

## Language Relations and Cultural Rituals: An Ethnolinguistic Study on Traditional Wedding Ceremonies (Trang Kampung)

Niken Ardila Rehiraky

Magister Ilmu Linguistik, Universitas Warmadewa, Bali  
Email: nikenrehiraky@gmail.com, abdulkdirkesi@gmail.com

Published: 30/04/2025

### How to cite (in APA style):

Rehiraky, N. A., & Kesi, A. K. (2025). Language Relations and Cultural Rituals: An Ethnolinguistic Study on Traditional Wedding Ceremonies (Trang Kampung). *Retorika: Jurnal Ilmu Bahasa*, 11(1), 52-57. DOI: <http://10.55637/jr.11.1.11014.52-57>

**Abstract-** This study explores the intricate relationship between language and cultural rituals through an ethnolinguistic examination of traditional wedding ceremonies on Kisar Island, Indonesia. Traditional wedding rituals serve not only as celebratory events but also as mediums to preserve and transmit cultural values, identity, and social norms. The study highlights how language is employed as a vital tool for conveying symbolic meanings, maintaining traditions, and reinforcing ethnic identity. Utilizing a qualitative ethnographic approach, the research captures the linguistic and cultural dimensions of the Kisar wedding ceremony, focusing on specific elements such as the *Konoknohi* (notification of happy news), *Raikorwuku* (family gatherings), and Trang Kampung (wedding processions). Findings reveal that language serves multifaceted roles, including as a means of communication, a marker of social structure, and a reflection of collective identity. Key linguistic practices, such as the use of opening greetings, ritual speeches, and symbolic terms, are shown to embody respect, unity, and cultural continuity. Moreover, the study emphasizes the symbolic significance of material contributions (Takuraram), ritual activities like drinking *sopi*, and gestures such as nose-kissing, which collectively foster familial harmony and solidarity. By analyzing these linguistic and cultural elements, the research provides valuable insights into how traditional rituals sustain cultural heritage and social cohesion across generations. This ethnolinguistic perspective contributes to broader understandings of the interplay between language, culture, and identity within the context of traditional practices.

**Keywords:** Language Relation, Cultural Ritual, Ethnolinguistik, Trang Kampung

### I. INTRODUCTION

Traditional wedding ceremonies in various Indonesian cultures not only serve as a celebration of the union of two individuals, but also as a means to express the values, norms, and cultural identity of the local community. Marriage is also depicted in fine art, serving as a medium for preserving cultural heritage, (Chumachenko, 2022). The language used in each stage of the ceremony has an important role, because through the

choice of words, expressions, and linguistic

symbols, a deeper meaning related to ancestral beliefs and values is conveyed.

However, the relationship between language and cultural rituals is an in-depth field of study in ethnolinguistics, revealing how language serves as a vessel for cultural expression and the transmission of values. Rituals not only embody cultural practices but also shape linguistic expressions, reflecting the identity and worldview of a community. This interaction can be observed through various ethnographic studies that highlight the importance of ritual language in maintaining

cultural continuity. Rituals are an integral part of the spiritual life of ethnic groups, serving as a medium for transmitting norms and values across generations (Akegozhayeva & Мурзинова, 2024).

In traditional wedding ceremonies, language is often not only a means of communication, but also a means to maintain and continue traditions. For example, the use of traditional expressions that have symbolic meanings, formal speeches that contain advice and prayers, and special terms that are only understood by certain communities, all add to the depth of cultural values that have been passed down from generation to generation. Wedding ceremonies are important cultural events that embody traditional values, including customs, clothing, music, and cuisine, Sudrajat (2023).

One of them is on Kisar Island, Kisar Island has a variety of languages and cultures, in the marriage process ordinary Kisar people go through certain stages before the wedding procession is carried out, starting with the delivery of messages from house to house, family gatherings and delivery of raw materials, this is one of the traditions or habits that have been around since ancient times. Language is an important marker of ethnic identity, serving as a means of social categorization and demarcation of boundaries. Ethnolinguistics investigates how language practices define ethnic membership and how these boundaries are negotiated and contested (Lytra, 2016).

So that it cannot be changed or replaced with new habits, besides that this is done so that a harmonious and complementary family is established in the family. Therefore, this study aims to study ethnolinguistically. Ethnolinguistics is a field that explores the intricate relationships between language, culture, and ethnicity. It seeks to understand how language reflects and shapes cultural practices, beliefs, and identities. Ethnolinguistics is a field of linguistics that studies the relationship between language and culture, focusing on language as a carrier of ethnocultural information, ethnic mentality, and the role of language in shaping the world's ethnic picture, (Mirzayeva, 2022).

The discipline integrates different levels of research and data types to provide a comprehensive understanding of how language serves as a cultural resource and a medium for expressing ethnic identity. Ethnolinguistics emphasizes the unity of language and culture,

showing that language is not just a means of communication but a reflection of cultural values and worldviews. This perspective is crucial for understanding how speakers conceptualize the world, their mentality, and their value system (Wasiuta, 2023). The discipline examines how cultural concepts such as truth, love, hatred, and war are expressed differently across languages and cultures, highlighting the dynamic nature of these concepts over time (Underhill, 2015).

Ethnolinguistic research becomes relevant in this context, as it connects between language and cultural practices to understand how the two aspects reinforce each other and reflect collective identity. This study will not only explore the linguistic aspects of the language used, but also uncover how language functions as an integral part of rituals. Through an ethnolinguistic approach, it is hoped that this research will be able to provide a further understanding of the relationship between language and culture in shaping the meaning and function of each stage of traditional wedding ceremonies.

## **II. METHODS**

This study uses a qualitative approach with ethnographic methods. Ethnography was chosen because the purpose of this research is to understand the relationship between language and cultural rituals in depth in the context of traditional wedding ceremonies. The ethnographic approach allows researchers to observe and understand cultural practices and language use directly in an authentic environment. Ethnographic methods are an integral part of the teaching of qualitative research, allowing students to engage with real-world phenomena and develop critical observation skills (Oliveira et al., 2023). Ethnography provides a comprehensive understanding of social groups and their interactions, offering insights that may not be captured by quantitative methods (Muurlink & Thomsen, 2024). This research was conducted with an interview data collection technique conducted through telephone or online media with one of the family members. The data obtained used content analysis techniques and discourse analysis. Content analysis is used to categorize the elements of language that often appear in traditional ceremonies and understand their symbolic meaning. Discourse analysis is applied to explore the relationship between language and cultural context in each stage of the ceremony, paying attention to pragmatic aspects,

social context, and inherent cultural meaning.

### III. RESULT AND DISCUSSION

Based on the view of Duranti (1997), it is stated that the use of language in cultural rituals not only conveys information but also creates social and cultural reality. For example, when a person attends a traditional wedding ceremony, the language spoken in prayers, praises, or vows plays a role in strengthening identity and strengthening cultural attachment in society.

In traditional weddings, Kisar Island can be described as follows:

#### 3.1 The Procession of Preparation for the Traditional Wedding Ceremony of the Kisar people usually begins with the following things:

##### Data: *Konoknohi*

In Language Relations it is called Procession *Konoknohi* (Notification of Happy news to immediate family) In terms of ethnolinguistic studies, it has the following roles:

##### 1) Cultural Significance

In the ethnolinguistic context, the term *Konoknohi* has a deep meaning and is closely tied to the traditional traditions of the Kisar people, this is not just a term for conveying messages in general, but also one of the aspects of traditional communication that has become a habit of the Kisar people that cannot be changed. *Konoknohi* It is an aspect of formal traditional communication that is conveyed by the family who will have the intention or procession of the wedding. Messages conveyed through *Konoknohi* It is one of the messages or intentions that includes blessings, hopes, and support from the immediate community.

##### 2) Language Structure

Use of the word *Konoknohi* indicates the existence of special terminology that is only understood in certain communities. In ethnolinguistic studies, this term reflects the wealth of vocabulary related to marriage customs. Each of these special terms adds depth of meaning and shows the uniqueness of the local culture in communicating.

##### 3) Social and Ritual Functions

*Konoknohi* in this sentence, it describes the role of rituals as an important means of communication in marriage. In ethnolinguistic studies, the act of conveying this message is not just a verbal activity but becomes part of a social structure recognized by the community. This shows how communication in marriage is not

only the delivery of information, but also the social endorsement of the community for the couple to get married.

##### 4) Symbolic Value

Term *Konoknohi* It can be considered a symbol of community bonds and the role of customs in officiating marriages. Ethnolinguistic analysis looks at how these symbolic meanings shape collective cultural consciousness and embody traditional values in everyday life, especially in important events such as marriages.

### 3.2 Cultural Rituals

Cultural Ritual is an activity or series that is carried out repeatedly during a wedding because it has a deep symbolic meaning. Cultural rituals in the marriage of the Kisar people have the following procession in holding a wedding:

##### Data 2: *raikorwuku*

Family Gathering (*raikorwuku*) is a cultural ritual process of family gatherings in order to discuss marriage or the process that will be carried out from both sides of the female family called *dengna ina ama*.

- 1) Opening greeting: *konohiyala iinu yaanu*: is a language relation as an opening greeting to start a discussion or conversation in a family gathering (*raikorwuku*)
- 2) Language sopi: *heriarak: Siram sopi*: for family gatherings to establish better relationships and close the cultural ritual of family gatherings (*raikorwuku*)
- 3) The family brings *takuraram* which is a donation in the form of rice and sopi, pigs means that this has become a good habit to complement each other between families and can be a good thing for the future in establishing family
- 4) In ethnolinguistic studies, this can reveal how language, actions, and objects in cultural rituals reflect the values, identities, and norms in traditional marriages of the Kisar people.
- 5) Cultural Rituals and Strengthening Family Ties.

*Raikorwuku* is an example of a cultural ritual that has the main goal of strengthening family ties, especially in the context of marriage. In ethnolinguistic studies, events like this are a means to maintain family ties and harmonize values between family members. It not only serves as a physical gathering, but also as a mechanism to maintain social identity and

solidarity.

### 3.3 Opening Greetings as the language relations

#### Data 3: *konohiyala iinu yaanu*

- 1) Use of Opening Greetings (*konohiyala iinu yaanu*) as Language Relations

Opening greetings such as *konohiyala iinu yaanu* reflect the role of language as a formal and respectful means of communication. In an ethnolinguistic context, the language used in these rituals reflects a certain level of social relations and shows a deep respect for the event and the people involved. This greeting shows that language is not only a communication tool, but also a tool for maintaining manners and regulating social interaction in a cultural context.

#### Data 4: *heriarak: siram sopi*

- 1) Language Sopi (*heriarak: siram sopi*) as a Gathering Media and Closing Event

Watering *sopi* atau *heriarak* signifies an important part of the cultural ritual that serves as the closing of the event. In this context, *sopi* has a deep symbolic meaning, used as a marker of peace and unity between families. The study of ethnolinguistics will look at how material objects (such as *sopi*) become a symbol of togetherness, mutual understanding, and deep solidarity between families, as well as a sign of customary values in society.

#### Data 5: *Takuraram (Beras, Sopi, dan Babi)*

- 1) Symbolic Donation through Takuraram (*Beras, Sopi, dan Babi*)

*Sumbangan takuraram* which consists of rice, *sopi*, and pork shows the value of collectivity and complementarity in inter-family relationships. Ethnolinguistic studies will identify this as a form of support and solidarity in society, where donations are not only physical gifts, but also symbols of goodwill and emotional support. This element contains the meaning that each family member has a role in strengthening family bonds and contributing to mutual happiness.

### 3.4 Repetition and Good Habits in the Family

#### Data 6: *Trang kampung*

Based on the data 6 explain about the repeated donations like this indicate a pattern of behavior that has become a good habit in culture. In ethnolinguistics, the repetition of such actions is a way to maintain and preserve culture through

habits that are passed down from generation to generation, while creating hope for good family relationships in the future.

- a) Cultural Rituals: enter the traditional wedding procession called *trang kampung*. *Trang kampung* It is a procession of a wedding. The procession takes place in a village page or wedding procession as follows:
- b) Welcoming the groom's family as a sign/symbol of appreciating the groom's family so that a good relationship is established.
- c) Conveying advice (*nounaku*) from the family of women and men: this is done so that in marriage or household later the husband and wife will continue to establish a good relationship with the family.
- d) Married couples drink *sopi (romunarak)* which is given specifically from the family: *suda* is customary and as a symbol of vow to establish a house without separation.
- e) Married couples together with traditional elders on the road to kiss the nose: the meaning of kissing the nose in this traditional wedding ceremony is a sense of happiness that is shared for the family.

### 3.5 Process intermediation

Farewell Language Relations, for example: *mama orkot ornana rala pina kain kowaal*: This farewell language is a symbol of farewell to the groom's family by bringing the bride. Here is an analysis of each element of the procession from an ethnolinguistic perspective:

Welcoming the male family this welcoming process serves as a symbol of appreciation for the male family. In ethnolinguistics, symbolic acts like this are a form of non-verbal communication that reinforces social values, such as respect and harmony between families. This symbolic body language and ceremony becomes a form of expression that is deeper than words, strengthening the relationship between the two families.

Giving advice (*nounaku*) Giving advice by both families using language that is full of cultural values. In the ethnolinguistic context, this advice serves as a medium for inheriting societal values and norms, especially in domestic and marriage relationships. The words used contain symbolic meanings that reflect the community's expectations for harmony and

fidelity of couples in the household.

Drinking *sopi* (romunarak) the act of drinking "sopi" by a couple as a symbol of the marriage vows shows the use of concrete symbols (drinks) to represent emotional bonds and commitment. In ethnolinguistic analysis, these actions show how culturally specific objects and rites can be a medium of communication that strengthens sacred promises and bonds, while also reinforcing the cultural identity of the community.

Surrounding the family to kiss the nose this process is a form of non-verbal communication that describes happiness and unity. Kissing the nose in Kisar culture serves as a sign of intimacy and deep unity. In ethnolinguistics, it shows how the physical elements of a ritual can be deep emotional expressions, conveying messages that may be difficult to convey verbally.

Farewell process the farewell ritual marks the end of a series of wedding processions and symbolizes the transition of status for the bride and groom. In an ethnolinguistic context, goodbye has an important symbolic meaning as the end of a ceremonial journey and the beginning of a new life. This act of farewell also shows how language and culture are intertwined to convey the meaning of social relationships and responsibilities.

Language relations in farewell the phrase *mama orkot ornana rala pina kain kowaal* used during farewell has a symbolic meaning that shows a message of respect and farewell. In ethnolinguistics, this goodbye language is a form of communication that strengthens relationships between families through words that have meaning in a cultural context. The structure and choice of words in this language reflect the values of the local culture and how they express social relations and respect between families.

Overall, the *trang kampung* procession in Kisar traditional weddings not only shows a lively ceremony, but also expresses symbolic complexity through language and actions. Through ethnolinguistic analysis, it can be seen that language and culture have an important role in connecting individuals and families in a wider social network, as well as conveying cultural values that are inherited from generation to generation.

#### IV. CONCLUSION

This research reveals that the language in the traditional wedding ceremony of Kisar is not just a means of communication, but an integral part

of the tradition that strengthens the cultural identity of the community. Each stage of the ceremony has a deep linguistic symbolism, which depicts cultural values and strengthens family ties. For example, the *Konoknohi* procession shows the cultural values associated with happy messages, while the *raikorwuku* greetings and rituals strengthen relationships between families.

Through an ethnolinguistic approach, it is revealed that languages and cultural symbols such as *sopi* and *takuraram* not only convey information, but also play a role in shaping social reality and collective identity. Rituals such as giving advice (*nounaku*) and kissing the nose in the *trang kampung* show how family values, hopes, and commitments are woven through symbolic actions and linguistic expressions.

This research emphasizes the importance of understanding the relationship between language and culture in preserving traditions, and shows that every element of language in wedding ceremonies has an important role in maintaining cultural values and social solidarity in the Kisar community.

#### REFERENCES

- Wasiuta, S. (2023). Etnolingwistyka Kognitywna – W Stronę Integralnego Opisu Języka. *Lingvaria*, 18(2(36)), 267–276. <https://doi.org/10.12797/Lv.18.2023.36.17>
- Underhill, J. W. (2015). *Ethnolinguistics And Cultural Concepts Truth, Love, Hate And War*. Cambridge University Press.
- Lytra, V. (2016). *Language And Ethnic Identity*. Routledge.
- Oliveira, H. Do V. De, Buffon, G., Machado, M. R., & Feuerschütte, S. G. (2023). Experimentando O Método Qualitativo: Um Exercício De Vivência Etnográfica. *Linhas Críticas*, 29, E47013. <https://doi.org/10.26512/Lc29202347013>
- Muurlink, O., & Thomsen, B. (2024). *Qualitative Research Approaches To Social Phenomena*. Routledge.
- Duranti, A. (1997). *Linguistic Anthropology*. Cambridge University Press.
- Akegozhayeva, R., & Murzinova, A. (2024). Linguistic Representation Of Ritual Ceremonials In The Kazakh Language. *Tiltanym*, 3, 108–120. <https://doi.org/10.55491/2411-6076-2024-3-108-120>
- Mirzayeva, A. A. (2022). From History To Modern Tendencies In The Sphere Of Ethnolinguistics And Topical Issues In This Area. *Path Of Science*, 8(10), 2001–2007. <https://doi.org/10.22178/Pos.86-3>
- Chumachenko, O. (2022). Wedding As A Form Of Ceremonial-Ritual "Entertainment" In The Fine Arts Of Ukraine In The Xx-Xxi Centuries.

National Academy Of Managerial Staff Of  
Culture And Arts Herald, 1.  
<https://doi.org/10.32461/2226-3209.1.2022.257458>

Sudrajat, B. (2023). Hajatan Pernikahan: Dari Nilai-  
Nilai Tradisi Dan Dampak Ekonominya. At-  
Thariq: Jurnal Studi Islam Dan Budaya, 3(02).  
<https://doi.org/10.57210/Trq.V3i02.255>.