

Denotational and Interactional Power of Speech in the Implementation of Customary Firmness

Harlinah Sahib^{1,*}, M. Amir P,² Sitti Sahraeny,³

^{1,2,3} Hasanuddin University Makassar

*Corresponding author. Email: harlina.sahib@unhas.ac.id

ABSTRACT

This study aims to analyze the denotational and interactional power of speech or the utterance in customary firmness. Secondly, it is to disclose the features of customary firmness of *tana kamase-masea*. This study uses descriptive qualitative research method which was carried out in Tana toa sub-district *Kajang*, Bulukumba Regency. The data were collected by participant observation where firmness principle as one traditional message called *Pasang ri Kajang* applied in their everyday lives. Field research was conducted by recording and interviewing the head of customary community and his apparatus as well as community who know deeply about customary firmness. Data were analyzed by using qualitative method such as ethnographic analysis and textual analysis. Then the result of the research showed that the features of customary firmness involved contextualization, parallelism, metaphor, and comparison. Denotational text is related to sentence utterances or what is being said meanwhile, interactional text deals with social relation of language which is constructed from denotational text and based on context

Keywords: *Denotational interactional power customary firmness.*

1. INTRODUCTION

The idea of denotational and interactional power of speech was proposed by Sandarupa (2013) in Gumperz (1982). He suggests that denotational text is related to sentence utterances or what is being said by the speakers, such as this text gives characterizations of things in the world. In contrast, interactional power of speech is related to what is really happening. In other words this text corresponds with many aspects of human's lives meaning that the speakers are connecting their speech to non-linguistics aspects.

In short, in the context of interaction speakers and hearers do not merely talk about the self of language but also do about other aspects uses language as a medium of saying something (Sahib, 2017). In this notion language can explain about itself and about other knowledge.

Language can also disclose customary law which exists in customary community or indigenous people. The customary law obeyed by Ammatoa and his community can be in the implementation of the fourth pillars maintained by indigenous people. The fourth pillars obeyed by this community are in the form of honesty, firmness, patience, and contemplation. The

fourth pillars or basic principles stated in traditional messages are called *Pasang ri Kajang*. This message has to be conducted or implemented by the community who live in the area of Ammatoa resides and do also dedicate to the traditional message instruction.

Among the fourth principles instructed by the head of community and his community, firmness principle is chosen as the object of this research. It is caused that firmness principle taught people fairness and unfairness in regard to common and to do with laws or customary laws in this community.

Customary law is related to rules or regulation which was born from one nation. Ernest Utrecht (2000) Stated law constitutes guidance of life in relation to common and prohibition which organize code of conduct in one society. In contrast, if the regulation or customary law is violated the society then will get punishment by the government. Likewise, for Ammatowa community, the community will also be sanctioned when they violate customary law.

In relation to the statement above, it can be inferred that this kind of customary regulation is also applied by all Indonesian people nowadays. It means that many things instructed in traditional message in this

community are in line with what is done by Indonesian people.

This research is conducted in the area of the head of Ammatoa community and his followers reside called *Butta kamase-masea* Kajang district Bulukumba regency. In addition, this community is also called *tau kamase-masea* (humble life people or contemplated people).

As mentioned that firmness as one of the fourth pillars or principles obeyed by this community had been embedded in its psyche and thought, therefore it is considered its ways of lives. Firmness is part of traditional message conveys asking, common, forbidden messages, guidance and advice to do virtue and to avoid evil or crime. As a head of community and Ammatoa's assistants in the community, they have to be able to do public speaking.

This kind of speech is quite different from ordinary one which has a strong channel of speech, they have to speak clearly and also their speech has clear purpose in order that the material of his speech can be heard and it is followed by their followers. A speaker and also a head of community have to possess skills in speaking persuasively. This kind of text has a purpose to influence audiences in order that they will act, behave, and think in accordance with the speakers purposes. Yet, to influence the hearers or the audiences, the speakers should show ethics, norms and values in persuading people.

2. LITERATURE REVIEW

2.1 Power of Language

Before discussing the concept about power and speech, it is foremost to talk about language and power. These two terms try to relate between language and power. Language is a means to disclose the power or the interest of authority. Language can also describe the relation of power which can be the relation between those who have power and those who are regulated by the authority.

The power of language can lie on the meaning contained in the language such as words, and sentences. Power is the ability to get someone wants. As what people want is often constrained by other people, the use of power often includes changing and influencing what other's think, believe, and do. Cameron (1997:47) also declared that conversation dwelled more on typically "feminines topic" such as clothing and bodily appearance.

Words are powerful spoken, written, or simply the words we use in our minds—all words have potential power. The real power in words is their meaning and interpretation that is also a real power in life. The power of words comes into play during the times when we

define our reality. The word we use in our mind repeatedly to describe ourselves and our identities are some of the most powerful forces in our lives. Meaning of words without having added benefit of hearing tones seeing facial expression and interpreting body language. Be aware that the power of words both ways—power in the utterances and power in their ingestion.

In line with the situation which existing in Ammatoa Community, the suggestion above is along with that contexts. Such as what has been proposed by Sahib at.el (2019) in *The Customary Forest Conservation through Informal knowledge System of Ammatoa Community*. In relation to this suggestion raised by Sahib and F. Rahman at.el (2019), Ammatoa as the head of community has strongly suggested that Ammatoa community has to obey the instruction, the command about prohibition to cut trees, rattan, bees, and shrimp. In his statement which is related to the environment. He stated in Konjo language *tabbang kaju* "cut trees" *tatta uhe* "cut rattan", *tunu bani* "fire bees".

Power constitutes a concept which is rather abstract and complex and it has also important influences in human lives. Through power the speakers are able to make other people want and obey to do the authority's wishes. This statement is accordance with the definition of power proposed by Thomas & Wareing (2004) that the ability of its holders to exact compliance and obedience of other individuals. He further states that by understanding the statement above people will understand who controls whom, who is controlled and to whom is the profit for.

One of the disciplines that can be very clear to describe power is politics. Politicians selected through democratic process have rights to make laws in various aspects of peoples' lives. The implementation of laws will then be handed over to the police, justice. In addition for customary community that violate laws is handed over by the head of community by given them sanction when they cut trees and catch bees without permission

Besides, Ammatoa community whom violate customary laws will also be handed by policemen that will be accepted as a consequence of the violation they have made. From the statement of violation above, it can be said that certain people possess certain authority or power which can affect many people. In other words, there will be more powerful people compared to other group of people.

Talking about Language and Power Linda & Wareing, 2004 suggests that Language has very pivotal role about the two relations. Language has function to translate the power into the right and obligatory. Language is also used to deliver a speech, debating, rules and so on. It is therefore, language can also create and get power where the language is used. As an

example, Christopher Columbus found America is used to depict the sailing in 1492. The term find is a word used in imperialism point of view because there is basically the place of the continent. From the example above, it can be concluded that language shows what is considered true by the owner of power of language and it also hides what is regarded true by the language we mastered in (Thomas & Wareing, 2004).

In addition power is the ability to get someone wants. As what people want is often constrained by other people, the use of power often includes changing what other think, believe and do.

2.3 Power of Speech

Talking about power of language, peoples’ real attention is to refer to de Saussure’s concept about langue and parole. Langue constitutes pattern and the structure or the regulation of language which is abstract and social. Parole on the other hand is related to utterance which is in the form individual aspect and more concrete or actual utterance.

According to Saussure (1966 [1959] in Sandarupa (2013) form is on the level of langue which is different from parole (speech). Saussure stated that la langue or language is a system in which all elements fit together, and which the value of any one element depends on the simultaneous coexistence of all the others’ (Saussure, 1966 [1959]).

Difference from langue and parole is related to the opposition between essential vs inessential, social vs individual. He suggests that language studies are focused on langue. Besides, he differs between synchronic and diachronic aspect of language. In addition, he also differs between associative and syntagmatic. The emphasis on system of language also influences to Bloomfield (1984) who concentrates to meaning or in analyzing grammar, people should always refer to meaning. The emphasis on form or systems causes language tent to be rigid. In other words, language in this paradigm may not be reduced since its structures may not be explained by referring to non-linguistic factors. Therefore, it needs to develop a type of paradigm, focused on relational concept which can relate language and parole, competence and performance. This kind of model in scientific knowledge tries to unfasten or extend the rigidity of language system and to relate it to contexts or to relate

to other field of studies such as sociology, anthropology, psychology and many others.

Power of speech conducted by speakers can influence and change the hearers’ mind and attitude. In other words, it can have a huge impact on society or community.

Talking about power of speech in customary firmness, Ammatoa, the head of community and his customary apparatus implement the concept of power of speech in instructing traditional messages to the community. The speech can be seen in the form of common, request and prohibition. For example the speech delivered by the head of community when he takes an oath Amma lolo as a new head of community.

O’Barr and association (O’Barr, 1982) uncovered several linguistic features which appear to vary with the social power of speech. Ostensibly, powerful person (lawyer, experts, witness, etc.) term to use a style which exhibited relatively view hedges, hesitation, intensifier, deictic phrases, tag question, or instances of raising intonation imposed upon declarative sentence and polite forms.

Different from the previous researchers, the writer would like to reveal one of the humble life principles implemented by the head of Ammatoa and his community which is related to the instruction of firmness in traditional messages (Pasang rikajang) in the form of customary law.

3. RESEARCH METHOD

Qualitative method was used in obtaining the data. In other words, this kind of mwthod avoid numbers, deals with interpreting, social realities, texes (bauer, Gaskell, & Allen: 2000). In Addition, Ammatowa, the head of community is the primary source of information in variety of setting such as in that ritual wedding and family organization. Besides, costumary apparatus as Ammatowa’s assistances also provide information about ritual. The researcher herself had also a role as a key instrument which has to master the field being researched and the preparation to come to the object of the research. The data of the denatational and interactional power of speech were gained through the technique of recording, interview, and note taking.

4. RESULT AND DISCUSSION

Here are the speech that is usually instructed by the head of community:

| Sentence | Denotation | Interaction |
|------------------------------------|--|--|
| <i>Ako ngallei kaju tassanjeng</i> | <i>Ako – Don’t (Prohibition) ngalle-I – take (Verb) kaju – tree (noun) tassanjeng- propped (participe)</i> | This message conveys the prohibition to take something which has been known his owner in other words don’t take someone’s belonging because it is not your goods. In other words, don’t steal <i>ako</i> |

| | | |
|---|---|---|
| | | <i>lukkakki</i> . In addition, the sentence of <i>ako ngallei kaju tassanjeng</i> can also mean don't disturb someone's wife. |
| <i>Ako alingkai batang</i> | <i>Ako - Don't (Prohibition)</i> <i>Allingkai - cross (Verb)</i> <i>Batang - a fell down stick or tree (noun)</i> | This statement has meaning as prohibition to do something purposefully. It is known that to cross the fell down tree means break the law or rules. The word fell down tree shows a difference between a fell down tree or something is prohibited to take and a living tree which can be taken or something is permitted to take. |
| <i>Langngereihaji haji 'i nasaba' ikaumintu najo 'jo' ummatang ampatantangi tana sikidi-kidia. Punna napa 'jariangko tinanang napangra 'rakkang jakojuku sumaha napammattikang jako ere tua' ikaumintu.mingkapunna tanre I sikonjoa, pettai kalennu kamaseang kulantu 'nu</i> | <i>Langngerei - please listen to me now (Verb)</i> <i>nasaba' since (Conjunction)</i> <i>you - ikaumintu</i> <i>are (to be)</i> <i>najo 'jo' - appointed (Past oarticiple)</i> <i>by (preposition)</i> <i>the public- ummatang (Noun)</i> <i>ampatantangi - hold (Verb)</i> <i>tana sikidi-kidia - a small area (Verb)</i> <i>Punna -if (Conjunction)</i> <i>napa 'jariang - required (Verb)</i> <i>ko - you(noun)</i> <i>tinanang - plants (noun)</i> <i>napangra 'rakkang - (Verb) jako</i> <i>juku sumaha - fish (noun)</i> <i>napammattikang - is poured (Verb Phrase)</i> <i>ere tua' - palm water (noun) ikaumintu</i> <i>- you</i> <i>will be (modal)</i> <i>pettai kalennu kamaseang kulantu 'nu -</i> <i>the real leader of the public (noun phrase)</i> | The Pasang or traditional message conveys meaning that a leader has to be able to create welfare to the public. Because of the welfare, he was appointed by the community. |
| <i>Igitte tau ca 'dia sallu 'ki ri ajoa, naki ammulu ri adahang.naki amminahang rihaju-hajuna pamarentata. Naiyya pamarentata iyamintu anrong ammanta</i> | public or community has to follow the government's wishes because the government is likened our parents | His statement conveys meaning that public or community has to the government's wishes or common because the leader is similar to our parents. |
| <i>Ako naha-nahaii lanuappunnai numaenga numaenga taua napatititiki songo "</i> | <i>Ako don't (Prohibition)</i> <i>naha-nahaii intend (Verb)</i> <i>numaenga numaenga taua napatititiki</i> <i>songo - to possess something which comes from someone's sweat drops (Prepositional Phrase)</i> | This statement has a meaning a prohibition to take or posses someone's right or belonging which has been obtained it by working hard. |
| <i>Ako appadai tummue parring</i> | <i>Ako don't (Prohibition)</i> <i>appadai (Verb) act</i> <i>tummue parring (noun) as if to split bamboos</i> | this expression conveys meaning a suggestion to be fair. Don't act as to split bamboos, the upper part of the bamboos is lifted, but the down part is trampled. In other words this message has intention to depict the fairness and wisdom. |
| <i>Ako angngalepeki jangang polong, appapitto ' jangang mate</i> | <i>Ako don't (Prohibition)</i> <i>Bring angngalepeki (Verb)</i> <i>jangang polong, appapitto ' jangang mate (noun phrase)a broken or</i> | This expression suggests the community to do something suits to our ability. The text <i>angngalepe' jangang polong appapitto jangang mate</i> shows an action or deed |

| | | |
|--|---|--|
| | fractured cock to contest area and to fight or compete a dead cock | which is not suitable with our ability. |
| <i>Appasala laloko katinting ri annoranga</i> | “ <i>Appasala</i> – take out (Verb) <i>katinting</i> a thorn (Noun) <i>ri annoranga</i> - away from the road. (prepositional) | This suggestion conveys meaning to do something beneficial to others. This message can also mean to avoid conflict or misunderstanding. |
| <i>Katutui ri rie’nu rigentengang tabattuna palarayya</i> | <i>Katutui</i> - Keep (Verb) <i>ri rie’nu</i> your possession (Noun) <i>rigentengang</i> -before (Preposition) <i>tabattuna palarayya</i> a period of food shortage (Noun) | This message can be a suggestion if the Ammatoa community can run simple life. |
| <i>Ako kalangge-langeri, ako kaitte- itte, ako katappa-tappa’ri karambu lalang ri asu timuang”</i> | <i>Ako</i> - don’t (Prohibition) <i>kalangge-langeri</i> - hear (Verb) anything (noun) <i>Ako</i> - don’t (Prohibition) <i>kaitte-itte</i> - see (Verb) anything (noun) <i>Ako</i> - don’t (Prohibition) <i>katappa-tappa’</i> - trust (Verb) <i>ri karambu lalang ri asu timuang”</i> to any buffaloes and barking dogs (Prepositional phrase) | This message has a purpose to be always careful in doing something and don’t be easy to be influenced with something heard and seen. In other words, this message means to select culture from outside which does not fit with our national identity. |
| <i>Bola-bola palettekang, baju-baju pasampeang. petta kalennu, kamaseang kulantu’nu.</i> | <i>Bola-bola</i> -houses (noun) <i>palettekang</i> -can be moved (Verb Phrase) shirts <i>petta kalennu</i> - can be detached (Verb Phrase) <i>kamaseang</i> (noun) love yourself, and also <i>kulantu’nu</i> - your knees (noun) | This message gives firmness to the community that someone who has authority that the power is temporary. Hence run or conduct the power well for the sake of benefit. |
| <i>Lambusu’nuji nu karaeng, gattannuji nu ada’, sa’bara’nuji’nuguru, appisonanuji nusantro</i> | because of (Conjunction) <i>Lambusu’nuji</i> -honesty (Noun) <i>karaeng</i> a king (noun), <i>gattannuji</i> -firmness (noun) <i>ada’</i> , - customary law (noun) <i>sa’bara’nuji</i> - customary teacher, (noun) <i>appisonanuji</i> –contemplation (noun) <i>nusantro</i> – shaman (noun) | This sentence contains firmness about someone who has power. He has to be honest, firm, patient, and contemplated. This is also a kind of warning to people in general that when they want to choose the leader, they have to emphasize on the character of candidates. In addition, the candidates are also responsible to the people or the society who have chosen him. |

Ako ngallei kaju tassanjeng “don’t take a propped wood this message conveys the prohibition to take something which has been known his owner in other words don’t take someone’s belonging because it is not your goods. In other words, don’t steal *ako lukkakki*. In addition, the sentence of *ako ngallei kaju tassanjeng* can also mean don’t disturb someone’s wife.

Ako alingkai batang “don’t cross a fell down stick or tree. This statement has meaning as prohibition to do something purposefully. It is known that to cross the fell down tree means break the law or rules. The word fell down tree shows a difference between a fell down tree

or something is prohibited to take and a living tree which can be taken or something is permitted to take.

Langngerei nasaba’ ikaumintu najo’jo’ ummatang ampatantangi tana sikidi-kidia. Punna napa’jariangko tinanang napangra’rakkang jakojuku sumah napammattikang jako ere tua’ ikaumintu.mingkapunna tanre I sikonjoa, pettai kalennu kamaseang kulantu’nu “please listen to me now, since you were appointed by the public to as a head of community, when food is abundant, fish also abundant, palm water is poured then you will be the real leader of the public. The Pasang or traditional message conveys meaning that a leader has

to be able to create welfare to the public. Because of the welfare, he was appointed by the community.

Igitte tau ca'dia sallu'ki ri ajoa, naki ammulu ri adahang.naki amminahang rihaju-hajuna pamarentata. Naiyya pamarentata iyamintu anrong ammenta “public or community has to follow the government’s wishes because the government is likened our parents. His statement conveys meaning that public or community has to the government’s wishes or common because the leader is similar to our parents. .

Ako naha-nahaii lanuappunnai numaenga numaenga taua napatitiiki songo” don’t intend to possess something which comes from someone’s sweat drops. This statement has a meaning a prohibition to take or posses someone’s right or belonging which has been obtained it by working hard.

Ako appadai tummue parring “don’t act as if to split bamboos” this expression conveys meaning a suggestion to be fair. Don’t act as to split bamboos, the upper part of the bamboos is lifted, but the down part is trampled. In other words this message has intention to depict the fairness and wisdom.

Ako angngalepeki jangang polong, appapitto' jangang mate “don’t bring a broken or fractured cock to contest area and to fight or compete a dead cock. This expression suggests the community to do something suits to our ability. The text *angngalepe' jangang polong appapitto jangang mate* shows an action or deed which is not suitable with our ability.

Appasala laloko katinting ri annoranga “put a thorn away from the road. This suggestion conveys meaning to do something beneficial to others. This message can also mean to avoid conflict or misunderstanding.

Katutui ri rie'nu rigentengang tabattuna palarayya “keep your possession or belongings before a period of food shortage” this message can be a suggestion if the Ammatoa community can run simple life.

Ako kalangnge-langeri, ako kaitte-itte, ako katappa-tappa'ri karambu lalang ri asu timuang” don’t hear anything, don’t see anything, don’t trust to any buffaloes and barking dogs. This message has a purpose to be always careful in doing something and don’t be easy to be influenced with something heard and seen. In other words, this message means to select culture from outside which does not fit with our national identity.

Bola-bola palettekang, baju-baju pasampeang. petta kalennu, kamaseang kulantu'nu. This sentence means houses can be moved, shirts can be detached, love yourself, and also your knees. This message gives firmness to the community that someone who has authority that the power is temporary. Hence run or conduct the power well for the sake of benefit.

Lambusu'nuji nu karaeng, gattannuji nu ada', sa'bara'nuji'nuguru, appisonanuji nusanro “because of honesty you are said a king, because of firmness you are said customary, because of patience you are said a customary teacher, and because of contemplation you are said shaman. This sentence contains firmness about someone who has power. He has to be honest, firm, patient, and contemplated. This is also a kind of warning to people in general that when they want to choose the leader, they have to emphasize on the character of candidates. In addition, the candidates are also responsible to the people or the society who have chosen him.

5. CONCLUSION

Denotational power is related to sentence structure or what is being said. Interactional power of speech on the other hand is related to what is really happening about the text. This speech is try to relate the linguistic aspects and the non-linguistic aspects or context. Referring to Ammatoa community situation this power is very relation to what Ammatoa, the head of community, and his apparatus applied this kind of power of speech in relation to firmness as a path of customary law.

REFERENCES

- [1] Agha, Asif. 2007. *Language Social Relation*. Cambridge: Cambridge University Press.
- [2] Akib, Y., 2008. *Ammatoa, Komunitas Berbaju Hitam*. Makassar: Pustaka Refleksi
- [3] Austin, J.L, 1962. *How to Do Thing with Words*. Cambridge. Mass: Harvard University Press
- [4] Bloomfield. 1984. *Language*. Chicago: University of Chicago Press.
- [5] Duranti, Alessandro. 1997. *Lingusitic Antrophology*. Cambridge: Cambridge University Press
- [6] Foley, William A. 1997. *Antriphological Linguistics*. An Introduction Oxford : Blackwell
- [7] Fox, James J. 1988. *To speak in Paris (Essay on the ritual Language of Eastern Indonesia)*. Cambridge University Press.
- [8] Giles, H. and Powesland, P.,F. 1975. *Speech style and Esocial Evaluation*. London: Academic Press
- [9] Gumperz, J. 1982. *Discourse Strategies*. Cambridge: Cambridge University Press
- [10] Hymes, Dell. 1964. *Language in Culture and Society*. New York: Harper and Row.
- [11] Janet Holmes, Miriam Maferhoff. 2008. *The Handbook of Languague Gender*. Blackwell Published
- [12] Jakobson, Roman. 1960. *Closing statements: Linguistic and Poetics in Style in Language*. T. seboek, ed.Cambridge, Ma: MIT Press.

- [13] Katu, Nas Alim. 2005. *TasawuKajang*. Makassar: Pustaka Refleksi
- [14] Mc Caugheg, Brandon. The Power of words.Link: <https://multitude27.medium.com/the-power-of-words>
- [15] Thomas and Wareing. 2004. *The New Fontana Dictionary of Modern Thought*. New York: Harpercollins Pub Ltd:3RD edition
- [16] Utrecht, E. 2000. *Hukum pidana*. Surabaya: Pustaka Tinta Mas
- [17] O'Barr., W.,M. 1982. *Linguistic Evidence. Language Power and strategy in the Courtroom*. New York: Academic Press
- [18] Ola, Simon Sabon. 1998. *Bahasa Gambaran Budaya Penuturnya*. (Tinjauan awal terhadap Ungkapan Bahasa Kajang). *Lingusitika Tahun V*. 6: 21-27
- [19] Ola, Simon Sabon. *Struktur Tuturan Ritual Kelompok Etnik Lemah olot*. *Jurnal Ilmiah Bahasa dan Sastra*. Volume 1 dan 2
- [20] Saussure, Ferdinand de. 1916. *Cours de Lingusitiq uegenerale*. Paris: Payot (Terjemahan dalam Bahasa Indonesia oleh R. Hodayat dan H. Kridalaksana)
- [21] Sahib. 2017. *Intextualization and Genre Transformation of Kajang death Ritual speech*. unpublished dissertation : Hasanuddin University Makassar
- [22] Sahib., F. Rahman, et.el. 2019. *The Customary Forest Concervation through Informal knowledge System of Ammatoa Community*. IOP Conference Series: Earth and Environmental Science. Volume : 207
- [23] Sambu, Abdul Haris. 2016. *Sejarah Kajang*. Sulawesi Selatan: Yayasan Pemerhati Sejarah
- [24] Usop. M. 1978. *Pariang kajang: Kajian system Nilai di Benteng Hitam ammatiwa*. Ujung Pandang: Laporan Penelitian Ilmu social.