

CHAPTER I

INTRODUCTION

1.1. The Background of The Study

It is important to know that Minangkabau people highly uphold customs and religion, so they have a philosophy: *Adat basandi syarak, syarak basandi kitabullah*. The meaning is custom based on religion, and religion based on the books of GOD. Basically the Minangkabau people have strong manners and religions, so in everyday greetings, it is rare that you use your words (ang/ you) because you say you are insulting in Minangkabau, especially to those who are older than us.

The connection that philosophy toward the culture of using *sirih* and *rokok* starts from *manyiriah* tradition in Minangkabau society. This habit has been adhered to by the Minang people for a very long time, both in personal life and in traditional processions such as the *mamanggia*. However, this habit faded along with the development of Islamic reformism in Minangkabau at the beginning of the 19th century. *Manyiriah* fade is inspired by the *Wahhabi* ideology in Arabia, and is brought by *Haji Miskin* to Minangkabau to purify the teachings of the Islamic religion in Minangkabau. This movement is often said to be the first generation of Islamic "youth" renewal movement.

The implementation of the first reform is related to the Minang people's *manyiriah* habits. And this happened for the first time in the *Tuangku Nan Ranceh* family. Where, *Tuangku Nan Renceh* killed his little mother (his mother's sister) because he was caught eating betel in secret – even though he had been warned about it. And this was an example for reformers at that time, because the

implementation of this movement was indiscriminate and uncompromising. Presumably, the fading of the community's habit of *manyiriah* is caused by fear of the violence of the Wahhabi movement. And, as a result, the use of *sirih* or betel in customary practices certainly decreased in the era of the Islamic renewal movement – which also influenced subsequent eras.

The problem occurring to the Minangs today, especially for the younger generation and those born outside of West Sumatera is almost ignorant of their cultural heritage. It happens because other cultures from outside Minangs have influenced the era changes and the younger generation'. Because of that, there are many shifts in the Minang's culture. This implies that a thorough study needs to be conducted. The Minangs' are not familiar with the traditions of Minang culture, especially the use of *Sirih* and *Rokok* in inviting relatives and communities to weddings in Minangkabau, especially in *Sei Jariang* village. *Ninik Mamak* delivers the use of these tokens for wedding invitation. According to Jamil (2015: 26), *Ninik Mamak* is the determinant group in every decision that concerns many in society. When *ninik mamak* or a man from a people who has been elderly and has become “*tampek baiyo dan bamolah*” (consultation) even though he is still young.

These tokens, *Sirih* and *Rokok* are used to invite relatives and communities of different genders and ages (the deliverer has the older person and he has been married). *Sirih* is used as invitation wedding from the bride's side and also when inviting the woman's family. *Rokok* is used as invitation wedding from the bridegroom's side and the bridegroom's family. Many younger generations do not understand this tradition and they are ignorant it. So, it causes the shifting from the tradition and to make the inviting process easier, invitation cards are used because

they are simple and not as complicated as using *sirih* or *rokok* which require more complicated procedures.

Siriah or *Sirih* (betel leaf) is popular as an herbal plant that can treat nosebleeds. Rich in active compounds, betel leaf is an herbal remedy that can cure a number of ailments. But for Minang community, *Sirih* is not only a medicine but also a symbol of togetherness, a symbol of small talk and a symbol of brotherhood (Touwely, et all, 2020). Like *Petatah Petith Minang* said, *mako dilicak siriah jo pinang dipalik sadah jo gambia diupam manjadi satu dimakan bamerah bibia, sarinyo naiak kaparoman lamaknyo tingga dirangkuangan ganti ambalau baso-basi silaturahim salamonyo.* (*maka digiling sirih dengan pinang disematkan kapur sirih dengan gambir diramu menjadi satu dimakan bibir menjadi merah, sarinya naik, enaknya tinggal di kerongkongan*) From *Petatah Petith Minang* said that the function of *Sirih* leaf is very important because *Sirih* is likened to a pure blend between groups of people as a symbol of intimacy that must not be shaken. *Rokok* or Cigarettes are part of the *Petatah* and *Petith* culture and family symbols. The cigarette narrative is contained in the tradition Minangkabau literature. According to Djamludin Umar in the book *Mereka yang Melampaui Waktu* (Setiawan & Yoandinas, 2013: 186) says that “*Datuak baringin sonsang, baduo jo pandeka kilek, hisoklah rokok nan sabatang, supayo rundiangan nak myo dapek*”, that has meaning, when the cigarette has been burned and smoked then negotiations or deliberation can begin. Cigarettes in this case become a marker the start of the traditional meeting.

In research on *sirih* that has been done before, it found that *sirih* (betel) and areca nut has a variety of functions related to social aspects economy, culture and

health Public (Rooney, 1995; Solihin, 2018). So it is considered have an important meaning in people's life in various cultures in Southeast Asia region (including Indonesia) (Reid, 2014: 49-53). *Sirih Pinang* (areca nut) also has a variety of designations according to the regional language that indicates both of these plants are plants local in the area (Heyne, 1987).

Thomas Kwalomine (STAKPN Ambon 2012) studies on *Totiliba* (marriage customs, entered asking in the *Riring Negeri*), indicated that breaking the culture results in severe curse. On the other hand, according to the findings of a study conducted by Eky at all (2020) regarding *Oko' Mama* in traditional marriage, it is revealed that *Oko' Mama*, which is a legacy from the ancestors of atoin meto in Tanini village, which is located in Takari District, Kupang Regency, East Nusa Tenggara, is a marriage that is based on the customs of the Timorese people and their day-to-day requirements. Because of this, the *Tanini* people develop a sense of brotherhood and a sense of togetherness, which in turn leads to increased respect among them.

The two studies indicate that the effect of fulfilling culture and its avoidance form a continuum with a severe one at one point and a permissive one at another point. This creates a theoretical gap that the current study aims to fill. The contents of *Oko' Mama* are betel, areca nut, lime betel, and tobacco, which are symbols of people who are different but still together and strong in unity, and complete in their own existence. The focus of the research *Totiliba* is also on how to build kinship between relatives who have regional ties in Negeri Riring, both men and women. The using of betel and areca nuts is the main object served before the wedding ceremony conducted. If this is not implemented, it will bring sanctions for families

who do not practice this *Totiliba* custom. Then the family experienced sick of not doing *Totiliba*.

Using *Sirih* (betel leaf) is very important in India. A well-made betel quid is still seen to be an excellent way to freshen your breath and give you a little energy. It was traditionally given at social, cultural, and religious events including weddings, *Puja* (religious festivals), and *Sraddha* ceremonies (religious functions done after cremation). (Guha, 2006). Additionally, it is a customary use of betel leaf in Indian culture, where it is presented to guests as a token of respect. According to Natnoo (2018), betel leaf has been significant in India from ancient times and played a significant role in Mughal court culture. At feasts, marriage ceremonies, and other events, betel leaves were an essential component of the food. Additionally, it was offered to Hindu gods. It was also known that betel leaf had therapeutic value. In Mughal India, a variety of betel leaf varieties were cultivated, and their production brought in money.

Studies on token of wedding ceremonies of Minangkabau so far have not yet done. Thus, this present is of interest its position to open up such a study. There is no specific research about studying token to discuss. The finding research that researcher found is about the Minangkabau wedding ceremony online news like: *siriah rokok dan gulo-gulo transformasi adat minangkabau dalam mamanggia* (Singgalang, 2014) and if there is a research about this, it only explains in general and not deep explanation and it explains in part of the ceremony with the title *Rokok dan Perempuan Minangkabau* (Wella, 2019). Both of these two topics, there was no upcoming research and explanation about the function of *sirih* and *rokok*. Therefore, the researcher will be wanted to investigate this study to get more detail

explanation about token *Siriah* and *Rokok* in wedding ceremony in Minangkabau in part of Multimodal Semiotics and Systemic Functional Linguistics (SFL).

Manyiriah in inviting the public to hold a *baralek* then underwent a transformation with the use of cigarettes. As in the terms *kaganti siriah nan sahalai dan kaganti pinang nan sakapua*. This implies that the use of *siriah* in Minang has replaced *rokok*. However, *rokok* for *mamanggia* in Minang only appeared recently. Aswir Dt Panjang (2011) says that “In *adat* there is no proverb for *kaganti rokok nan sabatang*. The habit is just an addition that comes later.” (<https://rvspost.wordpress.com/2015/03/12/siriah-rokok-dan-gulo-gulo-transformasi-adat-minangkabau-dalam-mamanggia-singgalang-06-juli-2014/>)

People use language, whether written or spoken, to convey what they think or feel to other people. Language is deemed to be the most important way to communicate since it lets people share ideas and express their thoughts. It is very important for interacting with other people. According to Halliday, there are three meta functions of language, they are 1) Ideational function 2) interpersonal function and 3) textual function. These functions are the major ideas in Halliday's (2014) theory of systemic functional Grammar is the study of language as a basic tool for making sense of things. There are six types of processes that can be identified by Halliday (2014), namely: (1) Material process, (2) Behavioral process, (3) Mental process, (4) Verbal process, (5) Relational process, (6) Existential process.

Relational process categories describe and characterize processes, which are further classified into 'being' (intense or circumstantial) and 'having' (possessive). (Halliday and Matthiessen, 2004). Attribution identifies the class the Carrier belongs to, whereas identification narrows the class down to one.

There is a method for analyzing spoken and written language that uses tokens and values in relational processes. As Iwamoto (2007) explains, the token is the element that has to be defined, whereas the value is the device that clarifies, reforms, and exemplifies the token. The token is 'decoded', or the value is 'encoded'. The sentence is a decoding one (like "Tom is the treasurer") if the Token is seen as Identified and the Value as Identifier. The clause is an encoding one (like "Tom is the tall one") if the Value is seen as Identified and the Token as Identifier (M.A.K. Halliday, revised by Matthiesse, 2014: 280).

Sign language uses bodily movements to communicate, while spoken language uses sound and written language uses pictures. Modern sign languages came from systems that were made to help individuals who couldn't talk or hear communicate with each other. This could be because their hearing or speech was bad or because of cultural reasons that kept them from speaking. This was true for monks in the Middle Ages, who utilized signals to talk to each other when they weren't allowed to speak. The gestural theory is one idea about where language came from. It states that languages based on gestures came before spoken language.

Based on the explanation above, it is important to be analysed the use of *Sirih* and *Rokok* as the token and value. There is minor research about these tokens and usually the explanation of these tokens is inserted with the explanation of the process of Marriage in Minang Culture. If there is a research about these tokens, this research is not deeply explanation and analysing. That is why the researcher chooses this topic as her research in her concern. And then she uses the relational process in spoken and written language to analyse them.

1.2. The Problem of the Study

From the explanation of the introduction, the research problems which identify the specific inquiries of the dissertation are as follows:

1. What are the meanings of *Sirih* and *Rokok* (Cigarette) for invitation wedding of Minang Community especially in *Sei Jariang* Village?
2. How are *Sirih* and *Rokok* realized in the expression of Minang Community especially in *Sei Jariang* Village?
3. Why are *Sirih* and *Rokok* realized in the way they are?

1.3. The Objective of the Study

In line with the problems of the study, the objectives are.

1. to elucidate the meaning of *Sirih* and *Rokok* for Minang Community especially in *Sei Jariang* Village,
2. to analyze realized in the expression token, spoken and written language of using *Sirih* and *Rokok* in Minang Community especially in *Sei Jariang* Village and;
3. to explain the reasons for the realization of the expression of *Sirih* and *Rokok* in token, spoken and written language in Systemic Functional Linguistics.

1.4. The Scope of the Study

The study is devoted to two areas namely Semiotics and Linguistics partially the use of text or discourse with reference to Semiotics. This study is concerned with sign that is *Sirih* and *Rokok* used by the Minang community to indicate a proposal or invitation. Concerning with Linguistics, this study is specifically

oriented to the texts or discourse related to the use of *Sirih* and *Rokok*. the use of *Sirih* and *Rokok* are for proposing or invitation to a Wedding Ceremony.

A study about Interpretation is parts of Systemic Functional language (SFL). Gerot & Wignell (1994: 67) characterize the identifying process as one that establishes an identity, while the attributive process assigns a characteristic. There are two part in the identifying process: Token and Value. They are used to analyze spoken and written sentences.

Concerning the issues and the study's parameters, the researcher must constrain the scope of the investigation to prevent an expansive examination. For *Minangkabau* Community especially young generation in *Sei Jariang* Village West Sumatera, why *niniak mamak* (usually the old generation) do to invite their relatives with using *Sirih* and *Rokok* as the media of invitation wedding.

1.5.The Significant of the Study

The study of this research offers significance for the reader, both theoretical and practical.

1. Theoretically, the findings of the study are expected to add up new horizons to both Semiotics and Linguistics theories.
2. The findings are also expected to be relevant for future studies, especially those related to Semiotics and Linguistics.

Practically, the findings are expected to be relevant for:

1. The Minang Community, by which they tend to appreciate their culture.
2. The young generation of Minang by which they tend to preserve their culture.

3. Tourists or visitor to Minangkabau where they learn new ways of preserving culture wedding the media of *Sirih* and *Rokok*.
4. Cultural authority is making local negotiations to preserve *Sirih* (betel leaves) and *Rokok* (cigarette).

