

## ABSTRAK

Kami, Kanisius. 2018. “Tradisi Lisan *Oka* sebagai Manifestasi Jati Diri Masyarakat Wewewa Sumba Barat Daya: Kajian Etnopragmatik”. Tesis. Yogyakarta: Pendidikan Bahasa dan Sastra Indonesia Program Magister, Fakultas Keguruan dan Ilmu Pendidikan, Universitas Sanata Dharma.

Penelitian ini bertujuan (1) mendeskripsikan makna pragmatik yang tercermin pada tuturan-tuturan lisan *Oka* masyarakat Wewewa; (2) mendeskripsikan jati diri masyarakat Wewewa yang termanifestasi dalam kearifan lokal pada tuturan lisan *Oka*; (3) merumuskan strategi preservasi terhadap keberadaan tradisi lisan *Oka* masyarakat Wewewa. Jenis penelitian ini adalah penelitian kualitatif dengan pendekatan etnopragmatik. Artinya, untuk memahami makna pragmatik dan jati diri masyarakat Wewewa, terikat konteks situasi dan konteks budaya. Konteks situasi bertujuan untuk menggali apa yang terjadi, entitas yang terlibat, keadaan, kapan, dan di mana kegiatan itu terjadi. Konteks budaya bertujuan untuk menggali nilai-nilai kearifan lokal dan adat istiadat masyarakat setempat. Etnopragmatik didukung dengan teori-teori yaitu pragmatik, etnografi komunikasi, tradisi lisan, jati diri, kearifan lokal, dan preservasi.

Sumber data primer penelitian ini adalah tuturan-tuturan lisan *Oka*. Sumber data primer diperoleh peneliti dari penutur tradisi lisan *Oka* serta warga masyarakat Wewewa berdasarkan wawancara etnografis. Sumber data sekunder diperoleh peneliti dari dokumen-dokumen yang relevan dengan tradisi lisan *Oka*. Peneliti sendiri sebagai instrumen penelitian. Metode pengumpulan data penelitian ini melalui observasi, wawancara, dan studi dokumentasi. Metode analisis data yakni *padan ekstralingual* yaitu metode analisis yang digunakan untuk menghubungkan masalah bahasa dengan hal yang berada di luar bahasa. Sementara prosedur analisis data yaitu transkripsi data, penerjemahan gloss data, seleksi data, identifikasi data, klasifikasi data, analisis dan triangulasi data, interpretasi data, dan pembahasan data.

Berdasarkan hasil penelitian, peneliti menemukan makna hakiki yang tercermin dalam kearifan lokal pada tuturan lisan *Oka* adalah *cinta kasih*. Realita adanya *cinta kasih* yang melekat pada masyarakat Wewewa dilukiskan dalam tuturan-tuturan lisan *Oka* lewat saling menyapa, mengungkapkan, dan menerima satu sama lain. *Cinta kasih* sebagai jati diri, sesungguhnya hidup dan berakar pada masyarakat Wewewa sejak dahulu, termanifestasi dalam tuturan lisan *Oka* dalam aneka bentuk, melalui penghormatan kepada leluhur, penghormatan kepada pemimpin, kerja keras, syukur, kebersamaan, dan kekeluargaan. Tuturan-tuturan lisan *Oka* kaya dengan makna pragmatik, filosofis, maupun yang hakiki bagi masyarakat Wewewa. Oleh karena itu, strategi preservasi terhadap tradisi lisan *Oka* harus dilakukan, baik secara alamiah melalui pranata adat, maupun non-alamiah melalui lembaga agama dan lembaga pendidikan.

**Kata Kunci:** Pragmatik, Etnopragmatik, Tradisi Lisan, Kearifan Lokal, Jati Diri, Preservasi.

## ABSTRACT

Kami, Kanisius. 2018. “**The *Oka* Oral Tradition as a Manifestation of Wewewa People’s Identity in South West Sumba: An Ethnopragmatic Study**”. *Thesis*. Yogyakarta: Master’s Program of Indonesian Language Education and Letters, Faculty of Teachers Training and Education, Sanata Dharma University.

This research aimed to (1) describe pragmatic meanings which are reflected in *Oka* oral speech of Wewewa people; (2) describe Wewewa people’s identity which is manifested in local wisdom in *Oka* oral speech; (3) summarize preservation strategy towards the existence of Wewewa people’s *Oka* oral speech. This research is a qualitative research which employed ethnopragmatic approach. It means that to comprehend pragmatic meaning and Wewewa people’s identity, correlating situation and cultural contexts was needed. Situation context aimed to understand what happened, what entities were involved, the situation, when, and where the actions happened. The cultural context aimed to discover the local wisdom values and the society’s customs. Ethnopragmatic was supported by several theories, namely pragmatics, communication ethnographics, oral speech, identity, local wisdom, and preservation.

The primary source of data was *Oka* oral speech. It had been obtained from the speakers of *Oka* oral speech and Wewewa people based on ethnographic interview. The secondary data had been obtained from documents which were related to *Oka* oral speech tradition. The research instrument was the researcher himself. The data collection had been conducted by observation, interview, and documentation analysis. The data analysis method was equivalent extralingual, an analysis method which was used to relate the language field to other fields. Meanwhile, the data analysis techniques were data transcription, gloss data translation, data selection, data identification, data classification, data analysis & triangulation, data interpretation, and discussion.

Based on the research results, the researcher discovered the true meaning which was reflected in *Oka* oral speech was *love*. The existence of *love* which was found in Wewewa people was depicted in *Oka* oral speech through greeting, expressing, and accepting one another. *Love* as an identity, which actually had been living and rooting in Wewewa society since long time ago, was manifested in *Oka* oral speech in various forms, namely through honor to the ancestors, honor to the leaders, hard work, gratitude, togetherness, and familiarity. *Oka* oral speech was rich in pragmatic, philosophic, and true meanings to Wewewa people. Hence, the preservation strategy towards *Oka* oral speech should be conducted, both naturally through customary constitutions and non-naturally through religious & educational institutions.

**Keywords:** Pragmatic, Ethnopragmatic, Oral Tradition, Local Wisdom, Identity, Preservation.