

The Language Function in the Dou Sandik “Praise and Worship” Tradisional of Biak Numfor Speech Community, Papua: A Linguistic Theology Study

DOI: <https://doi.org/10.47175/rissj.v3i4.546>

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ABSTRACT

This article aims to uncover the use of theological language in the Dou Sandik tradition of Biak Numfor speech community. Grammatical theology is a theory that is able to show a human life in relation to God, and the uses of language and its set of game rules. This study uses two approaches, namely (1) a theoretical approach and (2) a methodological approach. The theoretical approach is an exploration of linguistic (grammatical) theological theory, while the methodological approach is a descriptive approach with an explanatory dimension. From the perspective of linguistic (grammatical) theology, this study seeks to apply scientific principles to linguistic data, as well as to adapt the steps of scientific studies in other fields of science. This study follows the procedures (1) the stage of providing data, (2) the stage of data analysis, and (3) the stage of presenting the results of data analysis. This study focuses on the efforts to reveal the "Function of Language in the Dou Sandik 'Praise and Worship' Tradition in Biak Numfor, Papua: A Study of Linguistic Theology", by projecting language function problems into: (1) ideational functions, (2) interpersonal functions, and (3) textual functions.

KEYWORDS

Language function; dou sandik; speech community

INTRODUCTION

Language is a symbol system that continuously plays its role as an arbitrary medium based on the common conventions of mankind. Language is recognized by human beings as something that is created systematically in expressing and representing events in their minds, namely as a cultural resource and mental wealth whose forms are very varied and contain meaning. In addition, according to Adams (2006: 44) that language is also one of the peak achievements achieved by mankind.

In the ontological perspective, the nature of the existence of language cannot be separated from human life. The philosopher Ludwig Wittgenstein argued that: "the limit of my language is the limit of my world". This view implies that the nature of the meaning of language and the existence of language always projects human life which is unlimited and complex. According to Kaelan (2004: 256-260) that in the context of the projection of human life, language is always used in a unique way and has its own game rules. For this reason, there are many language games in human life, it can even be said to be unlimited, and between one game rule and another cannot be determined by a general rule. There are differences and sometimes there are similarities. It is difficult to determine definitively and with certainty. Although people do not know exactly a particular language game, they know what to do in a game. Therefore, to express the nature of language in human life, it

can be carried out by carrying out a description and providing examples in human life that are used differently.

Wittgenstein, according to Adams (2006:46), is not a theologian, yet he talks a lot about the use of theological language which is defined as an attempt to say something about who God is and what God is like. So, the language of theology is speaking or talking about God; Conversation of God. God is the object of theology and grammatical statements about God in an attempt to communicate something of God's reality. Everything that is metaphysical, the harmony between thought and reality is contained in the theological grammar as in the words Messiah or Savior which is a thought about the reality of God as real in Jesus Christ and it is through language that a waiting and its fulfillment can touch.

Referring to Wittgenstein's critical thinking proposed by Adams (2006), theological language is also found in the oral and written traditions of mankind in building a relationship with God who is believed to be the Creator. For example, theological language that says: "Jesus is the Savior," must be understood as one part of a larger whole system; a whole that includes the postulates concerning God, the individual human being, sin, Christ, salvation, the church, and eschatology.

Based on the narratives above, this study contributes to revealing the theological language integrated into the Biak language oral tradition used by the Biak Numfor Speech Community, Papua. Biak Numfor speech community in this study is hereinafter referred to as BNSC. BNSC uses the Biak language as a medium in revealing the theological language in each of the local traditions related to religion. One of the traditions is the Dou Sandik 'Praise and Worship'. This is very evident in the folk or traditional popular songs, and folk poetry, and so on which are products and practices to describe views about the world, concepts about self, nature and a vision of God called Manseren Nanggi 'God the Father in Heaven'.

LITERATURE REVIEW

A review of the literature related to the function of language in the *Dou Sandik* 'Praise and Worship' tradition of the Biak Numfor speech community, Papua: A Linguistic Theological Study is in the forms of library sources or the results of previous research as comparisons which can be briefly described as follows.

First, Wijoyo, Kesowo (2014) with the title: "Analisis Bentuk dan Fungsi Musik Pujian dan Penyembahan dalam Ibadah Minggu di GBI Gajah Mada Semarang". The study aims to describe that GBI Gajah Mada Semarang is one of the charismatic churches located in Semarang. In worship that is held every Sunday, songs of praise and worship are always sung. The songs sung in the service have several functions, one of which is as an introduction to the sermon. There are several functions in praise and worship songs, making praise and worship songs interesting to study. Apart from the function, the form of the structure of the song of praise and worship is also important to analyze. This study uses a qualitative descriptive research method. The target of this research is a song entitled *Ku Dib'ri Kuasa* and the song *Allah Roh Kudus*. Data collection techniques were carried out by means of observation, document study and interviews. Based on the results of the study, it was concluded that the song of praise with the title *Ku Dibri Kuasa* is a song with three parts, while the worship song with the title *Allah Roh Kudus* is a song in the form of two parts. As the functions that have been stated in the results of the study, it is concluded that the function of the songs of praise and worship in Sunday worship at GBI Gajah Mada Semarang is as an introduction to sermons, a means of healing and release.

Second, Wijayanto, Bayu., G.R.L. Simatupang, and Victor Ganap (2015) with the title: "Musikal dalam Ritual Pujian dan Penyembahan Gereja Kristen Kharismatik". This study aims to understand the facts, processes, and musical functions used to achieve the goal of developing an atmosphere of worship and to see the complexity of the way, structure, and systematization of musicals in building an atmosphere of worship through certain patterns and methods from worshipers. This study applies a performance perspective to examine religious ritual activities to reveal the role of technical-artistic aspects in worship. The main idea of musical strategy in the ritual process is a certain method and musical engineering that can contribute to the ritual process. A musical strategy and engineering has an impact on the impression, intensity, experience, or understanding of the performer on the object, purpose and activity of worship.

Third, Hursepuny, Jelfy Lordy (2016) with the title: "Mencari Nilai-Nilai Teologis di Balik Lagu WE ARE THE WORD: Suatu Kajian Teologi dan Budaya Populer". This study aims to illustrate that churches in Indonesia generally have standard songs for worship. With these standard songs, often songs outside of these songs do not have a place at all. In fact, many of these standard songs need to be re-examined theologically. The researcher examines one of the popular songs "We Are The World", using *the Revised Correlational* approach offered by Tracy and Browning. It turns out that this song actually offers a call for solidarity and liberation which is said to be the task of the church for all time. The church can then be more open to popular culture songs that are in line with the church's vision.

Fourth, Lon Yohanes S., and Fransiska Widyawati (2020) with the title: "Adaptasi dan Transformasi Lagu Adat dalam Liturgi Gereja Katolik di Manggarai Flores". The aim of the study are to illustrate that the Manggarai people in Flores, Indonesia have a unique wealth of local art. The arts of music, sound, and dance are used for various different purposes in traditional rituals and people's daily life. When European missionaries began to spread Catholicism in the region in the early 20th century, many traditional arts and rituals were banned because they were considered idolatrous. However, some missionary groups see it differently. They see that local art has the potential to revive the Catholic liturgy by which this religion can find a place in the hearts of the people. This study explores the process of adaptation and transformation of traditional Manggarai songs into the liturgy of the Catholic Church. This study finds a model of the encounter between Catholicism and Manggarai culture. This study finds that the encounter of local culture and mondial religion in Manggarai has shaped the unique identity of the Manggarai Catholics. This process is characterized by a dialectic that is mutualist but also conflictual and ironic.

Based on the analysis of the previous studies above, it shows that these studies focus on songs/singings, church music, rituals, and popular culture. These studies do not discuss the aspects of theological language but rather focus on aspects of form, function, song value, music, and the process of adaptation and transformation in praise and worship. For this reason, this study of the *Dou Sandik* 'Praise and Prayer' Tradition in Biak Numfor Speech Community, Papua: A Linguistic Theology Study focuses more on aspects of the function of the language.

Linguistic Theology Theory

The term linguistic theology or more popularly called grammatical theology was developed by Wittgenstein in 1967 and is the only one that elaborates on theology, linguistics and philosophy. Wittgenstein mentions that *grammatical theology* is a theory that is able to show a human life in relation to God, and uses language and its set of game

rules. It seems that the meaning of theology must be related to the life of a religious community, and manifest it in a rule and belief (cf. Kaelan, 2004: 282).

The nature of language in relation to religious life according to Kaelan (2004), and Warami (2014b; 2015) has a special and distinctive function, which must be understood based on the rules of the game that are unique as well. In every religious expression, various linguistic expressions related to the subject and extra linguistic reality will be found. In this connection, reality and extra linguistic subjects are not reached by language symbols related to worldly realities. The expression of language with the nature of God, Soul, Heaven, Hell, Angels, and other extra-linguistic realities, at the beginning of Wittgenstein's concept was a reality outside the boundaries of language, but later placed into a context of language use in a religious life.

RESEARCH METHODS

This study uses two approaches, namely (1) a theoretical approach and (2) a methodological approach. The theoretical approach is an exploration of linguistic (grammatical) theological theory, while the methodological approach is a descriptive approach with an explanatory dimension. A descriptive study attempts to systematically describe the facts and characteristics of the object or subject accurately, namely to reveal language not only as what is seen, but more than that to reveal the meaning it contains. From the perspective of linguistic (grammatical) theology, this study seeks to apply scientific principles to linguistic data, as well as adapting of scientific studies in other fields of science. This study follows the procedures (1) the stage of providing data, (2) the stage of data analysis, and (3) the stage of presenting the results of data analysis.

Data Sources

The data used in this study consists of primary data, namely the data identified and processed by the writer himself as a BNSC speaker (bilingual), and the secondary data is in the form of written data derived from research results, book publications, and journal articles which can be classified as follows.

Table 1. Data and Reasearch Data Sources

No.	Data Type	Data source	Data Origin
1.	Language Data (Primary)	Dou Sandik Guyub Tuttur Biak Numfor, Papua (2006; 2020)	Hugo Warami
		Vitalitas Bahasa Biak di Era Otsus Papua: Perspektif Ekolinguistik (2016)	Hugo Warami
2.	Socio-Cultural Data (Secondary)	Simbolisme Visual Tata Rias Pengantin Suku Biak Numfor (2014b)	Hugo Warami

Data source: Warami (2006; 2014a; 2016; 2020)

RESULTS AND DISCUSSION

Data Sources

The ideational function has a broad range which involves understanding, knowledge, ideals, thoughts, feelings related to the behavior of a person or society (*speech community*). Thus, the ideational function covers the cognitive and affective aspects of an individual. The formation of human knowledge, thought and intelligence, which is accompanied by taste, is largely due to the function of language. Without language it is impossible for a person to form his feelings, thoughts, understandings and ideals. Language skills will help

shape the increase in the ability of ideals and thoughts. The ideational function of language in the *Dou Sandik* of BNSC can be described as follows.

God's Creation Experience Ideas

BNSC views that the experience of God's creations is a significant form of religious ideational appreciation, because behind that expression is reflected a genuine attitude and belief that humans are indeed God's twin who is called a creature. Based on the understanding that humans are created in the image of God, humans are required to treat themselves as an ark that is navigating the universe towards a waiting 'koreri'. Look at the following data.

Table 2. Ro Yendisare (Anonymous)

Text Data of Biak Numfor Language Song	Free Translation
<i>Ro yendisare</i>	At the beach's border
<i>Dunia sup sasar ine</i>	This sinful world
<i>Yakon yaman bediwa ma dine</i>	I sat looking here and there
<i>Rewui be doi be</i>	Shady bay
<i>Yabuk iswar muraro</i>	Reminds me there
<i>Sau Koreri sau bebarandino</i>	A shady and calm haven of paradise
<i>Manseren wafarawai kankenem yedi</i>	God direct my life
<i>Insa yakfyajer ro nanggi aye nano</i>	To arrive at the other side of heaven
<i>Sau Koreri sau bebarandino</i>	The harbor of paradise is shady and calm

Data source: Warami (2006;2020)

Based on data 2 in the table above, it shows that BNSC expresses ideas or thoughts that are always related to the nature in which they live, namely islands, beaches, seas, and so on and describe BNSC's perspective on the beautiful nature that God has bestowed upon them. The ideational expressions that appear in the data above are *yendisare* 'beachside', *rewui* 'bay', and *sau koreri* 'land of heaven' as the result of God's creation. BNSC expresses its idea of a calm world like an ocean that is not disturbed by storms, as a stepping stone concept in delivering its imagination to an eternally awaited life, namely the *koreri* 'eternal heaven/land'.

Eternal Happiness Idea

BNSC views that eternal happiness is the essence of ideas or thoughts that are most missed by all people, namely the attitude of willingness to let go of worldly interests and adjust to the "great harmony of the universe" as mandated by God, that in the end times all human beings have the right to get a place or eternal happiness according to his devotion. Look at the following data.

Table 3. Jou Manfun (Stanzas c and d)

Text Data of Biak Numfor Language Song	Free Translation
<i>Koreri wamada</i>	In heaven later
<i>Payamyum byenai wamada</i>	His goodness later
<i>Yamander Au ra...o..o</i>	I admire You so much
<i>Sawai sanero</i>	In time
<i>Sawai sanero</i>	In time
<i>Nari yaksun ro nanggi</i>	I'll be in heaven soon

Data source: Warami (2006; 2020)

Based on the data in table 3 above, it shows that BNSC expresses the idea of a more decent life that must be obtained by doing charity or kindness, then God as the protector of mankind will also show a true level of goodness to His people, namely when living in the *koreri* 'eternal land'. Only by doing good, every people get a proper place beside Him.

Promised Land Idea

BNSC views that the promised land is an idea that has been manifested by God about a world that has not been touched by the touch of God's love 'Gospel'. Nature and everything in it promise natural and human resources that are worth fighting for by all nations and continents. Only with a touch of God's love 'Gospel', the land of Irian 'Papua' became a promised land that was continuously photographed by all ethnic groups, nations, races and religions. Look at the following data.

Table 4. Bab Beba (Stanzas a and b)

Text data of Biak Numfor Language Song	Free Translation
<i>Bak beba beraren ro soren bo</i>	Big waves roll in the sea
<i>Beraren ro yendisarebo</i>	Breaking up on the beach
<i>Yores ro Irian bon bekaki</i>	I am standing on high Irian Mountain
<i>Yamam be wando nakaim</i>	I looked out over all the valleys
<i>Kuker saswar ma swaruser yena</i>	With great mercy
<i>Yor Manseren ryouy aya kada</i>	Oh, God, may You be with me
<i>Sup yedi Manseren byuk be aya</i>	My land, the land promised by God
<i>Kuker payamyum ma yawarek warek au</i>	With love

Data source: Warami (2020)

Based on data 4 in the table above, it shows that BNSC expresses the idea of a promised land full of kindness and compassion which is illustrated in the expression *bak* 'waves' that never end rolling up the shoreline. Likewise, God's never-ending love for mankind.

Dark Country Idea

BNSC views that the dark country is an idea that has been sealed by God to mankind that as the chosen people, it is obligatory to control themselves from various forms of immorality so as not to be confined in a dark world. The idea of a dark country for BNSC, means a world where there are many violations of the most commendable sins that cause the dignity and worth of human beings to decline, the human body turns into a symbol of evil, the harmony of social relations as religious people is damaged. Look at the following data.

Table 5. Yendisare Soup Sasar (Anonymous)

Text Data of Biak Numfor Language Song	Free Translation
<i>Yendisare sup sasar</i>	On the shores of the dark land
<i>Yakon yamam be Koreri</i>	The storm hit the ark of my life
<i>Yendisare sup sasar</i>	Shady place, very shady
<i>Yakon yamam be Koreri</i>	Shady place, very shady
<i>Yendisare sup sasar</i>	On the shores of the dark land
<i>Risen warek wai mos yedi</i>	The storm hit the ark of my life
<i>Yor bo yakrabe sau Koreri</i>	I ask and want to go to heaven
<i>Yek wai mos yedi</i>	Sailing the ark of my life
<i>Bye manjau oba</i>	The ark is not torn apart
<i>Insof ifurfa yakrandumb</i>	So that I don't get to heaven

Data source: Warami (2006;2020)

Based on the data in table 5 above, it shows that BNSC asked God to free them from obstacles and challenges in a dark country. By controlling BNSC to go to the eternal land 'koreri'. This expression is symbolized by the word *wai mos yedi* 'the ark of my life'.

God's Love Idea

BNSC views that God's love is a form of harmony between the Creator and created beings as the highest and noblest being. The idea of God's love for BNSC is a manifestation of a state of harmony and balance, calm and peaceful, without disputes and conflicts, and being united in one fellowship with God. The purpose of fellowship is to maintain human harmony with God, because all human beings desire peace and love. Look at the following data.

Table 6. *Waswar Aya Sye Manseren* (RMDS, stanza a)

Text Data of Biak Numfor Language Song	Free Translation
<i>Waswar aya sye Manseren</i>	Love me Lord
<i>Ma fak man yaro mar-mar</i>	And don't punish
<i>Raris sambrab beja</i>	According to Your wrath
<i>Was was yaro kander</i>	Soften the torment
<i>Buk sne prei ma ro aya</i>	Heal the weakness
<i>Ma swo si ser ma ro u</i>	And my fatigue

Data Source: Warami (2006;2020)

Referring to the data in table 6 above, it shows that BNSC glorifies the love and greatness of God. This idea is expressed by the word *waswar* 'love', which describes the vertical relationship between humans as created beings and God as the Creator.

Interpersonal Function

Interpersonal function according to Warami (2006) is to establish relationships between individuals in one language community (*speech community*) or more. Language as a verbal communication tool has a higher flexibility than nonverbal communication tools: body movements or gestures.

Interpersonal function is related to the role of language to build and maintain social interactions or relationships, to express social roles including the communication roles created by language itself. This function does not only fulfill a universal logical task but also a social task which is highly dependent on certain social conditions in the society concerned. All languages are perfect insofar as they are able to carry out their functions and successfully express the feelings and thoughts of groups of speakers in a clear and adequate manner. The interpersonal function in the *Dou Sandik* of BNSC can be described as follows.

Conscience Expression

BNSC views that the expression of conscience can be understood in the form of existence and survival as human beings and as social beings. Expression of conscience performs an interpersonal function in relation to the expression of the collective in order to be able to reveal the "in the depths of the heart", the ripples of conscience, personal attitudes related to other people. The nuances of soul intimacy are believed to be an image of taste that includes the totality of circumstances as individuals and groups of human beings in relationship with the Creator. Look at the following data.

Table 7. Manarbeu 'Jesus' (Trio Kuriake)

Text Data of Biak Numfor Language Song	Free Translation
<i>Mgo ramuma kokaini</i>	Come and sit
<i>Kokon ro Yesus</i>	We sit with Jesus
<i>Mga byedi</i>	In front of Him
<i>Koswar ma kokanes</i>	Sad and crying
<i>Besasar kora muma kam</i>	All sinners come to Him
<i>Koso Manseren Manarbeu</i>	Following Lord Jesus
<i>Besasar kora muma kam</i>	All sinners come to Him
<i>Koso Manseren Manarbeu</i>	Following Lord Jesus
<i>Isof ro fioro-fioro bis</i>	For ever (everlasting)
<i>Isof ro fioro-fioro bis</i>	For ever (everlasting)

Data source: Warami (2006; 2020)

Based on the data in table 7 above, it shows that BNSC realizes how important it is to build interpersonal communication relationships. It is seen in the expression *mgo ramuma kokain* 'you all come and sit', and *besasar koramuma kam* 'all who have sinned come to Him'. As God's chosen people, BNSC realizes themselves as a person, and also realizes themselves as a social being who lives in groups.

Expression of Life

BNSC views that the expression of life is a category of mysticism practices towards religion and ethics or lifestyle. The expression of life is a representation of human action in belief. In living life, BNSC believes in it as a religious act related to inner strength and symptoms of reality (outwardly) which are manifested as human beings and their lives in nature. Look at the following data.

Table 8. Kankenem ro Dunia 'Amid Trials' (Anonymous)

Text Data of Biak Numfor Language Song	Free Translation
<i>Kankenem ro dunia</i>	In the midst of trials
<i>Imnis aibon pampen</i>	Like flowers
<i>Ro fyor marmar iryama kwar</i>	In times of trouble
<i>Payamyum nakam narway</i>	All goodness is gone
<i>Raririry snonggaku ko ine</i>	Like we humans
<i>ro fyor mar-mar iryama kwar</i>	When trouble comes
<i>Kawos pyumba</i>	Every human lies
<i>Kobarek fasis monda</i>	We stay silent
<i>Sye...Man'sren....</i>	Oh.... Lord...
<i>Waswar inggo</i>	love us

Data source: Warami (2006;2020)

Based on the data in table 8 above, it shows that BNSC describes a form of real life in the world. It can be seen in the expression *aibon pampen* 'flowers'. As creatures that inhabit this universe, humans are symbolized as flowers, namely in living a life, there is a time to bloom 'birth' and there is time to wither away 'death'.

Suffering Expression

BNSC views that the expression of suffering is the underlying attitude of human beings by accepting the destiny from God at a religious level. This expression is a condition caused by human actions, both in trying and acting. As a result of these efforts and actions,

humans as His chosen people are obliged to undergo suffering, namely experiencing failure or misfortune. Look at the following data.

Table 9. *Manseren Wafnewer 'O God, turn it away'* (Anonymous)

Text Data of Biak Numfor Language Song	Free Translation
<i>Manseren wafnewer</i>	Lord turn
<i>Kna ram besaswar ya</i>	The ear of Your love
<i>Wamnaf kangkanes snonggaku</i>	Hear the cry of your servant
<i>Besayor mura ro</i>	Who miss there
<i>Besayor muma be</i>	Who miss here
<i>Marisen bero koreri iwa</i>	To heaven a happy place
<i>Manseren Yesus...e</i>	Oh..Lord Jesus
<i>Wafara waikankenem</i>	My comrade
<i>Wafara waikankenem...yedine...</i>	Steer the ark of my life
<i>Insama yakrandum</i>	For me to arrive
<i>Yafyafer ro</i>	docked in
<i>Koreri sau bebarandino</i>	Heaven is a shady and quiet place

Data source: Warami (2006; 2020)

Based on data table 9 above, it shows that GTBN expresses the conditions experienced to God as the Creator and the All-Hearer. This expression is allusion to the expression *kangkanes* 'crying' and *besayor* 'longing' in order to avoid the shackles they suffer.

Expression of Mercy

BNSC views that the expression of compassion is an attitude of faith as an ordinary human being who sees extraordinary events or the birth of God 'the Savior' for all mankind. Look at the following data.

Table 10. *Yesus Bye Jadi Kwar 'Jesus Has Been Born'* (Mawon, Mesak Manam, stanza b)

Text Data of Biak Numfor Language Song	Free Translation
<i>Yesus bye jadi kwar</i>	Jesus was born
<i>Ro padwar Betlehem</i>	In the stables of Bethlehem
<i>Aiwansya sanando....</i>	Sheep place
<i>Ayararaso...ayaiyararaso</i>	Oh.....poor....Oh, what a pity

Data source: Warami (2006;2020)

Based on the data in table 10 above, it shows that BNSC as a person or group also feels and shares in admiring the great event that happened to God. It can be seen in the expressions *padwar* 'cage', *aiwan* 'flock of sheep', *sanando* 'a place to eat', and *ayara* 'oh..., pity'. These expressions show infinite compassion for this historic event.

Textual Function

The textual function of a language in life is a function that is played in conversation at the time of selecting speech elements such as grammatical devices, systematic conversations that require reasonable relationships and are included in social-interaction etiquette.

The textual function is a function that is able to develop a frame of mind content expressed textually, and through this function, community members (participants) have the opportunity to establish communication and association, and can carry out social interactions and can work together. The textual function is closely related to the role of

language in forming linguistic links and the chain of situational elements that allow the use of language by its users both orally and in writing. The textual function in the *Dou Sandik* of BNSC can be described as follows.

Tree of Life Theme

BNSC views that the frame of mind about God is interpreted as a “tree of life”. Textually, the phenomenon of the tree of life as a picture of the greatness of God, as the protector of mankind in responding to social reality before God. The limited ability as humans to overcome various problems in life causes them to always turn and rely on God "the tree of life" for help and salvation. Look at the following data.

Table 11. *Jou Sandik* 'Greetings of Praise' (Anonymous, stanzas b and c)

Text Data of Biak Numfor Language Song	Free Translation-
<i>Manseren...Manseren</i>	God.....God
<i>Waswar ya....(waswar ya)</i>	Love me
<i>Knam saswar knam bebye be aya (be aya)</i>	Tree of life for me
<i>Nyan be yun be korer</i>	Road to heaven
<i>Kan do mob oser</i>	One place of life
<i>Nyan fun anya, nyan be yun be koreri</i>	Only one way, the road to heaven

Data source: Warami (2006; 2020)

Based on data 11 in the table above, it shows that BNSC as a creature created by Him, must take refuge in the Creator. It is expressed in the expressions *knam saswar* 'tree/source of love', *knam bebye* 'tree/source of life', and *nyan fun* 'axis of life'. Textually, this expression holds the manifestation of God's greatness in protecting, nurturing, and accompanying every step of a person as an individual or a group as well as supervising every activity in establishing a relationship with God.

Praise and Worship Theme

BNSC views that praise and worship are forms of inspiration that generally express the deep feelings of the human heart in relation to God. Praise and worship addressed to God are expressions of trust, love, worship, gratitude, longing for close fellowship with God, but also expressions of disappointment and deep distress, fear, worry, humiliation and calls for deliverance, healing or justification to God. In addition, as an expression of gratitude and praise to God for the great works that have been prophesied. Look at the following data.

Table 12. *Kodisen Kosyom Manseren* 'Sing Praise God' (Anonymous)

Text Data of Biak Numfor Language Song	Free Translation
<i>Kodisen kosyom Mansren</i>	Sing praises to God
<i>Kodisen kosyom Mansren</i>	Sing praises to God
<i>Mgokam kokam kodisen</i>	Let's all sing
<i>Mgokam kokam kodisen</i>	Let's all sing
<i>Mgokam kokam kodisen</i>	Let's all sing

Data source: Warami (2006; 2020)

Based on the data in table 12 above, it shows that the BNSC as an image of God, is obliged to absorb and fulfill praise and worship completely and perfectly to God, to express his feelings and needs as a human being in relation to the call for decisions in the midst of adversity. As it is expressed by the *kodisen* 'we sing' and *kosyom* 'we praise/worship'. The above expression illustrates that BNSC direct their praise and worship as a form of expressing belief in the integration of God and His presence to exalt the righteous and humble the wicked.

Trinity Theme

BNSC's view is that the Trinity is a manifestation of the oneness of God. Textually, this view is based on the relationship between divinity and science. The trinity process exists by taking into account the various contexts of spiritual gifts and spirit revelation. Among this diversity, there is one unity, that is, there is only one spirit and one God. God gives His gifts according to His will. His gifts and manifestations come and go, and come again only to perfect the will of the Trinity. Look at the following data.

Table 13. *Jou Manfun* 'Greetings of the Trinity' (Anonymous)

Text Data of Biak Numfor Language Song	Free Translation
<i>Joujou..... Manfun</i>	Greetings.....greetings....Trinity
<i>Jou.....jou Manfun</i>	Greetings.....greetings....Trinity
<i>Jou suba be Au Allah</i>	Greetings to You Allah the Greatest
<i>Knam saswar</i>	Tree of Life
<i>Joujou Manfun</i>	Greetings.....greetings....Trinity

Data source: Warami (2006;2020)

Based on the data in table 13 above, it shows that GTBN recognizes the existence of the Trinity in the form of manifestation in accordance with its mindset. It can be seen by the expressions *manfun* 'Trinity', *Au Allah* 'You are Allah' and *knam saswar* 'God as the source of love'. The expressions above show that the Trinity referred to in BNSC, namely *Manseren Allah* 'God the Father', *Manseren Jesus* 'Jesus the Son of God', and *Rur Besren* 'God the Holy Spirit'.

Holy Spirit Theme

BNSC views that *Rur Besren* 'the Holy Spirit' is God's manifestation of truth as the object of human faith. Textually, the Holy Spirit enables mankind to know the truth, so that truth will free mankind to grow in love. It can be believed that the Holy Spirit never leaves their minds, namely in praying, singing and praising God through the intercession of the Holy Spirit. Through direct spiritual manifestation, God is present through the mind and renews the mind, while the Holy Spirit leads to true teachings. Look at the following data.

Table 14. *Ruri Saranden* 'Holy Spirit' (Sam Kapisa, *Kijne* Group 2006, stanza a)

Text Data of Biak Numfor Language Song	Free Translation
<i>Ruri sarandeni wado</i>	The Holy Spirit comes down
<i>Wado kwain kondo roreko</i>	Come down and stay with us
<i>Ruri sarandeni wado</i>	<i>The Holy Spirit comes down</i>
<i>Ruri sarandeni wado</i>	<i>The Holy Spirit comes down</i>
<i>Ruran sireb ai marem</i>	Spirit works as a source of life
<i>Songger berarya marisen</i>	Like a melodious flute
<i>Sandiko man bena saswar</i>	Praise Him who is merciful
<i>Ara...a.... man besaswar</i>	Love Him who is merciful

Data source: Warami (2006; 2020)

Based on the data in table 14 above, it shows that BNSC acknowledges the presence of the Holy Spirit in every activity of life. It can be seen in the expressions of *Ruri Saranden* 'the Holy Spirit', *wado* 'descending or coming from heaven', *kwain* 'staying', *kondo* 'sitting' and *sireb* 'chirping/work'. The expressions above show that the Holy Spirit is always present in every hour of spiritual life. There is never any birth or death for the soul, it never perishes, it is not born, it is eternal, its existence is eternal, it never dies and is eternal. The spirit will not die, even if the body is killed.

Gospel Theme

BNSC views that the Gospel is a manifestation of God's saving work for mankind. Textually, the Gospel has implemented a "theology of liberation" based on spiritual understanding, by carrying out spiritual renewal and charismatic service. The Gospel brings a liberation from the power of evil spirits and the powers of darkness, liberation from the practice of slavery and liberation from "primitive" backwardness. In BNSC's understanding, the light of the Gospel makes many big people small and many small people big. For them, in God's eyes, the faithfulness of the gospel is the most important thing above all talent, intelligence and success. Look at the following data.

Table 15. *Mansinam Sye Myos Iwa* 'oh Mansinam Island'
(Album, *Hozea Mirino*, stanzas a and c)

Text Data of Biak Numfor Language Song	Free Translation
<i>I byeri myun imanjasa</i>	Because He's alive
<i>Fyaduru kawasa Mansern byesi kam</i>	Protect all God's people
<i>Wosya kako, sye...</i>	True news, oh....
<i>Wos kaku rirya</i>	True news
<i>Swar byedi ba imanaiba</i>	His love is so great
<i>Faro kawasa sup oridek isam</i>	For everyone in the land of the rising sun
<i>Pyamper kawasa</i>	Release all the people
<i>Kokaim bur pampan</i>	From the power of darkness

Data source: Warami (2006; 2020)

Referring to the data in table 15 above, it shows that BNSC is aware of the existence of the Gospel as a spirit that animates the souls as religious people. It can be seen in the expressions of *I byeri* 'He lives', *fyaduru* 'keep', *wos kaku* 'the true news/gospel of truth', *swar* 'love', *imanaiba* 'so great', *pyamper* 'let go', and *pampan* 'darkness'. The expressions above show that BNSC fully believe in the power of God through the Gospel that can change the life, and in terms of faith, it is a decision of conscience freely in accepting the Gospel. The gospel illuminates the human heart, so that heart becomes a light.

CONCLUSION

Based on the narratives that have been described above, it can be concluded. *First*, the language functions contained in the *Dou Sandik* tradition of BNSC consist of 3 (three), namely (1) ideational function, (2) interpersonal function and (3) textual function. *Second*, the ideational function as a medium for exploring various ideas about feelings and expressing experiences of the BNSC, which consists of 5 (five), namely (1) life experiences in God's creations, (2) eternal happiness, (3) promised land, (4) the land of darkness, and (5) the mercy of God. *Third*, the interpersonal function as an exploration medium in building and maintaining social interactions or relationships in its existence as God's chosen people which consists of 4 (four), namely (1) as an expression of conscience

(diverse hearts), (2) an expression of life, (3) expression of suffering and (4) expression of compassion. *Fourth*, the textual function as an exploration medium in developing the framework of the expressed content of the mind, consisting of 5 (five), namely (1) the tree of life theme, (2) praise and worship theme, (3) the Trinity theme, (4) the Holy Spirit theme, and (5) Gospel theme.

The suggestions in this study are as follows. *First*, the theoretical implication of this study is that the theory of linguistic theology has not been able to codify the entire order of meaning that lies behind the language functions contained in the *Dou Sandik* Tradition of BNSC, so that theoretical collaboration with other fields of science is needed to complement the developing theory. *Second*, given the limitations of the research in this study, further research is needed to support the hypothesis regarding to the existing and unrevealed language functions. *Third*, it is hoped that the BNSC will continue to keep, maintain, and inherit this *Dou Sandik* tradition in every activity of life, so that it could describe the relationship between language and religious culture that characterizes their identity; and can be a mirror in expressing their ideology and religious cultural experiences.

ACKNOWLEDGMENTS

The writer expresses his appreciation and gratitude to all the informants of Biak Numfor speech community (BNSC) who have maintained and inherited the *dou sandik* tradition through the expressions of poetry and praise to continue to exist and not be lost in memory. Thanks are also conveyed to the Editorial Board of the Randwick International of Social Sciences Journal which has accepted this article to be published.

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