

The Form and Meaning of Mogama Verbal Communication as Local Wisdom in Bolaang Mongondow Ethnic Post-Wedding Traditional Ceremony

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ABSTRACT

Research on the Form and Meaning of Mogama Verbal Communication as Local Wisdom in Bolaang Mongondow Ethnic Post-Wedding Traditional Ceremony: aims to: (1) Identify and classify the form and meaning of Mogama verbal communication as local wisdom in the form of words, phrases, clauses, sentences and discourse in Bolaang Mongondow Ethnic Post-Wedding Traditional Ceremony; (2) Explain the form and meaning of Mogama verbal communication as local wisdom in the form of words, phrases, clauses, sentences and discourse, in Bolaang Mongondow ethnic Post-Wedding Traditional Ceremony.

The method used in this study is descriptive method. The research method stages describe and explain narratively. To support this method requires literature taken from various linguistic and semantic sources, and pragmatics (Ridwan Effendi, 2018).

Data analysis according to Sudikan (2001) is grouped into qualitative data analysis, namely: (1) the open coding stage is where the researcher tries to vary things related to the research object; (2) the axial coding stage is reorganizing the data based on categories as a continuation of the previous stage; and (3) the selective coding stage is the classification process of examining data into data categories, comparing, connecting and examining the data in question and drawing final conclusions.

The results of research on the Form and Meaning of Mogama Verbal Communication as Local Wisdom in the Bolaang Mongondow Ethnic Post-Wedding Traditional Ceremony show that there are 13 stages, namely: (1) Mogama 'takes' the bride to the groom's house; (2) Polampangon kun tutugun lanang' steps in front of the bride; (3) Pololanon kon tubig' pass through the water; (4) Poponikon kontukad 'climbing the stairs'; (5) kungkum in pawung' umbrella'; (6) pilat in siripu' take off the shoes'; (7) Poampa kon tonom' steps in the main door; (8) pokilituan' please sit down'; (9) Pogapangan' sit side by side'; (10) Buka in kokudu' open the face covering'; (11)

Pokimamaan' eating the betel and nut'; (12) Pongiobawan' please eat"; and (13) Polimumugan 'mouth gargling'.

Keywords: Form, Meaning, Verbal Communication, Mogama, Bolaang Mongondow

I. INTRODUCTION

In North Sulawesi Province there are several main ethnicities, including: Minahasa, Sangihe, Talaud, Siau, and Bolaang Mongondow. Geographically, Bolaang Mongondow has experienced expansion into four districts, namely: Bolaang Mongondow Regency, South Bolaang Mongondow Regency, North Bolaang Mongondow Regency, and East Bolaang Mongondow Regency. In the Bolaang Mongondow area there are traditional arts and culture in relation to the life cycle, including: dance, games, culinary arts, fashion, traditional wedding ceremonies and architecture.

Peneliti berfokus pada upacara adat mogama pada pasca perkawinan dengan judul, yakni: Komunikasi verbal Mogama Sebagai Kearifan Lokal Pada Upacara Adat Pascaperkawinan Etnik Bolaang Mongondow: Kajian Etnopragmatik.

The researcher focuses on post-wedding mogama traditional ceremonies with the title, namely: Mogama Verbal Communication as Local Wisdom in Post-Wedding Traditional Ceremonies of the Bolaang Mongondow Ethnic: An Ethnoprismatic Study.

The problems formulated in this research are: (1) Identifying the form and meaning of Mogama verbal communication as local wisdom in the form of words, phrases, clauses, sentences and discourse, at post-wedding traditional ceremonies of the Bolaang Mongondow ethnic group; (2) Classifying the form and meaning of Mogama verbal communication as local wisdom in the form of words, phrases, clauses, sentences, discourses and idioms at post-wedding traditional ceremonies of the Bolaang Mongondow ethnic group.

II. LITERATURE REVIEW

Verbal Communication

Verbal communication is communication that uses words, whether expressed verbally or verbally or in writing (Muhammad 2005) <https://simdos.unud.ac.id> downloaded, 17 January 2022). Through the words they express feelings, emotions, thoughts, ideas or intentions to convey facts, data and information (Agus, M. Hardjana, 2003).

Furthermore, it is further explained that in verbal communication, the language symbols used are verbal language, both spoken and written on paper or electronically. Language has three closely

related functions in creating effective communication, including: (1) to learn about the world around us; (2) to foster good relationships between humans; and (3) to create bonds in human life (<https://dosensosiologi.com> downloaded 17 January 2022).

Language, Culture and Cognition

The relationship between language, cognition, and culture can be seen based on the opinions of Goodenough, Kramsch, Geertz, and Duranti. Duranti (2000) states that for the idea of culture as a learning pattern, behavior and practice, language interpretation is considered very important because it provides the most complex system for classifying experience. human life.

Beside that, Geertz (in Borofsky, 1994) said that culture emerges and is maintained in the context of human interaction itself. Without interaction, it would be impossible for culture to be born and survive in a society. Meanwhile, Kramsch (1998) sees that language plays a major role in preserving the culture of a society, both in spoken and printed form. Cultural identification of a society can be seen from the language used. Goodenough, 1984 in satwibudiono, on the other hand, actual culture will not be far from concepts and perceptions. The differences in concepts themselves are shown in words. So it can be concluded that language, cognition and culture are related to each other. Without the existence of one aspect, whether language, cognition, or culture, one of them would not exist. This is because it begins with human cognition which gives birth to language which is then followed by culture which is ultimately agreed upon by a group of people (<https://satwibouddiono.wordpress.com> downloaded 17 January 2022).

Local Wisdom (*Local Genius*)

Local wisdom is related to a particular culture and reflects the way of life of a particular community. Eko, Meinarno et al, (2015) argue that local wisdom is the methods and practices developed by a group of people which originate from their deep understanding of the local environment which is formed from where they have lived for generations. Their opinion is in line with the opinion of Cahya Dicky Pratama (2020) who says that local wisdom emerges from within the community itself, is disseminated informally and is owned collectively by the community concerned. (<https://www.kompasiana.com> uploaded January 21 2022).

III. FINDINGS AND DISCUSSION

The Form and Meaning of Mogama Verbal Communication as Local Wisdom in Bolaang Mongondow Ethnic Post-Wedding Traditional Ceremonies

The findings in this research are the form and meaning in the form of the Bolaang Mongondow regional language at 13 stages in the post-wedding Mogama traditional ceremony process for the

Bolaang Mongondow ethnic group, namely:

1. Mogama 'takes' the bride to the groom's house.

The bride is in a closed room, then the bride's parents or the groom's mother knock on the door asking and begging to open it while handing over a sealed envelope containing money or something else that is considered valuable, while speaking in Mongondow language: *anu naadon kimama momangoy mogama koyinimu namangoy takin adat bobahasa sin maya pa kon lulung naton sin bo ikolomka bo to uma oyuonka hajat nobiag andeka patoy yo iko pa mobali bobogoy yo aka motaaw anu yo luway don mangoy* 'son, mother will come to take you together according to custom to our house so that the day after tomorrow if there is a need for life or death then you will be a comfort to our family'. The groom's parents take him out of the bride's room until he reaches the house.

2. Polampangon kon tutugan lanang 'steps in front of the bride and is asked to pass by, led by one of the male representatives of the family while giving gifts and is spoken in the traditional language by *guhana: yo lampang don anu (donoy) or real name kon tutugan lanang poiguman kon barakat i togi kahendak oyuonka in barang barang moraat no i tandoday kon ilampangan mu yo ta pa doman tu munop na doman lanang'* step, son, under the house drain, ask God for blessings, if there is evil in your steps, it will seep in like falling water drained at home'.

3. Pololanon kon tubig 'through the water'

The bride is told to walk and pass through all the water/sewers/drainages guided by one of the women representing the groom's family while giving something and speaking in Mongondow language by *guhanga: anu (say name) yo lolan don iko kon tubig ta poigumon koitogi kawasa uyuonka barang mosindip ta motarang padoman barang moruit ta mo pupud pa doman, barang molanit ta mongangoy padoman bo diyaanpa in tubig modapotpa kon lokutoy inta diya koontongan, diya kologowan, bo diya koyimpoyan.* "Son, pass through the water channel while begging that if there is something dark it will be explained, sharp objects are blunted, sharp objects are carried by the water current until they disappear without a trace (three) these stages are carried out at the bride's house, then the other ten are carried out at man home).

4. Poponikon kon tukad 'climb the stairs'

The bride is asked to climb the stairs of the house and is picked up by one of the women representing the male family while giving a gift, then the *guhanga* speaks in Mongondow language: *anu yo ponik don mangoy iko kon tukad sin baloy mu bi doman dika bidon mopo binku bingkut in si ol sin iko ayin bidon ginama in ada language bo atorong bo poiguman kon barakat kon dewa in rijiki tapida moponik padoman mopolimba iimtan* 'son, get up on the stairs of the

house because this house is your home too, don't hesitate because you have been invited according to custom, language and rules while asking for blessings from God so that both of your sustenance will double'.

5. Kungkum in pawung 'umbrella'

One of the women representing the male family told him to close the umbrella and give something then spoke in *guhanga* speaking in Mongondow language: *anu pokikungkum don ini pawung si ki anu bo keluarga mu ayin bidon nodapot naa kon kinuyungan i guya'mu* 'son, close the umbrella because you have arrived at your mother-in-law's house'

6. Pilat in Siripu 'take off your shoes'

One of the women representing the male family told the bride to take off her sandals or shoes while giving gifts and the *guhanga* character spoke in Mongondow language: *anu buka' pa in siripumu oyuonka in barang moraat no i tondoday ko i lampanganmu yo ta' padoman sia moruntut na' doman pinobukaan kon siripumu* 'son, take off your sandals, if there is something wrong with your steps, they will come off like your sandals.

7. Polampa Kontonom 'stepped in the main door'

One of the women representing the male family has picked up the bride while asking her to sit on the chair that has been prepared and giving the handover while *guhanga* speaks using Mongondow language: *anu yo lampang don mangoy kon tonom sin iko de eman bidon ta'moko ki angoy sin ayin bidon nobali undam in yogang bo gogoy nami na'a kon bonu in baloy Son, sit down' step in the main door because you are no longer a guest, because you have become a healer of thirst and hunger in the house".*

8. Pokilituan 'inviting to sit'

One of the male representatives of the family had picked up the bride and asked her to sit on the chair that had been prepared and gave gifts while *the guhanga* spoke in Mongondow language: *anu yo litu'don iko sin singay naa iko nobali pabi lontu kon bonuin baloy'*: Son, sit down because today you have become the main one in the house'

9. Pogapangan 'sit side by side'

The groom was told to sit down to accompany his wife along with his two supporting families and one of the women representing the groom's family gave offerings while *the guhanga* spoke in Mongondow language: *anu' uyo' singgai na'a kamunda nobali pabi'lontu nami komintan sin kamunda dugang rigon bo pogoginalum pogogutat naton komintan'*. Son, both of

you today are the ones who are prioritized by the family because you both add to the closeness of our family relationship'.

10. Open 'in Kokudu 'remove face covering'

One of the male representatives of the family or *the guhanga* gave an offering while speaking in Mongondow language: *anu aka motaaw yo pilatonpa in kokudumu' ba ontomgon pa nami in pogotmu'* Son, if you may, remove your face covering so we can see your face'.

11. Pokimamaan 'eat betel and areca nut'

One of the male representatives of the family or *guhanga* offered betel and areca nut to eat as a tribute to the great guest while giving offerings and speaking in Mongondow language: *anu naa in pomama pa awu iko sin ba umurpa moroton in badan mu, morotonpa jiwa mu bo morota in pikiranmu*, 'Son, this is the betel place and eat siri and areca nuts so your body will always be healthy'.

12. Pongiobawan 'please eat'

One of the male representatives of the family or *guhanga* serves the food that has been prepared to the bride while giving offerings and speaking in Mongondow language: *anu pogiobawpa sin noyayu in bi nayaanmu* 'Son, eat because you walked a long way' (followed by bribing the daughter then the bride and groom bribe each other.

13. Polimumugan 'gargle'

One of the women representing the family served water as a sign that the bride was gargling her mouth to clean the remaining food in her mouth while *guhanga* spoke in Mongondow language: *Anu yo molimumugdon iko sin bagu nopalut nogiobaw poigumun konbarakat i togi kehendak yo jiwa bopikiranmu umur pa ta'salalu mo darit bo mo sehat* ' Son, rinse your mouth because you have just finished eating and ask God for blessings so that your mind will always be clean and healthy '

IV. CONCLUSION

The research results on the form and verbal communication of Mogama as local wisdom in Bolaang Mongondow Ethnic Post-wedding Traditional Ceremonies show that there are 13 stages in the traditional post-wedding ceremony process of the Bolaang Mongondow ethnic group, namely: (1) Gama 'takes' the bride to the groom's 5 houses; (2) Polapangon kon tutugan lanang 'stepping in front of the bride until under the house drain, asking God for blessings, if there is any bad thing in your steps, it will seep in like water falling through the house drain'; (3) Pololanon

kon tubig 'passing through the water' the bride passes through the water channel while begging that if there is something dark it will be explained, sharp objects are blunted, sharp objects are carried by the water current until they disappear without a trace; (4) Poponikon kon tukad 'climb the stairs' of this house, this is your house, don't hesitate because you have been surrounded by customs, language and rules while asking for blessings from God, your sustenance will be doubled'; (5) Kungkum in pawung 'umbrella' (6) Pilat in Siripu 'take off his footwear' he was told to take off his footwear so that if there was something bad in his step the bad thing would come off like his footwear; (7) Polampa kontonom 'step in the main door' step in the main door because you are no longer a guest, because you have become a healer of thirst and hunger in the house'; (8) Pokilituan 'ask to sit', told to sit down because today you have to be the main one in the house; (9) Pogapangan 'sitting side by side', the bride and groom being the main ones and strengthening their relationship with each other in the house; (10) Buka 'in Kokudu 'remove the face covering' so that everyone can see the face of the bride and groom; (11) Pokimamaan 'eat betel and ereca nuts' so that the body is always healthy' (12) Pongiobawan 'please eat' followed by feeding each other between the groom and the bride, the parents next to each other. (13) Polimumugan 'gargles' your mouth so that your soul and way of thinking are always clean and healthy'.

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