

Social Cognition in the Traditional Belis Marriage Tradition of the Sumba Community, East Nusa Tenggara (Van Dijk's Theory of Critical Discourse Analysis)

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ABSTRACT

Indonesia is a country that is rich in culture and tradition. One of these cultural riches is in one region of Indonesia, namely East Nusa Tenggara. This cultural wealth is in the form of the Belis tradition which is expressed in the marriage process of the people of Sumba, East Nusa Tenggara. Belis is a symbol of marriage between men and women in East Nusa Tenggara. Belis is a dowry or a certain amount of money, goods or objects given by the prospective groom to the prospective bride. The amount of belis given usually follows the agreement or custom that applies in a particular community or tribe. Factors that influence the determination of the size of Belis are the social status of the family and the closeness of the relationship between the families. Usually the closer the kinship relationship, the greater the value of the belis that must be given. The inability to pay the belis results in social and psychological sanctions, namely being ostracized from society, being discussed by neighbors, being reprimanded by traditional leaders, and giving rise to a feeling of intense shame. This research is qualitative research with a phenomenological type

INTRODUCTION

According to general opinion, Belis has a meaning in family relationships, namely as a sign of gratitude to the woman who volunteered to move, as well as a new family relationship for the future and giving value to women. Belis also has the meaning of determining the validity of a marriage as a reward for the parents' services or hard work. As a sign of changing the girl's name, it means lowering the girl's family name and raising the boy's family name. Belis is the absolute right of the (prospective) bride and the groom's obligation to give it before the marriage contract takes place. The implementation can be done in cash or in debt. The essence of belis is material (objects), but behind that belis also has an immaterial essence which implies functions and symbols. The dowry symbols are in the form of livestock and agricultural land and are replaced with other objects, namely money, which has the same value as a dowry material, but immaterially or the meaning of the symbols will experience new meanings and ways that will be carried out by society in accordance with the times (Koentjaraningrat, 1980: 94).

It is through this process that the formation of household groups, the process of forming various hereditary groups (kinship), and the reproduction of society both biologically and socially take place. Traditional marriage ceremonies will still exist in a cultured society. Likewise, in the marriage customs of the Beo Sepang village community, Boleng District, West Sumba Regency, giving belis is something that must be fulfilled as one of the marriage conditions. Belis "wedding gold" in the marriage customs of the Sumbanese people is an inseparable part of everyday life and always appears as a consequence of the implementation of local customs. Marriage in the social life traditions of the Sumba people generally adheres to a patrilineal genealogical system (following the father's lineage) and is perfected by a ritual in the form of belis (material) which must be fulfilled by the groom based on the agreement of the bride and groom's families. In the Sumbanese marriage system, payment of belis is an important prerequisite. The size of the belis for other purposes usually follows the agreements or customs that apply in certain communities or tribes.

Factors that influence the determination of the size of Belis are the social status of the family and the closeness of the relationship between the families. Usually the closer the kinship relationship, the greater the value of the belis that must be given. Inability to pay off belis gives rise to social and psychological sanctions, namely being ostracized from society. In its development, the practice of Belis reaps pros and cons. a social or cultural system that serves as a guide. Meanwhile, it has the meaning of harmony and without avoiding conflict. The similarity between these two words has a very high form of similarity. However, nowadays, the values contained in the belis culture have shifted from their

original meaning. This of course causes anxiety and unrest among the people of Sumba who continue to be hit by poverty. Productive discussions are increasingly taking place and all of this is a human effort to restore the original meaning of the belis value. Even though it has been determined by custom, changes often occur in the value of the belis. The change is in the form of increasing the nominal amount of money and goods to be handed over. It is not uncommon for discussions between two families to become an arena for arguing and maintaining self-esteem so that it is not trampled on.

In modern times, the size of the belis then depends on the level of education achieved by the child (female child). The higher the level of education achieved, the greater the nominal value of the belis, conversely the lower the level of education achieved, the lower the value of the belis. This case clearly violates the noble dignity of humans who are created equal and equal without being differentiated by any status. With the difference in determining the nominal amount of belis between people with higher education and less education, it implicitly differentiates one human dignity from another. The role of the younger generation as inheritors of ancestral culture is very much needed in this case. Especially maintaining the culture of "Belis" and restoring the original meaning of "Belis" itself. In reality, many of the younger generation do not yet know the meaning of "Belis" so they consider it something scary and an obstacle for them to be able to settle down.

This research is different from other studies which both discuss Belis. This research has two problem formulations. The first problem formulation is Van Dijk's Social Cognition in the Opinion and Attitude aspect as stated in the Belis tradition. The second problem formulation is Van Dijk's Social Cognition in the ideological aspect contained in the Belis tradition. Through Van Dijk's theory of Critical Discourse Analysis, social cognition and its aspects can be explained in detail. This presentation is adapted to the phenomenon that is developing in society today which is related to the Belis tradition. Through this research, it is hoped that the thinking of cultural actors and cultural observers as well as local communities can develop better so that the Belis tradition can be adapted to existing situations and conditions so that culture and traditions continue without creating burdens or social disparities for traditional actors and local communities.

LITERATURE REVIEW

In general, culture is a way of being shared by a group of people whose process occurs from generation to generation so that it is passed on to the next generation. Culture is something that can be used as a unique and distinctive identity for an area. It is important to know about the meaning of culture, because this can provide positive things. The Indonesian nation has many kinds of cultures. So this makes many visitors from abroad vacation in Indonesia. According to Wigjodipoero (1983) in marriage, it is not only religious factors and written positive law that play an important role, but other social factors such as customs, culture, community philosophy of life also play a role in the implementation of a marriage. The purpose of Manggarai traditional marriage is to produce offspring, increase the closeness of the extended family and aim to make the man and woman mutually happy. The ancestors of the Manggarai people acknowledged that the relationship between husband and wife, apart from loving and remaining faithful to each other, brings happiness and prosperity (Janggur, 2010).

One of the cultures in the NTT region of Indonesia is the Belis culture. "Belis" is an important element in the institution of marriage. Apart from being seen as a tradition that has noble values and a form of respect for women, on the one hand it is also a bond of kinship ties and a symbol to unite men and women as husband and wife. Belis is also considered the main condition for legalizing the transfer of a woman's tribe to her husband's tribe. Belis is the absolute right of the (prospective) bride and the groom's obligation to give it before the marriage contract takes place. The implementation can be done in cash or in debt. Belis is a symbol of the groom's responsibility towards the bride who later becomes his wife. According to the Big Indonesian Dictionary (KBBI), belis is a treasure given by the groom to the bride when proposing. Belis according to Hans Daeng, in his article Competition Festivals and the Concept of Self-Esteem in Flores (1985:307) is the entire procedure of giving a number of goods, the quantity and type of which have been determined by custom based on the genealogical social status of the party taking the girl to the party giving the girl in a reciprocal manner.

This research uses Critical Discourse Analysis (AWK) discovered by Teun A. Van Dijk. Of the many critical discourse analyzes that are often used is A. Van Dijk's theory. This model has the advantage of being more practical in application. The approach used to analyze is called social cognition. This approach assumes that social cognition is an important element in the process of producing discourse in society. A discourse that emerges has a certain tendency because of the cognition or mental awareness that exists within the author, even the awareness of the community where the discourse appears. To reveal the

invisible meaning of the text, an analysis of cognition and social context is needed. He describes discourse as having three dimensions, namely text structure, social cognition, and social dimensions. The three are combined into a research unit (Darma, 2013, p. 88).

In Dijk's view, social cognition is primarily associated with the production process. The text production process involves a process called social cognition. Social cognition is a dimension to provide an explanation of how a text is produced by an individual/group of writers. In addition, social cognition analysis emphasizes how events are understood, defined, analyzed and interpreted, displayed in a model in memory. This model describes how: dominant actions or events, participants, time and place, circumstances, relevant objects, or a set of actions are formed in the news structure. Social cognition is divided into several elements, namely knowledge, opinions and attitudes, and ideology. At the beginning of the emergence of science was philosophy, which was considered very broad in scope. The starting point for understanding this science is a very complicated understanding of language. Of course, understanding this language must be balanced with strong reasoning power. The relationship between philosophical analysis and AWK is regarding their similarities in terms of reasoning power (Eriyanto, 2009, pp. 225-268).

According to Badara (2012 in Agustina, 2017, p. 81), critical discourse analysis is more concrete by looking at how language grammar carries certain ideological positions and meanings. In other words, the ideological aspect is observed by looking at the language choices and grammatical structures used. Language, both word choice and grammatical structure, is understood as a choice by someone to express certain ideological meanings. This ideology exists at a general level, showing how one group tries to attract public support and how other groups try to be marginalized through the use of certain language and grammatical structures. Correspondingly, Titscher et al. (2000 in Humaidi, 2016, p. 118) explains that critical discourse analysis conceptualizes language as a form of social practice, and tries to make readers aware of the reciprocal influence between language and social structures that is usually not realized.

Regarding opinions and attitudes, things that need to be noted, the text also has a number of personal opinions. However, this personal opinion when shown further remains based on the proposition of general opinion. Personal mental opinions can be formed on the basis of shared group attitudes. Personal opinions and discourse, more or less refer to group attitudes and are coherent with each other. Dijk said that ideology is intended to regulate the actions and practices of individuals or members of a group. Ideology has several important implications. First, ideology is inherently social, not personal. It requires sharing between members of a group, organization or collectivity with other people.

Second, even though ideology is social, it is used internally among members of a group or community. Therefore, ideology not only provides a coordinating and cohesion function but also shapes the group's self-identity, distinguishing it from other groups.

METHODOLOGY

This research is a qualitative type of research. This research chooses phenomenology as a type of research that raises problems in accordance with current conditions or phenomena. This research has data and data sources. The data source is the Belis tradition that applies to the people of Sumba, East Nusa Tenggara. The data in this research are objects, furniture, and all forms or symbols contained in objects used in the Belis tradition. The data will be interpreted into sentences and paragraphs. The data collection techniques used in this research are interview techniques and observation techniques. The data analysis technique used is hermeneutics. The data validity technique used is an external auditor who is none other than a lecturer.

RESULTS AND DISCUSSION

This research raises the second dimension in Van Dijk's Critical Discourse Analysis theory, namely Social Cognition. Social Cognition has two components. The first component is opinion and attitude. The second component is ideology. These two components will be explained in the following explanation.

1. Opinions and Attitudes

a. Belis Culture in the Past

Belis is a set of dowries given by the son of rona (the groom's family) to the son of wina (the bride's family) which is usually based on an agreement at the time of pongo (tie). What is meant by a dowry set here is money and animals (buffalo and horses). In traditional Manggarai marriage language, money is usually referred to using figurative terms such as *kala* (betel leaf), *one cikang* (in the pocket), *one mbaru* (in the house). Meanwhile, animals are referred to using metaphors such as *peang tana* (outside the house). All discussions relating to the number of belis that must be given by the man to the woman's family are discussed during pongo. A bargaining process takes place between the *tongka* or *pateng* (spokesperson) from the woman's family and the man's family regarding the number of belis during the pongo.

The bride's family provides a benchmark for belis which must be responded to by the groom's family in the form of bargaining before a final decision is made. If an agreement cannot be found, the event will be postponed again. All matters regarding the dowry that have been discussed and decided together will be handed over by the man to the woman's family. This becomes the core or peak as proof of the man's family's responsibility in paying off the belis to the woman's family and also becomes a benchmark to what extent the groom's family is prepared and capable of dealing with the marriage. The payment of belis in Manggarai traditional marriages has several reasons, namely: 1. Belis is not only a determination but also a confirmation of the life of husband and wife. 2. The marital relationship that will be formed is not only something that is temporal (for a while) but also has an impact on a kinship relationship that will last for generations to come.

Manggarai traditional marriage has the following philosophical values: First, marriage expresses the basic human need to be together with others in a prosperous, fertile and developing realm of life. Second, marriage aims to enable humans to continue their subsistence through offspring. Third, marriage opens up human sociality to connect with other people and other groups so that kinship and brotherhood are established. Fourth, marriage is a space for family formation which will later become a space for the transmission of cultural and moral values, such as responsibility and a great spirit. Fifth, marriage institutionalizes human freedom in a moral and ethical order, such as respecting married women. Thus,

the tradition of belis (dowry or dowry) in the past in Manggarai did not cause deep anxiety among some people. Belis is considered a valuable value in the Manggarai traditional marriage system, interpreted as a bond of brotherhood and kinship between the man's family and the woman's family.



Figure 1. Belis in the Form of a Horse

b. Belis Culture Today

Nowadays, the values contained in the belis culture have shifted from their original meaning. This of course causes anxiety and unrest among the people of Manggarai who continue to be hit by poverty. Productive discussions are increasingly taking place and all of this is a human effort to restore the original meaning of the belis value. Even though it has been determined by custom, changes often occur in the value of the belis. The change is in the form of increasing the nominal amount of money and goods to be handed over. It is not uncommon for discussions between two families to become an arena for arguing and maintaining self-esteem so that it is not trampled on. Based on this reality, some Manggarai people have abandoned the belis culture because they see belis as buying a girl, and after that the girl who is bought is free to do anything with them or be used as a slave. In this case, what is prioritized is the nominal value of the purchase, whether in the form of money or animals, while ignoring the honor and dignity of women.

In modern times, the size of the belis then depends on the level of education achieved by the child (female child). The higher the level of education achieved, the greater the nominal value of the belis, conversely the lower the level of education achieved, the lower the value of the belis. This case clearly violates the noble dignity of humans who are created equal and equal without being differentiated by any status. With the difference in determining the nominal amount of belis between people with higher education and less education, it implicitly differentiates one human dignity from another. The role of the younger generation as inheritors of ancestral culture is very much needed in this case.

Especially maintaining the belis culture and restoring the original meaning of belis itself. In reality, many of Manggarai's younger generation do not yet know the meaning of belis, so they consider it something frightening and an obstacle to them being able to marry.

According to the opinion of several young people who have migrated to the island of Lombok, the way to restore the original meaning of the belis culture itself is to teach the values contained in the belis culture by including it in the school curriculum from elementary to high school levels, conducting outreach through the intermediary of traditional elders so that the community aware of their own situation and respect women more as human beings, not objects that can be bought and sold through a tough bargaining process. With the awareness of the younger generation in studying belis culture, especially the meaning contained therein, this culture will continue to survive. What is more prioritized is the value contained in the belis culture itself so that by creating familiarity and a sense of kinship, the nominal value of belis can be minimized without incurring large costs.



Figure 2. Belis Determination Deliberation

2. Ideology

In research on the Belis traditions that apply in Sumba society, East Nusa Tenggara was found to have ideology. This ideology is a cultural ideology which can be observed through the following table.

Table 1. Cultural Ideology

No.	Ideology	Intepretation
1.	Feudalism	Men feel superior to women.
2.	Capitalist	Men are free to do whatever they want to the women they have bought through the Belis tradition.

Through the two types of ideology found in the Belis tradition, it can be said that there was colonialism over women. Colonization of women is very contrary to the values and functions of women themselves. Women are created equal to men without any physical differences except for gender. Women who are born into the world want to be loved and have freedom over themselves and their lives. He is free to act, think and have opinions. However, when we dig deeper, women who have been bought in the Belis tradition do not have freedom over themselves because that freedom has been bought and taken away through the dowry exchange system held in the Belis tradition. If the bride gets a groom who is good and modern-minded then that is a beautiful gift for the bride's life. On the other hand, if the bride gets a man who is not good or rude, then she must be prepared to be made a slave or have other negative things freely done to her and whether she likes it or not she has to accept all this bad treatment.

CONCLUSION

In line with the problem formulation raised in this research, this research has several conclusions, namely:

- A. Opinions and attitudes in social cognition that prevail among adherents and practitioners of certain cultures and traditions have a dynamic nature. Opinions and attitudes develop speculatively in accordance with current developments. Opinions and attitudes are determined by the flexibility that exists in each person in society. Having the same opinions and attitudes and having a dominant number of voices will bring many changes to the cultural system that applies in a particular region.
- B. Ideology is born from culture. Cultural ideology is the things contained in a cultural system or tradition, where these things will determine the principles and systems of the culture itself. Ideology will give birth to values and norms that will be held in high esteem by certain communities.

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