

Analysis of Language Functions in the *Mosok* Tradition of Granting the Degree/*Adok* Lampung Pepadun, Kibang Menggala Village: Sociopragmatic Study

Fevi Yunita¹, Tuntun Sinaga², I Wayan Mustika³

(Master of Language and Culture Education Lampung, FKIP, University of Lampung, Indonesia)

2(FKIP, University of Lampung, Indonesia)

3(FKIP, University of Lampung, Indonesia)

Abstract: *Indonesia has a variety of distinctive and unique regional languages. Language has an important role in all aspects of human life because language is used as a means of communicating with people in everyday life. One of them is the people of Lampung, although they live in the same province but have two different languages, namely dialect A (Api) and Dialect O (Nyo). Mosok is one of the Lampung people's cultures in Kibang Menggala which involves language in it. Mosok is held during the wedding process. The method used is descriptive qualitative, with interview data collection techniques on informants conducted in depth. Mosok is a tradition of traditional Lampung weddings in the tiyuh Kibang community, Menggala sub-district. Mosok at the wedding has the meaning of being the last bribe from parents because it is no longer the responsibility of the parents and also as a form of mother's love for her child. The result of the analysis of this research is that the language function in the Mosok activity of awarding a title/adok is an ideational function because this culture aims to convey ideas that have become conventional in society.*

Keywords: *Mosok, Lampung Pepadun*

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I. Introduction

Indonesia has a variety of distinctive and unique regional languages. Language has an important role in all aspects of human life because language is used as a means of communicating with people in everyday life. Language in society describes the mindset, behavior, and personality of a person. We can communicate with the people around us and tell the events that happened through language.

Language as a communication tool or interaction tool that only humans have has many functions in social life. Actually humans can also use other communication tools, besides language. However, it seems that language is the best or most perfect communication tool when compared to other communication tools. In a broad sense, language has two main characteristics, namely (1) language is used in transmitting messages, (2) language is a code whose use is determined jointly by members of community groups.

Language plays a very important role in human life because language is the main means of communication in social interaction. Humans can interact with other humans in their community with language. Only with language, humans can make things feel real and revealed. Without language, it is impossible to form a society and there will be no activity in society.

Diverse societies have long had a clear identity framed by primordial sentiments (religion, ethnicity, language, etc.). Language as an identity or identity has built values, norms, and expressive symbols into social bonds to build solidarity and social cohesiveness.

One of them is the people of Lampung, even though they live in the same province but have two different languages, namely dialect A (*Api*) and Dialect O (*Nyo*) besides having various languages, they also have two clans, namely Lampung *Pepadun* and Lampung *Saibatin*. Lampung *Pepadun* is a clan that can be said to have many customary procedures for marriage. One of them is the traditional ordinance is *Mosok*. The tradition of *Mosok* is to bribe the bride and groom who will be given a customary title.

Mosok is one of the cultures of the Lampung people in Kibang Menggala which involves language in it. Language is the core of this culture because the awarding of customary titles must be chanted orally at the *Mosok* procession.

As a cultural activity that involves language, *Mosok* is certainly a unique thing that needs to be maintained. This activity is part of the local culture that needs to be preserved. *Mosok* is held during the wedding process. Based on the explanation above, the authors are interested in conducting research on the function of language in the process of implementing the *Mosok* tradition in Kibang Village, Menggala Regency.

II. Materials and Methods

According to Maryaeni (2005: 58) the method is the method taken by researchers in finding understanding in line with the focus and objectives applied. This research uses descriptive qualitative research method. Nana SyaodihSukmadinata (2011: 73) suggests qualitative descriptive research aimed at describing and describing existing phenomena, both natural and human engineered, which pays more attention to the characteristics, quality, and interrelationships between activities. In addition, descriptive research does not provide treatment, manipulation or modification of the variables studied, but describes a condition as it is. The only treatment given was the research itself, which was carried out through observation, interviews, and documentation. In this research, The researcher used descriptive qualitative research method. The qualitative approach is expected to be able to produce in-depth descriptions of speech, writing, or observable behavior from certain individuals, groups, communities or organizations. The use of qualitative descriptive research design in this study is intended to describe and analyze the customs of Lampung *Pepadun* Kibang Village. This research variable is the concept of various symptoms, namely the object of research. An operational definition is a definition given to a variable or construct by giving meaning or specifying an activity or providing an operation needed to measure the construct or variable (Moh. Nazir, 2014:162). The qualitative approach is expected to be able to produce in-depth descriptions of speech, writing, or observable behavior from certain individuals, groups, communities or organizations. The use of qualitative descriptive research design in this study is intended to describe and analyze the customs of Lampung *Pepadun* Kibang Village, Menggala Regency. This research variable is the concept of various symptoms, namely the object of research. An operational definition is a definition given to a variable or construct by giving meaning or specifying an activity or providing an operation needed to measure the construct or variable (Moh. Nazir, 2014:162).

The informant is a person or customary leader who has knowledge of the culture under study (SuwardiEndraswara 2006: 119). Resource persons are selected based on certain criteria, therefore it is necessary to choose people who really know the object to be studied. The requirements for an informant are honest, keep promises, obey the rules, like to talk, don't belong to one of the conflicting groups in the research background and have a certain view of the events that occurred.

In this study, one of the data collection techniques used is the interview technique. Interview or interview method, includes the method used by a person for the purpose of a particular task, trying to get information or opinion orally from a respondent, by having a face-to-face conversation (Koentjaraningrat, 1984: 162). This technique is to find complete information, based on this definition, the researchers conducted an interview technique on September 12, 2022 with traditional leaders in Kibang village, Menggala Regency, Mr. Rusdi (Degree *Suttan Pancasila*) who understands and understands the *Mosok* Lampung tradition of *Pepadun* Kibang village, Menggala Regency.

The form of interview used in this research is structured interview and unstructured interview. Structured interviews are interviews conducted by first compiling questions in a restricted form. Unstructured interviews were conducted at the beginning of the study, because sometimes the informant gave information, sometimes unexpected answers appeared that would not appear when the targeted interview was conducted, and this usually adds to the information obtained related to the information to be studied.

Based on this statement, the interview technique was used in this study to obtain information directly through question and answer with informants, so as to obtain clearer information.

III. Results

3.1 How is the *Mosok* Tradition of Title-giving/*Adokon* Carried out

At the *Mosok* wedding, the bride and groom have the meaning of being the last bribe from parents because it is no longer the responsibility of the parents and also as a form of mother's love for her child. The *Mosok* tradition is included in one of the elements of *Piil Pesenggiri*, namely *Bejuluk Beadok*. *Bejuluk Beadok* means that giving a title (*Juluk-Adok*) to someone is determined by the agreement of the descendant family with consideration of the status or position concerned in the family (Aryani et al, 2015: 18).

In the people of Lampung *Tiyuh* Kibang, West TulangBawang Regency, the *Mosok* tradition is still carried out in the context of giving customary titles to someone who has just married. Sujadi (2012: 115) that it is customary for the people of Lampung that when a bachelor or girl leaves their teenage years, the bride and groom are given an *adek/adok* as a sign of respect and a sign that they are married.

Mosok aka the usual bribery in the people of Lampung Tulang Bawang is called the *Tendih Selou* event (the bride sits cross-legged and the tip of her right knee must be crushed by the tip of the groom's left knee) after the marriage ceremony is complete. This means that in the family the leader is a man (according to Islamic guidance). At the time of *Mosok* not everyone was able to bribe, the provisions had been regulated and had to meet certain conditions. Parties entitled to bribe (*Mosok*) are:

- 1) Mother if the man bride
- 2) Mother of the woomen bride

- 3) *Bei Kelamou* (wife of mother's brother or sister)
- 4) *Bei Kemaman* (his wife's brother or sister)
- 5) *Mighul* (married daughter)
- 6) *Appeu of the groom* (groom's grandmother)
- 7) *Appeu of the bride* (bride's grandmother)

While the one who gave the title was Wife of eldest *Mighul* and Family Balancer (if any)

The conditions for the bribe (*Mosok*) are those who have offspring / are not sterile, have an established life and who still have a partner, not a widow. This requirement is made with the hope that the bride and groom in building a household at least later in life are like those who feed them, even with the hope of being able to do better.

The procession of the *Mosok* tradition begins with the recitation of *Basmallah* and praises to the Prophet Muhammad. Next on a small table is *Pagagh* (a place for Lampung tribal food made of brass). On top of the pagagh, there is a yellow rice dish with cooked chicken and various vegetables. Two glasses of water and bitter coffee are also available. The *Mosok* (bribery) procession begins with the mother of the bride, followed by the mother of the groom and female elders from the families of both parties. One by one they gave a bite of the dish that was located on the pagak. They fed the bride and groom with great joy.

While feeding the bride and groom, the other women in unison said "*sorak'e*". *Sorak'e* as the typical yells of the Menggala people during *Mosok* which has the meaning of giving encouragement and having fun. This event was so lively and lively. This *Mosok* event is only done by women. While the men usually *menganjajamo* (eat together). After *Mosok*, the bride will gently beat the house keys on her forehead. While counting in Lampung language, Sai, wo, tego, sir, limo, nem, piteu and simultaneously the invited guests, especially women, will shout "*Sorak'e*". Not to forget the next procession, namely *bejulukbeadek*.

BejulukBeadek is the awarding process. This is very important in the tradition of the people of Lampung. The bride is given the title (*adok/adek*) usually equalizer, follow-up, true, while the groom is given the title prince benefactor. The name of the title will be used in everyday life in the household life of the Lampung tribe.

The tools and content for the *Mosok* event have also been determined and have their respective meanings. The following tools and contents must be provided:

1. A tray placed on a cutting board or bench for cutting fish etc., so that all complex matters or household rifts can be decided in a better direction.
2. The contents of the tray are rice, sticky rice, grilled or grilled chicken, boiled chicken eggs, fish eggs, fried fish, fried onions, water, bitter and sweet coffee and coconut sugar.

The meaning of each of the above contents are:

1. Rice

Rice can also be made into yellow rice, it can also be made into uduk rice. The meaning of rice is the staple food of everyone who is filling and a source of energy in navigating the household ark.

2. Sticky Rice

The sticky texture of sticky rice that has been cooked with sticky rice is a symbol of the bond of unity between the two large families of the bride and groom.

3. Grilled/grilled chicken

Do not throw away all parts of the chicken body (snout and nails) except for the inside and feathers. The meaning of grilled/grilled chicken is as a sign of parental love so far and the hope that the groom can be responsible to the bride like his parents are responsible to him.

4. Boiled chicken eggs

If this egg is boiled, the white and yellow colors will blend together to form a single unit, which is a symbol of a harmonious and loving life.

5. Fish eggs

We know that if a fish lays eggs, it lays many eggs once so it symbolizes the family's prayer to have many offspring and be given the generosity of sustenance.

6. Fried fish

Fish contains a lot of protein, so it is symbolized as an ingredient to make Lampung's specialty food, namely *Seruit*.

7. Sprinkle Fried Onion

A sprinkling of fried onions in food is a sweetener and flavoring that symbolizes the bonding of the family with good communication, socializing and friendship.

8. Water

Water is a pure substance and can adjust its shape in any place. This symbolizes as conditioning the heart, cooling the atmosphere and being able to adjust to the family.

9. Bitter and sweet coffee

Feed the bitter coffee first, then the sweet coffee. This means that in living life it is not always sweet, there are times when it is bitter so that whatever the taste in the household must be lived together.

10. Coconut sugar

The hope is that the second household of the bride and groom is as sweet as coconut sugar and symbolizes the inseparable union of two people.

3.2 The Function of Language in the Mosok Tradition of Title/Adok

Yule (2006: 3) states that there are four definitions of pragmatics, namely, (1) the field that examines the meaning of the speaker; (2) the field that examines the meaning of the context; (3) a field that goes beyond the study of the meaning uttered, examines the meaning communicated or communicated by the speaker (4) a field that examines forms of expression according to social distances that limit participants involved in certain conversations.

According to Halliday (Sukino, 2004: 32) the function of language is grouped into three parts, namely: (1) The ideational function is a language function related to the role of language for the use of content, expressing the speaker's experience of the real world, including the world in one's own consciousness. This function is based on the idea that language is used to describe experiences, (2) the interpersonal function is related to the role of language to build and maintain social relationships, to express social roles including the role of communication created by the language, (3) the textual function is related to the task of language is to form various links of the elements of the situation (features of the situation) that allow the use of language by the user.

The *Mosok* tradition can serve as an ideational function. This is because the *Mosok* tradition intends to convey ideas that have become community conventions. The idea is not a personal idea, but something that is common and known by the community. In this case, the substance that is conveyed is the *Adek* given to the bride and groom, it must be remembered by the person who is invited and who will call by the name of the *Adok* that has been given. However, the delivery pattern in *Mosok* will remain the same. The structure of the message conveyed is already known, every *Mosok* activity basically has a representation of the culture of the community which has become a universal idea and community convention in *Tiyuh* Kibang, Menggala.

Furthermore, if viewed from the speaker's point of view, the language used in this *Mosok* activity can function as an interpersonal function. After bribing the bride and groom with In this case, the speaker expresses an attitude towards what he says.

*Bismillah*rahmanirahim. *Sai, wou, tego, sir, lemo, enem, piteu* usually up to the *piteu* number which means seven, your sister (true) *adokmu* lamen is poked by your sister (*Raden Berlian*) *inaimu* (*Rateu Jagat*) and so on (while gently knocking the bride's forehead as well as the groom). Finally, he expressed hope that he was treated to a joke "*nganak pak puluh sebai pak puluh ragah*" which means that after marriage, they can have children smoothly.

From the quote above, it can be seen that the person who gives is classified as having a polite attitude. This can be seen when he said *Bismillah* first before starting the *ngejuk* title/*adok* activity in the *Mosok* event. This shows that he understands the norms of the Islamic religion that he adheres to. Furthermore, the mention of *sai, wou, tego, sir, lemo, nem, piteu* so that everyone has a reflex to pay attention to when the awarding of titles/*adok* will begin, the number mentioned is up to seven because odd numbers in Islam Allah likes odd numbers with the hadith:

يَا هَلْ لَقَرْنَا يَا أَيُّهَا الْغَوَّاصُونَ: وَسَلِّمُوا تَرْتُمَّعَالِ إِنَّا لَوُنُرٌ لِّيَسْبَحَنَّهُمْ وَلَا كَصَلَاتِكُمْ أَلْمُكْتَوِبَةِ، وَلَكِنَّ سَوْلًا لِّهَصَلَاتِكُمْ أَلْمُكْتَوِبَةِ: قَالَ عَلِيُّ بْنُ أَبِي طَالِبٍ

It means:

"Ali bin Abi Talib said: Verily the witr prayer is not an obligation, like other *farḍlu* prayers. But the Prophet did perform the witr prayer, and once said, 'O People of the Quran, pray witr, because Allah is witr (odd), likes witr prayers (which are performed in odd numbers)'. In addition to the recommendation for witr prayer, you can also find in *Musannaf* Abdur Razzaq, one of the oldest books of hadith, that the hadith accompanies the command to perform tawaf with an odd number of times (seven times).

Finally, showing a joking attitude while expressing the hope that you can smoothly get offspring so that the implementation of *Mosok* remains lively, lively and not tense.

IV. Conclusion

Mosok is a tradition in Lampung traditional weddings in the *Tiyuh* Kibang community, Menggala sub-district. *Mosok* at the wedding has the meaning of being the last bribe from parents because it is no longer the responsibility of the parents and also as a form of mother's love for her child. The parties who have the right to bribe (*Mosok*) are the mother of the groom, the mother of the bride, *Bei Kelamou* (wife of the mother's brother or sister), *Bei Kemaman* (his wife's brother or sister), *Mighul* (daughter who already married), *Appeu* the groom (grandmother of the groom), *Appeu* the bride (grandmother of the bride). While the one who gives the title is the wife of the eldest *Mighul* or *Mighul* (if any). The conditions for the bribe (*Mosok*) are those who have offspring/not barren, have an established life and who still have a partner, not a widow. This requirement is made with the hope that the bride and groom in building a household at least later in life are like those who feed them, even with the hope of being able to do better.

Based on the results of the analysis that has been done. The function of language in the *Mosok* activity of giving a title/*adok* is an ideational function because this culture aims to convey ideas that have become conventional in society.

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