



Functions of Communication Value of Agricultural Committee of Atoni Pah Meto Customs

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<http://dx.doi.org/10.18415/ijmmu.v7i10.2100>

Abstract

Rituals have a function in people's lives that will last a long time and will not be easily lost, as it is said in the axioms of functional theory that everything that has a function will not easily disappear by itself, because it has always existed, has a function, and even plays a role. a number of functions. With regard to the values and functions of rituals, their existence can be understood integrally with the context of the existence of the supporting communities. The indigenous peoples (Atoni Pah Meto) are part of the ethnic Timorese who currently persist with ritual activities in their agricultural activities. The purpose of this study was to determine the value and function of rituals in the agricultural activities of indigenous peoples (Atoni Pah Meto). This research method uses a qualitative tradition related to the rituals carried out by dryland agricultural communities in the lives of indigenous peoples (Atoni Pah Meto). The results of this study indicate that value is something that is very high which is able to direct the lives of indigenous peoples (Atoni Pah Meto) in their daily social life. The values in question are values: religious, unity, ecological, social anthropological, socioeconomic, and socio-political.

Keywords: *Values; Functions; Rituals; Ritual Communication; Atoni Pah Meto*

Introduction

Humans as social beings depend on each other. This social need can be channeled into the traditions carried out by the community, and not all traditions will survive over time, traditions that will survive in people's lives are traditions that have functions and values for the community.

The existence of a tradition is certainly inseparable from the role of the supporting community to emphasize that society has a value system that regulates the order of life in society. The cultural value system is a series of abstract concepts that live in the minds of most citizens of a society. This cultural value system has a function as a guide as well as a driving force for human attitudes and behavior in life, so that it functions as a system of action with the highest level (Muhannis, 2004: 4).

Traditional ceremonies are closely related to religious rituals or also known as rituals. Ritual is a religious human tool for making changes. It is also said to be symbolic of religion, or the ritual is a "religion and action" (Ghazali, 2011: 50). Religious rituals carried out by the community are based on the

beliefs held by the community, beliefs like this that encourage people to perform various actions or actions that aim to find a relationship with the supernatural world of natural rulers through rituals, both religious ceremonies and rituals. other customs that are felt by the community as critical moments, which can bring magical dangers, misery and disease to humans and plants (Koentjaraningrat, 1985: 243-246).

Rituals have a function in people's lives that will last a long time and will not be easily lost, as it is said in the axioms of functional theory that everything that has a function will not easily disappear by itself, because it has always existed, has a function, and even plays a role. a number of functions (Soelaeman, 1995: 221). Indigenous peoples (*Atoni Pah Meto*) are part of the Timorese ethnic group that still survive with ritual activities on their agricultural activities. In carrying out agricultural activities, the indigenous people (*Atoni Pah Meto*) have an ethos and pattern of work that can be considered as virtues work (virtues work) including gotong-royong work (*ta'oem*), voluntary work to help people who have a customary status that higher (*ta'uis*), working together in exchange for work (*tanonob*), working to receive wages (*tseba*), and self-employment (*meupkuk*). The work pattern of the indigenous people (*Atoni Pah Meto*) is done in the philosophy and doctrine of the spirit working working like a slave, eating like a king ("*tmeup on ate, ta on usif*"). It teaches commitment to the work ethic and mentality of indigenous peoples (*Atoni Pah Meto*) to work hard and help each other in an atmosphere of family and ethnic brotherhood.

Rituals in the agricultural activities of indigenous peoples (*Atoni Pah Meto*) are carried out at cult places which are believed to be the dwelling places of the three powers: God or the high heavenly god (*Uis Neno*), God or the short heavenly god, the earth god, the land god (*Uis Pah*), and ancestral spirits (*Be'i nai*). The place of cult referred to in local terms is *Faot kanaf and oe kanaf*.

With regard to the values and functions of rituals, their existence can be understood integrally with the context of the existence of the supporting communities. The agricultural rituals of indigenous peoples (*Atoni Pah Meto*) have social religious, anthropological, social economic, and political social values and functions. The values and functions of rituals in the agricultural activities of indigenous peoples (*Atoni Pah Meto*) are the reasons and the main objectives of researchers to explore them through this paper.

Methodology

Methods This research method uses a qualitative tradition related to the culture of a particular community or community and focuses on the rituals carried out by the dryland farming community of indigenous peoples (*Atoni Pah Meto*).

According to Moleong (2005: 4), a qualitative descriptive approach is a research approach in which the data collected is in the form of words, pictures and not numbers. These data can be obtained from interviews, field notes, photos, video tapes, personal documentation, notes or memos and other documentation. This approach which is characterized by qualitative descriptive aims to study and clarify the existence of a phenomenon that occurs in society. A phenomenon or reality in society that reveals that the existence of a qualitative descriptive method can be used as a procedure for solving the problem being researched. The problem that is being investigated is based on facts that exist and appear in society.

Sources of data in qualitative research are words and actions, the rest is additional data such as documents and others. Data collection techniques in this study using interview techniques (interview), field observation (observation), and documentation. Moleong (2005: 186).

Result and Discussion

The phenomenon of human relationship with nature in relation to the highest power is a traditional belief system containing a valid system of knowledge about the world (typical spirituality). Suwarsono and Alvin Y. So. (2000: 64), say that the spirituality that is typical of the unit or tribe and developed in the midst of the nation itself and not influenced by the spirituality of other nations. That spirituality arises and grows spontaneously together and comes from (the tribe) of the nation itself (*otokton*). He does not mix with the spirituality of other religions or (*alokthon*). In fact, there is in a closed society the association between (tribes). Typical spirituality is lived in the inner attitude towards the highest substance with different names and designations. Its nature solves human problems and is expressed in beliefs, morals, customs, values, ceremonies and various celebrations.

Indigenous peoples (*Atoni Pah Meto*) are the majority of the population that inhabits Timor Island, is an agrarian society. Farmers' activities are a journey laden with cultural meaning and romance, this is closely related to the special spirituality and culture that is still deeply ingrained in their souls. Therefore, in every agricultural activity it always begins with a ritual.

The rituals performed at each stage tend to establish and maintain harmonious relationships and communication between indigenous peoples (*Atoni Pah Meto*) with a power believed to be more sacred, greater, and higher beyond human ability. The world is the world of God or gods sky high (*Uis Neno*) situated in the light of the world (*pahmeusine*) unattainable (*affinities, aneset*), fire unflagging nan (*apinat, aklahat*), *Uis Pah* and *Be'i nai* are in the dark world there is no human being, which is referred to by the local customary term *pah maisokan*. Usfinit (2003: 38) says that indigenous peoples (*Atoni Pah Meto*) believe that heavenly blessings can only be obtained through divine revelation, short heaven gods, heavenly gods and earth gods (*Uis Neno* and *Uis Pah*) through ancestral spirits (*Be'i nai*) which is in (the dark world, the supernatural). Indigenous peoples (*Atoni Pah Meto*) understand that the nature above which human beings struggle to maintain life, is entirely within authority (*Uis Neno* and *Uis Pah*).

Ritual communication is a communication function used to fulfill human identity as an individual, as a member of a social community, and as one of the elements of the universe. Individuals who engage in ritual communication affirm their commitment to their family, tribe, nation, ideology, or religion.

According to Mulyana (2005: 25) ritual communication is closely related to expressive communication. Expressive communication is ritual communication that is usually done collectively. In this case the Ritual includes the use of behavioral models that express social relationships. Forms of ritual action are symbols of referents or pointers in the social relationships, commands, and social institutions in which the ritual is performed. A community often performs different ceremonies throughout the year and throughout life, which anthropologists call the rites of passage, from birth to death.

Furthermore, according to Mulyana (2005: 25). In those events people utter words or display certain behaviors that are symbolic. Those who participate in the form of ritual communication to reaffirm their commitment to their family, tribe, nation, country, ideology, or religion.

According to Rothenbuhler (1998: 28), rituals are always identified by habit or routine. Rothenbuhler further elaborates that, "ritual is the voluntary performance of appropriately patterned behavior to symbolically effect or participate in the serious life". "Meanwhile, Couldry (2005: 60) understood ritual as a habitual action (), formal action formal action and also contains transcendental values. Considering these views, it can be understood that rituals related to voluntary performances performed by the community from generation to generation (based on custom) involve patterned behavior. The show aims to symbolize an influence in community life. More specifically, Rothenbuhler (1998: 29-33) describes some of the characteristics of the ritual itself as follows: Ritual as action, Performance(performance), awareness and willingness, Irrationality, ritual is not just recreation,

Collective, Expression of Social Relations, subjunctive and Not Indicative, Effectiveness of symbols, Condensed Symbols, Expressive or Aesthetic Behavior, Customary Behavior, Regularly Recurring Behavior, Communication without information, Sacred.

Cultural Values in Agricultural Rituals Indigenous peoples (*Atoni Pah Meto*)

Koentjaraningrat (1998: 190), state that the cultural value system is the highest and most abstract level of customs. This is because cultural values are the concept of what exists and lives in the human mind, what they consider valuable, valuable, important and insignificant so that the value system is useful as a guide for behavior, giving direction and orientation to each. community members to run life.

Value is something that is considered valuable by a person or group of people and is used as a reference for action and as a means of life direction. Where values are grown and internalized through the culture of that person, which he experiences as the meaning of life and discourse and lived in a symbolic universe. The agricultural rituals of the *Atoni Pah Meto* community contain several cultural values which are important to their lives. These values are something very high which is able to direct the life of the *Atoni Pah Meto* people in their daily social life. The values in question are religious values, ecological values, and unity values.

The religious value in rituals is believed to be something very high for the life of the *Atoni Pah Meto* people, because rituals have extraordinary saving power, without which the *Atoni Pah Meto* people are unable to carry out the various social-community tasks they must carry out. The people of *Atoni Pah Meto* believe in the existence of supernatural powers that are considered to have a higher position than humans. For this reason, the *Atoni Pah Meto* people carry out religious ritual activities as a way of communicating with supernatural powers (*Uis Neno, Uis Pah, and Be'i nai*) because of their beliefs.

Various aspects of the life of the *Atoni Pah Meto* people are very much integrated with their beliefs. This can be clearly seen in various traditional ritual practices, including various customary ritual practices related to local natural resource management. In the various customary ritual practices celebrated by the *Atoni Pah Meto* community, every component of the ritual, be it the sequence or the content of the traditional *onen* (prayer) that is recited at each sacred location of each tribe is actually their expressive act to show that they are a group of indigenous people who believe in the power, strength, or ability of *Uis Neno, Uis Pah, and Be'i nai* to help and save them from the various threats and natural challenges they face.

The ecological value contained in the ritual can be traced through the worldview or world view of the indigenous people (*Atoni Pah Meto*) about their world or their existence in the midst of the natural environment around them. The use of the term '*atoni pah meto*' or 'people or humans who come from dry land' is to describe their identity, describing how deep their understanding of the ecological conditions in which they live. The entire local knowledge system consisting of elements of cosmological knowledge (about the character of the world and nature) that they have, as well as their cosmological knowledge of the meaning and value of land, the meaning and value of plants or plants for indigenous peoples (*Atoni Pah Meto*) as The dry land farmers have enabled them to view rituals as models of knowledge systems that represent their cognitive aspects of their environmental ethos. Through the same cosmological knowledge of the meaning and value of land as well as the meaning and value of plants for the lives of indigenous peoples (*Atoni Pah Meto*) has made ritual a model for them to be able to make various evaluative efforts to determine correct and accurate alternative actions in order to interact. with the environment around it.

The ecological value that lies behind the lives of indigenous peoples (*Atoni Pah Meto*) is closely related to the appreciation of the functions of various mythological stories (belief systems and ideas about

the history of gods) within the framework of the religious system of local indigenous peoples. The whole system of local knowledge consisting of elements of cosmological knowledge or the universe at their disposal, as well as their cosmological knowledge of the meaning and value of land, the meaning and value of plants for the lives of indigenous peoples (*Atoni Pah Meto*) as dry land farmers, has enabled them to view rituals as 'models of' knowledge systems that represent their 'cognitive aspects' of their environmental ethos (ethics). Through the same cosmological knowledge of the meaning and value of land as well as the meaning and value of plants for their lives, for example, indigenous peoples (*Atoni Pah Meto*) have made ritual a 'model for' or reference model by which they can make various evaluative efforts to determine alternatives -Alternative actions that are correct and accurate in order to interact with the environment around them.

The value of unity, behind the existence of rituals, is the value of unity which evokes a very strong sense of social solidarity among members of indigenous peoples (*Atoni Pah Meto*). The value of unity contained in traditional rituals related to various stages of agricultural activities for indigenous peoples (*Atoni Pah Meto*) is considered to be something very sacred and has a very noble purpose, namely as an effort to increase and encourage the awareness of members tribal (*kanaf*). so that they will always feel ownership and part of the *kanaf*, as well as to guarantee and maintain the integrity of the members of the tribe (*kanaf*) or the clan concerned. The existing value of unity has encouraged each member of the tribe (ethnic *kanaf*) to always try to rebuild their identity and authority because of the similarity in historical background, origin, and descent through various traditional ritual practices. Expressive actions of local indigenous peoples to manifest the spirit of unity and also to build and increase a strong sense of social solidarity among members of the tribe (*kanaf*) within the scope of indigenous peoples (*Atoni Pah Meto*).

The agricultural rituals of the indigenous peoples (*Atoni Pah Meto*) which are carried out throughout the annual cycle have resulted in the appreciation of the values of order in the indigenous peoples (*Atoni Pah Meto*). Not only that, adherence to order and respect that is so strong in tradition is the glue of togetherness because mutual help and support in the realm of agrarian culture demands that indigenous peoples have a harmonious relationship with nature in order to produce food, with others so that harmony in life can continue and most importantly with a high god or sky god (*Uis Neno*), a short god or sky god, earth god, earth god (*Uis Pah*), and ancestral spirits (*Be'i nai*) in order to obtain heavenly blessings and blessings.

Ritual Function of Agriculture for the Community *Atoni Pah Meto*

The existence of rituals for the *Atoni Pah Meto* community does not only have socio-economic values and functions, but also socio-religious and socio-political values and functions. From the optics of human sociality, for example, Amsikan (1992: 149) states that the basic elements of traditional human sociality patterns actually emphasize the value of togetherness and unity, which includes various aspects of human vitality to live and develop. In addition, with the various rites and symbols that exist, traditional societies express themselves, both horizontally and vertically. Thus, ritual is a symbol of unity, because ritual becomes the binding rope for all members of the tribe.

Ritual as the core and center of life of the *Atoni Pah Meto* community is not only a source of strength and staple of tribal life, but also a sacred medium because rituals have mystical-magical powers. Rituals are tribal celebrations and memorials to the ancestral spirits of each tribe. In other words, the value and function of the ritual as a symbol of unifying and binding all members of the tribe, the source of strength and basic life of the tribe, as well as a center of celebration and remembrance for the ancestral spirits of each tribe as well as describing the value and function of the ritual.

In socio-economical terms, rituals associated with dry land agricultural activities are traditionally carried out by local communities. When there is a long dry season (*manat tnana*) in the middle of the

rainy season (*oe fat*) which can result in crop failure, for example, the indigenous people (*Atoni Pah Meto*) in this area must carry out a customary ritual called the ritual of bringing rain (*toit ulan*). The implementation of this customary ritual must be centered in a location known as the adat term *faot kanaf-oe kanaf* which in the context of this ritual the local indigenous people call it "*adarfatu toti ma oe tone*" which means 'stone for begging and water for speaking'.

The ritual is *toit ulan* usually carried out by farmers with the aim of asking God the Creator of the heavens, the earth, and all its contents (*Uis Neno Mnanu*), the earth goddess or the earth goddess and the spirits of the ancestors (*Uis Neno Pala ma Be'i Na'i*) who is in a dark world, an invisible world where the ancestral spirits (*pah maisokanreside*), in order to make it rain. The indigenous people (*Atoin Pah Meto*) believe that the disaster or long drought (*manat tmana*) that occurs in the middle of the rainy season (*oe fat*) and usually results in crop failure is evidence of the anger of the ancestral spirits (*be'i na'i*) who resides in a dark world, an invisible world where ancestral spirits (*pah maisokan*) reside. According to them, the anger of the ancestral spirits (*be'i na'i*) is usually caused by several things, including (1) there was an error in the implementation of a number of traditional rituals that had been done some time before, (2) there was disharmony in the local customary community due to acts humans as well as adultery, theft, and other dishonorable acts, and (3) destroying or injuring the earth such as cutting down forests and trees around the location of *faot kanaf - oe kanaf*, ancestral graves, and digging the ground resulting in large and deep holes in certain places that are believed to be the dwelling place of the old *pahf* (goddess of the earth or goddess of the earth). For this reason, a customary ritual is needed to carry out some kind of customary repentance at the *kanaf* (tribal) level.

Other rituals related to various activities in the farming tradition traditionally carried out by indigenous peoples (*Atoni Pah Meto*) are the rituals of driving away rain (*tkau ulan*) which is carried out with the aim of asking God (*Uis Neno*) and ancestral spirits (*Be'i Na ' i*) to reduce too much rainfall during the rainy season because it will result in crop failure, especially maize and rice. Other rituals that must be performed are the ritual of *eka hoe* (water dam) to anticipate floods and soil erosion, as well as a ritual of thanksgiving for the first harvest of longevity corn (*pen pnais*) or the ritual of eating new rice or new corn.

In socio-political terms, rituals have values and functions as sources and givers of strength, protection that provides a sense of security, peace, and solid wholeness for all members of the tribe.

In socio-religious terms, ritual is a unity symbol of celebration and warning to ancestral spirits which is not only vertical in order to build and ensure harmonious relations with the world above, the spirits and spirits of the ancestors, but also horizontal as a unifying symbol for correct attitudes and other things that are not right among fellow tribesmen. Ritual is an integral symbol of the cosmos, because through the rituals of indigenous peoples (*Atoni Pah Meto*) they are able to reveal their existence in the world today, the world yesterday, and even the world to come.

Ritual Communication Functions as Communication Media

Ritual is one way of communicating. All forms of ritual are communicative. Ritual is always symbolic behavior in social situations. Therefore, ritual is always a way of conveying something. Realizing that ritual is a way of communicating, then the term ritual communication emerged. The term ritual communication was first coined by James W. Carey (1992: 18). He stated that, "In a ritual definition, communication is linked to terms such as" sharing, " participation, " " association, " fellowship, "and" the possession of a common faith. " This means, in a ritual perspective, communication is related to sharing, participation, association, friendship, and belonging to the same faith belief.

Ritual communication is a means of communication in community activities or in the life of the *Atoni Pah Meto* community. Ritual communication as a means of communication is useful for expressing thoughts and feelings, daily experiences, as well as carrying out certain goals and objectives according to the context of its use.

Ritual communication in the agricultural rituals of the *Atoni Pah Meto* community has various functions, following the researchers describing the communication function of the community *Atoni Pah Meto* rituals in the agricultural rituals they live.

The theoretical perspective used as a guide for analyzing the function of language in its use as a means of communication is functionalism or function theory. The underlying reason is that the lingual expressions used in people's lives, apart from expressing their thoughts and feelings, and their experiences in the world, also carry certain aims and objectives in the context of the intended use of the lingual expression.

Halliday in Leech (1993: 86), argues that there are three functions of language used in the life reality of a society, namely: (a) Ideational functions. Relating to the function of language as a tool to convey and interpret world experiences; (b) Interpersonal function: language functions as a disclosure of the attitudes of speakers and as an influence on the attitudes and behavior of speakers; and (c) Textual function: language functions as a tool for constructing or composing a text (text is an example of spoken and written language). (Aslinda, 2007: 91).

According to Suriasumantri (1995: 175) language basically functions as a means of communicating human thoughts, feelings and attitudes as a society. Or as stated by Kneller in Suriasumantri (1995: 175), language in the reality of human life has symbolic, emotive, and affective functions.

Jacobson in Hébert (2011) states that the language used in every communication event carries out six functions, namely: (1) referential function Context-oriented. This function is indeed context-oriented, but in its assessment other functions must also be taken into account; (2) The emotive function focuses on the speaker's state, as seen in the use of the exclamation form as the purest emotive stratum in language. Apart from being different from the referential means of language, either through sound patterns or through syntactic messages, the emotive function is also stretched out significantly with an exclamation mark that can be felt throughout speech, both at the sound and grammatical level as well as at the lexical level; (3) The conative function is oriented or focuses on the speaker's desire for partners to do or think so. This function produces the purest grammatical expressions in vocative and imperative forms which are syntactically, morphologically, and phonemically deviating from the other nominal and verbal categories; (4) The phatic function focuses on the channel for the formation and maintenance of contacts, which can be demonstrated by exchanging formulaic rites, with complete dialogue to extend the flow of communication; (5) The metalinguistic function (metalingual function) focuses on the language used in order to check whether the sender or receiver uses the same code (mutual agreement on the code); and (6) The poetic function translated focuses on how the news content is into language.

The poetic function is the same as the imaginative function in Halliday's view. In this connection, language has the function of conveying thoughts, ideas and feelings; whether real, or in the form of mere imagination. Imaginative functions are usually works of art (poetry, stories, fairy tales, jokes). Chaer and Agustina (2004: 17).

Robert Merton in Endraswara (2006: 102) presents the postulate about functionalists that: (1) the postulate of the functionalist integrity of society, that is, everything is functionally related to everything else, (2) the postulate of universal functionalism, namely that all cultural elements carry out a function, and no other element is capable of carrying out that same function. In this regard, Merton provides a

formulation about the difference in manifest function and latent function (visible function and hidden function), in an act of cultural elements. The manifest function is "objective consequences that contribute to the adaptation of the system that participants in the system desire and are aware of." On the other hand, the latent function is the objective consequence of a cultural thing which is "neither wanted nor realized" by the community.

In relation to language and community relations, Chase in Muslich and Oka (2010: 68-69) argues that language in a society has three main functions, namely: (1) as a means of external communication, namely a means of communication between citizens of that nation; (2) as a means of internal communication, namely a means of communicating the members of the nation's community with themselves. Communication in this case is usually called thinking; and (3) as forming a world out-look or world view of the nation.

According to Voegelin in Muslich and Oka (2010: 69), language when viewed from outside itself is a tool and a medium for culture. It is with this language that a nation embodies its culture in the form of language activities, both in written and spoken form, as said by Samsuri (2010: 69).

In the perspective of functionalism, Halliday in Kato (2007: 23) suggests four aspects of meaning as elements in the semantics of every language. The four meanings are: (1) the meaning of experience (experiential meaning); (2) interpersonal meaning; (3) logical meaning; (4) textual meaning. According to him, the elements of meaning are all interwoven in discourse. We cannot take a word or phrase and say it only has experiential meaning, or only has interpersonal meaning, all we have to do is look at it as a whole and examine it again with a new perspective.

Referential

Function Referential function is a communication function when the focus of the conversation is on the opposite speaker. For example, for our opponents to behave or do something. In the context of the agricultural rituals of the indigenous people (*Atoni Pah Meto*) who are able to behave and do something is only the figure of *Uis Pah*, *Uis Neno*, and *Be'i nai*. From the various ritual communications in the agricultural rituals of the indigenous people (*Atoni Pah Meto*) in the form of customary prayers (*onen*) obtained data that indicate the existence of a figure who has supernatural powers and has power over creation on this earth.

All ritual communications of the indigenous people (*Atoni Pah Meto*) delivered through or customary prayers (*onen*) contain greetings and worship, as well as requests and hopes. This can only be addressed and done by a figure who has omnipotent power and strength. Thus the expression is a description that refers to the existence of the highest power in the beliefs of indigenous peoples (*Atoni Pah Meto*) namely *Uis Neno*, *Uis Pah*, and *Be'i nai*.

Emotional Function Emotional

function is a function of ritual communication when its focus is on the poet. For example, it is used when we express happiness, sadness, regret, and so on.

The emotive function in the ritual communication of indigenous peoples (*Atoni Pah Meto*) is not clearly seen through the use of exclamation words as the purest emotive strata in language. The emotive function in the ritual communication of indigenous peoples (*Atoni Pah Meto*) is only expressed in language expressions that describe the state of indigenous peoples (*Atoni Pah Meto*), as seen in the following data.

Hoe ..., nanet bon nem-nases bon nemat, neu tuakin ma uiskina es tefna ma euk'kin, nemen neuba Panis nok Amol es uiskina ma tuakin, lia fain nem-aebanin ma fain nem, neuba Kuun-KaEnbaun Nael Naijuf, lia nem-oebanim nem neuba Bokon nok Kua'ais, Hani ma Manumuti, nemen neu Sene ma At'oem, Mau nok Tasona, neu uis'kina ma tuakin, he linut ma tabua ben, lek tabua ben

It means

Oh ..., walking in appearance, walking around to the owner and the ruler at the meeting place, at the intersection of the region, come and arrive at Panis and Amol as the owner and ruler and then walk back, cheering back to Ku'un-KaEnbaun, by Nael Naijuf. Turning around, cheering only for Bokon-Kua'ais Hani and Manumuti, come and arrive at Sene-At'oem, Mau and Tasona to the owners and rulers to gather together, pointing together already.

From the ritual communication above it is seen that the function of communication shows the soul feelings of the community are *Atoni Pah Meto* marked by the use of sentences that mean the longing of the indigenous people. The above sentence describes a very deep feeling of longing for the three supernatural forces to be willing and able to be present in the environment and life of the community *Atoni Pah Meto*.

Directive The directive

Function function is oriented to the recipient of the message. This function uses ritual communication to influence others, both their emotions, their feelings and their behavior. For example, testifying, inviting, commanding, reminding and threatening. Here is an excerpt of ritual communication in the *onen* or customary prayers of the community *Atoni Pah Meto*.

Neno'i, on takam tapohot neu sufa ma kauf. Neno'i, on nakam on nabuab kit ma natolab kit. Nabuabon es'i, ma tolen es'i, ia mait mana kit benas ma fani he tait tateut panaf ma ta teut aun fani. Kios lian fuk ma, lian tafa he muhakeb ma mu tupap, tepo po'an ma sapi poa. Am loiye nai ma, sube nai. Amloi meke ma, sumeke, ou mamtet fe mubelak ma fe mumamub he ta sine suku-suku ma hobo-hobo es feot aklo'o, moen aklo'o, moen apaumakat ma feot apaumakat. Henetafen Ni enaf ma tasaeb hit foti henait lian'na tole ma nateb, tao niktama tao akla'at nait tasaeb sua atoni ma takpain atoni he tain feto ma tain mone. Feto lo bian mone lo bian, a ek'nesu ma a tai nesu nok oe kanaf ma faut kanaf. Aim hem soit mankau oekana faut kana es bale mnasi ia. It's a dream come true for me and I'm glad I did.

That is

Today is the day the children gather. All have come together here, with machetes and axes. Look at your children to lift the ax and machete to make the ax and machete stronger and sharper. Look at the children, take care of them so that they can lift and put the skin down from the standing trees. Lift and store to keep warm. Hopefully with this can invite tribes that are far and near both men and women, to develop the strength of the family that comes from the sacred water and sacred stone, to look smart, beautiful, and handsome.

The sentences quoted by this researcher used in the *onen* or customary prayers of the people of *Atoni Pah Meto*, reflect the function of the directive by using the verb "keep" or lift and keep "which has the meaning of ruling.

Or in the expression *onen* following custom:

Hae Usi ..., mnenok ko mnahat'ta es ijeben, ma mnenok mnuit'ta es ijeben. Oh ... usi masanut ma munebet neu nai, he nait noka simba'ha manikin'ni ma simba oe tene. Mok esa hai nene pa taum ma poa abas. Hoe ... Molok o nai, lasi o nai, tbukae nai ma tiu nai.

That is

Oh God, turn around at the altar of food and drink. Oh God, take it down, spread it out so that tomorrow morning we can only receive drops of cold and refreshing water, along with the embroidery fabric makers. Oh ... enough here is our call and hope. Let's eat and drink together.

Based on the quotation of the ritual language used in the *onen* or customary prayers of the community Atoni Pah Meto above, it can be seen that the function of the ritual communication directive is reflected in verbs that have the meaning of pleading butruling, for example:

Seemingly Oh ... usi masanut ma munebet neu nai, he nait noka simba'ha manikin'ni ma simba oe tene.

Meaning

Oh God, lower it, spread it out so that tomorrow morning we can only receive drops of cold and refreshing water

Informational The informational

Functions Function of ritual communication focuses on meaning. This communication function is used to inform something, for example to report, describe, explain, and inform something. The meaning in this case the information or sentence ideas in the discourse becomes the focus.

*U uab ok ki, u toen ok ki, u sine ki ... if u get neon puna
i het poe jen tē
te-kit mnaof ā ben, oef ā ben
he upohot neo ki
hena fat ba msat can na a oton, kaisa nā -la lala
hau ba msat kaisa na a oton, kaisa nā-la lala
stanza fēla manikin, oe tene this neo hoen kin ma tao kin, neo suf kin*

The meaning

Talk to you, tell you, invite you too God / the ruler of the Puna rock hill ..

Now is the time to come out with reeds and broth

to present to you ..

Thus stones don't burn, don't burn

Wood don't burn, don't burn -it.

Try to give something cool and refreshing to parents and children, grandchildren and children.

From the data above, it can be seen that the informational function of ritual communication is reflected in words or sentences that have the meaning of reporting, describing, explaining, and informing something.

Or in the following onen or traditional prayer:

Fe paok alekot, lal alekot, faot alekot

I he tapoen fini ma mnuke na ko ume naek

Tek je on batan ma ai nuan

A lam fela kai oe manikin ma oe matene

He ton ija fini ma mnuke le tapoen ta lal je, ntamat faen tahat, tinut ka tael je ...

The meaning

Now I want to get the seeds and the smallest ones from the big house.
 Bring to the garden and the stone offering place ..
 Just give us cold and refreshing water ..
 So that this year the seeds and the smallest ones that have been removed,
 Come back in, eat and drink will not run out. ...
 It informs you, communicates it to you, and invites you nicely ...

The sentences or words used have or mean to report, describe, explain, and inform the three supernatural forces that are believed and respected by the *Atoni Pah Meto* people, namely *Uis Neno*, *Uis Pah*, and *Be'i nai*.

Metalinguistic

Function Metalingual function is a communication function if the focus of conversation is on a code. For example, when talking about communication problems using a certain language.

The metalinguistic function in the ritual communication of the *Atoni Pah Meto* community is reflected in the use of the language *Dawan* which is understood by speakers *onen* or traditional prayer speakers and partners, in this case the *Atoni Pah Meto* community when various traditional rituals are carried out, because they use the same code, namely the language, dialect *Dawansub- Miomaffo*. . Apart from using the same code, they also have the same understanding and meaning of norms according to the prevailing rules in the language, the dialect of *Dawansub- Miomaffo*, which is used in the agricultural rituals they live in.

Conclusion

The *Atoni Pah Meto* people are the majority of the population who live on the island of Timor, and are an agrarian society. Farmers' activities are a journey that is full of cultural meaning and romance, this is closely related to the unique spirituality and culture that is still closely attached to their souls. Therefore, every agricultural activity begins with a ritual.

The rituals performed at each stage have the tendency to establish and maintain a harmonious relationship and communication between *Atoni Pah Meto* with powers that are believed to be holier, greater, and higher than ability *Atoni Pah Meto*'s. That world is the world of *Uis Neno*, which is in a world of light (*pah meusine*) that is unreachable (*affinit*, *aneset*), a fire that never goes out (*apinat*, *aklahat*), *Uis Pah* and *Be'i nai* are in a dark world invisible to humans, which called *pah maisokan*. The people of *Atoni Pah Meto* believe that heavenly blessings can only be obtained through the revelations of *Uis Neno* and *Uis Pah* (God, the short heavenly god, the heavenly god and the earth god) through *Be'i nai* (ancestral spirits) in the *pah maisokan* (dark world, faerie). The people of *Atoni Pah Meto* understand that the nature upon which humans struggle to survive is completely under the authority of *Uis Neno* and *Uis Pah*. *Atoni pah meto* indigenous peoples' farming rituals have noble values that are considered important, such as religious values, ecological values, and unity values.

Ritual as the core and center of life of the *Atoni Pah Meto* community is not only a source of strength and staple of tribal life, but also a sacred medium because rituals have mystical-magical powers. Rituals are tribal celebrations and memorials to the ancestral spirits of each tribe. In other words, the value and function of the ritual as a symbol of unifying and binding all members of the tribe, the source of

strength and basic life of the tribe, as well as a center of celebration and remembrance for the ancestral spirits of each tribe as well as describing the value and function of the ritual.

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