

Ethnography of Ritual Communication in *Ngaji Makam Ngaturang Ulak Kaya*: A Case Study on The People of Wetu Telu Bayan, North Lombok Regency, West Nusa Tenggara

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Abstract

This study aims to describe the communication activities of the Ngaji Makam Ngaturang Ulak Kaya and to describe the meaning of communication activities in the stages of the ritual procession of Ngaji Ngaturang Ulak Kaya. The Ngaji Ngaturang Ulak Kaya is a traditional ritual that is held to celebrate the rice harvest. This study uses a qualitative approach with the ethnographic communication as the type of research. This study was successful in knowing that the ritual procession of the Ngaturang Ulak Kaya Ngaji ritual was conducted in two places, with four processions, and held once every year. The communication activities at the Ngaturang Ulak Kaya Ngaji Makam ritual include two communicative situations, namely the ritual of mengosap and bathing under ivory and the ritual of menyilak and priapan. The communication process that occurs during a series of ritual processions reflects two meanings, namely spiritual and social structures.

Key Words : *Ethnography; communication; Ritual of Ngaji Makam Ngaturang Ulak Kaya*

Introduction

Traditional ceremonies or traditional rituals as social activities involve the people in achieving common life goals. As part of the culture, traditional rituals have functions to meet the needs of the people, both individually or in groups. Customary rituals in its implementation

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can bind a sense of solidarity and kinship between citizens. As found in the Bayan area, North Lombok Regency, which is mostly inhabited by The Telu Wetu tribe, the people that perform rituals on Islamic holidays, transitional rites and rice planting cycles or is called *Adat Bonga Padi*. Each ritual has different objectives according to the ritual's interests.

In the Wetu Telu people, agricultural activities are also ritualized, starting from the process of planting, harvesting, to storing rice. The Wetu Telu people name the ritual of the rice planting cycle as *Adat Bonga Padi*. The Wetu Telu people recognize three rituals related to agriculture, namely the *Ngaji Makam Tama Megawe* which is held during the planting season, *Ngaji Makam Tunas Setamba* yang that are held during fertilization and pesticide administration, and the *Ngaji Makam Ngaturang Ulak Kaya* ritual which is held during the harvest season. This study will examine the ritual of *Ngaji Makam Ngaturang Ulak Kaya* because the ritual is a final ritual that has more series of programs than the other Indigenous Bonga Padi rituals. The ritual of *Ngaji Makam Ngaturang Ulak Kaya* has two goals at once, it is a ritual of gratitude and expectation at the same time. The ritual of *Ngaji Makam Ngaturang Ulak Kaya* is held during the harvest season as a thanksgiving ceremony regardless of the field and in the hope that the next harvest season can grow and produce more rice.

The ritual of the rice planting cycle of the Wetu Telu people is full of sacred values. This ritual shows that the Wetu Telu people believe in the existence of other creatures guarding the agricultural area (rice). Therefore, to guarantee that their harvest will get a good result, the Wetu Telu people must maintain good relation with the "guardian" of the area. Agricultural processing rituals are based on respect for and preservation of the environment. If the ritual does not carry out the rice planting cycle, the Wetu Telu people believe that it will make the "guardian" angry and warns them to not maltreat the nature, so that the need for agriculture is always available and the bond between people members is well maintained.

Ritual *Ngaji Makam Ngaturang Ulak Kaya* is held after the *Topat Feast* or one week after the Eid al-Fitr. This ritual is routinely carried out annually and is held for four days starting from preparation to the top of the event. The people must prepare some sources of income from crops such as rice, vegetables, coconuts, spices and livestock such as goats or chickens. Traditional houses (kampu) of each village (hut) will bring their produce and livestock to the *Bale Marriage registrar* or called the house of origin and placed in Bale Beleq. Later the ingredients will be cooked for serving during the peak ceremony of the *Ngaji Makam Ngaturang Ulak Kaya* ritual. The Wetu Telu people choose a special person to cook the rice for the traditional ritual. The person who has the right to cook rice is the one who is the descendant of the family who has been appointed as the cook for the traditional ritual events.

This ceremony was also marked by *mengosap*, cleaning the tomb of the ancestors, *mas do' a* that is an activity to accept blessings from the ancestors, and *menyembek*, receiving blessings from the spirits of ancestors, *epen bale* and *epen gubug* (Budiwanti, 2013: 195). *Mengosap* to the ancestral tomb aims to invite the spirit of the ancestors to come to the ritual of *Ngaji Makam Ngaturang Ulak Kaya*. *Epen Bale* is spirits believed by the Wetu Telu people to

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live in every house, while the Epen Gubug are spirits believed to live in the village or the surrounding environment. For people who also have vowed on things such as wanting to recover from certain diseases or achieving what they want, they must keep in the vows during the ritual of the Ngaturang Ulak Kaya Tomb. Voters are generally livestock such as chickens, goats or cows.

The Ngaturang Ulak Kaya Graveyard Ritual is not solely for cultural activities. There is a meaning behind each series of rituals that are carried out. Referring to the beliefs held by the people of the Wetu Telu people who consider a taboo to forget their ancestors because it can bring a disaster such as illness, death or natural disaster. The Telu Wetu people believes that certain spaces or places have boundaries that are controlled by a guard who has magical powers. The Ngaturang Ulak Kaya Ngaji Makam Ritual is also full of religious values, considering that Islam is a religion embraced by the Telu Wetu people. Evident from the Arabic recitations, the rituals at the ancient Bayan mosque were carried out, and led by the Islamic religious leader during the ritual.

Rituals that are performed not only use verbal language in the form of prayer \ or other sayings, but there are also non-verbal languages or symbols that indicate the meaning contained in each ritual. Understanding the language used by the people is an important element in this study. Because language is an important element in ethnographic research in communication. Ethnographic communication sees communication behavior in a sociocultural context. It also as discovers the relationship between language, communication, and culture in communication events take place.

Ritual *Ngaji Makam Ngaturang Ulak Kaya* is interesting because nowadays the majority of people are more developed, it turns out there are still groups of people who maintain their ancestral culture, one of them is the Telu Wetu people. This study uses ethnographic communication methods which the focus of attention is communication behavior in cultural themes. The researcher will analyze the ritual communication activities of *Ngaji Makam Ngaturang Ulak Kaya*. The definition of communication activity in this study is according to Dell Hymes which consists of communicative situation analysis units, communicative events, and communicative actions.

Research Method

The approach in this study is a qualitative approach. It is a research process that is based on a methodology to investigate a social phenomenon and a problem in humans. By using this approach, the researcher will make a complex picture, a report based on the views of the respondent, and conduct studies on situations that are natural or not manipulated (Creswell, in Ardial, 2014: 249). The type of research used is ethnographic communication. Ethnographic methods are in-depth analyses of social groups. This type of research focuses on explaining the records of a group's behavior and beliefs over time. In this study, the researcher was directly involved in the *Ngaji Makam Ngaturang Ulak Kaya* ritual to identify ritual communication activities in an ethnographic view of communication. The aim is to provide an overview and

explanation of communication activities related to communicative situations, communicative events, and communicative actions found in the rituals that are reviewed in a sociocultural context.

The research was conducted at the end of 2018 around October or at the beginning of November 2018. The pre-survey had been conducted in June 2018 to coincide with the implementation of the *Ngaji Makam Ngaturang Ulak Kaya* ritual in Bayan Village, North Lombok Regency. The research was conducted until the required data was sufficient. The place of research was conducted in the village of Bayan, North Lombok Regency due to the fact that the majority of the population are members of the Telu Wetu people and perform the *Ngaji Makam Ngaturang Ulak Kaya* ritual.

The subjects in this study were traditional leaders and members of the Telu Wetu people. The researcher used the Purposive Sampling technique, which determined the subject before the research was carried out, by clearly mentioning what criteria were used as the basis for determining the subject (Machmud, 2016: 62). The researcher determined the appropriate criteria to be used as research subjects. The criteria are (1) The subject was a traditional leader from the Wetu Telu people located in the village of Bayan, North Lombok Regency. (2) The subject was a community leader from the Wetu Telu people located in the village of Bayan, North Lombok Regency. (3) The subject was a citizen of the Wetu Telu people located in the village of Bayan, North Lombok Regency. (4) The subject was directly involved in the ritual of the *Ngaji Makam Ngaturang Ulak Kaya*. (5) Subjects were of those whose age around 30-80 years, because they were considered more experienced and have taken part in the *Ngaturang Ulak Kaya* Graveyard ritual more often.

In collecting data for research, researchers used observation and interview techniques. The data analysis technique used in this study is data analysis techniques according to Creswell in ethnographic research. According to Creswell in Kuswarno (2011: 68-69), ethnographic research data analysis techniques include description, analysis, and interpretation. The researcher used the Moeloeng triangulation technique to validate the data. Moleong (2016: 330) explains triangulation is a technique of data validation in qualitative research by comparing and examining the level of trust in information obtained through different time and using tools. According to Moleong (2016: 331), the validity can be achieved by (1) Comparing the data from observations and interview. (2) Comparing the subject's statement in public and those of personal talk. (3) Comparing what the research subject said during the research and on daily life. (4) Comparing the subjects' opinion between real life and based on perspective, such as whether they were ordinary people or having a particular social status, having a middle or high educational background. (5) Comparing the results of interviews with the contents of a document relating to research.

Based on an explanation of the triangulation technique to validate the findings data of researchers in the field, there are several steps taken. First, researchers compared the data obtained during the observations and the result of the interview. Then the researcher compared

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the data from interviews with the community members of the Wetu Telu people and the interview results with the traditional leaders of the Telu Wetu community.

Finding and Discussion

This study found that there were two stages that became the center of activities in the ritual of the *Ngaji Makam Ulak Kaya*. First, the ritual in the area of the Ancient Mosque and second, at the *berugak agung* the house of the marriage registrar. The Ancient Mosque is considered a sacred place as well as the center of civilization for Islam civilization in the village of Bayan. The ritual begins after the Asar prayer because the Wetu Telu people assume that at that time all the people have finished doing their work so that they can attend the ritual procession. The situation in the Ancient Mosque is quite crowded but still conducive because the Wetu Telu people respect every traditional ritual being carried out.

Before starting the ritual series, participants gathered to wait for the marriage registrar and *Islamic religious leader* to come. These people seemed to communicate with each other showing the warmth and intimacy between the Bayan people. The ritual began with *mengosap* or visiting the ancestral tomb buried around the Ancient Mosque. The Islamic religious leader and marriage registrar gathered at the *beleq* tomb to perform the ritual *mengosap*. The participants separated and gathered in a good order to form a line while waiting for the ritual to finish. When the *mengosap* ritual began, all participants were silent so that the ritual would run smoothly.

Mengosap was first done in the tomb of *beleq*, the tomb of the ancestors who brought Islam to Bayan. The marriage registrar entered the tomb and other Islamic religious leader waited outside the building to form a line. The marriage registrar reads the prayer and was followed by all Islamic religious leaders. Based on observations made by researchers, the ritual was very calm, orderly and full of solemnity. There were no conversations that took place between the Islamic religious leader outside the building or the among participants. The only thing that was heard was the voice of the marriage registrar reading the short surahs of the Al Qur'an and the spells to invite the ancestors' spirit of Sasak Bayan people which was in the local language. This shows that the Islamic religious leader and participants respected the marriage registrar as a traditional leader who has the right to communicate to ancestral spirits.

Similar to the ritual *mengosap*, the situation during the ritual bathing under ivory was still carried out on a routine basis by the Wetu Telu people. Participants remained in the order queue, waiting in line for their turn even though there were many participants to be bathed. Sometimes the situation also becomes relaxed, as children participants were invited to joke by the Islamic religious leader or the bathing leader. This showed the importance of the smooth running of each ritual procession but still considered the sense of amity that the community had.

Around the time before Maghrib, the ritual of bathing under ivory was finished. The situation upon leaving the Ancient Mosque area looked relaxed and in order. The participants looked happy and came out of the Ancient Mosque area in a good manner, showing the smooth

procession of the rituals that had been carried out.

Before the ritual began, some participants of the ritual bring *sampak* or food stalls to be presented to the Islamic religious leader and the representatives *kampu* on berugak Agung. After all of them had been put in place, the ritual began with *menyilak* by the marriage registrar. Based on the results of observations made by the researcher, the situation looked orderly and conducive. This is because during the *menyilak* occurred communication between the marriage registrar to ancestral spirits and God, upon reciting the participants' vows. The community respected the sacredness of this procession with high respect.

After all the participants had finished mentioning their vows, the marriage registrar solemnly prayed to God. Everyone looked very calm and serious. This shows that the Wetu Telu people still focused on carrying out the rituals.

The situation looks relaxed but still conducive there was no noise that disturbed the course of the ritual. This showed that although this ritual was only in the form of eating together, people still respect the whole procession because it was the form of being grateful to God. After eating the meal, it was then continued with the closing prayer, the Islamic religious leader and the participants shake each other's hands. This is a symbol of togetherness and harmony between the people of the Wetu Telu. The situation looked friendly and happy because the ritual had finished.

Dell Hymes made an acronym of SPEAKING (Situation, Participants, Ends, Act Sequence, Key, Instrumentalities, Norms, Genres) to refer to components that identify communicative events. The component is a reference for researchers to identify communicative events at the *Ngaji Makam Ngaturang Ulak Kaya* ritual.

- *Situation*

The situation is indicated by settings and scenes. In the first series of rituals, the Ancient Mosque became the place where rituals took place. There are two rituals that occur in the Ancient Mosque, namely *mengosap* and bathing under ivory. The rituals in the Ancient Mosque held at around 16.00 WITA after the Asar prayers so that people were able to attend the ritual procession. An orderly and conducive atmosphere in every ritual performed shows that the Telu Wetu people respected and understood the meaning of the ritual that was about to begin.

In the second series of rituals, the first house was the place where the ritual took place. There were two rituals that occurred, namely *menyilak* and *priapan*. The first house was used as the venue for the peak of the event in honoring the status of the marriage registrar as a traditional leader. The time of the ritual was around 20.00 WITA or after the Isha prayer so that the ritual run smoothly until it finished without any pauses. The marriage registrar, Islamic religious leader, and participants during the ritual looked serious and focus on the rites so that each stage of the procession ran smoothly to completion.

- *Participant*

The *Ngaji Makam Ngaturang Ulak Kaya* Ritual involves many communities of the Wetu Telu in each series of events. Every *kampu* is required to send representatives to attend the

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ritual event. The parties involved in the *Ngaji Makam Ngaturang Ulak Kaya* ritual are the marriage registrars, Islamic religious leader, and ritual participants whose vows have been granted.

The first ritual, *mengosap*, was performed by the marriage registrar and the Islamic religious leader. Their status as the mediator between people and the spirit of the ancestors is the reason for choosing them to perform the ritual, while the other participants waited until the ritual was completed. For the bathing under ivory ritual, it was carried out by the marriage registrar assisted by several Islamic religious leaders and ritual participants who will be bathed. The marriage registrar and Islamic religious leader served to bath the participants because of their status as traditional leaders. The ritual participants who were bathed were of those whose vows had been granted; therefore, they must purify themselves from their vows.

The second ritual, *menyilak*, was carried out by the marriage registrar and participants whose vows had been granted. The marriage registrar as the Wetu Telu traditional leader led the ritual of *menyilak* because they were considered capable of delivering vows and community appeals to God and ancestral spirits. Meanwhile, the ritual *priapan* was carried out by Islamic religious leaders and male participants representing each *kampu*. Islamic religious leaders as leaders of tribe/*adat* besides the marriage registrar were also considered to have the right to lead the ritual of *priapan*

- *Ends*

In general, the ritual of *Ngaji Makam Ngaturang Ulak Kaya* is intended to be grateful for the blessings of God Almighty for the harvest that has been given to the community. Each ritual stage also has its own purpose. Symbolic messages at each ritual stage do not only signal something but also have certain meanings and goals.

In the first ritual, there are two stages of the procession performed. The first is the ritual of *mengosap*, the marriage registrar and Islamic religious leaders gather towards the ancestral tomb. This ritual aims at honoring the ancestors who have died.

Second, bathe under ivory. Basically, the ritual is to purify oneself. The marriage registrar and Islamic religious leader lead the ritual and direct the participants when bathed. It aims to keep the ritual running smoothly and free of any failure.

In the second ritual, there are also two stages of the procession performed. First, the marriage registrar performs a ritual of *menyilak* which means to invite. The marriage registrar starts by mentioning the participants' vows in turn. The purpose of this ritual is to inform the ancestral spirit and God about the participant's vows that have been granted, and thus, these people have been bathed to purify themselves from their vows. The *menyilak* is closed by the marriage registrar with prayer and then invite the Islamic religious leader to *berugak agung* to lead the *priapan*. Prayers offered during the *menyilak* aim to request protection and ask for abundant harvests in the following harvest season.

Second, the ritual of *priapan*. The ritual is the final series of the *Makam Ngaturang Ulak Kaya* ritual. The Islamic religious leader invites representatives of each group to enjoy the meals.

It aims to be grateful for the blessings given by God Almighty by cultivating crops and enjoying them by eating together.

- *Act Sequence*

In the first ritual, the Islamic religious leader and marriage registrar head to the ancestral tomb building to perform the ritual *mengosap*. The marriage registrar alone entered the tomb building to communicate with ancestral spirits.

After the ritual of *mengosap*, the next is the ritual bathing under ivory. The marriage registrar and Islamic religious leaders gather to form a line to lead the ritual. They asked about the participant's vows, then the marriage registrar or Islamic religious leader repeated the vows while bathing and pray to ask blessings for the participants.

In the second ritual, participants and Islamic religious leaders who had previously come to the Ancient Mosque gathered in the house of the marriage registrar. Marriage registrar begins the ritual by performing *menyilak*. Participants first mentioned the vows to the marriage registrar alternately then the headmaster repeats it alternately as well. The Marriage registrar repeated it to inform the ancestral spirit and God that the participant's vows have been granted and have been bathed under ivory. After all the participants' vows have been notified, the marriage registrar closes the ritual by reciting the prayer. The prayer contained the request to avoid the disaster and the hope to be successful in the following harvest season.

Priapan is the last series of rituals in the *Ngaji Makam Ngaturang Ulak Kaya*. Islamic religious leaders begin the ritual by leading ritual participants to pray to God. Islamic religious leaders convey to ritual participants about gratitude for the blessings given by God Almighty.

- *Key*

Key refers to the spirit of a communicative event. The message can be conveyed with pleasure, serious, forced and other means of expression. Spirit in the delivery of the message affects the meaning received by the communicant. In the first ritual in the Ancient Mosque, the sacred value of the ritual *mengosap* made the rituals carried out with seriousness and full of solemnity. Message from the marriage registrar to the ancestral spirit is conveyed properly. Likewise with the delivery of messages from Islamic religious leaders to participants is received in the form of silent attitude to respect the ancestral spirits so that the ritual runs smoothly conveyed well.

During the bathing rituals under ivory, messages by the marriage registrar or Islamic religious leader are carried out happily so that participants do not feel forced and depressed when carrying out this ritual. In the ritual of *menyilak*, the participants delivered their vows that had been granted to the marriage registrar with a serious and orderly sense. This is because the participants respected the marriage registrar as a traditional leader and so that the message was conveyed well to the marriage registrar. Marriage registrar who leads deliver the message seriously and solemnly because he is delivering the message to God and the ancestral spirits who need to be respected at the most.

The last ritual is ritual *priapan*. The message conveyed by Islamic religious leaders when

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saying a prayer to God is done seriously so that the message is conveyed well.

- *Instrumentalities*

In the ritual of *Ngaji Makam Ngaturang Ulak Kaya*, all communication is carried out by the marriage registrar, Islamic religious leader, and participants using verbal language. During the ritual of *mengosap*, marriage registrar speaks verbally to the ancestral spirits to pray and invite him into the ritual. Marriage registrar uses the language of Bayan (the local language) with the intention that the message conveyed well to the spirit of the people who were also people of Bayan.

During the bathing ritual under the ivory, the marriage registrar and Islamic religious leader also used verbal media when directing participants to be bathed, as well as while praying for participants. Marriage registrar and Islamic religious leader use Bayan language when asking participants and vice versa when participants answer. The use of Bayan language is to smoothen the communication as it is used in the daily talk by the Wetu Telu people.

During the ritual of *menyilak*, participants speak their vows to notify the marriage registrar. Likewise, marriage registrars also speak up the participants' vows to God and ancestral spirits and when praying. Marriage registrars continue to use the Bayan language when praying because they believe God understands what is being said by His servants despite any language being used.

During the last ritual, namely *priapan*, an Islamic religious leader uses oral media to pray and allows participants to enjoy food. Bayan language is used as described previously, is the everyday language of the Wetu Telu community.

- *Norm*

In *mengosap* rituals, the norms shown is in the form of respect by Islamic religious leaders and participants to the marriage registrar as traditional leaders who have the right to lead and interact with ancestral spirits. In the ritual bathing, participants wait for the marriage registrar or Islamic religious leader to ask about the participants' vows before they mention theirs. Participants also speak in a polite tone to the marriage registrar or Islamic religious leader. This shows that the participants respect the marriage registrar and Islamic religious leader with the status of Wetu Telu traditional leaders by not overtaking their words. The participants also respect the marriage registrar or Islamic religious leader by addressing *salam* after being bathed.

At the marriage registrar's house, during the ritual of *menyilak*, the marriage registrar leads the ritual which shows his status as a traditional leader. He is the person who has the right to convey the participant's vows to the ancestral spirit and God. Participants in an orderly manner take turns delivering their vows in a polite tone of voice to the marriage registrar. This shows that the participants respect the marriage registrar by remain silent during the ritual. Marriage registrar also uses a low tone of voice when speaking God and ancestral spirits about the participants' vows as well as during the prayer.

During the ritual of *priapan*, the Islamic religious leader speaks the first prayer. All participants remain silent showing the norm during the prayer.

- *Genres*

In the ritual of *mengosap*, marriage registrar pronounces prayers while visiting the ancestral tomb. This shows the first speech performed by the marriage registrar in the form of prayer. Whereas the invitation by the marriage registrar to the ancestral spirits to come to the *Ngaji Makam Ngaturang Ulak Kaya* ritual is considered as the form of the speech application.

After the ritual of *mengosap*, the second ritual is to bathe under ivory. When the marriage registrar or Islamic religious leader asks questions then is answered by the participants, the form of the speech is dialogue or conversation. Whereas when the marriage registrar or Islamic religious leader bathes the participants, the form of speech is an order. In addition to the order, the form of speech supplication is also carried out by the marriage registrar and Islamic religious leader when bathing, that is to offer pray for the participants.

In the ritual of *menyilak*, the speech forms are statements and requests. The statement as a speech form occurs when the marriage registrar informs God and the ancestral spirits of all participants' vows that have been reached and are bathed under ivory.

The last ritual is *priapan*. The form of speech in this ritual is *done 'a* (prayer) and command. The form of speech is shown when Islamic religious leaders pray before and after eating together. While the form of the statement is when the Islamic religious leader leads the *priapan* ritual and order the participants to taste and eat the food.

This study also discussed the Communicative Action on the *Ngaji Makam Ngaturang Ulak Kaya* Ritual. In the ritual of *Ngaji Makam Ngaturang Ulak Kaya*, there are communicative actions which are full of verbal and non verbal codes. During the ritual *mengosap*, the type of action taken by the marriage registrar is a *do' a* (prayer) and a verbal request. Marriage registrar who enters the tomb visits the tomb to recite the verses of the Qur'an. This shows the Islamic values that are still adhered to by the Telu Wetu community since the days of their ancestors.

Marriage registrars also invite ancestral spirits by using Bayan language to come into a ritual. Because in addition to the tomb visit, the ritual *mengosap* also aims to invite the spirit of ancestors who introduced Islam in Bayan to come to the ritual *Ngaji Makam Ngaturang Ulak Kaya* through the intermediary of marriage registrar. *Mengosap* is a symbol that all traditional rituals of the Wetu Telu community must respect the services of the ancestors who spread Islam in Bayan by inviting them to rituals.

Outside the tomb building, the type of action in the form of non-verbal is carried out by the Islamic religious leader is in the form of remain silence. This is to show participants that during the ritual there should not be anyone joking because of the value of sacredness in the ritual *mengosap*. The ritual participants who waited not far from the tomb building also remain silent because they are related to their ancestral spirits and do not want to interfere with the rituals.

During the ritual of bathing under ivory, the types of actions taken by the marriage registrar and Islamic religious leader are orders in verbal form. Marriage registrars or Islamic religious leaders will direct the participants to do the right procedures when bathing themselves.

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Other types of actions carried out by the marriage registrar and Islamic religious leaders are requests in verbal form. When bathing, the marriage registrar and Islamic religious leaders poured water while praying for participants to ask God for blessings. After being washed, the kind of greeting statement action is carried out by the participants to the marriage registrar and Islamic religious leader. Non-verbal greetings are also carried out by participants during greetings, showing the status of the marriage registrar or Islamic religious leader that is respected by the Wetu Telu community.

The next series of rituals is *menyilak*. The types of actions taken by the marriage registrar are statements and requests in verbal form. The type of statement action is when the marriage registrar mentions all participants' vows alternately. It is intended to inform God and the ancestral spirit that the participants' vows had been granted and thus they are bathed under the ivory. The type of action for the request, namely when the marriage registrar wishes to ask for protection from disaster and the abundant harvest for the following harvest season. During offering prayer, the marriage registrar also does a non-verbal action, that is by using a low tone that shows a sense of submission when communicating before the Almighty God and his ancestral spirits. Other non-verbal actions are remaining silent by participants and Islamic religious leaders because they respect the marriage registrar who offers the prayer.

The last ritual is *priapan*. This type of action expresses verbal gratitude from Islamic religious leaders when opening the ritual of *priapan*. The statement of gratitude shows everyone must be grateful for being granted a gift from God Almighty. Furthermore, the verbal action is carried out by the Islamic religious leader to invite representative participants from each *kampu* in *Berugak Agung* to open the *sampak* and then taste and eat the meal as an expression of gratitude. When closing the ritual, acts of verbal request are made by Islamic religious leaders when praying. Islamic religious leaders pray to God Almighty asking for great success in the next harvesting season. Non-verbal actions taken during the *priapan* is in the form of remaining silent when Islamic religious leaders prayed. This shows that the ritual participants also respect the Islamic religious leaders whose status as Wetu Telu traditional leaders. After the whole series of rituals were completed, non-verbal actions in the form of shake hands and happy expression are expressed between Islamic religious leaders and representative participants who are able to demonstrate the sense of family belonging to the entire Wetu Telu community.

The dressing is also one of the non-verbal actions found in the Ngaji Makam *Ngaturang Ulak Kaya* ritual. The Wetu Telu community that participates in the ritual of Ngaji Makam *Ngaturang Ulak Kaya* is required to use the traditional Wetu Telu clothing, namely the *Londong Abang* cloth as a cover, *Lempot* as a belt, *Sapuk* as a headband. Unlike the participants, the shirt and *Sapuk* used by the marriage registrar and the religious leader must be of white color. The color difference in clothing used by the marriage registrar, Islamic religious leader and participants shows differences in social status between traditional leaders and ordinary people.

The meaning of Communicative Events in the *Ngaji Makam Ngaturang Ulak Kaya* procession can be explained as follows: marriage registrar must maintain its social relation with

the ancestral spirits because it relates to the level of spiritual elements believed by the Wetu Telu community despite his status as a traditional leader of the Telu Wetu community. At each stage of the ritual procession, there is a prayer process that is spoken to God and ancestral spirits. This shows that God's and ancestral spirit are higher because they have spiritual powers that can benefit humans.

The choice of using the right language can be influenced by the physical settings of a communication event. As in the *Ngaji Makam Ngaturang Ulak Kaya* ritual, during the ritual of *mengosap*, the marriage registrar uses polite language upon inviting their ancestral spirits to come to the ritual.

During the ritual of *mengosap*, the event setting is the building of ancestral tombs that were neutralized by the people of the Wetu Telu community. Marriage registrar inside the tomb uses a polite form of local language while speaking to ancestral spirits. The use of this type of language is to reduce the social distance between the marriage registrar and the ancestral spirit whose level is higher.

The use of language can also be determined based on social status. Social status is grouped according to wealth, heredity, work, or other more specific criteria. In the Wetu Telu community, the social status is differentiated according to lineage, those who are entitled to become marriage registrars or Islamic religious leaders are only descendants of the family who is considered is capable of being in charge.

Participants in the *Ngaji Makam Ngaturang Ulak Kaya* has a particular way of communication in term of language usage while talking to the marriage registrar or the Islamic religious leader. During the ritual procession, participants use polite language to the marriage registrar or Islamic religious leader and may not precede them while speaking. This shows the difference in social status between the marriage registrar, Islamic religious leader, and ritual participants. The use of inner cloth indicating the social status is also found in the *Ngaji Makam Ngaturang Ulak Kaya* ritual. Marriage registrar and Islamic religious leader use clothing and white headbands to indicate the status of traditional leaders in rituals.

Marriage registrars and Islamic religious leaders who have higher social status have an obligation to play an important role when there is a need from the community to interact with God and ancestral spirits. When visiting the ancestral tomb or offering prayers, those who are entitled to lead the ritual procession are only marriage registrars or Islamic religious leaders who are recognized as capable of being intermediaries between God and ancestral spirits with the community.

Conclusion and Suggestion

Based on the results of the research that the researchers have done, it can be concluded that the ritual procession of the *Ngaji Makam Ngaturang Ulak Kaya* is performed in two places, namely in the Masjid Kuno and at the marriage registrar's house. The procession stage is in four days from preparation to the top of the event. The series of peak rituals consists of 4 stages of

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the procession, they are the ritual of *mengosap*, bathing under ivory, *menyilak*, and *priapan*. The *Ngaji Makam Ngaturang Ulak Kaya* ritual is held once every year on a routine basis. The exact time is after the first rice harvesting season of each year, approximately a week after the Eid al-Fitr. The next conclusion is that the communication activities at the *Ngaji Makam Ngaturang Ulak Kaya* ritual include two communicative situations. The ritual of *mengosap* and bathing under ivory are carried out in the Old Mosque in the afternoon. While the ritual of *menyilak* and *priapan* rituals are held at the marriage registrar's house. All rituals are carried out in an orderly situation because the Telu Wetu community respects every traditional ritual.

This study also concludes that communication events that occur during a series of ritual processions reflect two meanings. The first meaning is the spiritual meaning that shows the level of the spiritual elements of public belief. God is the highest element, then the ancestral spirit as a liaison between the people of Bayan and God, the marriage registrar and Islamic religious leader as its representatives in the world, and the Telu Wetu community as their people. The second meaning is to reflect the social structures found in the Wetu Telu community starting from the marriage registrar as adat leaders, then the Islamic religious leader as subordinates of the marriage registrar and the Telu Wetu community as members. The meaning is marked by their procedures in performing speech acts.

The communicative actions that occur during the procession stage of the ritual *Ngaji Makam Ngaturang Ulak Kaya* are generally in the form of prayers, requests, orders, and verbal statements. Non-verbal actions also occur in communicative acts in rituals in the form of periods of silence, shaking hands, and the use of low pitches.

Based on the research of ethnographic analysis on communication in a traditional ritual, there are several suggestions to propose. It is suggested for the next study to develop research on culture with different methods and techniques. By using different methods and techniques, the next researcher is expected to get a broader and deeper discussion from previous research. This research is expected to introduce Indonesian culture, especially from the Sasak tribe in Lombok, to the wider community. For the next generation of the Wetu Telu community, they must be able to understand the meanings contained in each of the Wetu Telu traditional rituals, so that they can maintain spiritual values and privileges to achieve the goals of common life. As well as for indigenous groups in other regions, it is hoped that they can continue to preserve the culture of ancestral heritage and inherit it to the next generation.

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