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Local Wisdom Values in the ‘Takneul’ Oral Tradition of the Bunak Tribe of East Nusa Tenggara: A Metaphorical Ecolinguistic Study

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A B S T R A C T

This study aims to describe the values of local wisdom in the Takneul oral tradition of the Bunak people, East Nusa Tenggara from a metaphorical ecolinguistic perspective. This research is a qualitative research with a simplified Spradley ethnographic approach for collecting data researchers using interview techniques. In this study, ethnographic approach will be simplified in a series consisting of four stages, namely 1) determining informants, 2) interviewing informants, 3) conducting ethnographic interview analysis, 4) analyzing components. Simplification of these steps is carried out as a simplification without reducing the effectiveness of ethnographic research. The data used in this study are classified into two types, namely primary data and secondary data. Primary data obtained based on the results of interviews with relevant sources. Secondary data was obtained based on texts related to the traditions of the Bunak tribe, East Nusa Tenggara and oral tradition poetry texts in the Bunak language given by research sources. Based on the results of data analysis it was found that there are three values of local wisdom in the Takneul oral tradition of the Bunak tribe, East Nusa Tenggara, namely 1) great values related to sadness or lamentation, 2) great values related to consolation or humor, and 3) great values related to love and affection.

I. INTRODUCTION

Local wisdom is a part of life that is carried out around the social community, especially traditional in this modern era. Local wisdom is associated with a way of life and life strategies in the form of activities carried out by local people in responding to various problems in meeting their needs. (Njatrijani, 2018). In short, local wisdom is a socio-cultural order in the form of knowledge, norms, regulations and community skills in an area to meet common needs which are passed down from generation to generation. (Hidayati, 2017). The stages of tradition inheritance which are carried out without the need for written form as the main means of inheritance characterize the oral tradition based on its form. One form of oral tradition that still exists today is poem. Oral tradition that uses poem is still often found in Indonesian society,

especially in regional communities that still maintain their cultural authenticity. The people of East Nusa Tenggara have a familiarity with this oral tradition in their traditional life. For the people of the Bunak tribe, East Nusa Tenggara, rhymes are not only used as entertainment, but are used as a means of education, and instilling the virtuous habits contained therein. Poem or ‘Pantun’ in the Bunak language is known as kawen go’ and will be used in the tradition of reciprocating poem called Takneul. The value of this local wisdom can be realized based on traditions in society that reflect various values of life. Oral tradition is a form of expression of local values of cultural wisdom (Melati & Rahardi, 2022: 108). One form of tradition that exists today and can be used in studies in language lectures is the oral tradition. Oral tradition is a form of cultural wealth that exists

in Indonesia and is still being developed by some people in certain tribes. Tradition can be termed as inheritance given by ancestors from generation to generation to their successors in various forms such as materials, principles, and symbols (Rofiq, 2019), while verbal refers to the use of oral media or directly conveyed as an effort to convey a tradition (Sibarani, 2015) various forms of knowledge, traditional ceremonies, customs, traditional laws, works of art, ethics, moral values and social values that are passed down from the predecessor community or ancestors to their successors which are carried out dynamically are referred to as oral traditions. Oral traditions are knowledge, customs, works of art, customary laws, traditional literature; handed down orally; live in the aesthetic context of history, social structure and organization, philosophy, ethics, moral values; and sustainable in a dynamic cultural process (Banda, 2016).

Based on this definition of oral tradition, it can be concluded that oral tradition is the cultural heritage of the predecessors that was handed down from generation to generation which was passed on orally. In line with opinion (Anwar, 2020) that oral tradition is the achievement of community and society which is handed over to their successors from generation to generation. The current younger generation tends to be indifferent to their traditions and cultural environment due to more attractive technological developments. In accordance with the opinion of (Nahak, 2019) the mental and moral damage of the nation's people is caused by globalization and technological sophistication that are currently impacting the society. Culture The language and culture of the Indonesian people are always developing in accordance with the needs of the world. There are factors related to the needs of the community who really want change. The element of globalization has begun to control various elements in Indonesian society and has begun to erode understanding of Indonesian local culture. The values of local wisdom are always present in humans and will never disappear regardless of technological advances that have penetrated every aspect of people's lives. (Rahardi, 2020: 16).

This research was carried out using the view of the ecolinguistic approach as a reference and more in-depth results regarding the study of language and the environment in the form of culture. Based on the ecolinguistic view, speech is built based on interaction, interrelation and

interdependence with the environment (Lubis & Widayati, 2021: 82). Ecolinguistics is part of linguistics which provides a study of the position of language by loading elements of context with its relationship based on the culture in society. Ecolinguistics is a mixture of two sciences, namely ecology and the science of language. By applying ecolinguistics, we are able to analyze linguistic phenomena contained in ecological phenomena in society. According to Haugen in (Subiyanto, 2013) Language ecology is the study of the interaction of language and its environment. This interaction between language and the environment gives rise to various meanings of language that can only be found in certain environments. Metaphorical Ecolinguistics is an interdisciplinary study that examines the relationship between language and the social and cultural environment (Haugen, 1972). The concept of connectedness between language and the environment relates language to social and cultural life based on habits, customs, characteristics of certain communities. The social aspect in ecolinguistic studies uncovers and questions testimonies and stories of life in society, and examines linguistic frameworks and structures with the aim of finding new forms of language that can inspire people to prevent ecological damage (Mliless et al., 2021: 133).

This study uses other studies that have been carried out as references and comparisons with a total of three studies. The first research conducted (Sanjaya & Rahardi, 2021) with the title "Metaphorical Ecolinguistic Study of Local Wisdom Values of Manggarai Traditional Wedding Ceremonies, Flores, East Nusa Tenggara" The purpose of this research is to describe the local wisdom values contained in the traditional wedding ceremony of the Manggarai people, Flores, East Nusa Tenggara. The results of this study indicate that local wisdom in the traditional Manggarai wedding ceremony is tangible and intangible. The second research conducted (Helmon & Nesi, 2020) with the title "Local Wisdom Values in the Traditional Speech of Torok Wuat Wa'I of the Manggarai Community: Metaphorical Ecolinguistic Studies". The purpose of this study is to describe the value of local wisdom in Torok traditional speech, especially in the Wuat Wa'i traditional ritual which is still being carried out by the Manggarai people. The results of this study found the values of local wisdom contained in Torok's utterances in the form of values of love, hard work, religion, and

solidarity. The third research that has been carried out by Rhanda Syeptian Mardika, Sarwit Sarwono, and Amril Canrhas (Mardika dkk., 2019) with the title "Reciprocal Tradition of Bengkulu Community Traditional Marriage Pantun". in research shows that the oral tradition of poetry that is reciprocated has noble values, namely socialization, aesthetics, religion, culture and history, among descendants in the Bengkulu community, especially in the district Penurunan and Sawah Lebar.

Based on the introduction and theoretical study, the formulation of the problem in this study can be determined, namely what local wisdom values are contained in the Takneul oral tradition in the Bunak tribe community, East Nusa Tenggara from an ecolinguistic perspective. By paying attention to the formulation of the problem, the objectives of this study can be formulated, namely to describe the values of local wisdom contained in the Takneul oral tradition in the Bunak tribe community, East Nusa Tenggara from an ecolinguistic perspective. Thus it is the hope of the researcher to be able to produce a study of the values of the Takneul oral tradition of the Bunak people of East Nusa Tenggara. It is also the hope of the researcher that this research will be able to take part in preserving the local wisdom values of tribes in Indonesia which have begun to be forgotten.

II. METHODS

This research is a qualitative research using an ethnographic approach. Ethnography is a habit or action to study another culture (Spradley, 1997). Ethnography has a goal as an effort to understand the mindset and point of view of an indigenous cultured community to get a picture of the life of that community (Spradley, 1997). Spradley classifies the steps of ethnographic research into 12 steps, namely 1) determining informants, 2) interviewing informants, 3) making ethnographic notes, 4) asking descriptive questions, 5) conducting ethnographic interview analysis, 6) making domain analysis, 7) submitting structural questions, 8) make taxonomic analysis, 9) ask contrast questions, 10) make component analysis, 11) find cultural themes, 12) write ethnography.

In this study, these steps will be simplified in a series consisting of four stages, namely 1) determining informants, 2) interviewing informants, 3) conducting ethnographic interview analysis, 4) analyzing components. Simplification

of these steps is carried out as a simplification without reducing the effectiveness of ethnographic research. These simplified steps are then detailed according to their use in the research process. The first step to determine the informant, researchers contact sources related to this research topic. The informants or informants from this study were two people who were considered to meet the criteria for providing information based on the research topic, namely traditional leaders of the Bunak tribe and members of the Bunak tribe who had carried out the Takneul oral tradition. After determining and ensuring the willingness of informants to provide information related to research, then the researcher will then conduct interviews according to research needs. The stages of the interview were carried out between the researcher and the informant assisted by someone who is fluent in Indonesian because the informant was not fluent in Indonesian. At this stage of the interview, the researcher has prepared questions to be asked to the interviewees. The step of asking descriptive questions is carried out by asking several questions according to the research topic. Interview analysis was carried out by sorting the results of the answers given by the informants and analyzing them according to research needs by taking into account existing written secondary data sources. Component analysis was carried out by looking for content of meaning related to local cultural content of the Bunak people, East Nusa Tenggara. The final step is to write an ethnography based on the findings according to the research topic. The stages of ethnographic or cultural writing are related to the language described by the research informants. This research was conducted by interviewing traditional leaders of the Bunak tribe who understand the form and meaning of Takneul.

III. RESULT

Based on the stages of data collection supplemented by existing references, the researcher can describe that language and the cultural environment are parts that can be studied continuously. By using ecolinguistic viewpoints, parts of the cultural environment have a close relationship with the uniqueness of the language of a particular community and complement each other's roles. Takneul local wisdom owned by the Bunak people, East Nusa Tenggara is a form of cultural phenomenon in the form of language with environmental content in its application.

One of the region in Indonesia that still maintains the preservation of traditions and culture in the form of food, traditional clothes, dances, traditional houses, offerings, and oral traditions (rhymes, poems, poetry and mantras) is the East Nusa Tenggara region. The people of Belu district, East Nusa Tenggara consist of various tribes that have different cultures and traditions. One of the largest tribes that inhabit Belu district and its surroundings is the Bunak tribe. The Bunak tribe is known as a tribe that is closely tied to ancestral lands and traditions passed down from generation to generation. Tradition is the legacy of the ancestors which is passed on to their successors from generation to generation in various forms which can be classified into policies, symbols, objects or agreements (Rofiq, 2019).

The life of the Bunak tribe community is carried out with various traditional ceremonies and traditions, starting from someone in the womb, birth, before adulthood, maturity, death, and after death. The Bunak people are not used to documenting traditions through writing, so all forms of inheritance of values, norms, hereditary history, and traditions are passed down from generation to generation orally. Tradition inheritance techniques are carried out by repeating narratives and practices to the Bunak tribal lineage. The Bunak people preserve their oral traditions because they are not used to conveying traditions in written form. One of the oral traditions that is often carried out is the tradition of reciprocating rhymes which in the local language is called takneul. The term for the traditional chanting of the Bunak people is called Takneul. This tradition is an oral tradition that expresses rhymes in regional languages with various meanings and adapts them to certain events. This oral tradition is still being preserved by its owners, namely the people of the Bunak tribe, East Nusa Tenggara, as evidenced by the many uses of the Takneul oral tradition in traditional events. The environment greatly influences the contents of Takneul because people adapt what they see, hear, or feel around them and finally it is poured in the form of a hereditary tradition which is carried out orally. A person's language in everyday life is closely related to the environment in which they live and local culture. Culture is manifested based on human reason and then passed on to the next generation in various ways and based on aspects of the cultural environment. Culture is knowledge that can be distributed socially (Alessandro

Duranti, 1997). The medium for distributing culture is language. According to Kramsc in (Astrea, 2017) there is a connection of language, culture, to or based on the human mind. Language, culture, the human mind and the environment are interconnected and if studied in a study with a focus on language skills will result in a change in various activities, especially in the field of Indonesian language education.

For the people of the Bunak tribe, East Nusa Tenggara, rhymes are not only used as entertainment, but are used as a means of education, and instilling the virtuous habits contained therein. Poem or Pantun in the Bunak language is known as kawen go' and will be used in the tradition of reciprocating rhymes called takneul. Usually the Bunak people apply this tradition to a series of spontaneous burial customs while consoling the grieving family. Pantun or poem is considered special compared to other folk poetry because the meaning of pantun is relatively easy to understand (Mardika et al., 2019). The tradition of reciprocating rhymes in the culture of the Bunak people is carried out orally using written sources (poets' notes) and verbally (spontaneously) with the delivery of meaning that is easily accepted by the surrounding community. Takneul oral tradition is carried out by systematically two people exchanging rhymes alternately whose contents are adapted to the surrounding conditions with a specific purpose.

The Bunak tribe is still carrying out various kinds of traditional ceremonies. One of the traditional ceremonies that uses the Takneul oral tradition in a series of events is the traditional funeral ceremony. In the traditional funeral procedures for the Bunak tribe, East Nusa Tenggara, reciprocating rhymes often begins with one person reciting the rhyme orally and then being answered by another person according to the context of the rhyme recited at the beginning of the rhyme. The process of reciprocating rhymes is carried out during the night vigil at the funeral home and will usually be carried out until morning. Pantun or kawen go' in the Bunak language contains various forms and meanings in habits and ethics when communicating with the Bunak people who describe the daily life of the people in the environment around the Bunak people. Kawen go' is spoken verbally, people who see and hear the implementation of this oral tradition are able to interpret what is conveyed by the person who recites the rhyme. Apart from being used as a communication medium, kawen

go' which is used in reciprocal performances also has aesthetic, ethical, religious values that describe the environment in which local people live. In detail, Takneul is a tradition that is part of traditional customs which is packaged in the form of performances that contain cultural values and beauty in communication.

Pantun or poem is the main means of carrying out the Takneul oral tradition, especially rhymes in regional languages. There are various forms of pantun used in the Takneul oral tradition. The various forms of pantun are classified based on time, place, importance and environment for the implementation of the oral tradition, following the forms of takneul: 1) Forms of entertainment. Pantun is a form of expression that functions as a medium that functions as entertainment (Handayani et al., 2014). Takneul form of entertainment has a function as entertainment to entertain grieving families and guests who attend the traditional funeral procession of the Bunak people. 2) A form of sorrow or lamentation. Pantun or poem is a form of art that is sung in the traditional funeral ceremony for the Bunak tribe, East Nusa Tenggara. Pantun or poem used will have nuances of sadness, mourning or lamentation. Lamentation is a term that contains an atmosphere of sadness shown by someone because their family has left their family. Grief rhyme is a type of rhyme that presents a form of sadness with its contents based on the bitter experience that humans usually experience. Leaving the family does not only refer to the state of death, but can also refer to the condition of the family having to go a long distance and leave the extended family for a long time. 3) Humorous form. In this form, the pantun will give more funny poems and invite people around to laugh. Pantun can be used as a means to give a statement of a matter which consists of feelings and expressions in the heart consisting of pleasure, hate, including humor (Nauliyanti & Anwar, 2021). 4) Forms of love and affection. In this form, the rhymes will provide more love stories in the rhymes. In line with opinion (Sung & Bin Hussein, 2020) which classifies one form of traditional rhymes related to functions and forms that address issues of love and affection. One of human nature is to have a sense of love and belonging to each other. In line with opinion (Handayani et al., 2014) pantun is a form of expression that has a function as a means to humanize humans.

Based on the findings that have been obtained in the data collection stage, a research discussion section can be formulated in the form of a classification of local wisdom values in the Takneul oral tradition of the Bunak tribe, East Nusa Tenggara.

IV. DISCUSSION

The Takneul oral tradition is a form of cultural wealth that exists in Indonesia and is still being preserved by the Bunak people, East Nusa Tenggara. In line with opinion (Melati & Rahardi, 2022: 108) that oral tradition is a form of expression of local values of cultural wisdom. The study of oral traditions in an ecolinguistic perspective contains elements of language, culture and environment. The environment becomes part of the oral tradition carried out by humans. According to Haugen in (Sanjaya & Rahardi, 2021) The environment influences human existence in the form of the physical universe environment and the socio-cultural environment. The socio-cultural environment is an environment that contains human interaction with social relations that are patterned according to habits in a particular environment. In this research, the socio-cultural environment is in the form of oral traditions carried out by the Bunak people with cultural and social values. In line with opinion (Helmon & Nesi, 2020) The metaphorical ecolinguistic view is used to see the relationship between the use of adat in the utterances of a traditional ceremony or tradition with the socio-cultural environment of a particular local community.

One form of tradition that has a connection between language and the socio-cultural environment is the oral tradition of reciprocating rhymes or poems. The oral tradition that utilizes the form of poem or in the Bunak language is called Takneul, of course, has various forms which are classified based on the values contained in the ceremonies, habits, surrounding environment and customs of the Bunak people, East Nusa Tenggara. The form of rhyme used in various traditions of the Bunak people is not only fixated on one type. The following is a classification of the local wisdom values of the takneul oral tradition based on the form of takneul in various traditional ceremonies of the Bunak tribe, East Nusa Tenggara. The Takneul oral tradition is an oral tradition that utilizes rhymes sung at certain events by the Bunak people, East Nusa Tenggara. One function of the

rhyme is as a means of entertainment. Pantun is a form of expression that functions as a medium that functions as entertainment (Handayani et al., 2014). This entertainment function is used to entertain grieving families and guests present at the funeral procession. Of course the entertainment that is sung in the Takneul oral tradition is chosen based on entertaining elements but still at a level that is not excessive because it is feared it will spoil the mourning atmosphere. The Takneul oral tradition contains noble values that have been handed down from generation to generation among the people. This noble tradition continues between the environment and the lives of its people to this day. The following are the noble values contained in the Takneul oral tradition.

Great Values Associated with Sorrow or Lamentation

Poem or Pantun in the Takneul oral tradition is a form of art that is sung in the traditional funeral ceremony for the Bunak tribe, East Nusa Tenggara. According to (Mardika et al., 2019) oral tradition is not the same as spoken language, but has broader forms and functions in oral communication. Pantun is used to distinguish oral traditions from spoken language that is commonly used in everyday communication. One of the elements of pantun used in oral tradition is the function and value contained. Poem used will have nuances of sadness or lamentation. Lamentation is a term that contains an atmosphere of sadness shown by someone because their family has left their family. Leaving the family does not only refer to the state of death, but can also refer to the condition of the family having to go a long distance and leave the extended family for a long time. Young people from the Belu community are also familiar with the term wandering and usually with the aim of studying or looking for work. The following is an example of rhymes in the Takneul oral tradition in the form of sorrow or lamentation. The following is an example of a sorrow or lamentation form kawen'go used Takneul tradition.

Kawen go':

Hani imil susar...

Neto asusar ni' oa...

Menal eto tuen na tebe gie...

Pan nawal sain si nare ta'...

Gloss:

Do not be sad...

I won't bother anymore...

when are you coming home...

Now is the season of slamming
bones...

Cultural context:

The data above is part of the Takneul oral tradition which is sung in traditional funeral ceremonies to provide comfort to the families who have been left behind. The Bunak people have a habit of letting their children migrate to find work elsewhere. Parents who let their children wander have a deep longing to be able to meet their children and be reunited as a whole family.

These two sentences are pantun excerpts which consist of two sentences which are classified as accompanying sentences and body sentences in Bunak language. If interpreted, this poem in Bunak language can be interpreted as a consolation sentence for someone who is forced to leave his family to earn a living in another area far from his family. In line with opinion (Mardika et al., 2019) that reciprocating rhymes is not only for entertainment, but has educational and advisory value. The example of the pantun above also contains parents' advice to their children to occasionally go home to visit family. The family begins to feel sad in the form of longing for their family members. This advice is used as a guideline by the Bunak people who are far from their families. In line with opinion (Sanjaya & Rahardi, 2021) that existing local wisdoms contain meanings and values that are used as guidelines for the community that owns the tradition. The great value related to sadness or lamentation is marked by the sentence "*Hani imil susar*" which shows a sad atmosphere that can be felt by the person who recites the rhyme or those who hear it around.

The similarity between this research and previous research is the background of the research. Local culture or traditions are starting to fade and are starting to be forgotten by the younger generation of Indonesia (Helmon & Nesi, 2020: 60). The application of noble values related to sadness or lamentation is also starting to be forgotten by today's generation of people. In line with previous research owned by (Sanjaya & Rahardi, 2021: 15) regarding local wisdom values that local values

contained in a custom or community habit are starting to be forgotten by the current generation, there is even an assumption that cultural heritage only needs to be known by parents. In carrying out the Takneul oral tradition, sometimes young people are involved in exchanging rhymes because basically this tradition involves men (*mone*) and women (*pana*) who have been trained or chosen by the family to reciprocate rhymes. Even though it sometimes involves young people, the number of enthusiasts is still very small and it is increasingly being forgotten because it is less interesting than the sophistication of technology. While in research (Mardika dkk., 2019: 117) regarding the tradition of reciprocating rhymes in Bengkulu wedding customs, the actors are only customary stakeholders or community leaders and should not be carried out haphazardly. This is what links and distinguishes this research from previous research, namely both arising from the lack of participation or interest from young people, but in the Takneul oral tradition, young people are still given opportunities to participate even though they have to go through special conditions and training. The findings from this study also provide an illustration that rhymes that are entertaining can also be performed in a form that is sad or lamentative.

Great Values Relating to Entertainment or Humor

Poem in the Takneul oral tradition is a form of art that is sung in various traditional ceremonies of the Bunak tribe. The oral tradition of Takneul or reciprocating rhymes at certain events for the Bunak people of East Nusa Tenggara. The Takneul tradition uses language in utterances that link language and the socio-cultural environment of the Bunak people, East Nusa Tenggara. In line with opinion (Helmon & Nesi, 2020) that metaphorical ecolinguistics can be used to see the relationship between the use of language in the form of speech with the socio-cultural environment of certain communities. This relationship can be seen based on the values and functions contained in the Takneul oral tradition. One function of the rhyme is as a means of entertainment. Love rhymes are a form of entertainment that is different from the form of humor. In this form, the pantun will give more funny poems and invite people around to laugh. In line with one form of poem according to (Nauliyanti & Anwar, 2021) pantun is used as

a means to express a matter consisting of feelings and inner expressions consisting of pleasure, hate, including humor. The following is an example of a humorous form of Takneul.

Kawen go':

Ate eteke'bu pana koen...

Ita rein tan ji...

Tomobel homobe halali...

il o hoto goet...

Gloss:

Looking at you from afar beautiful woman...

Getting closer like a snake...

If they like each other ...

Like water and fire...

Cultural context:

The data above is part of the Takneul oral tradition which is sung in traditional funeral ceremonies to provide consolation to families who have been left behind in a humorous form and with the aim of inviting laughter. The environmental area where the Bunak tribe lives, East Nusa Tenggara is still rich in exotic and ferocious fauna that is still sustainable and well maintained. The nature or character of this wild animal is described in humans who are considered to have similarities in their lives. The environment and the natural surroundings provide inspiration for the culture of the Bunak people.

The sentences that make up this poem are quotations that can be divided into sampiran sentences and body sentences in Bunak language. In line with opinion (Mardika et al., 2019) One of the functions of reciprocating rhymes is as an art of entertainment by inserting satire and humor. If interpreted rhymes in the Bunak language, this has the meaning of a limerick in the form of satire sung by someone to the nature of a woman who looks beautiful from the outside, but whose nature is fierce and terrible, like a snake that is considered wild. The form of consolation is presented by using sentences that invite laughter in the form of ridicule such as "*Ita rein tan ji*" which describes the nature of a woman who looks like a beast even though she looks beautiful.

Regardless of the limitations of the field in

this study regarding metaphorical ecolinguistics, this research contains differences from previous research related to the content of ecolinguistic studies naturally related to language and the environment, in line with the opinion (Sanjaya & Rahardi, 2021: 13) Natural ecolinguistics is a field of language related to the natural environment. This natural environment is used in local language rhymes to interpret the environmental conditions of the people living in this example describing the preservation of nature so that sometimes you can still find wild wild animals such as snakes. Metaphorical ecolinguistic studies contain elements of language that reflect the social and cultural environment of a particular society (Helmon & Nesi, 2020: 61). The culture of the Bunak people is reflected in the discovery of noble values related to entertainment or humor to convey the value of people's lives in funeral ceremonies not to continue to be sad when leaving their beloved family.

The social and cultural values in the pantun are conveyed in a flexible local language, meaning that it can be understood by various groups in a language that does not seem formal. Unlike the rhymes used in the tradition of reciprocating rhymes in research (Mardika dkk., 2019: 117) who use rhyme related to tradition with an official form from the local government. Pantun in the Takneul tradition uses images of the social environment or society that can be found in daily activities in informal regional languages, but can still make a deep impression and produce certain great values.

Great Values Related to Love and Affection

One function of the rhyme is as a means of entertainment. Love rhymes are a form of entertainment that is different from the form of humor. In this form, the rhymes will provide more love stories in the rhymes. In line with opinion (Sung & Bin Hussein, 2020) which classifies one form of traditional rhymes related to functions and forms that address issues of love and affection. One of human nature is to have a sense of love and belonging to each other. In line with opinion (Handayani et al., 2014) poem is a form of expression that has a function as a means to humanize humans. One of human nature is the nature of wanting to have and feeling love. The following is an example of kawen go' in the Takneul oral tradition which describes the value or form of love and affection.

Kawen go':

Otol omobel bu nare oa ...

sasi na sai ni'on ...

Pana soigol mone en so'at gol...

muk o pan goet...

Gloss:

Been liking you for a long time...

But can't express...

Poor man and rich woman...

Like earth and sky...

Cultural context:

The above data is part of the Takneul oral tradition which is sung in traditional ceremonies with the aim of describing the value of love and affection between humans. The Bunak tribe still adheres to a parental "blessing" system related to family and ethnic lines. Parents play an important role in determining a partner because there is a custom to choose a partner who has a similar degree or social status. Social status in the Bunak community is not only seen from wealth, but based on lineage or ethnicity which is indicated by the family name.

These two sentences are pantun or poem excerpts which consist of two sentences which are classified as accompanying sentences and body sentences in Bunak language. If interpreted rhyme in the Bunak language, it has the meaning of a love rhyme in the form of seducing people who say the rhyme to the intended other person and expect to get a rhyme in return that has a positive impact and brings an entertaining atmosphere to those around them. An oral tradition consisting of a man and a woman who alternately reciprocate rhymes with the value of love can create an entertaining atmosphere for the audience. In line with opinion (Mardika et al., 2019) reciprocating rhymes have a function as entertainment that can make people around who witness can smile. The value of love and compassion that exists in traditional rhymes is also contained in traditional speech. On research (Helmon & Nesi, 2020: 62) The inculcation of the value of love can be seen through implicit and explicit data quotations that focus on the process of giving and not receiving. The love described in this study is related to romantic relationships. In the example sentence "*Otol omobel bu nare oa*"

describes the love that has long been felt by a man for this woman. This love is expressed directly to show the noble value of love and affection.

This noble value related to love and affection is also related to the environmental and social conditions of the surrounding community which makes the reason for choosing metaphorical ecolinguistic studies as the right choice in this research. Metaphorical ecolinguistics is the study of language that has synergy with the social life of society (Sanjaya & Rahardi, 2021: 13). Using a metaphorical ecolinguistic view, this study aims to describe the relationship between language and the life of the Bunak people in the form of poem or rhymes. Similar to the findings of previous research, that customary speech contains elements of language that reflect the social environment as well as the culture of the Mangarai people (Helmon & Nesi, 2020). The exemplary element of the social environment refers to differences in a person's degree related to wealth or position so that it becomes a reason for not being able to be together in the context of love. Elements of social life can also be seen in the meaning of the pantun as an attempt to teach ethics in speaking in the example of previous research (Mardika dkk., 2019: 118). Pantun or Kawen'go in this study also contains various social life values that can be used as examples in learning and preservation for young people.

The various findings in this study are limited based on the values of local wisdom found in rhymes in regional languages or Kawen'go in the oral tradition of reciprocating rhymes or Takneul of the Bunak tribe, East Nusa Tenggara. The Bunak people have various forms of oral tradition, so it is necessary to give certain limits in pursuing the objectives of the research in a concise manner but with explanations that the general public can understand. In line with previous research that metaphorical linguistic limitations are implemented because any discussion regarding local wisdom values cannot be separated from the social, cultural, and ethnic contexts that contain life values. (Sanjaya & Rahardi, 2021: 13). With the results of this research, it is hoped that in the future there

will be more in-depth research on traditions related to the Indonesian language, especially rhymes in regional languages. Indonesian people have a wide potential to deepen rhymes in regional languages so that they show their existence, moral values, and beauty for young people who are starting to forget their local languages and are reluctant to preserve their noble traditions.

V. CONCLUSION

Based on the preliminary description, theoretical studies, methods, and discussions that have been presented in the research entitled Values of Local Wisdom in the Takneul Oral Tradition of the Bunak people, East Nusa Tenggara: Ecolinguistic Studies that have been carried out, the main conclusions can be drawn as follows. The values of local wisdom in the Takneul oral tradition of the Bunak people, East Nusa Tenggara consist of three forms, namely 1) great values related to sadness or lamentation, 2) great values related to consolation or humor, and 3) great values related to related to love and affection. The three noble values contained in the Takneul oral tradition are described based on sentences that are arranged into a rhyme and sung in traditional ceremonies with specific goals and environmental settings.

Aware of the many shortcomings that researchers still have in this study, the following describes some of the deficiencies and things that have not been fulfilled. One of the problems in research is reference. The lack of references related to the traditions and language of the Bunak tribe, East Nusa Tenggara, which have not been written down much and must be obtained orally. In understanding the meaning of the poems in Bunak or kawen go' language, researchers should understand the meaning of these poems and then be able to interpret their meaning and meaning based on the results of interviews with sources and written sources, so that researchers obtain a proper understanding of the language conveyed. It is the hope of researchers to present research on the Bunak language and contribute to the development of language and culture in Indonesia.

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