Speech Acts in Karonese's Culture "Cabur Bulung" Party

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ABSTRACT

This research explores the types of speech acts and the dominant type used by the participants in Karonese's culture "cabur Bulung" party. Speech acts are the acts of communication. They show the response by giving action of what it is said. The research method includes obervating the party as well as recording the utterances of the participants. Data were the transcription of the utterances of the participants. The analysis is based on Brinton's speech acts. The results reveal that from the six types of speech acts proposed by the theories, participants in this study used only four types of speech acts in karonese wedding party "Cabur Bulung". The types are directive act, commisive act, representative act and expressive act. From the four types of those speech acts, the dominan type used by speaker is directive act.

Keywords: Speech act, Karonese, Culture

ABSTRAK

Penelitian ini mengemukakan jenis tindak tutur dan tindak tutur yang paling sering digunakan oleh partisipan dalam budaya Karo pada pesta pernikahan "Cabur Bulung". Tindak tutur merupakan segala ungkapan yang diutarakan oleh penutur dengan tujuan mengetahui tutur bahasa atau maksud si penutur dengan tindak tuturnya. Dengan kata lain untuk mengetahui apa yang seseorang maksudkan dengan suatu tindak tutur. Data dipeoleh dengan menggunakan metode observasi dan juga perekaman. Ujaran yang diperoleh berdasarkan pengamatan dan perekaman merupakan data penelitian. Data, kemudian dianalisis berdasarkan teori tindak tutur Brinton. Hasil penelitian menunjukkan bahwa dari keenam tipe tindak tutur yang dipaparkan oleh berbagai teori, hanya terdapat empat tipe tindak tutur yang digunakan dalam pesta perkawinan adat karo "Cabur Bulung". Keempat tipe tindak tutur itu adalah tindak tutur direktif, tindak tutur komisif, tindak tutur representatif dan tindak tutur ekspresif. Dari keempat tindak tutur yang digunakan partisipan, tindak tutur direktif adalah yang paling sering digunakan.

Kata kunci: Tindak tutur, Karo, Budaya

INTRODUCTION

1.1 The Background of the Study

Language is used to communicate. It informs the way we think, the way we experience, and the way we interact each other, Montgomery (1995). Human being is called as social human. It means, human has interaction one another. He needs other to interact. He needs other to fulfill his needs. Thus, human can not live alone.

In interaction, good communication is needed in order to create haormonious relationship and to avoid conflict. For the reason, having a good way in using language is a must. As human being is different, the way to respond and behave is also different. It depens on our culture.

Responding and behaving other in communication is needed. It shows our deference. As social human, we need other people to listen what we are going to say. When communication is happening, we often use the action to state, to persuade and to warn, so which have come to be called speech acts.

Generally, acts performed by the speaker while making an utterance are defined as speech acts. The theory of speech acts is a theory about what people set out to accomplish when they choose to speak. Searl (1975), the American language philosopher, believed that all linguistic communication involves limnguistic speech acts. According to Searl (1975), a language is performing speech acts such as making statement, giving command, asking question or making promises. Searl' s approach deals with speeech acts are only explained by special convention thar are neither semantic nor pragmatic (in the Grice's maxims of conversation).

In addition, to communicate is to express a certain attitude, and the type of speech act being performed corresponds to the type of attitude being expressed. Some speech acts, are not primarily acts of communication and have the function not of communicating but of affecting institutional states of affairs. Austin (1962) points out that "*In uttering a sentence, we can do things as well as say things.* Further*,* He stated that *"while sentence can often be used to report states of affairs, the utterances of some sentences must be treated as the performance of act"*. Austin proposed the basic terms to study and distinguish locutionary, illocutionary, and perlocutionarry acts. These three types of acts play an important role in understanding and investigating direct and indirect speech acts. Searle (1975) argued that what speakers try to communicate is their intention to do something.

Culture is part of human being. It is considered to be group-specific behavior that is acquired, at least in part, from social influences. It is created and transmitted to others in a society. Cultures are not the product of lone individuals. They are the continuously evolving products of people interacting with each other. Cultural patterns such as language and politics make no sense except in terms of the interaction of people. Because culture is the result of the interaction among people, Kraft and Geluykens (2007)

In addition, language is a part of culture and culture is a part of a language. When we learn something on culture, we learn to use the language. The two are intricately interwoven so that one cannot separate the two without losing the significance of either language or culture. Thus, Language and culture are inseperable, Mazari and Derraz (2015).

The speakers and hearers must consider the context in which the speecg acts are uttered. Here, felicity conditions are very important in order to "do thing with words" (Searl, 1975). It should be noted that in order for the speech acts to be uttered, certain conditions must be met. Different culture will create different think to get the meaning of the utterances. Thus, it will react differently.

Related to *Cabur Bulung* party as a kind of wedding ceremony, the relatives or group of people from the woman or bride are called *Kalimbubu* to the relatives of the man or bridegroom called *anak beru*. Therefore, *anak beru* tries to formulate words as good as possible in wedding ceremony. For this reason, it is better to know the speech acts used in pre marital party called "*Cabur Bulung* "

1.2 The Problems of the study

Elaborated the explanations previously brings us to the problems of the study as the following.

1) What are the types of speech acts used by the participants in "*Cabur Bulung* " Party?

2) What type of speech acts is used dominantly by the participants in "*Cabur Bulung* " Party?

1.3 The Objectives of the Study

In relation to the problems, the objectives of the study are in the following.

1) To elaborate the types of speech acts used by the participants in "*Cabur Bulung* " Party?

2) To elaborate the dominant type of speech acts used by the participants in "*Cabur Bulung* " Party?

1.4 The scope of the study

The main aspect of this study is to see the types of speech acts identified by Brinton (2000) as the six types of speech acts based on the illocutionary acts used by the participants. The chosen program is *Bukan Empat Mata's Program* on Trans 7.

REVIEW OF LITERATURE

2.1 Speech Acts

Form of acting is the definition of language in speech acts theory, Renkema (1993). When we communicate with others, we produce an utterance as types of action. We can do many things with the language or word, such as making question, giving order, and making request and so on. On the other hand, one utterance may perform several simultaneously acts. For instance: "Hi Elita, you have passed the exam". This utterance has meaning as "She may be doing several things at once; she may be simultaneously 'asserting, congratulating, apologizing for her doubt etc.

Three types of act performed by a speaker in uttering a sentence is called speeach acts, Yule (1985). It means that we consider some ways in which we interpret the meaning of sentence in terms of what the speaker of those sentences in tend to convey. On the other word, speech is closely related with the intention of speaker.

In general, speech acts are acts of communication. To communicate is to express a certain attitude, and the type of speech act being performed corresponds to the type of attitude being expressed. In uttering any sentence, a speaker could be seen to have performed some acts. Austin (1962) explores the expressions of language must be viewed as acts. He distinguished three kinds of action within each utterance; Locutionary act, Illocutionary act, and Perlocutionary act.

The first is Locutionary act. According to Austin (1962) Locutionary act is the act of uttering a sentence within certain meaning. In this activity, the speaker produces some words to convey the certain meaning to the listener. Renkema (1993) states that Locutionary act is the act of saying something. Furthermore, Sari (1998) defines that Locutionary act is the act of simply uttering a sentence from language; it is a description of what the speaker says. It is the act of using a referring expression. For example; "My heart is broken". The referring is "is broken".

The second is Illocutionary act. Renkema (1993) states that Illocutionary act is the act which is committed by producing an utterance; by uttering promise, critics, uttering threat, agreement etc. Sari (1988) states that Illocutionary is what the speaker intends to do by uttering an utterance, for example; "Take your bag on the table". In this sentence, the Illocutionary act is showed by ordering someone to do something.

The third is Perlocutionary act. Perlocutionary act is producing some effect on hearers. Brown and Yule (1983) states that Perlocutionary act is the effect of Illocutionary act, on the particular occasion of use, has on the hearer. Further, Perlocutionary act is the producing of an effect through Locution and Illocution. Perlocutionary act is the effect on hearer of what the speaker says. Perlocutionary act would include such effect as; persuading, embrassing, intimidating, boring, irritating, and inspiring the hearer. For example; "the husband says to his wife ten times in five minutes. "Hurry up dear we are going to be late to the party". The Illocutionary act might be one of urging, but the Perlocutionary act is likely to be one of irritating.

2.2 Types of Speech Acts

Searle (in Mulyana 2002) distinguishes three different types of speech acts: an utterance act, a propositional act. Later on others have included perlocutionary acts to the above types of speech act is distinguished between the utterance of speaker (locutionary act), and the effect of utterance on the listener perception (perlocutionary act), Brinton (2000) identifies six classes of lllocutionary act, they are:

1) Directive acts are attempt by speaker to get hearer to do something. The examples of directives are; ordering, commanding, questioning, pleading, bigging, entreating, daring,inviting, insiting, suggesting, permitting and also challenging. For example:

Command   : Close the door please!!!

Forbid, Prohibit   : Don't close the door!!!

Permitt   : I don't command you to close the door

Those examples are 'infelicitous' command. The expressed psychological state is that the speaker must want or wish the hearer to do something.

2) Commisives acts; with a commisive speech act, the speaker commits himself or herself to the performance of an action. In other word, the speaker intends to do something. The examples of commisives are; propising, treating, agreeing, conseting, and refusing. Eg. I promise to leave yesterday, the expressed psychological state is that speaker intends to do something.

3) Representative/ Assertive acts. Here the speaker represents a state of affairs. A representative commits speaker in the truth of the proposition. The examples of Representative are affirming, declaring, describing, claiming, stating, explaining, classifying, insiting, telling, hypothezing, recalling, predicting, mentioning, attesting, confidence, and emphasizing.

4) Expressive acts. Here, the speaker expresses a psychological state about the situation or state of affairs denoted by proposition. The examples of expressive are thanking, apologizing, consoling, congratulation, greeting, welcoming, deploring.

5) Verdictives acts. The speaker expresses a value judgment or mates something. The Examples of verdictives are; assessing, ranking, rating, estimating, grading, diagnosing, calculating and measuring.

6) Declaratives acts. Here, the speaker brings about a change in the word by uttering an lllocutionary act. The examples of declarative are; declaring war, adjourning a meeting, seconding a motion, nominating, finding guilty/innocent, firing, christening, passing, divorcing, baptizing, arresting and also resigning.

2.3. Cabur Bulung

Cabur Bulung is one of cultural party in Karonese culture. It is pre marital ceremony or in Indonesia calls *kawin gantung*. The words "*Cabur" Bulung"* can be identified by the words '*cabur*' means scattered and '*bulung*' means leaf. This pre marital perty is done because of the reasons. First, it is because of sickness. Someone who is sick for long time is believed that something bad happens to him/her. He/she is needed to do pre marital ceremony or *Cabur Bulung* with his/her cousin or Karonese calls "*Impal"* (daughter from *kalimbubu* and son from *anak beru*). Second, *Cabur Bulung* is also done because both families want to mantain the relationship. The families want to make their children are being enganged. This will be the reason to make their children to be husband and wife in the future. They believe when their children get married, the relationship is still maintained. Culturally the couples have been married, but it does not guarantee that someday when they are growing adult they have to be husband and wife. They are not forced to live together. If the reason to make this party is because of sickness, it is believed the sick person will be healed. *Cabur Bulung* usually happens among children to teenegars and rarely happens to adult. In this party, historically Karonese tried to be humble, and saved their hearer's face by having politeness. The rules of speaking was hoped to become heritage for the next generations to keep politeness. Politeness in Karonese language called "mehamat". Politeness plays an important role which is used by the speakers. *Kalimbubu* and *anak beru* are involved and they have their representative to speak. Speakers from both sides are appointed to be their representatives. So, both *kalimbubu* and *anak beru* have their own speakers who had been selected before. There will be conversation or turn taking between the two sides. The speakers who are the representatives from *kalimbubu* and *anak beru* are not free to talk or *rebu*. They have to keep the relationship between them. The speaker from *anak beru* has to maintain the way to talk to *kalimbubu* which is very honored in Karonese culture. They praised *kalimbubu* very much. Past time ago, the indicator of being polite is when *anak beru* used the praising by the use of phrase '*Dibata si idah'*. This phrase has been changed now as the researcher saw in this party. The uniqness of this cultural party is the reasons of the writer to see the use of speech acts used by the partisipans in te party.

RESEARCH METHOD

3.1 Research Design

This study applied qualitative research design. Its function is to describe the condition or the phenomena of the language.

3.2 The Data and Instrument of Data Collection

The data collected were the natural utterances which are produced by the speakers or participants in the program. The data were taken by observing the party while recording the utterances of the participants. Then, data were trancribed to be analyzed.

3.3 The Subject of the Study

The subjects of the study are 5 native speakers of Karo. They are a group of people from the female (*kalimbubu merga sembiring)*, a group of people from male (*anak beru merga tarigan),* the representative of *kalimbubu*, and the representative of *anak beru.* The interview is continued to *penetua adat Karo merga Perangin-angin* who understands the language well. This was used to answer the reason for applying the politeness strategy. All of the native speakers were born in Karonese community. Karonese language is used as their mother tongue.

3.4 Technique of Data Analysis

The data analysis applied qualitative research is descriptive by Miles, Huberman and Saldana (2014). It takes some steps. The steps are data condensation, data display, and drawing and verifying conclusion.

Data Condensation

The reduction of the data helps to sharpen, sort, focus, discard, and organize the data in a away that allows for "final" conclusion to be drawn and verified. In this study, the data reduction is after selecting the utterances uttered by speakers in "*cabur bulung"* party.

Data Display

Data display is the second major activity which the researcher should go through, and this means taking the reduced data and displaying it in an organized, compressed way so that conclusions can be more easily drawn. After selecting the utterances then the data were displayed to be seen clearly.

Drawing and Verifiying Conclusion

Drawing and Verifiying Conclusion are the final analytical activity for the qualitative researcher. It is here that the researcher begins to decide what things mean. They do this by noting regularities, patterns (differences/similarities), explanations, possible configurations, causal flows, and propositions. After reduce the data and display them, there will be some conclusion. The conclusion got after do some analysis

FINDINGS AND DISCUSSION

4.1 Finding

This study deals with speech acts in Karonese language. The subjects of this study were 4 native speakers of Karo in *Cabur Bulung* party. They are *kalimbubu (K)* (a group of people from female), *anak beru* (AB) (a group of people from male, the representative from *kalimbubu (RK)*, and the representative from *anak beru (RAB)*. The observation is faced to the activity done in "*Cabur Bulung*" party while recorded all the utterances produced by all the speakers. A set of these methode was used to get the types and the dominant type of speech acts.

<div align="center">DIRECTIVES</div>

(1) *RK : Iyah adi bage kam nge kuakap anak beru tarigan mergana, si payona erbahan kata pemena lakon kerjanta eida, jadi erbelas kam man kami.*
(Yeah, I think it is better you *anak beru tarigan mergana* to speak first in our party)

(2) *RK : Adi bage man bandu kalimbubu kami sembiring mergana rikut pe ras puang kerina sebab enggo erpenungkun anak beru i tengah-tengah jabu tarigan mergana, maka nina sibenaken me kerna acara. Uga kerna perpulungendu, enggo kam pulung ije kerina? Kundul kam kujabudu sekalak-sekalak, gelah sibenai kerna acaranta.* (To our *kalimbubu sembiring mergana* and *puang ni puang,* as our *anak beru tarigan mergana* said that we start the event of this party. How is your presence? Have you been here all? Sit in your place so we cat start it)

This can be identified that participant in this utterances used **directive(i.e) commanding.** The speaker tried to ask *"anak beru"* in this party to do something. It is hoped that the hearer *(anak beru)* does the command from the speaker. Both of these statement tries to say something and needs to get an act.

Another type of directive acts which can be detected is **questioning**. It can be shown by this following statement.

(3) *RAB : Payo katandu eina senina. Jadi ertima kam entisik senina. Man bandu kam permen kami br sembiring ku tengah kam sitik permen gelah i idah kerina kita si pulung ijenda. Adi br sembiring ma lit nge kuan kuanna 'la pang bentar' tapi permen kami br sembiring eida, mejile kel. La mentar tapi manis. Uga akapdu senina?*
(You are right brother. So you may be wait for a minute. To our daughter in law br sembiring, you may come here in order to be seen by everyone. There is a proverb that "*Br sembiring la pang mbentar* "faced to br sembiring because most of them have black skin, but our daughter in law is so beautiful. She has black skin but nice. What do you think brother?)

COMMISIVES

(4) K : Oe, adi enggo payo janah sue arihdu kam anak beru kami pekepar,
enggo mejile. Jadi man banta uga ninta ngaloi cakap anak berunta. Adi
kuakap kami pe kalimbubudu sukut sembiring mergana enggo me sikap
pulung kerinana.
(Yes, if it is right and both of you our *anak beru* from two sides have
agreed, it is good. So, to all of us, how do we answer the question from
our *anak beru*? I think we are your *kalimbubu* have also been here all).

This can be identified that participant in this utterances used **commisive (i.e)**
agreeing. The speaker intends the hearer by saying *"oe"* means yes.

EXPRESSIVES

(5) RK : Bujur man bandu anak beru tarigan mergana. Ei man bandu anak
beru tarigan mergana, erkiteken kalimbubu kami enggo kap sikap
pulun, emaka teruskendu me kerna acaranta.
(Thanks to our *anak beru tarigan mergana*. To you *anak beru tarigan*
mergana, as our *kalimbubu* have been here all, you may continue our
event)

This can be identified that participant in this utterances used **expressive (i.e)**
thanking. It is shown by *"bujur"* means thank. The speaker express his feeling by
this expression.

REPRESENTATIVES

(6) RAB: Yah, erkiteken matawari pe go me reh meganjangna, maka man
banta kerina si pulung, kalimbubu, janah anak beru pekepar, sibenaken
menda kerna acaranta kerna lakon cabur bulung permenta . Emaka
erpenungkun kam man kalimbubu rikut ras puang ni puang kami ntah
uga kerna kepulungenna ibas erpagi pagi enda.
(Yes, as the sun has rised, to all of us *kalimbubu* and *anak beru* from the
two sides, let's start our *Cabur Bulung* party of our daughter in law.
Thus, we ask our *kalimbubu* and *puang ni puang* how about their
presence this today?).

This can be identified that participant in this utterances used **representative**
(i.e) declaring, describing and predicting. The speaker in this statement declared
the announcement of the presence, describing the condition around them as well as
predicting readiness from both of the relatives.

Table. 1. Types and the dominant type of speech acts

No	Types of politeness strategy	Number	Percentage
1.	**Directive Act**.	**35**	**53.03**
2.	Commisive Act	6	9.09
3.	Representative Act	6	9.09
4.	Expressive Act	19	28.79

5.	Verdictive Act	-	-
6.	Declarative Act	-	-
	Total	**66**	**100 %**

From the analysis and finding, it can be seen clearly in the table that participants used four types of speech acts in karonese wedding party "cabur bulung". The types are directive act, commisive act, representative act and expressive act. From the four types of those speech acts, the dominan type used by speaker is directive act.

4.2 Discussion

It has been believed that language and culture are inseperable. Language is a part of culture and culture is a part of a language. When we learn something on culture, we learn to use the language. The two are intricately interwoven so that one cannot separate the two without losing the significance of either language or culture, Mazari and Derraz (2015).

In addition, cultural patterns such as language and politics make no sense except in terms of the interaction of people. Because culture is the result of the interaction among people, Kraft and Geluykens (2007). The result of this study supports these two theories. It show that in communication for Karonese culture, language can not be seperated from it. Karonese language informed the culture of Karonese itself and the culture show the language itself. More, by interaction culture and language are created. Thus, both of language and culture are inseperable.

In connection to the speech acts, Brinton (2000) proposed that there are three types of speech acts. They are directive act, commisive act, representative act, expressive act , verdictive act, and declarative act. The result show that, participants in karonese wedding party *"cabur bulung"* used four types of speech acts.

CONCLUSION

People should be aware of the utterances and actions. The intention of the people in giving reaction will be different. For someone, utterances which are spoken will create different actions based on the culture itself. Culture really has big influence in doing the action of what we say. Thus, for the readers, we have to believe that our culture will affact the way we get the meaning of what people say. Thus the acts will be different.

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