

**MOGAMA VERBAL COMMUNICATION AS LOCAL WISDOM IN THE
POST- MARRIAGE CEREMONY OF BOLAANG MONGONDOW
ETHNIC: THE ETHNOPRAGMATIC STUDY**

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DOI: 10.46609/IJSSER.2022.v07i12.013 URL: <https://doi.org/10.46609/IJSSER.2022.v07i12.013>

Received: 6 December 2022 / Accepted: 27 December 2022 / Published: 31 December 2022

ABSTRACT

Research on Mogama Verbal Communication as Local Wisdom in the Post-marriage Ceremony of the Bolaang Mongondow Ethnic: The Ethnoprismatic Study aims to (1) identify Mogama's verbal communication in the form of poetry and prayers which show ethnopragmatics in the post-wedding ceremony of the Bolaang Mongondow ethnicity; (2) Classify Mogama's verbal communication in the form of poetry and prayers that show ethnopragmatics in the post-wedding ceremony of the Bolaang Mongondow ethnicity. The theory used in this study is: The ethnoprismatic theory of Susani, Ratna, P., 2019, which examines the use of language based on the cultural context of the community that owns it. Austin (1962) and Searle (1979) state that in pragmatic theory that speech acts study language by taking into account the communication situation is called non-linguistic or called context. What can be seen is the relationship between language and action (<https://aksara.kemdikbud.go.id> downloaded on January, 2022).

The method used in this study is descriptive qualitative method. The stages of the research method describe and explain narratively. To support this method requires literature taken from various linguistic and semantic and pragmatic sources (Ridwan Effendi, 2018).

Data analysis according to Sudikan (2001) is grouped into qualitative data analysis, namely:

(1) the open coding stage is the researcher trying to vary what is related to the research object; (2) the axial coding stage is the reorganization of data based on categories as a continuation of the previous stage; and (3) the selective coding stage is the classification process of examining data on data categories, comparing, connecting and checking the intended data and drawing final conclusions.

The results of research on Mogama Verbal Communication as Local Wisdom in the Post-

marriage Ceremony of the Bolaang Mongondow Ethnic: The Ethnoprismatic Study show that there are 13 steps, namely: (1) *Mogama 'takes' the bride to the bridegroom's house*; (2) *Polampangan kun tutugun lanang' steps in front of the bride*; (3) *Pololanon kon tubig' through the water*; (4) *Poponikon kontukad' up the stairs*'; (5) *kungkum in pawung' payung*'; (6) *pilat in siripu' 'take off shoes*'; (7) *Polampa kon tonom'steps at the main door*; (8) *Pokilituan' takes a seat*'; (9) *Pogapangan 'sitting side by side*'; (10) *Buka in kokudu 'covering the face*'; (11) *Pokimamaan 'eating betel and areca nut*'; (12) *Pongiobawan 'please eat*'; and (13) *Polymugan 'gargle*'.

Keywords: Communication, Verbal, Religion, Ethnoprismatic, Bolaang Mongondow.

PREFACE

In North Sulawesi Province there are several main ethnicities, including: Minahasa, Sangihe, Talaud, Siau, and Bolaang Mongondow. Geographically, Bolaang Mongondow has experienced division into four districts, namely: Bolaang Mongondow Regency, South Bolaang Mongondow Regency, North Bolaang Mongondow Regency, and East Bolaang Mongondow Regency. In Bolaang Mongondow area there are traditional cultural arts in relation to the life cycle, including: dance, games, cooking, clothing, traditional wedding ceremonies, and architecture.

The researcher focuses on the post-marriage Mogama traditional ceremony with the title, namely: Mogama Verbal Communication as Local Wisdom in the Post-marriage Ceremony of the Bolaang Mongondow Ethnic: The Ethnoprismatic Study.

The problems formulated in this study are: (1) Identifying Mogama verbal communication as local wisdom in the form of words, phrases, clauses, sentences, discourses, and idioms that show ethnoprismatics in the post-marriage ceremony of the Bolaang Mongondow ethnic; (2) Classifying Mogama's verbal communication as local wisdom in the form of words, phrases, clauses, sentences, discourses, and idioms that show ethnoprismatics in the post-marriage ceremony of the Bolaang Mongondow ethnic; and (3) Explaining the functions and ethnoprismatic meanings contained in mogama verbal communication as local wisdom in the post-marriage ceremony of the Bolaang Mongondow ethnic.

LITERATURE REVIEW

Verbal Communication

Verbal communication is communication that uses words either orally or verbally or in writing (Muhammad 2005, <https://simdos.unud.ac.id> downloaded on 17 January 2022). Through words they express feelings, emotions, thoughts, ideas, or intentions to convey facts, data, and

information (Agus, M. Hardjana, 2003).

Furthermore, it is explained further that in verbal communication, the symbol of language used is verbal language both orally and in writing on paper or electronically. Language has three closely related functions in creating effective communication, including: (1) to study the world around us; (2) to foster good relations among human beings; and (3) to create bonds in human life (<https://dosensosiologi.com> downloaded on January 17, 2022).

Ethnopragmatics

Ethnopragmatics is an interdisciplinary study between ethnography and pragmatics. Ethnography examines the life and culture of an ethnic group regarding customs, habits, art, norms in society which focuses on patterns of group communication (Ibrahim in Daroe Iswainingsi, <https://www.sastrawacana.id> downloaded on 17 January 2022).

Ethnographic studies are basically language studies on the basis of cultural theory. Culture is the view of life of a group of people in the form of behavior, beliefs, values, and symbols that they receive unconsciously, all of which are passed down through a communication process from one generation to the next (Pranowo, Diani Febriasari in Blont, 2011).

Likewise with pragmatics, Austin (1962) and Searle (1979) in their theory (in Ambarmizu, 2013) argue that the study of pragmatics that stands out on the basis of research data is the aspect of speech acts. Aspects of speech acts in question are language actions that involve aspects of locutionary, illocutionary, and perlocutionary. Locutionary acts are non-language acts in the form of a series of sounds that form words, phrases, sentences, paragraphs or discourses that have the same meaning as their structure, in other words they only provide information; Locutionary acts are (1) representative utterances, namely: stating, reporting, mentioning; (2) directive utterances, sentences ordering, requesting, demanding, suggesting, and challenging; (3) speeches that are evaluation in nature, namely: expressing thanks, praising, criticizing, etc.; (4) commissive utterances, namely: promise, swear, threaten; (5) declarations that are created by nature, namely: deciding, canceling, prohibiting, permitting, and apologizing. Meanwhile, perlocutionary is the effect that arises after the listener hears the speech (Searle in Pranowo, Diani Febriasari, 2020 <https://aksara.kemdikbud.go.id> downloaded on January 2022).

Language, Culture and Cognition

The relationship between language, cognition, and culture can be seen based on the opinion of Goodenough, Kramsch, Geertz, and Duranti, Durani (2000) that states for the idea of culture as a pattern of learning behavior and the practice of language interpretation is considered very important because it provides the most complex system in classifying experiences of human life.

In addition, Geertz (Borofsky, 1994) says that culture emerges and is maintained within the framework of human interaction itself. Without interaction, it would be impossible for culture to be born and survive in a society. Meanwhile, Kramsch (1998) sees that language plays a major role in preserving the culture of a society both in spoken and printed form. Identification of the culture of a society can be seen from the language used. Goodenough, 1984 in Satwibudiono, on the other hand, culture is actually not far from concepts and perceptions. The difference in the concept itself is indicated by words. So it can be concluded that language, cognition, and culture are related to one another. Without one aspect, be it language, cognition, or culture, then one of them will not exist. This is because it started with human cognition which gave birth to language which was then followed by a culture which was ultimately agreed upon by a group of people (<https://satwibouddiono.wordpress.com> downloaded on January 17, 2022).

Local Wisdom (Local Genius)

Local wisdom is related to a particular culture and reflects the way of life of a particular society. Eko, Meinarno, et al (2015) argue that local wisdom is a way and practice developed by a group of people who derive from their deep understanding of the local environment which is formed from a place where they live for generations. Their opinion is in line with the opinion of Cahya Dicky Pratama (2020) who says that local wisdom emerges from within the community itself, is disseminated informally and is owned collectively by the community concerned. (<https://www.kompasiana.com> uploaded on January 21, 2022).

FINDINGS AND DISCUSSION

A. FINDINGS

Mogama Verbal Communication as Local Wisdom in the Post-marriage Ceremony of the Bolaang Mongondow Ethnic: The Ethnopragmatic Study.

Ada 13 tahap atau langkah dalam proses upacara adat pascaperkawinan etnik Bolaang Mongondow, yaitu:

There are 13 stages or steps in the process of the Bolaang Mongondow ethnic post-marriage ceremony, namely:

1. Mogama 'takes' the bride to the groom's house

The bride is in a closed room, then the woman's parents or the mother of the groom knockson the door asking and begging to open it while handing over a sealed envelope containing money or something else that is considered valuable, while speaking in Mongondow language: *anu naadon kimama momangoy mogama koyinimu namangoy takin adat bobasasin maya pa kon lulung naton*

sin bo ikolomka bo to uma oyuonka hajat nobiag andeka patoy yo iko pa mobali bobogoy yo aka motaaw anu yo luway don mangoy ' "Son, mother will come to take you together according to custom to our house so that tomorrow the dayafter tomorrow, if there is a need to live or die, you will be an entertainer for our family." The groom's parents took him out of the bride's room until they reached the house.

2. *Polampangon kon tutugan lanang* '

steps in front of the bride and is told to pass by one of the representatives of the male family while giving offerings and spoken in the traditional language by the *Guhanga: yo lampang don anu (donoy) or the real name of kon tutugan lanang poiguma kon barakat i togi kahendak oyuonka in barang barang moraat no i tandoday kon ilampangan mu yo ta pa doman tu munop na doman lanang'* step over son, under the drains of the house asking for blessings from God if there is badness with your steps it will seep like falling water home drain'.

3. *Pololanon con tubig* 'through the water'

The bride is ordered to walk and pass through all the water, sewer and drainage guided by a representative of the male family while giving something and speaking in mongondow by the *Guhanga: anu (say name) yo lolan don iko kon tubig ta poigumon koitogi kawasa uyoonka Barang Mosindip Ta Motarang Padoman Barang Moruit Ta Mo Puud Pa Doman, Barang Molanit Ta Mongangoy Padoman bo diyaanpa in tubig modapotpa kon lokutoy inta diya koontongon, diya kolongowan, bo diya koyimpoyan.* 'Son, go through the water ways while begging if something is dark it will be explained, sharp items are blunted, sharp items are carried away by the water until they disappear without a trace (three) these stages are carried out at the bride's house then the other ten are carried out at the house man.

4. *Poponikon kon tukad* 'up the stairs

The bride is asked to climb the stairs of the house to be picked up by one of the representatives of the groom's family while giving a gift, then the *Guhanga* speaks in Mongondow language: *anu yo ponik don mangoy iko kon tukad sin baloy mu bi doman dika bidon mopo binku bingkut in si ol sin iko ayin bidon ginama in ada language bo atorong bbo poiguman kon barakat kontuan in rijiki tapida moponik padoman mopolimbaiimtan* 'Son, 'want to go up the stairs of the house because this house is your house too don't hesitate because you have been invited according to tradition, language and rules while asking for blessings from God so that your sustenance is doubled.

5. *Kungkum in pawung* 'umbrella'

One of the representatives of the male family ordered to close the umbrella and give something and then spoke in *Guhanga* speaking in Mongondow language: *anu pokikungkum don this is pawung si ki anu bo your family ayin bidon gandapot naa kon kinuyungan i guya'mu 'child close the umbrella because you have arrived at your mother- in-law's house'*

6. *Pilat in Siripu* 'take off your feet'

One of the representatives of the male family instructs the bride to open her sandals or shoes while giving offerings and *Guhanga* the characters speak in Mongondow language: *anu buka'pa in siripmu oyuonka in barang moraat no i tondoday ko i lampanganmu yo ta'padoman sia moruntut na'doman pinobukaan kon siripumu 'son, open your sandals, if there is something bad with your step, it will fall off like your sandals.*

7. *Polampa Kontonom* "stepping in the main door"

One of the representatives of the groom's family has picked up the bride while inviting herto sit on a chair that has been prepared and giving gifts while *Guhanga* speaks in mongondow language: *anu yo lampang don mangoy kon tonom sin iko de eman bidon ta'moko ki angoy sin ayin bidon nobali undam in yogang bo gogoy nami na'a kon bonu in baloy 'son, sit down please' step at the main door because you are no as a guest, because you have become a thirst and hunger quencher in the house'.*

8. *Pokilituan* 'inviting to sit'

One of the representatives of the groom's family has picked up the bride and invited her to sit on a chair that has been prepared and gives a gift of *Guhanga* chili sauce and speaking in Mongondow language: *anu yo litu' dan iko sin singay naa iko nobali pabi lontu kon bonuin baloy': son, sit down because today you have become the main one in the house.*

9. *Pogapangan* 'sit side by side'

The groom is told to sit down to accompany his wife along with his two supporting families and one of the representatives of the groom's family giving gifts while the *Guhanga* speaks in Mongondow language: *anu' uyo' singgai na'a kamunda nobali pabi'lontu nami komintan sin kamunda dugang rigon bo pogoginalum pogogutat naton komintan' son, today you two are prioritized by the family because you two are a strong addition to our family relationship'.*

10. Open '*in Kokudu*' uncover the face

One of the male family representatives or *Guhanga* gave gifts while speaking in Mongondow language: *Anu aka motaaw yo pilatonpa in kokudumu'ba ontomgon pa nami in pogotmu' son, if*

you may open your face mask so we can see your face'.

11. Pokimamaan 'eat betel nut and areca nut'

One of the representatives of the male family or *Guhanga* serves betel and areca nut to eat as a tribute to the great guest while giving offerings and speaking in Mongondow language: *anu naa in pomama pa awu iko sin ba umurpa moroton in badan mu, morotonpa jiwa mu bo morota in pikiranmu* 'son, this is a place for betel nut and eat betel and areca nut so that the body is always healthy'

12. Pongiobawan 'please eat'

One of the representatives of the male family or *Guhanga* serves the food that is already available to the bride while giving gifts and speaking in Mongondow language: *anu pogiobawpa sin noyayu in bi nayaanmu* 'son, please eat because you are walking far' (followed by bribing the daughter then the bride and groom bribe each other).

13. Polimumugan 'gargle'

One of the representatives of the family presents water as a sign that the bride rinses her mouth to clean the leftover food in her mouth while *Guhanga* speaks in Mongondow language: *anu yo molimumugdon iko sin bagu nopalut nogiobaw poigumun konbarakat i togi kehendak yo jiwa bopikiranmu umur pa ta' salalu mo darit bo mo sehat* 'son, rinse your mouth because you just finished eating and ask to God for blessings so that your mind is always clean and healthy'

B. DISCUSSION

Mogama Verbal Communication as Local Wisdom in the Post-marriage Ceremony of the Bolaang Mongondow Ethnic: The Ethnopragmatic Study

The results of the analysis in this discussion can be seen in the illocutionary speech acts as follows:

1. Representative speech, namely: stating, reporting, and mentioning Mogama 'takes' the bride to the groom's house.

The first step: The girl parents or the mother of the groom knock on the door asking and begging to open the door while speaking in Mongondow language: *anu naadon kimama momangoy mogama koyinimu namangoy takin adat bobahasa sin maya pa kon lulung naton sin bo ikolomka bo to uma oyuonka hajat nobiag andeka patoy yo iko pa mobali bobogoy yo aka motaaw anu yo luway don mangoy* **'Son, mother will come to take you together according to custom to our house so that tomorrow the day after tomorrow if there is a life or death wish, you will be a**

consolation for our family'

The second step: *Polampangon kon tutugan lanang* 'steps in front of the bride and is told to pass by one of the representatives of the male family while speaking in the traditional language by the Guhanga: *yo lampang don anu (donoy) or the real name of kon tutugan lanang poiguma kon barakat i togi kahendak oyuonka in barang barang moraat no i tandoday kon ilampangan mu yo ta pa doman tu munop na doman lanang'* step over son, under the drains of the house asking for blessings from God if there is badness with your steps it will seep like water that falls on the house drain'.

The third step: The bride is told to walk and pass through all the water/drainage/draenase guided by one of the representatives of the male family while speaking in Mongondow language by the Guhanga: *anu (name) yo lolan don iko kon tubig ta poigumon koitogi kawasa uyoonka barang mosindip ta motarang padoman barang moruit ta mo pupud pa doman, barang molanit ta mongangoy padoman bo diyaanpa di tubig modapotpa kon lokutoy inta diya koontongon, diya kolongowan, bo diya koyimpoyan. 'Son, go through the waterways while begging if something is dark it will be explained, sharp things are blunted, sharp objects are carried away by the water currents until they disappear without a trace'.*

The fourth step: *Poponikon kon tukad* 'climbing up the stairs'

The bride is asked to climb the stairs of the house to be picked up by one of the representatives of the male family then the Guhanga speaks in Mongondow language: *anuyo ponik don mangoy iko kon tukad sin baloy mu bi doman dika bidon mopo binku bingkutin si ol sin iko ayin bidon ginama in ada Bahasa bo atorong bbo poiguma kon barakat kontuan in rijiki tapida moponik padoman mopolimba iimtan* 'son, go up the stairs of the house because this house is your house too don't hesitate because you have been picked up according to custom, language and rules while asking for blessings from Lord, so that your sustenance will be multiplied'.

The fifth step: One of the representatives of the male family ordered to close the umbrella and give something then Guhanga speak in Mongondow language: *anu pokikungkum don this is pawung si ki anu bo your family ayin bidon gandapot naa kon kinuyungan i guya'mu 'anak close the umbrella because you have arrived at your mother-in-law's house.*

The sixth step: One of the representatives of the male family instructs the bride to open her sandals or shoes while giving offerings and Guhanga speaks in Mongondow language: *anu buka' pa in siripmu oyuonka in barang moraat no i tondonay ko i lampanganmu yo ta'padoman sia moruntut na' doman pinobukaan kon siripimu' son pinobukaan kon finumu'* **son take off your sandals, if there is something bad with your step then it will fall off like your sandals.**

The seventh step: *Polampa Kontonom* 'steps at the main door'

A representative of the groom's family has picked up the bride and asked her to sit on a chair while *Guhanga* spoke in Mongondow language: *anu yo lampang don mangoy kon tonom sin iko de eman bidon ta'moko ki angoy sin ayin bidon nobali undam in yogang bo gogoy nami na'a kon bonu in baloy* 'son, step at the main door because you are no longer a guest, because you have become a cure for thirst and hunger in the house'.

The eighth step: *Pokilituan* 'please sit down'. A representative of the groom's family has picked up the bride and asked her to sit on a chair that had been prepared and gave an offering while *Guhanga* spoke in Mongondow language: *anu yo litu'don iko sin singay naaiko nobali pabi lontu kon bonuin baloy*: son, sit down please because **today you have become the main one in the house**'.

The ninth step: *Pogapangan* 'sitting side by side' The groom is told to sit down to accompany his wife along with his two supporting families and one of the representatives of the groom's family giving gifts while the *Guhanga* speaks in Mongondow language: *anu' uyo' singgai na'a kamunda nobali pabi'lontu nami komintan sin kamunda dugang rigon bo pogoginalum pogogutat naton komintan* 'son, the two of you today are the priority for the family because you both are a strong addition to our family relationship' *moroton inbadan mu, morotonpa jiwa mu bo morota in pikiranmu* 'son this is a place for betel nut and eat siri.

The tenth step: *Buka* 'in Kokudu 'uncovering the face'. One of the representatives of the male family or *guhanga* gives an offering while speaking in Mongondow language: *Anu aka motaaw yo pilatonpa in kokudumu'ba ontomgon pa nami in pogotmu'nak* ***if I may open it cover your face so we can see your face***'.

The eleventh step: *anu naa in pomama pa awu iko sin ba umurpa* **areca nut so that the body is always healthy**'.

The twelfth step: One of the representatives of the male family or *Guhanga* serves the food that is already available to the bride while giving offerings and the *Guhanga* speaks in Mongondow language: *anu pogioyawpa sin noyayu in bi nayaanmu* 'son, want to eat ***because you are walking far***' (continued by bribing the daughter then the bride and groom bribe each other.

The thirteenth step: One of the representatives of the family presents water as a sign that the bride rinses her mouth to clean the leftovers in her mouth while *Guhanga* speaks in Mongondow language: *anu yo molimumugdon iko sin bagu nopalut nogiobaw poigumun konbarakat i togi kehendak yo jiwa bopikiranmu umur pa ta' salalu mo darit bo mo sehat* 'son rinse your mouth because you just finished eating and ***ask God for blessings so that your mind is always clean***

and healthy'

2. Directive utterances are sentences that order, request, demand, suggest, and challenge

The first step: the mother of the groom knocks on the door asking and begging to open it while handing over a sealed envelope containing money or other things that are considered valuable, while speaking in Mongondow language: *anu naadon kimama momangoy mogama koyinimu namangoy takin adat bobahasa sin maya pa kon lulung naton sin bo ikolomka bo to uma oyuonka hajat nobiag andeka patoy yo iko pa mobali bobogoy yo aka motaaw anu yo luway don mangoy* **'Son, mother come to take you together according to custom to our house so that tomorrow the day after tomorrow if there is a living or dead wish then you will be the entertainer for our family'**.

The second step: One of the representatives of the male family while giving something and speaking in mongondow by *Guhanga: anu* (call name) *yo lolan don iko kon tubig to poigumon koitogi kawasa uyoonka barang mosindip ta motarang padoman barang moruit ta mo pupud pa doman, barang molanit ta mongangoy padoman bo diyaanpa in tubig modapotpa kon lokutoy inta diya koontongon, diya kolongowan, bo diya koyimpoyan.* **'Son, go through the waterways while begging if something is dark, it will be explained, sharp things are blunted, sharp objects are carried away by the water currents until they disappear without a trace** (three) these stages are carried out at the bride's house then the other ten are carried out at the house man)

The third step: The bride is ordered to walk and pass through all the water/drainage/draenase which is led by one of the representatives of the male family while giving something and speaking in Mongondow language by the *Guhanga: anu* (callname) *yo lolan don iko kon tubig ta poigumon koitogi kawasa uyoonka barang mosindiapta motarang padoman barang moruit ta mo puud pa doman, barang molanit ta mongangoy padoman bo diyaanpa in tubig modapotpa kon lokutoy inta diya koontongon, diya kolongowan, bo diya koyimpoyan.* **'Son, go through the waterways while begging if something is dark it will be explained, sharp things are blunted, sharp objects are carried away by the water currents until they disappear without a trace'**.

The fourth step: a mother as a representative of the male family while giving something and speaking in Mongondow language by the *Guhanga: anu* (name) *yo lolan don iko kon tubig ta poigumon koitogi kawasa uyoonka barang mosindip ta motarang padoman barang moruit ta mo pupud pa doman, Barang molanit ta mongangoy padoman bo diyaanpa in tubig modapotpa kon lokutoy inta diya koontongon, diya kolongowan, bo diya koyimpoyan.* **'Son, go through the waterways while begging if something is dark, it will be explained, sharp things are blunted, sharp objects are carried away by the water currents until they disappear without a trace** (three) these stages are carried out at the bride's house then the other ten are carried out at the house

man)'.

The fifth step: One of the representatives of the male family ordered to close the umbrella and give something then speak in Guhanga speak in Mongondow language: *anu pokikungkum don this is pawung si ki anu bo your family ayin bidon gandapot naa kon kinuyungan i guya'mu 'Son, close the umbrella because you have arrived at your mother-in-law's house.*

The sixth step: One of the representatives of the male family instructs the bride to open her sandals or shoes while giving offerings and Guhanga speak in Mongondow language: *anu buka' pa in siripmu oyuonka in barang mora at no I tondoday ko I lampanganmu yo ta' padoman sia moruntut na'doman pinobukaan kon siripumu 'Son, open your sandals, if there is something bad with your step then it will fall off like your sandals.*

The seventh step : The Guhanga speak in mongondow language: *anu yo lampang don mangoy kon tonom sin iko de eman bidon ta'moko ki angoy sin ayin bidon nobali undam in yogang bo gogoy nami na'a kon bonu in baloy 'Son, step at the main door because you are no longer a guest, because you have become a thirst and hunger quencher in the house.*

The eighth step: Guhanga speaks in Mongondow language: *anu yo litu' don iko sin singaynaa iko nobali pabi lontu kon bonuin baloy': 'Son, sit down because today you have become the main one in the house'.*

The ninth step: The groom is told to sit down to accompany his wife along with his two supporting families and one of the representatives of the male family giving gifts while *Guhanga* speaks in mongondow: *anu' uyo' singgai na'a kamunda nobali pabi'lontu nami komintan sin kamunda dugang rigon bo pogoginalum pogogutat naton komintan 'Son, the two of you today are prioritized by your family because you two are a strong addition to all of our family relationships'.*

The tenth step: One of the male family representatives or *Guhanga* gives offerings while speaking in Mongondow language: *Anu aka motaaw yo pilatonpa in kokudumu'ba ontomgon pa nami in pogotmu' 'Son, you can open your face cover so we can see your face'*

The eleventh step: *anu naa in pomama pa awu iko sin ba umurpa moroton in badanmu, morotonpa jiwa mu bo morota in pikiranmu' 'Son, this is a place for betel nut and eat siri and areca nuts so that the body is always healthy'.*

The twelfth step: *Guhanga* speak in Mongondow language: *anu pogiobawpa sin noyayu in bi nayaanmu 'Son, eat please because you are walking far' (continued by bribing the girls then the bride and groom bribe each other.*

The thirteenth step: *Guhanga* speak in Mongondow language: *Anu yo molimumugdon iko sin bagu nopalut nogiobaw poigumun konbarakat i togi kehendak yo jiwa bopikiranmu umur pa ta'salalu mo darit bo mo sehat* **'Son, want to rinse your mouth because you just finished eating and ask God for blessings so that your mind is always clean and healthy'**.

3. Speeches that are evaluation in nature, namely: expressing thanks, praising, criticizing

The first step : *Guhanga* speaking in Mongondow language: *anu naadon kimama momangoy mogama koyinimu namangoy takin adat bobahasa sin maya pa kon lulung naton sin bo ikolomka bo to uma oyuonka hajat nobiag andeka patoy yo iko pa mobali bobogoy yo aka motaaw anu yo luway don mangoy* **'son, mother will come to take you together according to custom to our house so that tomorrow the day after tomorrow if there is a need to live or die, you will be a comfort to our family'**.

The second step: One of the representatives of the male family while giving something and speaking in Mongondow language by the *Guhanga*: *anu (name) yo lolan don iko kon tubig ta poigumon koitogi kawasa uyoonka barang mosindip ta motarang padoman barang moruit ta mo pupud pa doman, barang molanit ta mongangoy padoman bo diyaanpa in tubig modal potpa kon lokutoy inta diya koontongon, diya kolongowan, bo diya koyimpoyan.* **'Son, go through the waterways while begging if something is dark, it will be explained, sharp things are blunted, sharp objects are carried away by the water currents until they disappear without a trace** (three) these stages are carried out at the bride's house then the other ten are carried out at the house man.

The third step: *Guhanga* speak in Mongondow language: *anu (name) yo lolan don iko kon tubig ta poigumon koitogi kawasa uyoonka barang mosindip ta motarang padoman Barang moruit ta mo pupud pa doman, Barang molanit ta mongangoy padoman bo diyaanpa in tubig modapotpa kon lokutoy inta diya koontongon, diya kolongowan, bo diya koyimpoyan.* **'Son, go through the waterways while begging if something is dark it will be explained, sharp things are blunted, sharp objects are carried away by the water currents until they disappear without a trace'**.

The seventh step : *Guhanga* speak in Mongondow language: *anu yo lampang don mangoykon tonom sin iko de eman bidon ta'moko ki angoy sin ayin bidon nobali undam in yogangbo gogoy nami na'a kon bonu in baloy* **'Son, want to step at the main door because you are no longer a guest, because you have become a thirst and hunger quencher in the house.**

The eighth step: *Guhanga* speak in Mongondow language: *anu yo litu'don iko sin singaynaa iko nobali pabi lontu kon bonuin baloy'* : **Son, sit down because today you have become the main one in the house'**.

The ninth step: *Guhanga* speak in Mongondow language: *anu' uyo' singgai na'a kamunda nobali pabi'lontu nami komintan sin kamunda dugang rigon bo pogoginalum pogogutat naton komintan* 'Son, today you two are prioritized by the family because you both are a strong addition to the relationship all of our family'.

4. Commissive utterances, namely: promise, swear, threaten

The first step : *Guhanga* while speaking in Mongondow: *anu naadon kimama momangoymogama koyinimu namangoy takin adat bolanguages sin maya pa kon lulung naton sin bo ikolomka bo to uma oyuonka hajat nobiag andeka patoy yo iko pa mobali bobogoy yoaka motaaw anu yo luway don mangoy* 'son, mother will come to take you together according to custom to our house so that tomorrow the day after tomorrow if there is a need to live or die, **you will be a comfort to our family**'.

The second step: *Guhanga* speaking in Mongondow language by *Guhanga* : *anu (say name) yo lolan don iko kon tubig ta poigumon koitogi kawasa uyoonka barang mosindip ta motarang padoman barang moruit ta mo pupud pa doman, barang molanit ta mongangoy padoman bo diyaanpa in tubig modapotpa kon lokutoy inta diya koontongon, diya kolongowan, bo diya koyimpoyan.* 'Son, go through the waterways while begging if something is dark, it will be explained, sharp things are blunted, sharp objects are carried away by the water currents until they disappear without a trace (three) these stages are carried out at the bride's house then the other ten are carried out at the house man).

The eighth step: *Guhanga* speaking in Mongondow language: *anu yo litu'don iko sin singay naa iko nobali pabi lontu kon bonuin baloy:* 'Son, sit down because today you have become the main one in the house'.

The ninth step: *Guhanga* speaking in Mongondow language: *anu' uyo' singgai na'a kamunda nobali pabi'lontu nami komintan sin kamunda dugang rigon bo pogoginalum pogogutat naton komintan'* Son, today you two are prioritized by the family because you both are a strong addition to the relationship all of our family'.

5. Declarations that create something, namely: decide, cancel, prohibit, allow, andforgive

The first step: The parents of the girl or the mother of the groom knock on the door asking and begging to open it while handing over a sealed envelope containing money or something else that is considered valuable, while speaking in Mongondow language: *anunaadon kimama momangoy mogama koyinimu namangoy takin adat bobahasa sin mayapa kon lulung naton sin bo ikolomka bo to uma oyuonka hajat nobiag andeka patoy yo iko pa mobali bobogoy yo aka motaaw anu yo luway don mangoy* 'Son, mother come to pick you up together according to custom to our

house so that tomorrow the day after tomorrow if there is a life or death wish then you will be a comfort to our family'.

The second step: One of the representatives of the male family while giving something and speaking in Mongondow language by the *Guhanga*: *anu (say name) yo lolan don ikokon tubig ta poigumon koitogi kawasa uyoonka barang mosindip ta motarang padoman barang moruit ta mo pupud pa doman, barang molanit ta mongangoy padoman bo diyaanpa in tubig modal potpa kon lokutoy inta diya koontongon, diya kolongowan, bo diya koyimpoyan. 'Son, go through the waterways while begging if something is dark, it will be explained, sharp things are blunted, sharp objects are carried away by the water currents until they disappear without a trace* (three) these stages are carried out at the bride's house then the other ten are carried out at the house man.

The third step: mother of the groom knocks on the door asking and begging to open it while handing over a sealed envelope containing money or other things that are considered valuable, while speaking in Mongondow language: *anu naadon kimama momangoy mogama koyinimu namangoy takin adat bobahasa sin maya pa kon lulung naton sin bo ikolomka bo to uma oyuonka hajat nobiag andeka patoy yo iko pa mobali bobogoy yo aka motaaw anu yo luway don mangoy 'Son, mother come to take you together according to custom to our house so that tomorrow the day after tomorrow if there is a living or dead wish then you will be the entertainer for our family'.*

The fourth step: Mother the representative of the male family while giving something and speaking in mongondow language by the *Guhanga*: *anu (say name) yo lolan don ikokon tubig ta poigumon koitogi kawasa uyoonka barang mosindip ta motarang padoman barang moruit ta mo pupud pa doman, barang molanit ta mongangoy padoman bo diyaanpa in tubig modapotpa kon lokutoy inta diya koontongon, diya kolongowan, bo diya koyimpoyan. 'Son, go through the waterways while begging if something is dark, it will be explained, sharp things are blunted, sharp objects are carried away by the water currents until they disappear without a trace* (three) these stages are carried out at the bride's house then the other ten are carried out at the house man)

The fifth step: One of the representatives of the male family ordered to close the umbrella and give something then speak in *Guhanga* speak in Mongondow language: *anu pokikungkum ini pawung si ki anu bo keluarga mu ayin bidon nodapot naa kon kinuyungan i guya'mu 'Son, close the umbrella because you have arrived at your mother-in-law's house'*

The sixth step: One of the mother who representatives of the male family instructs the bride to open her sandals or shoes while giving offerings and *Guhanga* speak in Mongondow language. :

anu buka' pa om soro[mu oyuonka in barang moraat no I tondoday ko I lampanganmu yo ta' padoman sia moruntut na' doman pinobukaan kon siripumu. *'sontake off your sandals, if there is something bad with your step then it will fall off like your sandals.*

The seventh step: *Guhanga* speak in Mongondow language: *anu yo lampang don mangoykon tonom sin iko de eman bidon ta'moko ki angoy sin ayin bidon nobali undam in yogangbo gogoy nami na'a kon bonu in baloy* **'Son, step at the main door because you are no longer a guest, because you have become a thirst and hunger quencher in the house.**

The eighth step: One of the mother who representatives of the male family has picked up the bride and asked her to sit on a chair that has been prepared and gives gifts while *Guhanga* speaks in Mongondow language: *anu yo litu'don iko sin singay naa iko nobali pabi lontu kon bonuin baloy'* : Son, sit down please because **today you have become the main one in the house'**.

The ninth step: The groom is asked to sit down to accompany his wife along with his two supporting families and one of the representatives of the male family giving gifts while the *guhanga* speaks in Mongondow language: *anu' uyo' singgai na'a kamunda nobali pabi'lontu nami komintan sin kamunda dugang rigon bo pogoginalum pogogutat naton komintan* **'Son, the two of you today are prioritized by the family because you two are a strong addition to our family relationship'**

The tenth step: One of a mother who the representatives of the male family or *Guhanga* gives an offering while speaking in Mongondow language: **Anu aka motaaw yo pilatonpa in kokudumu'ba ontomgon pa nami in pogotmu'** **Son, if you can open yourface cover so we can see your face'**

The eleventh step: One of a mother who representatives of the male family or *Guhanga* serves betel and areca nut to eat as a tribute to the great guest while giving offerings and speaking in Mongondow language: *anu naa in pomama pa awu iko sin ba umurpa moroton in badan mu, morotonpa jiwa mu bo morota in pikiranmu'* **Son, this is a place for betel nut and eat siri and areca nuts so that the body is always healthy'**

The twelfth step: One of the mother who representatives of the male family or **Guhanga** serves the food that is already available to the bride while giving offerings and the *Guhanga* speaks in Mongondow language: *anu pogiobawpa sin noyayu in bi nayaanmu* **'want to eat because you are walking far'**

The thirteenth step: *Guhanga* speaks in Mongondow language: *Anu yo molimumugdon iko sin bagu nopalut nogiobaw poigumun konbarakat i togi kehendak yo jiwa bopikiranmu umur pa ta' salalu mo darit bo mo sehat* **'Son, rinse your mouth because you just finished eating and ask**

God for blessings so that your mind is always clean and healthy'.

CONCLUSION

The results of research on Mogama Verbal Communication as Local Wisdom in the Post-marriage Ceremony of the Bolaang Mongondow Ethnic: The Ethnoprismatic Study show that there are 13 stages in the postmarriage ceremony of the Bolaang Mongondow ethnic, namely:

(1) *Gama* 'takes' the bride to the groom's house; (2) *Polampangon kon tutugan lanang* 'stepping in front of the bride to the bottom of the house drain asking for blessings from God if there is badness along with your steps it will seep like water dripping down the house'; (3) *Pololanon kon tubig* 'through the water' the bride passes through the water channel while begging if there is something dark it will be explained, sharp things are blunted, sharp objects are carried away by the water currents until they disappear without a trace; (4) *Poponikon kon tukad* 'climbing the stairs' this house is your house too, don't hesitate because you have been picked up by customs, language and rules while asking for blessings from God, your fortune will double.' (5) *Kungkum in pawung 'payung'* (6) *Pilat in Siripu* 'take off shoes' are told to take off their shoes so that if something bad happens with their steps, the bad things will come off like the shoes on their feet; (7) *Polampa kontonom* 'step at the main door' step at the main door because you are no longer a guest, because you have become a thirst and hunger quencher in the house'. (8) *Pokilituan* 'please sit', told to sit down because today you have be the main one in the house; (9) *Pogapangan* 'sitting side by side', the bride becomes the main one and strengthens the relationship with one another in the house; (10) *Buka' in Kokudu* 'uncovering the face' so that all can see the face of the bride and groom; (11) *Pokimamaan* "eat betel and areca nut" so that the body is always healthy; (13) *Polimugan* 'rinse your mouth' so that your soul and way of thinking are always clean and healthy'.

The results of the study from the ethnoprismatic aspect show that (1) Representative Speeches, namely: stating, reporting, mentioning can be found in steps 1-13; (2) Directive Speeches, sentences that order, request, demand, suggest, and challenge can be found at 1-13; (3) Speeches that are evaluation in nature, namely: expressing thanks, praising, criticizing, can be found in steps 1 – 3; and steps 7 – 9 (4) Commissive Speeches, namely: promises, vows, threats can be found in steps 1 – 2 and 8 – 9; (5) Declarations that create something, namely: decide, cancel, prohibit, allow, and the sorry member can be found in steps 1 – 13.

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