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Lexicon Symbolic Meaning in Building Houses Tradition on Building Materials Selection as Local Wisdom in Minahasa Tombulu Area: An Ethnosemantic Study

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Abstract--The researcher discusses some of the forms of local wisdom concerning the tradition of building houses. This study is entitled Analysis of the Symbolic Meaning of the Lexicon in the Tradition of Building a Residential House in Preparation for Selection of Building Materials as Local Wisdom in the Tombulu Minahasa area: Ethnosemantic Studies. Research related to local wisdom is important because now people in the Tombulu area when building houses no longer follow the traditional way like the way our ancestors did in the past. The researcher explores and reveals the symbolic meaning of the lexicon like what is used in building houses as local wisdom in the Tombulu Minahasa area. The objectives of this study are (1) to identify and classify the lexicon on the tradition of building houses on the selection of building materials as local wisdom in the Tombulu area; (2) Explaining the symbolic meaning of the lexicon in the tradition of building houses in the selection of building materials as local wisdom in the Tombulu area. The method used in this study is a qualitative descriptive method. Researchers describe and explain narratively.

Keywords--ethnosemantic study, lexicon, local wisdom, residential house, symbolic meaning, Tombulu area.

Introduction

In North Sulawesi Province there are several main ethnic groups, namely: Bolaang Mongondow, Sangihe Talaud, and Minahasa. These three main ethnic groups have customs, in the form of traditional ceremonies: house construction, birth, marriage, picking up guests and giving honors, death, rejecting reinforcements, and so on. It is important to do this because now people in the Tombulu area when building houses no longer follow the traditional way like the way our ancestors did in ancient times. The researcher explores and reveals the symbolic meaning of the lexicon like what is used in building houses as local wisdom in the Tombulu Minahasa area (Widodo, 2012; Kartikawangi, 2017; Vitasurya, 2016).

Literature review

Ethnosemantics

According to Lumempouw (2014), ethnosemantic studies are a branch of linguistics that examines the relationship between language and culture, especially to observe the use of everyday language as a means of action in society. According to Palmer (1996) (in Paramarta, 2014) argues that ethnosemantics is the study of ways of the method used by society in classifying certain domains of knowledge such as in the world of plants, animals, and kinship in different cultures. So, the study of ethnosemantics focuses on the taxonomic classification and categorization system and analyzing the atomistic features of the meaning of the lexicon (Dubois et al., 2010; Xianghua et al., 2013; Elman, 2004).

Language and culture

The Sapir-Whorf hypothesis in Darmojuwono (2016), argues that language has a relationship with culture. Culture is determined by language because language is a cultural guide. A person cannot understand language and assess culture without understanding both and language is part of the culture. Language and culture are subordinate parts.

Furthermore, Ahimsa in Djawanai (2011), argues that language stored the names of objects that exist in the human environment. Naming is an important process in human life because it is through this process that humans can create order in their perception of the environment. The names of objects can indicate a standard of what is used in society to make a classification so that from here we can find out the mindset or way of life of the ethnic group under study. So, in conjunction with this research, the researcher focuses on ethnosemantic studies that lead to the taxonomic folk classification system and analyzes the atomistic features of the meaning of the lexicon, Palmer (1996) (in Paramarta, 2014).

Symbolic meaning

The symbolic meaning is the meaning contained in a thing or situation which is an introduction to understanding an object, for example, the symbolic meaning in traditional arts in traditional ceremonies (Pulvermüller, 2013; Karnal et al., 2016). Furthermore, symbolic meaning is a certain thing in an object or a thing that

represents something to be conveyed and has an important meaning (Lumempouw, 1996).

Because symbolic meaning is the meaning contained in a thing or situation that exists in society, then an existing thing or situation is often understood as a system of knowledge (Hymes, 2012). The system of knowledge, in the form of signs and meanings. To interpret the sign and meaning is not only based on the social context, but also based on the cultural context. Therefore, the sign system of meaning is cultural knowledge that goes beyond the collection of symbols. All symbols can be in the form of spoken words (verbal) and nonverbal such as gestures such as hand waving; places for traditional ceremonies such as housing construction events, birth processes, marriage processes, deaths, and others (Kamarusdiana, 2019).

Local wisdom (local genius)

Local wisdom is related to a particular culture and reflects the way of life of a particular community. Lumempouw (2016), argue that local wisdom is away and practice developed by a group of people that comes from their deep understanding of the local environment which is formed from where they live for generations. - hereditary. Their opinion is in line with the opinion of Pratama (2020) which says that local wisdom arises from within the community itself, is disseminated informally, and is owned collectively by the community concerned. In addition, it is developed over several generations and embedded in the way of life of the people concerned as a means of sustaining life. The form of local wisdom in society can be in the form of values, norms, ethics, beliefs, customs, and special rules (Siombo, 2021; Harahap et al., 2018).

Local wisdom also radiates from the ecological mindset of traditional communities; he pays attention to the natural ecology that is managed properly as a place for him to obtain life; social ecologists in interacting with each other, feel the need to live in groups for the sake of continuity of descent and security (Rasna & Tantra, 2017; Ahdan et al., 2021). From there he emphasized the long-term relationship in the group and most importantly which ecology (mind) or thought guides his life (Dawanai, 2011). Because symbolic meaning is the meaning contained in a thing or situation that exists in society, then something that is often understood as a system of knowledge. The knowledge system is in the form of signs and meanings. To interpret signs and meanings, is not only based on the social context but also based on the cultural context (Robins, 1992).

Kamarusdiana (2019), argues that the system of signs and meanings is cultural knowledge that goes beyond the collection of symbols. All symbols can be in the form of spoken words (verbal) and nonverbal such as gestures such as hand waving; places for traditional ceremonies such as events in the construction of traditional houses, births, marriages, deaths, etc.).

Residential architecture

According to Priyono (1992), the construction of a house shows two aspects, namely: which is processual and which is the final result of the processual

aspect. The processual aspect is the process of building a building which involves the house makers who build houses according to certain organizational arrangements. In society, the process is controlled and guided by the basic assumptions of culture or the cultural premises of the society concerned. The premise or basic assumption is personified in the traditional leader who determines how the house should be built according to the elaboration that implies the basic assumptions of the culture. Furthermore, the final result of the process is the building of the house as a whole. The building itself reflects a typical house concept for the community concerned (Widana et al., 2020). The components and concepts of the house are reflected in the elements and construction of the building. The relationship between the components and the construction of the building reflects a map of cultural knowledge related to the community or ethnic group.

Research objectives and benefits

This study (1) identification and classification of the lexicon on the tradition of building houses on the selection of building materials as local wisdom in the Tombulu Minahasa area and (2) the symbolic meaning of the lexicon on the tradition of building houses on the selection of building materials as local wisdom in the Tombulu area. This research is very important and useful to do because it is related to local wisdom about the tradition of building houses that will eventually disappear. This is due to the reduced public awareness of things that are traditional considering that not all have been fully described.

Research Methods

The method used in this study is a qualitative descriptive method. Researchers describe and explain narratively. To support this method requires literature taken from various linguistic and semantic sources, (Effendi, 2018). Research location: The selected locations are: Woloan, Tara-Tara, Lemoh village, Lolah, Tombariri sub-district, and Kembes village, Tombulu sub-district as samples in the Tombulu area. The time of the study was carried out from March - September 2021.

Data collection techniques and tools were obtained through direct observation and recording, the study of documents: relevant textbooks, seminar reports, discussions, archives of preservation centers and traditional values, North Sulawesi regional libraries, and others related to this research. Interviews were conducted with: traditional elders, community leaders, elders, leaders of art and culture studios, tourism and creative economy offices, conservation centers and traditional values, cultural experts, and native speakers related to this research.

Data analysis was carried out in this study, namely: (a) Ethnosemantic analysis which focuses on the taxonomic folk classification system and analyzing the atomistic features of Palmer's lexicon meaning (Paramarta, 2014). Furthermore, scientifically investigating the relationship between language and socio-cultural aspects based on ethnicity, namely: tracing the relationship between language data related to the analysis of symbolic meaning in the traditional lexicon of

building houses on the preparation of building materials as local wisdom in the Tombulu Minahasa area (Xu & Ojima, 2007; Mohammadi et al., 2018).

Results and Discussion

Analysis of the Symbolic Meaning of the Lexicon in the Tradition of Building a Residential House on the Selection of Building Materials as Local Wisdom in the Tombulu Minahasa area: Ethnosemantic Studies. Researchers found the lexicon used in the preparation stage of building materials in the Tombulu Minahasa area, namely selection of building materials.

a) Preparation for the forest

In their preparation, there is a phrase that Tonaas uttered, namely: '*Sawo' nlo mange melek parepu-repuan lungu. Mewa walun Sumenganlo*' 'Tomorrow we will go find firewood. Bring food as provisions for one day'. Lexicon that has symbolic meaning at the stage of preparation for the forest:

- *sawo' nlo* 'tomorrow' Its symbolic meaning: expresses the meaning of the future; save for future supplies.
- *mange* 'go': its symbolic meaning: expresses the meaning of leaving a place, moving forward or diligently.
- *literate parepu-repuan lungu* 'looking for firewood'. Symbolic meaning: The Tombulu people do not want to say what they are looking for in the forest because if they say what they are looking for they will hear the evil spirit that interferes with their work.
- *Mewa walun sumenganlo* 'bring food as provisions for one day' symbolic meaning: Tombulu people say one day means it's done, their work must be done.
- On the way, they saw a snake and a mouse. The group was told to stop and wait a few minutes before they could continue their journey.
- Snakes and mice symbolic meaning: Stating the meaning that snakes and rats are animals that are considered bad as a bad sign *Kule* 'sheath of the sword' symbolic meaning: Tombulu people must prepare to carry a sword means preparation for self-defense when encountering wild animals that can harm them.

Prospective homeowners must bring *kule* 'sheath of the sword' and carry *walun* 'supplies'. Its symbolic meaning: something that is provided for the future as capital for old age.

b) Finding the wood you're looking for: cempaka wood (wasian)

After seeing that the wood found was good for making houses, Tonaas walked around the tree three times to the right. Lexicon that has a symbolic meaning at the stage of finding the wood you are looking for:

- Walking its symbolic meaning: stating the meaning of moving forward means there is development in life.
- Surrounds the tree its symbolic meaning: So that the wood tree will be used as a building material the house remains strong, strong, and lasts a long

time.

- Three times to the right the symbolic meaning states that it is even. The belief of the Tombulu people numbering 1,3,5,7,9 means that it has been completed.

c) Cutting selected wood

The wood that has been selected will be cut down. The felling must not be knocked down to the west. The lexicon that has a symbolic meaning at the selected wood stage are:

- The wooden tree should not be knocked down to the west its symbolic meaning states the meaning so that the person who will live in the house to be built has a long life.
- The west direction shows the sunset.

d) Appointment to the construction site

The wood that has been cut in the form of blocks, boards, lata, and totara is then transported by cattle. *Tonaas* took the sawdust and rubbed it on the cow from the head to the tail by saying the following sentence. The lexicon that has a symbolic meaning at the stage of appointment to the house construction site, namely:

- '*Kura ung kado' Dak tatal ya'ai. Tenu ung kado' Dak ung kai ya' ai keongan ni sapi.* 'as light as sawdust is, so light is this wood pulled by a cow.'
- Its symbolic meaning expresses the meaning that as light as sawdust, the burden on the owner of the house feels light and the construction of the house runs smoothly.

Conclusion

Research on Analysis of the Symbolic Meaning of the Lexicon in the Tradition of Building Residential Houses on the Selection of Building Materials as Local Wisdom in the Tombulu Minahasa area: Ethnosemantic studies have 4 stages, namely: 1. Preparation for the Forest; 2. Finding the Wood You Are Looking for; c. Cutting the selected wood; d. Appointment to the Construction Site

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