

# Directive Speech Acts on *Ulaon Unjuk* in Batak Toba Custom: Gender Perspective

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**Abstract**— In Batak Toba culture, women are not permitted to speak in any cultural ceremonies, except in traditional marriage ceremonies, namely *manuppaki* (giving donations) and *mangulosi* (giving *ulos*-a traditional Batak Toba cloth) where they are equal to man in term of giving advices. This research aims to find out the significant differences of directive speech acts uttered by either, male or female guests and the factors why the differences occurred during the traditional *ulaon unjuk* activities. The method of this research is qualitative descriptive. All data were collected by recording and interviewing the female and male guests during the events. Then, all the utterances were orthographically transcribed. The utterances containing directive speech act were analyzed using the pragmatic approach. The results of the research show that the female guests tend to use three directive acts; *warning, ordering, prohibiting, asking, commanding, requesting, advising, suggesting*, while the utterances of male guests were classified into *forbidding, commanding, warning, ordering, asking, begging, requesting, suggesting, and advising*. The factors that make the directive speech act of male guests different from the female guests' are due to the patrilineage system in Batak Toba where the lineage of a family is taken from the father. Thus, men have more power. They are considered as kings in their families. Regarding to that system, *begging and asking* were fewer to be uttered by male guests during the *ulaon unjuk* activities. The second factor was because of the dominant conversations carried out by the male guests. Men have more opportunities in delivering their speech in various traditional Batak Toba custom. That situation naturally makes the male guests more clever than the females in expanding the topic of conversation. The third factor was because of the emotional feeling. The emotional relationship between a mother to a child is usually stronger than a father to a child. That is because mothers are the ones who are obliged to treat their children. This condition also caused the female guests delivered more directive speech in terms of *asking, advising and forbidding* for the brides during *ulaon unjuk* activities.

**Keywords**— *communication; directive speech act; gender; speech act; ulaon unjuk*

## I. INTRODUCTION

*Ulaon Unjuk* is one of some events in traditional Toba marriage which is usually conducted after the holy matrimonial in church. According to Simanjuntak (2006), it is a peak moment in a traditional Toba marriage held inside or outside the room. An official Toba traditional marriage is legitimized in *Ulaon Unjuk* process since it is attended by both parents from either the bride or the groom, the families, the tribe leaders, the locals, the representative of the government, the priest and the congregation.

The purpose of their presence in the event is to give blessings and advice which are delivered through the utterances for the grooms. In the traditional Toba culture, women do not have many chances to speak and discuss to one another except in *Ulaon Unjuk* where they do the *manuppaki* (a process of donating money) and *mangolusi* (a process of giving *ulos*, a Toba traditional cloth). This

exception is considered as an opportunity for the female guests to prove that they also can speak properly as the male guests do. The *Ulaon Unjuk* consists of several processes. However this research only focused on the two processes- *manuppaki* and *mangolusi*. In this occasion, either the female guests or the male guests have the same opportunity to speak up. All of the utterances were directive acts which require the addressee (in this part, it is the bride) to do or not to do the acts (Searle and Vandervaken, 1985). Below is the example of the utterance of a female and male guest in *Ulaon Unjuk*.

(Context): A man named B. Simanjuntak, the 56-year- old bride's father who worked as a police officer gave advice (*poda*) to his son in law and his daughter.

Man1: *Unang macam-macam ho tu borukku, sotung hu tangkup ho, ate? (sambil tertawa) na margait- gait do ahu da amang. Jadi mulai saonari helaku, ho ma donganni borukon to dolok tu toruan, ate. Ikkon mardame-dame ma hamu, rampak di hasonangan dohot hasusahan suang songoni di hasehatan dohot sahit, marsiolo-oloan* “  
 (“Don't play around with my daughter, if you don't want me to put you in jail, okay? (laughing). I am just joking you, Son. So now you are my daughter's partner in leading your household. Be gentle in your family, together in happiness, sadness, pain, wealthy and harmony”)

The datum above showed a directive speech act delivered by a Batak man in *Ulaon Unjuk*. The sub directive ‘prohibiting’ found in that utterances can be seen through the phrase “*unang macam-macam*” (“no kidding”), the subdirective ‘ordering’ can be seen in this data below. “*ikkon mardame-dame rampak di hasonangan dohot hasusahan*” (Be gentle in your family, together in happiness, sadness, pain, wealthy and harmony). Another data can also be seen through this utterance delivered by a woman.

(Context): R. Simangunsong, a-52-years-old teacher, the mother of the bride who gave a speech to her daughter and her son in law crying in front of the guests who were coming to the marriage.

Women1: “*Mauliate ma tutu di Tuhan, songon na di dok simatua muna, nunga leleng hamu mardongan dohot borukkon, jala nungga di boto hamu songon dia rohani boru nami on, jadi hupangido di hamu nadua, asa marsianjuan ma hamu, songon goar mi ma inang si ‘Anju’, unang ma hu bege hami hamu marbada, ingkon sauduran ma hamuna tu dolok tu toruan, asa angur goar nami, natua-tua muna on*”.  
 (“I thank God for this moment. I would like to emphasize what your father in law said just now. You’ve been making a relationship for a long time. Thus you do understand our daughter. For that, I am begging you both to understand one another, like your name, my daughter, “*Anju* (entice)”. Don’t let us know that you have a bad arguing. Be in harmony in having your own family so that we have a good reputation as your parents”)

The data above showed the directive speech act. The subdirective found was ‘begging’ like stated in the clause “*hupangido tu hamu nadua*” mean “I am begging you both..”. Another subdirective found was ‘asking’ like stated in “*marsianjuan ma hamu*” mean understand each other, and the subdirective suggesting which used the word “*unang*” (don’t) and “*ingkon*” (obligate). It is considered as subdirective ‘suggesting’ for the meaning of the utterances contained the suggestions which are considerably discussed.

Based on the two data, it can be seen that directive speech acts between man and women were different. The meaning of a directive delivered by the man tended to show the power- prohibiting and ordering, while the utterances given by the woman showed the cares- begging, asking and suggesting. The description of the data manifests that a woman and a man have the same portion in delivering the directive acts during the *Ulaon Unjuk*. Regarding this situation, the writer would like to analyze how the men and women deliver their directive act during *Ulaon Unjuk* process and the factors causing the different directive act uttered by men and women during *Ulaon Unjuk* process.

## II. LITERATURE REVIEW

The previous researches related to speech acts and *ulaon unjuk* had been significantly conducted by Sibarani (2008) and Simamora and Ambarita (2016). They focused on all utterances and then classified them into types of speech acts. The subjects of the research were the spokesmen of the groom and bride and the utterances were taken in all events in *Ulaon Unjuk*. While this research analyzed the selected speech acts containing the directive acts and view them through the gender perspective during the *manuppaki* and the *mangolusi*.

### A. Speech Act

Communication naturally occurs due to human languages. Men can freely deliver what they have in their mind (Kridalaksana, 2001:21; Waltman & Haas, 2010; Giles, Reid & Harwood, 2010; Baraldi, 2017; Dissanayake, 2018). The process of understanding between the speakers is one of the considerations that are crucial to making communication run properly and can get what it is meant (Kuhle, 2014). The communication which occurs in the society will create various acts implying different meaning and purpose

(Leech, 1993:5-6); Gass dan Neu (1996), Sadock (2008); Bach (2008); Altikriti (2011); Bayat (2013); Sumarlam, Sri dan Pamungkas (2017:31).

In the process of communicating, people automatically use a variety of speech acts. They might be asking, announcing, declaring, advising, informing, regretting, praying, and so forth. Based on the communication conducted formally as well as informally, the most frequent speech act used is the speech implying the directives. This also become the most dominants practices in daily life. According to Ihsan (2017:238), Directive speech acts realized the effort of the speakers so the speakers could do anything to achieve the goal. This speech acts had a match from the world to the word; the world was adapted to the uttered word. According to Searle, a directive is an act delivered by the speaker to make the listener do some action in the acts. When a speaker delivers the information or the interesting and logical ideas, the listener might respond, or even he means to do what is delivered by the speaker, such as asking, prohibiting, suggesting, claiming, begging etc.

Searle and Vanderveken (1985) explained that directive has the illocution, which emphasizes the speakers' utterances to be conducted by the listeners. This speech act claims what the speaker wants. Some of directives are asking, requesting, ordering, commanding, begging, forbidding, permitting, warning, advising, recommending, inviting, praying, calling, telling, demanding, requiring, prohibiting, join, insist, supplicate, entreat, beseech, implore (Searle dan Vanderveken, 1985).

#### B. The Language Function Related to Gender Perspective (Female and Male)

The definition of gender used in this discussion is based on the meaning delivered by Coates (2004). According to Coates, sex is the biological difference between men and women, while gender is a term socially constructed between them. Language in the perspective of gender can be seen from the styles of men and women's talks which relate to the dominant and extinguished theory. The dominant theory states that the different discourse between man and women due to the different power. Men outsize and overpower women either in physic, finance, or hierarchy in the offices. The researches supporting this theory belongs to (Fisman, 1980). From the perspective of sociolinguistics, like Sumarsono (2007:43) said that language variety by the locuters occurs because of some factors such as social status, age, education and intimacy. Related to status social, the research conducted by Labov (1966) and Brown (1969) show that those who have higher social status will adopt the language variety used by another upper social status. Many languages are available for upper class, which were adopted by the people speaking Telugu dialect in east Goavari, India (Sjoberg, 1962). In this group, those belong to upper class society was signed by two different phonemic systems. Another factor which also significantly influence how people use the language is age. It is like what Gardner (1968:38) found that the Paliyan people in South India seldom to communicate or at the age of forty, they hardly talked at all. Helfrich (1979) stated that the difference of age in speakers' preference of style relate to the action (verb) or qualitative style, which is dominant with the adjective and noun. The next factor is the education aspect. A person who goes to elementary school will have different language pattern from someone who enrolls the senior high school. The last factor is intimacy, which can influence how someone uses their language.

#### C. Ulaon Unjuk

Batak society has certain terms in naming the wedding ceremony- *ulaon na gok* or *ulaon unjuk* as the heading moment in marriage event. The process of uniting the groom and bride traditionally exists in this part, thus there are many prayers and blessing represented by giving *ulos* as tradition. Another opinion is also delivered by Naibaho (2018) in his article stating that *ulaon unjuk* is a group of activities which relate to providing and giving *ulos*. Generally, *Ulos* is a woven cloth which is traditionally woven. *Ulos* is usually bought by the bride and uncle who prepare it so that it can be distributed during *ulaon unjuk*. Before coming to *Ulaon Unjuk*, there are some events which must be held by the bride and groom. This *Ulaon unjuk* is the last and the heading event in Batak marriage. According to Simanjuntak (2006) *Ulaon Unjuk* is the heading ceremony in traditional Batak Toba marriage, while according to Setiawan (2015) and Naibaho.D & Ratna (2018) *Ulaon Unjuk* is a traditional ceremony where both the bride and groom are given the prayers and blessings represented by the *ulos* distribution based on the tradition. It can be concluded that *ulaon unjuk* is a heading event held inside and outside the room which aims at legalizing the marriage traditionally through the process of giving advices directly to the bride and groom so that they become a harmonious family.

### III. METHOD

This is qualitative descriptive research. This research was conducted in Tebing Tinggi. The data of this research were all the utterances implying the directives speech act delivered by male and female guests either in Bahasa Indonesia or Bahasa Batak during the *manuppaki* and *mangulosi*. All the data were collected by using observation, recording and note-taking. After all the data were selected, then they were orthographically transcribed and then analyzed by using ethnography analysis introduced by Spradley

(1980:85). To get the holistic analysis, the writer also applied the domain, taxonomy and componential technique. The interview with the tribe leaders was also applied to validate the result of data analysis. All the analysis has been formally and academically served.

#### IV. RESULT AND DISCUSSION

##### A. The Directives by Men and Women

##### 1) The Directive Delivered by Women in Ulaon Unjuk

TABLE I. THE DIRECTIVE DELIVERED BY WOMEN

No	Category	Type	Frequency
1	Commanding	Warn	4
		Order	26
		Forbid	1
		Ask	2
		Command	7
Total 1			40
2	Requesting	Request	5
Total 2			5
3	Suggesting	Suggest	6
		Advise	8
Total 3			14
Total			59

##### a) Sub Directive Ordering

Context: A -52- year-old woman named Ratna Purba, a widow and a teacher, saying to her daughter who got married to Nababan. Since her daughter had got married to Nababan, her mother asked her daughter to obey what her parents in law by delivering speech below.

(i): *"Ikutilah apa kata mertua mu, tentang apapun, mau ke paradatan, tanyalah simatuamu, ke pesta bukan lagi mamak ya kau tanya, sudah ada mertua mu ya boru"*)

(Listen to what you parents-in-law say about everything. If it is about tradition, you should be as them, not to me anymore. You have your own parents in law.)

##### b) Sub Directive Forbidding

Context: A-62-year-old woman, a widow for a long time, a farmer who gave an advice to her nephew, the groom with a brave emphasizing tone voice. She reminded the groom to always remember the preach about not hurting one another but caring and loving each other. In order to make them understand about the message, the women reemphasized through the utterance below.

(ii) *("Molo digotil ho daging mi hancit do I songon ni tong ibana hancit do pangilal ibana.")*  
If you beat yourself, you'll get hurt, and so will she. She will get hurt as well."

##### 2) The Directive Delivered by Men in Ulaon Unjuk

TABLE II. THE DIRECTIVE DELIVERED BY MAN

No	Category	Type	Frequency
1	Commanding	Prohibit	7
		Order	15
		Warn	13
		Ask	10
		Question	6
Total 1			51
2	Requesting	Beg	2
		Request	1
Total 2			3
3	Suggesting	Suggest	4

	Advise	8
Total 3		12
Total		66

a) *Sudirective Ordering*

Context: A father form the bride said to the groom and proved the meaning of a song which was previously sung by him through his behaviour. He said,

- (iii) “*Jadi pos do rohaku tu ho hela, sesuai do nakkin dohot ende na diendehon mi, unang holan diendehon, tapi buktikan seperti omongan sekarang survey membuktikan I am sure with my son in law. Do like what the song tell us. Do more and talk less like what I am saying.*”

b) *Subdirective Requesting*

Context : The uncle of the bride gave a speech to both bride and groom. Before delivering the speech, the man said that whoever and however, no one get the certificate to be allowed to get married.

- (iv) “You are my eldest daughter. My request is that you have to be able to keep your family’s reputation”  
*(“Ho boru panggoaran ni Bapa do ho da, jadi molo boru panggoaran bapa ikkon si boan goar na denggan ma nian, anggo pangidoan ma ate inang”)*

B *Factors Causing the Differences in Directives Delivered by Women and Men*

1 *Dominancy during the conversation*

Fishman (1980) states that dominancy is the language distinction which occurs among men and women covering the vision in language, finance, and the hierarchy in the offices. Based on the data classification, it can be concluded that men is more dominant in delivering the speech than women. This is proven from the amount of directives delivered by men. Zimmerman and West in Coates (1998:165-175) concluded that women in the American society has limited right to speak up, and so do the children. The interruption is used by men in order to strengthen their dominancy on women. This is supported with the findings that sub directive ordering was more frequently uttered by men than women. There were about 49 types of ordering stated by men consisting of 7 prohibiting, 15 ordering, 13 warning, 10 asking and 10 questioning, while women only did 40 speech consisting 4 warning, 26 asking, 1 prohibiting, 2 questioning and 7 ordering. Based on the amount of speech types, it can be concluded that men was more dominant than women. This also indicated that men tended to show his power regarding to the amount of ordering during the conversation.

2 *Emotional Intimacy*

Based on the data classification relating to the ordering in the category of asking, there were 26 of asking delivered by women while men only produced 10. Based on the amount, it can be concluded that women tended to deliver speech of asking more than men did. This finding was similar to Katubi (2004) saying that the women’s roles in parenting cause women realize their status in language behavior and they transfer their language behavior to their children. They can teach their children about the standardized language through what they instruct their children to do.

3. *Patriarchal System in Batak Toba*

Patriarchal system is a system which is practiced in Batak Toba tradition where the property and title are inherited by the male lineage (Vergouwen. J.C., 2004). This principle shows that men hold primary power and predominate. Based on the data found, there was only one sub directive asking, since the character of a Batak man tends to order.

## V. CONCLUSION

Based on the result found, it can be seen that the female guests produce three categories of directives. The first was four warnings, 26 askings, two prohibiting, one questioning and seven orders. Another speech consists of 7 asking and third suggesting consisting of six advisings, and also eight recommend. While the male guests also delivered three categories of directives. The category of ordering consists 7 prohibiting, 15 orders, 13 warning, eight askings, and six questionings. The second category found was the requesting consisting of 2 begging and one asking. The last category found was suggesting, which consisted of 4 suggesting and eight advice. There were significant distinctions of directives delivered by women and men due to some factors. The first factor was because of the dominancy in speaking. This factor happened since the male guests delivered more ordering. This indicated that the male guests were more flexible in expanding the topic so that it created the dominancy. The second factor was related to emotional intimacy. This relates to how a mother plays a role in the family. A mother teaches the children, so speeches that always come up are asking, suggesting, advising, and prohibiting. This speech naturally can increase emotional relationship. The last factor was due to the



patrilineal system, which shows that men hold primary power and predominate. This also makes the men are more superior in the tradition, family background and education. Those experiences caused the speech delivered by men more various, not monotonous and contain important moral value to be done by the brides and grooms. However, women also have their speech due to their social status, education, occupation and emotional relationship during the *ulaon unjuk*

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