

## **Tominaa Language Speech in the Rambu Solo' Traditional Ceremony Tradition in the Toraja Tribe and Its Implementation in Learning Indonesian Language and Literature**

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### **ABSTRACT**

*This study aims to describe how Tominaa language speech in the tradition of Rambu Solo' traditional ceremony in the Toraja tribe and its implementation in learning Indonesian language and literature. The research method used is qualitative method. The data source in this research is the informant data of Tominaa language speech which is obtained directly from the object of research in the form of recordings. Data collection techniques used are literature study techniques, observation techniques, and recording and documentation techniques. Data analysis is done by; 1) Classify all Tominaa language utterances used in Rambu Solo' of Toraja tribe. 2) Assess one by one how the speech in Tominaa language. 3) Marking the type of speech in Tominaa language. 4) Explaining the findings of how the types of speech in Tominaa language 6) Drawing conclusions to answer the formulation of research problems. The results of this research show that; 1) The utterances in Tominaa Rambu Solo' language in Toraja tribe are: a). a type of expression of Torajan people's sympathy and Sharing in their sorrow'(/umbatiŋ/), b. type of respect (/tabɛ'ki/), c. type of expression of thanks (tama /tandun/ kalonaran), 2). Types of directive speech, which include: a. type of expression of advice (/ringi/), b. type of expression of request (la mutoimo), c. type of hope (/umpeanji/). With this finding, Tominaa language can be an implementation in learning Indonesian language and literature, about how to express good and correct speech. How to communicate and reply to communication well can form effective learning. It is confirmed that the speech used in Tominaa language can be used as material from the learning part of Indonesian language and literature.*

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## INTRODUCTION

Culture is one of the symbols of a regional tribe that can form a strong civilization. In a culture, it cannot be separated from something called language which is used as a medium for preserving cultural traditions. Language is very important as a communication identity for cultural communities and as a form of understanding and response to things done by humans. Culture exists because of society (Koagow, Ratu & Wantania 2022)

Taylor (2012) stated that culture is a complex whole which contains science, belief, art, morals, law, customs and other abilities, as well as habits acquired by humans as members of society. Culture is one of the forums in a society, and without society a culture will be difficult to create. The absolute relationship between humans and culture provides absolute direction for behavior so that in essence humans are called cultural creatures. Language is a complex subsystem of habits (Ansori, 2021)

Of the various regional tribes in Indonesia, many regional tribes still maintain the authenticity of their language, traditional traditions and culture. One of the regional tribes in question is the Toraja tribe, which is one of Indonesia's and which still maintains its original language and cultural traditions. Toraja society is a region whose people always adhere to the traditions or customs inherited from their ancestors. J. Tammu and H. Van Veen (1972) explained that *aluk* contains the meaning of religion, ceremony and customary behavior. So that the Rambu Solo' tradition becomes a belief or cultural rule. The Toraja tribe has a very unique culture (Gasong & Tappi 2022). The traditions of the Toraja people make them very unique and are famous in various regions and other countries. The Toraja tribe is one of the minority tribes in Indonesia in South Sulawesi Province which still maintains its language, customs and cultural heritage from its ancestors to this day. In Toraja society, life is still very much bound by the prevailing customary system, so this is focused on the existence of traditional ceremonies. Traditional ceremonies that are still valid and carried out in the Toraja tribe are the Rambu Solo' and Rambu Tuka' ceremonies. Culture is defined as the result of human reason and endeavor (Rosyada, 2020).

The Rambu Solo' traditional ceremony tradition is a funeral ceremony activity in the Toraja tribe which is mandatory for the Toraja people as a sign of final respect for the family who have passed away to the father's bosom in heaven which depicts the mood of sadness for the family who have returned to the afterlife. Sikki in Baan (2014) revealed that the Rambu Solo' traditional ceremony is a form of appreciation for children to their parents which is held in the afternoon when the sun begins to tilt to the west and usually lasts three days to a week. The form of carrying out the Rambu Solo traditional ceremony is different from one another, namely the difference in the length of the ceremony carried out and the social status or caste held during their lifetime. The following are the 4 castes in the Toraja tribe:

1. High nobility caste (Tana' bulawan)
2. Middle noble caste (Tana' bassi)
3. Free people's caste (Tana karurung)
4. Slave caste (Tana kua-kua)

Chaer (1994:3) argues that language is a parole linguistic object that takes the form of real speech. Language as parole takes the form of real speech by linguists from the language community. With this, the Toraja tribe has its own language, namely the Toraja language which is divided into two types, namely ordinary Toraja language which is the language used in daily social interactions of the Toraja people and the second is Tominaa language which is often used in traditional ceremonies in the Toraja tribe whose language expression is very high and not deviating from the customary situation that is being implemented (Lisda, Palar & Rotty 2022). Tominaa language is a series of Toraja literary languages that are usually conveyed by Tominaa in the Rambu Solo' and Rambu Tuka ceremonies in Toraja (Gasong & Tappi 2022). The Tominaa language is devoted to traditional ceremonies of the Toraja tribe which have their own uniqueness and are part of the rich cultural heritage of customs that have been implemented for

a long time. The following is a table explaining the differences between Toraja language and Tominaa language and their meanings in Indonesian.

| <b>Toraja language</b> | <b>Tominaa language</b> | <b>Indonesian</b> |
|------------------------|-------------------------|-------------------|
| bitter melon           | Tallu bulinna           | Paddy             |
| Baine                  | Symbolongmanic          | Lady              |
| My whistle             | Rending Loloku          | My real brother   |

Chaer and Agustina (2004:63) provide the opinion that language basically has characteristics and properties, so that this view can be said that the Tominaa language is one part of the cultural data of the Toraja tribe which is considered as a window and contains cultural elements in it and becomes cultural traditions that will never be lost and have been customary for generations to become part of the cultural community of its speakers. In the Ministry of National Education (2005: 1231) it is explained that speech is something that is spoken, spoken and uttered. An utterance from a speaker is a partner when communicating so that a language utterance is something spoken from his or her culture. This story has been passed down from generation to generation and is seen as synonymous with the life of the Toraja people (Kondorura, 2023). The type of speech and the meaning of the speech used in the Tominaa language can be seen from everything that will be said, one of which is the Tominaa language speech in the Rambu Solo ceremony which says 'susi to nasiok ledge, natimbayo manuk-manuk', which means like being struck by an eagle, dmangsa birds. The word nasiok ledge means sadness, which means not expecting someone in your family to suddenly die. The word siok means expressing feelings of surprise about something.

The type of Tominaa language speech act is not only a cultural element in its speakers, but can also be implemented in Indonesian language and literature learning materials, because the goal of learning Indonesian language and literature is how to speak well and correctly. The development of language through culture is an educational approach in language learning that is communicative and holistic, not only in forming one language competency but also in forming all languages in good and effective Indonesian language learning. The strategic abilities are language skills (Ali, 2020).

In learning Indonesian, speech acts become a learning action to express an intention from the speaker to the listener, for example in communication between teachers and students. The learning process is an effort to change behavior (Siki 2019). In line with the opinion of Syafiiee (1984) in his research who argued that the use of Indonesian can show a serious level of error, so that from this income the need for communicative learning is required. In this regard, the opinion of Utami et al (2024) also explains that speech acts are one of the language selection strategies for appropriate counseling communication and have an impact on students' language skills by using good and correct Indonesian both verbally and in writing. With this, the existence of each speech act is a sign that the Tominaa language can be a source of learning material for Indonesian in speaking and communicating well and effectively.

## **METHOD**

This research method uses qualitative research methods. Qualitative research is research that presents data that is purely qualitative in nature. However, the qualitative data is processed so that it can increase the validity of the research results. According to Basrowi and Suwendi (2008:1) who stated that qualitative research is a research procedure that produces descriptive data in the form of sayings or writings and the behavior of people who are observed. The location of this research is at the Rambu Solo' traditional ceremony in Tongkonan village. Basse', Buntao' District, North Toraja Regency, Toraja tribe, South

Sulaesi Province, Indonesia.

The data sources in this research use primary data sources, namely data sources obtained directly from research objects in the Rambu Solo' traditional ceremony tradition and secondary data sources, namely data sources obtained from book articles or journals related to the research problem.

Data collection techniques are carried out by:

1. Observation technique, namely data collection carried out by directly visiting the object of research by observing the Rambu Solo traditional ceremony which is the object of research.
2. Literature study technique, namely data collection using literature that is closely related to the problem being discussed.
3. Recording/documentation technique, namely data collection which is carried out by collecting activity data in the form of recordings, photos or images at the Rambu Solo' ceremony.

From the results of the data collection, documents were then examined for the objects studied in the form of photographs and recordings/videos taken at the research location at the Rambu Solo' Toraja traditional ceremony. The stages in finding research results are obtained from the documentation that has been collected at the research location. The research stage is the collection of records of existing events in the form of writing, images, videos or monumental works from a person/institution (Sugiono 2020:124). With this, the results of this research are in the form of documentation, namely recordings/videos and pictures of the Rambu Solo' Toraja traditional ceremony.

Analysis of research data to process the data that has been collected in the form of a summary of the Rambu Solo traditional ceremony. Data analysis in this research uses qualitative methods. Data analysis was carried out in the following stages.

1. Classifying Tominaa language speech data.
2. Analyze one by one the types of speech that exist in the Tomina language
3. Mark the types of speech forms that exist in the Tominaa language.
4. Looking for meaning from the findings of the types of speech used in the Tominaa language.
5. Presenting the findings on the type of Tominaa language speech.
6. Drawing conclusions from the data from the findings of the type study in the form of Tominaa language speech in the Rambu Solo' traditional ceremony tradition in the Toraja tribe.

## RESEARCH RESULT

The aim of this research is to describe Tominaa language speech in the Rambu Solo' ceremony tradition in the Toraja tribe and to describe the implementation of this language speech in learning Indonesian Language and Literature. The following are the results of this research in the form of data analysis of Tominaa language speech in the Rambu Solo' traditional ceremony.

**Table. Analysis of Tominaa Language Speech and Speech Stages of Rambu Solo'.**

| No | Tominaa Language Speech   | Speech stage             |
|----|---|--------------------------|
| 1  | /saE/ /nasar/ mo /tallar/ rapuna /tarŋtaemo/ dioren maiko mai ta /umbatiŋ/ anta guest rio-rio, /umbar/ tenki seada rintin sipakilalaki taeikilindona leko' rampo maindun.<br><b>Translation</b> the whole family was present, no one was absent, let's convey our feelings of sadness, express signs of sorrow, find it difficult to advise each other, cry to rebuke each other, we are not other people who have come to grieve together. | Stage to' rampo Tongkon. |
| 2  | /tabE'ki/ padololamban lako olomalabi'ta /tEtorampo/ tama /tarampa?/ /madu'sən/ siman kipamata kalamaban  | To'tongkon stage         |

|   |  |                   |
|---|--|-------------------|
|   | lakotigayo madatun talakomintu' to Sulu' tama pesulunan. Translation: 'Excuse me to your majesty, who has come to the courtyard of this sad residence, to whom we enter intercession, for all those who will enter this place'   |                   |
| 3 | /bɛnda/ tau /naŋka/ sola tubombodikita /loloŋ/ mi /rantə/ kalua' tama /tanduŋ/ kalonaran.<br><b>Translation:</b> 'there stands a statue of jackfruit wood, an image of a visible spirit, people flow in a wide field, enter this mourning apparatus'.                                    | Refinement stage  |
| 4 | bala /tədoŋ/ marapuan /bontoŋ/ ma'lako-lakoan Kayu'na makes /riŋgi/ sola mentabi /ɛanan/.<br><b>Translation:</b> 'Buffalo pens are increasingly spread everywhere, bearing ringgit fruit and wealth'.  | Ma'pasadia Stage  |
| 5 | oe...elakusampa'mo /tədoŋ/ ma'bulu aluk karambau /ma'soŋgo/ bisara', balian /pampaŋ/ ma'bulualukparanduknadatuna'.<br><b>Translation:</b> 'oe.... I will use this hairy buffalo, the traditional buffalo in this activity as well as the traditional hairy horns started by the master.' | The help stage    |
| 6 | /ambə/ /peraŋikan/ die /ambə/ /tandiŋ/ /taliŋakan/ ankiloloan rara anki /tendeŋ/ bulaankoanki /gəntə/ kandauroko.<br><b>Translation:</b> 'Sir, listen to us, sir, listen to us through your ears, we will praise you, we will worship you, we will make you proud'.                      | Magira duku stage |
| 7 | la mutoimo /ulaŋ/ rara' na /tədoŋ/ mosobulu'na la musapu /mabok?o/ tang /boriŋanna/ palisusirenden.<br><b>Translation:</b> 'You will hold the golden rope of a buffalo with one feather, you will touch the grasshopper without a navel together'  | Katoroan stage    |
| 8 | timing<br><b>Translation:</b> 'The grandfather/grandmother was shaken, the father and mother were shaken, waiting for his departure, waiting for his journey'.   | Ma'kaburu stage   |

## Types of Tomina language speech expressions

### a. Data 1 Tominaa language speech is in the to' rampo Tongkon stage.

/saɛ/ /nasaŋ/ mo /tallaŋ/ rapuna /taŋtaemo/ dioren maiko mai ta /umbatiŋ/ anta guest rio-rio, /umbaŋ/ tenki seada rintin sipakilalaki taeikilindona leko' rampo maindun.

**Translation:** 'The whole family is present, no one is absent, let's convey our feelings of sadness, express signs of sorrow, it's hard to advise each other, cry to reprimand each other, we are not other people who have come to grieve together.

In the Tominaa language speech, it has the meaning of the expression /saɛ/ meaning to come, /nasaŋ/ meaning all, /tallaŋ/ meaning 'clump', 'rapuna meaning 'family' and /umbatiŋ/ which means 'conveying sadness in the form of song or Maindun dance and rampo means coming to mourn together.

### b. Data 2 Tominaa language speech Rambu Solo' To'tongkon stage

/tabɛ'ki/ padololamban lako olomalabi'ta /tɛtorampo/ tama /tarampa?/ /madu'sən/ siman kipamata kalambanan lakotigayo madatun talakomintu' to Wellsu' tamapesulunan.

**Translation:**'Excuse me to your majesty, who has come to the courtyard of this sad residence, to whom we enter intercession, for all those who will enter this place'

The expression /tabɛ'ki/ means 'excuse me', malabi'ta means 'noble', /tarampa?/ means 'page', and /madu'sən/ means 'to be sad'. The expression in this language means a respectful greeting to people who come to the funeral home, which means respecting the guests who are present. while 'siman ki patama' which means the residence of the sad, and the expression 'mintu' which means all, which means that all the Rambu Solo traditional ceremonial places are places of mourning.

**c. Data 3 Tominaa language speech Rambu Solo' stage of refinement**

/bɛnda/ tau /naŋka/ sola tubombodikita /loloŋ/ mi /rantə/ kalua' tama /tanduŋ/ kalonaran.

**Translation:** 'there stood a statue of jackfruit wood, an image of a visible spirit, people flowed in the wide field, entered this mourning apparatus'.

The expression /bɛndan/ means 'stand', /naŋka/ which means 'jackfruit', /loloŋ/ means 'flow', /rantə/ means 'field' and /tanduŋ/ which means equipment. The expressions in this speech are a meaningful expression of concern between the Toraja people to be present and support each other in this place of sorrow.

**d. Data 4 Tominaa language speech Rambu Solo' Ma'pasadia stage**

bala /tədoŋ/ marapuan /bontoŋ/ ma'lako-lakoan Kayu'na makes /ringi/ sola mentabi /ɛanan/.

**Translation:**'Buffalo pens are increasingly spread everywhere, bearing ringgit fruit and wealth'.

The expression /tədoŋ/ means 'buffalo', /bontoŋ/ means 'cage' and /ɛanan/ means 'property'. The disclosure of this story means that the buffalo in the cage at the Rambu Solo' traditional ceremony which was filled was a treasure given by the family to the deceased.

**e. Data 5 Tominaa language speech Rambu Solo' mantunu tedong stage**

oe...elakusampa'mo /tədoŋ/ ma'bulualukkarambau /ma'soŋgo/ bisara', balian /pampaŋ/ ma'bulualukparanduknadatuna'.

**Translation:**'oe.... I will defend this hairy buffalo, the buffalo tradition in this activity in addition to the traditional hairy horns started by the master.'

The expression /tədoŋ/ means 'buffalo', aluk which means 'custom' and /ma'soŋgo/ which means 'activity' and /pampaŋ/ means horn. In this language, it means that a traditional Rambu Solo' activity that is carried out will also carry out the traditional rite of buffalo slaughtering.

**f. Data 6 Tominaa language speech Rambu Solo' magira duku stage**

/ambə/ /peraŋikan/ die /ambə/ /tandiŋ/ /taliŋakan/ ankiloloan rara anki /tendeŋ/ bulaankoanki /gəntə/ kandauroko.

**Translation:**'Dad, listen to us, listen to us through your ears, we will praise you, we will adore you, we will make you proud'.

The expression /ambə/ means 'father', /peraŋikan/ which means 'listen', /taliŋakan/ which means your ears', loloan rara means 'praise', and /tendengbulaanko/ which means 'adore' and /gentekandaure/ which means 'to be proud'. In this speech, it means conveying a form of gratitude to the parents of their child.

**g. Data 7 Tominaa language speech Rambu Solo' katoroan stage**

la mutoimo /ulaŋ/ rara' na /tədoŋ/ mosobulu'na la musapu /mabok?o'/ tang /boriŋanna/ palisusirenden.

**Translation:**'You will wear a mask that smells of one feather, you will grow a grasshopper without a navel together'

The expression /ulaŋ/ means 'rope', rara means blood and /tədoŋ/ which means 'buffalo' /mabok?o'/ means back, /boriŋanna/ means daki. The phrases in this speech convey a request to the family and traditional head that the buffalo that has been prepared by the family will immediately be slaughtered and cleaned to be distributed among the families and Torajan people who are at the event, as an expression of thanks and respect for coming and being present in mourning. the.

#### **h. Data 8 Tominaa language speech Rambu Solo' Ma'kaburu stage**

timbuso-busomo to /kakə?//nənə?/ /tigeaŋ-geagm?o/ to /ambə/ indo la /umpeaŋgi/ kakederan untyani kalumigkan.

**Translation:** 'The grandfather/grandmother was shaken, the grandfather/grandmother was shaken, the father and mother were waiting for his departure, waiting for his journey'.

The phrase /umpeaŋgi/ means 'to wait' and untyani means 'to wait'. In the expression of this story, it means that the person who has died hopes to return to the afterlife with a good journey.

#### **DISCUSSION**

Mangungung, Iroth & Monoarfa (2022) state that meaning is the most important aspect of language. The meaning of each language utterance is considered mutually communicative if the language used means each other's meaning. Interpreting means providing an explanation of the language spoken. By interpreting a language sentence, you can obtain meaning from the meaning obtained from each language utterance that is conveyed. Efforts to understand the implied (not explicit) meaning in speech are usually called inference (Romansyah, 2021). Meaning is produced from the speech sounds of human language when speaking, language sounds arise from the speech of human language.

Based on the research results, it was found that there are several language expression utterances found in the Rambu Solo' traditional ceremony of the Toraja tribe, where these utterances contain meaning. The meaning in Tominaa language speech is the meaning of kinship, togetherness, mutual respect, concern between Toraja people, advice and hope.

The results of the research describe that the language expressions in the Rambu Solo' ceremony are communication within the community and a cultural identity of that environment. The expressions in Tominaa language speech describe the characteristic identity of the community, that Tominaa language speech is a traditional ritual speech, a traditional method that is very attached to Toraja society. The Tominaa language is expressed in the form of traditions, binding customary rules which to this day are firmly adhered to and preserved by the people.

The speech findings used in the Tominaa language by the Toraja tribe are in the form of expressions of heart of sadness, such as in the expression /saɛ/ meaning 'come', /nasaŋ/ meaning 'all' /talaŋ/ meaning 'clump', rapuna meaning 'family' and /umbatiŋ/ meaning Sadness, this expression is a type of expressive speech that expresses feelings of the heart, in this case an expression of sadness for one of the family members who has gone forever. The expressions of respect in Tominaa language speech are /tabɛ'ki/ which means 'excuse me', malabi'ta means 'noble', /tarampa?/ means 'page', and /madu'sən/ means 'sorrowful'. The expression in this language means a respectful greeting to people who come to the funeral home, which means respecting the guests who are present. while 'siman ki patama' which means the residence of the sad, and the expression 'mintu' which means all, which means that all the Rambu Solo traditional ceremonial places are places of mourning. The expressions in this language are included in the type of expressive speech because they are praise for the guests who come to the mourning residence. The advice phrase /tədoŋ/ means 'buffalo', /bontoŋ/ is 'cage' and /ənan/ means 'property'. The expression of this story means that the buffalo in the cage at the Rambu Solo' traditional ceremony which was filled was a treasure given by the family to the deceased. The expressions in this language are in the form of directive speech because they are advice to the Torajan people. The expression 'thank you' /ambə/ means 'father', /peraniŋkan/ means listen to taliŋakan/ means your ears lolooan rara means 'praise', and /tendeg bulaanko/ means 'adore' then /gente kandaure/ which means 'to be proud'. In this speech, the meaning is to convey a form of gratitude to the parents of their child, which is realized in the form of a funeral ceremony by offering sacrifices in the form of buffalo and pigs on a large scale. This language utterance takes the form of an expressive act because it is an expression of thanks to the family/person who has passed away. And the expression of the request /ulaŋ/ means 'rope', rara means blood and /tədoŋ/ which means 'buffalo' /mabok'o/ means back, /boriŋanna/ means foot. The Tominaa language speech was

expressed by the Tominaa (traditional leaders) during the preparations before magkaburu. This language utterance is a type of directive act because it is a request utterance.

This form of speech is essentially also a type of speech act that is spoken, namely the sounds produced when speaking (Oktaviani & Jupitasari 2021) which is in line with Searle's opinion (in Baan 2014) explaining that an utterance is not just a statement or statement about certain information, but The utterance is an action. Searle states that there are 5 types of speech acts, namely declarative speech acts, representative speech acts, expressive speech acts, directive speech acts, and commissive speech acts. Malino (2011) believes that speech acts or utterances (speech art) have a very important position in language because speech acts are the unit of analysis. Speech acts are carried out as parties in a language context. The function of language is as a means of acting. All sentences or utterances uttered by speakers actually contain communicative elements (Leech 1993:280). The results of the analysis of the types of speech found that the forms of speech in the Tominaa language have expressive speech acts which include expressions of heart and respect and directive speech acts which include hopes, advice and requests. Speech acts carried out by the speaker with the intention that the listener carry out the action mentioned in the speech (Rustono 1999:38). From the data, the types of language utterances in the Tominaa language have the meaning of each element of the language expressed. The meaning in Tominaa language speech is the meaning of kinship, togetherness, mutual respect, concern between Toraja people, advice and hope. The diversity of language utterances is greatly influenced by culture, so the meaning of each utterance is determined by the language of that culture. Meaning certainly cannot be separated from changes in language. Language is always developing and in development the meaning of words can change (Salbiah 50:2022).

There is a role of the Tominaa language in the Rambu Solo' ceremony (1) as an expression of conscience regarding the results of responses to circumstances and characteristics; (2) expression of purpose or meaning to achieve better hopes or ideals; (3) expressions as a sign of example, role model, advice regarding noble creation; (4) a sign of gratitude to the creator for the help and wisdom given; (5) admire the existence of God the creator; (6) and as a sense value. Each language role is analyzed from the typical use of language which can be identified through the use of language style. Stylistics is beautiful language that is used to increase the effect by allowing and comparing (Taringan 2013:4).

### **Implementation of Tominaa language speech in learning Indonesian language and literature**

This research provides implementation of Indonesian language and literature learning in the speech acts of teachers and students at school. Teachers play a very important role and are role models in language skills (Putri, 2020). In all Indonesian language learning materials, speaking is one of the things that is really paid attention to. Speech acts can show the character of students and teachers. Character formation Can utilize various learning sources such as literature (Pantow, Ratu & Meruntu 2021).

Based on the results of this research and discussion, information was found that the types of speech found in the Tominaa language of the Rambu Solo traditional ceremony of the Toraja tribe, had been analyzed until two speeches were found, namely expressive speech and directive speech. The diversity of the two types of speech used in the Tominaa language at the Rambu Solo' traditional ceremony can be an application material for teachers and students in learning Indonesian, in this case how to act in speech to communicate with each other well and correctly effectively. The application of types of speech in learning Indonesian language and literature aims to ensure that students have the ability to speak and communicate effectively and efficiently in accordance with applicable character and ethics. The speech acts of the language that are heard can become material and information from the audio media of the text that is heard or read. Teachers as speech partners usually use command speech in the learning process to give instructions to students to do something (Ningsi & M. Gigit 2022).

### **CONCLUSION**

1. The utterances found in this research are:

a. Expressive speech which includes expressions of sadness, as in the Tominaa language expression *mantarima' maiko mai ta /ma'bati/ antaguan rio-rio*, which means that all the families who come are an embodiment of togetherness for the grief that one of the families is experiencing. Expressions of respect, such as in the Tominaa language speech Stage of receiving guests */tabɛ'ki/* and, the expression *malabi'ta*. The meaning of this expression is a respectful greeting to the guests present. Then the expression Thank You in Tominaa language speech at the stage of receiving guests is *siman kipatama kalambanan tingayo ma'datunta*, which means that all guests who come will sit in the place of mourning and the family comes to give greetings and thank you for being present at the mourning.

b. Directive speech which includes expressions of advice at the Mantunu Tedong stage (buffalo slaughtering) *'aluk*, namely 'custom' and */ma'songo/* which means 'activity'. The meaning in this expression is a statement of advice from the Torajan people that the rite of slaughtering the buffalo is the most important rite without slaughtering the buffalo and the ceremony is considered not sacred. The expression hope *' /umpeanji/* means 'to wait' and *untyani* means 'to wait'. The meaning in this expression is the meaning of hope which tells about family relationships and functions to convey many of the family's hopes in prayer to the creator.

2. Of every type of speech found by researchers, the Tominaa language uses language that compares and also contains a lot of figurative language, such as when mentioning a title that uses a natural symbol or object in the spoken expression, namely *rapu tallang* which means in Indonesian a lot of bamboo which is meant in the expression in Tominaa language speech it is "family family", *loloan rara* which means in Indonesian blood that melts which means this expression in Tominaa language speech is "praising you and the repeated expression *rara* which in Indonesian means blood cord, which is meant in the language speech expression Tominaa is 'lower buffalo'.

3. The role of the Tominaa language in the Rambu Solo' ceremony is as an expression of better hopes or ideals, an example or role model for noble creations, gratitude to the creator for help and wisdom, the existence of God the creator, and the value of the feelings of the heart that it expresses.

4. Based on the results of this research, it was found that the use of speech types in the Tominaa language was found. The existence of this type of speech can be used as application material for teachers and for students who make Tominaa language speech as one of the Indonesian language learning materials on how to act well and effectively with speech between teachers and students.

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#### **CONFLICT OF INTEREST**

The authors declare that they have no conflicts of interest.

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