaran dan tindakan para performan yang terkait dengan kinerja budaya. Teori tambahan tentang dialogisme Bakhtinian digunakan untuk menemukan ciri-ciri yang terkait dan berbeda di antara masyarakat dalam tradisi mappettuada. Hasil penelitian menunjukkan fitur-fitur keislaman yang digunakan oleh masing-masing performan dari latar belakang budaya yang berbeda dalam tradisi mappettuada. Simbol keislaman tidak hanya ditemukan dalam tanda-tanda non-verbal tetapi juga ada dalam ujaran verbal.

Kata kunci: *Mappettuada, Anthropolinguistics, Dialogisme, Simbol Islaman*

Introduction

The important thing of Bugis people is a custom. Whether he goes to another place or keep staying in South Sulawesi, *adat* "custom" is always followed to the person's attitudes. One of south sulawesi tradition in proposing *ana'dara* "Bugis woman". In the process of mappettuada, there are lot of activities reflects in identity of performants. *Siri* "shy" is a base of each tradition in South Sulawesi. *Siri* shows the self esteem of a person in Bugis. Mappettuada is the fifth process in proposing bugis woman. Before turing to mappettuada, the man should pass the previous steps which are: *mattiro* "be the guest", *mapesse-pesse* "seeking for information", *mammanuk-manuk* "looking at candidates" and *madduta mallino* "telling the hidden conversation". In Mappettuada tradition there are

some performances appear through the verbal and non verbal communication among the people.

Verbal communications is a process of communications which is used by language and words utterances. Nonverbal communications is conveying messages without words and it reflected from the body language, symbols and verbal intonation. In mappettuada tradition, those communications will appear to complete the formality of that tradition. In cultural cases most of the speakers use language as their power in influencing society in order to develop the family situation and maintain their position to hearer. The quality of rhetoric as an art of speech is measured in terms of skilful combination, convergence, abundance or absence of these devices. Sandarupa (2009), argues that speaking in public is the cultural aspects performance which is dominant currently.

Cultural performance as a mode of speaking is a distinguishing feature of people in mappettuada which can be observed in the cultural monologue, dialogue and debate. The performants or the speakers in this tradition are from different cultural background. The man is from Palembang-Lampung and the woman is a buginese. The cross cultural background in this tradition were appeared so many features that reflect the identity of each performants. The man's family will follow the tradition of Bugis as the reflection of their appreciation to the oman's family which gave them permission to propose their child. In mappettuada there will be a conversation between a man's family and a woman's family. In this process, both people cannot be able to give their decision related to the wedding's agreement later. Even the man is not permitted to attend the mappettuada process.

Through the utterances which were held by those people the researcher knew their cultural competence. The Interpretation criteria were based on cultural point of view that can be seen through the functioning of various forces in the utterance by people who have a duty as speakers in mappettuada. The man's family will tell their willing in proposing the woman to the woman's family. And the woman's family will respond it by accepting or refusing them through the utterances.

In the field of debate as a term of language activity, the researcher connected the relation between the Bakhtinian concept of dialogism and the language used by speakers, in this case, man's family and woman's family. Besides Bakthin's concept that language appears dialogic, he also noted that every dialogue contains culture. Due to finding the relation between language and culture, the researcher analyzed the dialogism in the language by using anthropolinguistics approach. This approach was applied in order to see how the debaters build their power through utterances. As a study of cultural sign, semiotics was the first step used in analyzing the utterances.

Functional semiotic theory by Silverstein was the prior theory in analyzing the language due to finding the connection of cultural performance and language used by the speakers. It was concerned with the language with its relation to the culture. This theory focused on the relation among the text and its internal factors of the text. This theory focused on the language's indexicality which is tended to analyze the language not only grammatically but also with its relation to the culture. In this term, the resercher focused on the religious cues in the text then related them with some ayat in Qur'an which explain about the cues of each performances.

Methodology

Library research

This study is a qualitative descriptive research. In doing this research, the researcher found the features of the people's utterances which is related to the concept of Bakhtin's theory of dialogism especially intertextuality concept. Anthropolinguistics approach was used in exploring this research, Bakhtin's theory and the analysis of functional semiotic by Silverstein are used in order to get the features of language used by the people in mappettuada process. Qualitative data means here, the researcher transcribed the transcript of the utterances among those people with her own transcription through Anthropolinguistics approach.

Field research

The data of this research was taken from the mappattuada tradition process of the researcher herself. The process was held at the woman's home in *Bumi Tamalanrea Permai* (BTP) Makassar and was recorded in October 17th 2016.

Technique of Data Collection

1. Recording

Researcher got the data of mappettuada process by recording it used Video recorder and Camera Phone. This process was done by the friends of the researcher. The researcher cannot record the data directly because she should also play her role in this mappettuada process.

2. Transcribing

After finding the videos of mappettuada, the researcher transcribed the videos to make them textual (it is needed in order to know exactly the textual transcription of those utterances in mappettuada process).

Data Analysis Method

In analyzing the data collection, the researcher used descriptive analysis method which was focused on the relation of language used as cultural aspect. The objects of study were the family of those candidates especially the people who had special intensions in having the conversation in mappettuada process. Due to finding the goals of this research, The writer analyzed the data through following steps:

1. The researcher analyzed what the cultural means in her research according to the utterances and the social factors detail in social life
2. The researcher differentiated the textual data from the previous data in political debate transcription, then using functional semiotic approach by Silverstein in order to know the features of those utterances
3. The last, after finding the features of the utterances, the data were transcribed by Bakhtin theory in order to know the existance of intertextuality in the debate.

To support the analysis of this research, the researcher also occupied some theories that give more emphasis on the context such as socio-ideological analysis by Michael Bakhtin especially his concept of dialogism term and debates concept of some theorists. Any other social theory that may enrich this study was welcomed also for better analysis.

Abbreviation

1. CONJ	: Conjunction	12. NEG	: Negative
2. COMP	: Complement	13. FUT	: Future
3. COMPA	: Comparative	14. DEIC	: Deictic
4. PASS	: Passive	15. 1SG	: First Person Singular
5. POSS	: Possesive	16. 1 PL	: First Person Plural
6. PREP	: Preposition	17. OB	: Object
7. PROG	: Progressive	18. 2SG	: Second Person Singular
8. REL	: Relative	19. 2 PL	: Second Person Plural
9. SUF	: Suffix	20. 3SG	: Third Person Singular
10. PEF	: Prefix	21. 3 PL	: Third Person Plural
11. MOD	: Modal	22. REL	: Relative

Findings and Discussion

Context

The situation in Mappettuada tradition, which had been held in the middle of Makassar city, were strangely implements the bugis culture of the woman's family. Eventhough the woman's background is not totally from Bugis but her father is a pure Buginese which obviously undergoes Bugis tradition in his social life. The process of this mappettuada was officially held by inviting many guests, such as: family, neighbours, friends, and colleagues. The invitation of some closest people were used in order to inform them to give the best pray for the wedding candidates, to re-confirm the previous agreement and also to inform the wedding plan to the public. In the process of this Mappettuada tradition, there were four steps had been done. There were introduction, proposing, responding request, and meeting the woman. Those four items were the important aspects in analyzing the data of mappettuada utterances.

Introduction step is the step of how both family introduce their family background to the public. In the researcher's data, the man's family was the first speaker who introduced his family background. After that the woman's family was the second speaker. The utterances still used *bahasa Indonesia* but sometimes mixed with Bugis dialect and Lampung dialect. It was because the man and his family were not Buginese. They are from Lampung-Palembang. Due to decreacing misunderstanding in conversation, the communication appeared in Indonesia Language.

In proposing step, the woman's family asked the question to the man's family related to the means of their attendance in this mappettuada tradition. Then, the man's family told their willingness in proposing the woman as a woman in their family. The utterances used were officially polite in order to influence the woman's family to agree with their request. The speakers in this step are commonly the closest family of both candidates.

Following the previous step, responding step was the confirmation of the woman's family to the man's family request. Actually this step was a formality step. The discussions related to the request had already done even from the previous step before Mappettuada. Those had been talked in *madduta malino* process. So that, this process

looked like only the formality step in this process. The aim of this responding step in mappettuada was to inform the guests about the family decision in responding the man's family request.

Agreement process is the re-dealing process. Reconfirmation all the deals in *maddutta mallino* appeared due to make sure all the agreement before. Some people tell all the agreements specifically because they want to inform all the agreements to the guests. This step is close with the self esteem of man and woman's family. The agreement consists of day and date the wedding will be held, *uang pannaik* "the wedding costs", *sompa* "the things for the bride", *erang-erang* "the woman needs" and all the requirements in wedding process later. In the data collection, the speakers held by both the parents of those two candidates. Both of family did not mention those agreements specifically but they just made sure to the guests that all those things had been talked and agreed by both family. Meeting the bride step is the process of the man's family meet the woman they proposed. They went to the woman's bedroom to officially meet the woman. The man's mother after entering the room met the woman and gave her a ring in her finger as a sign for relation. The man's family ask the permission to give the ring and some stuffs related to mappettuada to that woman. Then, the woman and her grand mother pleased the man's family to come in and do the rituals.

Denotational Text

The features were found by analyzing the denotational text which was referred to three kinds of linguistic analysis which are semiotic analysis (actor-place-activity) then structural analysis by Halliday (thematic, grammatical and logical) and the last theory of voice by Bakhtin. The researcher describes the features into five steps of mappettuada which are Introduction, proposing, responding, agreement, meeting the bride. A lot of features had been found in this research because the performants or the speakers from this traditional ceremony of mappettuada used bahasa Indonesia as their means of communication. Different background of culture can influence the language use and ideology of the speakers. The speakers from man's family are from Lampung and the speakers from woman's family are from Bugis. Eventhough the man's family follow the tradition of woman's family, they unconsciously still performed their culture in each of their utterance.

Introduction

Group of Family	Speaker	Textual Features	Voice	Moral
Woman	Woman's uncle.	<ol style="list-style-type: none"> 1. Personal deictic : Inclusive We – Exclusive We- I (<i>Pursing the identity</i>) 2. Metapragmatic descriptor: <i>Menyampaikan</i> "to inform the details" <i>Membuka pintu</i> "give the chance" 3. Parallelism: Synonymous parallelism 4. Spasio temporality : future <i>Insya Allah</i> 5. Metaphor: <i>gayung bersambut</i> "the good news look like the willingness" and <i>pintu terbuka lebar</i> "the door is fully opened" 6. 	Host	<ol style="list-style-type: none"> 1. Idealis 2. Religious

Man	Man's father	<ol style="list-style-type: none"> 1. Personal deictic : I -- Exclusive We – Inclusive We- I (<i>Expanding the identity</i>) 2. Metapragmatic descriptor: <i>Penggambaran</i> "description" <i>Penguat</i> "strengthen" <i>Penyatu</i> "the" 3. Parallelism: Synonymous parallelism 4. Spasio temporality : past <i>dulu</i> "once upon a time", <i>pernah</i> "ever", ...<i>lalu</i> "last/ago" – future <i>nanti</i> "later", <i>Insyah Allah, suatu saat</i> "one day" 5. Metaphor: <i>jodohnya jauh</i> "His couple is so far", <i>membangun kerabat</i> "making new family" 	guest	<ol style="list-style-type: none"> 1. Nationalis 2. Visioner
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Proposing

Group of family	Speaker	Textual Features	Voice	Moral
Woman	Woman's uncle	<ol style="list-style-type: none"> 1. Personal deictic : Exclusive We (<i>Specify the identity</i>) 2. Metapragmatic descriptor: <i>Pembuka bicara</i> " the one who speak first", <i>Menyampaikan maksud</i> "tell the aim" and <i>mengarahkan tujuan pembicaraan</i> "showing the conversation means" 3. Spasio temporality : future <i>Insyah Allah, nanti setelah ini</i> "later after this" 	<ol style="list-style-type: none"> 1. Neutral 2. Director 3. Educated man 	<ol style="list-style-type: none"> 1. Visioner 2. Emphatic
Man	Man's Father	<ol style="list-style-type: none"> 1. Personal deictic : Inclusive We and I 2. Metapragmatic descriptor: <i>Menumbuhkan generasi</i> "to make a new generation" <i>Bersilaturrahim</i> "create a relation" , <i>dijamu</i> "to be pleased" <i>Meminang</i> "propose" 3. Negation words : warning and exclamation 4. Parallelism: Synonymous parallelism 6. Spasio temporality : past <i>dulu</i> "once upon a time", <i>pernah</i> "ever", ...<i>lalu</i> "last/ago" – future <i>nanti</i> "later", <i>Insyah Allah, suatu saat</i> "one day" 7. Metaphor: <i>anak rantau</i> "a new comer", <i>memetik mawar di kebun</i> "taking the flower in your garden" 8. Polite request : <i>bisakah sekiranya...</i> "would you mind if.." , <i>bolehkah...</i> "can we..." , <i>bersediakah ...</i> "dont you mind" 	<ol style="list-style-type: none"> 1. Practitioner 2. Neutral 3. Applicant 4. Analyst 	<ol style="list-style-type: none"> 1. Progressive 2. Polite 3. Idealist 4. Nationalist

		if..” and <i>mampukah</i> “are you be able to..”		
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Responding request

Group of Family	Speaker	Textual Features	Voice	Moral
Woman	Woman's Father	<ol style="list-style-type: none"> 1. Personal deictic : I – (Specify the identity) 2. Personal reference : He- <i>orang jauh</i> “the further family”, and specify the addressee 3. Metapragmatic descriptor: <i>Menerima</i> “accept”, <i>mendukung</i> “support” and <i>Penyatuan</i> “the unity” 4. Expressing pleasure: <i>terima kasih</i> “thanks”, <i>sebuah kehormatan</i> “an honour” 5. Polite request : <i>bisakah sekiranya</i>... “would you mind if..” , <i>bolehkah</i>... “can we...” , <i>bersediakah</i> ... “dont you mind if..” . and <i>mampukah</i>.... “are you be able” 	<ol style="list-style-type: none"> 1. Neutral 2. Guest 	Passionate
	Woman's Uncle	<ol style="list-style-type: none"> 1. Personal deictic : EXclusive We – I (<i>Pursing the identity</i>), and inclusive We 2. Metapragmatic descriptor: <i>Jelaskan</i> “explain” and <i>berkesinambungan</i> “continuity” 3. Negation words: <i>tidak akan ada</i> “will not be..” 4. Spasio temporality : present: <i>sekarang ini</i> “nowadays”- future: <i>Insya Allah</i>, <i>nantinya</i> “later” 	<ol style="list-style-type: none"> 1. Host 2. Observer 3. Analyst 	Idealis t
Man	Man's Father	<ol style="list-style-type: none"> 1. Personal deictic : Exclusive We (Expanding identities) 2. Personal reference: direct mentioning name and indirect 3. Metapragmatic descriptor: <i>perjalanan</i> “the path” <i>berkembang</i> “thrive” and <i>berpihak</i> “pro” 4. Deductive words: <i>kira</i> “suggest” 5. Spasio temporality : future 6. Metaphor: <i>pencetus generasi pendidik</i> “the creator of educated generation” 7. Repitition of metaphor 	<ol style="list-style-type: none"> 1. Moderator 2. Host 3. Practitioner 4. Analyst 	<ol style="list-style-type: none"> 1. Passionate 2. Progressive 3. Idealis t

Agreement

Group of family	Speaker	Textual Features	Voice	Moral
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Woman	Woman's uncle	<ol style="list-style-type: none"> 1. Personal deictic : Exclusive We (<i>Specify the identity</i>) 2. Metapragmatic descriptor: <i>kesepakatan</i> "the deal", <i>sesuatu yang berat</i> "hard to do" and <i>pertimbangkan</i> "negotiate" 3. Spasio temporality : future <i>Insyah Allah, nanti setelah ini</i> "later after this" 	<ol style="list-style-type: none"> 1. Host 2. Analyst 3. Observer 4. Educated man 	<ol style="list-style-type: none"> 1. Visioner 2. Emphatic
Man	Man's Father	<ol style="list-style-type: none"> 5. Personal deictic : Inclusive We and I 6. Metapragmatic descriptor: <i>Menumbuhkan generasi</i> "to make a new generation" <i>Bersilaturahmi</i> "create a relation" , <i>dijamu</i> "to be pleased" <i>Meminang</i> "propose" 7. Negation words : warning and exclamation 8. Parallelism: Synonymous parallelism 9. Spasio temporality : past <i>dulu</i> "once upon a time", <i>pernah</i> "ever", ...<i>lalu</i> "last/ago" – future <i>nanti</i> "later", <i>Insyah Allah, suatu saat</i> "one day" 10. Metaphor: <i>keluarga jauh yang dekat</i> "the close family in other far place" 11. Polite request : <i>bisakah sekiranya..</i> "would you mind if..", <i>bolehkah..</i> "can we...", <i>bersediakah ...</i> "dont you mind if..". and <i>mampukah..</i> "are you be able to..." 	<ol style="list-style-type: none"> 1. Neutral 2. Applicant 3. Analyst 	<ol style="list-style-type: none"> 1. Progressive 2. Polite 3. Idealist 4. Nationalist

Facing the woman

Group of family	Speaker	Textual Features	Voice	Moral
Man	Man's mother	<ol style="list-style-type: none"> 1. Personal deictic : I – Exclusive we (<i>Specify the identity</i>) 2. Metapragmatic descriptor: <i>Dijinkan masuk</i> "able to enter" <i>menyerahkan</i> "give" , <i>mengikat</i> "to tie" 3. Negation words : <i>keliru</i> "misunderstanding", <i>wrong</i> "salah", <i>jangan lagi</i> "prohibited to" and direct negation words : <i>not</i> 4. Spasio temporality : future <i>akan</i> "will be..", <i>nantinya</i> "later on". 	<ol style="list-style-type: none"> 1. Guest 2. Observer 3. Owner 	Passionate

Woman	Woman's grand mother	<ol style="list-style-type: none"> 1. Personal deictic : Exclusive We (<i>Specify the identity</i>) 2. Metapragmatic descriptor: <i>kedatangan</i> "arrival", <i>mengayomi</i> "protect" and <i>kesediaan</i> "the pleasure" 3. Deductive words: <i>yakin</i> "sure" and <i>percaya</i> "believe" 4. Negation words: directive words: <i>tidak akan</i> "will not be able to", <i>berpaling</i> "turn to.." 5. Spasio temporality : future. <i>Insya Allah</i>, <i>nantinya</i> "later on", <i>Suatu hari</i> "one day". 	<ol style="list-style-type: none"> 1. An honored people 2. Neutral 3. Nationalist 4. Visioner 	Idealis Religious
	Woman (Bride's candidate)	<ol style="list-style-type: none"> 1. Personal deictic : I – inclusive <i>we</i> 2. Metapragmatic descriptor: <i>bikin</i> "make", <i>mengecewakan</i> "to dissapoint.." 3. Deductive words: <i>anggap</i> "think" 6. Negation words: directive words: <i>tidak akan</i> "will not be able to", <i>berpaling</i> "turn to.." 7. Spasio temporality : future. <i>Insya Allah</i>, <i>nantinya</i> "later on", <i>Suatu hari</i> "one day". 	<ol style="list-style-type: none"> 1. Common society 2. child 	<ol style="list-style-type: none"> 1. Idealis 2. religious

Religious face

1. Wearing skullcap or *kopiah* for man or scarf or *jilbab* for woman.

In local wisdom there are lot of religious symbols are exploited. Those things are used as garnish for the user. The trend towards part of the population is, the person wearing a skullcap is a devout Muslim. Commonly people who do not wear a skullcap are considered far from religious identity. Related to this concept, in Bugis Tradition, most of Bugis men wear *songko* "scullkap". That *songko* and *sarung sutera* "a kind of sarong in Bugis" are used in every official moment or ceremony in Bugis. It looks like in this research observation, the data shows us those things were used along mappettuada process. It tends to symbolize the man and his family as a good moslem and bugis man.

in another hand, a woman is perceived as a good Muslim and a good *muslimah* if she is wearing scarf. Especially, with the standard scarf, which is called *hijab syar'i*. The thing will influence human perception of the woman. The innovation of *jilbab* "viel" also become more variative from year to year in Indonesia especially in Bugis. Start from sarong as woman's *jilbab* then move to *cipo* '-*cipo*' then nowadays turn to *hijab*. However those things are found in bugis woman appearance in every ceremony in Bugis. It is also related to ayah in Qur'an, Surah Al Ahzaab:

يَا أَيُّهَا النَّبِيُّ قُلْ لَأَزُوجِكُمْ وَبَنَاتِكُمْ وَنِسَاءَ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِنْ جَلَابِيبِهِنَّ ذَلِكَ أَدْنَىٰ أَنْ يُعْرَفْنَ فَلَا يُؤْذَيْنَ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا

[33.59] O Prophet! Tell thy wives and daughters, and the believing women, that they should cast their outer garments over their persons (when abroad): that is most convenient, that they should be known (as such) and not molested. And Allah is Oft-Forgiving, Most Merciful.

2. The pattern of shaking hands

Al-Tirmidhi Hadith :

The Prophet (SAW) said: "Two Muslims will not meet and shake hands without having their sins forgiven them before they separate.

In Mappettuada process, we generally found the guests (the man's family) meet the host of ceremony (the woman's family) starting the ceremony by greeting *assalamualaikum* then do the shaking hands among them. Those activities will reflect the behaviour of each person. Different with the pattern of shaking hands at the first meeting of two family, the pattern of shaking hands of the woman after having the ring and stuffs from man's family is likely more honored. The woman should kiss the hand of her mother in law candidate. It is used to show the pleasure, respect and humble of the woman to her family will be.

Islamic Religius indexes

The religious index means something explicitly and implicitly refers to speaker's belief in his religion. Due to creating religious image in their vision in proposing and responding the offers, both speakers often use religious signs in their words. For instance:

1. Expression

The islamic words in official ceremony is needed to influence other perceptions. But not only for influencing hearer but also for showing the religious side of speaker. The identity constructed here represents religious people who plan something wisely. Within *insya Allah*, the speaker indexes that he will do his best in the future but the result depends on God's decision.

Kami sekeluarga datang kesini, ingin bermaksud baik ke keluarga bapak
 IPL SUF-family come DEIC, MOD.FUT mean good PREP family P.DEIC
 We all are here will have a good plan to your family

Insya Allah kalau bapak sekeluarga berkenan,
 MOD.FUT COND P.DEIC PREP. family pleased
 Insya Allah, if you all with your family do not mind

Hari ini saya mewakili keluarga ingin secara resmi melamar anak bapak
 Hari DEIC 1SG PREP-vice-SUF family MOD.FUT secara official PREP propose child P.DEIC
 Today, I represent my family will officially propose your daughter

The speaker could use another adverbial time to express the future actually. They are: *nanti* "later", *nanti pasti* "sure later on", or *suatu saat* "one day". Due to performing his necessity and religious level, the speaker then decided to use *Insya Allah* to convince the hearer. It is used from most people in mappettuada rituals. Same with the result of this research interpretation, both of family sides use *Insya Allah* in their conversation. From the man side probably the *Insya Allah* can be used to convince the certainty of what he said to the woman's family, so that their request in proposing the woman can be accepted by the woman's family. In other side, the term of *Insya Allah* is used by the woman's family in order to give a serious respond related to the request of man's family.

Insya Allah, anak saya dan keluarga akan menerima pinangan keluarga bapak
 MOD.FUT child 1SG MOD CONJ family PREF.accept proposal family P.DEIC

Insya Allah, my daughter and family will accept your family proposal

Semoga jalannya dipermudah kedepannya
 Hope path.SUF PASS PREF-easy PREP-forward-SUF
 Hopefully the way to do the plan will be easy in the future

2. Metaphor

In this research, the use of Indonesia language made the researcher could analyze the data easily. Unlike the common utterances, The use of poetic function in utterance can be a strength power for man's family in convincing woman's family. Some people used metaphor as his power in responding others' utterance.

Kedatangan bapak sekeluarga ini bak gayung bersambut dikeluarga kami
 PREF-come-SUF DEIC PREFfam DEIC like scoop PREFanswer PREFfamily 1PL
 Your coming here with all of your family looks like a good news to our family

Pintu terbuka lebar untuk niat baik bapak sekeluarga
 Door PASS-open wide PREP plan DEIC PREF-Fam
 The door is opened for your plan

The word "gayung" or so called scoop in denotational meaning means a a thing that are used to take water. Water is symbolized as a fortune. So that, the interpretation of *gayung bersambut* looks like the great luck comes. It is refered actually to Indonesia proverb which also signs a good luck for the speaker and its hearer. It is also related to hadith in Islam that share your good news to others. Then in the utterance *pintu terbuka lebar* "door is opened widely" means there will be a big chance to get the permission. The use of "door" refers to the permission to let the family come in. Then the expression *terbuka lebar* is used to show the big appreciation in responding the man's family request. Here below the example of poetic words used by the woman's family in mappettuada.

Waktu anak ini lolos PNS, saya langsung berat lepaskan
 Time child DEIC pass pns, P.DEIC direct heavy discharge-SUF
 When this kid passed the PNS test, I suddenly hard to let her go

Tapi saya pikir kembali mungkin dia memang jodohnya jauh
 CONJ 1SG think again MOD 3SG sure couple-SUF far
 But I rethink again, maybe she surely has a fortune from far a way

The woman's father expressed his feelings in public by using a poetic words *Berat lepaskan* "hard to let her". He expressed this feeling because he felt that this time he should let his daughter to go to other place. *Lepaskan* refers to responsibility which means he tried to let her daughter become a civil servant in Lampung eventhough it is hard for him. Then the words *jodohnya jauh* "her fortune is from far a a way" means the luck of his girl comes from other place. *Jodoh* here refers to job and opportunities. These utterances were spoken by the woman's father due to showing his feeling when his daughter pass the CPNS recruitment. He tried to retell the public about his feeling at that moment.

Saya harap melalui ikatan pernikahan ini
 1SG hope through tie-SUF PREF-marry-SUF DEIC
 I hope thorough this marriage,

Kedepannya kita bisa membangun kerabat di Lampung dan di Makassar
 PREF-forward-SUF 1PL MOD PREF-build family PREP Lampung CONJ PREP Makassar
 We may build a family in Lampung and Palembang in the future.

The words *membangun kerabat* “build relation” refer to make a new family between Lampung and Makassar. The word *membangun* used as a mean to make a new relation. It looks like, through the marriage, the relation between both provinces can be made from this moment. This word refers to something endless because in this word there is a context to grow the relation not only to make the relation but also to grow it up.

Sekiranya kedatangan kami kesini bisa mendapatkan restu dari keluarga bapak

PREF-think-SUF PREF-come-SUF 1PL DEIC MOD PREF-MOD-SUF permission PREP family DEIC

Hopefully our coming here can get a permission from your family

Untuk memetik mawar di kebun bapak

PREP PREF-take rose PREP garden DEIC

To take the rose in your garden.

The utterance “take the rose in your garden” reflects that the speaker tends to intent to the hearer that his family needs to take the good thing in hearer’s family. The word *mawar* “rose” refers to a woman and a good thing. Then the word *kebun* “garden” reflects the family of the hearer. The reason in taking garden as a sample of connotational word because that place commonly used in tending a good things or planting good plants. Which the plants refer to the human.

Bapak tidak perlu sungkan

DEIC NEG need shy

You dont need to shy

Keluarga bapak nantinya akan menjadi keluarga jauh kami yang dekat

Family DEIC later.SUF MOD become family far 1PL REL near

Later, your family will be a close family to us

The speaker used the poetic utterance *keluarga jauh kami yang dekat* “our close family that from far away”. It is symbolized that the man’s family is already accepted to become a part of speaker’s family. *keluarga jauh* does not mean a descent family which does not have close relation to the speaker but it means a family from other place that far from Makassar. It is supported by the use of future temporality *nantinya*, so that it was clear that this utterance refers to the man’s family.

3. Identity

The identity of the speaker can be shown from the use of their utterance. It always appear to their personal deictic. Personal deictic always comes up in almost all of the Mappettuada Process. In this part, The use of personal pronoun can be located on a distancing scale: “a pronominal window into the thinking and attitude of speakers towards particular political topics and political personalities” Wilson1990 in Lunsford 2013). As usual denotational deictic always points us the textual meaning of the thing or person such as: *I, We, You,etc* then connotational deictic refers to conditional meaning of the context of the text. The use of *Anda* and *Bapak* reflects an honor of the speakers in responding their utterances. Sometimes, there were a connotational word like *kita*’ came up the utterance. *Kita*’ means you in Makassar polite utterance. It is also used to the bugis people who talked by using bahasa Indonesia with their traditional dialect. It is also same with the man’s family. They often used *kitaorang* which reflects to their lampung culture. Eventhough those words sometimes appeared in their utterances but there were a repetition of the utterance by using Indonesia language in order to clarify the utterance.

Referential Text

1. Lowering gaze

Lowering gaze means down to earth. People may use the poetic function of their utterances to attract someone's attention. The poetic context can be found in the means of the utterance. Here an example of poetic context found in Mappettuada.

Kita sebagai orang tua hanya bisa menuruti keinginan anak
 1PL REL parent only MOD PREF-FOLLOW PREF-willing child
 We as parents only can follow the child's needs

jadi saya minta bantuan bapak dan ibu untuk memahami kondisi kami yang dari jauh
 CONJ 1SG ask help DEIC CONJ DEIC PREP PREF-understand-SUF condition 1PL REL from far

So I need your help to understand our condition that comes from far away

It is the standard etiquette and the politeness in speaking for everyone who wants to request something to others. In Brown Lavinson theory, Politeness is used in the middle of society to attract everyone's acceptance. It is also related to Qur'an which guides us to be a good muslim. In Qur'an ayah an-Nur (30), Allah commands Prophet Muhammad as follows:

قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ ذَلِكَ أَزْكَى لَهُمْ إِنَّ اللَّهَ خَبِيرٌ بِمَا يَصْنَعُونَ

“Say to the believing men that: they should cast down their glances and guard their private parts (by being chaste). This is better for them.”

2. Responsible

Hadith or even ayat in Qur'an support every people to responsible for their activities. In the utterance in this mappettuada tradition, there are so many words index the obligation of man and woman to do their activities on marriage later. Not only about their obligation in marriage actually but also about the responsibility of them in keep being nice after mappettuada moment until marriage. The words *tanggung jawab*, *amanah*, and *kewajiban* reflect the kind of responsibilities that should be done by the hearer.

3. Being Humble

Mahar and *uang pannaik* “money for woman's family” in Bugis-Makassar are different. Eventhough both of them are given from the man's family as the prerequisite on marriage tradition there, but both of them have a different contextual perception. *Mahar* is the obligation from man to woman's parents which its function as a proof in taking their daughter. It is also related to Hadith and Ayat in Qur'an that command every moeslim to give their *mahar* to his wife as the agreement to start a new relation with the woman. Different with *Pannaik*, it is an elective on marriage tradition. It comes up from ethnic rules. It is not an obligation but it should be exist in Bugis-Makassar people even one of them is Bugis-Makassar. Especially if the woman is *ana' dara bugis* “buginese woman”. *Pannaik* is used to pay all the activities along marriage reception. It belongs to woman's family who will run the ceremony. The cost for *uang pannaik* is depends on the agreement of both family.

Before mappettuada, there should be a coommunication about those agreement in *maddutta mallinno* process. So that, in mappettuada all decisions are actually done before. But it still appears in mappettuada due to informing public about the decision of prerequisite. Some family talk the agreement specifcly in order to show their family esteem or popably to appreciate the man's family by doing the transparancy. Other people just tell the agreement generally. So the specific cost in *pannaik* only known by both family. In the data collection, the man's family and woman's family agreed to inform the

agreement generally. So both of them did not tell the specific deals between them. It is used to prevent the public's perception and also to keep being humble in the middle of society.

4. Believe in God

The data showed that eventhough the performants do the ethnic tradition, there still believed in God decision. The relation between some future indexes were related to religious aspects like the use of *Insyah Allah*, *Alhamdulillah* and some prayers in that process. There were also poetic utterance that refers to the human faith of god.

Saya tidak menyangka ternyata jodoh anak saya jauh
 1SG NEG PREF-think REL fortune child 1SG far
 I never think that my daughter's fortune is far from here

That utterance above, informs us that human plan is not always right as the destiny. It depends on God's decision. There will be the destiny of our life that we cannot predict before and it is our limit as a human being.

Conclusion

There were specific features in some utterances spoken by those performants. Those are appeared because of the performants are from different cultural background. The specification of the features is explained in denotational context which described the grammatical and performants' style in speaking such as: metapragmatic descriptor, personal reference and deictic, negation words, deductive words, and spasio temporality. Then in connotational context, there are some utterances indexes connotational meaning which is reflects the islamic cues. The utterances are specified become religious face and islamic religious indexes. Those indexes explained the expression, metaphor and identity of performants. In referential context, the cultural context is found by analyzing those denotational and connotational context then relate them with islamic aspect. There are four kinds of cultural aspects in mappettuada process that suitable with islamic aspects such as: lowering gaze, responsible, being humble and believe in God.

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