

**A SEMANTIC ANALYSIS OF ORAL TRADITION IN WORD MEDICAL-  
BASED CULTURE *TAWA PANYAKIK* IN SOLOK REGENCY**

**Thesis**

*Submitted as a Partial Fulfillment of Requirement to Obtain Strata One (S1)*

*Degree*



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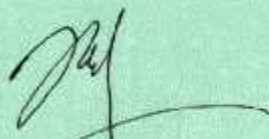
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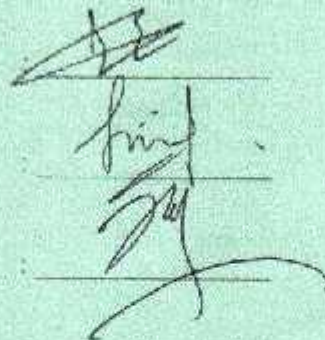
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## MOTTO

فَإِنَّ مَعَ الْعُسْرِ يُسْرًا

“Fa-inna ma'a l'usri yusraa”

إِنَّ مَعَ الْعُسْرِ يُسْرًا

“Inna ma'a l'usri yusraa”

Verily, along with every hardship is relief.  
Verily, along with every hardship is relief. (Q.S Insyirah 5-6)

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## ABSTRACT

**Frantika, O. 2019.” A Semantic Analysis of Oral Tradition in Traditional Medicine *Tawa* in Solok Regency”. *Thesis*. Fakultas Bahasa dan Seni. Universitas Negeri Padang.**

*Tawa* is one of the examples of oral tradition that persists in traditional medicine in Solok Regency. This research is aimed to find out linguistics meaning in each type of *tawa* and the dominant types of meaning found in two types of *tawa*. The analysis is done by the application of the theory conducted by Geoffrey Leech (1981) that divides meaning into seven categories: conceptual, connotative, social, affective, reflective, collocative and thematic meaning. This research uses descriptive-qualitative method. After analyzing the two data, types of meaning found are conceptual meaning (0 data), connotative meaning (14 data), social meaning (9 data), affective meaning (0 data), reflective meaning (0 data), collocative meaning (3 data), and thematic meaning (0 data). The results show that connotative, social and collocative meanings as the dominant type of usage in the whole types of *tawa*. The result caused by the fact that Solok Regency is under Minangkabau and Islam culture. The indirectness in using language, the ideology of *Adat Basandi Syara', Syara' Basandi Kitabullah* are the factors of the choice of words in *tawa* language.

Keywords : Meaning Analysis, Leech, Oral Tradition, *Tawa*

## **ABSTRAK**

**Frantika, O. 2019.” A Semantic Analysis of Oral Tradition in Traditional Medicine *Tawa* in Solok Regency”. *Thesis*. Fakultas Bahasa dan Seni. Universitas Negeri Padang.**

Tawa panyakik adalah salah satu contoh tradisi lisan yang masih tetap berlaku dalam sistem pengobatan tradisional di Kabupaten Solok. Penelitian ini bertujuan untuk menemukan makna linguistik dalam setiap jenis tawa dan jenis-jenis makna yang ditemukan paling mendominasi dari dua jenis tawa panyakik. Analisa dilakukan dengan pengaplikasian teori makna yang dikemukakan oleh Geoffrey Leech (1998) yang membagi makna ke dalam tujuh jenis makna: konseptual, konotatif, sosial, afektif, reflektif, kolokatif, dan tematik. Penelitian ini menggunakan metode deskriptif-kualitatif. Setelah menganalisa dua jenis tawa, ditemukan makna konseptual (0 data), makna konotatif (14 data), makna sosial (9 data), makna afektif (0 data), makna reflektif (0 data), makna kolokatif (3 data), makna tematik (0 data). Hasil analisa menunjukkan bahwa makna konotatif, sosial dan kolokatif sebagai jenis makna yang paling mendominasi pada keseluruhan jenis tawa. Hasil penemuan ini disebabkan oleh kebenaran bahwa Kabupaten Solok berada dalam budaya Minangkabau dan Islam. Ketidaklangsungan dalam penggunaan bahasa, ideologi Adat Basandi Syara', Syara' Basandi Kitabullah dan penggunaan bahasa pantun adalah faktor-faktor yang mempengaruhi pemilihan kata dalam bahasa tawa.

Kata Kunci : Analisa Makna, Leech, Tradisi Lisan, Tawa Panyakik



## LIST OF CONTENTS

<b>MOTTO .....</b>	<b>i</b>
<b>AKNOWLEDGEMENT .....</b>	<b>ii</b>
<b>ABSTRACT .....</b>	<b>iii</b>
<b>LIST OF CONTENTS .....</b>	<b>v</b>
<b>LIST OF TABLES .....</b>	<b>vii</b>
<b>LIST OF FIGURES .....</b>	<b>viii</b>
<b>CHAPTER I INTRODUCTION .....</b>	<b>1</b>
1.1 Background of the Research Problem .....	1
1.2 Identification of the Research Problem .....	4
1.3 Limitation of the Problem .....	5
1.4 Formulation of the Problem .....	5
1.5 Research Questions .....	5
1.6 Purposes of the Research .....	5
1.7 Significance of the Research .....	6
1.8 Definition of the Key Terms .....	6
<b>CHAPTER II REVIEW OF RELATED LITERATURE .....</b>	<b>8</b>
2.1 Brief Overview of Semantics .....	8
2.2 The Concept of Meaning .....	9
2.3 Oral Tradition .....	14
2.4 Tawa in Minangkabau Traditional Medicine .....	17
2.5 Review of Related Studies .....	18
2.6 Conceptual Framework .....	20
<b>CHAPTER III RESEARCH METHOD .....</b>	<b>22</b>
3.1 Type of Research .....	22
3.2 Data and Source of Data .....	22
3.3 Instruments of the Research .....	22
3.4 Technique of Data Collection .....	23
3.5 Technique of Data Analysis .....	23
<b>CHAPTER IV FINDING AND DISCUSSION .....</b>	<b>25</b>
4.1 Data Description and analysis .....	25

4.1.1 Tawa Tasapo.....	25
4.1.2 Tawa Pitunduak .....	28
4.2 Finding.....	32
4.3 Discussion.....	34
<b>CHAPTER V CONCLUSION AND SUGGESTION.....</b>	<b>39</b>
5.1 Conclusion .....	39
5.2 Suggestion.....	40
<b>BIBLIOGRAPHY.....</b>	<b>41</b>
<b>APPENDICES.....</b>	<b>46</b>

## **LIST OF TABLES**

Table 3.1 Data Analysis .....	23
Table 4.2 Finding of Data .....	32

## **LIST OF FIGURES**

Figure 2.1 Conceptual Framework .....	20
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# CHAPTER I

## INTRODUCTION

### 1.1 Background of the Research Problem

Societies always develop and inherit their culture in their life. People from the past keep the culture in a generation and demote it to the next generation as their wealthy characteristics. Likely, society writes down the clue or story as the evidence of a cultural existence. Many cultures are proven by the existence of documentation. Thus, many researchers can analyze the evidence to identify the existence of way of life of their ancestors.

On the other hand, there is another way of society to inherit the culture across the time. People just orally tell the story without any documentation. The tradition develops by generation to generation among a society. Even though there is no exact written form of this tradition, it persists strongly in certain region. Moreover, it is still being used and taught in the society. It is still well maintained from the past up to today. This is called oral tradition.

Oral tradition is not only a form of communication, but it also can be identified as a mirror of the social life and culture of its speaker; it contains values of norms or religion of the society, it mirrors the way of life of people, or it shows the local wisdom of certain region where it is preserved. Thus, oral tradition is including but not limited only to communicate.

One form of narrative oral tradition that still growing well is *mantra* (local people in Solok call it as *tawa*). In the past, it existed mainly because

the belief of the society was still animism. Another reason was because the limitation of knowledge in medical discourse. In addition, the development of technology was also restricted. Thus, people combined their beliefs and natural resources to cure the illness from them.

However, in the millennial era people already live in modern medical ways. Scientists have found many ways in medical discourse to heal the pain. Sophisticated technologies also support the doctor to identify and to cure the disease. Contradictory, the point is with those all endorsement some actors in the society still rely on *tawa* and its procedure as the mediator of self-healing.

Lord (1995) states that oral tradition is one of the cultural products developed orally before humans know lettering. However, in this millennial and post-modern era in which written tradition is already going well, people still believe in *mantra*. People still go to the shamans to heal themselves.

Some previous studies investigated the existence of oral tradition through linguistics approach. Anita (2016) analyzed the meaning of oral tradition in “Kajang Tribun Song” and found several values told by that song; that is the relationship between nature, also human and human. Palembang (2014) also did the research on oral tradition *Ketoprakan* traditional art performance from Tulungagung Ampak-Ampak Brang. Illahi (2017) carried out a similar study about oral tradition of Ritual Jodangan of Islamic Nusantara Tradition in Goa Cerme. He found that tradition can increase the value of the relationship between God and human. The studies commonly analyze the meaning of oral tradition to see the values they brought.

Nicolas, Guidetti, did another study of oral tradition and Colleta (2016) entitled “A cross-linguistic study of the development of gesture and speech in Zulu and French oral narratives”. The analysis used multimodal to see the comparative development of oral narrative of bilingual speaker between adult and children. The focus was to see the differences in speaking oral tradition between two different natives in two different generations.

Stephen (2010) studied about an endangered oral tradition of the North Atlantic Farose *Skjaldur*. He focused on the style, structure, content and its relation to the value that this oral tradition brought to the life of society, especially in nursery rhymes. Wulandari (2017) did the other analysis. She analyzed traditional medicine in Javanese through lexical usage in naming the ill and its relation to the medication culture of Javanese people. The analysis dealt with morphological study and its relationship with anthropological linguistics.

Renaldi, Syafrial and Rumadi (2018) investigated the structure and magic medicine category in Teluk Pinang Village Indragiri Hilir Regency, the focus of the research was on the structure of the utterance of the shaman and what is the meaning behind putting the utterance in that structure.

Raodah (2018) analyzed the structure of *mantra* Caninrara for Makassarnese community. The focus of the research was on the sound, metaphors, meaning and the structure of that *mantra*. Qori’ah, Azhari, and Arsyada (2018) did the other closest research about *mantra* Ujub-ujub in Malang through functional semiotic approach and its relation to social value

in the society. Thus, both of the analysis studies *mantra* in many different approaches.

This research was done with different approach with previous researches. It used semantics study to see the types of meaning in *tawa* transcription. This research tried to figure out the power of language that can give the perspective to the society that they believe language as the main tool of them to be cured. This object is necessary to be analyzed scientifically in linguistics fields because it is a part of language phenomenon that happen in its usage. This research tended to seek what are the linguistics characteristics that can be found in *tawa* language in Solok Regency so that it can give the perspective, ideology and way of life of its native in doing the medical activity.

## **1.2 Identification of the Research Problem**

The study of oral tradition related can be done in several ways of linguistics analysis. One of them is the study of ecolinguistics. It will be related to the use of the components of ecology found in *tawa* itself. Then the most used component (in the form of words) will be analyzed with the intention of knowing what are the local wisdom of that region related that words. Another way to analyze this object is by using stylistics. Stylistics study will analyze the figurative language of *mantra* / *tawa* as one form of oral tradition. In addition, another possible field that maybe conducted in *mantra* is conversational analysis to analyze the turn-taking of the speaker (shaman and patient), adjacency pair, and communicating politeness.



Therefore, there are many fields in linguistics that can be used to conduct a research on *mantra* / *tawa* as one of the forms of oral tradition.

This study was conducted under semantics field; the analysis of types of meaning of words in *tawa* based on the co-text found in the texts. It allows the researcher not only to know the real or exact meaning of the language used, but also the meaning beyond the dictionary word that the speaker wants to explain.

### **1.3 Limitation of the Problem**

Based on the identification of the problem above, the problem of this study is limited to the study of semantic to see types of meaning found in each *tawa* and the dominant types of meaning found in *tawa* as a whole.

### **1.4 Formulation of the Problem**

The problem is formulated as follows: “What are the linguistic meanings of *tawa* in medical culture in Solok Regency?”

### **1.5 Research Questions**

The problem that has been formulated is elaborated into the following research questions:

1. What are the linguistic meanings of each type of *tawa* in medication found Solok Regency?
2. Why these types of meaning existed in *tawa* of medication in Solok Regency?

### **1.6 Purposes of the Research**

This study is intended:

1. To explore the meaning of each types of *tawa* in Solok Regency Solok Regency;

2. To find the reason of the existence of types of meaning of *tawa* in Solok Regency

### 1.7 Significance of the Research

This study theoretically is expected to contribute to linguistics studies especially in Semantic studies. It is estimated can give comprehensive discussion to investigate linguistic meanings of words used in each types of *tawa* and the dominant types used in the whole *tawa panyakik* found in Solok Regency.

Practically, this study is significant, as it shows how language is seen as having itself a cultural value. This study practically gives the information to researchers and readers about the local medication of a region that may not be known yet by many people; especially by young generation that think it is not crucial anymore.

### 1.8 Definition of the Key Terms

Semantic analysis : the analysis of meaning using semantic approach that classify meaning into seven types: conceptual, connotative, social, affective, reflective, collocative and thematic meaning

Oral Tradition : Unwritten tradition that inherit well by society

Word-medical based culture	: medication tradition that uses words or language as the main tool to heal an illness
<i>Tawa</i>	: An example of oral Tradition used in traditional medicine using words as the main object of healing
Solok Regency	: Regency located in West Sumatera whose society life under Minangkabau and Islam culture