



Semiotic Exploration: Decoding the Symbolic Richness in the *Nosaviraka Ngana Ri Toya* Traditional Procession of the Kaili Doi Tribe

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ABSTRACT

The research focuses on understanding the procedural intricacies and symbolic meanings embedded in the Nosafiraka Ngana Ri Toya tradition within the Kaili Doi Tribe. The primary objective is to comprehend the ritualistic nuances of the Nosafiraka Ri Toya tradition and articulate the significance of its symbolic elements. This qualitative study adopts a descriptive approach, employing methods such as observation, interviews, and documentation for data collection. Analysis involves data reduction, presentation, and drawing conclusions for data verification. The research reveals a five-stage process in the Nosafiraka Ngana Ri Toya tradition, elucidating the meanings associated with symbols at each stage.

KEYWORDS

Symbolic Meanings;
Traditional Procession;
Nosafiraka Ngana Ri Toya.

ABSTRAK

Permasalahan dalam penelitian ini mengenai bagaimana prosesi tradisi nosafiraka ngana ri toya dan makna simbol apa saja yang terdapat pada tradisi nosafiraka ngana ri toya pada suku kaili doi. Tujuan penelitian ini adalah untuk mengetahui prosesi tradisi nosafiraka ri toya dan untuk mendeskripsikan makna simbol tradisi nosafiraka ri toya. Jenis penelitian ini yaitu kualitatif dengan menggunakan bentuk deskriptif. Teknik pengumpulan data dilakukan dengan cara observasi, wawancara, dan dokumentasi. Teknik analisis data dilakukan dengan cara reduksi data, penyajian data, dan dan penarikan kesimpulan atau vrefikasi data. Hasil penelitian yang diperoleh dari tradisi nosafiraka ngana ri toya yaitu: tahapan peroses dalam tradisi ini ada lima tahapan dan makna simbol yang terkandung dalam setiap proses pada tradisi nosafiraka ngana ri toya.

KATAKUNCI

Makna Symbol;
Prosesi Tradisi;
Nosafiraka Ngana Ri Toya.

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1. Introduction

The Kaili tribe, an indigenous community in Indonesia, primarily resides in Central Sulawesi, particularly in the Donggala, Sigi, and Palu regions surrounding the valley near mount. Additionally, they are present in the Parigi Moutong district. The Kaili people are renowned in the Palu Bay area, named after the Kaili trees and their fruits, commonly found in the local forests along the Palu and *Telukpal* rivers. The *Kaili* ethnic group encompasses over 30 sub-ethnicities, such as *Kairi Rai*, *Kairi Ledo*, *Kairi Ija*, *Kairi Moma*, *Kairi Daa*, *Kairi Unde*, *Kairi Inde*, *Kairi Tara*, and *Kairi Doi*, each with unique characteristics and traditions.

In the context of the *Nozaviraka Ngana Ri Toya* custom of the Kaili Doi community, symbols are objects that hold significance, representing specific meanings and values. The purpose of elucidating the symbolism in the *Nozaviraka Ngana Ri Toya* custom is to enhance the public's understanding of the meanings associated with symbols within the Kaili Doi community. The *Nozaviraka ngana ri toya* tradition among the Kaili tribe is not carried out arbitrarily in terms of timing and location. The Kaili Doi community places strong belief in the notion that performing this tradition serves to protect the offspring from calamities. The execution of the *Nozaviraka ngana ri toya* tradition is only possible when the traditional leader designates the specific day for its observance.

The observance of the *Nozaviraka ngana ri toya* tradition takes place in the morning at 09:00. The designated location for this traditional practice is at the residence of Mr. Ican and Mrs. Ida. This venue is where various offerings are presented for use during the implementation of the *Nozaviraka ngana ri toya* tradition. These offerings include yellow *pulut*, chicken eggs, cakes, banana dano, onde-onde, and core. Such ingredients are provided as part of the customary practice. This ritual is specifically conducted in Labuan *Kungguma* village, situated in the Labuan sub-district of *Donggala* Regency in Central Sulawesi Province. Labuan *Kungguma* is home to the Kaili Doi tribe, and in the Kaili Doi language, *Nozaviraka ngana ri toya* translates to "lifting a baby on a swing."

The inhabitants of Labuan *Kungguma* village from the Kaili Doi tribe hold the belief that if the *Nozaviraka Ngana Ri Toya* tradition is not performed on infants at the age of 1 month and 14 days, the baby is susceptible to illnesses like skin allergies and potential mental disorders as they grow from children into adults. Moreover, should they contract such ailments, it becomes challenging to cure them since the *Nozaviraka Nagan Ri Toya* tradition wasn't conducted during their infancy.

The selection of this title by the author is rooted in multiple considerations. Firstly, the research was undertaken with the aim of advocating, safeguarding, and conserving established customs or traditions. Additionally, as this particular tradition has not been thoroughly examined before, the author desires to introduce and make it known to a broader audience, particularly the residents of Palu city.

Drawing from the author's literature review, it was discovered that research on symbolic meaning has been explored, including a relevant study by Udayani (2019). Udayanin's research delves into the symbolic meanings inherent in the three-month ritual within the Hindu tradition of *Mantasari* village. This ritual is obligatory for Hindus residing in *Mantasari* village,

specifically for infants who reach the age of 105 days according to the Balinese calendar. In comparison, the present research, titled “The meaning of symbols of the *Nozaviraka Ngana Ri Toya* tradition in the Kaili Doi tribe in Labuan *Kungguma* village, Labuan sub-district, Donggala district,” also explores the significance of symbols. However, a notable distinction lies in the fact that the *Nozaviraka Ngana Ri Toya* tradition does not involve formal ceremonies; instead, it is conducted in the vicinity of the baby’s parents’ home. This sets it apart from Nining Udayani’s study, which focuses on both the ceremonies and the symbolism associated with the three-month tradition for Hindu babies, taking place both outside and inside the baby’s parents’ home.

The subsequent study, conducted by Suparni & Saputra (2023), explores a traditional practice in Central Sulawesi, particularly in the Salena area. This research aims to decipher the symbolic meanings embedded in the *nokeso* tradition. Employing qualitative research methods, the study is conducted in Tipo sub-district, *Ulujadi* sub-district, Palu city, Central Sulawesi, utilizing techniques such as observation, recording, and interviews, which are integral components of documentation. Similarities between this research and the previous one lie in their shared use of symbolic meaning within semiotic studies and their reliance on qualitative research approaches. However, distinctions emerge in terms of the focus on the *nosaviraka ngana ritoya* traditional procession, the research location, and the selected research informants.

1.1. Comprehending Semiotics

Semiotics is a systematic or analytical approach to examining the symbols present in objects to grasp their inherent meaning. In terms of terminology, semiotics can be defined as the exploration of diverse objects and events across all cultures. The term “semiotics,” pronounced in that manner, was introduced by Hippocrates (460-337 BC), the pioneer of Western medicine. As per Hippocrates, the Greek term “*semeion*” denotes a “hint” or a tangible indication. Semiotics extends its scope beyond the examination of body language, artistic expressions, mythology, eye contact, attire, advertising, cuisine, and rituals (Danesi, 2012). Semiotics is a scientific discipline that investigates symbols in human existence, as everything in our lives is regarded as a symbol carrying significance. Hoed (2011) perceives signs as a bridge between the form perceived by human senses and the meaning or content comprehended by the sign user.

Peirce asserted that individuals employ sign language in their daily communication, requiring a rational approach within the system. The examination of human thought falls under the purview of logic. Peirce elucidates this idea through the evolution of semiotics (Pateda, 2001). Semiotics are interchangeable terms, both referring to the scientific study of signs, essentially investigating codes that enable people to perceive signs as meaningful. While both terms denote the science of symbols, there are nuanced differences in meaning. Budiman (2016) notes that “semiotics” is more commonly used in Europe, aligning with the Saussurean language tradition, whereas “semiotics” is prevalent among English speakers or those following the Peircean tradition.

According to (Musyafa’ah & Mamlu’ah, 2022), a sign is a tangible entity visible to the eye that denotes something external to itself. Peirce categorizes symbols into icons (based on natural similarity), indices (based on causality), and symbols (arbitrary symbols). Objects are

termed character references, representing something within a social context. The interpretation of a sign involves the mental imagery of a person assigning a specific meaning to the object indicated by the sign. In the semiotic process, the crucial aspect is how meaning emerges from symbols when utilized in human communication.

1.2. The Concept of Meaning

The distinction between the concept of “meaning” and “sense” in semantics is noted. “Sense” pertains to language, particularly the connections between words. (Djajasudarma, 2017) emphasizes that sense deals exclusively with language, while reason serves as a bridge linking language to the external world, established through agreement among users to facilitate mutual understanding. Meaning, an integral aspect of semantics, is consistently inherent in every uttered word, encompassing diverse interpretations. Some scholars argue that the term “sense” is perplexing and is essentially closer to the term “meaning.” When people hear specific words, they promptly comprehend by visualizing distinctions and associations. The bond between a word and its significance is termed meaning. According to (Pateda, 2001), “meaning” is defined as the attention given to the meaning and purpose of each word in ancient scriptures and the understanding attributed to linguistic forms.

Magliacane & Howard (2019) underscores that studying or determining a word's meaning necessitates an understanding of the semantic relationships distinguishing it from other words. Meaning operates on three levels: firstly, as the content of linguistic form; secondly, as the content of language; and thirdly, as the content of communication conveying specific information. Levels 1 and 2 are deemed connected to the speaker, while Level 3 underscores meaning in the context of communication. As per (Crystal, 1981), achieving semantic clarity is possible when there is mutual comprehension between the speaker/writer and the language partner. Sense, also referred to as subject matter, encompasses the intended ideas and messages. In our day-to-day communication, we listen to the words used by the person we are conversing with, which convey specific ideas or messages.

1.3. The Concept of Symbol

The term “symbol” is derived from the Greek word “simbalo,” meaning “to throw or combine” an idea or concept, with the object serving as a representation of that idea. A symbol can take the form of an image, shape, or object, conveying a concept, object, or quantity. Symbols find application in various domains such as science, social interactions, and religion, with letters being the most common symbols representing words and sounds. McElvenny (2014) provide a semiotic perspective on symbols, describing them as linguistic elements like words and expressions, as well as events, objects, facts, and processes connected to human experiences. Concepts, in this context, refer to what exists in the objects represented by signs and symbols.

In traditional practices, symbols, such as the act of rocking a baby in a cradle, serve as connecting or complementary means to instill hope and belief in the baby's protection from undesirable illnesses. Fuadhiyah (2011) posits that symbols are a type of arbitrary and conventional sign, aligning with Saussure's understanding of the sign. The arbitrariness implies that a symbol can have multiple purposes and interpretations, leading different observers and

analysts to interpret it in diverse ways, a concept known as “manasca.” For instance, the word “red” can signify courage, anger, damage, etc. In summary, a symbol is a shape or object representing something, possessing its own value concerning what it represents. These symbols form an integral part of human life, embodying special meanings and purposes in traditional practices.

1.4. Comprehending Tradition

The practice of commemorating significant life events through ceremonies is an integral aspect of societal culture, reflecting humanity’s endeavor to attain inner peace, and it continues to be deeply ingrained in contemporary society. One such tradition is Nosafira Kanganari Toya, observed by the Kaylidoi tribe in Labuan Kunguma Village, Labuan District, Dongala Regency. Sibarani (2015) explains that the term “tradition” originates from the Latin word “traditio,” a noun derived from the corresponding verb. Tradition encompasses habits passed down through generations, becoming ingrained in the social fabric of communities over the years. This perspective suggests that tradition involves continuity, materiality, and the actual practice of customs. It pertains to verbal expressions collectively transmitted and observed within specific groups, particularly the Kaili Doi community.

Daud et al. (2018) defines tradition as something inherited, emphasizing that this doesn't imply an obligation to universally accept or perpetuate it indefinitely. Tradition characterizes the attitudes and conduct of individuals accustomed to upholding customs and rituals passed down from their ancestors. The successors, particularly the Kaili Doi people, firmly believe in the efficacy and appropriateness of these established practices. According to Pradipta (2022), tradition serves as a vital force that fortifies culture. Disregarding traditions can adversely impact culture and potentially lead to its swift decline. Each tradition undergoes numerous tests for effectiveness, rendering them suitable and pertinent to the societal context in which they are inherited. In the Kairi Doi community, many have witnessed the effectiveness of the *Nozavirakangana Ri Toya* tradition, and its continued practice today is rooted in the perceived benefits and beliefs associated with the tradition.

Considering the diverse viewpoints presented, tradition is characterized as a longstanding and integral element of the Kaili Doi people’s lives. At its core, tradition involves the transmission of both written and oral knowledge across generations, emphasizing the significance of preserving this information for the benefit of future generations to prevent the loss of traditions. Additionally, traditions can be viewed as pervasive habits that instinctively shape behaviour and reactions in daily life.

1.5. Nozaviraka Ngana Ri Toya Tradition

The Kaili Doi tribe, an ethnic group with its unique traditions and culture, highly values these cultural practices, considering them as significant assets. Among these traditions, Nozaviraka ngana ri toya stands out, representing a legacy from the Kaili tribe’s ancestors. This tradition, consistently upheld by the Kaili Doi tribe, has roots in ancient times and has endured through generations. In the Kaili Doi community’s way of life, Nozaviraka ngana ri toya has become an integral component of their customs and traditions, originating with the community’s earliest

ancestors. The continuity of Nozaviraka ngana ri toya is ensured through successive generations, following a predetermined sequence of activities.

Parents of infants, guided by traditional leaders known as “sando,” commonly perform this tradition, typically when the baby reaches 1 month and 14 days, or when the baby’s five senses start functioning. At this stage, infants can recognize sounds and demonstrate an ability to discern emotional content in conversations with their mothers, often characterized by specific speech patterns used for children. This traditional procedure spans a single day and involves several stages, including “nigeseka land mbongo” (bathing the baby in coconut water), “nozaviraka ri toya” (reading of salvation), and the baby’s mother being fed with yellow pulut and core. The tradition of “nozaviraka ngana ri toya” employs various materials and tools, such as offerings prepared to ensure the smooth progression of the traditional ceremony. In the nozaviraka ngana ri toya tradition, the sando takes the lead, overseeing the entire process from the “nigeseka land mbongo” stage to the mother feeding the baby with yellow pulut and core.

2. Method

This study adopts a qualitative research approach, utilizing data from interviews, documentation, observation, and field notes. The qualitative analysis, employing semiotics, aims to uncover the underlying meanings of visible events, following a qualitative descriptive approach. The research is conducted in Labuan Kungguma village, Labuan District, Donggala Regency, starting in February 2023. Primary data sources encompass interviews with key informants such as Village Heads, Traditional Leaders, Sando (those implementing traditions), and parents of babies. Secondary data, derived from libraries and relevant journals, supplement the primary data. The selection of informants is based on their knowledge and experience pertaining to the Nozavirakanana Ri Toya tradition, emphasizing quality. Researchers act as instruments in the research process, supported by stationery and cellphones. Data collection methods include observation, interviews, documentation, note-taking, and cellphone video recording. The data analysis occurs interactively and continuously, involving steps such as data collection, reduction, display, and drawing conclusions. The initial phase comprises reading, reviewing, and scrutinizing data from interviews and observations, followed by the reduction of data volume through measurements and studies.

3. Results and Discussion

3.1. The Initial Phase of Preparing for The Nozaviraka Ngana Ri Toya Tradition; Nepokio (inviting)

In the nozaviraka ngana ri toya tradition, also known as raising a baby on a swing, the initial step involves inviting or notifying the family of the traditional leader and local neighbors. This is done by visiting each house at Sando’s residence and individuals crucial to the execution of the Nozaviraka ngana ri toya traditional procession, termed “nepokio” in the Kaili language. This preliminary step is taken to ascertain the readiness and preparations for the tradition. On the day preceding the tradition, the family or the baby’s parents prepare the tools and materials required for the nozaviraka ngana ri toya procession. The essential items include the “toya” (swing) and ingredients like onde-onde, plantains, core, roko-roko, cake, yellow pulut, lemo

kampa, and eggs arranged in a tray, which will be presented as a greeting. Items and equipment readied for the execution of the tradition include:



Figure 1. Toya and Kaenguni (swing and yellow cloth)



Figure 2. Kamonj Leaves (breadfruit leaves)



Figure 3. Yellow Rice



Figure 4. Greetings Conveyed Through Presented Offerings

Onde-onde, epu-epu, roko-roko, inti, and lemo kampa constitute a sweet offering that is customary within the Kaili Doi tribal community. This offering is consistently presented during the execution of the nozaviraka ngana ri toya tradition.



Figure 5. Coconut Used for The Baby's Bath



Figure 6. Siranindi Leaves (The Miracle Leaves)



Figure 7. Kadombuku Leaves (Justicia Genda Leaves)



Figure 8. Baliu (Hatchet)



Figure 9. Parang (Machete)



Figure 10. Knife

The tradition of nozaviraka ngana ri toya is among the customs observed by the Kaili Doi tribe. The indigenous people established this tradition as a way to express gratitude for the blessing of a new child. To commemorate the birth of their cherished child, they organize a thanksgiving event, inviting the local community to join them at their residence, which is now recognized as Nozaviraka Ngana Ritoya.

3.2. Nozaviraka Ngana Ri Toya Traditional Procession

3.2.1. Rubbing Soil Ritual (Nigeseka Tanah Mbongo)

During the traditional ceremony, the baby is wrapped in a yellow sarong. In the initial step of the soil-rubbing process (nigeseka tana mbongo), items such as tava nukamonji (breadfruit leaves), baliu (axe), and an axe wrapped in breadfruit leaves are involved. The axe wrapped in leaves is stepped on during the procession while carrying the baby. Three individuals are assigned to oversee this process. The ceremony commences promptly at 09:00, with the Sando descending the stairs into the yard, taking the tana mbongo using a knife, and reciting an incantation.

Incantation:

Mengepe tana bo langi
Doi manggepe yojo atau yudi
Kugeseka tana mbongo
Aga rapogasi iyojo aga rapoko'o buku iyojo.

It means:

Connect with the earth and sky.
Don't perceive it as a boy or girl.
I rubbed the soil on the body.
To enable the baby to progress swiftly in all aspects, fostering enthusiasm in the child.



Figure 11. Rubbing Soil Ceremony (Nigeseka Tanah Mbongo)

Subsequently, the individual holding the baby, along with the person responsible for dispersing the yellow rice, descended to the ground, and then the sando rubbed the soil on the baby's forehead, feet, and shoulders. The baby, with the assistance of the person carrying it, proceeded into the house by the grandfather. Prior to entering the house door, the baby was sprinkled with yellow rice. Subsequently, the grandfather promptly took the baby inside the house.

In the symbolism behind rubbing the baby with mbonggo soil, it signifies that the child will grow up without being naughty, and this nigeseka tana mbonggo also carries the meaning that as the child matures, wherever they go, they will always remember the place of their birth. The significance of the symbols embedded in the nigeseka tana mbonggo process:

- The chosen implementation time at 09:00 is symbolic, aiming to instill a sense of diligence in the baby.
- Items such as tava nukamonji and baliu, which are stepped on, symbolize bestowing the baby and parents with the spirit of life.
- The yellow cloth worn by babies holds special significance, as yellow is a highly symbolic colour in the Kaili tribe. According to Kaili tradition, yellow is the predominant colour worn during various customs and traditions, especially in the Kaili Doi tribe's nozaviraka ngana ri toya tradition. When a baby is born, the Nigeseka Tana Mbonggo process mandates the baby to wear a yellow cloth, serving as a protective measure, akin to a king shielded from spiritual disturbances.
- The yellow rice sprinkled when the baby enters the house symbolizes the hope that any disturbances, whether diseases or malevolent spirits, will be kept at bay and not enter the home.

3.2.2. Infants Are Cleansed with Coconut Water

In the bathing ritual, the baby is laid on both legs, elevated, and as the coconut is split, its water is applied to the baby's body. This is accompanied by a *gane* (Incantation).

Incantation:

Aku mompopandiu iyojo atau yudi.
 Ala maseha ia rasafiraka ri toya.
 Masempo dalena mandate umuruna.
 Rajaki makavao mamosu pura tumai.

It means:

I cleanse Yojo or Yidi.
 For well-being, they are raised on the swing
 Affordable, good fortune, enduring life.
 Distant blessings draw near.



Figure 11. Infants Are Cleansed with Coconut Water

Following the recitation of the Incantation, the shaman pours coconut water onto the baby. Once the coconut water is depleted, the shaman begins counting: uttering 'sangu' (one), 'randua' (two), 'tatalu' (three), then tosses the cracked coconut over the baby's head. If half of the coconut remains concealed, the shaman retrieves it and repeats the process until the coconut is halved. This act symbolizes the perpetual openness of the baby's future, signifying a sincere and receptive heart for discovering happiness throughout life.

The shaman then separates the coconut pulp from the shell, chewing it to create a "poboso" (scrub) for the baby's head, which is then rubbed onto its body. Subsequently, the coconut shell is rewrapped in palm fiber to resemble an intact coconut, secured, and hung in front of the door. This is done to safeguard and prevent burns, as burns could potentially lead to adverse effects on the baby, such as illness or skin conditions. Following the application of the chewed coconut meat, the baby's body is cleansed until it is thoroughly clean.

After the incantation is recited, the shaman proceeds with the following steps. Utter 'sangu' (one), 'randua' (two), 'tatalu' (three), and then toss the fractured coconut over the infant's head. If half of the coconut remains concealed, the shaman retrieves it and repeats the process until the coconut is evenly split. This ritual signifies the perpetual openness of the baby's future, reflecting a heart that remains sincere and receptive to finding joy in life.

Subsequently, the coconut meat is detached from the shell and chewed to create poboso (shampoo) for the baby's head, which is then applied to the infant's body. The coconut shell is then rewrapped with fibers to resemble an intact coconut, securely fastened, and hung in front

of the doorway. This is done with the intention of safeguarding and averting harm, as burns could potentially lead to negative consequences for the baby, such as illness or skin ailments. After masticating and applying the coconut pulp, the baby is bathed until cleanliness is achieved, unveiling the significance of the symbols embedded in the coconut water bathing process.

The utilization of coconut water in the baby's bath is imbued with the purpose of warding off criminal tendencies, preventing deafness, and ensuring the baby carries tales that foster unity instead of discord. The broken coconut serves as a symbol of unlocking sustenance for the baby, while the coconut's contents used as shampoo symbolize the disappearance and eradication of ailments from the baby's body.

3.2.3. Lifted on A Swing (Nozaviraka Ri Toya)

The *nozaviraka ri toya* tradition, or riding on a swing, commences with *Sando* kissing the baby's cheek and forehead. Subsequently, the baby takes turns rotating counterclockwise five times, each round followed by a kiss. After completing five rounds, *Sando* recites the Incantation.

Incantation:

Aku mombasafiraka iyojo atau yidu.
Ri toya aga rapolindona.
Aga raposehana mesafi ritoyana.

It means:

I elevate Yojo or Yudi.
On a swing for serenity.
To ensure well-being on the swing.



Figure 12. Lifted on A Swing (Nozaviraka Ri Toya)

Following the incantation, the shaman placed the baby in the cradle, allowing the infant to peacefully and comfortably drift into a happy sleep, as the baby was gently swayed following the completion of the *nozaviraka ri toya* ceremony.

The nozaviraka ngana ri toya tradition takes place at the residence of the baby's parents for a specific reason. This is because, prior to undergoing this tradition, the baby is not allowed to touch the ground or leave the house. If the parents take the baby outside before this ritual is performed, it could have adverse effects on the baby's well-being. Regarding the symbols embedded in the nozaviraka ri toya (raising on a swing) ceremony:

- Expressions of affection are conveyed through turns of kissing the baby, serving as a symbolic gesture of love and care.
- The swing, crafted from balaroa wood, symbolizes the desire to prevent the baby from crying excessively. Even if the swing is not originally made from balaroa wood, a piece of balaroa wood can be attached to it, a practice known as “doi rapangalaka adana” in the Kaili language.

3.2.4. Reciting Prayers for Salvation

Reciting prayers for salvation is a method and spiritual practice undertaken in devotion to God, Allah SWT. This salvation ritual is part of the nosaforka ngana ri toya tradition. Following the baby's elevation on the swing, various offerings, including yellow pulut, eggs, onde-onde, banana dano, roko-roko, lemo kampa, cake, the core, as well as Kadombuku leaves and Siranindi leaves, are arranged in a container to be presented as a greeting.



Figure 13. Reciting Prayers for Salvation

While reciting these salvations, the Kaili Doi tribe, who are predominantly followers of Islam, unfailingly seek Allah's blessings for the well-being of their families. They pray for ease, health, sustenance, and the ability to adhere to the teachings of Islam and their cultural customs throughout their life journey.

The essence embedded in this salvation reading ceremony involves a collective prayer led by the priest, expressing gratitude for the entrusted child through readings, and seeking divine protection for the family and the baby. During this reading, two statements were made by Mrs. Siha and Mrs. Aenia, traditional leaders and shamans guiding the *nosafitaka ngana ri toya* procession. Mrs. Siha conveyed the following meanings of the symbols in the offerings:

- A plate of yellow pulut and an egg symbolizes the prospect of a better future.
- Sweet offerings such as roko-roko, onde-onde, lemo kampa, inti, and banana dano complement the yellow pulut, signifying the sweetness of forthcoming good fortune for the baby and the family.
- Kadombuku leaves and siranindi leaves, stored in a glass, hold significance in the mako'o style of the iyojo or yudi book, contributing to the safety invoked during the ritual.

According to Mrs. Aenia, the meanings of the offerings are as follows:

- The plate of yellow pulut and an egg serves as the focal point, representing essential elements that complement human lives.
- Similar to Mrs. Siha's explanation, sweet offerings like roko-roko, onde-onde, lemo kampa, inti, and banana dano complement the yellow pulut, with the option to serve them in moderation or abundance based on the family's preferences and capabilities.
- Kadombuku leaves and siranindi leaves symbolically ensure that the baby's mind remains clear, calm, and emotionally resilient throughout their life.

3.2.5. The mother of the baby is given yellow pulut and inti to eat

Following the recitation, the mother, who is responsible for the *nozaviraka ngana ri toya* tradition, is served the food that was recited during the congratulations. *Sando*, the individual overseeing the tradition, provides special food to the baby's mother, which includes yellow *pulut* and *inti* from the offerings.



Figure 13. Feeding The Baby's Mother

During this ritual, the shaman exclusively provides food to the baby's mother, recognizing her as the one who gave birth to the child. In this act of offering, the family expresses their aspirations for the baby to have "sunju" (the next child). The significance of the symbols embodied in the yellow *pulut* and *inti* consumed by the baby's mother is elucidated as follows:

- The consumption of the yellow *pulut* by the baby's mother symbolizes the hope that if she were to give birth again, the process would be as smooth as the delivery of the first baby, ideally making her even younger at the time of the second childbirth.
- Regarding the inti, its meaning in the *mamomi rajaki* style suggests that the sweetness of the nucleus mirrors the sweetness of the fortune that is destined to come.

3.2.6. The significance of Nigeseka Tanah Mbongo Ritual (Rubbing Soil)

In the symbolism behind rubbing the baby with *mbonggo* soil, it signifies that the child will grow up without being naughty, and this *nigeseka tana mbonggo* also carries the meaning that as the child matures, wherever they go, they will always remember the place of their birth. The significance of the symbols embedded in the *nigeseka tana mbonggo* process:

- The chosen implementation time at 09:00 is symbolic, aiming to instill a sense of diligence in the baby.
- Items such as *tava nukamonji* and *baliu*, which are stepped on, symbolize bestowing the baby and parents with the spirit of life.
- The yellow cloth worn by babies holds special significance, as yellow is a highly symbolic colour in the Kaili tribe. According to Kaili tradition, yellow is the predominant colour worn during various customs and traditions, especially in the Kaili Doi tribe's *nozaviraka ngana ri toya* tradition. When a baby is born, the *Nigeseka Tana Mbonggo* process mandates the baby to wear a yellow cloth, serving as a protective measure, akin to a king shielded from spiritual disturbances.
- The yellow rice sprinkled when the baby enters the house symbolizes the hope that any disturbances, whether diseases or malevolent spirits, will be kept at bay and not enter the home.

3.3. Outcome of the interview

Up to now, researchers have gathered information through observation and in-depth interviews with participants. The inquiries have specifically focused on eliciting details about the significance, procession, meaning, and symbols associated with the *nozaviraka ngana ri toya* tradition. Based on the findings from these interviews, particularly with Brother Ican and Sister Ida, the parents of the baby, it was revealed that The *nozaviraka ngana ri toya* tradition is a customary practice performed on infants when they reach the age of 1 month and 14 days. The *nosaforaka ngana ri toya* ritual is conducted to safeguard the baby, restricting the parents from freely taking the baby outside and preventing random swinging until the *nozaviraka ngana ri toya* tradition has been completed. By adhering to this tradition, parents alleviate concerns about their baby's growth and well-being. Ican & Ida (2023) emphasized that this tradition is more than a generational custom—it is a meaningful practice handed down through the years. The parents' aspiration, following the implementation of this tradition, is for their baby to enjoy good health throughout infancy and beyond (Interview conducted on Tuesday, March 14, 2023).

The outcomes of the interview with Mr. Iman Dirman, the Head of Labuan Kungguma Village, can be summarized as follows: As per Mr. Iman Dirman, the Nozaviraka Ngana Ri Toya

tradition holds significant prominence within the Kaili Doi tribal community. This age-old tradition, continuously practiced, involves the careful attention to newborns, ensuring that they are consistently *nisafiraka ri toyana*, as stated by Dirman (2023). Labuan Kungguma Village actively upholds this tradition, viewing it as a way for families to express gratitude. By adhering to this ritual, parents believe that their newborns, who are born healthy and without any deficiencies, will fulfill the aspirations they hold for them (Interview conducted on Tuesday, March 14, 2023).

The findings from the researcher's interview with Siha (2023), the traditional leader of Labuan Kungguma Village, can be summarized as follows: According to Mrs. Siha, in her role as the traditional leader, she explained that the *Nozaviraka Ngana Ritoya* tradition is performed on infants aged only 1 month and 14 days. The purpose of this practice is to facilitate the well-being and sustenance for both the baby and their family. Mrs. Siha emphasized that the implementation of this tradition extends to the entire family, with a particular focus on the well-being of infants from their early stages. The ritual involves lowering the baby to the ground until the salvation is read. The family's aspirations in this traditional process include preventing babies from being easily susceptible to diseases, such as mental disorders and smallpox, as they grow older. Additionally, the tradition aims to ensure that infants are not easily disturbed by unfamiliar or unsettling occurrences (Interview conducted on Tuesday, March 14, 2023).

The findings from the researcher's interview with Aenia (2023), the shaman overseeing the traditional *nozaviraka ngana ri toya* procession, are summarized as follows: In this instance, Mrs. Aenia, serving as the *sando* or shaman responsible for conducting the *nozaviraka ngana ri toya* procession, described it as a Swing Ride event for children who have reached the age of 1 month and 14 days. According to the beliefs of the Kaili Doi tribe, this tradition is deemed necessary and is the responsibility of the family due to its inherent symbolic meaning and significance for the Kaili Doi community. Mrs. Aenia emphasized that traditions have held their own meanings from the outset.

The initial procession, *Nigeseka Tana Mbonggo*, carries several symbols, notably the symbolic meaning of *Nigeseka Tana*, signifying that as the baby grows, wherever they go, they will retain memories of their hometown and birthplace. The subsequent procession involves bathing the baby in coconut water, explained by Mrs. Aenia as a preventive measure against diseases and mischievous behaviour. In the Kaili Doi language, it is referred to as the *katiga nisafiraka ri toya* procession. During this stage, the baby is kissed sequentially until placed into the cradle, symbolizing that once in the cradle, the baby will immediately experience happiness, tranquillity, and comfort in the days to come (Interview conducted on Tuesday, March 14, 2023).

After receiving explanations from the aforementioned individuals, the researcher can deduce that the *nozaviraka ngana ri toya* tradition is an authentic practice of the Kaili Doi tribe, passed down through generations and consistently observed by the residents of Labuan Kungguma Village. This ritual is rooted in their gratitude for the blessing of a normal birth. Consequently, the researcher can infer that the symbols within the *nozaviraka ngana ri toya* tradition signify aspirations for the baby's health, protection from diseases, a sense of fearlessness, resilience against unsettling entities, an expression of gratitude for the child's birth, and the reinforcement of familial bonds. Furthermore, the tradition serves as a means to offer

prayers for the child to grow up as a devout and righteous individual. Each stage of the traditional procession holds symbolic significance. The data acquired for this research encompasses direct interviews with sources, as well as written and video data, along with documentation, serving as supplementary evidence.

4. Conclusion

Based on the outcomes of the research pertaining to the ceremonial process and symbolic meanings within the *Nozaviraka Ngana Ri Toya* tradition of the *Kaili Doi* tribe (as studied through semiotics), a number of conclusions can be formulated: 1) The *Nozaviraka Ngana Ri Toya* procession encompasses several stages, commencing with the engagement of a shaman, the preparation of requisite materials and equipment, to the execution of the tradition itself. This is an obligatory rite for every family with a child reaching the age of 1 month and 14 days. The tradition holds profound significance when adhered to by all families with infants, ensuring the child's resilience against fear and offering various benefits, including protection from illnesses and a sense of comfort. 2) The elucidation of symbolic meanings underscores the mandatory fulfillment of certain requisites, undertaken with the objective of fostering a sense of comfort for both the baby and the family while safeguarding the child from diseases. These symbols, integral to the execution of the *Nozaviraka Ngana Ri Toya* tradition, possess profound meanings and purposes. They encapsulate cultural values and counsel on expressing gratitude, as well as upholding purity and sincerity of heart in carrying out this tradition.

Seizing this opportune moment, the author wishes to proffer several suggestions through this article. Firstly, it is anticipated that the research findings will contribute to the advancement of scientific knowledge, particularly in the realm of literary education. Thus, this research can serve as a valuable reference and educational material for schools and colleges. Secondly, the study on the *Nozaviraka Ngana Ri Toya* tradition remains limited; therefore, further research on additional customary practices within the *Kaili Doi* tribal community is deemed necessary. Thirdly, the outcomes of this research can be utilized as reference and comparative material in educational content, especially those pertaining to cultural studies. Lastly, a plea is extended to the residents of Central Sulawesi to perpetuate, conserve, and advance their traditions to avert potential extinction, particularly for the people of the *Kaili Doi* tribe.

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