

Illocutionary Acts in *Panggih* Ceremonies in Tegal and Those in Tanjung Morawa

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ABSTRACT

This research aim is to find out the types of illocutionary acts found in *panggih* ceremonies in Tegal and those in Tanjung Morawa. The research will conduct by using descriptives qualitative design. The data of this research are sentences, phrases, and words that consist of illocutionary acts in *panggih* ceremonies in Tegal and those in Tanjung Morawa. The data sources are the wedding ceremonies in Tegal and Tanjung Morawa. Two wedding ceremonies will be take in each city, which will be the data sources of this research. Then, the data will analyze by using types of speech acts [1]. The data will be collected by direct observation and video of a wedding ceremony- such a sentence, phrase, and word of pranatacara will be the data of this research. The results of this study were found that there were five types of illocutionary acts in *panggih* ceremonies. Those were Directive, Assertive, Commissive, Expressive and Declarative.

Keywords : *speech act, illocutionary act, javanese wedding ceremonies*

1. INTRODUCTION

Language is a way of human in communication to give an impact and making a good relation. It means that a language is a part of society and social process. Sometime an utterance that we produce has several meaning, it influenced by phrase known as pragmatics. Pragmatics is a branch of linguistics that discusses what includes the structure of language as a means of communication between speakers and listeners.

Pragmatics have several branch those are deixis, implicature, preposition and speech act. Speech act is an action performed in saying something [1]. There are three types of speech acts, they are Locutionary act, Illocutionary act and Perlocutionary act [1]. Illocutionary act classified into five classes, those are declaration, assertive, expressive, directive, and commissive [2]. First declaration is an utterance that change the world. Second, assertive is kind of speech act that give the speaker impact on the truth. Third, expressive is kind of speech act that convey the speaker's psychological attitude toward a situation. Fourth, directive is kind of speech act that used a speaker to command other people to do something. Last, commissive is kind of a speech a by the speaker to make

a commitment themselves to actions in the future. Such as; promise, threats, refusing, etc.

Illocutionary act is accomplished utterance with a communicative intention. A speaker may perform illocutionary act to make a promise, offer, explanation, etc. It also appear in a ritual of wedding ceremony. Indonesia has several ritual in wedding ceremony, such Javanese ritual, Malaynese ritual, Minangkabaunese ritual, Balinese ritual, Sundanese ritual, Banjarnese ritual, Sasaknese ritual and others. Normally, each of these region have a similitude in doing ritual of wedding ceremony. For instance, opening of master ceremony (MC), welcoming speech of MC, main event of wedding ceremony, asking their parents agreement and prayer to start their new journey in life and closing.

Historically, Javanese wedding customs came from the palace. The traditional Javanese wedding procedures, can only be done inside the palace walls or people who are still descendants or servants of the palace, which in Java known as "*priyayi*". In the past, engagement was intended to ask whether the woman already has it or not, but now engagement is only a formality as confirmation that the woman has ordered to be married. At this time, it is also very rare for the two

prospective brides to undergo a secession ceremony. But, it does not mean that the traditional wedding series is just a formality procedure. Until now, there are still many people who are interested in holding the complete stages of the ritual ceremony of a “*tempo doeloe*” style wedding ceremony.

Wedding ritual in Javanese culture has two typical sources coming from Yogyakarta palace and Surakarta palace. Javanese wedding in Tegal did a wedding ceremony same as in Yogyakarta palace just a few rituals that did not use. Javanese wedding in many regions have a similarity to the origin of Javanese wedding in Java. Javanese people are separate in many regions and they have a community to maintain their culture and language. One of the Javanese people that exist at Sumatera are citizens in Tanjung Morawa. The writer interviewed Mr. Js (a person who has joined *Pujakesuma*) to know the historical background of Javanese people in Tanjung Morawa.

He said that in 1997 Javanese people in Tanjung Morawa established a group, named *Pujakesuma* (*Putera Jawa Kelahiran Sumatera*). This group was established to carry out social activities and cultural arts activities, for example to preserve *kuda lumping* or *lumping horse* and preserve Javanese traditional marriage. At that time, *Pujakesuma* only for Javanese people who are lived in Aceh into Lampung. Nowadays, they change into FKWJ (Forum Komunikasi Warga Jawa) Javanese citizen communication community. This forum was formed in 2005, this forum more bigger than *Pujakesuma* because this community applies to all Javanese people in Indonesia. The FKWJ office for the Sumatera region is on Tanjung Morawa, thus many citizens still maintain a culture of Javanese especially in a wedding ceremony.

Javanese wedding ceremony has many rituals, one of them is *Panggih*. *Panggih* is *ndaup* or the meeting, thus *Panggih* is the meeting of the bride and the groom in doing many rituals. The bride and the groom were not meet before these rituals started. *Panggih* ceremonies are a local wisdom for Javanese people. *Panggih* ceremony is a traditional wedding ceremony when the groom and the bride meet, it is held at the place of the bride. This is held because in its ceremony has an important role according to customary norms. Customs are established rules and include all conceptions of the cultural system of culture to regulate human action in social life [3]. Javanese weddings in Java island may do the wedding ritual based on their parameter. But Javanese wedding in Sumatra island may do a wedding ceremony differently its influence of their

culture. These are a Table 1 of ritual *panggih* ceremonies in both Tegal and Tanjung Morawa.

Table 1. The difference of *Panggih* Ceremonies in Tegal and Tanjung Morawa

Nu.	List of <i>Panggih</i> Ceremonies	Tegal	Tanjung Morawa
1	<i>Upacara balangan sedah</i>	√	√
2	<i>Upacara wiji dadi</i>	√	√
3	<i>Upacara sindur binayang</i>	√	√
4	<i>Timbang (pangkon)</i>	√	-
5	<i>Upacara tukar kalpika</i>	-	-
6	<i>Kacar-kucur (Tampa Kaya)</i>	√	-
7	<i>Dhaharan (sekul walimah)</i>	√	-
8	<i>Ujukan tirta wening</i>	√	-
9	<i>Upacara mertui</i>	√	√
10	<i>Upacara sungkeman</i>	√	√

Normally, *panggih* ceremonies in Java island are *upacara balangan sedah* “throw a betel”, *Upacara wiji dadi* “stomp an egg”, *Upacara sindur binayang* “the bride and the groom are walking together with their parents”, *Timbang (pangkon)* “weigh the bride and the groom”, *Upacara tukar kalpika* “rings exchange”, *Kacar-kucur* “the groom give a cup of rice and coin”, *Dhaharan (sekul walimah)* “eating together”, *ujukan tirta wening* “drink fresh water”, *Upacara mertui* “in-law ceremony”, and *Upacara sungkeman* “prayer ceremony”. In fact, Javanese wedding in Tanjung Morawa are different from Java island. Javanese wedding in Tanjung Morawa did not contain *Timbang (Pangkon)* “weigh the bride and the groom”, *kacar-kucur (tampa kaya)* “the groom give a cup of rice and coin”, *dhaharan* “eating together” and *ujukan tirta wening* “drink fresh water” in their rounddown. Both in Tegal and Tanjung Morawa did not do *upacara tukar kalpika* or ring exchange because nowadays they did exchange ring in marriage contract. Thus, there is no ritual of *tukar kalpika*.

There are many wedding ceremony that are carried out in Javanese wedding ceremony such; *Upacara Siraman Pengantin Putra-Putri* “a bathing ceremony”, *Midodaremi* “the groom’s family comes to the bride’s room”, *Akad Nikah* “marriage contract” and *Panggih*. *Panggih* ceremonies have several ceremony such as; *Upacara Balangan Sedah* “throw a betel”, *Upacara Wiji Dadi* “stomp an egg”, *Upacara Sindur Binayang*

“the bride and the groom are walking together with their parents”, *Timbang (Pangkon)* “weigh the bride and the groom”, *Upacara Tanem, Upacara Tukar Kalpika* “ring exchange”, *Kacar-Kucur (Tampa Kaya)* “the groom give a cup of rice and coin”, *Kembul Dhahar (Sekul Walimah)* “eat”, *Menghabiskan Dhaharan, Upacara Mertui* “in-law ceremony”, and *Upacara Sungkeman* “prayer ceremony” [4].

Javanese wedding in Tanjung Morawa did not do *timbang (pangkon), tukar kalpika, kacar-kucur, dhaharan* and *ujukan tirto wening*. The writer interview the *pranatacara* in Tanjung Morawa especially at *Limau Manis* village, he said that in fact he knew that there were some rituals that missed it because the family of the bridegroom did not prepare for those rituals. The *pranatacara* also said that they did not perform some ritual because to save time. Mostly, Javanese at *Limau Manis* did a many wedding ceremony such Malaynese and Javanese rituals. It because one of the bridegroom were from Malaynese.

Based on the explanation on the background of the study before, the objective of the research is formulated as in the following :

1. to analyze the types of illocutionary acts found in *panggih* ceremony in Tegal and Tanjung Morawa.

The research objective is formulated to answer the following problem of the research :

1. what types of illocutionary acts are found in *panggih* ceremonies in Tegal and those in Tanjung Morawa?

The scope of the research is limited to the types of utterances used in *panggih* ceremony in Tegal and Tanjung Morawa. It limited to the illocutionary acts used by *pranatacara*.

1.1 Illocutionary Act

Illocutionary acts are a speaker intention in uttering the word, thus it found in *panggih* ceremonies. There were many linguistic communication used, such: acts of ordering, admitting, asking, reporting, complaining, etc. Illocutionary acts classified into five those are Assertive, Directive, Commissive, Expressive and Declarative [5].

1.2 Speech Act

A speech act is an utterance spoken in an actual communication situation. Speech act is the ways in which language can be used [6]. Speech is an action

performed of a speaker. Means that utterances has much interpretation depending on how the hearer interprets it.

1.3 Wedding Ceremony

Wedding ritual in Javanese culture has two typical sources coming from Yogyakarta and Surakarta palaces. Wedding ceremony was held only for royal families, but nowadays it common to see that common people have their wedding ceremony like royal family does. There are several ritual in doing Javanese wedding, those are : *nontoni* “ceremony that to know who are the bride”, *melamar* “engagement”, *piningset* “give something as a fastener for both the bride and the groom”, *pasang tarub* “yellow coconut decoration”, *siraman dan midodaremi* “bathing and the bride night”, *akad nikah* “marriage contract”, *panggih* “the meeting of the bride and the groom”, and *ngabekten* or *sungkeman* “asking to pray” [7].

Many ceremony which is carried out in Javanese weddings, those are *Upacara Siraman Pengantin Putra-Putri, Midodaremi, Akad Nikah* and *Panggih* [4]. In *Panggih* ceremony itself has several ritual namely; *Upacara Balangan Sedah, Upacara Wiji Dadi, Upacara Sindur Binayang, Timbang (Pangkon) dan Disusul Upacara Tanem, Upacara Tukar Kalpika, Kacar Kucur (Tampa Kaya), Kembul Dhahar “Sekul Walimah”, Menghabiskan Dhaharan, Upacara Mertui, and Upacara Sungkeman.*

Panggih means *dhaup* or meet, in complete meaning is the traditional ceremony of meeting the bride and the groom [8]. *Panggih* ceremonies is implemented after *akad nikah* (for Moslem) or *misa nikah* (for Christians). *Panggih* ceremonies is the main ceremonies for a series of traditional Javanese wedding ceremony.

1.4 Relevant Studies

Expressive speech act: the story *dewaruci* plays work of dalang nartasabda. This research aimed to explain the relevances of expressive illocutionary acts functions revealed in *dewaruci* story, in the implementation of character education, and to contribute understanding and enrichment to the pragmatics applied to the performing arts object. The worldview for the Javanese is its pragmatics value to reach a state of certain psychics, namely calmness, tranquility, and inner balance. The expressive illocutionary act submitted by the dalang often contain messages, such as moral, spiritual, educational, and enlightenment [9].

Ripple *Ma'anyam Dayak* is an old literary work because *tumet* a poem performed at the wedding customs *Ma'anyam* tribes commonly called *Wurung Jue* and acts of speech commonly used in ripple namely locutions and illocutionary speech act. Riak also has characteristics in common with each stanza rhyme that these ripples consist of four lines with end rhymes a-b-a-b. Each array consist of figurative or *sampiran*, while the content or the exact meaning contained in the third and four lines. *WurungJue* is a series of events Proses Dayak Customary Marriages *Ma'anyam* and *Lawangan*. *WurungJue* or bird is a symbol of faithful to their spouse. This research used qualitative research. The data is collected from the form of words or pictures instead of numbers. The research data were retrieved through data collection techniques such as observation, interviews and documentation, namely the recording and record ripple used in ceremonies [10].

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*. That 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: *Anak Beru* used three types of speech acts in *Karonese* wedding ceremony those are representative, directive and expressive; the dominant types of speech acts used by *Anak Beru* in wedding ceremony is directive; wedding ceremony in *Karonese* is counted as happiness ceremony *Anak Beru* used directive because they were mostly talk about suggestion and asking question in this event; and *Mbaba Belo Selambar* was done because it was time for both families [11].

2. METHOD

2.1 Research Design

The study conducted by applying descriptive research design. Descriptive qualitative method is the method that emphasized to the meaning and description of certain condition (in certain context) which is used in daily life. Qualitative research has the natural setting as the direct source of data. It means that qualitative research is the study things in their natural settings,

attempting to make sense in terms of the meaning people bring to them [12].

2.2 The data and the Source of Data

The source data in this study were utterances of the *pranatacara* in the *panggih* ceremonies. The data were illocutionary acts found in the utterances of *panggih* ceremonies.

2.3 Technique of Data Analysis

The data had been collected by direct observation then a writer watch a video of wedding ceremony which had a sentence, phrase and word. The source data of this research were wedding ceremonies in Tegal and Tanjung Morawa. The data in a wedding ceremony at Tegal had been collected by watch a video and the data from Tanjung Morawa had been taken by direct observation. These were the procedure that use in the data collection between Tegal and Tanjung Morawa. The data collected by observation, meaning that the observer sat to observe the *panggih* ceremonies in Tanjung Morawa; but in Tegal, the writer only watch a video which has been recording.

3. RESULT AND FINDINGS

3.1. Types of Illocutionary Acts in Panggih Ceremonies

The data were analyzed based on the types of illocutionary act, namely: Assertive, Directive, Commissive, Expressive and Declarative [5]. The following analysis is to describe the types of illocutionary acts in *panggih* ceremonies in Tegal and Tanjung Morawa. There are five types of illocutionary found in *panggih* ceremonies. Each types have a various numbers and percentages. The highest was Directive and the lowest was Commissive.

Based on Table 2, it could be seen that there were various data of each *pranatacara* in Tegal and Tanjung Morawa. Total of illocutionary acts which used by YN was 119 of illocutionary acts, SM was 119 of illocutionary acts, JS was 130 of illocutionary acts, and the last ST was 109 of illocutionary acts. The total from all the *pranatacara* were 241 illocutionary act of directive, 133 illocutionary act of assertive, 70 illocutionary act of expressive, 27 illocutionary act of declarative and 6 illocutionary act of commissive.

Table 2. Data of *Pranatacara* in *Panggih* Ceremonies

Nu	Kinds Of Illocutionary Acts Name Of <i>pranatacara</i>	Kinds Of Illocutionary Acts					Total
		Directive	Assertive	Expressive	Declarative	Commissive	
1	YN	64	39	10	1	5	119
2	SM	47	23	34	15	0	119
3	JS	82	27	14	7	0	130
4	ST	48	44	12	4	1	109
Total		241	133	70	27	6	477

After know the result of illocutionary act from those city, then the writer concluded as follows:

Table 3. Percentage of Illocutionary Acts in *Panggih* ceremonies

Nu.	Kinds of Illocutionary Acts	Numbers	Percentages%
1	Directive	241	51
2	Assertive	133	28
3	Expressive	70	15
4	Declarative	27	6
5	Commissive	6	1
Total		477	100

Based on Table 3, it could be seen that there were 5 types of illocutionary acts namely: Assertive, Directive, Commissive, Expressive, and Declarative in *Panggih* ceremonies in Tegal and those in Tanjung Morawa. The mostly illocutionary act used is Directive with 51%. *Pranatacara* used directive in *panggih* ceremonies both in Tegal and Tanjung Morawa to give a command to the bride and the groom in doing something of each *rituals*. Assertives was the second, there were 132 utterances out of 477 utterances, with 28%. Expressive was the third, there were 71 utterances out of 477 utterances, with 15%. Declarative was the fourth, there were 27 utterances out of 477 utterances, with 5%. The low percentages of illocutionary acts was commissive, there were 6 utterances out of 477 utterances, with 1%.

4. CONCLUSION

Based on the data analysis and the research findings, it is concluded that all the types of illocutionary acts were used *pranatacara* in *panggih* ceremonies. They were assertive, directive, commissive, expressive and declarative.

In relations to the conclusions, it is suggested for the next researcher who is interested in wedding ceremonies. The writer assumes that ritual from other wedding ceremonies has many topics that can be observed. They could expand their insight and found the unique side such as the figurative language, a language style, or the difference of javanese wedding in many region. It is advisable for other researchers to conduct the research about illocutionary in wedding ceremonies by providing more data to enrich the analyses of the mostly type of illocutionary act used in other wedding ceremonies. From each ritual of *panggih* ceremonies learner will get some explanation and new knowledge in doing reasearch of wedding ceremonies. They will get new idea in doing observe as the writer done.

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