

THE MEANING AND FUNCTION OF OLD EXPRESSIONS ON MARRIAGE IN THE SIMBUR CAHAYA LAW OF THE PALEMBANG SULTANATE

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Abstract. This study aims to analyze the meaning and function of old expressions about marriage written in Chapter I of the Customary Rules of Bujang Gadis and Kawin (Marriage), Simbur Cahaya Law of the Sultanate of Palembang. The Simbur Cahaya Law was the official customary law of the Palembang Sultanate from 1824 until all customary laws in Indonesia ceased to be enforced in 1979. This research is descriptive qualitative research. The researcher used the content analysis method to collect data. The data source in this research is the manuscript of the Simbur Cahaya Law which is the result of transliteration by Abu Hanifah in 1990. Based on the analysis of the manuscript, there are five figurative expressions related to marriage in the community, namely nangkap rimau, bengkarung jengak-jengul, ayam satu bertembung dua, kembang melilit gedang, lang menarup buaya. Conceptually and contextually, the meaning and function of the expression is very unique because the words in the expression belong to the noun class, such as the words rimau (tiger), bengkarung (lizard), ayam (chicken), kembang (flower), and buaya (crocodile).

Keywords: meaning, function, expression, conceptual, contextual.

INTRODUCTION

Communicating is a very dominant activity in everyday life. Communicating is a process of exchanging messages and information carried out from one person to another as his communication partner. In the process, speakers and speech partners in communication also have access to mutual attention, both in the form of attitudes and actions according to the meaning conveyed in the language used by both parties in communication. In addition, with the practice of communicating, in the end there will be changes in each other, both changes in nature, attitudes, and various responses given.

In communication, there is a tool whose role is very important in conveying messages and information, namely language. A person can convey an intention, purpose, thought, and feeling to others, this can happen if the use of language in communication is right on target. The use of inappropriate or double-meaning language will make it difficult for others to capture messages or information. That is why according to Setiawati and (Heni, 2018: 3), that the importance of language in the process of interaction and communication needs to be understood so that there is no misunderstanding or misunderstanding between speakers and speakers.

UU Simbur Cahaya (UUSC) as a customary law that was once applied as a rule in community life during the Palembang sultanate is in the form of manuscripts or documents that can be found at the National Library of the Republic of Indonesia. The UUSC document used by researchers as a data source, which is the result of transliteration by Abu Hanifah (1990), is the result of the Indonesian and Regional Literature Book Development activities by the Center for Language Development and Development in 1993-1994.

Then, after analyzing the contents of the UUSC manuscript, the researcher found and recorded thoroughly the old expressions that became expressions of cultural wisdom in the communication

process regarding the rules in South Sumatra society during the Palembang Sultanate. The UUSC contains 6 (six) chapters which in total are written as many as 178 articles. The focus of discussion in this paper is to examine how the meaning and function of old expressions textually and contextually, which are related to marriage or other terms of marriage. The expressions related to marriage are found in Chapter I of the Customary Rules of Bujang Gadis and Kawin (Marriage). The chapter contains 32 articles with 20 findings of old phrases.

Regarding the meaning of an expression in the culture of the community (Borgin, 2019: 17) reveals that proverbs or expressions are a reflection of the experience and culture of the community, which is expressed through linguistic forms that are brief, illustrated, and have a certain purpose. This means that each expression contains a certain meaning, which based on experience reflects various forms of attitudes and actions. In communicating, both orally and in writing, the expression captured by the listener or reader will be the material for reflection. Thus, the form and type of an expression that has meaning and function will determine the direction of the reflection.

RESEARCH METHOD

This research is a descriptive qualitative research with content analysis method in collecting the data. This type of descriptive qualitative research presents the data as it is without manipulation or other treatments. The purpose of this research is to present a complete picture of an event or to expose and clarify a phenomenon that occurs (Rusandi & Rusli, 2021: 3).

The source of data in this research is obtained from the results of the content of the Simbur Cahaya Law Manuscript (UUSC) which has been transliterated by Abu Hanifah (1990). UUSC as a customary law that was enforced during the Palembang Sultanate period since 1824 until all customary laws in Indonesia were no longer enforced in 1979. Furthermore, the content analysis method used by researchers aims to find and capture the meaning of the expression as a finding which then results in the meaning and function of the expression. In line with that (Sumarno, 2020: 38-40), that the content analysis research method is very appropriate to use in this study because it is a scientific study of the content of communication, both written and oral communication. In addition, with the content analysis method researchers can describe and understand human behavior indirectly, by analyzing the nature of the communicator, the context, and the consequences of the act of communication.

Furthermore, textually at the data analysis stage aims to examine the meaning and function of old expressions, and contextual studies are also still carried out through textual studies according to the contents written descriptively in the law. According to Oktavya et al (2022: 115-116) the textual approach means an approach to the study of a nash/text that makes the memorization of the nash/text as the object of meaning. This approach emphasizes its analysis on the linguistic side in understanding a nash/text itself. Meanwhile, context is a situation in which an event occurs, or a contextual situation which means that it is related to a certain context outside of its textual meaning.

The role and focus of the researcher in this study is as the main instrument in the process of collecting data, recording the findings in the form of old expressions in each chapter in the UUSC, reviewing the articles to determine the meaning and function of the old expressions found, after that to strengthen the findings the researcher conducted a data validation study with two informants, namely the original people chosen from the area where the UUSC was enacted.

RESULT AND ANALYSIS

1.1 Hasil

This study aims to describe the meaning and function of language conceptually and contextually contained in old expressions as a very unique cultural wisdom product in UUSC. According to Nehe

(2021: 1), language has its own uniqueness. In line with that, language and culture cannot be separated because in ethnolinguistic studies they are a whole unit (Yuningsih, 2022: 67). In this study, there are several language findings that are unique, namely the expression of cultural wisdom about the Custom of Bujang Gadis and Marriage, which has been analyzed by researchers has very unique language form characteristics, including the following:

Table 1. Expression of Cultural Wisdom in the Traditional Chapter of Bachelor and Bachelorette and Marriage

No.	Phrases	Language Forms
1.	"nangkap rimau"	phrases
2.	"bengkarung jengak-jengul"	phrases
3.	"ayam satu bertembung dua"	phrases
4.	"kembang melilit gedang"	phrases
5.	"lang menarup buaya"	phrases

1.2 Analysis

From some of the findings of the analysis of the UUSC text above, we can see that the language form of the five expressions is very dominant in the form of phrases. The phrases are very unique because the words in them use diction or words that are specifically a class of noun words, such as the words "Rimau means Tiger, Bengkarung means Lizard, Chicken means Chicken, Flower means Flower, and Crocodile is a Crocodile animal". Furthermore, some of these words or expressions are described in detail through their textual and contextual meanings, as follows:

1.2.1. "nangkap rimau"

In terms of the textual meaning in the text of UUSC Chapter I Article 22, 'nangkap rimau' in Indonesian means "If a bujang meaning a man or boy deliberately catches the body, i.e. hugs, holds tightly the body, or pulls the cloth of a girl, which in this case is a woman, then the woman feels displeased or angry, the bujang shall be fined twelve ringgit. This is a major offense committed by the man, and is referred to by the expression 'nangkap rimau'.

1.2.2. "bengkarung jengak-jengul"

Furthermore, the expression 'bengkarung jengak-jengul'. In terms of terms, 'bengkarung' is a type of animal, namely a lizard, whose nature and character are very careful in seeing the situation and conditions around it. The contextual meaning is more about sneaking around so as not to be seen by other living beings for what they are doing. In terms of the context of what he is doing, there is something related to the despicable act of 'peeping'. The expression 'bengkarung jengak-jengul' contextually means that if someone peeks at a bathing woman, they will be fined 4 ringgit, so in terms of its function, this expression serves as a warning to someone that peeping at bathing women is not a good thing to do.

1.2.3. "ayam satu bertembung dua"

Conceptually, the expression 'ayam satu bertembung dua' means that a father has one daughter who wants to have a partner to bring to marriage, but is faced with two choices of men by her father or guardian, this becomes an offense with a fine of six ringgit. In terms of its function, the meaning of this expression can be related to ethical aspects, taste, and even moral aspects that can affect a person's attitude and actions, which in this case both the daughter and the two men can cause conflict when one party feels disappointed because they are not chosen as the woman's potential partner. Based on its purpose, the existence of this rule can indicate a prohibition and an effort to prevent bad actions in the community.

1.2.4. "kembang melilit gedang"

In terms of the textual meaning contained in the UUSC manuscript, the meaning of the expression 'kembang melilit gedang' functions as an appeal to a man who intends to visit his girl's house (a woman as his future spouse), must comply with ethics, rules, and courtesy. This can have an impact on the attitude or response of the host being visited. If the host does not like his visit, he will be fined four ringgit. The contextual meaning of the expression serves as a marker that good ethics and

attitudes must be possessed by someone when visiting or visiting the family of the host girl or woman who will become his partner.

1.2.5. “lang menarup buaya”

Textually, the meaning of the expression 'lang menarup buaya' is that if a man and a woman are walking, and the man takes, steals, or robs something valuable belonging to the woman, he will be fined two ringgit. The object of the woman's valuable object is not specifically mentioned. When viewed from the contextual meaning, it is very broad, but we can understand that it is an honor, valuables in the form of money, valuable objects, or kias refers to a person's self-esteem which is very expensive. So, if someone violates the prohibition, the consequence is to get a penalty in the form of a fine of two ringgit.

The old expression as a product of language and culture is something unique as a cultural wisdom, whether in the form of words, phrases, or sentences is proof that language has a correlation with one's activities in society. With the existence of language, people can use it for various purposes, especially communication. The purpose of communication is to provide information, prohibitions, invitations, as well as a medium or tool for cooperation. This is in line with one expression that communication can fulfill human needs both physically, psychologically, exchange information, add broad insights, and others. Communication is a form of sending and receiving messages between people. Communication can be created directly or indirectly, this is very logical because the focus of communication is seen from the process even though the space and time are different (Milyane, et al, 2022: 62).

Expressions as part of language have conceptual and contextual meanings. Especially in this research, the author gets the conceptual and contextual meaning after analyzing the UUSC manuscript which contains all cultural expressions during the Palembang Sultanate. In terms of the meaning of some of the expressions above, we can also understand that the expressions are connotative, because of the diction or selection of words that are figurative which refers to certain animal names. According to Nathaniel & Sannie (2018: 42-47), explaining that communication is done to convey messages to others with the aim that others understand the meaning of the message conveyed and have the same knowledge. Furthermore, connotation meaning is a cultural or emotional meaning that is subjective and contains meaning in addition to the basic meaning in general.

The dominant language expressions in this study are figurative. Figurative meaning in language expressions aims to get a certain effect or impression or specifically not to be the actual meaning (Borgin, 2019). For example: the expression 'angkap rimau' which means not catching animals catching tigers. Then, the expression 'Lang menarup crocodile' which means that it is not an eagle scooping or catching a crocodile. It is just a figure of speech that directly functions to influence the attitude of the readers of the UUSC script as well as for the listeners of the expression in oral communication. Related to this, in a pragmatic linguistic study, language directive speech has categories of effects, including forcing, inviting, asking, ordering, charging, urging, pleading, suggesting, commanding, giving, cueing, and challenging (Mailawati, 2023: 291).

An utterance in the form of an expression of words has its own meaning, meaning, and function according to the communicator's purpose in delivering it. However, we must understand the difference between meaning, meaning, and function basically has a difference. This is in line with an understanding expressed by Sarifudin (2021: 635-636), that in terms of understanding, meaning and meaning cannot be equated. Meaning is a link that exists between the elements of the language itself and concerns intralingualism which in meaning is not the same as the actual meaning in the dictionary. Meanwhile, meaning is a lexical meaning that is easily understood according to the meaning in the dictionary. Furthermore, in semiotic studies, the meaning of an expression can be described denotatively, connotatively, and its external elements built by communicators for the purpose of influencing the feelings, attitudes, and responses of other people in society (Baldan & Septiyani, 2023: 28).

CONCLUSION

Based on the study of the meaning and function of the old expressions above, we can conclude that the meaning contained provides information and understanding related to the bad deeds of a person who is symbolically the same as the properties of animals. Old expressions that are very unique in their formation function as a prohibition marker for someone not to do bad deeds or actions in the community. Various forms of prohibited acts or actions have been mentioned in the category of cultural wisdom expressions with consequences that have been determined by the Palembang Sultanate government at that time. The category of old expressions can be referred to as language and cultural products that have unique systematic meanings and functions, figurative, directive, denotative, and connotative in language.

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