

# Speech Act of Pasambahan Mananti Marapulai at the Wedding Reception

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## ABSTRACT

Pasambahan Mananti Marapulai is one of the traditions found in the Saniangbaka village. The use of these additions began to be abandoned by the local community, because they were considered old-fashioned and lack of interest from young people in learning these additions. The purpose of this study is to examine the speech acts found in Pasambahan Mananti Marapulai wedding reception there is the village of Saniangbaka. This type of research is qualitative using descriptive methods. The data in this study are the types of speech acts of Pasambahan Mananti Marapulai. Data collection techniques in this study were carried out by observation, interviews, note taking techniques, and record techniques. The steps in analyzing the data in this study are (1) classifying speech acts of Pasambahan Mananti Marapulai, (2) describing speech acts of Pasambahan Mananti Marapulai, (3) drawing conclusions and writing reports. The results of this study are to find several forms of speech acts in Pasambahan Mananti Marapulai. The speech acts are assertive speech acts, directive speech acts, expressive speech acts, and declarative speech acts.

**Keywords:** *Pasambahan, speech act*

## 1. INTRODUCTION

*Pasambahan* is one of the oral literature (Herlinda, 2015, p. 224). *Pasambahan* is an original oral tradition of Minangkabau which is delivered at special events, such as weddings, and the appointment of the prince (batagak gala). *Pasambahan* This be protected and maintained so that does not go away. Addition has an important meaning in social life that is full of values and norms that apply for generations.

*Pasambahan* has its uniqueness. *Pasambahan* is considered unique because *Pasambahan* it is delivered in the form of a dialogue (Denafri, 2018 p. 339). Besides, the addition in each Minangkabau region was conveyed by dialect, separately, including the Saniangbaka nagari area. It became one differentiator *pasambahan* of the villages Saniangbakawith other regions.

Rosnilawati, et al (2013, p. 461), in her research found that there were representative speech acts, directive speech acts, expressive speech acts and declarative speech acts. Syamsurizal (2018, p. 508) found several forms of speech acts in the addition of *adat alek marapulai*. The forms of speech are assertive speech acts, directive speech acts, and expressive speech acts. Furthermore, Marta (2018, p. 1231) found several forms of directive speech acts in the addition of *manjapuik marapulai*. The directive speech acts are divided into directive speech acts in the form of requests, speech acts in the form of questions, speech acts in the form of instructions, directive speech acts in the

form of permits, and directive speech acts in the form of advice.

The existence of post- mortification is endangered in the life of the Minangkabau people. This is influenced by a variety of factors, one of which is that the speaker does not have much time to teach passive orally (Denafri, 2018 p. 337). Besides, only a few of the teenagers are interested in learning how to grow into a tradition. There are many things contained in the addition such as values and morals (Putriani, 2012 p.52). Furthermore, the lack of intensity of use of additions in the marriage ceremony (Fernandes, 2016 p.3).

Based on observations of daily life the use of post-supplementation in the Saniangbaka village began to decrease. This is considered old-fashioned and out of date, especially the influence of increasingly sophisticated technology. Though addition this is a valuable asset that must be maintained and preserved so as not lost in time.

Addition in the general sense is the art of speaking in traditional Minangkabau ceremonies. According to Djamaris (2002, p.43), addition is a respectful notification. Addition is the skill of speaking to speak the mind through language that is full of beauty using expressions and rhymes. Djamaris (2002, p.51) argues that the addition is also known as the speech delivered in traditional ceremonies, traditional events, and alek nagari. The addition and traditional speech have different meanings but also have related meanings. Furthermore, Navis (1984,

p.255) argues that the addition of adat is always pronounced with the saying, successive advice.

Speech act is a social interaction between the speaker and the speech partner at a certain time, place and situation (Marta, 2017 p. 59). The speech act has its purpose in speaking. The speech is spoken according to what the speaker wants to convey to the speech partner, with the hope of getting a response from the speech partner.

Ibrahim (1993, p.106) argues that speech acts are actions carried out through the utterance of certain sentences. This can be interpreted as an action that has meaning and a reciprocal relationship between the speech function and sentence structure. According to Yule (2006, p.82) the actions displayed through speech are usually referred to as speech acts. Searle in his book *Speech Act: An Essay in The Philosophy of Language* (in Wijana 1996 p.17) states that pragmatically there are three types of actions that can be realized by a speaker, namely acts of locution (locutionary act), acts of illocutionary (illocutionary act), and the act of perlocution (perlocutionary act).

Searle (in Rahardi, 2009 p.17) classifies illocutionary speech acts in speaking activities into five kinds of speech, namely (1) assertive, (2) directive, (3) expressive, (4) commissive, and (5) declaration. First, assertiveness is a form of speech that binds the speaker to the truth of the proposition that is being expressed in the speech. The assertive form of speech can include the following: (a) stating, (b) suggesting, (c) bragging, (d) complaining, and (e) claiming. Second, directive is a form of speech intended by the speaker to make an influence so that the speech partner performs the desired actions as follows: (a) order, (b) order, (c) ask, (d) advise, and (e) recommend. Third, expressive is a form of speech that serves to express or show the speaker's psychological attitude towards certain circumstances as can be mentioned below: (a) thanking, (b) giving congratulations, (c) apologizing, (d) blaming, (e) praise, and (f) offer condolences. Fourth, commissive is a form of speech that is used to declare certain promises or offers such as the following: (a) promise, (b) swear, and (c) offer something. For example, "Tomorrow I will come to your painting exhibition". The speech binds the speaker to carry out what he has said, which is to attend the painting exhibition event of his speech partner. Fifth, declaration. Declaration is a form of speech that connects the contents of the speech with reality such as (a) surrender, (b) dismiss, (c) baptize, (d) give a name, (e) appoint, (f) exclude, (g) punish, and (h) decide.

The purpose of this is to describe the type of speech act found in the paper addition of *Pasambahan Mananti Marapulai* at the wedding reception of Saniangbaka village, District X Koto Singkarak, Solok Regency. This type of speech act is focused according to Searle on illocutionary speech acts.

## 2. METHOD

This type of research is qualitative using descriptive methods. The data in this study are the types of speech acts

of *Pasambahan Mananti Marapulai*. Data collection techniques in this study were carried out by observation, interviews, note-taking techniques, and record techniques. The steps in analyzing the data in this study are (1) grouping the speech acts of *Pasambahan Mananti Marapulai*, (2) describing the speech acts of *Pasambahan Mananti Marapulai*, (3) drawing conclusions and writing reports.

## 3. RESULTS AND FINDINGS

In this study, the researcher examined the speech acts used in the addition of *mananti marapulai* at the wedding reception of the nagari Saniangbaka traditional village X Koto Singkarak District based on pragmatic studies. Based on data collected during the study, 105 forms of speech acts were found reviewed based on pragmatic studies. Assertive speech acts were found in 61 speeches, directive speech acts in 25 speeches, expressive speech acts in 13 speeches, and declaration speech acts in 6 speeches.

Data analyzed and found in the form of speech acts in *pasambahan mananti* start at the wedding reception of the nagari Saniangbaka traditional village of X Koto Singkarak District consisting of assertive speech acts, directive speech acts, expressive speech acts, and declaration speech acts. The results of the data analysis are detailed as follows.

### Assertive Speech Actions

The forms of assertive speech act will be detailed as follows. Assertive speech acts intending to state like the following example.

(1) *Urang Pauh babaju gadang. Urang Darek babaju suto. Mamak jauhlah datang. Nan dakek alah tib.o.Lah tibo ka ateh rumah nan ko!*

Pauh people in big clothes. Darek people dress in suto. Mamak is far away. The close one has arrived. Has arrived at this house.

The speech, said by the speaker to the speech partner, stated that the guests at the wedding had been present in the house where the wedding reception was being held. Speech states that it is proven from the distant *mamak datang, nan tah alah tibo, is tibo ka ateh rumah nan ko.*

### Form of directive utterances

The form of directive speech acts used is the speech act of ordering, and the speech act suggests. The forms of directive speech acts will be detailed as follows.

(2) *Pi, samantang pun baitu. Lai barisi sirih jo pinang. Lengkap jo timbakau di atehnyo. Cabiklah sirih gatoklah pinang. Isoklah rokok nan sabatang. Itu kandak kami nan si pangkalan.*

That is our base which is the base, but even so. Already contains betel and areca nut. Tear betel, chew betel nut. Smoked a cigarette.

That is our request from the host. The speech was delivered by the speaker who told the speech partner to eat the dish that had been provided. This is evident from the *cabiklah gatoklah betelnut, smoking isoklah Sabatangnan, nan was our kandak the base.*

(3) *Lah batarimo bana sirih Sutan Mudo ma. Tapi, sagadang-gadang alek bak nyo pangka. Mulai lah dari pangka. Manuruik ambo disiko.*

Already received a betel from Sutan Mudo. But the maximum reception from the host. Start first from the host. Next, I will follow.

The speech was conveyed by the speech partner to the speaker to suggest that the speaker starts the recipe first. Furthermore, the speech partners will participate in the event. It is said as a form of respect from the speech partners to the speaker who is the host.

#### c. Expressive speech

The acts used are expressive speech acts of apology. The expressive speech acts will be detailed as follows.

(4) *Maa Sutan Sati. Sungguh Sutan Sati sorang nan ambo imbau. Tampek basamo juolah kami minta maaf. Diaribaan beliaulah ninik kito nan tuo, sarato tuanku jo panghulu. Sarato adik kakak rang lapan suku di dalam balai nan limo.*

Where is Sutan Sati? I called Sutan Sati myself. We apologize to everyone. In his lap we are our old ninik, as well as my lord with the prince. And the eight-tribe brothers in the five halls.

The speech act of apology is spoken by the speaker to the speech partner. The statement of apology was proven from the speech of the speaker who said that he was basamo, and we apologized (to everyone we apologize). The utterances are spoken by the speakers to the speech partners before the event, so that no offended parties.

#### Declaration

The form of speech acts used is the declaration of speech acts giving a title. The form of speech acts of the declaration will be detailed as follows.

(5) *Ketek banamo, gadang bagala. Baitu adat Minangkabau. Ketek dibaduang kain, gadang dibaduang adat. Labek ujan di rimbo, gadang aia di banda. Ketek dibari namo Bapak. Gadang dibari gala Sutan nan Kayo.*

Small named, big title. Like that Minangkabau custom. Small in the fabric building, large in the traditional building. Heavy rain in the jungle, big water in the Bandar. Little named by Mr. Big was given the title Sutan nan Kayo.

The speech is spoken by the speech partner to the speaker, to give the bridegroom a title. This is evident from the speech utterances given by Mr. Namo. Gadang is looking for a gut Sutan Nan Kayo.

## 4. CONCLUSIONS

The results of this study are to find several forms of speech acts in Pasap Mananti Marapulai. The speech acts are assertive speech acts, directive speech acts, expressive speech acts, and declarative speech acts. Based on data analysis and discussion, it was concluded that the speaker manners in the language. This is based on the research findings that speakers speak more assertive speech acts as many as 61 speeches, while declaration speech acts are rarely used as many as 6 speeches.

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