



# The Meaning of Mane'e Speech Analysis of Local Wisdom

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**Abstract.** The problem in this research is about the existence of norms caused by the existence of technology that gives birth to a calculative and causative way of thinking. Many people have abandoned traditional ways of thinking. The purpose of this study is to find and find the meaning of speech in the traditional mane'e ceremony by describing the meaning of denotative and connotative speech in the mane'e traditional ceremony in the people of Kakorotan Island, Talaud Islands Regency. The method used in this study is a qualitative descriptive method, with data collection techniques proficient, listening, and note-taking techniques. While the analysis technique is a distributional analysis technique. Distributional analysis technique is data analysis that uses the relevant language determining tool. The data sources of this research came from 1 (one) native speaker of Talaud, and from several Talaud language libraries. The results of this study indicate that the meaning of the Mane'e Tradition has 3 talaud sasahara language utterances in the Mane'e tradition ceremony (1) Mangoron Para (Application to God) (2) Mamotto, U Sam, Mi (Spreading Sami Tools) (3) Manarima Alama (Giving Gratitude). And has a deep meaning, both denotative and connotative meanings. Speech spoken by people who perform traditional mane'e ceremonies. Noodles (Spreading Sami Tools) (3) Manarima Alama (Giving Thanks). And has a deep meaning, both denotative and connotative meanings. Speech spoken by people who perform traditional mane'e ceremonies. Noodles (Spreading Sami Tools) (3) Manarima Alama (Giving Thanks). And has a deep meaning, both denotative and connotative meanings. Speech spoken by people who perform traditional mane'e ceremonies.

**Keywords:** meaning · speech · mene'e tradition · local wisdom

## 1 Introduction

Meaning is the meaning contained by sounds, words, sentences and even discourse. The meaning of language sounds is called phonemes, the meanings of lexical units are called lexical meanings, grammatical units are called grammatical meanings, syntactic units are called syntactic meanings and discourse is called contextual meaning. Both the phonetic meaning, the lexical meaning, the grammatical meaning, the syntactic meaning, and the meaning of the sentence context can produce meanings that are independent of context (situation, social, cultural and so on) [1, 2]. The resulting meanings are literal meanings

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or straightforward meanings or denotative meanings, on the other hand meanings that depend on context (situation, social, cultural, etc.) produce pragmatic meanings or speech meanings.

Speech is a sentence that is used by involving context. The word diligent pragmatically can mean lazy. But semantically, it means liking and working hard or often doing something [3, 4]. The meaning of this speech is very dependent on the context that includes the situation, shared knowledge about something, the socio-cultural community that uses the speech, as well as the linguistic context [5, 6]. Because Indonesian people have diverse cultures, the speech used is different from the meaning. Likewise, the Sangihe Talaud culture is different from other regions which also has different meanings from other regions.

Traditional ceremonies are one of the traditions of traditional communities that are still considered to have values that are still quite relevant to the needs of the supporting community. Apart from being a human effort to be able to relate to the spirits of the ancestors, it is also a manifestation of the human ability to adapt actively to nature or the environment in a broad sense.

The implementation of traditional ceremonies and religious rituals based on the existence of supernatural powers is still carried out by some community groups in Indonesia, either in the form of death rituals, thanksgiving rituals or slametan, rituals to reject reinforcements, ruwatan rituals and so on [7, 8]. These rituals have become a tradition and become part of the daily life of most people because they have been passed down from generation to generation by their ancestors to the next generation.

In Talaud, there is one tradition that has been passed down from generation to generation, namely the Mane'e tradition. Mane'e is a specific oral tradition that has been going on for centuries which is estimated to have taken place before the IX century and recorded through oral history starting in the XXI century, when historical documents and records began to exist. The meaning of Mane'e is a traditional fishing ceremony whose uniqueness is very impressive. The word Mane'e comes from the word sasahara, namely Se, e, which means a statement of agreement or agreement so that the word Mane'e can also be interpreted as the implementation of activities that have been agreed upon or approved simultaneously by all residents of the village of Kakorotan, both men and women, old and young. Young and it has been entrenched to this day.

The Mane'e traditional ceremony is interesting to study because so far no information has been obtained regarding previous studies that specifically interpret the Mane'e ceremony tradition so that a comprehensive identification of the cultural treasures of the Kakorotan Island community in the Talaud Islands has not been obtained. So that this utterance is very interesting to study as an effort to study local culture in line with the research, [9] who examined the meaning of Sasalamate Poetry.

The Mane'e tradition among the Talaud community is part of a local uniqueness and a social event. In performing the traditional Mane'e ceremony accompanied by prayer or praise in the form of a mantra, fish will come into the artificial ponds that have been prepared. Several incantations were chanted by traditional elders and community leaders.

The mane'e tradition can be included in one of the local wisdoms in Sangihe Talaud. This tradition can be an option for teachers to become a medium for learning literature

because this tradition reveals the noble values of the Fourth Precepts of Pancasila, namely deliberation and consensus. Whatever is done, it should be initiated by deliberation to reach a mutual agreement. Students are taught to live in groups and work together in dealing with and doing things. This is against the crisis of norms prevailing in our country, namely the existence of technology that gives birth to a calculative and causative way of thinking. Nations have abandoned many traditional ways of thinking.

## 2 Method

The method used in this study is a qualitative descriptive method. Qualitative description method is a research procedure that presents descriptive data in the form of written words, people, and observed behavior [10].

Reference [11] states that descriptive is a method used to describe or analyze a research result but is not used to make broader conclusions. It can be said that descriptive research is research that seeks to describe a symptom, an event that is happening at the present time or an actual problem.

## 3 Results

The results of the research found that researchers found the meaning of speech in the Mane'e traditional ceremony, there are 3 utterances:

### 3.1 Mangoron Para (Application to God)

This activity was carried out in the form of salvation to ask God to be farthest from calamity and presumably also to obtain results that many of these events were only attended by the elders including Ratumbanua and Inanguwanua.

*Subba sumawu, dalo suruata ore indite mangado'n donggu  
tuwo*

*praise only to Allah. Who will put coconut leaves*

*indite olaante tatiala ehatta laroro sasi maitum, tatau taharoang maelom, marau  
mangke maiyapana*

*as a sign of confining the harvest time of the whole sea, both far and near*

*madatinggu sawane marani suruata su eresane*

*will enter the area of the ceremony*

*masuta maolaa auntanganu soa Mangaramaa mariadi asomarannu wanua*

*And will be a blessing to the whole community*

*anawungke ude ore indite I'paise Iyantate, su ipanago aramnu mawu ruata anange  
jesus christ wurupanggehettu garoho susi amen,*

Therefore, those who attend the Mane'e ceremony will be placed in the name of the father, his son Jesus Christ and the guidance of the holy spirit, amen.

### 3.1.1 Mamotto, U Sam, Noodle (Spreading Sami Tool)

This stage is after Sam, Mi is ready and has reached the length, then all the men who are good at swimming and complete with plates in the form of fish arrows (jubi), swimming goggles and spears, immediately load Sam, Mi and on a rowing boat to ready to go down, spread sam, noodles according to the instructions and on the signal from mangangape when the water has started to recede.

*Wuachu su tatoorannu taroda*

currently trusting King the Father as the leader of talaud

*ne ora idi ipanarade datu ipapa waitora cu porodisa queen mamarakegehe atora'a asising prodisa*

The king *ordered* to gather the whole talaud community, especially the orphans

*Sarangkanambone turuk kabbi arie paola ude panonton.*

so that *everything* goes down, don't just be a spectator until the work is finished Raja mamare.

### 3.1.2 Manarima Alama (Giving Gratitude)

This activity is the last one in the mane'e ceremony where the thanksgiving ceremony should be held because we as believers after carrying out a grand event like this must thank the almighty, because he is the one who did it and he is the one who deserves to be worshipped. Together, all members of the community hold a thanksgiving service led by a church official or a trusted ministry of God's work, while giving thanks and rejoicing because they have avoided accidents and other obstacles with encouraging results.

*Mawu tat andau rama'a sa selumbung ruata darewangu wauna*

God is the protector and fortress of life

*sambau ni palungkengke descendanna mawu numatanna,*

one *country* is covered by God's help

*ruata natumarantupa naoma indite nasari auntunganna indite naruran asomaran*

because of his mercy to receive abundant blessings.

*indite sengkamante dingannu laruma na'a awasa*

while being accepted with *pleasure* and sincerity

*indite i'huna, i'paate ana'a new assisi wawine waru i' pandampu pisi i'danampa'a tatuwonan*

to be *made* a blessing of long life for the whole country

*su aroengu allo su aramba rabi i'tuuddu uncleua amen.*

from today *until* forever amen.

### 3.2 Analysis of the Denotative Meaning of Speech in the Mane'e Tradition Ceremony

#### 3.2.1 Opening Prayer

- Sentence 1

*Subba sumawu dalo suruata,*

“Praise is only to Allah”

Has a denotative meaning of praising and respecting Allah, the creator of nature and everything in it. This is an opening prayer or prayer of supplication by expressing respect for the Lord the Savior.

- Sentence 2

*Ore indite mangado'n dongngu tuwo,*

“The one who will put the coconut leaves”

It has the denotative meaning of placing young coconut leaves. In real situations the coconut leaves in question are submerged in sea water.

- Sentence 3

*indite olaante tatiala ehatta,*

“As a sign of confining harvest time”

The word confinement has the denotative meaning of putting in a cage. In real situations make a prohibition not to take the harvest before the prohibition period ends.

- Sentence 4

*Laloro sasi maiitung, tatau taharoang maelom, marau mangke maiyapanaa,* "All the seas, both far and near."

Has a denotative meaning of everything that is in salt water. This is so that all those in the sea, far and near, approach the area where the traditional mane'e ceremony is carried out.

- Sentence 5

*Madatingu sawange marani sumuta su eresane*

“Will enter inside this area”

Having a denotative meaning will come to this region. This indicates that the area where the Mane'e Tradition will be held will be carried out.

- Sentence 6

*Masuta maolaa auntungannu soa mangarama mariadi asomarannu wanua,* "And will be a blessing to the whole community"

Having a denotative meaning will bring benefits in the form of food for the community. This is about receiving a blessing that comes from God.

- Sentence 7

*Anawungke ude oreindite i'pasia Iyantate, su ipanago arann mawu ruata anangnge Jesus Christ wuru penghettu garaho susi amen,*

“Therefore, will put in the name of the Father his Son Jesus Christ and the guidance of the Holy Spirit”

Having a denotative meaning will let go by using the name of the owner of life. This is an activity opening prayer or prayer request that will end in the name of the Father of his Son Jesus Christ.

## 2. Spread the Sami Tool

- Sentence 1

*wuachu su tatoorannu taroda,*

“At this time, I am giving confidence to King the Father as the leader of talaud”

The word Raja has the denotative meaning of the highest ruler. In this situation, giving trust to Ratum Banua as the highest leader in the village of Kakorotan

- Sentence 2

*Ne ora idi ipanarade datu ipapa waitora cu porodisa queen mamarakegehe atora’a asising prodisa*

“The king ordered to gather the whole talaud community, especially the orphans.”

It has the denotative meaning of the supreme ruler ruling over a number of fatherless and motherless children. This is the highest leader in the village of kakorotan ordering the entire community as well as the orphans who are present at the traditional mane’e ceremony to be gathered.

- Sentence 3

*Sarangkanambone turuk kabbi arie paola ude panonton,*

“So that everything goes down, don’t just be a spectator until the job is done.”

The word descends has a denotative meaning to move downwards or to a lower place. In this situation all the people were ordered to go down to the area where the traditional mane’e ceremony was carried out. And no one is a spectator, everyone is expected to come down to the area where the traditional mane’e ceremony is held.

### 3.2.2 Prayer of Thanksgiving

- Sentence 1

*Mawu tatandau rama’a sa selumbung ruata darewangu wauna,*

“God is the protector and fortress of life”

The word fort has the denotative meaning of a wall or a shelter building. This is when we pray we always start with the Name of God, because our God is the God who protects in every rare moment of human life.

- Sentence 2

*This sambau trough kengke descent, mawu numatanna, ruata natumarantupa*

“one country in the umbrella by God’s help”

The word umbrella has the denotative meaning of a tool made of cloth or paper that is stemmed and can be folded. This is every journey of the implementation of the traditional mane’e ceremony carried out by God always guarding and protecting the implementation of the ceremony.

- Sentence 3

*Ruata natumarantupa naoma indite nasari auntunganna indite naruran asomaran*

“because of his mercy, he received abundant blessings”

The word compassion has a denotative meaning of compassion. This is an expression of gratitude through the traditional fishing ceremony so that we can receive the blessings that God has given to all of us in abundance.

- Sentence 4

*Indite sengkamante dingannu laruma na’a awasa,*

“While being accepted with pleasure and sincerity”

The word liver has a denotative meaning as one of the organs of the body that is reddish in color. This is an expression of gratitude from all of us willingly to God for giving so many harvests.

- Sentence 5

*Indite i'huna, i'paate ana'a new assisi wawine waru, pandampu pisi i'danampa'a tatuwonan*

“To be made a blessing of long life for the whole country”

The word whole country has the denotative meaning of all mankind. This is an expression of a request to God in the form of a long-lived blessing to all mankind in this world.

- Sentence 6

*Su aroengu allo su aramba rabi i'tuuddu uncleua amen,*

“From today until forever amen”

The word forever has a denotative meaning that will never end. This is the end of the closing prayer sentence by stating that God's love for us all never ends.

### 3.3 Analysis of the Connotative Meaning of Speech in the MANe'e Tradition Ceremony

#### 3.3.1 Opening Prayer

- Sentence 3

*indite olaante tatiala ehatta,*

“As a sign of confining harvest time”

The word confinement has a connotative meaning which means to surround the harvest. In real situations make a prohibition not to take the harvest before the prohibition period ends.

#### 3.3.2 Spread the Sami Tool

- Sentence 1

*wuachu su tatoorannu taroda,*

“Currently giving trust to King the Father as the leader of the talaud”

The word Raja has the connotative meaning of the word Raja, which is the strongest or most powerful person. In this situation, he gave trust to Ratum Banua as the highest leader in the village of Kakorotan.

- Sentence 3

*Sarangkanambone turuk kabbi arie paola ude panonton,*

“So that everything goes down, don't just be a spectator until the job is done”.

The word descends has a connotative meaning in the word descends which means to participate until the event is over. In this situation all the people were ordered to come down all the way to the traditional mane'e ceremony area.

### 3.3.3 Prayer of Thanksgiving

- Sentence 1

*Mawu tatandau rama'a sa selumbung ruata darewangu wauna,*  
 "God is the protector and fortress of life"

The word fort has a connotative meaning from the word fort, which is something that is used to strengthen a person who will protect themselves from lust attacks. This is when we pray we always start with the Name of God, because our God is the God who protects in every rare moment of human life.

- Sentence 2

*This sambau trough kengke descent, mawu numatanna, ruata natumarantupa*  
 "one country in the umbrella by God's help"

The word umbrella has the connotative meaning of an umbrella, which is one of God's actions to protect humans. This is every journey of the implementation of the traditional mane'e ceremony carried out by God always guarding and protecting the implementation of the ceremony.

- Sentence 3

*Indite sengkamante dingannu laruma na'a awasa,*  
 "While being accepted with pleasure and sincerity"

The word heart has a connotative meaning from the word happy, namely the adjective happy. This is an expression of gratitude from all of us willingly to God for giving so many harvests.

## 4 Discussion

*Mane'e* is one of the traditions of mass fishing that has long been carried out by the people of Kakorotan Village in Nanusa District, Talaud Islands Regency. The word mane'e comes from the word se, e which means a statement of agreement or agreement so that the word mane'e can also be interpreted as the implementation of activities that have been agreed upon or approved simultaneously by all residents of the village of Kakorotan, both male and female, old and easy and that has been entrenched to this day. The meaning of speech and the mane'e ceremony can be used as one of the local wisdoms in the Sangihe Talaud area. Local wisdom is the ability to adapt, organize, and grow the influence of nature and other cultures that become the driving force for the transformation and creation of Indonesia's extraordinary cultural diversity [12, 13]. It can also be a form of knowledge, belief, understanding or perception along with customary customs or ethics that guide human behavior in ecological and systemic life. So through the mane'e ceremony tradition, the Sangihe Talaud community can show other communities that the Mane'e community has a form of knowledge, belief, understanding or perception as well as habits in ecological life in Sangihe Talaud [14, 15].

Mane'e tradition utterances according to its literal meaning contain the meaning, that everything we do must be in accordance with deliberation and consensus. The ceremonies carried out have the meaning that the Sangihe Talaud community has a tradition to be proud of and can be used as one of the local wisdoms. Associated with character education, the mane'e tradition contains values that can be taught in schools. The value it contains is that in every activity God's intervention must be included.



## 5 Conclusion

Based on the results of the research data contained in the previous chapter, the authors *conclude* as follows:

The meaning contained in the utterances of the Mene'e tradition in the kakorotan community of the Talaud Islands Regency has a very deep meaning, both in terms of denotative meaning and connotative meaning. Among them (1) Indite olaante tatiala ehatta, "As a sign of confining *harvest* time." The word confinement has the denotative meaning of putting in confinement, but the connotative meaning has the meaning of encircling the harvest. (2) Wuachu su tatoorannu taroda, "Currently giving confidence to the King the Father as the leader of the talaud" The word Raja has the denotative meaning of the highest ruler. While the connotative meaning of the word Raja is the strongest or most powerful person. (3) Sarangkanambone turuk kabbi arie paola ude panonton, "So that everyone goes down, don't just be a spectator until the work is finished. The word descends has a denotative meaning to move downwards or to a lower place. But the connotative meaning of the word descend has the meaning of participating until the event is over. (4) Indite sengkamante dingannu laruma na'a awasa, "While being accepted with pleasure and sincerely" the word heart has a denotative meaning as one of the organs of the body that is reddish in color, while the connotative meaning of the word happy is the adjective happy.

From the implementation of the Mane'e traditional ceremony, it is one of the most important *traditions* for the people of Kakorotan, Talaud Regency, where the speech is rich in meaning, both denotative and connotative meanings that are beneficial for the people of Talaud Regency in general. Especially the people of Kakorotan.

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