

**SPEECH ACT OF TOBA BATAK CULTURAL VALUES IN  
TOBA BATAK WEDDING CEREMONY**

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**ABSTRACT**

The objectives of this research are to find out kinds of speech act in *Toba Batak* in Wedding Ceremony, to find out kinds to *Toba Batak* cultural values in Toba Batak wedding ceremony to explain the speech act refers to *Toba Batak* cultural values in *Toba Batak* wedding ceremony. There are many utterance that found in *Toba Batak* wedding ceremony. Some of utterances show that the speaker has lost their honors or manners to bride side.

Research design that used in this research is descriptive qualitative. The location of reserach is Sitingjo-Sidikalang Kabupaten Dairi. The instruments are, Handy cam, Pen and Field Note.

Based on data analysis there are 120 utterances that found in the wedding processes.. 112 illocutionary act (greeting speech act, thanking speech act, blessing speech act, suggesting speech act, explaining speech act, asking speech act, questioning speech act, agreeing speech act and informing speech act), 8 utterances perlocutionary speech act (persuading speech act and enlightening speech act). There are eleven kinds of speech act that found in this research they are: greeting speech act, thanking speech act, blessing speech act, suggesting speech act, explaining speech act, asking speech act, questioning speech act, agreeing speech act, informing speech act, persuading speech act and enlightening speech act. Then there are three kinds of cultural values found in *Toba Batak* wedding ceremony they are descendants (*hagabeon*), wealth (*hamaoraon*), and Pride (*hasangapon*). 27 speeches contain values descendant (*hagabeon*) 16 utterances contains value wealth (*hamoraon*) and 21 utterances contains pride (*hasangapon*). it can be conclude that Toba Batak people still hold the three cultural values.

**Key Words: Speech Acts, Toba Batak Wedding Ceremony, Toba Batak Cultural Values**

**ABSTRAK**

*Tujuan penelitian ini adalah untuk menemukan jenis tindak tutur yang digunakan dalam pernikahan Batak Toba, menemukan jenis tindak tutur yang merujuk pada tiga jenis nilai budaya dan menjelaskan bagaimana proses tindak tutur tersebut mengandung makna dari nilai budaya Batak Toba.*

*Metode yang digunakan dalam penelitian ini adalah deskriptif kualitatif. lokasi penelitian Sitingo-Sidikalong Kabupaten Dairi. Instrumen yang digunakan untuk pengambilan data adalah melalui data observation menggunakan handycam, wawancara dengan Raja adat, catatan kecil.*

*Berdasarkan data yang diperoleh dari lapangan pada proses upacara pernikahan terdapat 120 ujaran. 112 diantaranya dikategorikan ke tindak tutur ilokusi (tindak tutur salam, tindak tutur berterima kasih, tindak tutur memberkati, tindak tutur menyarankan, tindak tutur menjelaskan, tindak tutur meminta, tindak tutur bertanya, tindak tutur menyetujui dan tindak tutur memberi informasi). 8 tindak tutur perlokusi (tindak tutur mengajak, dan tindak tutur menjelaskan/menguraikan) dari hasil yang diperoleh ada 11 tindak tutur yang diperoleh diantaranya adalah: tindak tutur salam, tindak tutur berterima kasih, tindak tutur memberkati, tindak tutur menyarankan, tindak tutur menjelaskan, tindak tutur meminta, tindak tutur bertanya, tindak tutur menyetujui dan tindak tutur memberi informasi, tindak tutur mengajak, dan tindak tutur menjelaskan/menguraikan. Kemudian dari tindak tutur tersebut peneliti juga menemukan ketiga jenis nilai budaya dalam pernikahan Batak Toba tersebut. yaitu, hagabeon, hamoraon, dan hasangapon. hal ini dapat disimpulkan bahwa orang Batak Toba masih memegang teguh ketiga nilai budaya tersebut.*

***Kata Kunci: Tindak Tutur, Upacara Pernikahan Batak Toba, Nilai Budaya Batak Toba***

## **INTRODUCTION**

Language in speech act theory is seen as form of acting Rankema (1993:32). When someone communicates with others, she/he produces an utterance as types of action. Someone 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 simultaneous acts.

Leech (1983:17) states that 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. For example, a statement to express thanks, a statement express advised and an apology expresses regret.

Speech acts are the three types of act performed by a speaker in uttering a

sentence Broton & Laura, (2010: 340). It means that someone consider some ways in which we interpret the meaning of sentence in term of what the speaker of those sentences intend to convey. On the other word, speech act is closely related with the intention of speaker.

Based on Austin theory (1969) the meaning of the utterances can be divided into three kinds, they are locutionary act, illocutionary act and perlocutionary act. For instance, could you take the sugar? It is identified as locutionary act because this utterance indicated as literal meaning, then the utterance above on illocutionary act means "take the sugar, please" it is indicated as the hearer would assume whether the addressee would able to take the sugar. As a perlocutionary act, the utterance above is indicated to realize the speaker's intention to ultimately get hold of the sugar. Different person has different

expressions and actions to express something. It occurred in wedding ceremony of *Batak Toba* culture.

For instance, when the speakers started *Marhata*, some of the speaker are directly say "*Songon dalam mandok mauliarte martangiang ma hita*"( Firstly, let us pray say thanks to Almighty God) Sihombing, (1989) . From the utterance above it can be seen that the speaker has least respect to the participant especially *Hula-Hula* or manners as a cultural values to hearer because some of them have not used greeting speech act on their speech. Greeting speech act is honored words that used by *Toba Batak* society to greet king, *Hula-Hula* (in-law-families), *Dongan Tubu* (ancestor of the clan), *Boru* (daughter) and *Dongan Sahuta* (a hometown friends) in wedding ceremony event. So, in wedding ceremony of the *Toba Batak* culture the speaker should greet the participants by say "*di hamu Raja ni Hula-Hula nami dohot sude akka nahuparsangapi hami*". It is clear that in *Toba Batak* culture upholds cultural values because on given speech the speaker should be more respect for the people who attended the wedding.

Commenting on developments in attitudes to marriage and long-term family commitment during the late twentieth century, Lewis (2001) claims that 'Much of the commentary on family change has emphasize the part played by the pursuit of self fulfilment and individual happiness over and above regard for marriage vows or any other private commitments that might be made by cohabitants' (p.3). Westermarck (1936) explains; 'Marriage was to them the core experience of a woman's life' (p.53) suggesting that they viewed marriage as an expectation and eventuality.

Culture recognized as the universal fact of human life, and there is no human group society without culture Brooke (1989). It means that culture is as a result of human activities, it may be as habits, traditions, ways of life, and all of what a society does and thinks. In many cases, the culture bump might happen where an individual from one culture finds himself or herself in a different, strange or uncomfortable situation when interacting with persons of a different culture.

*Toba Batak* is famous for their life culture. It is believe that the life culture governs the behavior of the owner of the culture and this also happens in *Batak* people life. The cultural values of *Toba Batak* consist of three parts which are usually abbreviated with 3H which stands for: Descendant (*Hagabeon*), Wealth (*Hamoraon*), and Pride (*Hasangapon*) Ihromi (1990:207). It is found that wherever *Batak* people go and whatever they do; they keep practicing these cultural values in their life.

#### **RESEARCH METHOD**

This research were applied descriptive qualitative design because the research due to the fact that deal with the speech act that used by the speaker (*Raja Parhata*) from both of sides. Therefore, the data were taken all utterances that found in *Toba Batak* wedding ceremony.

The instruments of this research are. Handy cam, field not and pen Spradley, (1980).

The data was analyzed through interactive Model of Miles and Huberman (1883:23). The analysis consists of three current flows of

activities: (a) data reduction, (b) data display, and (c) conclusion drawing.

#### Data Reduction

Data reduction refers to the process of selecting, focusing, simplifying, abstracting and transforming the data that appear in written-up field notes or transcriptions (Miles and Huberman, 1984; 22). It is the process to write all the utterances that uttered by *Raja Parhata* from both of sides.

#### Data Display

Data display is an organized, compressed assembly of information that permits conclusion drawing and action taking. A display can be an extended piece of text or a diagram, chart; table or matrix that provides a new way of arranging and thinking about the more textually embedded data. It allows the analyst to extrapolate from the data enough to begin to discern systematic patterns and interrelationships. Then data that already transcript displayed to select the utterances refers to speech act and cultural values.

#### Conclusion and Verification

Conclusion and Verification integrally linked to drawing the conclusion, revisiting the data as many times as necessary to cross-check or verifies these emergent conclusions. (Miles & Huberman, 1984).

The points out that the procedures of analyzing the data in this study are the following: (a) to find out kinds of speech act that uttered by *Raja Parhata*. (b) to find out kinds of speech act refers to *Toba Batak* cultural values and (3) to explain the ways speech act refers to *Toba Batak* cultural values that

represented in *Toba Batak* wedding ceremony.

#### RESULT

The research about speech act and cultural values that presented in *Toba Batak* wedding ceremony at *Sidikalong Kabupaten Dairi* finding many utterances because every event that started from *Tudu-tudu ni Sipanganon* in *Marsibuha-buhai* event ended in *Maningkir tangga* event. Based on the data that already analyzed it found many speech act refers to cultural values.. From 120 utterances, 112 categorized into illocutionary act. 8 Perlocutionary act. 27 speeches contain values descendant (*hagabeon*) 16 utterances contains value wealth (*hamoraon*) and 21 utterances contains pride (*hasangapon*). based on the result speech acts the most excessively used is illocutionary act. Factor that influence illocutionary act mostly used because in every event before continues the next process always started with greeting and ended with thanking or agreeing speech act. while the analysis about cultural values, descendant is mostly used. Factor that influence descendant mostly used from three cultural values, because in *Toba Batak* wedding ceremony the utterances mostly contains wishes from the both of bride sides that uttered by the speakers (*Raja Parhata*) especially the speaker from bride side, they always blessing both of brides to have descendant. They also expect have grandchildren in the future, that is why they always pray long life.

Based on the data there are eleven types of speech act that found in the wedding, they are: Greeting speech act, thanking speech act, blessing speech act, suggesting speech act, explaining speech act, asking speech act,

questioning speech act, agreeing speech act, informing speech act, persuading speech act and enlightening speech act. Unfortunately from many speech acts that found in the wedding processess, there is no utterance refers to locutionary act.

*"Gabe jala horas"*

This utterance is the familiar statement that present in *Toba Batak*. The words *"Gabe and Horas"* are Actually intended to all invitations who came at the wedding ceremony. The word *Gabe* and *Horas* is the identity that always used in *Toba Batak* especially in ceremonies. Because this utterance as the wish to have descendant and wealth in the future.

There are three Kinds of cultural values that found in *Toba Batak* wedding ceremony they are: Descendants (*Hagabeon*), wealth (*Hamaoraon*), and Pride (*Hasangapon*). The parable below as from many utterances relate to cultural values the parable below is one familiar utterance that used in *Toba Batak* culture event especially in wedding ceremony. As explain in the previous the parable relate to descendant. Like the parable below:

*Asa bintang na rumiris* (the countless stars) *tu ombun na sumorop*. (the dew is uncountable)

*Anak pe riris* (sons are many)

*boru pe antong torop* (daughters are also numerous)

This *parable* is truly interesting because in this parable it can be seen the literal meaning and implicit meaning. This parable also familiar in *Toba Batak* because almost all the speaker always used this parable especially in wedding ceremony event. The reserachers categorized this parable into

descendant based on the utterance *Anak pe riris, Boru pe antong torop* many sons and daughters are also numerous. It has close relation with human life especially in *Toba Batak* culture. *Toba Batak* use the word *Bintang* (star) because there are so many stars in the sky and wish from the brides born sons and daughter as much as the star. Based on the speech act the utterance categorized into illocutionary act while the analysis based on cultural values the parable contain descendant.

## CONCLUSION

Based on the results obtained from the wedding ceremony the researchers conclude that:

1. There are found eleven kinds of speech act that found in *Toba Batak* wedding they are: Greeting speech act, thanking speech act, blessing speech act, suggesting speech act, explaining speech act, asking speech act, questioning speech act, agreeing speech act, informing speech act, persuading speech act and enlightening speech act.
2. There are three kinds of cultural values that found in *Toba Batak* wedding ceremony they are descendant (*hagabeon*), wealth (*hamoraon*) and pride (*hasangapon*).
3. The ways speech act refers to cultural values analyzed based on the meaning of the word. Because many utterances that have closely meaning. one of speech act refers to cultural values parable *bintang na rumiris, ombun nasumorop. Anak pe riris boru pe torop. Bintang* and *ombun*, if analyzed from literal meaning is star, there is no something unique from this word. But when the word joined to other word create one parable the parable

become have closely meaning. The closely meaning from the word is word *bintang* (star) represent a man, *Batak* people represents a man like a star (*bintang*) because star (*bintang*) has a high position than other object over in the sky, While dew (*ombun*) represent to woman because dew (*ombun*) has soft character.

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