



The Function of Speech Acts in the Kette Katonga Weri Kawedo Tradition Ceremony in the Wewewa Dialect of Sumba

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Abstract. In this paper, the writer chooses the Kette Katonga Weri Kawedo tradition as the object of research which refers to elocutionary, illocutionary, and perlocutionary speech acts and their role in this tradition. Oral traditions realized through the use of BSDW will be a source of data that is analyzed to elaborate on the realization of speech acts in that language. The research aim is to know the function of speech acts contained in the Kette Katonga Weri Kawedo Tradition ceremony in The Wewewa Dialect of Sumba. This descriptive study describes speech acts in the Kette Katonga Weri Kawedo tradition in the Wewewa language in Southwest Sumba. This research was conducted using a qualitative approach. The result shows that In conclusion, the dominant speech act used in KKWK is an assertive speech act in which the truth of the proposition expressed binds the speakers. This speech manifests as declarative sentences, aiming to express and formulate ideas and thoughts. The dominant second speech act is the Directive speech act, which aims to produce an effect through an action performed by the speaker. This speech is realized in the form of 'begging' and 'commanding'. Expressive speech acts also reveal or convey the speaker's psychological attitude towards the situation experienced. These speech acts are manifested as declarative sentences in the form of 'greetings', 'thank you' and 'giving praise'. Another speech act is commissive.

Keywords: *Kette Katonga Weri Kawedo · Wewewa Dialect in Sumba Language · speech acts · domination*

1 Introduction

Language is a social interaction tool that is used as a medium of human communication within a community group. In communicating, humans convey information in the form of thoughts, ideas, intentions, feelings or emotions to the other person through the language used in certain groups of people. In various regions, the use of their respective regional languages is one of the identities of the people in daily social interactions that include social and cultural life.

Speech acts are fundamental to human communication, "that fundamental to human communication is the nation of speech acts." This statement shows that the success of

communication can be demonstrated through speech acts [1]. The intent and purpose of the speaker will be considered successful when conveyed to the interlocutor so that the interlocutor understands the speaker's purpose. In line with this statement, Cohen (1996) says that "a speech act is a functional unit in communication," which means that a speech act is the most basic functioning unit in communication [2]. Because of that, the speech act is a critical topic to be explored in communicating in various contexts. Creating smooth communication will be the primary key to verbal communication that can create sustainable social relations. Siregar (2003) says that everyday communication or language tactics in speech acts between speakers and hearers aim to create and maintain social relations related to politeness [3]. The definition of pragmatics that is most dependent on the subject matter of this writing is the definition of pragmatics given by (Crystal, 1985), namely pragmatics as the study of language and the user side of language, especially regarding choices made, constraints found in the use of language in social interaction. Moreover, the effect of using that language on other participants in communication [4]. A speech act is the function of language as a means of following up. All sentences or utterances uttered by speakers contain certain communication functions. A person's utterances (speaker) are not merely speaking but contain a specific purpose [5].

Speeches that occur in a language interaction have various purposes to be conveyed. About these various purposes and several components influence the achievement of these purposes. Leech (1989) states that a speech act includes (1) the speaker and the speech partner, (2) the context of the speech, (3) the purpose of the speech, (4) the speech act as a form of action or activity, (5) the speech as a product of the verbal act [6].

In identifying the types of speech uttered by each speaker, Leech (1983) states that there are three types of actions that a person performs when he produces an utterance, namely locutionary acts, illocutionary acts, and perlocutionary acts.. A locutionary act is an act of speaking a word whose meaning corresponds to that word. Illocutionary acts are acts of doing something, and these actions have a power called illocutionary force. The perlocutionary act is an effect on those who hear it. Based on this classification, every utterance uttered by a speaker has a context-based meaning or purpose of being conveyed to the speech partner. If this goal can be adequately conveyed, it will produce an effect or feedback on the speech partner, which is represented through verbal responses or non-verbal actions.

In this paper, the writer chooses the Kette Katonga Weri Kawedo tradition as the object of research which refers to elocutionary, illocutionary, and perlocutionary speech acts and their role in this tradition. Oral traditions realized through the use of BSDW will be a source of data that is analyzed to elaborate on the realization of speech acts in that language. Mutual communication between Ata Panewe and other participants will be the primary source of oral data, transcribed to obtain a description of the elaborated problem.

Several previous researchers have carried out research literature on the Sumba language. These studies have contributed references for researchers to serve as a basis and benchmark in conducting this research. The first is research conducted by Ngono (2015) which examines texts in the Wewewa language with the title "Kette Katonga Weri Kawedo Weri Kawendo Text on the Wewewa Indigenous People on Sumba Island [7]."

The research was carried out using a functional systemic linguistic analysis approach to uncovering information and describing lexicogrammatical, inter-clause relationships, situational context, genre/structure, and ideology of texts. Even though this research has the same object language, the location of the research and the texts in the different research objects and the formulation of the problems presented are also very different. This study examines speech acts with a pragmatic approach. In addition, the realm of science used to analyze data is different, where this research is studied based on the SFL discipline, while this research is the realm of pragmatic studies.

The people of Sumba have several general variations used by the community to communicate. There are at least three dialects, namely the Sumba language, the Kodi dialect used by the people in Kodi District, Kodi Balaghar District, and Kodi Bangedo District. The Laura dialect is found in Laura District and Tambolaka City. The Sumba language Wewewa Dialect (BSDW) is used by the Weweja people who are spread over five sub-districts, namely West Wewewa District, East Wewewa District, North Wewewa District, South Wewewa District, Central Wewewa District. From these various dialects, the research was focused on (BSDW) because the research was conducted in Watu Labara Village, West Wewewa District, Southwest Sumba Regency, East Nusa Tenggara Province.

Southwest Sumba Regency is one of the areas in East Nusa Tenggara. Southwest Sumba consists of 11 sub-districts, namely Laura District, Tambolaka City District, West Wewewa District, East Wewewa District, North Wewewa District, South Wewewa District, Central Wewewa District, North Kodi District, Kodi District, Kodi Balaghar District, Kodi Bangedo District. Geographically, the location of Southwest Sumba is at $9^{\circ}.18-10^{\circ}.20$ South Latitude, and $118^{\circ}.55-120^{\circ}.23$ East Longitude. Southwest Sumba Regency has an area of 1,445.77 km². Each sub-district is divided into villages and sub-districts, namely 94 villages and two sub-districts. The boundaries of Southwest Sumba are: North is bordered by the Sumba Sea, South is bordered by the Indonesian Ocean and West Sumba Regency, the Indonesian Ocean borders West, and West Sumba Regency borders East.

The Kette Katonga Weri Kawedo event involves an Ata Panewe (spokesperson), who is believed to be a figure who controls the traditional processions of the Sumba people. These spokespersons are generally traditional leaders who exist in every tribe or region in Sumba. Ata Panewe came with the male family to the female family's house, tasked with conveying the intentions of the male family to propose to a woman. The delivery of this intention is expressed through verbal communication, namely, using the local language. In general, the delivery of this goal is carried out using pragmatic language, namely by utterances that have pragmatic meanings that are realized through phrases or rhymes, sayings, and various figures of speech or metaphors used. Ata Panewe from the male side will convey his goals to Ata Panewe in the female family. In other words, both families have prepared their spokespersons to make the Kette Katonga Weri Kawedo stage successful.

The oral tradition of a society is a cultural heritage that must be preserved from extinction. Tradition contains the values and symbols of the identity of a region. The values applied are the way of life of every ethnic group. The oral tradition of each region becomes the character and identity that refers to the community's cultural richness. Due

to the development of science and technology, people tend to use new things that adopt what they see and hear due to globalization. The era of globalization allows everyone to get information about everything around the world. Gradually they become a trend over some time. This phenomenon influences Indonesian culture. Therefore, it is necessary to revitalize the oral tradition to maintain local values as Indonesia's national identity.

One of the oral traditions of Indonesian cultural heritage is found on Sumba Island, East Nusa Tenggara (NTT) Province, namely the Kette Katonga Weri Kawedo Weri Kawedo (KKWK) tradition. Kette Katonga Weri Kawedo Weri Kawedo is one of the customary stages in the wedding process, a tradition of the Wewewa people, Southwest Sumba. This stage is one part of the stages of traditional Sumba marriage, including Tunda Bina (knock on the door), Kette Katonga Weri Kawedo Weri Kawedo (engagement), and Dikki (moving house).

Kette Katonga Weri Kawedo Weri Kawedo, also known as the 'entrance request' or 'engagement' stage, is the stage of customary ties between the male and female families. The implementation of Kette Katonga Weri Kawedo Weri Kawedo gives the meaning of binding the relationship between the male and female families. This bond means a man binds a relationship with a woman in a good bond. A woman who has been tied or proposed to her is not allowed to accept another man as her future husband and vice versa.

The agreement at the Kette Katonga Weri Kawedo stage is to determine the number of belis the male family is responsible for fulfilling. If the belis has been mutually agreed upon, the prospective wife will shake hands with the entire male family, who come as a form of approval for the agreed bond. Generally, this greeting is done in the form of a kiss on the nose, which is one of the traditions of the people of Sumba. The last discussion at this stage is determining the time of moving or what is called Dikki. Dikki is the day when a woman moves to the house or tribe of the man who becomes her husband. This event occurs if all agreed types and forms of belis have been paid for by the male family. This stage is interpreted as the movement of women from their parent's house or tribe to the house or tribe of men, becoming part of the family or tribe of men. In other words, according to custom, the relationship between the two people is valid as husband and wife. The research aim is to know the function of speech acts contained in the Kette Katonga Weri Kawedo Tradition ceremony in The Wewewa Dialect of Sumba.

2 Method

This descriptive study describes speech acts in the Kette Katonga Weri Kawedo tradition in the Wewewa language in Southwest Sumba. This research was conducted using a qualitative approach. According to Goddard & Melville (2001) "Descriptive research is research in which a specific situation is studied either to see if it gives rise to any general theories, or to see if existing theories are borne out by the specific situation" [8]. This definition states that descriptive research is research on a situation or phenomenon, whether it raises a general theory or to see whether a particular field situation supports the existing theory.

The data in this study were taken during the Kette Katonga Weri Kawedo ceremony, which was held in Watu Labara Village, Wewewa Tengah District, Southwest Sumba

Regency, East Nusa Tenggara Province. The object of study is the speech act in the utterances of Ata Panewa (spokesperson) at the Kette Katonga Weri Kawedo event, namely the engagement stage, which is a tradition of the people of Sumba, especially in Central Wewewa District. During the process of the Kette Katonga Weri Kawedo event, the subject who played an important role was Ata Panewa, or spokespersons from both sides of the family. Ata Paneta will lead the event procession from start to finish. Both parties establish agreements, including *belis* and the next stage of the program, with the ability to use utterances delivered by each family spokesperson that have meaning according to the context.

3 Result and Discussion

The function of this speech act is to reveal or express the speaker's psychological attitude towards the situation implied in the illocutionary. Some utterances that indicate expressive speech acts are, for example, thanking, greeting, congratulating, apologizing, criticizing, praising, and condoling. Expressive speech acts can cause a response in the form of pleasure to the interlocutor, except for the category of expressive speech acts that contain negative meanings, such as criticizing. In KKWK utterances, the realization of expressive speech acts is used when the speaker expresses his psychological attitude to thank or give greetings. Although there are not many, some data on expressive speech acts found can be seen in the following data:

Data 1

JP: dyooo, nemme halolongu malawo mangu ana, a burungo tawewe mangu tolluna, apawe hapatena paammi dengami neloddo, dukka bana

Hello, who are you coming together and in droves, what's the point of coming today?

Data (1) shows the psychological attitude of the speaker towards the arrival of the male family at the female's house. In this case the greeting was made by JP in the form of the word "dyoo", which is a greeting commonly used by the Wewewa people. It can be stated that this speech contains a psychological attitude so that it is categorized as an expressive speech act aimed at greeting.

Data 2

JP: nyadu heddi palummunadona, tama'i ti'a logai bukku, nemilla dengo nyadobbado, nggai kaengakoge hetti bayadi kanuru kanengga hetti mine kabani.

What you have said I received well. Because we speak in lack and simplicity. So that the bride and groom remain blessed.

This speech data consists of declarative sentences which express the speaker's psychological attitude, namely JL passionately conveys the utterance "nggai kaengakoge hetti bayadi kanuru kanuru kanengga hetti mine kabana" (So that the bride and groom are still blessed) which implicitly gives blessings by wishing blessings to the groom -male and female. Therefore, this utterance contains the function of an expressive speech act, which involves the psychological attitude of the speaker.

Data 3

JP: kadana o’o mogai na lima kabullu ummba na’i, tippai limma tendai wa’i hinnage, da ittomo ata pi’a hadengo ne adatanya denngo, balunggu kowaga lodo mema dalunggumo
 Why not say yes to the fifty? What is lacking is not the people but the traditions

Speech (3) consists of two clauses in the form of interrogative and declarative clauses. Interrogative clauses do not aim to ask but ask the interlocutor to do something. To win the heart of the interlocutor, the speaker utters the utterance in the second sentence in the form of praise. The second sentence, in the form of a declarative sentence, actually intends to praise the other person, namely the male family, as a family with wealth. The story “balunggu kowaga lodo mema dalunggumo” (lacking not in people but in tradition) hints at the aim of praising the wealth of the male family, which will not decrease if they agree to the request of the female family. These utterances show that this utterance contains expressive speech acts that aim to generate admiration and appreciation for other people.

Data 4

JP: kanyado, ate kaka ate kabolago kaigo, na, i manu wa, i nggai kumaringi waikaikona, dukkabana.

Thank you, one chicken so that you will always be blessed.

This last data reveals the realization of a speech act in which the speaker expresses his psychological attitude towards the situation they feel during the KKWK event. This psychological attitude is expressed through expressions of gratitude to the male family who have agreed to their conversation. The words of gratitude conveyed are a manifestation of the speaker’s gratitude for the situation at that time. From its function, it can be concluded that this utterance is categorized as an expressive speech act that aims to say thank you.

The Dominance of Using Speech Acts in Kette Katonga Weri Kawedo

The speech acts contained in KKWK originate from utterances spoken by Atta Panewe or spokespersons from the male and female families. As is the existence of Atta Panewe as a person who conveys the intentions of each family. Generally, in reaching a certain agreement, JL and JL mutually express requests and offers to reach an agreement point between the two parties. These requests and offers are realized through utterances that aim to inform, explain, propose, offer and order. In general, the dominant speech act data in this study can be seen in Table 1.

Table 1 provides an overview of the dominance of speech acts found in the KKWK of the Wewewa community. The various types of speech acts contained in these utterances are dominated by assertive speech acts, namely speech acts that aim to state and propose. In addition, speech acts that aim to request and order are found as categories of directive speech acts. Other speech acts are commissive (promising and offering) and expressive (greeting, thanking and praising). In conclusion, the dominant speech act used in KKWK is an assertive speech act in which the truth of the expressed proposition binds the speaker. This speech manifests as declarative sentences, aiming to express and formulate ideas and thoughts. The dominant second speech act is the Directive speech act, which aims to

Table 1. Dominant Speech in KKWK

No	Speech Act	Types of Speech Acts	Category
1	JP: <i>ito ata enne ba lenge hinawe nyakowa ne bahidda da newera, waikoge hasala patekima kidi katikamawe, hinna kaiye yemmi nenna bali wa'i. ne mori pu'u kaina hinna kaiwe, gaika engakoge bayada we'ema maringi we'e malala. Dukka kina netti patekkigu.</i> (We as spokespersons of which six people are here today, if there is an error in our conversation so that we don't follow it, the same goes for the other spokesperson and the two parties conducting today's event. so that we are still blessed, Until here what I have to say).	Stated	Assertive
2	JL, <i>tenaba'i balummudi, gaika padeku orona. Dukkabana.</i> All right, so there's no misunderstanding	Stated	Assertive
3	JP, dyooo, nemme halolongu malawo mangu ana, a burungo tawewe mangu tolluna, apawe hapatena paammi dengami neloddo, dukka bana? Hello, who are you who come together and in droves, what's the point of coming today?	Say greetings	Expressive
		Asking	Assertive
4	JL <i>petekkina natti hahinna hapanana kabani, tomai kira dukkihe hadaki neloddo hinnage, toma lunggu hinnage, hiddi hapata kako wa'ina tanah, na'i pakalimmada hetti pata wullana, touda dara touda karombo, neibage barami gaiki kipadukkida hetti hapanana mine.</i> Submission from the male family, today we have arrived at what was agreed upon, today we brought four animals, the fifth horse was four months old, there were three buffaloes and two horses in all, we asked to be delivered to the female family	Stated	Assertive
		Command	Directive
5	JP, <i>Hinna bai ne patekina nati ha panna na kabani tomai kira dukki daki lunggu hinnage, tomage hinna, hiddi waidi ha pata hakako waina tanah na, i pakalimmada pata wullana hinnage hinnadu hetti kako tekinya oda?</i> According to the groom's family, that today we have arrived at what we agreed before, to arrive at that they brought 4 animals, and the 5th one is a 4-month-old horse..Is it true what I'm talking about? ?	stated	Assertive
6	JP: <i>Paworroda panewe patauda kadauka. Noto waige papanewe napa keto gasuwe.</i> From what had been agreed between the girl's and boy's parents, one machete was requested.	stated	Assertive
		Command	Directive

(continued)

Table 1. (continued)

No	Speech Act	Types of Speech Acts	Category
7	<p>JL, <i>banyadu hidda paworroda penewa padadina Kadauka monno hinna ne, e palungguna, pahimmana, hetti keto hagasu, ka apa dommowa ne baku tada bado tou etabado mata neloddo, tama ti, a loga mbuku na, i hahinna lettoge tummbage lommana iya teki hinna</i></p> <p>As for what has been agreed upon in the family discussion, namely one machete, we do not refuse. Today I have come to fulfill the promise we have agreed, I accept it with pleasure and agree.</p>	stated	Assertive
		Promising	commissive
8	<p>JP, <i>baka hinnai hinako iya tekki palummuna ranga dauda hetti? Badaiku minne dana dadiki nalakawa hinna kaiwe badaikaiku kabani dana dadi kaiki, hinnabai patekigu so you see, are there two animals? Because this child will not be born if there is no mother and father.</i></p>	stated	Assertive
9	<p>JL, <i>hangu regedu hetti kako tekida nena, kako kawodo kako katabagolah neloddo,</i></p> <p>Have you heard what I said earlier, that today we come in many requests</p>	stated	Assertive
10	<p>JP, <i>nyadu heddi palummunadona, tama 'i ti' a logai bukku, nemilla deno nyadobbado, nggai kaengakoge hetti bayadi kanuru kanengga hetti mine kabani.</i></p> <p>What you have said I received well. Because we speak in lack and simplicity. So that the bride and groom remain blessed.</p>	stated	Assertive
		Congratulate	Expressive
11	<p>JL, <i>nyado tenai, kahinnako netti kanyadu heti ranga kette katonga, neloddo ba tada bado tou ba eta bado mata, ranga lima touda karombo dauda dara.</i></p> <p>Right. As for the proposed animals, today I came with five animals, three buffaloes and two horses.</p>	stated	Assertive
12	<p>JP, <i>kanyado limmi bage netti, ne padukki denga bapeina netti, kana kako nepanewe. Apawe hapa oro hapawewe neloddo bata padukkina, ngga 'i kana kako nepanewe.</i></p> <p>Ok fine then,. What is the purpose of the men's presence today so that it is conveyed, so that we can continue this conversation.</p>	stated	Assertive
13	<p>JL, <i>dekema mine ama hadita we'e hapowi api.</i></p> <p>We came to ask the women to draw water and blow out the fire.</p>	stated	Assertive

(continued)

Table 1. (continued)

No	Speech Act	Types of Speech Acts	Category
14	JP, <i>rengé! ole hinna patekida heida panna naminne iya dara tagu loka, toronya takka hatomana tanah hanibbana togo.</i> Listen, the request that gives birth to a woman must be one horse for uncle	begging	Directive
15	JL, <i>namawo gaika engaku hetti barada anakabinnena, kanyadona dara wai, kaneti loddo touda kaku ngindiwa, gasu keto kalerrana dara.</i> Artinya: As a blessing from uncle for his nephew there is a horse, later on Wednesday I will take it down, a machete as the rope.	Menjanjikan	Komisif
16	JL, <i>namawo gaika engaku hetti barada anakabinnena, kanyadona dara wai, kaneti loddo touda kaku ngindiwa, gasu keto kalerrana dara.</i> As a blessing from Uncle for his nephew, there is a horse, I will bring it on Wednesday, a machete as the rope.	Promising	commissive

produce an effect through an action performed by the speaker. This speech is realized in the form of ‘begging’ and ‘commanding’. Expressive speech acts also reveal or convey the speaker’s psychological attitude towards the situation experienced. These speech acts are manifested as declarative sentences in the form of ‘greetings’, ‘thank you’ and ‘giving praise’. Another speech act is commissive. This speech act is used in the same way as the KKWK process, which is the process of agreeing with the family of a man who proposes to a woman so that the utterances ‘offer’ and ‘promise’ are also productive utterances.

4 Conclusion

In conclusion, the dominant speech act used in KKWK is an assertive speech act in which the truth of the proposition expressed binds the speakers. This speech manifests as declarative sentences, aiming to express and formulate ideas and thoughts. The dominant second speech act is the Directive speech act, which aims to produce an effect through an action performed by the speaker. This speech is realized in the form of ‘begging’ and ‘commanding’. Expressive speech acts also reveal or convey the speaker’s psychological attitude towards the situation experienced. These speech acts are manifested as declarative sentences in the form of ‘greetings’, ‘thank you’ and ‘giving praise’. Another speech act is commissive. This speech act is used in the same way as the KKWK process, which is the process of agreeing with the family of a man who proposes to a woman so that the utterances ‘offer’ and ‘promise’ are also productive utterances.

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