



The Meaning of Treasure of the Lexican Martige Customs of Sasak People in North Lombok Regency: Description Overview

Aswandikari¹; Hijril Ismail²; M. Aris Akbar²

¹ Universitas Mataram, Indonesia

² Universitas Muhammadiyah Mataram, Indonesia

<http://dx.doi.org/10.18415/ijmmu.v9i5.3702>

Abstract

The culture of the Sasak tribe is one of the natural resources owned by the supporting community. One of them is the marriage custom of the Sasak people in the North Lombok Regency. The purpose of the study was to identify the meaning of the traditional lexicon of the Sasak marriage, North Lombok Regency which is focused on lexicon has linguistic meanings aspect (the lexical meanings and the grammatical meanings) and the lexicon has cultural meanings aspect. The descriptive qualitative method was used to dismantle life experiences in order to understand social reality. The data collection methods used observation, listening, interview, and introspection. Data collection techniques were applied tapping technique, fishing, recording, and note-taking. Methods of data analysis utilized were equivalent and distributional methods. The technique of presenting the results of data analysis was undertaken through formal and informal techniques. The results of the study indicate that there are lexicon meanings in the marriage custom of the Sasak People in North Lombok Regency such as the linguistic meanings and the cultural meanings. The linguistic meaning consisted of two meanings, namely lexical meaning to reveal the meaning of the lexicon before it changes shape and the grammatical meaning to reveal the lexicon after undergoing the grammaticalization process such as repetition of words and phrases. While the cultural meanings expressed the form of the implied meaning of each lexicon used in the marriage customs of the North Lombok Regency community as a manifestation of the culture created by the Sasak people.

Keywords: *The Meaning of the Lexicon; Traditional Marriage*

Introduction

Language is a cultural resource (Duranti, 1997). Language is not only ergon (medium or tools) only; Language is the energy (power, power, or strength) that binds together a dense and emotional togetherness because language is also part of the history of the speech people itself (Cassirer, 1987). Language is a social convention, as well as a builder and successor of meaning and value (Barker, 2005). Culture refers to acquired knowledge, which people use to interpret experiences and generate social

behavior (Spradley, 1997). Culture is a very complex set of daily life experiences including history, social structure, religion, tradition, customs, and language (Threveni, 2002).

The Sasak people in the North Lombok regency, West Nusa Tenggara, Indonesia have three marriage systems that are commonly used, namely *tepedait* (betrothed), *melakoq* (marriage by proposal), and *Mamulang or paulang* (carrying away). *Tepedait* marriage system or arranged marriage is a marriage system that is carried out on the basis of the agreement of the parents of both parties. This marriage system is usually carried out because there is a family relationship with the aim of keeping the lineage maintained and not mixed with people who have low social status. Therefore, this *tepedait* marriage system is usually undertaken by the noble class.

The *melakoq* marriage system is a marriage system that requires men to propose to women in front of their parents and family. This marriage system is rarely gained because it is considered to have a long and tortuous process. In this marriage system, both partners between a man and a woman have agreed to marry because they love each other. However, when a man proposes to his partner in front of his parents or family, sometimes it is not immediately approved and requires a very long process. Therefore, the proposed marriage system is rarely used by the Sasak people of the North Lombok regency, especially for this reason.

The most famous marriage system and often utilized by the Sasak people of North Lombok is *Mamulang or paulang*. The system is not only employed by the people of North Lombok, but is also used in general by all the Sasak tribes on the island of Lombok. *Mamulang or paulang* can be interpreted as carrying away or stealing a woman who her partner wants to marry. However, it should be noted that this *Mamulang or paulang* tradition does not mean stealing a woman by force or without the woman's will, but rather being carried away on the basis of consensual and willpower of the woman on the basis of agreement both of the between the bride and groom. *Mamulang or paulang* can be interpreted as carrying away or stealing a woman who her partner wants to marry. However, it should be noted that this *Mamulang or paulang* tradition does not mean stealing a woman by force or without the woman's will, but rather being carried away on the basis of consensual and willpower of the woman on the basis the basis of agreement both of the between the bride and groom.

Literature Review

Lexical meaning and grammatical meaning

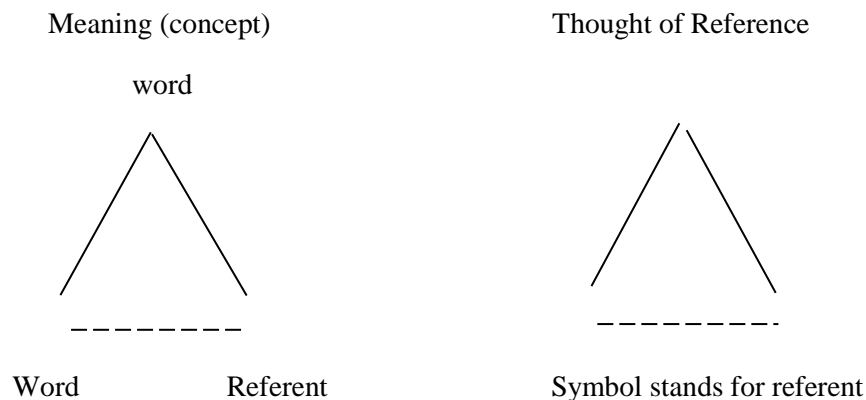
Lexical meaning (lexical meaning, semantic meaning, external meaning) is the meaning of language elements as symbols of objects, events, and others. The lexical meaning is owned by the language elements separately, regardless of the context (Harimurti, 1982:103). The example, the word culture, namely culture in the Shadily and Echols dictionaries, is mentioned as a noun (noun) and its meaning; courtesy, culture; (1) maintenance of culture (biology), (2) in the Indonesian language dictionary I (p38), culture is a noun, and the meaning: (1) thoughts; common sense, (2) culture, (3) concerning culture, which has developed (civilized, advanced). All meanings (both basic and derived forms) that exist in the dictionary are called lexical meanings.

These words have meaning and can be read in a dictionary. Such meaning is also called dictionary meaning, in addition to lexical meaning (dictionary meaning). There are also those who say that lexical meaning is the meaning of words when they stand alone, both in their derivative form and in their basic form. The lexical meaning of a word is contained in a stand-alone word. This means that the meaning of a word can change when the word is already in the sentence. Therefore, there are words whose lexical meaning can be understood if they have been linked to other words. Such words are including to groups of task words or particles, for example words and, this, to, which.

In general, lexical meaning can be grouped into two major groups, namely basic meaning and extended meaning, or denotative meaning (cognitive, descriptive) and connotative or emotive meaning. The relationship between the word, the meaning of the word, and the world of reality is called a referential relationship. The relationship that exists between; (1) the word as a phonological unit, which carries meaning, (2) the meaning or concept formed by the word, (3) the world of reality that is pointed to (referred to) by the word, is a referential relationship (Djajasudarma, 2012:38). A referential relationship is a relationship that exists between a word and the external world of the language referred to by the speaker, for example:

Dictionary	: refers to certain type of book
Thick	: refers to a certain quality of an object
Go	: refers to particular activity

The relationship between the word (symbol), meaning (concept or reference) and something that is referred to (referent) is an indirect relationship. This relationship is described by the so-called semiotic triangle (see Ogden & Richards, 1972; Palmer, 1996).



Symbols or symbols are linguistic elements in the form of words (sentences, etc.); referent is an object or thing that is pointed out (events, facts in the world of human experience); the concept (reference) is what we have in mind about the object that is manifested through the symbol (symbol). Based on this theory, the relationship of symbols and referents (reference) through concepts that reside in the brain, the relationship is an indirect relationship.

Grammatical semantics is a semantic study that specifically examines the meaning contained in sentence units. Verhaar (1983) states that grammatical semantics is much more difficult to analyze. The sentence is still sitting, brother has been asleep for a long time, is a sentence that is difficult to analyze. People should not interpret in terms of the words that make it up. People have to interpret from the whole content of the sentence, even something behind the sentence. The sentence can be described as follows: there are two friends, say, Bayu and Ahza. Bayu and Ahza visit Delna's house. Bayu still has a family relationship with Delna, therefore Delna's sister greets Bayu, brother. It seems that Ahza is still a stranger at Delna's house, while Bayu, because of his family relationship, is somewhat free. At 12.15 Bayu immediately ate without inviting Ahza. After eating because he was sleepy, Bayu immediately went to sleep. Ahza didn't know this. Apparently Ahza enjoys reading magazines. That fact saw by Adil Delna, then she said to Ahza, "Still sitting, a brother has been sleeping for a long time". Based on the narration, people will understand or be able to interpret the meaning of the sentence, still sitting, you have been sleeping for a long time.

Grammatical meaning, or functional meaning, or structural meaning, or internal meaning are meanings that arise as a result of the functioning of words in sentences (Pateda, 2010). In semantics, grammatical meaning is distinguished from lexical meaning. In line with the understanding of meaning (sense), meaning is different from meaning (meaning). Meaning is the link that exists between language units, can be connected with grammatical meaning, while meaning is the understanding of word units as elements that are connected.

Methodology

This research uses descriptive qualitative approach. Qualitative descriptive approach is an approach that seeks to dismantle life experiences in order to understand social reality (Bryman, 1998 in Rithchie & Lewis, 2003). Data collection methods used are; observation method, watch method, interview method, and introspection method. The using of data collection techniques; tapping technique, fishing technique, recording technique, and note-taking technique. Methods of data analysis using the equivalent method and distributional method. The technique of presenting the results of data analysis uses formal and informal techniques.

Results

The meaning of the lexicon used in the marriage customs of the Sasak people of the North Lombok Regency

Based on the point of view in the study of the object of research, the meaning of the lexicon proposed in this research includes 1) linguistic meaning, namely lexical meaning and grammatical meaning, 2) cultural meaning (culture). The lexical meaning intends to reveal the meaning of the lexicon before undergoing a change of form, while the grammatical meaning aims to reveal the lexicon after undergoing the grammatical process, such as affixing, repetition and compounding. The cultural meaning to be expressed in this research is the implied meaning of each lexicon used in the marriage customs of the North Lombok Regency people as a manifestation of the culture created by the Sasak people. The connection of the explanation above, the lexical meaning expressed in this study is only in the lexicon in the form of basic words. This is intended to maintain the meaning in accordance with the marriage process.

Likewise, with the grammatical meanings are described in the lexicon in the form of invented words, including affixed words, repeated words, and word groups (phrases), while cultural meanings are described in general, namely in all lexicons used in the marriage customs of the Sasak people in the North Lombok Regency.

The Lexical Meaning

The linguistic meaning is intended to reveal the meaning of the lexicon contained in the marriage customs of the Sasak people in the North Lombok Regency. The meaning in question is the lexical and grammatical meaning. The lexical meaning contained in the traditional marriage lexicon of the North Lombok Regency people can be described as follows.

1. Midang

Midang means visiting the house of a woman who is the boyfriend of the man.

2. Bantu/sulu

Bantu or *sulu* are interpreted as visiting a woman's house (*midang*) when the woman is visited by other men.

3. *Subandar*

Subandar is a person who bridges men and women in expressing the feelings of the couple.

4. *Anjar*

Anjar is a term used to describe the incident where a daughter was found by her parents who was about to be taken away by her future husband.

The Grammatical Meaning

1. The grammatical meaning of the repeated word

The grammatical meanings in the form of repeated words contained in the North Lombok Regency people's customary marriage lexicon are as follows.

a. *Olen-olen*

Olen is a traditional symbol in the form of woven cloth which symbolizes that the husband must be able to provide clothing or clothing to his wife. The basic philosophy of *olen-olen* is that the husband is able to provide for his wife physically and mentally. The balance physically and mentally is manifested in *olen-olen* so that the woman's family releases their daughter to live with the man of her choice in peace and happiness.

b. *Awon-awon*

Awon-awon are leftovers that are eaten at *begibung* and taken home. *Awon* is the leftover from the meal at the *begibung*, but usually when the *begawe* guests want to say goodbye to return to their respective homes, the *gutuk* has prepared additional dishes to take home. Additional dishes besides *awon* are usually rice, side dishes, snacks, and fruits.

2. The grammatical meaning of a group of words (phrases)

The grammatical meanings in the form of groups of words (phrases) contained in the customary marriage lexicon of the North Lombok Regency people can be described as follows.

a. *Bisuiq Nae*

Bisuiq nae is an activity to wash women's feet using water *selau*. *Bisuiq nae* is a symbol of a husband's love for his wife and hopes that all the bad things that have happened during his maiden life will become holy and disappear in the wife's body.

b. *Mangan merangkat*

Mangan merangkat is the ritual eating with together after the woman is picked up or taken away from her house. Before the manganese rapture event is held, the woman will carry out the egg-breaking procession first. This is carried out as a symbol that the woman is taken away by the man in a virgin state and is willing to be married. After the procession of breaking the egg, the manganese lift can be carried out. In manganese *merangkat* it is carried out by the family of the man and his friends. The man must provide a grilled chicken as a form of gratitude in serving *mangan merangkat*.

c. Penginang kuning

The yellow betel is a container used to put betel or betel utensils (*mamaq*). The yellow ring is a symbol that a woman was taken from her house by a man to be married.

The Culture Meaning

The cultural meaning referred to in this study is the meaning contained in the culture itself, namely the marriage customs of the North Lombok Regency people. The series of traditional marriage processes contain various meanings that represent the way the North Lombok Regency people views the environment and the life in it. Based on the data that has been presented, it can be said that the cultural meanings contained in the marriage customs of the Sasak people in the North Lombok Regency are in the form of religious, social, and moral values. The lexicon contained in the marriage customs of the North Lombok Regency people shows that social meaning is more emphasized in the implementation of the marriage process. The social meaning in question is cooperation, mutual assistance, and a sense of togetherness. This can be found in the lexicon in the form of verbs, such as *sorong serah*, *nyongkolan*, *begawe*, *tanjak taring*, and others. To better understand the social meanings contained in the marriage customs of the North Lombok Regency people, the following explains the meaning of the lexicon that can represent the social meaning referred to in this research.

First, *sorong serah* is the core event of the North Lombok Regency people marriage system. The event of this *sorong serah*, it will be seen that their solidarity is very high. This is evidenced by their participation in the *sorong serah* event even though they were not invited, even the people were very enthusiastic when they heard that one of the residents was getting married. The event of *sorong serah*, the people followed all the provisions that were put in place without feeling burdened. For example, those who will carry out the handover will wear full traditional clothes, be polite, and say politely and don't offend others. Thus it can be concluded that the people upholds a sense of togetherness and intimacy as well as a sense of mutual respect between each other. The event of this *sorong serah*, the people followed all the provisions that were put in place without feeling burdened. For example, those who will carry out the *sorong serah* will wear full traditional clothes, be polite, and say politely and don't offend others. Thus it can be concluded that the people upholds a sense of togetherness and intimacy as well as a sense of mutual respect between each other.

Second, *nyongkolan* is a well-known tradition of the SS people not only in the North Lombok Regency, but also in the SS people on the island of Lombok. In this *nyongkolan* activity, the people also rejoiced in welcoming him and participating in the *nyongkolan* event. In this case, they are also required to obey the rules contained in these activities. Those who follow this *nyongkolan* process must wear traditional clothes complete with all the attributes. This reflects that the people has a high sense of togetherness and responsibility in order to uphold a tradition. In addition, the people also helps the family of the bride and groom by participating in the event even though they have to endure the heat and fatigue of walking with the bride and groom.

Third, *begawe* is a tradition of the Sasak people in North Lombok Regency which aims to show gratitude to the Almighty Creator. The *begawe* event is realized by inviting relatives and the surrounding people to come to eat. In this event, it was found that the people uphold a sense of togetherness, cooperates, and helps each other. With their own awareness, the people, especially the neighbors of the people who had the *gawe* event, came to help for the smooth running of the *begawe* event. They help voluntarily without expecting anything in return from the party who organized the show. They work together in everything needed in the *begawe* event, such as working together in cooking, some are in charge of welcoming guests, washing dishes, and so on. This indicates that the North Lombok Regency people has a high sense of togetherness and kinship.

Fourth, *tanjak taring* is the activity of installing fangs or roofs on the bride's house in preparation for carrying out the *begawe* event. In this activity, young people or parents come to the bride's house with their own awareness. They work together and help each other in installing the fangs. They volunteered in the hope that in the future they would be helped as they had done. In this activity, the host also appreciated the services of the people who had helped him make fangs by giving coffee and cigarettes to the fang maker. This means that the material is not a measure in the North Lombok Regency people, but rather prioritizes togetherness and mutual cooperation.

Discussion

The culture of the Sasak community in North Lombok Regency has a peculiarity and uniqueness that some other ethnic cultures in the archipelago do not have. One of them is the marriage custom. In the series of implementation of the marriage custom, several customary the lexicon were found which became the naming of the series of customary marriage processes that occurred. This becomes very interesting to explore in the context of the meaning of the lexicon contained in the marriage customs of the Sasak people.

The lexicon of the marriage customs of the Sasak community in the North Lombok Regency community is the lexicon has meaning such as 1) linguistic meaning (lexical meaning and grammatical meaning) and 2) cultural meaning. The lexical meaning expresses the meaning of the lexicon before it undergoes a change of form as evidenced by the lexicon: *midang*, *bantu/sulu*, *subandar*, and *anjar*, while the lexicon has the grammatical meaning which aims to reveal the lexicon after undergoing a grammaticalization process, such as the repetition form lexicon, which is proven in the appearance of the *olen-olen* lexicon. and *awon-awon* and the lexicon of phrases, as evidenced by the findings of the lexicon; *bisug nae*, *mengan mangkat*, and *pinginang kuning*. The cultural meanings found in this study are the implied meanings of each lexicon used in the marriage customs of the North Lombok regency community as a manifestation of the culture created by the Sasak community as in the lexicon; *sorong serah*, *nyongkolan*, *begawe*, and *tanjak taring*.

Conclusion

The meaning of the traditional marriage lexicon of the Sasak people of North Lombok Regency consists of lexical meaning, grammatical meaning, and cultural meaning. Lexical meaning is the meaning of language elements as symbols of objects, events, and so on regardless of context. Lexicon that contains elements of lexical meaning in the form of basic forms and derived forms contained in the dictionary. The types of lexicon included in the category of lexical meaning are: *midang*, *bantu* or *sulu*, *subandar*, *anjar*. Grammatical meaning is a meaning that involves intra-language relationships or meanings that arise as a result of the functioning of a word in a sentence. The grammatical meanings found in this research are; 1) grammatical meaning in the form of repeated words, and 2) grammatical meaning in the form of groups of words (phrases). Cultural meaning is the meaning contained in the culture itself, namely the marriage customs of the Sasak tribe, North Lombok Regency. The series of traditional marriage processes contain various meanings that represent the perspective of the people of North Lombok Regency regarding the environment and life in it. Based on the description of the data that has been obtained, it can be stated that the cultural meanings contained in the marriage customs of the Sasak people of North Lombok Regency are religious meaning, social meaning, and moral meaning.

References

Barker, C. 2005. *Cultural Studies Teori dan Praktek*. (Diterjemahkan dari *Cultural Studies: Theory and Practise* SAGE Publication, London, 2000). Yogyakarta: BENTANG (PT Bentang Pustaka).

- Cessirer, Ernest. 1987. *Manusia dan Kebudayaan, Sebuah Esai tentang Manusia*. Jakarta: Gramedia.
- Djajasudarma, F. T. 2012. *Semantik 1. Makna Leksikal dan Makna Gramatikal*. Bandung: PT Refika Aditama.
- Duranti, Alesandro. 1997. *Linguistic Anthropology*. Cambridge: Cambridge University Press.
- Palmer, G. B. (1996). *Toward a Theory of Cultural Linguistics*. USA: University of Texas Press.
- Pateda, Mansoer. 2010. *Semantik Leksikal*. Jakarta: Rineka Cipta.
- Spradley, J.P. 1997. *Metode Etnografi* (terjemahan oleh Misbah). Yogyakarta: PT Tiara Wacana.
- Threveni, C. 2002. "Cultural Elements in Translation". *Translation Journal*, Vol 6, No.1. URC: <http://accurapid.com/Journal/19culture.htm>.
- Verhaar, J. W. M. 1983. *Pengantar Linguistik*. Yogyakarta: Gajah Mada University Press.

Copyrights

Copyright for this article is retained by the author(s), with first publication rights granted to the journal.

This is an open-access article distributed under the terms and conditions of the Creative Commons Attribution license (<http://creativecommons.org/licenses/by/4.0/>).