

**A PERCEPTION AND CONCEPTION OF RELIGION IN GANE
TRADITIONAL WEDDING RITUAL SPEECH OF KULAWI COMMUNITY**

INDAH LESTARI

P0300315008



**POSTGRADUATE STUDIES
DOCTORAL PROGRAM IN LINGUISTICS
FACULTY OF CULTURAL SCIENCES
HASANUDDIN UNIVERSITY**

MAKASSAR

2020

DISSERTATION
A PERCEPTION AND CONCEPTION OF RELIGION IN
GANE TRADITIONAL WEDDING RITUAL SPEECH
OF KULAWI COMMUNITY

Written and Submitted by:

INDAH LESTARI

Nomor Induk Mahasiswa P0300315008

Had been defended in front of dissertation examination committee

On October 26th, 2020

Approved by
Committee of Supervisors,

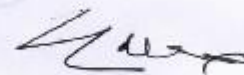


Prof. Drs. Burhanuddin Arafah, M.Hum., Ph.D.
Promotor



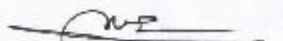
Dr. Harlinah Sahib, M.Hum.
Copromotor

Head of Linguistic Study Program



Dr. Mustafa Makka, M.S.
Copromotor

Dean of Cultural Science Faculty
Hasanuddin University,



Prof. Dr. Lukman, M.S
NIP. 196012311987021002



Prof. Dr. Akin Duli, M.A.
NIP. 196407161991031010

STATEMENT OF ORIGINAL AUTHORSHIP

Pernyataan Keaslian Disertasi

Yang bertandatangan di bawah ini:

Nama : Indah Lestari

NIM : P0300315008

Program Study : Linguistik

Menyatakan dengan sebenarnya bahwa disertasi yang saya tulis ini benar-benar merupakan hasil saya sendiri, bukan merupakan pengambilalihan tulisan atau pemikiran orang lain.

Apabila di kemudian hari terbukti atau dapat dibuktikan sebagian atau keseluruhan Disertasi ini hasil karya orang lain, saya bersedia menerima sanksi atas perbuatan saya tersebut.

Makassar, 06 April 2021

Yang menyatakan,

Indah Lestari



ACKNOWLEDGEMENT

Praise and gratitude to Allah SWT for the kindness and grace in the form of health and strength, so that the dissertation entitled "A Perception and Conception of Religion in Gane Traditional Wedding Ritual Speech of Kulawi Community" can be completed. This study is an effort to study Gane ritual speech as a product and practice of ethnic Kulawi that has characteristics of the structure of the text and meaning which is then used as a means to see how the perception and conception of Kulawi people as the owners.

This dissertation can be completed with the help of many parties. Therefore, on this occasion sincerely and humbly conveyed the highest appreciation and gratitude to:

The Rector of Hasanuddin University, **Prof. Dr. Dwia Aries Tina Pulubuhu, M.A** for the opportunities and facilities given to the author to attend and complete doctoral education at Hasanuddin University. Head of the Linguistic Doctoral Program, Hasanuddin University, **Prof. Dr. Lukman, M.S**, who has helped everything and facilitated the author in completing this study.

The Rector of Gunadarma University, **Prof. Dr. E.S. Margianti, S.E. M.M**, for the opportunities and facilities given to the author. The vice-rector II of Gunadarma University, **Prof. Dr. Suryadi Hermanto.S., SSI, MMSI, Prof. Dr. Didin Mukodim, M.M.**, as vice rector IV of Gunadarma University. The Dean of Faculty of Letters and Cultures of Gunadarma University, **Dr.Dr.Ichwan Suyudi, MM**, who always provide guidance and motivation in writing this dissertation.

The promotor team of **Prof. Drs. Burhanuddin Arafah, M.Hum., Ph.D.** the main promoter who patiently and attentively has provided encouragement, guidance, and advice as long as the author follows the doctoral program, especially in completing this dissertation. **Dr. Harlinah Sahib, M.Hum and Dr. H. Mustafa Makka, M.S.**, Co-promotor I and Co-promotor II who attentively and patiently guide, direct, encourage, and provide valuable input on critical ideas. Corrections, and comments given in order to accelerate the writing of this dissertation.

The author also expresses her gratitude to the examination team, both external and internal, **Prof. H. Asfah Rahman, M.A., Ph.D, Prof. Dr. M.L. Manda, M.A., M.Phil, Prof. Dr. H. Fathu Rahman, M. Hum, and Dra. Herawaty Abbas, M.Hum., M.A., Ph.D**, who has provided critique, suggestions, and input of meaningful thoughts for the perfection of this dissertation.

Sincerely, the author would like to thank **Prof. Dr. Ratna Sayekti, Mrs. Dr. Trini Saptariani, Mrs. Dr. Peni Sawitri, Mrs. Dr. Rita Sutjiati**, as the Head

of Study Program of English Literature, **Dr. Aviarini Indrati, SKom, MMSI** as the Head of E-Learning Center, the division where the author is assigned in Gunadarma, **Mrs. Dr. Cahyawati Dyah K., and Mrs. Dr. Anacostia Kowanda.** Thank you for all the motivation and support.

Prof. Dr. H. Hamzah A Machmoed, M.A, Prof. Dr. Abdul Hakim Yassi, M.A., Prof. Dr. H. Muhammad Darwis, M.S, the late Prof. Stanislaus Sandarupa, M.A., Ph.D and the late Prof. Dr. Sumarwati Kramadibrata Poli, the lecturers who contributed valuable knowledge for writers, as well as **Dr. Ikhwan M. Said, M.Hum** as the previous Head of Linguistic Doctoral Program who motivated the author to continue education, advice, and knowledge in facing life's challenges that the author always remembers.

Mr. Bakrie Jumbu and his family, the author's foster father and translator who is kindly accommodated the author to stay and eat at his house and provide guidance on where the author should look for information.

Mr. Alfridus Ndolu and his family, Mr. Herling and his family, Mr. Yuju and his family, Mr. Dedi Tohama and his family, Mr. Abdul Maajid and his family, Mr. Lukas Tambarigi and his family, Madam Tobani (Tina la), and Bolapapu villagers who cannot be named one by one and for the help of data and information that has been provided to the author, so that the data and information can be analysed into a paper in the form of this dissertation.

Mrs. Dwi Nitisari, SS., M.Sas. and Mrs. Suci Budiwaty, SS., M.Hum, friends in arms during the study at Hasanuddin University. My friends in Sarmag, **Robingah, SS., M.Sas, Retno Budi Astuti, SS., M.Sas, Erna Pranata Putri, SS., M.Sas, Puti Nurina Sara, SS., M.Sas and Dyah Kartika, SS., M.Sas.**

Finally, my deepest thankfulness to my perfect parents, **Drs. H. Muhammad Aras Marzuki and Dra. Herlina Ar Siduppa** for all the support that strengthens me in undergoing my education and my beloved younger brother, **Adi Mulya Abadi, ST** who always ready to help me with mobilization related to my dissertation, and last but not least, **Berry Aprila, ST,** a good man who always cheers me up and understands my stress.

May Allah SWT always bestow His mercy on all those above who have assisted in the implementation and completion of this dissertation, as well as to the family of the author.

Depok, October 20th, 2020

DISERTASI

**A Perception and Conception of Religion in Gane Traditional
Wedding Ritual Speech of Kulawi Community**

Disusun dan diajukan oleh

INDAH LESTARI

P0300315008

Untuk Ujian Terbuka/Promosi Doktor

Menyetujui
Komisi Penasehat



Prof. Drs. Burhanudin Arafah, M. Hum. Ph.D.

Promotor



Dr. Harlinah Sahib, M.Hum
Kopromotor



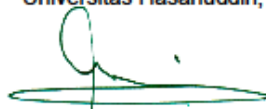
Dr. H. Mustafa Makka, M.S.
Kopromotor

Ketua Program Studi S-3
Ilmu Linguistik,



Prof. Dr. Lukman, M.S.

Dekan Fakultas Ilmu Budaya
Universitas Hasanuddin,



Prof. Dr. Akin Duli, M.A.

ABSTRAK

INDAH LESTARI. *Persepsi dan Konsepsi Religi dalam Tuturan Ritual Pernikahan Adat Gane pada Etnik Kulawi* (dibimbing oleh Burhanuddin Arifah, Mustafa Makkah, dan Harlinah Sahib).

Penelitian ini bertujuan mengkaji struktur, makna, dan persepsi serta konsepsi religi yang terkandung pada tuturan ritual pernikahan adat *Gane* pada etnik Kulawi.

Penelitian ini dilakukan pada masyarakat adat Kulawi di Kabupaten Sigi, Sulawesi Tengah. Penelitian ini dirancang secara kualitatif dengan mengembangkan semiotika behavioral yang dicetuskan oleh Charles Morris. Data dikumpulkan melalui observasi dan wawancara yang dilakukan pada upacara pernikahan adat etnik Kulawi yang disebut *Pmemua* di Desa Bolapapu, Kecamatan Kulawi. Adapun, *Gane* dituturkan pada prosesi *Polnaki*, yaitu prosesi siraman dan *Mahoda tono*, yaitu proses peletakan parang pengantin pria di dinding kamar pengantin wanita. Data data dianalisis secara induktif dengan model analisis kualitatif Spradley.

Hasil penelitian menunjukkan bahwa: (1) struktur *Gane* terdiri atas struktur formal dan struktur naratif. Struktur formal meliputi: (a) struktur makro yang mengodekan makna global seperti: permintaan doa kepada Tuhan, roh leluhur, dan roh alam agar memberkati pernikahan dan kehidupan mempelai pria dan wanita; (b) superstruktur terdiri atas: bagian pengantar *Gane* dalam bentuk menyebutkan Tuhan dan roh, bagian utama, dan penutup; dan (c) mikrostruktur muncul dalam aspek bahasa yang terdiri atas: suara, kata-kata, frasa, klausa/kalimat, dan hubungan sintaksis dalam baris. Struktur narasi didasarkan pada suasana seperti yang diwujudkan dalam ujaran dan karakteristik penyampaian *Gane* oleh sang penutur. (2) Makna *Gane* meliputi: (a) konseptual, (b) konotatif, (c) reflektif, (d) afektif, dan (e) tematik. (3) Perspektif religi yang terkandung dalam *Gane* meliputi perspektif tentang (a) Tuhan, (b) roh leluhur, dan (c) roh alam. (4) Konsep religi yang terkandung dalam *Gane* meliputi tentang (a) Tuhan, (b) roh leluhur, dan (c) roh alam. (4) konsep religi yang terkandung dalam *Gane* meliputi konsep tentang (a) Tuhan, (b) roh leluhur, dan (c) roh alam.

Kata kunci: *Gane*, Kulawi, religi, ujaran ritual, pernikahan



Dipindai dengan CamScanner

ABSTRACT

INDAH LESTARI. A Perception and Conception of Religion in *Gane* Traditional Wedding Ritual Speech of Kulawi Ethnic Group (supervised by Burhanuddin Arafah, Mustafa Makkah, and Harlinah Sahib).

The research aimed at examining the structures, meanings, perception, and conception of religion contained in *Gane* traditional wedding ritual speech.

This research was conducted on Kulawi customary community in Sigi Regency, Central Sulawesi. The study was designed qualitatively by developing behavioral semiotics proposed by Charles Morris. Data was collected using the observation and interview techniques which were conducted at ethnic Kulawi traditional wedding ceremony called Pmemua at Bolapapu Village, Kulawi District. *Gane* was uttered in Polinaki procession, which was a procession of bridal bath and Mahoda Tono, being the procession of laying the groom's machete on the bride's room wall. The data obtained were analyzed inductively using Spradley's qualitative data analysis model.

The research results obtained in this study are in 1) *Gane's* structures include formal structures and narrative structures. The formal structures includes (a) macro structures that encode *Gane's* global meanings such as prayers and requests to God, ancestors' spirits, and spirits of nature to bless the wedding and bride and groom's marriage lives; (b) the superstructure, which consists of an introductory section in the form of mentioning God and the spirit; the main part of *Gane*; and closing; and (c) the microstructures appear in the aspects of language: sounds, words, phrases, clauses/sentences, syntactic relationships in lines. The narrative structures are based on the mood as manifested in the speech and the delivering characteristics of the speakers; 2) *Gane's* meanings include: a) the conceptual, b) connotative, c) reflective, d) affective, and e) thematic meanings; 3) the religious perspectives contained in *Gane* include the perspective of (a) God, (b) the spirit of the ancestors, and (c) the spirit of nature; 4) The religious concepts contained in *Gane* include the concepts of (a) God, (b) the spirit of the ancestors, and (c) the spirit of nature.

Keywords: *Gane*, *Kulawi*, religion, ritual speech, wedding



TABLE OF CONTENTS

TITLE	i
APPROVAL	II
STATEMENT OF ORIGINAL AUTHORSHIP	iii
ACKNOWLEDGEMENT	iv
LETTER OF RATIFICATION	vi
ABSTRAK	vii
ABSTRACT	viii
TABLE OF CONTENTS	ix
CHAPTER I INTRODUCTION	10
A. Background	10
B. Problem Formulations	20
C. Objectives	21
D. Significance	22
CHAPTER II LITERATURE REVIEW	25
A. Previous Research	25
B. Theoretical Framework	32
1. Behavioral Semiotics by Charles Morris	32
2. Spiritual Transcendence by Ralph Pidmount	38
3. The Theory of Soul by E.B. Taylor	39
C. Conceptual Framework	42
CHAPTER III RESEARCH METHOD	44
A. Research Design and Approach	44
B. Research Setting	45
C. Data Source and Informants	47
D. Data Collection Technique	49
E. Data Analysis Technique	53
CHAPTER IV FINDINGS AND DISCUSSION	60
A. Structure of Gane	66
1. Formal Structure of Gane	66
a. Macrostructure of Gane	67
b. Superstructure of Gane	71
c. Microstructure of Gane	71
2. Narrative Structure of Gane	76
a. Mood of the Speech	77
b. Mood of Topogane (speaker)	77
B. Meaning of Gane	79
1. Contextual Meaning of Gane	80
2. Emotive meaning of Gane	80
3. Connative Meaning of Gane	81

4. Poetic Meaning of Gane	82
C. Religion Perception of Gane in Ethnic Kulawi	86
D. Religion Conception of Gane in Ethnic Kulawi	89
1. Conceptualization of God	89
2. Conceptualization of the spirit or ancestors	91
3. Conceptualization of the spirit of nature	92
CHAPTER V CONCLUSION AND SUGGESTION	94
1. Conclusion	94
2. Suggestion	97
BIBLIOGRAPHY	100
APPENDIXES	110
LIST OF PICTURES	115

CHAPTER I

INTRODUCTION

A. Background

Tokulawi is a group of people who live in Kulawi District, Lindu Lake area, Sigi Regency, Central Sulawesi. Previously, Kulawi was included in the Donggala Regency area, but since 2008, there has been a separation of Sigi Regency from Donggala Regency and Kulawi area was taken into Sigi territory (BPS Kabupaten Sigi, 2018: 16).

Kulawi has four dialects, namely Moma, Uma, Tado, and Ompa. Those dialects are derived from denial markers 'moma', 'uma', 'tado' and 'ompa' in Kulawi which mean 'not'. Out of the four languages, Moma is the lingua franca in Kulawi (Ilyas, 2014: 1214).

The majority religion adopted by the Kulawi community is Protestant as seen from the number of clergy and places of worship in Kulawi District (BPS Kecamatan Kulawi, 2019: 54-55). The entry of this religion was through missionaries to the Central Sulawesi region, especially by the Salvation Army Church on September 15, 1913 (Kruyt and Adriani 1970 in (Schrauwens, 2000: 11). Protestant religious leaders in Kulawi were 29 priests and 39 officers of Salvatory Army in 2018. Apart from Protestantism, the second largest religion is Islam with 9 clerics, 4 preachers, and 2 clerics / *ustadz*. the year of 2018.

In South Sulawesi, there are fifteen ethnic groups. Judging from the size of the population, the Kaili ethnic group is the majority ethnic in Central

Sulawesi, while the Ethnic Kulawi group can be said to be minor ethnic group. It is estimated that there are approximately 50,000 Ethnic Kulawi residents out of a total population of 3,222,241 in Central Sulawesi residents in the 2015 population survey (Ne, 2012).

Based on megalithic findings found in Sigi Regency, archaeologists concluded that the ancestors of *Tokulawi* had inhabited their current area since prehistoric times. These megalithic relics are believed to be around 3000 years old. Besides the archaeological findings, there is a myth that lives in the Kulawi community which explains their origins and collective identity. The determination of the Kulawi area was because a figure believed to be the founder of Kulawi named 'Sadomo' that found a tree that only had two leaves facing north and south. Then the tree is called a 'Ngkulawi' tree which means "leaf" according to the local language. Since the discovery of the tree, Sadomo named the area Kulawi and lived there (Kruyt and Adriani, 1970 in Schrauwens, 2000: 51).

In maintaining social order, the Kulawi indigenous people still maintain traditional laws as socio-cultural institutions. The socio-cultural institution of the Kulawi community basically pivots on two main values, namely Hintuvu and Katuvua. Hintuvu is an ideal value in relations between human beings based on the principles of appreciation, solidarity and deliberation (Mahfud & Toheke, 2005: 173). The form of Hintuvu can be seen from the presence of meetings involving people from all circles and ages in planning community activities. This

meeting held in the Kulawi traditional house called *Lobo*. In addition, the selection of seats in the traditional house is also based on the position and age of the individuals participating in the meeting. The seats at the *Lobo* are shaped like steps. The *Totua Ngata* or traditional leaders and senior residents sit at the top, while the youth sit at the bottom. This shows respect for older people. It was in *Lobo* that the decision was made based on the results of the community's deliberations (based on the information of Mr. Bakrie Jumbu, one of the research informants)

Katavua is the ideal value in the relationship between humans and their environment which is based on an attitude of wisdom and harmony with nature. Both of these ideal values form the basic framework of social relations as well as being a normative reference that is shared together in determining the worthiness of a concrete action, whether related to interactions between humans and nature (ibid). The form of Katavua can be seen from the involvement of oral traditions aimed at spirits who are believed to live side by side with the Kulawi people. These oral traditions exist in every traditional ceremony of the life cycle of the Kulawi people, such as ceremonies for birth, circumcision, death, and marriage.

The inheritance of this oral tradition only relies on the memories of the *Totua Ngata* about the rituals carried out by their ancestors and then passed on by their descendants also through observation and memory without any other form of writing or documentation.

Some of the ancestral ritual traditions that live and develop in the cultural

reality of the Ethnic Kulawi group are *Gane*, in the form of a mantra; *Raego*, a traditional dance accompanied by singing; *Meaveli*, the mandate conveyed by the customary stakeholders to the family and parties involved in traditional ceremonies; *Mboha* is a message related to the implementation of the ceremony conveyed by the customary council or the committee for implementing the ceremony; and *Ombo* is a prohibition that is imposed during the ceremony (Nitayadnya, 2014). Out of those traditions, this research will focus only on *Gane* conducted in traditional wedding ceremony in Ethnic Kulawi group.

Gane is a word used to refer to utterances that are spoken during rituals that are related to communication with supernatural things such as spirits. *Gane* is spoken by a *Topogane*, which means *Gane* reader and it uses a language that is not much different from the daily language used by the Kulawi people during traditional ceremonies.

Judging from its shape, *Gane* can be said to be a speech ritual. The concept of ritual speech used in various cultural and literary linguistic libraries is generally not formulated in the formal form of a definition (Navarro et al., 2017: 30). However, Syamsuddin, et al., (2015: 3) explained that ritual speech is the language used by a group of people at certain events or special rituals.

Ritual speech has characteristics that make it unique. As Fox (1986: 102) explained, the language used in ritual speech is not different from the language used in everyday life. Ritual language has cultural content which should be explained textually, contextually, and culturally (ibid: 13). Kuipers

(1998: in Sahib, 2019: 125) also explained that ritual language is a register of special value and is a language of respect.

Apart from the above definitions, what makes *Gane* a form of ritual speech are its characteristics as the characteristics of ritual language described by Fox (1986: 106), namely 1) as everyday language which its function, form and function are enhanced; 2) spoken by certain people; 3) told in rituals in a sacred atmosphere; 4) used to communicate with the Divine and ancestors so that it is generally a monologue; 5) the language tends to be magical.

In this research, the *Gane* discussed is the one that was told at the traditional wedding ceremony in Kulawi. The Kulawi traditional wedding procession is held for two days and is divided into three processes, namely *Memua*, the marriage, *Mantime*, a slaughtering of a buffalo, and *Mepantodui*, which is welcoming the bride to the groom's house. It was during these three processions that *Gane* was spoken.

Apart from being means for togetherness and social cohesiveness as a cultural community, *Gane* is a part of the ancestral ritual tradition that characterizes the indigenous Ethnic Kulawi belief or religious system. It is a cultural fact that characterizes the indigenous belief system or religion of the Ethnic Kulawi group regardless of the religion of the majority of the Kulawi people, namely Protestants,

Driyarkara (1977: 68) preferred to use the term religious to refer to symptoms in the environment and principles. Koentjaraningrat (1981 in Pratiwi, 2017: 174) defined that religion contains things about beliefs, ceremonies and

tools, attitudes and behavior, thoughts and feelings in addition to matters concerning the adherents themselves. Geertz (1966 in (Munson, 1986: 1) defined religion as “symbolic system in terms of which believers interpret the world and live their lives” Thus, the meaning of religion is broader and more important to discuss compared to questioning what religion is followed because by exploring religion, it will be seen how the philosophy and views of society about the world in a further way, not only include that are material but also non-material things. According to Tylor (1871), the origin of religion is the human awareness of the concept of spirit. It happens for the visible difference between living objects and inanimate objects. A creature that can still move is called a living being, but if it does not move again, then it means that it is dead. And man begins to realize that the motion in nature is due to a force that is next to his physical body, which is then more specifically called a spirit.

However, the fact is that *Gane* is not seen as something important in the life of his community, especially Kulawi educated young people, even though there are times when the disasters and misfortunes that occur in Kulawi are linked to incorrectness in *Gane*'s narrative procedure. As said by (Akhmar et al., 2017: 74) “...Increasingly faded with a rational educational policy that has been made possible by state.” Whereas, *Gane* not only ritual complementary speech, but also cultural heritage that gives the characteristics to Ethnic Kulawi group. As Arafah (2003) puts it, “society is formed through a long history and a winding journey leaving behind relics that later became cultural heritage.”

The rapid return of global culture as a result of the development of science and technology, especially information technology in the last few decades, has caused Kulawi community to experience dynamism. Although the depth and direction of the influence of these dynamics are different from that of Kulawi society and culture in particular and Indonesia in general, the introduction of modern religion and education has changed the knowledge, way of thinking, point of view, and behavior patterns of the Kulawi people.

In accordance to the context of the ritual situation that underlies its implementation, in general, the *Gane* ritual tradition lives and develops in social reality. It is hoped that the values contained in *Gane* can be applied in their behavior patterns of life as humans and members of society for the sake of maintaining harmony in social relations, in addition to harmonious relationships with cosmic things as part of the world. It is a medium for maintaining harmony in vertical- horizontal relationships with supernatural powers.

Based on the cultural conceptualization embedded in the Ethnic Kulawi knowledge, those supernatural powers are the main source of spiritual power which is crucial for their existence, survival and sustainability of life as humans and members of society. Regarding its meaning as a moral guide and ethical guidelines in managing the behavior patterns of the Ethnic Kulawiity, *Gane* needs to be passed down from one generation to the next for the sake of maintaining their identity as an indigenous group or cultural association.

The *Gane* ritual speech as a tradition belonging to Ethnic Kulawi group has a distinctive structure or form, function, and meaning because it contains

a set of socio-cultural systems that function as moral guides and ethical guidelines for the Ethnic Kulawi group in managing behavior patterns. In this connection, Gane ritual speech is characterized as a product of oral literature because the characteristics of the textual form of the language unit are most prominently poetic. The poetic style is characterized, among other things, by the dictions and deixis which contain the sacred in the form.

Considering that the inheritance mechanism is conveyed verbally in accordance with customary rules that are patterned on the Ethnic Kulawiity, Gane can be identified as an oral tradition. This is in line with the views of Sedyawati (1996: 5) which states that oral traditions are all discourses that are conveyed orally and follow certain methods or customs that have been patterned in a society.

Several facts show that the life practices of most of the Ethnic Kulawi people today tend to shift away from the traditional values inherited from their ancestors. The traditional values that previously became the basic pattern of structuring their life behavior patterns tend to shift outside the frame of function and meaning frame mandated by their ancestors. As a result of cultural change and the lack of readiness of the Ethnic Kulawi group to respond to these changing conditions, it is a concern that they will experience cultural alienation or deprivation from the original Kulawi cultural roots that can be seen in the attitudes of the educated young generation of the Ethnic Kulawiity.

Some of the phenomena of change discussed above illustrate that the communicative power of the Ganeis under threat. The appearance of the

Ethnic Kulawi behavior patterns that tend to shift from the traditional rules of their ancestral heritage indicates a change in the conceptualization of Ethnic Kulawi culture in seeing the world. On the other hand, the change in behavior patterns also illustrates the limitations of the Ethnic Kulawi's ability to interpret the meaningfulness of the Gane ritual tradition as one of the most valuable cultural products and practices of ancestral heritage.

By referring to some of the facts and phenomena described above as a background of thought, this study examines specifically the Gane discourse with the focus of the study being Gane which is contained in the Ethnic Kulawi traditional wedding ceremony which was held in 2016 in Bolapapu village.

The specialization of the Gane text is because this tradition was carried out at the same time as the researcher was doing research. The traditional wedding ceremony which was taken as a data source was the traditional wedding of Kulawi of Nisa and Yusuf which was held on May 5, 2016 in Bolapapu village. Given that the issue of the Ethnic Kulawi group. Gane ritual speech has such a wide scope, several aspects that are the target and scope of study in this study include text structure and meaning.

From the observation of this structure and meaning, the researcher tries to reveal how the Kulawi people view religion as part of their culture amidst the phenomenon of cultural change in the context of Ethnic Kulawi life today as a result of the influence of modernization and globalization.

The researcher interested in conducting specific and in-depth research on the discourse of the Gane for several reasons. First, the discourse of the

Gane has a distinctive text structure, function, and meaning as a symbol of internal identity or self-marking and a symbol of external identity or a distinguishing feature of Ethnic Kulawiity from other ethnic groups.

Second, Gane is a literary style discourse characterized by the use of poetic patterned language using the formulation of linguistic expressions.

Third, although Gane is a product and practice of local culture belonging to the Ethnic Kulawi collective-collective, it contains a set of universal value systems such as the value of honesty which can be used as a basic ingredient in designing a character education model for the Indonesian nation based on local cultural wisdom of the Ethnic Kulawiity.

Fourth, the existence of Gane as a symbol of internal and external identity of the Ethnic Kulawiity is threatened by its sustainability because it tends to experience a reduction in function and a shift in meaning outside of the function frame and meaning frame mandated by the ancestors as a result of modernization and globalization.

Fifth, Gane is no longer in demand by most of the Ethnic Kulawi group, especially the educated young generation, because they have been eroded by the influence of modernization and globalization in addition to the influence of the entry of religion held by the majority of the Ethnic Kulawi group today and modern education. In fact, the people of Kulawi still associates all disasters and misfortunes with errors in gane reading process to rituals. This is in line with the opinion proposed by Campbell (1949: 104 in Sahib (2017: 3) that Campbell (1949:104) that human beings may encounter social and individual problems if

the ritual is not performed.

Sixth, there is no research result that specifically and deeply examines the characteristics of the oral tradition of the Ethnic Kulawi group. Gane oral tradition with the objective of this study covering the relationship between aspects of text structure, meaning, and its relationship with the religious views of the community.

Seventh, there is no research in oral tradition that applying behavioral semiotic as the approach to analyze a value and role of the oral tradition in order to find out the religious perception and conception of the text.

B. Problem Formulations

The main problem that becomes the focus of the study in this research is the discourse of the Ethnic Kulawi group Gane oral tradition as a literary style discourse. In this regard, the main problems that are the focus of the study in this study can be formulated in the following questions. "How are the religious perceptions and conceptions of the Kulawi people seen from Gane traditional wedding ceremony ritual speech?" Meanwhile, in accordance with the coverage of the aspects that are the target of the description, the sub-problems of this research can be formulated as follows.

- 1) What is the structure of Gane in ethnic Kulawi?
- 2) What is the meaning of Gane in ethnic Kulawi?
- 3) How does ethnic Kulawi perceive religion based on Gane?

- 4) How does ethnic Kulawi conceptualize religion based on Gane?

C. Objectives

In accordance with the character of the problem under study, in general, this study was conducted with the aim of knowing the distinctiveness of regional culture in Indonesia in an effort to strengthen national unity and enrich national cultural treasures. In addition to, this research also aims at examining and understanding the diversity of ethnic and sub-ethnic cultures of the archipelago, understand their conditions and vitality, as well as the challenges of their development, both related to the attitudes of the young generation and from outside in the cultural framework in Indonesia.

In accordance with the problems formulated above, in particular, this research was carried out with the following objectives.

- 1) to explain the structure of the discourse text of the oral tradition of Gane which is examined based on the formal structure and narrative structure. The formal structure consists of three levels which include the macro structure, superstructure, and micro structures, while the narrative structure seen from the mood includes the mood of the speech and the mood of the perspective;
- 2) to describe and interpret the discourse meaning of the oral tradition of Gane which are studied based on the textual and contextual meaning.

3) to explain and interpret the meaning of Gane with the objectives of the study covering the perception of religion adhered in the ethnic.

4) to explain and interpret the meaning of Gane with the objectives of the study covering the conception of religion adhered in the ethnic.

D. Significance of the Research

The results of this study are not only theoretically useful (ontological and epistemological contributions), but also practical (axiological contributions). In addition, this research is also useful for supporting community development programs based on local culture, especially the local culture of the Ethnic Kulawi group.

Theoretical benefits

Some of the theoretical benefits that can be achieved from the results of this study are as follows.

- a. In addition to the literature reference, the results of the research which contain an objective description of the structure of the text, function, meaning, and inheritance mechanism of the Gane oral tradition as a symbol of internal identity (self-marking) and external identity symbols (distinguishing features) of the Ethnic Kulawiiti.

- b. As an additional reference for literature that strengthens the position of literary discourse as a theoretical perspective and methodological orientation in discourse analysis that examines the relationship between discourse and literature.
- c. In addition to the research results of some similar researches about anthropolinguistics, ethnolinguistics, oral tradition, ritual discourse, which is made based on the Ethnic Kulawi perspective.

Practical benefits

Some of the practical benefits that can be achieved from the results of this study are:

- a. as a source of reference for Kulawi Regency Government in compiling character education for the Indonesian nation based on local cultural wisdom of the Ethnic Kulawi group.
- b. as a source of reference for the Kulawi and Sigi Regency Government in an effort to design community development programs based on culture or local culture, especially culture or local culture of the Ethnic Kulawi group.
- c. as one of the efforts to save and maintain the discourse of the oral tradition of Gane as a symbol of internal identity or self-marking and a symbol of external identity or distinctive features of Ethnic Kulawi group,

from the threat of extinction as a result of modernization and globalization

- d. as a source of reference for other researchers who want to design a model of discourse inheritance from the oral tradition of Gane by combining old and new values in one unit, so that it is acceptable to all layers and components of the Ethnic Kulawi group, both the older generation and the group young generation.
- e. as a source of reference for those who read this research to build religious character through Kulawi local wisdom implemented in Gane

CHAPTER II

LITERATURE REVIEW

This chapter will describe the previous studies, theoretical framework, and conceptual framework.

A. Previous Studies

In this study, the results of research conducted by previous researchers were examined related to Kulawi ethnic language and culture. The purpose of the study is to know the findings that have been achieved and at the same time provide an opportunity to examine the discourse of the oral tradition of Gane with the approach of several theories. The results of the study were also used as a reference source in reviewing Gane ritual discourse. The resulting previous research was mapped into two groups, namely a library that examines Kulawi and a library that examines the field of culture. Some libraries that study kulawi language, among others. Like Suriaman, et al (1999) in his research entitled "Kulawi Dialect Moma Language Structure" examines the syntax aspect using structural theory. Highly detailed findings are presented regarding the phrasing structure, clause structure, and sentence structure of Moma Kulawi dialect. In addition, there are also categories of words that include: (1) lexical categories consisting of verbs, adjectives, nouns, pronouns, numeral, and adverbs; (2) a class of task words consisting of conjunctions, prepositions,

particles, and interjections. The results inspired researchers to study the characteristics of the text structure of the Gane, especially in the state of micro-structure as a container of meaning that reveals the mind and image of Kulawi ethnic worldview.

Arka, Kosmas, and Suparsa (2007) research titled "Kulawi Grammar" presents comprehensive findings on the aspects of phonology, morphology, and syntax of Kulawi language. This research contributes greatly to the study of the characteristics of the micro structure of the text of Gane. Some information concerning the ecological, historical, and sociocultural contexts examined in the study was also used as a reference point in examining the context of Gane ritual situation as a wordless setting that enticed the presence and meaning of the role of language used in the discourse text of kulawi ethnic Gane oral tradition which characterized its existence as a literary-style cultural discourse.

The study titled "Semantic Typology: Semantics of Locative Relations in Kulawi" conducted by Arya Wibawa (2008) examined the semantic typology of Kulawi language locative relations that have implications for the universalism of locative relationships. It is shown that functional relationships between objects are very important in Kulawi language, and they are used to separate functional relationships and locative relationships. The research is very useful as a comparative study material in analyzing language data in the micro structure of this research. The micro-study was conducted with regard to the

use of the adverbs of the locative charity as part of a linguistic feature that characterized the characteristics of the text structure of the Gane.

Kosmas (2008) in his research entitled "Kulawi Language Clause: A Lexical-Functional Analysis" examines the typological aspects of Kulawi language and language. The results showed that Kulawi language is classified as an active language. Kulawi language as an active language has an alteration of clause structure, i.e. active and passive. The passive structure in Kulawi language is passive which is synthetic because Kulawi language is classified as an isolating language that has no morphological sculptors, especially affixes. In addition, Kosmas research also discusses aspects of grammatical function. Kulawi language has a core grammatical function that is subject, object and object and grammatical functions outside the core, namely oblik, and adjung. Some of the points of his mind regarding Kulawi syntax features are comparative references in examining the textual form of linguistic units that form and characterize the characteristics of the text structure of Gane.

Suparsa (2008) in his research entitled "Kulawi Language Phonology, A Generative Transformation Study' examines Kulawi language phonology using generative transformation theory. a very complete study has been presented on vocal segments and consonant segments. It is explained that Kulawi language does not recognize a series of consonant segments in the base phonology, because Kulawi language is a vocalic language, and it is also explained that Kulawi language uses Latin because Kulawi language does not have a writing system. The results of the study became one of the sources of

reference in studying the phonological aspect or sound aspect as the smallest language unit that characterizes the characteristics of the structure of the text and which determines the meaning of the language used in the text of Gane.

The research titled "The Use of Kinesthetic Image Scheme as a Source of Nominal Metaphorical Stretching in Guyub Tuttur Kulawi in East Kulawi Regency" titled Tarno et al. (2009) shows that from an anthropological or linguistic perspective the speaker's culture uses human and animal limbs as a source of stretching or expansion of nominal metaphorical forms in Kulawi language. Some of the points of thought in terms of the theory used in the study became a reference source in examining Kulawi language and cultural relations found in the text of Gane ritual speech especially in relation to the use of language style as one of the features of language that characterizes the discourse structure of Gane ritual speech.

Some libraries that examine Kulawi cultural problems, among others as follows: Suriaman (1999) in his research entitled "Upacara Daur Hidup Suku Kulawi" describes Kulawi ethnic traditional ceremonies of life cycle. The research provides significant description regarding the procedure of the ceremony, especially traditional wedding.

A research by Nitayadnya (2014) titled "Symbolic value in Oral Tradition of Gane, Rego, Mboha, Meaveli, Ombo at Kulawi ethnic death ceremony" by applying semiotic theory, theory of function and cultural change, comprehensively explains the ritual structure consisting of several components, namely ceremonial structure, ceremonial participant, place and

time of ceremony, ceremonial means and language used. He also explained that ritual is a ritual that aims to unite man with the ruler of supernatural world, especially the inhabitants of the unseen. The ritual has a very deep meaning and function in Kulawi society and as a moral ethical guideline for behaving and behaving in daily life. In addition to being a reconciliation vehicle with God, the spirit of nature, and the spirit of ancestors.

Arka (2010) with his research titled "Maintaining Raigo in Kulawi and Struggle Over Culture, Tradition and Language in Modern Kulawi-Indonesia" discusses the definition, type, existence of Raigo, and its challenges in a modern context. It was revealed that Raigo in a modern context is said to have lost the appeal of the younger generation so that it became an endangered ritual. It is further explained that there needs to be language and cultural documentation in a modern context, as well as the complexity of its challenges and prospects in maintaining Raigo in the maintenance of language and wider revitalization. The research became a basic foothold for researchers in conducting a study of the discourse of Raigo oral tradition to present the results of a more comprehensive study on the characteristics of the text structure, function, meaning, and mechanism of devolution.

There are also several other libraries unrelated to Kulawi language and cultural issues that researchers used as a reference source in conducting this study. The studies referred to include the following.

Taum (1999) in his research titled "The Study of Parallelism in the Tradition of East Flores Society (in Oral Literature)" commented on the

phenomenon of parallelism in the oral literature of east Flores people created not only to provide aesthetic effects, but also to function as a medium of devolution of value systems in a society that goes on for generations. Oral literature was not only invented, but also formed from oral culture. Based on the results of the research, the following facts are found: (a) east Flores oral literature is still alive and has its own dynamics, but there have been symptoms of misplacedness; (b) the expression of the pair of literary parallelism in the tradition of East Flores society is a ritual language in which internal relations contain inanimate unity; and (c) semantic repetition does not entirely indicate a "like to repeat" mentality, but that repetition has to do with the poetic lenses in which the picture of the community value system is contained. Some of the findings made above inspired researchers to conduct research on Gane ritual speech in relation to its existence as a literary-style cultural discourse.

Fox's research (1986) entitled "The Study of Literature and History (a collection of essays) on rote island society" describes the literature and history of rote society, using the theory of semantic parallelism developed by Roman Jakobson. Some interesting ideas reviewed and presented in the study, used as a comparison reference in examining Gane ritual speech are as follows: (a) the ritual language of Roti is a form of oral poetry and characterized as mandatory pairing of all semantic elements with formal language arrangements following rules and parallelistic; (b) the use of semantic elements consisting of raw and fixed devices in the form of compositions in the form of parallel poetry lyrics; and (c) the possibility of stylistic development in the text of the discourse

is quite numerous even though it is displayed with a structure that appears simple in the surface state.

Badrun (2002) in his research titled "Patu Mbojo: Structure, Context of Performance, Process of Creation and Function" uses eclectic theory with more oriented lord theory concerning formula and theme as its reference. One of the interesting ideas he expressed was that Lord's theory of formula and themes did not apply entirely to Patu because Patu is a kind of oral literature that is flexible enough to be presented at any event. The idea was used as a guide in analyzing the characteristics of the microstruction of Gane ritual speech.

Tuloli's research (1991) titled "Tanggomo Sastra Lisan in Gorontalo" focused on the study of Tanggomo structure, variation, value, and function. The research used a formulaic approach and literary sociology, namely the analysis of literary texts without ignoring the context because the emergence of a literary work has a relationship with society and culture as external factors. Some ideas about formula approaches and literary sociology in his research were used as theoretical guidance in examining the literary dimensions of Gane Ritual speech.

Hutomo (1987) in his research titled "The Story of Kentrung Sarahwulan in Tuban" revealed the usefulness and function of Kentrung folklore. explained that the usefulness of the people's ceritra is related to education, which is the message of cultural value contained in the story that is addressed to the listener. The research used humanist folkloric or folkloric theories with a literary background and supported concepts and tools. These theories and concepts

were used as a reference in this study because Gane, although not in the form of folklore, provides the function of didactic as a means of education and teaching for ethnicity about how to behave in accordance with the rules of ancestors.

All of the research conducted previously has contributed significantly to this research. However, none of them discussing about the how the users perceive and conceptualize the spiritual thing as the concept of religion. Therefore, this research is hopefully can contribute to this kind of research as well.

B. Theoretical Frameworks

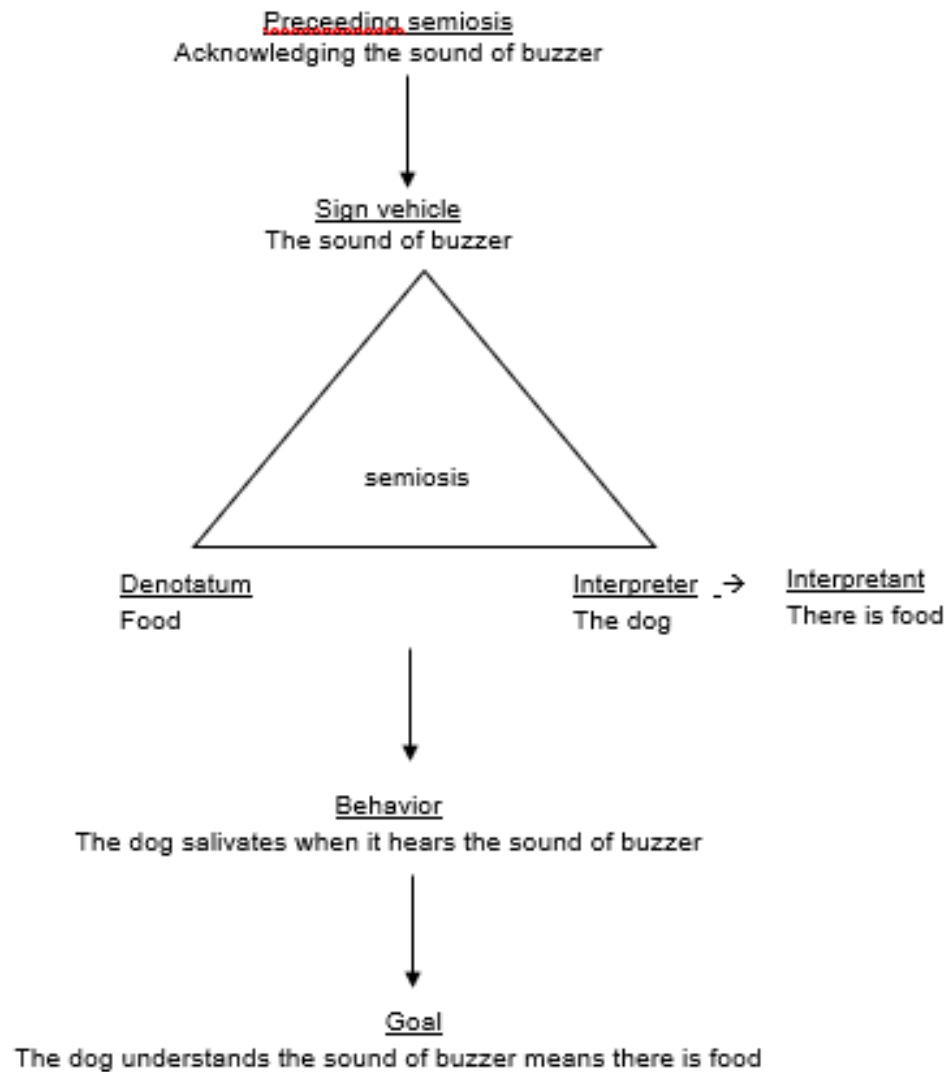
This research basically examines the functional relationship between Kulawi ethnic language and culture based on the language unit used in Gane discourse as an oral tradition. Related to the focus of the problem, this research applies Behavioral Semiotics proposed by Charles Morris and some other theories to support the aspects which are unavailable in Morris' semiotics.

1. Behavioral semiotics by Charles Morris

According to Morris, 'semiotic as a science makes use of special signs to state facts about signs; it is a language to talk about signs' (Morris 1971: 23). Departing from Peirce's semiotics (1868) on pragmatic semiotics and behaviorism theory developed by George H. Mead, Edward Tolman and Clark L. Hull, Morris developed his own semiotics of semiotic behavior. In Morris's

semiotic behavioral concept, a particular behavior is created to achieve a specific goal. By applying the semiotic concept of Peirce, Morris explained there are three semiotic components and one additional component, namely sign vehicle, referencing the concept of representamen of Peirce, designatum and denotatum, referencing the concept of objects from Peirce; interpreter; and interpretant, referencing the interpretant concept of Peirce.

Morris gives an example of Pavlov training his dog by using a buzzer's sound as a sign that there is food for the dog. The semiosis here is Pavlov deliberately ringing a buzzer every time he gives food to his dog to instill an understanding in his dog that the buzzer is a sign that there is food for the dog. Previously, Morris also gave an explanation of preceding semiosis. Where in the above case, Pavlov's dog must be trained first to recognize and distinguish the buzzer from other sounds in order to be able to make the buzzer as his sign vehicle, (or representamen if we use the term by Peirce) In other words, to make a thing as a sign vehicle, there must be a preceding semiosis first. As a result, every buzzer is sounded, the dog will salivate as if that his dog is thinking about food. When following the concept of Peirce semiotics, Morris's behavioral semiotics concept can be described as follows by using an example from Pavlov's dog above.



Picture 2.1: Depiction of Morris's Behavioral Semiotics

In Morris' perception (1987), in semiotic analysis has three dimensions, namely the dimensions of syntactic, semantics, and pragmatics. "All three (syntax, semantic, and pragmatic)," according to Morris, "one each other is closely related." Based on Morris's argument that the three are interconnected,

the author claimed that between syntax, being as sweet, and pragmatic as it could be is defined as the level or hierarchy in semiotic research. Each level has its own work specifications and study objects, so if these three hierarchies are used for analysis methods of this research.

Syntax dimensions

In the semiotic working system, the study object is positioned as a Sign. This object that has been positioned as a mark is what will be reviewed, meaning, and made to speak of himself. Syntactic dimensions related to the study of signs, both individually and in combination (structure and combination of marks). Especially descriptive analysis about the marks and combinations. viewed from the side of the language science, syntax is part or part of the language discussing the intricacies of discourse, sentences, clauses, and phrases. In semiotic studies, the syntax dimensions focused on coherence, nominalization, sentence form, propositions in one a series of sentences, as well as pronouns. The dimensions of the syntax is a study of the history of word formation as a symbol of to point to one meaning.

Semantic dimensions

Semantic level studies are focused on relationship between the sign and signification or its meaning (the meaning of a mark or text). semantic level studying the meaning of the unit lingual (lingual), both lexical meanings (meaning according to dictionary) and grammatical meanings (according to grammar). Lexical meaning is the meaning of the smallest semantic unit called lexeme. While grammatical meaning is the meaning that formed from the

merging of linguistic units. Van Dijk categorized semantics as local meanings, meanings arises, inter-proposition relationships, that builds a certain meaning in a text building.

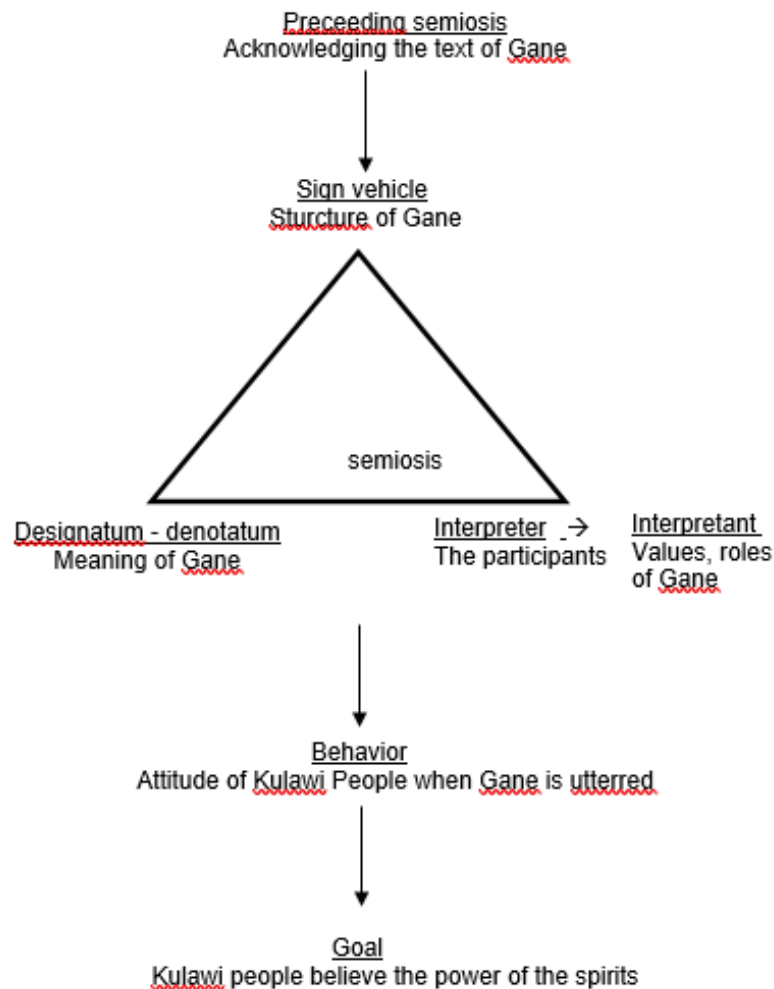
In semantic dimensions attention is centered on: (1) the dimensions of the text, such as explicit meaning and implicit meaning, intentional meaning hidden and how people talk or write about it by sorting out explicit and implicit meanings, it can be the most important part of a text structure. Explicit meaning is a meaning deliberately highlighted for a particular purpose. On the contrary, implicit meaning is vague meaning. The goal is to obscure meaning. (2) The focus of attention in semantic dimensions is the background. Background functions are the reason for justification ideas presented in a text.

Pragmatic dimensions

Pragmatics is a study of the relationship between signs and interpreters, especially with regard to the use of concrete markings in various events (discourse), as well as the effects or impact on users. In short, the reception and effect of the sign to the community. pragmatically related to value, intent, and the purpose of a sign, which answers questions; "for what" and "why" as well as questions about exchange and utility value sign for users.

In this research Morris' concept of semiotics is used to describe 1) how Gane is used as the sign vehicle in this research. This is explained in the syntactic dimension by encoding the Gane to find out the structure; 2) what designatum and / or denotatum represented by Gane. This is explained in the semantic dimension by observing the connection of the structure and the

aspects surrounding it to find out the meaning; and 3) what interpretant contained in Gane, or what values carried out by Gane, and what roles possessed by Gane for Kulawi ethnic group. This is explained in the pragmatic dimension by observing the connection of the structure and the meaning of Gane and the interpreters, in this case, the participants involving the Topogane, the groom and bride, and Kulawi citizens, with the help of key informants. The concept can be explained in the picture as follow



Picture 2.2: Depiction of Morris' semiotic in this research

However, since the main objectives of this research is to find out the perception and the conception of religion of Kulawi people through Gane, the semiotic concept proposed by Morris is not enough to answer the problems proposed because originally this theory is used in issues in communication. Therefore, this research applies a theory of spiritual transcendence proposed by Ralph L. Piedmont (1999) which is originally one of theories in psychology.

2. Spiritual Transcendence by Ralph L. Piedmont

Piedmont's research always uses the concept of measuring spirituality based on a person's personality as evidence of differences in individual character. Explicitly, Piedmont views spirituality as a set of motivational characteristics, general emotional forces that drive, direct, and choose a variety of individual behaviors (Piedmont, 2001: 7).

Piedmont (ibid) develops a concept of spirituality which he calls Spiritual Transcendence. It is the individual's ability to be outside his or her understanding of time and place and to see life from a broader and more objective perspective. This transcendent perspective is a perspective where one sees a fundamental unity that underlies various conclusions about the universe. This concept consists of three aspects, namely:

Prayer Fulfillment is a feeling of joy and happiness caused by involvement with transcendent reality. Prayer fulfillment describes a feeling of joy and happiness for the results of human encounters with transcendent reality.

Universality which is a belief in the unity of life in the universe (nature of life) with himself. Universality, describes a belief in the unity of nature in life.

Connectedness which is a belief that a person is part of a larger human reality that transcends certain generations and groups. A sense of connectedness describes a belief that one of the biggest contributions of human life is very necessary in creating life for the continuation of harmony.

Spiritual Transcendence is believing in a deeper way of what is seen and felt. This may or may not be related to belief in God, and believing that one's own will is determined through a harmonious relationship with this dimension. In this research, spiritual transcendence is applied to see more deeply how the perceptions and conceptions of religion are held by the Kulawi people.

This theory is then used in this study as parameter to describe how ethnic Kulawi perceived religion judging by the text of Gane ritual speech.

3. The Theory of Soul by E.B. Taylor (1873)

The theory of soul was originally derived from an English anthropology scholar, E.B.Taylor, and proposed in his famous book *Primitive Cultures* (1873). According to Tylor, the origin of religion is the human consciousness of the soul. The awareness of the understand is due to two things, is

- a. The difference that seems to man between the living and the death. A creature at one time moves, meaning life; but soon the creature did not move again, meaning to die. So, human gradually began to realize that motion in that nature, or life, was caused by something that existed

beside the bodies and that power was called the soul.

- b. Dream events. In his dreams man sees himself in other places than his bed. Thus, man began to distinguish between his physical body that was in bed, and another part of him that went elsewhere. The other part is called the soul.

The abstract nature of the soul gives rise to the belief among men that the soul can live directly, detached from the physical body. At the time of life, the soul is still stuck to the physical body, and can only leave the body when man sleeps and the time man falls unconscious. And when man dies, he who is free, regardless of his body, can do all he wants. The universe is full of those free souls, which Tylor is not called soul or soul anymore, but is called spirit or delicate being. Thus, the thought of the soul becoming a belief in delicate beings arises.

Evolution of Religion

The evolution of religion according to Taylor is divided into three levels. First, people believe that delicate creatures occupy the surrounding nature of human dwellings. These delicate creatures, who live near the dwellings of men, who are of a fine stature so that they cannot be caught by the five senses of man, who are able to do things that man cannot do, have a place of importance in human life so that it becomes an object of respect and worship, with various ceremonies in the form of prayer, offerings, or sacrifices. This same religion is called animism.

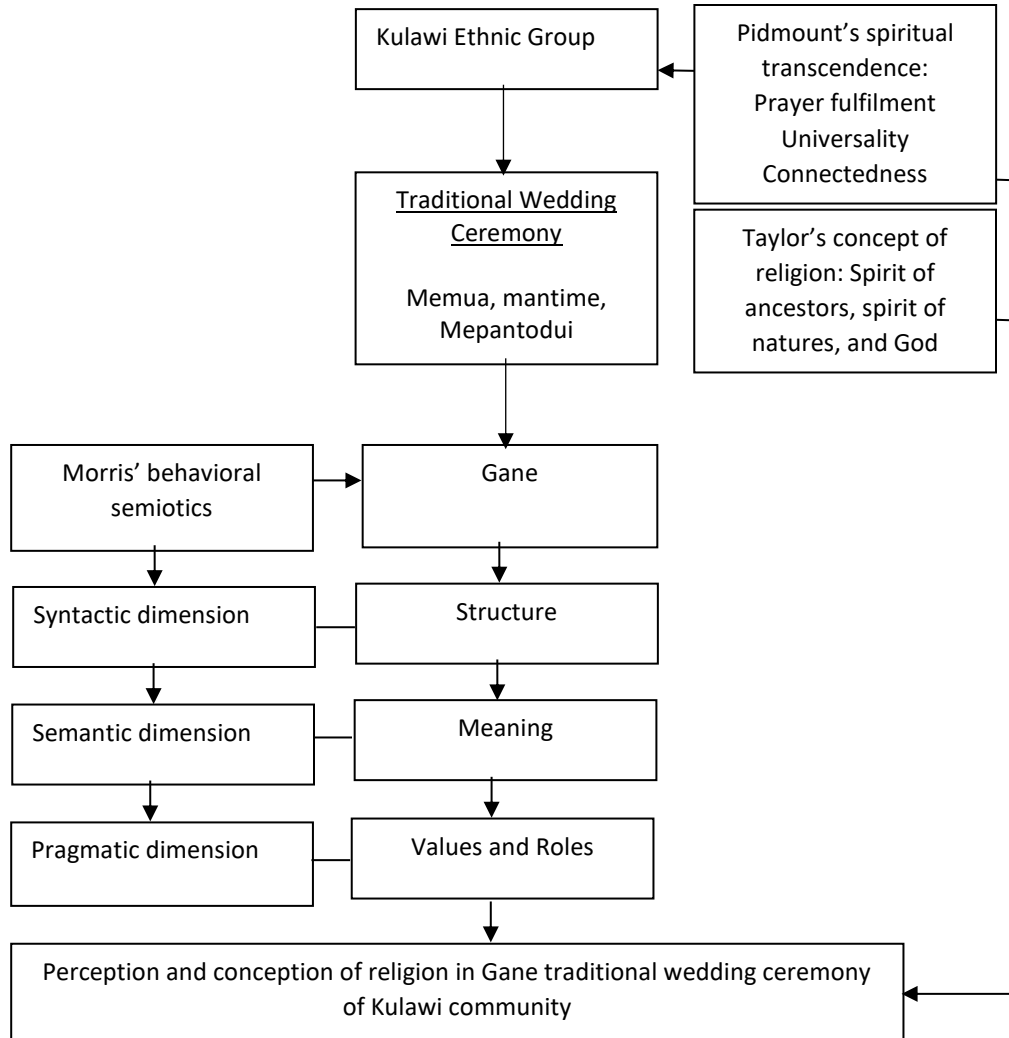
Second, man believes that the motion of life is also due to the role of the soul behind it. Rivers that flow from the mountain to the sea, and the mountains that erupt, the destructive earthquakes, the roaring winds, the way of the sun in the sky, the growth of vegetation and so on, are all caused by the souls of nature. Then the soul of nature was personified, regarded by man as beings with a person, with will and mind. The delicate creatures behind such natural motions are called gods of nature.

Third, together with the onset of statehood in human society, there is also a belief that the nature of the gods also lives in an order of statehood, similar to that in the world of human beings. Similarly, there is also an array of ranks of gods ranging from the king of gods as the highest, to the lowest gods. Such an arrangement would gradually give rise to an awareness that all gods are essentially only the incarnation of one of the highest deities. The result of that belief is the development of belief in one One God, and the rise of monotheism religions.

Thus, religion according to Taylor is a concept of the existence of an unseen substance arising from the result of human thought about natural phenomena that are not caused by human Actions. Based on its evolution, the entities in religion are the spirits of the dead or the ancestors, the spirits of nature, and God.

C. CONCEPTUAL FRAMEWORK

In line with the basic concepts and foundations of the theory that cover them, in this section presented a research model as a frame of reference. This research model is designed with a sense of understanding that ethnicity is a community that is bound by awareness of cultural unity reinforced by the unity of its language. Therefore, in this model, the main problem that becomes the object is the relationship between ethnic Kulawi, culture, language, and religion with the aim of its description covering the characteristics of the structure of the text, its meaning, and its relationship with the religious views of Kulawi people, as shown in the chart below.



Picture 2.3: Conceptual framework