

AN ANALYSIS OF SPEECH ACTS IN MBABA BELO SELAMBAR IN KARONESE WEDDING CEREMONY

Ira Maria Fran Lumbanbatu
Politeknik Mandiri Bina Prestasi

ABSTRACT

The aim of this study were to know the types of speech acts used in Mbaba Belo Selambar in Karonese Wedding Ceremony and to know the most dominant types of speech acts used in Mbaba Belo Selambar in Karonese Wedding Ceremony. The subject of this study was Anak Beru in Delitua. They were people who were participated in this event and also as speakers. In order to get more valid data, the researcher also interviewed Pengetua Adat as a key informant. He would give more information about Karonese event especially Mbaba Belo Selambar in Wedding Ceremony. Data analysis resulted that: 1) Anak Beru used three types of speech acts in Karonese wedding ceremony, they are representative, directive and expressive, 2) The dominant types of speech acts used by Anak Beru in Wedding Ceremony is Directive, 3) Wedding Ceremony in Karonese is counted as happinese ceremony, Anak Beru used Directive because they were mostly talk about suggestion and asking question in this event, 4) Mbaba Belo Selambar was done because it was time for both families

Key words: *Speech Acts, Mbaba Belo Selambar*

1. Introduction

When writer saw event karo wedding, many words that to show karo wedding, many words delivered by speaker (anak beru and kalimbubu). Sometime conversation that they said like just kidding, example; uga dage na man bandu anak beru kami sideru, nggo nge dung arih-arih kena, enggo idah kami lanai tenang permen kami sidilaki ei, nimai-nimai cakap kena ei (how with anak beru from girl's, whether the conversation have finished ? We see our child is not calm waiting a decision from you. Whereas if the writer saw the word, not cause man's side is not patient but cause girl's side a little long in to discussion something. So writer curious, whether the word like that often used in wedding ceremony ? Because that the writer want to discuss this topic, cause curiosity to conversation or communication that used in the wedding ceremony. Conversation that they said so interest. Because in beside the sacral ceremony there utterance that any interest. So whether is it once of part from wedding ? It is became a question for writer. Because that, writer want to know conversation that they say in Mbaba Belo Selambar ceremony.

To understanding that utterance or conversation, the writer will do research to the utterances, what kinds of speech acts that they use in that ceremony. Before that the writer will explain a little bit about speech act. Because speech acts are important in the human life communication.

“Speech refers to a succession of ideas expressed bit by bit in words, phrases and clauses” (Herbert and Eve, 1997:10). Speech is a sentence uttered by the speakers while communicate.

According to J.L Austin's theory of speech acts, which emphasize the role of language in communicating social acts like requesting, questioning, promising, thanking, stating, as well as more institutional verbal acts like pronouncing sentence in court, or performing ceremonies of baptizing, marrying etc.

2. Review Literature

2.1 Speech Acts

Speech acts is a action that to do or to appear has saying something. Sometime language our saying have different meaning with the reality. Language is the important human life in communication. Speech act is part of language we used. Language can give information about felling, think and direct emotion, so language can make we do an action. The act then known as attitude in to speak or speech act. Term of this speech acts is beginning by J.L Austin a big teacher in Harvard University, at 1956 with title How to do Thing with Word ? But this theory famous has Searle (1969) made his book by title Speech Act and Essay in The Philosophy of Language.

The Speech acts consists of three elements i.e ; locutionary, illocutionary and perlocutionary. Locutionary act is utterance of used in the true meaning or base on truth. Illocutionary act is utterance that have the different or another meaning with what we say. Perlocutionary act is utterance that ask someone to do something (utterance of action or result of illocutionary and can saying something). Then speech acts consists of five types are representative, directive, commissive, expressive and declarative. According to Austin (1962) the study of speech acts is the study how of people do things with utterances. It mean someone use language to express the activities that is to convey information, request information, give order, make request, make threat, give warning and soon.

2.1.1 Elements of Speech Acts

According to Austin (1962) says that all expression of language must be viewed as acts. He roughly distinguished are three kinds of acts : the locutionary, the illocutionary and the perlocutionary.

2.1.1.1 Locutionary Act

“A locutionary act which, is roughly equivalent to uttering a certain sentence with a certain sense and reference, which again is the actual form of words used by the speaker and their semantic meaning” Austin (1962). So Locutionary act is utterance of saying something by truth or with the sense true meaning (a fact). For example ;

This room is dirty or it's dirty in here. This utterance have a literal meaning in locutionary act. The meaning is this room actually dirty (the literal leaning of what is said).

2.1.1.2 Illocutionary Act

“Illocutionary acts, is what the speaker is doing by uttering those words: commanding, offering, promising, threatening, thanking, informing, warning, undertaking”. Austin (1962). This speech acts have a act of what is said and sometime have another meaning of what we said. So illocutionary act is act of saying something.

For example :

This room is dirty or it's dirty in room. This utterance have another meaning to hearer and may be ask someone to do something act of what is said. So these utterances have meaning like:

- (a) an indirect request someone to clean this room.
- (b) a complaint implying that someone should know better than to keep the rooms cleaned (expressed emphatically).

2.1.1.3 Perlocutionary Act

“Perlocutionary acts, what we bring about or achieve by saying something, such as convincing, persuading, deterring, and even, say, surprising or misleading” Austin (1962). Perlocutionary act is result of illocutionary act. Perlocutionary act is utterance that asked someone to do act in what is said. So this act is effect in what is said or action of what is said.

For example :

This room is dirty or it's room dirty in here. This utterance is a sentence that explain to someone or a utterance that saying of speaker to hearer to do an action or asked someone to do something. So this utterance asked someone to clean this room.

2.1.2 Types of Speech Acts

Speech act is distinguished between the utterance of speaker (locutionary act), the interpretation of utterance by the listener (illocutionary act), and the effect of utterance by the listener perception (perlocutionary act). And also the speech acts have been to categories in five types, i.e representatives, directives, commissives, expressive and declaratives.

2.1.2.1 Representative

J.R Searle (1962 : 12) Representatives, which commit the speaker to the truth of the expressed proposition (paradigm cases: asserting, concluding). This type have the literal meaning where this type contain a fact, assert.

For example ;

(1) A Fact

This earth is round.

This utterance right is a fact where the earth is round.

(2) Assert

The name of President Indonesia is Jokowi
This utterance is asserting that Jokowi is President of Indonesia.

(3) Description

This isn't your actually character.

This utterance describing about a character someone.

2.1.2.2 Directive

Searle (1962:13) Directives, which are attempts by the speaker to get the addressee to do something (paradigm cases: requesting,

questioning). Directive is speech act that used to ask someone to do something according with speaker wish. This type consist of requesting, command, questioning advice and suggestion. Some Example for directive :

(1) Requesting

Requesting is speaker ask a someone or hearer to do something for him/her. For instance:
Would ask to slow down a bit?

This utterance used by the speaker to ask the hearer to do something or take aspecific action. The utterance can be granted or refused by the hearer.

(2) Command

Command is the word that saying to someone or hearer must follow what speaker said.

For example :

Don't touch that.

Don't make noise.

This utterance as a command of speaker to hearer.

(3) Advice

Advice is the word that saying something of speaker to hearer about what you think and should do in the define situation.

Example :

If were you I would ask him to buy that book.

This utterance given to someone as a advice in the define situation.

(4) Suggestion

Suggestion is speech act has meaningful of speaker as a advice to hearer to do in the future.

Example :

I think it will rain to day.

This utterance is a predicting because speaker believe that whether shows it is will rain soon.

(5) Questioning

Questions utterance, according to Searle (1996), are attempt to get hearer to perform to speech act. For instance :

What was the specific purpose of speech ?

It is used as asking question. Whereas the speaker asking for examination presumably the speaker already knew answer.

2.1.2.3 Commissive

"Commissives, which commit the speaker to some future course of action

(paradigm cases: promising, threatening, offering)" Searle (1976:14). Commissive

is speech act that known a speaker to believe her/himself to action in the future.

This type consist of promising and offering. For instance :

(1) Promising

Promising is a speech that speaker deliver or say to hearer that he/she do something.

Example :

I promise to come your party and singing in that party. This utterance is Promising forbearance from similar offering act from the speaker into the hearer.

(2) Offering

Offer is regarded as a common word in every day usage of language, for presenting something to be accepted or refused. On the utterance below, the speaker is given a chance to hearer to follow, the speaker says.

For example,

Please let me pay for damage I have done.

This utterance is speakers offers the hearer to redress for the damage that has been done.

2.1.2.4 Expressive

Searle (1976:15) Expressives, which express a psychological state (paradigm cases: thanking, apologizing, welcoming, congratulating). Expressive is speech act that saying a felling of speaker, that is can a happiness like congratulation, thanking, welcoming and sadness like regret(sorry). For example :

(1) Happiness

-Happy Birthday

Its expresses congratulation for the hearer birthday.

- Thanks for your coming to my party

Its expresses a happiness because hearer has came in the speaker party.

(2) Sadness (Sorry)

I'm sorry to hear that.

I'm really sorry.

Its expresses a sadness because hearer get a accident.

2.1.2.5 Declarative

Searle (1976:16) Declaratives, which effect immediate changes in the institutional state of affairs and which tend to rely on elaborate extralinguistic institutions (paradigm cases: excommunicating, declaring war, christening, marrying, fring from employment). This utterance is speech act the purpose to make a thing or change the situation of utterance like declaring and marrying. For instance :

(1) Declaring

I declare the war to be stated

This utterance is a declaration of war.

(2) Marrying

I now pronounce you husband and wife

This utterance is a expression of thank to God and as congratulation.

2.2 Wedding Ceremony

Indonesia is a country that has a multicultural, can not be denied in this country so many of his family, for example, Javanese, Batak, Toraja and Karo. In which each of these tribes have many all its cultures, especially regarding ceremony., both funerals and other ceremonies. But in the elements that influence in a traditional ceremony that was different. For instance, in the Karo tribes, there are several elements in a traditional ceremony, for example, in wedding ceremony. In the karonese wedding ceremony there are some processes that must to do. That processes are kusik-kusik, mbaba belo selambar, ngantik manuk, kerja adat, persadaan tendi, ngulih tudung/bulang and ertaktak. Those processes used because were a due in wedding that consider sacral event. Beside that, Karo ethnic have traditional clothe for wedding. The traditional clothes in wedding ceremony are red for bride and black for groom with gold ornaments in their clothes.

2.2.1 Mbaba Belo Selambar in Karonese Wedding Ceremony

In the Karo ethic, there are some processes before the girl and man going to marriage. One of process is Mbabab Belo Selambar, the important part in the wedding processing. Maba Belo Selambar is a wedding application to a girl who did by family's man, and also ask readiness the girl and her family's like parent, sembuyak, anak beru, singalo bere-bere dan kalimbubu from the girl's family side. In a long time ago before war, Mbaba Belo Selambar did by brought complete kampil contain belo (piper), kapur, gambir, mbako (tobacco), pinang (areca palm), penaka pinang, (kalak kati), tok- tok, perisapen, consists of daun nipah, daun jagung, mbako dan santik. This meeting present of Anak Beru Siempo (dilaiki-diberu), Sembuyak si empo, nande bapa sinereh , sitterserh, dan bibi sitterserh who haven't boy child. For this meeting Anak Beru si empo (man side) come to house has been got diner as delegate si empo (man). The technique of implementation used has been changed the cigarette(isap). Anak beru si empo (man side) told their want to parent's sinereh (woman side). And parents of tersereh ask

turangnya for asked to tersereh for readiness accepted his application. Actually, gayung bersambut because has been discussion before that.

Mbaba Belo Selambar beginning from given kampil persentabin by man side (proposer). Man side must prepared six kampil. The contain of kampil is cigarette and implement of eat piper betle. Five kampil has prepared by man side to surrendered for girl side. One kampil given to kalimbubu singalo ulu emas. Ritus Mbaba Belo Selambar have finished whereas has been agreed and readiness from girl side to propose has given by man side. So, in this ritus did ersinget-singet. In ersinget-singet, both of side talked about things like :

(1) Give Gantang Tumba or Unjuken (the rice place)

Gantang Tumba or unjuken (the rice place) that surrendered to family's girl side or pay the wedding-present to parent woman side that consist of :

(a) Gantang Tumba atau unjuken (wedding-present).

(b) Rudang-Rudang

(c) Senina Sinaku Ranan

(2) Handover Tiga Serangkai

Delivered to kalimbubu three serangkai (telu sada dalanen), that is :

(a) Bere-bere.

(b) Perkempun.

(c) Perbibin.

(3) Handover Perkampen

Handover perkampen actually given to Anak Beru.

(4) Handover Ulu Emas

Handover ulu emas actually given to kalimbubu singalo ulu emas. Handdover ulu emas from man side to mama (woman side) or pay utang-adat from man side to mama (woman side).

(5) Implementation Wedding Ceremony

Actually, this step did to determined when the event would be implemented. This conversation talked about would be determined the date of ceremony and where the event would be do.

(6) Ose (clothe) between the bride with parents

This planning actually talked about what the bride and groom wearing in their wedding ceremony, so with their parents. This is talked how the bride and groom also the parents used. And who would diosei (yang dipakaikan pakaian).

(7) Event Ceremony

This planning talked about how the ceremony the way. This is determined how the event would

do. What would do in this ceremony, from the beginning until finished. What time to beginning and until what time that is finished, all of that talked in here.

(8) About event of landek (dance)

In this topic talked about when the bride and grooms would do landek (singing and dancing) together. The meaning is what time they would do that activities (singing and dancing together) in Karo language is Adu Pengantin.

Actually this activities have the purpose to celebrated/make something marry their ceremony and also get money (contribution) from their family or all the guest they invited.

(9) About Guest

There is would talked about how many guest that they would invite to come their wedding ceremony. How many guest from the man side and how many guest from woman side. Sijalapen (both of side talked about utang-adat it way to kalimbubu until puang kalimbubu in kerja adat)

After ersinget-singet have finished, so the next would do agreement together with do sijalapen (actually with the comrade family), consist of :

(a) Who would married (si empo or si sereh).

(b) Parent (simupus).

(c) Sembuyak Senina ku ranan.

(d) Anak beru tua.

(e) Anak beru cekoh baka tutup.

(f) Anak beru menteri.

Then, had been sijalapen finished, anak beru man side overed pundun and penindih pudun. Pundun and penindih pundun is bulung nipah that banded. Pundun and penindih pudun are uis teba (clothe thick) with piper butle and a wedding ring banded in rumbai-rumbai of the uis teba (clothe thick) and also money, rice and piper butle. Both of two things given to woman side as many as five. The contain both of thing is about implement of nganting manuk.

3. Research Method

1. Reasearch Subject

The subject of this study is anak beru on Delitua. They were born in Karonese community. Anak beru who is the subject of research is a person who talked in this event and he as a speaker in this event. To order get a valid data the researcher interviewed Pengetua Adat as a key and important informant. Pengetua Adat would gave the more information about Karonese ethnic especially in wedding ceremony.

2. Research Instrument

The data valid would got if the support by other instrument of research participants observation (field note and transcript), because the data was taken by joining directly activities the anak beru in Karonese wedding ceremony (interview transcription and note while having interview) in order to get more dept information from object of research.

3. The Technique of Collecting Data

The data valid would got if the support by other instrument of research participants observation (field note and transcript), because the data was taken by joining directly activities the anak beru in Karonese wedding ceremony (interview transcription and note while having interview) in order to get more dept information from object of research.

4. The Technique of Analyzing the Data

The data were collected see the youtube and hrough recording the condolence during the wedding ceremony took place used by anak beru in wedding ceremony in the Karo ethnic.

- 1) Recording anak beru speech by using hand phone.
- 2) The recording of anak beru speech will be transcribed the conversation into the texts.
- 3) See the youtube in internet about Mbaba Belo Selambar.
- 4) Interviewing the Pengetua Adat of Karo ethnic.

4. Conclusion

1. Anak beru used three types of speech acts in karonese wedding ceremony, those are representative, directive and expressive.
2. The dominant types of speech act used by anak beru in wedding ceremony is directive speech acts.
3. In the wedding ceremony of Karonese culture is a happiness ceremony, so in there anak beru used directive speech acts because directive speech in this speech talked about suggestion and asking question.
4. Mbaba Belo Selambar is talking about proposing and all things that will be needed in the ceremony.

References

- Peccei, Jean. Stilwell. 1999. Pragmatics. China: Taylor Francis Limited.

- Austin, J.L. 1962. How To Do Things With Words. United States of America: Harvard University Press.
- Rosenberg, Jay. F. & Travis, Charles. 1971. Reading in the Philosophy of Language. Prentice-Hall, Inc. New Jersey: Englewood Cliffs
- Saeed, John. I. 1997. Semantics. China: Blackwell Publishers Ltd.
- https://id.wikipedia.org/wiki/Pernikahan_adat_Karo
- <http://wikebrsembiring.blogspot.co.id/2011/10/tata-cara-perkawinan-adat-karo.html>
- <http://silima-merga.blogspot.co.id/2011/01/maba-belo-selambar.html>
- http://kawargalang.blogspot.co.id/2012/08/tata-cara-maba-belo-selambar_22.htm
- https://id.wikipedia.org/wiki/Mbaba_Belo_Selambar