

The Mapping of Local Wisdom Found in the *Lara Pangkon's* Speech in the Wedding Reception of Ngantang People

Enis Fitriani⁽¹⁾, Trisnian Ifianti⁽²⁾

IKIP Budi Utomo,
Jl. Simpang Arjuno 14B Malang, Indonesia

E-mail: ¹enisfitriani@budiutomomalang.ac.id,
²trisnian.ifianti@budiutomomalang.ac.id

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Abstract: The purpose of this research was to map the local wisdom that appears in the customary speech of lara pangkon in the wedding reception of Ngantang people. The researchers found there are 32 meanings of expectation in the local wisdom of meaning, 4 meanings of affection in the local wisdom of meaning, 3 meanings of advice in the local wisdom of meaning, 18 functions of cultural symbol in the local wisdom of function, and 1 cultural value in the local wisdom of value. The meanings of expectation, affection, and advice in the local wisdom of meaning found refer to the changing mindsets and social relations between individuals and groups by creating a common meeting point, the cultural symbol functions in the local wisdom of function in lara pangkon's speech refer to a symbol of cultural diversity for a community, and the cultural value refers to cultural elements that grow from the bottom up, and form organically in society. Exploring qualitative investigations, investigating the cross-cultural applicability of cultural symbols' functions as

unifying agents, and examining the natural emergence of cultural values have the potential to enhance our comprehension of local wisdom's dynamics and its tangible impacts on community resilience and unity.

INTRODUCTION

The use of the Javanese language is increasingly marginalized in the competition for languages in Indonesia. Even though the Javanese language has been used as one of the local contents in the curriculum in schools in East and Central Java, now fewer and fewer young people are proficient in using the language. Even though the regional language plays a very important role in the social life of the community, especially in traditional ceremonies and other rituals. Regional languages are still considered as belonging to the community and are used in everyday life in an area (Kridalaksana in Ifianti & Fitriani, 2021) Javanese is used by the people of Ngantang District, Malang Regency as a regional language. This language is unique and full of meaning so that its highest strata are often used in certain traditional ceremonies carried out by Ngantang people. The hypothesis that language has an influence on a culture was proposed by two linguists, namely

Sapir and Whorf, this means that language influences the way of thinking and acting of its speakers. Thus, language has an important role in shaping culture (Chaer in Ifianti & Fitriani, 2021).

The culture of *lara pangkon* which uses Javanese in the wedding reception procession is still maintained as a local wisdom in Javanese society, especially in Ngantang. This procession is presented theatrically and includes the initial meeting stage between the families of the groom and bride, up to the wedding and handover of the bride and groom. What is interesting to learn from this procession is the language used by *pamasrah* as the representative of the groom and *panampi* as the representative of the woman, which is used to communicate on matters related to marriage.

In the research conducted by (Ifianti & Fitriani, 2021) it was found that at the wedding reception in Ngantang District, Malang Regency, there were two stages, namely *Pambuka* and *Paneges*, which included 15 utterances. Of the 15 utterances, there are 7 utterances with explicit meaning and 8 utterances with implicit meaning. In the process of proposing, the Ngantang people use utterances with implicit meaning because this is a tradition passed down from their ancestors and is also considered an art in language. This means that there is an emphasis placed on the use of utterances with implicit meaning in the process of proposing to Ngantang people who use this utterance because it is a tradition passed down from their ancestors and is considered an expression of art in language or communication. The use of speech with implicit meaning can be said to be part of the local wisdom and culture of the local community, which allows deeper and richer messages and meanings to be conveyed in the context of the ceremony.

Local wisdom is the result of folklore. Local wisdom in the form of outlook on life, science and various strategies of life as local community interactions. Local wisdom. This is used as a guide or rule in community life. While folklore itself is a part of collective culture society that has been passed down from generation to generation through word of mouth partly oral. Sibarani in argues that local wisdom is wisdom or original knowledge of a society derived from noble values cultural traditions to regulate the order of community life. Local wisdom is a creative answer to geographical-geopolitical situations, historical, and local situational (Umam, 2021).

Local wisdom is outlook on life and science as well as various life strategies in the form of activities carried out by local communities in respond to various problems in meeting their needs. In Robert Sibarani's book entitled *Local Wisdom* mentioned in Situmorang & Sibarani (2021) and (Purba & Purba, 2023) explained that local wisdom is divided into meaning, function, value and norm.

1. Meaning

Meaning is an integral part of semantics and always attached to whatever we say. Meaning that exists in the meeting of the manten is to give a blessing to both bride and groom in running the household.

2. Function

- a. Projection System Function: This serves as a medium for collectively projecting imagination.

- b. Validation of Cultural and Institutional Norms: It legitimizes cultural and institutional constructs, functioning as guidelines for maintaining public order.
- c. Educational Role: It operates as a tool for nurturing behavioral and character development, especially in the context of children.
- d. Normative Enforcement and Supervision: It functions as a mechanism to ensure adherence to societal norms and regulations.

3. Value

The wedding reception event encapsulates sacred and virtuous values, embodying religious significance aimed at seeking divine protection and blessings. Religious values within its essence underline the expectation of earnest effort while fostering a closer connection with the Creator.

4. Norms

Cultural norms, intricate and intangible, represent ingrained behavioral patterns or regulations within a group. They encompass customary behaviors, particularly related to designated roles within society. Violation of the groom's meeting norms is not sanctioned by the public. For example, within traditional Javanese marriage customs, stepping over unmarried older siblings is prohibited unless the sibling permits it; this gesture symbolizes approval and subsequently allows the wedding ceremony to proceed.

Lara Pangkon culture is a local wisdom that must be preserved because apart from providing lessons on how to live a married life, this culture is rarely found. However, local wisdom is often considered irrelevant and ignored, so that many cultural heritages are neglected, abused, or forgotten. The younger generation is also less interested in and does not understand the true meaning of marriage contained in the cultural narrative of *Lara Pangkon*. Based on the background that has been explained, the researcher intends to map the local wisdom that appears in the utterances contained in the *lara pangkon* process at the gathering ceremony for the people of Ngantang District, Malang Regency as an effort to preserve the local wisdom.

METHOD

This study aimed to map the local wisdom that appears in the *lara pangkon*'s speech in the gathering ceremony for the people of Ngantang District, Malang Regency. Speech texts in Javanese were found in Ifianti and Fitriani's research (2021) with the title *Analysis of Lara Pangkon's Speech in the Wedding Reception of Ngantang District, Malang Regency (A Pragmatic Study)*. The research method used was a descriptive qualitative method in which the researcher used a classification of local wisdom based on opinion of Sibarani in Situmorang & Sibarani (2021) and translated by using the theories in the book of Machali (2009).

RESULTS AND DISCUSSION

At the wedding reception of Ngantang people, the researchers found the results presented in Table 1.

Table 1. The Mapping of Local Wisdom Found in the *Lara Pangkon's* Speech

Type of Local Wisdom		Speech of <i>Lara Pangkon</i> in Javanese	Speech of <i>Lara Pangkon</i> in English
meaning	expectation	1. “ <i>Kula saking Suralaya Adilinuwih. Sura tegese wani, laya tegese pati, adi tegese bagus, linuwih tegese samubarang kalire.</i> ”	1. “I am from Suralaya Adilinuwih. <i>Sura</i> means berani, <i>laya</i> means dead, <i>adi</i> means kind, reliable in every way, <i>linuwih</i> means fearless in the matter of goodness.”
		2. “ <i>Nami kula Darmajulig. Darma niku temen, julig niku duta perwakilan.</i> ”	2. “My name is Darmajulig. <i>Darma</i> means earnestly, <i>julig</i> means representative.
		3. “ <i>Madosi griyane Mbok Randa sing gadhah petetan pitik dara, aran Sekar Jaya Mulya, ingkang dereng rontok sarine.</i> ”	3. “I am looking for Mbok Randa's house which has a virgin flower, the name is Sekar Jaya Mulya which has not lost its flower essence.”
		4. “ <i>Ndase sepuk emas tunggul naga.</i> ”	4. “Its head is a golden dragon stump.” (head of glory crowned with courage)
		5. “ <i>Gulune tunggul wulung.</i> ”	5. “Its neck is <i>tunggul wulung.</i> ” (excellent in goodness to be proud of)
		6. “ <i>Mripate merah delima.</i> ”	6. “It has ruby-eyed, always seeing goodness.”
		7. “ <i>Jenggere emas berlian.</i> ”	7. “It has a gold diamond comb.” (wealth owned by the groom before marriage as capital)
		8. “ <i>Cucuke aran wesi pulasrani.</i> ”	8. “Its beak is <i>wesi pulasrani.</i> ” (a strong iron, diligent in earning a living)
		9. “ <i>Kupinge suling bremlara.</i> ”	9. “.” It as <i>suling bremlara</i> ears (strong hearing in listening to goodness)
		10. “ <i>Jembele sumber kamajaya.</i> ”	10. “It has <i>jembel sumber kamajaya.</i> ” (springs of victory, to achieve it one must think clearly).
		11. “ <i>Rawise cinde amoh.</i> ”	11. “It has <i>rawis cinde amoh.</i> ” (an antique shawl that not everyone has, there is something special that the groom has so that the bride likes it)
		12. “ <i>Teleke wadhah rasa.</i> ”	12. “Its poop is a container for feeling.” (a place to express all feelings)
		13. “ <i>Candrane teja warna.</i> ”	13. “It is nicknamed color glow.”
		14. “ <i>Ulese manca warna.</i> ”	14. “Its is colorful.” (various nature)
		15. “ <i>Putih ing wetan panggonane, manuke kuntul, gunungane kapur, segarane santen, kembang kembang cempaka, kuthane slaka, sing mangku Bathara Guru, manjing ing ati suci.</i> ”	15. “White is located in the east, the bird is egret, the mountain is limestone, it is the paradise of coconut milk, the flower is chrysolite, the city is silver, it belongs to Bathara Guru, symbolizing the sacred heart.”

		16. <i>"Abang ing kidul panggonane, manuke wulung, segarane getih, gunungane geni, kembangan wurawaribang, kuthane tembaga, sing mangku Bathara Brama, manjing ing durgamangsa."</i>	16. "Red is in the south, the bird is wulung, the sea is blood, the mountain is fire, the flower is wurawaribang, the city is copper, it belongs to Bathara Brama, symbolizing strength against lust."
		17. <i>"Kuning ing kulon panggonane, manuke podang, segarane madu, gunungane welirang, kembangan kenikir, kuthane kuningane, sing mangku Bathara Kamajaya, manjinge ing kebrahen."</i>	17. "Yellow is located in the west, the bird is podang, the sea is honey, the mountain is sulfur, the flower is cosmos, the city is copper, it belongs to Bathara Kamajaya, symbolizing courage."
		18. <i>"Ireng ing lor panggonane, manuke gagak, segarane nila, gunungane areng, kembangan mentheleng, kuthane wesi, sing mangku Bathara Wisnu, manjing ing sipat kelanggengen."</i>	18. "Black lies in the north, the bird is crow, the sea is indigo, the mountain is charcoal, the flowers are bright, the city is iron, it belongs to Bathara Vishnu, symbolizing eternity."
		19. <i>"Suwiwine belah jagat."</i>	19. "It has wings of the universe." (traveling the world)
		20. <i>"Sikile sangga bumi."</i>	20. "Support the earth (be humble)."
		21. <i>"Tajine sipat jentik gumala netra."</i>	21. "Small in nature but deceiving the eye." (after close inspection, there are many great things that are good in the groom)
		22. <i>"Pitik sampeyan niku dereng nate tarung, tah, Dhik?"</i>	22. "Hasn't your cock ever been pitted?"
		23. <i>"Lho, tapi nek kadung tarung, tarung sepisan kena jalune pitik kula, abuh, dherek."</i>	23. "Just so you know, if this rooster has already fought, one fight with my rooster's spurs, your hen can swell."
		24. <i>"Cakare sapu jagad."</i>	24. "It has <i>sapu jagat</i> claws." (strong in making a living no matter what)
		25. <i>"Buntute tebu sauyun sineret, kaya mega diapit kluwung."</i>	25. "It has sugar cane tail tied with fiber, like a cloud surrounded by a rainbow."
		26. <i>"Kukune lempuyang akik."</i>	26. "It has dried zingiber zerumbet nails." (the groom has to have good facilities and strong will)
		27. <i>"Sega putih niku wis suci, nek wis suci kudu sing ati-ati, supaya luwih-luwih sing disandang lan dipangan."</i>	27. "The white rice is pure, if it's pure, you have to be careful, save the rest of what is used and eaten."
		28. <i>"Ngombene wadhah kawah candradimuka, isine durga pangangsa-angsa."</i>	28. "The drink is from the Candradimuka crater, filled with durga-pangsa." (science against evil)

		29. <i>"Sing ngombeni dulur papat lima badan, sing papat manjing ing keblat, sing siji wujud."</i>	29. "The four points of the compass directions facing the Qibla, one is the human body."
		30. <i>"Isine weteng beras, endog, lan emas."</i>	30. "Its stomach contains rice, eggs and gold."
		31. <i>"Beras tegese iber-iber, aja nganti uwas. Dene endog weruha dadare, emas weruha lelere."</i>	31. "Rice means kite, don't let it go. If it's an egg, the meaning is to see the result. If it's gold, the food can see its shine."
		32. <i>"Isine tele rajabrana, emas picis, lan tigan lantakan. Mbah belawa isi ketumbar lan mrica, tegese kemanten ora bakal diumbar tapi bakal diloloh."</i>	32. "Its crop contained treasures, gold coins and three latankans (all the men's work was given intact). Mbah belawa contains coriander leaves and pepper, meaning that the bride and groom will not be left alone but will be supported."
	affection	1. <i>"Tumbu oleh tutup, bantal oleh guling."</i>	1. "Big basket by cover, pillow by bolster, which means they match and complement each other."
		2. <i>"Pangkringane kajeng kruda mandera."</i>	2. "The resting place is made of banyan wood." (a strong, sparkling banyan wood that protects, gives warmth to the household)
		3. <i>"Paturone dalem madiganda, bantal piwarah, kemul pitutur, dene kurungane lair lan batin, mudune jengkar guling kursi gading."</i>	3. "The bed room is full of fragrance and affection, a pillow of knowledge, a blanket of advice, while the cage is both physical and spiritual, so that when you wake up you always get goodness having a foundation."
		4. <i>"Sak jerune gerdin, dada siji tinawonan, bekupone njeru turon, isi putri kawudanan, sang putra niba pangkon."</i>	4. "In the bedroom, the two of them melt into one making love, the bride gets ready, the groom is in her lap." (because it's already legal)
	advice	1. <i>"Ilang tejane cumlarat saksada lanang, jumleger kari menungsane."</i>	1. "Lost the beauty, flew away from the human form."
		2. <i>"Nami kula Pak Cukup, yogane Pak Turah. Tegese cukup sing disandang lan dipangan nganti turah-turah."</i>	2. "My name is Pak Cukup, the son of Pak Turah. This means that it is enough what is used and eaten have excess."
		3. <i>"... katic numpaki jaran napas."</i>	3. "... through the path of life."
function	projection system	-	-

cultural symbol	1. “ <i>Niki sawung seta wana. Tegese, sawung jago, seta putih, wana alas.</i> ”	1. “This is a white rooster. That is, the white rooster from the jungle.”
	2. “ <i>Niku tumbak, tegese kangge mbabat dalan. Lha sing digawa kabeh aran misra lan misri. Misra kagawa balik, misri kagawa kari. Misri teka wujud, bukti, makna, maknane rupa dom lan bolah. Dom landepo pikire, bolah netepi ular-ular kuna. Jambe suruh sekar bahu, supaya weruh sekar banjare, nini kemanten lan kaki kemanten.</i> ”	2. “That is a spear, meaning to pave the way. What they all brought are <i>misra</i> and <i>misri</i> . <i>Misra</i> is brought home, <i>misri</i> is left here (bad things are kept alone, good things are acknowledged). From its form, <i>misri</i> can be seen and symbolized by a needle and thread. The needle represents the sharp mind, the thread represents the parental advice that should not be left behind. <i>Jambe suruh sekar bahu</i> , so that their origins are known, both the bride and the groom.”
	3. “ <i>Niku jodhang cilik, aran jodhang joli jempono. Tegese, wolak-walik sampurnane, nini kemanten lan kaki kemanten.</i> ”	3. “That small chest is called <i>jodhang joli jempono</i> (container of perfection). The meaning is back and forth is perfect, both the bride and the groom.”
	5. “ <i>Gedhang minangka sajen, tegese gegeda lan padanga pikire, ngajenana awake. Kupat lepat ngluwarana nadare, ngluwarana sengkalane, netepana agamane, cedakna rejekine, adohna bilahine.</i> ”	5. “Bananas as offerings, meaning he thinks big and broad, respects us. <i>Ketupat lepat</i> settles vows, solves his problems, protects his religion, brings his fortune closer, and keeps him away from danger.”
	6. “ <i>Minangka wong tuwa, bek kecangking, kothong kecangking. Kendi nyekseni lan mudi-mudi.</i> ”	6. “As parents, good things are carried away to their children, either the bad things. The parents see the good things and praised them.”
	4. “ <i>Lha enten klapa sing gancet niku napa?</i> ” (mulane nek ngepek mantu aja sampek gawe papane wong tuwa, wit kudu dipepet)	4. “Then, there are coconuts side by side, what does it mean?” (that's why if you want a son-in-law, don't let him live at your house (the parents' house), tell him to cut down trees to build his own house)
	5. “ <i>Lha, bokor kuningan niku?</i> ” (aja sampek nglokori, kudu diuning-uning, mulane nek ngepek mantu kudu diuning-uning utawa dituturi, mpun diumbar mawon)	5. “How about that brass bowl?” (don't be angry, you have to be willing to understand, that's why if you want a son-in-law, you have to be willing to understand and advise, don't let him go)
	6. “ <i>Lha, piring cingkir niku?</i> ” (Piring minangka lantaran, cingkir nyancang pikir. Lungguhe aran lepek, duwe gawe aja sampek klepak-	6. “What about the cups and plates?” (Plates are the reason, cups are the cause, cups are the ones that control his mind. The base is called saucers. If you

		<i>klepek. Umpul-umpula dhisik, tegese ngumpulna bandane, ngumpulna sanak familine, bisa musawarah. Lepek, untung rugi disangga dewe.)</i>	have an urge, don't run out of everything. Collect everything first, from capital to relatives, everything can be discussed. Because profit and loss are borne alone.)
		7. "Sing pating grandul niku?" "Niku gawangan, arane ongkek. Mulane ngapek mantu kudu disawang, aja sampek diongkek."	7. "What's hanging on? " "That's wicketan, also called <i>ongkek</i> . That's why if you have a son-in-law you have to watch over it, don't just let him go."
		8. "Niku siwur, tegese nyuwurna awake nek duwe gawe."	8. "That's a dipper, meaning to let us know if he has needs."
		9. "Sijine niku irus, tegese nerusna karep."	9. "The other one is a big spoon, meaning to continue the ideals."
		10. "Lha, kekep niku napa?" (Rumangsa nek duwe sikep, dikekep tapi gak marai ongkek).	10. "Then what does the lid of the pot mean?" (If you feel you have a deficiency from your partner, you have to keep it to yourself).
		7. "Niku ilir, tegese ngapek silirane. Jeneng liyane tepas, tegese titip napas. Mulane nek ngapek mantu, miliha sing napase landung."	7. "It's a fan, it means taking the heart. Another name is <i>tepas</i> which means entrusting the body (to the bride/groom's family, both the groom and the bride). That's why if you want a son-in-law, choose someone who can think long and hard."
		8. "Niku kemaron, tegese karon-karonan mawon pokoke beres. Ateges samubaran apik-elek nggih dilakoni wong loro."	8. "That was <i>kemaron</i> , meaning that everything is fine when lived together. This means that all good and bad things are done together."
		11. "Arane kendil isine klop, nek wis njendil mari lapo-lapo."	11. "It's called a kendil full of coconut. If it's swollen, it means you've done something."
		12. "Niku cowek, asale kanca dhewe sakniki dipek."	12. "It is mortar, <i>kanca sing dipek</i> ." (from friend to soul mate)
		13. "Niki dandang, tegese ndang dadiya. Dandang isi sega, nek dipangan marai seseg tur lega."	13. "This is <i>dandang</i> , meaning let's immediately be the bride. <i>Dandang</i> filled with rice, if you eat it can make you full and relieved."
		14. "Kukusan bisa ngukus derajate, nek enak ojo lali wong tuwa. Paribasane gak ana kukus tanpa geni. Wong tuwa minangka genine utawa asal-usule."	14. "Steaming can elevate one's degree, if you have a good life, don't forget your parents. The proverb goes that there is no steam without fire. Parents are the fire (origin)."
	educational tool	-	-
value	religious value	-	-

	cultural value	1. <i>"Lise gemi, setiti, ngati-ati. Cemeti ati suci. Teropong waskita lair terus ing batin. Lapak sadat panetep panatagama."</i>	1. "All things are done sparingly, accurately, and carefully. It comes from a pure heart. It is based on inner and outer wisdom. It is based on creed, religious decree."
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From Table 1 the researchers can conclude some points: there are 32 meanings of expectation in the local wisdom of meaning, 4 meanings of affection in the local wisdom of meaning, 3 meanings of advice in the local wisdom of meaning, 18 functions of cultural symbol in the local wisdom of function, and 1 cultural value in the local wisdom of value.

Discussion

The customary language expressions called customary speech. The customary speech found in were derived from words that form a sentence having a difficulty to understand literally. This is in the line with Chaer, as quoted by Ifianti & Fitriani (2021), customary speech is a combination of zerumbet nails but implicitly the groom has to have good facilities and strong will. According to Tarigan (2013), speech is a pattern of language structure that does not follow general rules and often consists of phrases words whose meaning cannot be predicted from the elements that make it up, for example, "*Kukune lempuyang akik*" literally its meaning is has to be have dried zingiber whose meaning is difficult to explain logically or grammatically, with meanings that depend on the figures of speech that make them up. The researchers agree with this stement since some speeches since the researchers found the sentences having difficult to explain logically for instance, "*Paturone dalem madiganda, bantal piwarah, kemul pitutur, dene kurungane lair lan batin, mudune jengkar guling kursi gading.*" This means that the bed room is full of fragrance and affection, a pillow of knowledge, a blanket of advice, while the cage is both physical and spiritual, so that when you wake up you always get goodness having a foundation. Therefore, it can be concluded that based on the findings the customary speech is a form of expression of feelings that contains figurative meanings through the words used in certain communities, meaning that customary speech is a part of local wisdom.

In the outline, local wisdom has characteristics and roles as: 1) a marker of a group's identity; 2) community unifying factor; 3) cultural elements that grow from the bottom up, and form organically in society; 4) a symbol of cultural diversity for a community; 5) changing mindsets and social relations between individuals and groups by creating a common meeting point; and 6) a trigger for creating unity, self-respect, and preventing conflict or damage in group solidarity and integration as a whole community. (Haba in Abdullah, 2015)

Regarding to the research results from the *lara pangkon*'s utterances, based on Haba's statement in Setyaningsih (2016) and Sari & Irma (2020) the meanings of expectation, affection, and advice in the local wisdom of meaning found refer to the changing mindsets and social relations between individuals and groups by creating a common meeting point. This means that these three elements—expectation, affection, and advice—are agents of change in terms of how people think and interact. This change is facilitated by the creation of a shared meeting point, a space where different perspectives converge. This common ground

becomes a space for the exchange of ideas, emotions, and guidance, fostering mutual understanding and nurturing the evolution of social connections and relationships between individuals and groups.

Meanwhile, the cultural symbol functions in the local wisdom of function in *lara pangkon*'s speech based on Haba's statement in Setyaningsih (2016) refer to a symbol of cultural diversity for a community, meaning that cultural symbols become a unifying force, transcending differences and contributing to a collective identity. By recognizing these symbols as representatives of cultural diversity, communities can celebrate their heritage while also fostering understanding and appreciation among diverse groups. This can lead to greater social cohesion and a deeper sense of unity among community members.

The last type of local wisdom found in *lara pangkon*'s speech is the cultural value, it refers to cultural elements that grow from the bottom up, and form organically in society based on Haba's statement in Abdullah (2015) and Sibarani (2015). These values are deeply rooted in the community's collective experiences. They are not imposed from outside forces but instead emerge naturally as a reflection of the community's history, beliefs, and interactions. This "organic" growth ensures that the cultural values are authentic and relevant to the community's unique context.

In conclusion, the research results from the *lara pangkon*'s speech are the meanings of expectation, affection, and advice in the local wisdom of meaning found refer to the changing mindsets and social relations between individuals and groups by creating a common meeting point, the cultural symbol functions in the local wisdom of function in *lara pangkon*'s speech refer to a symbol of cultural diversity for a community, and the cultural value refers to cultural elements that grow from the bottom up, and form organically in society.

CONCLUSION

In summary, the research findings in *lara pangkon*'s speech shed light on the multifaceted dimensions of local wisdom. The researchers found that there are 32 meanings of expectation in the local wisdom of meaning, 4 meanings of affection in the local wisdom of meaning, 3 meanings of advice in the local wisdom of meaning, 18 functions of cultural symbol in the local wisdom of function, and 1 cultural value in the local wisdom of value. The research results from the *lara pangkon*'s speech are the meanings of expectation, affection, and advice in the local wisdom of meaning found refer to the changing mindsets and social relations between individuals and groups by creating a common meeting point, the cultural symbol functions in the local wisdom of function in *lara pangkon*'s speech refer to a symbol of cultural diversity for a community, and the cultural value refers to cultural elements that grow from the bottom up, and form organically in society. In short, the research emphasizes the profound influence of local wisdom in shaping perceptions, enhancing connections, and fostering unity within communities.

SUGGESTIONS

The future research directions could encompass both practical and theoretical aspects. Exploring qualitative investigations would uncover deeper intricacies of how elements like expectation, affection, and advice manifest within

local wisdom across various communities. Investigating the cross-cultural applicability of cultural symbols' functions as unifying agents would provide insights into their broader relevance. Examining the natural emergence of cultural values over time and assessing the effectiveness of incorporating customary speech into education offer avenues for comprehensive understanding. These research pathways have the potential to enhance our comprehension of local wisdom's dynamics and its tangible impacts on community resilience and unity.

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