

SPEECH ACTS IN THE WEDDING OF BATAK TOBA ETHNIC AT JANGGA TORUAN VILLAGE, KECAMATAN LUMBAN JULU KABUPATEN TOBA SAMOSIR

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Abstract

The marriage of the Batak Toba community is closely related to the role of *Dalihan Na Tolu*, something that cannot be separated from Batak Toba customs because *Dalihan Na Tolu* is a symbol of the social system of the Batak Toba people, which has three pillars consisting of *Hula-hula*, *Dongantubu*, and *Boru*. The function of *Dalihan Na Tolu*, besides assisting the respective relatives, also plays a role in providing the materials for carrying out traditional Batak Toba weddings. The purpose of this research is to describe the implementation of speech acts in the wedding of the Batak Toba indigenous people and also to describe the types of speech acts in the Batak Toba wedding. In this case, the theory of speech acts is taken from Austin, which is then developed by Searle. The method used is a descriptive qualitative method supported by data analysis techniques based on the information given by the community leaders in the village of Janggatoruan, Kecamatan, Lumban, Julu, Kabupaten, and Toba Samosir. The findings of this study are of four speech acts in the wedding: 1) representative speech acts; 2) expressive speech acts; 3) directive speech acts; and 4) declarative speech acts.

Keywords: *batak toba wedding; dalihannatolu; speech acts*

1. Introduction

Indonesia, as an archipelagic country, is one of the largest countries in the world. It is very rich in culture and has a pluralistic society consisting of various ethnic groups, religions, and beliefs that are embraced by the community. Each ethnic group has its own characteristics and customs. Society and culture are an inseparable unit; there is no society without culture, which covers values and norms. Cultural values can be explained as activities, relationships, feelings, or goals that are important for the identity and welfare of the community. Meanwhile, culture is an organized system of norms and values that can be used as a guide for life (Horton & Hunt 1987: 59).

Batak Land is located in North Sumatra, with the wide-spreading Toba Lake as its center. The first ancestors and the entire Batak community in ancient times lived at the foot of the "Pusuk Buhit" mountain, and from this place, the Batak people were scattered throughout the country. One of the ethnic groups that has a fairly solid culture in Indonesia is the Batak ethnic group. At the time, the Batak people were divided into

dozens of clans based on legends passed down from the same ancestor, namely the Batak King. Every Batak person is expected to trace his lineage back several generations because the clan and generation level determine his position and relationship with other members of the Batak community (Simatupang, 2002: 166–167).

The Batak community has spread to all corners of the country and has a duty to maintain the existence and care for the culture itself as a local wisdom. But in fact, there are young people today who have the identity of Batak people but do not know the Batak language (Nababan, 2012: 71). Batak is an ethnic group that is very rich in local wisdom in terms of language, art, and procedures for implementing customs, as well as a very broad kinship system arranged according to very diverse clans that determine regulations and positions in social life. The implementation of the Batak Toba traditional ceremony in the view of other people seems very long and complicated, especially during the traditional wedding. The implementation of Batak Toba customs is different in the Holbung Toba Batak community around LumbanJulu (JanggaToruan), Porsea and Balige, Parapat around Girsang, and Samosir. This is in line with the Batak's expression, "mubabadolokmubaduhutna, *mubahutamubaruhutna*," which means different regions have different customs and different customary rules (Simanjuntak, 2009: 96). The difference lies in the division of "jambar *and ulos*", but the language used is the Toba Batak language. All the procedural systems for carrying out events in the Batak Toba are adapted to the roles of each community in *Dalihan Na Tolu*, namely *sombamarhula-hula*, *elekmarboru*, and *manatmardongantubu* " *Dalihan Na Tolu* is understood as the identity and rules that govern the social system and as a determining factor in the customs of Batak culture. *Dalihan Na Tolu* is the manifestation of the nature of *Debata Na Tolu* (God). He becomes the pillar and guarantor of a harmonious life for the entire order of the Batak Toba culture in order to pursue prosperity and happiness in life.

Marriage in Batak society is generally an institution that not only binds a man with a woman but also binds a certain relationship between the male and female relatives. In the traditional wedding, *Dalihan Na Tolu* has an important role. *Dalihan Na Tolu* can be interpreted as three-legged furnaces, which is a need for absolute balance for functional position in a social construction. *Dalihan Na Tolu* is a three-part relationship framework, including blood relatives and marital relations. *Dalihan Na Tolu* consists of *Hula – hula*, *Boru*, and *DonganTubu*. Those are three philosophies of Batak customary law that will serve as guidelines in social life from birth to death, namely *Sombamarhula-hula*, meaning respect for the wife's clan group, the father's wife's clan group, and the grandfather's wife. *Elekmarboru* means affection without hidden and self-serving intentions towards our daughters, the wives of our sons, and *manatmardongantubu* means a cautious attitude towards fellow clans to prevent misunderstandings in the implementation of traditional events, such as the traditional Batak Toba wedding. The wedding is the most important traditional ceremony for the Batak people, because for the Batak Toba people, custom is a law that must be maintained throughout their lives. Customs are accepted as an obligation so that social life is balanced, which will then be taught to their descendants. So, as for the wedding of the bride and groom, it is the bridge that brings Dalihannatolu together. All terms of greeting and references used by one party to another, and vice versa, are terms of kinship based on the *Dalihan Na Tolu*.

The marriage of the Batak people is not a matter of husband and wife but also includes the parents and siblings of each bride and also of the husband's parental clan,

plus the daughter (*Boru*) and brother from the wife's side (*hula-hula*). As a result, if the marriage of a husband and wife is divorced, then the relationship between the two groups will be broken. In Batak Toba society, the term *Dalihan Na Tolu* is known as "*TigaTungku*" or three furnaces, which is a means of implementing every traditional ceremony in the Toba Batak community. All Batak people have determined how the process must be carried out as well as what actions and speeches must be carried out in accordance with the requirements that must be met if the Batak Toba people want to carry out a wedding. *Dalihan NaTolu* is also considered a symbol in the Batak Toba tradition. In the traditional Batak Toba wedding, various forms of request speeches can be found. One of the request utterances can be seen in how someone from the groom's side invites the woman's family to enter. The researchers are interested in discussing the speech acts from the linguistic aspects in the process of this ceremony, as these are closely related to the culture of the Batak Toba people. As an example of a speech, "*Dihamu raja ni hula-hula nami, mangarade ma hamuasarohamimanomudohotmanombahamu*", this is addressed to the bride's family: "Get ready as we are coming to pick you up and pay respect to you!"

This study examines the illocutionary speech acts in the *Adat Na GokBatak Toba* traditional wedding. This study needs to be researched and understood, as it is necessary to know that speech acts are a person's communication competence. Speech act is closely related to pragmatics, which is related to meaning and context so that the meaning of the speech conveyed by speakers in traditional ceremonies can be understood by the audience, such as statements, offers, promises, questions, greetings, and others.

The *Adat Na Gokweddingis* is carried out in the presence of both women and men and all relatives whose roles have been regulated in *Dalihan Na Tolu*. In the *Adat Na Gokwedding*, there are several events ranging from *mangaririt* (*seclusion*), *marhori-hordinding*, *marhatasinamot*, *martumpol* (*pre-wedding*), *manjalopasu-pasu* (*church wedding blessing*), *pestaunjuk*, and others. Each of the series of events will be guided by Raja Adat (the leader of the event) or *Parsinabung*. All these relations will have official and sacred speeches. The speech act used in the traditional ceremony is not of everyday language. The use of the utterances must be in accordance with the context, followed by *umpasa*, or advice, to maintain language politeness.

2. Literature Review

2.1 Pragmatic and Speech Act

2.1.1 Pragmatic

In linguistics and philosophy, the meaning of pragmatics is the study of the use of natural language in communication, or more generally, the study of the relations between languages and their users. Pragmatics is a specialized branch of study, focusing on the relationship between natural language and users of that language. It also focuses on conversational implicature, or that which a speaker implies and which a listener infers. Pragmatics focuses on the inferred meaning perceived by the speaker and listener, who use the manner, place, and time of an utterance to create meaning. Pragmatics also explores the idea that what is communicated is more than what is said. The utterances that the speakers produce in communication contain deeper meaning than the actual meaning of the words or phrases. Yule (1996: 3) states that pragmatics has consequently more to do with the analysis of what people mean by their utterances than what the words or phrases in those utterances might mean by themselves.

Pragmatics is also strongly related to the context or situation when something is being said, so it is very important for the speakers to focus on the context. Leech (1983:6) also states that pragmatics is the study of meaning, which is related to speech situations. In accordance with Leech's statement, Yule (1996) argues that pragmatics should also consider aspects of context such as who people are talking to, where, when, and under what circumstances that will determine the way they say and what they want to say.

Yule (1996: 3) states that there are four areas which pragmatics is concerned with:

1. Speaker meaning,
2. Contextual meaning,
3. More utterances get communicated than said.
4. Expressions of relative distance.

Pragmatics is the study of speaker meaning, where aspects of meaning and language use are dependent on the speaker, addressee, and features of the context of the utterance. Pragmatics is concerned with the study of meaning as communicated by a speaker and interpreted by a listener (Yule, 1996: 3). Pragmatics is the study of contextual meaning, which is the study of the context-dependent aspects of meaning that are systematically abstracted away from in the construction of logical form. Example: The sentence "You crocodile, he cheated his own mother!" has the contextual meaning of a rebellious child. Pragmatics is the study of how more utterances get communicated than said; this perspective then raises the question of what determines the choice between the said and unsaid. The study of the expression of relative distance means that the closeness or distance of the listener or reader determines how much is needed to be said. In a broad sense, through pragmatics, we must be able to grasp the message of the utterances by being aware that words or phrases contain deeper meaning than the literal meaning of what is spoken. Richard and Schmidt (2002) argue that pragmatics is the study of the use of language in communication related to sentences and the context and situations in which they are used. In this scope of pragmatics, there are some factors that should be considered. These factors establish the very definition of pragmatics itself. The factors are implicature, speech acts, presupposition, context, adjacency pairs, deixis, and distance.

2.1.2 Speech Act

Speech acts mean that when someone expresses something, he does not only produce utterances containing grammatical structures and words but also performs an action through the utterances. The use of the term "speech act covers actions such as requesting, commanding, questioning and informing. We use some linguistic forms with some functions. When a speaker does not know something and asks the hearer to provide the information, he typically produces a direct speech act, e.g. Can you ride a bike? Some questions are not about our ability to do something. We would not treat it as a question at all. Such an expression is described as an indirect speech act, e.g., Can you pass the salt? Speech acts represent a key concept in the field of pragmatics, which can be broadly defined as language use in context, taking into account the speaker's and the addressee's verbal and non-verbal contributions to the negotiation of meaning in interaction. Speech act theory is a subfield of pragmatics that studies how words are used not only to present information but also to carry out actions. The speech act theory was introduced by American philosopher J.R. Searle. It considers the degree to which

one can perform locutionary acts, illocutionary acts, and perlocutionary acts (Searle, 2005). Many philosophers and linguists study speech act theory as a way to better understand human communication. "Part of the joy of doing speech act theory, from a strictly first-person point of view, is becoming more and more reminded of how many surprisingly different things we do when we talk to each other" (Alston, 1991). Communication has always been a necessity in human life. Through communication, the trade of thought among people, which directly contributes to the development of the quality of life itself, can be performed. The ability to perceive utterances in communication can determine the action taken. Buck (2002) states that there are two types of communication: verbal and non-verbal communication. Verbal communication is the way of communicating messages by using words as elements. Non-verbal communication is the way of communicating messages by using gestures, body movements, eye contact, facial expressions, or general appearances as elements. In this case, the writers are just discussing the speech act. Speech acts in a variety of verbal communication and also a subdivision of pragmatics often take place in verbal and non-verbal communication. An action in verbal communication has a message in itself, so the communication is not only about language but also about action. A speech act refers to an action.

There are certain aims beyond the words or phrases when a speaker says something. Bach (2008) explains that speech acts are acts that refer to the action performed by produced utterances. In line with this, Yule (1996: 47) states that a speech act is an action that is performed via utterances. Uttering something means doing something. Here, people can perform an action by saying something. Through speech acts, the speaker can convey physical action merely through words and phrases. The conveyed utterances are paramount to the actions performed.

2.1.2.1 Types of Speech Acts

According to Searle's (2005), speech acts are grouped into five categories: declaration, representative, commissive, directive, and expressive. A declaration is the expression of some words that make the real situation around the speaker change through their utterances. Representative utterances consist of words that show the speaker's belief that this is the case. Commissive is the word that commits the speaker to future action after the utterances are done. Directives are the words that have relation to other people; the people who do some actions here are the hearers. When the speaker says something, the hearer will then take some actions related to the utterance. Expressive is the group of words that express what the speaker feels on some occasions. These can be expressions of like, dislike, joy, and sadness, or in a real situation, and can be acts of apologizing, blaming, praising, thanking, regretting, and other expressions of feeling.

3. Research Method

The method used in this study is a qualitative method with an ethnographic study of communication, namely viewing communication behavior as a behavior born from the interaction of skills possessed by each individual (Moleong, 2013). There are three skills possessed by an individual: linguistic skills (measure the capacity of individuals to understand and express themselves, both in written and oral form), interaction skills (the behaviors and tactics a person uses to interact with others effectively in social situations), and cultural skills (being aware of one's own cultural

beliefs and values and how these may be different from other cultures). For further information about the data, the data collection procedures are supported by interviews as a research instrument.

According to Danial (2009: 71), interviewing is a technique of collecting data by holding dialogue, questions, and answers between researchers and sources seriously. The purpose of the interview is to find out what is in the hearts and minds of other people and how they view things that we cannot know. In this study, the researchers conducted interviews with traditional custom leaders in Jangga Toruan and the village head of Jangga Toruan. A purposive sampling technique is also used as a support, and according to Sugiyono (2006:69), purposive sampling is a technique for determining a sample for a specific purpose only.

4. Discussion

The traditional *Adat Na Gok* wedding in Batak Toba contains various types of speech acts, Directive, Expressive, Declarative, and Representative. Every speech act has its own uniqueness, purpose and background. Both of the parties, either the party of the bride or the bridegroom have to deliver speeches according to their social and family as well as clan status. In delivering the speeches, they have to be very careful because in general the audience are all the important members of the family and they are fully respected; so slip of the tongue will cause a disaster. That is the reason why not everyone could deliver a speech in the traditional wedding; only those with communicative competence are appointed. The speech acts researched in this study are as follows:

4.1 Directive Speech Acts

1. *Parhata laki-laki memohon* (appealing to the bride party).

“Hula-hula rajai Nainggolan, tung songoni rajanami marbohabahenon ma hamu, songoni majonaboitar patu pahami, jadi moloadong nahurang lobi, marsisalpuan ma hitadibagasan ate - ate dohotpikkiranta be”. (To our hula-hulaNainggolan, clan, this is what we have prepared, so if there is something more or less that all have been prepared, we appeal to you to forget it from all our hearts and minds).

2. *Parhata perempuan menyarankan keparhata laki-laki* (the suggestion of the bride party to the bridegroom party)

“Tuhamu parsahutaon nipamoruon nami, lehon hamumajo lotikki dihami laho mangalehon hata sipaingot tuborunami dohot helanami”. (To friends or neighbors from the same village of the son-in-laws, give us time so we can give advice to our daughter and son-in-law).

3. *Menyuruh* (acts of ordering)

“Tuhita namardongan tubu, Sitorusboru, bere, asamasuk ma hita tualaman nijabu nihasuhuton ta”. (To all of us from the clan of Sitorus with brothers, both boru (daughter), bere/niece of Sitorus, so that we can enter to *hasuhuton's* yard).

4.2 Expressive Speech Acts

1. *Parhata Parboru* (asking about the purpose).

“*Nueangpe Rajani boru, namungkun ma hami di sintu huni sipanganon dohot disintuhuni ulaonta apala sadarion, ala nunga bosur hita mahaphon indahan nalas dohot aek sitio- tio, diama hatana, diama nanidokna, tangkas ma paboahamu*”. (Rajanami, rajaniboru, in this event now, we want to ask about the meaning and purpose of the food and drink we have eaten together, please explain it, rajanami).

2. *Parhata Paranak* (giving the explanations and asking for blessings or prayers).

“*Gabe ma jala horas, raja ni hula- hula, asima tutu rohani Tuhan, ia sipanganon na tapangani, sai manghorhon hahipason dohot gogo ma tu hita saluhutna, ia teringat tu sipanganon Gabe akka silas ni rohani ma i, sai Gabe parhorason dohot panggabean. Anggo nanaeng sipabotohonon nami ima ala naung manjalo pasu- pasu parbogadon do anak nami helamuna dohot parumaenmuna, ima boru nami, sian bagas joro ni Tuhantai. Jadi, asa lehon hamu nian pasu- pasu tu anakhon ta on. Asa Gabe rumah tangga na dengan nasida di jolonta tarlumobi dijoloni Tu hanya*”. (We thank you, Rajani Hula-Hula. God is very good. About the food and drink that we have eaten, hopefully it will be healthy and give strength to our bodies; it will be joyful and also a blessing for us. What we want to inform you is that our son, who is your son-in-law, and your daughter, who tobe our daughter-in-law, have received a marriage blessing from the church; our request is that together we pray for our children to have a family that can be imitated and a family that obeys God.

3. *Parhata Parboru*.

“*Mauliate ma di hamu pamoruon nami di barita muna i. Na dengan ma i ra raja nami, sai di pasu- pasu Tuhan tak ma tutu anak dohot boruntta on, asa Gabe rumah tangga na dengan jala si turun di jolonta tarlumobi di jolo Tuhanta*”. (We thank you, Rajanipamaoruonami, for the explanation of the information that you have provided. We agree and are happy to hear that our children have received the holy blessing of church marriage. May our God bless our children’s household to be a good family, which could be a eulogy for everyone to be more obedient to God.

4.3 Declarative Speech Acts

1. The *paranak* or Groom Party

Groom party grants the request regarding the dowry or *sinamot* that will be divided to brother’s “*Sudut/ dongan na marsabutuha, denggan raja nami, hupasahat mau tutu somba nasida asa Gabe silas niroha ni sude na umbegesa*”. (Rajanami, we will grant the request, so that it will be a joy for all of us who are here).

2. *Tindak Tutur Sian Situan Natorop* (speech acts from *situannatorop* or important guest).

“*Di ari nauli na denggan on, nunga sahat tutu ulaonta, sahat tu na ulima, sahat tu na denggan, tu joloan ni arion, songon na nidokni umpasa ma dohonon nami. "Tanggo ninna urat ni bulu, toguan urat ni padang, tanggo urat ni uhun, toguan urat ni padan". Sai anggiat ma Gabe rumah tangga nasida Gabe manghorhon silas niroha*”. (On this day, a good day for us, our children’s traditional wedding has finished; hopefully our good wishes all come true in the future, as the *umpasa* says, so that the basis of love for the two of them becomes the bond of their household and mutual respect for the two new families created today).

4.4 Representative Speech Acts

1. *Paranak* (groom party)

"*Hamu hula- hula nami parboru, nunga rade dison tudu- tudu ni sipanganon sian sigagat ruhut, ima uluna, psang na marngingi, somba- somba skit, namarsanggulan, tanggapan rangking, pohan, gok dohot ihur- ihur, hupa sahat hami ma tu hamu hula- hula nami.*". (Our *hula- hula parboru*, here we convey the *tuduni sipanganon*, or the sign of the main food from animals that we have agreed upon from the beginning of their customary plan. So here is the part of the sign of the main food that we submit to our *hula- hula* and complete.

2. *Parboru*

"*Raja Parsi nabung mandik mauliare dohot mangaleon hata pasu- pasu tu paranak alana naung dilehon nasida ma mahaphon indahan na las dohot minum aek sitio- tio*". *Parboru's* blessings on the groom party, who have provided a delicious and complete meal with *tudu-tudu sipanganon*, or the sign of the main meal.

"*Bagitu na marhalto na tujuan di ribuan, horas ma hami namanganhon, ditambahi Debata ma ma di hamu singkat ni namangalean*".

Like *bagot* or coconut, which grows a lot in swamps, that is how the blessings of *Rajanami* give encouragement to everyone.

3. Speech Acts from *Situan Na Torop* (invitation to testify).

"*Bunga tangkas Hu ida hami tudu- tudu ni sipanganon na pinarade ni pamoruon nami, renta jala rade sude, jala padahal hamu mau suman tu partordingna, asa marhata adat hita*". As we have seen, we will hand over the *tudu- tudu ni sipanganon*, so that we can come to the customary discussion that we will carry out now.

Representative speech acts of giving testimony from the groom side, namely the utterances of statements from *paiduani suhut paranak* (groom side), are: 1. from the groom *suhut*; 2. from *Raja Parsaut*; 3. from the bride side. The delivery of speech acts in the traditional *Adat Na Gok* in Batak Toba wedding is different from the ways people speak in everyday life.

5. Conclusion

The study is focused on the functions of speech acts used by *Raja Parhataor Parsina bungas*, a speaker from the bride and groom sides in *marhata adat* at a Batak Toba wedding. Based on the analysis, the conclusions are stated as follows:

1. In the traditional Batak Toba wedding, there are utterances spoken by the speaker, or *Raja Parhata*, during the traditional event, namely *umpasa* containing advice, prayers, blessings, and hopes of parents for the bride and groom who have just been tied in a marriage in church with witnesses from both sides of the families.
2. The types of speech acts found in Batak Toba weddings are directive, expressive, declarative, and representative; commissive speech acts are not found in the utterances. The delivery of speech is always done through expressions, or *umpasa*.
3. The speeches uttered by *Raja Parhata (speaker)* from the bride and groom sides at the *Marhata Adatin* Batak Toba wedding are realized in three moods: declarative, interrogative, and imperative. The speakers and interlocutors convey some of their utterances by using the expression or *umpasa*. Here it is seen that not everyone

could deliver a speech at the wedding; only those with high communicative competence are appointed.

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