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Cultural Values in Sangihe Ethnic Song Lyrics "Masamper": An Anthropological Linguistic Study

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Abstract--- This research focuses on traditional songs of ethnic community Sangihe Masamper that are usually performed in religion and or traditional ceremony, the problems discussed are what the expressions are used and what cultural meanings and values are included in those expressions. The objectives of this research are to describe: 1) the expressions, 2) the cultural meanings and values used in the songs of Masamper. The data are analyzed by using the theory Koentjaraningrat (1979), Givon (2009)Fraenkel Kridalaksana (2013), and Pei and Gaynor (1980). The result of research are the expressions of the songs consist of Mawu, Ruata, Gengghona, Ghenggona, Langi, (God), anau sembau, Ku abe gagholokang'u u'waling liaghang gatinu, maning nahiu u pulangeng kai supato we senggesa-dedorongang mang sehimaneng kuhae ure mesasigesa, pirua, tembonang kawanua, Sangihe I kekendage, su pedarame and inang I amang. The cultural meanings are respect and honor to God, tight relationship, advice, work together, sympathy, respectfulness, admiration, togetherness, and honor. The cultural values are belief, brotherhood, education, unity, love, obedience, love homeland, and harmony. From the research, it can be concluded that the research needs to be carried out such as things that relate to sasasa (advice), the more complete of Masamper.

Keywords---community, cultural meanings, masamper, traditional songs, values.

Introduction

Human life cannot be separated from culture. The close relationship between humans and culture is a necessity, humans create and become users of those who run culture. Kroeber & Klukhon (1952) in Spencer-Oatey (2012), suggest that:

"Culture consists of patterns, explicit and implicit, of and for behavior acquired and transmitted by symbols, constituting the distinctive achievements of human groups, including an embodiment in artifacts; the essential core of culture consists of traditional (i.e. historically derived and selected) ideas and especially their attached values; culture systems may, on the other hand, be considered as products of action, on the other hand, be considered as products of action, on the other, as conditional elements of future action"

Language, as an identity, is an element of culture. Riley (2008), states that identity and language are created from knowledge or from what we know. Some elements of identity can be correlated with language. According to Holi ijer (2002), in Duranti (1997), language must be considered in the culture not only from language and culture. So, language, culture, and identity are inseparable from each other (Riley, 2008). The identity of a community is imprinted in the arts, especially in the lyrics of traditional songs or folk songs that exist in a culture (Valentin & Spangenberg, 2000). This is closely related to the research topic, namely "Cultural Values in Sangihe Masamper Ethnic Song Lyrics: An Anthropological Linguistic Study". According to Bucholts & Hall (2004):

"The study of linguistic anthropology is a study of language and identity. The field concerns with the linguistic production of culture entail a concern with the variety of culturally specific subject positions that speakers enact through language."

Masamper is a traditional art of the Sangihe community as one of the original cultural heritage but has begun to shift to become a model for Indonesian pop songs which are often used in tik-tok and Protestant Christian religious songs (Zaza et al., 2000; Tosun, 2006). Therefore, one of the cultures is very significant to continue to be researched by researchers in the context of maintaining language and culture. As it is known that Masamper is a traditional art from the people of three districts in North Sulawesi Province, namely Sangihe Islands Regency, Sitaro Islands Regency, and Talaud Islands Regency which is located at the northern tip of Sulawesi Island. The important information was provided by the informant.

Long ago in the Sangihe archipelago, there was a traditional art called *Tunjuke* 'pointing'. This art has been around for centuries. The participants stand around a traditional elder holding a flower while pointing at the participants according to the beat of the song, while everyone sings the song chosen by the traditional

elder. The last person appointed at the end of the song then replaces the leader, doing the same thing by choosing a song with the same theme as the previous song, holding flowers while going around pointing at the participants one by one, and so on in the traditional art of the Sangihe ethnic community. *Tunjuke*, which is a mass art, then changed with the arrival of the Dutch and Portuguese colonialists. The Dutch and Portuguese brought in Christian influences so that this mass traditional art had the opportunity or could be part of a religious ceremony or celebration in the church. This traditional art of Tunjuke was later called Dutch *Zangvereeninging* which means 'singing group'. However, the term is a Dutch word that is difficult to pronounce, so people call it *Samper* which later became *Masamper* which is now also called Pato Pato (Maru & Kansil, 2011). So, *Masamper* comes from *Tunjuke*.

Problems and objectives of research

The problems in this study are: (1) what expressions are in the lyrics of Sangihe Masamper ethnic songs? and (2) what are the meanings and cultural values in *Masamper* songs? The purpose of the research is 1) to identify, classify the expressions in the lyrics of Sangihe *Masamper* ethnic songs and 2) to analyze and describe the meaning and cultural values in the lyrics of *Masamper* songs.

Literature Review and Theoretical Framework

Research on *Masamper* traditional art that has been done previously is about "The Meaning of Traditional Communication Messages for *Masamper* Art" (Makasenda, 2014) which discusses *Masamper* dances, clothes, and songs. Furthermore, Maragami & Wadiyo (2016), researched the values that can be found when people in a village far from the islands of origin of this art, carry out *Masamper* art under the title "Values Embedded in the Community in *Masamper* Activities in Laonggo Village".

The concept used in this research is the concept of cultural values. Value is an idea or concept about what people think or consider important in life (Fraenkel, 1977). Kluckhohn & Strodtbeck (1961), argues that cultural value is a broad concept that lives in the minds of most people in a society, about what is most valuable in life. The series of concepts are interrelated and constitute a system of cultural values (Stephenson, 2008). Functionally, this value system encourages individuals to behave as determined. The value system becomes a guideline that is emotionally attached to a person or group of people it is a life goal that is fought for. Since childhood, an individual has been infused with the cultural values of his community, so that these concepts have been rooted in his mentality (Hwang & Lee, 2012). The cultural value system of a society is a conceptual form of culture, which seems to be outside and above the individual citizens of that society. The cultural value system also serves as an orientation guide for all human actions in life (Brandberg & Amzel, 2017; Liu & Alley, 2019).

Meanwhile, culture or culture is the whole system of ideas, actions, and the results of human work in the context of community life which is made into the human property by learning (Koentjaraningrat, 1979). In line with that, Harries (2001), states that culture is manifested in behavior and is associated with

certain people's mindsets such as customs and habits of society. Quoting Pepper, Djajasudarma (1997), stated that cultural values are guidelines that are adhered to by every member of society, especially in attitude and behavior so that they are used as benchmarks to assess how someone in a group acts and behaves. Sumardjo (2003), suggests that cultural values are stored behind the proverbs, traditional houses, traditional ceremonies, old myths, traditional clothes, dance forms, the music they play, weapons, and behind the system of social regulation (Lasut, 2007; Stephan & Pathak, 2016).

Cultural values can be used in the expression of a language. According to Kridalaksana (2013), expressions are phonological and graphemic aspects of language elements that support meaning and can be in the form of words, phrases, clauses. According to Pei & Gaynor (1952), in general, expression is a way of conveying or expressing ideas. Related to that, Givon (2009), states that the word is a written or spoken symbol usually in the form of the smallest unit that has meaning and can stand alone. Phrases are a group of words that are not in the form of a subject and a predicate. A clause is generally a part of a sentence that contains a subject and a predicate. Sentences are some words that are grammatically and syntactically arranged which are units that have a complete grammatical meaning.

Research Method

The method used in this research is descriptive qualitative. Data were collected from books, documents, previous research related to the research topic, and the internet. The technique used in collecting data is through observation, recording, and interviews with informants. This research uses the purposive sampling method or subjective sampling method. The data collected were analyzed based on the concept of linguistic units from the lyrics of Masamper songs and anthropological linguistic concepts for cultural meanings and values (Cain et al., 2018; Kuruppu, 2009). The research was carried out in the Sangihe Islands Regency, Bitung City, and Manado City in North Sulawesi Province.

Analysis

The research data in the form of 22 Masamper songs were studied, namely: (1) Bongkong Awu, (2) Suwuludu Dumpaeng Kita, (3) Inang I Amang, (4) Daluase, (5) Mageng seng Memadoa, (6) O Mawu Malondo, (7) Dalapi Bongkone, (8) Pirua Ana Samuri (9) Kasasusa Su Naung, (10) Eloku Kere Pansubang, (11) Mawu Ruata Kawasa, (12) Dalo Sembah si Gengghona, (13) Sangkaeng su Taghaloang, (14) I Gengghonalangi Ruatang Saturuang, (15) Sumake Pato, (16) O Mawu Rendinganeng, (17) Sangihe I Kekendage, (18) Kasasusa Su Naung, (19) Mau Elangu Tata, (20) Kate Kate Manambah, (21) Pia Kakanoa (22) Sarakang Su Mau Ruata I Amang.

After the lyrics of the *Masamper* song are identified and classified, the results that appear are as follows. Mawu 'God', Ruata 'Allah', Mawu Ruata 'Lord Allah', Gengghona 'Allah', Gengghonalangi 'Allah Mahatinggi' are words and phrases referring to Allah the Almighty Father that appear in the spiritual songs of *Masamper*. The Sangihe community praises and exalts the Omnipotent God

'Almighty'. The Sangihe people glorify God as the Supreme Creator, and can be seen in the lyrics of the following songs: dahengke kaliomaneng su Mawu 'pray to God' (in Daluase), suten tanudu Mawu badan lai jiwaku 'in your protection my body and soul' (in Mawu Ruata Kawasa), Mawu Ruata Kawasa su heaven su world 'God is powerful in heaven and in the world' (in MawuRuata Kawasa), Dale worships the Gengghona seng kinariading kebi 'praise worships God who has created everything (In Dalo worships the Gengghona), Naikoko I Gengghona, Tahanusa eng Sangihe 'Touched by the Highest God, Sangihe Island', (in Dala Pia Bongkone). The cultural meaning of the expressions of Masamper's song is to love and respect God. The Sangihe ethnic community believes in God so much that they praise, worship, and pray to God for their well-being, health, joy, and happiness. Society expects God to bless with abundant grace. The cultural value of Masamper's song expressions is trust.

The phrase anau sembau 'son of one person' (in Bongkong Awu) means that the singer or speaker and listener or listener are siblings, the same father, and mother. How close this relationship is because people are considered to have the same parents. When the Sangihe ethnic community meets, they will greet or greet each other and even take time to converse using the Sangihe language. Mutual acceptance and camaraderie are easy to find in the Sangihe community. When meeting guests or visitors, they will show a sense of friendship. The **close relationship** becomes the cultural meaning of this expression. Closeness or closeness of relationship characterizes this ethnic group and the cultural value of Anau Sembau is **brotherhood**.

Ku abe gagholokang'u, u'waling lianghang gatinu 'don't waste the sweat of your face' (in Daluase). In the Sangihe language, this is called sasasa or 'advice'. Giving advice is characteristic of folk or traditional songs, in addition to having specific and unique values about life, telling about the environment or culture (Maina, 2012; Istvandity, 2017). Here, the creator of this spiritual song as one of the owners of the culture would like to advise the community to appreciate the hard work they have done in their faith in God. When a person prays, God answers his prayer and helps. The cultural meaning is **to give advice**. Giving advice (sasasa) means bringing a good message to many people. In this world, the value of **educational culture** is evident.

Maning nahiu u pulangeng kai supato we senggesa, dedorongan mang sahimaneng, kuhae ure mesasigesa 'even if the paddle is shared next to the ship', Please stay united, walk alone' (in Dalos embah si Gengghona). Oars are used to keep the boat moving. The boat is paddled in the same direction so that the boat can arrive at the same destination or destination. Everyone holds a paddle in a boat under one command that is God Almighty as a leader. The cultural meaning is to **work together**. Motivation to work together creates harmony in community life. The cultural value inherent in this expression is **unity**.

The word pirua 'pity' (in pirua Ana Samuri and Elloku kere Pansuhang). This word implies compassion for the difficulties, problems and struggles of others. When other people experience disaster, others will express sympathy or give more attention. The cultural meaning of this word is **sympathy**. This word has a cultural value of **love**.

The phrase tembonang Kawanua 'leader of the country is found in the spiritual song O Mawu Ruata. Leaders of governments are prayed for when this song is sung. This means that there is respect for the leaders of the country, both at the lower and upper levels. This harmony of community life is evident when the community respects the government/leaders so that they can work together to achieve the goal of developing the country. Here it is seen that the community respects the government as a cultural meaning. A good relationship between the government and the community must be built to prosper and prosper. The cultural value contained in this phrase is **obedience**, obedience to the leader of the country.

The phrase Sangihe Ikekendage 'Sangihe yang Kusayangi' is the title of a masamper song. Some masamper songs show admiration for the homeland, such as Bongkong Awu, Dalapia Bongkone, etc. The people of Sangihe pray for their archipelago to flow God's blessings. Expressions of praise appear in the song, for example: Although it has gone far, Sangihe remains in the heart, this is my heart that always remembers the place of my birth, etc. **Admiration** becomes the cultural meaning of this phrase. The Sangihe people admire the richness of nature (mountains, beaches, and sea, etc.), the richness of the sea (seaweed, various types of fish), and its culture. The Sangihe ethnic community admires and is impressed with everything related to its district. This shows the cultural value of **love of birth land**.

The phrase su pedame 'in the place of the event/crowd', can be found in the songs: Kate, kate nemambah, Daluse and Pia kakanoa. Su pedarame refers to a place where many people meet, do things together, share things and feel passion and joy together. People go to the event venue to be involved in the event, such as a religious event or cultural event. One of the cultural events is the traditional tulude ceremony, one of the traditional ceremonies held at the beginning of each year. The cultural meaning, **togetherness** is su pedarame. The Sangihe ethnic people go together for get-togethers; they participated in the event enthusiastically and felt happy. In the event, where people feel a sense of togetherness, we can see harmony. So, **harmony** is a cultural value.

The phrase *Inangi I Amang* 'Mother and Father' (in the songs of *Bongkong Awu, Suwuludu Dumpaeng Kita, Inang I Amnang*) indicates respect for women who have given birth to children and for fathers. The Sangihe ethnic community puts the word mother in front of the father even though the father is the head of the family. This does not ignore the father, but naturally, the mother who conceives and gives birth to children. This gives more respect to the mother. The mother is a very strong, loving, forgiving person and always prays for the children. It takes sacrifice, mothers educating and raising children until they can be independent. The cultural meaning of **respect** is implied in this phrase. The cultural value of **love**.

Conclusions and Recommendations

After discussing the expressions of meaning and cultural values in the poetry of traditional *masamper* songs, the following conclusions can be drawn. First, the expressions that appear as words, phrases and sentences are Mawu Ruata 'Lord

God', Gengghona 'God', Gengghanalangi God Almighty 'anau sembau' child of one person ', ku abe gagholokang'u u'waling liaghang gatinu' don't waste the sweat on your face ', maning nahiu u pulangeng kai supato we senggesa-dedorongang mang sehimaneng-kuhae are mesasigesa' even if the paddle is shared next to the ship ', pirua' kasihan ', tembonang kawanua' leader of the state ', Sangihe Ikekendage' Sangihe yang kusayangi ', su pedarame' di tempat acara/keramaian 'dan inang I amang' Ibu dan Ayah '. Second, the emerging cultural meanings are respect for God, close relationships, advice, cooperation, sympathy, respectappreciate, admiration, togetherness, and respect. While the existing cultural values are trust, brotherhood, education, unity, love, obedience, love of homeland, and harmony. The suggestion that can be given is that it is hoped that there will be further research on Masamper, which is related to sasasa (advice) as a more complete literary work. The research can be continued with the study of Masamper traditional art from the point of view of all fields of science so that the documentation is complete. Diverse research related to Masamper is considered as an indigenous local that can support tourism in North Sulawesi Province.

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