



# The Speech Acts in Kette Katonga Weri Kawedo Tradition in the Sumba Language Wewewa Dialect

Natantias Gono Ate<sup>(✉)</sup>, I Gusti Made Sutjaja, and I Nyoman Muliana

Master of Linguistics Program, Warmadewa University, Denpasar, Indonesia  
natangono@gmail.com

**Abstract.** It was believed that the Ata Panewe (spokesperson) controlled the Sumbanese people's customary march during the Kette Katonga Weri Kawedo ceremony. In general, these spokespeople are traditional leaders found in every tribe or territory of Sumba. Ata Panewe accompanied the male family to the female family's home in order to announce their intention to propose to a woman. The objective of this study is to understand the speech acts contained in the Kette Katonga Weri Kawedo tradition in the Wewewa dialect of the Sumbawa language. This study employs qualitative data, namely data offered in all kinds of oral speech directly spoken by Ata Panewa during the Kette Katonga Weri Kawedo Weri Kawedo event. According to the research findings, the KKWK utterances contain locutionary, illocutionary, and perlocutionary speech acts. In general, locutionary speech acts include news locutionary speech acts, command locations, and question locations. News locutions are uttered in the form of declarative sentences that attempt to provide information where the meaning of the word is conveyed by the spoken utterance. In this instance, news locutions are employed to say something to others in order to elicit a response from the interlocutor in the shape of attention. Speakers use locutionary directives to demand an action-based response from the interlocutor. This type is characterized by phrases that command the interlocutor to perform an action. In addition, speakers use the locutionary query to pose a question to the interlocutor. Lastly, inquiry locutionary utterances typically take the form of interrogative sentences.

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

## 1 Introduction

Language is a social interaction tool used as a medium of human communication in a community group. In communicating, humans convey information through thoughts, ideas, intentions, feelings, or emotions to the interlocutor through the language used in certain community groups. In various regions, using their respective regional languages is one of the community's identities in daily social interactions that include social and cultural life. The oral tradition of a society is a cultural heritage that must be preserved

from extinction. Tradition contains values and symbols of the identity of a region. The values applied are the way of life of each 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 adapt from what they see and hear due to globalization. The era of globalization allows everyone to be informed about everything around the world. Gradually they become a trend in a certain period. This phenomenon affects Indonesian culture. Therefore, it is necessary to revitalize oral traditions to maintain local values as Indonesian national identity.

One of the oral traditions of Indonesian cultural heritage is found on Sumba Island, East Nusa Tenggara Province (NTT), namely the Kette Katonga Weri Kawedo Weri Kawedo (KKWK) tradition. Kette Katonga Weri Kawedo Weri Kawedo is one of the traditional stages in the marriage process, a tradition of the Wewewa community in Southwest Sumba. This stage is one part of the stages of the Sumbanese traditional marriage, including Tunda Bina (knock on the door), Kette Katonga Weri Kawedo Weri Kawedo (fiance), and Dikki (moving house). Kette Katonga Weri Kawedo Weri Kawedo, also known as the stage of 'signing in' or 'fiancé,' is the stage of traditional ties between a male family and a female family. 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 bond of promise. Women who have been tied or betrothed are not allowed to accept other men as their future husbands 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 have been mutually agreed upon, the prospective wife will shake hands with the entire male family, who comes as a form of approval for the agreed bond. Generally, this handshake is done as a nose kiss, which is one of the traditions of the Sumbanese people. The last discussion at this stage is to determine the time to move 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 is carried out if all types and forms of belis agreed have been paid off by the man's family. This stage is defined as the movement of women from the house of their parents or tribe to the house or tribe of men and becomes part of the family or tribe of men. In other words, according to custom, the relationship between the two people is legal as husband and wife.

The Kette Katonga Weri Kawedo event involved an Ata Panewe (spokesperson), who was believed to be a figure who controlled the traditional procession of the Sumbanese people. These spokespersons are generally traditional leaders found 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, proverbs, 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.

Southwest Sumba Regency is one of the areas in East Nusa Tenggara. Southwest Sumba consists of 11 sub-districts, namely Loura 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, Southwest Sumba is located 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  $1,445.77 \text{ Km}^2$ . Each sub-district is divided into villages and sub-districts, namely 94 villages and two sub-districts. The boundaries of Southwest Sumba are North bordering the Sumba Sea, South bordering the Indonesian Ocean and West Sumba Regency, West bordering the Indonesian Ocean, and East bordering West Sumba Regency.

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

BSDW research will focus on the utterances spoken by Ata Panewe from both parties, namely the groom and the bride. In the Kette Katonga event, the goal of reaching a customary agreement is delivered using local language media. The local language used by the Wewewa community is BSDW. During this tradition, researchers found many uses of language that have meaning to be studied in pragmatics. This is related to the study of speech acts. Speech acts are one of the objects of pragmatic study. Pragmatics studies how language is used in communication and investigates meaning as a context, not something abstract communication [1]. Pragmatics is related to three concepts: meaning, context, and communication (Scheffrin, 1994) "pragmatics deals with three concepts (meaning, context, communication)" [2]. Based on this description, the meaning that becomes the study of pragmatics is context-bound meaning. Speakers and interlocutors can use context to make it easier to understand the meaning of speech.

Grass & Joyce (1996) suggests that speech acts are fundamental to human communication, "that fundamental to human communication is the nation of speech acts" [3]. This statement shows that the success of communication can be demonstrated through speech acts. The speaker's intentions and goals will be successful when conveyed to the interlocutor, causing the interlocutor to understand the speaker's purpose. In line with this statement, (Cohen, 1996) said that "a speech act is a functional unit in communication," which means a speech act is the most important function in communication [4]. Therefore, speech acts are a very important topic to explore in various contexts. Creating smooth communication will be the main key to verbal communication that can create sustainable social relationships. Siregar (2003) says that everyday communication

or language tactics in speech acts between speakers and addressees aim to create and maintain social relationships related to politeness [5].

Speech that occurs in a language interaction has a variety of purposes to be conveyed. The various purposes of several components affect the achievement of these goals. Leech (1983) 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) speech as a product of verbal acts.

In identifying the type of speech spoken by each speaker, Leech (1993) states that there are three types of actions that a person takes when he produces speech, namely locutionary acts, illocutionary acts, and perlocutionary acts [6]. The locutionary act is speaking the meaning of the word following the word. An illocutionary act is an act of doing something, and that action has a power called an illocutionary force. Finally, the perlocutionary act is the effect on the listener. Based on this classification, every utterance spoken by the speaker has a context-based meaning or purpose of being conveyed to the speech partner. If this goal can be conveyed properly, it will produce an effect or feedback on the interlocutor, 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 the locutionary, illocutionary, and perlocutionary speech acts and their role in these traditions. The oral tradition realized through BSDW will be a source of data that is analyzed to elaborate on the realization of speech acts in that language. Reciprocal communication between Ata Panewe and other participants will be the main source of verbal data transcribed to obtain a description of the problem being elaborated. Several previous researchers have carried out the research literature on the Sumbanese language. These studies have contributed references for researchers to serve as a basis and benchmark in conducting this research. The first is a study conducted by Ngono (2015) which examines texts in the Wewewa language with the title "Text Kette Katonga Weri Kawedo Weri Kawendo on the Wewewa Indigenous People on Sumba Island" [7]. The research was conducted with a functional systemic linguistic analysis approach in revealing information and describing lexicogrammatical, inter-clause relationships, situational contexts, genres/structures, and the ideology of the text. Even though this research has the same object of language, the place of research and the text in the object of research is different, and the formulation of the problem presented is also very different. This study examines speech acts with a pragmatic approach. In addition, the field of science used to analyze the data is different, where this research is studied based on SFL disciplines, while this research is in the realm of pragmatic studies.

A pragmatic study on speech act analysis was conducted Anggraeni (2015) entitled "Analysis of Speech Act in Indonesian Lawyer Club TV One Program" [8]. Anggraeni's research study has similarities with the focus of this research, which is about speech act analysis in speech. However, it is different in the research subject, where previous research took Indonesian spoken data on the ILC TV One program. In contrast, the current research will be conducted on one of the oral traditions of Kette Katonga Weri Kawedo from the Wewewa-speaking Sumba area located in the Wewewa Tengah sub-district in the Southwest Sumba Regency.

In 2017, a study was conducted by Ate (2017), who analyzed greetings in the Wewewa language entitled “Greetings in the Weejewa Language in Southwest Sumba Regency” [9]. The research reveals the types of greetings and their use factors in the wewewa language. In contrast to this research, previous research has not touched on the types of speech acts analyzed in this study. Furthermore, the subject of this research is the oral tradition contained in the Kette Katonga Weri Kawedo ceremony. In contrast, previous research focused on the greetings used in official and informal terms. From the description above, it can be seen that the study of linguistics, especially the field of pragmatics in the Sumba area, especially Southwest Sumba is very minimal. Especially in the Sumbanese Wewewa Dialect (BSDW), previous research on speech acts has never been done. In addition, this tradition is an oral language tradition that is usually forgotten by generations of Sumbanese speakers of the Wewewa Dialect (BSDW). Therefore, researchers are motivated to research the Kette Katonga Weri Kawedo tradition in the Wewewa language found in Southwest Sumba Regency with the research aim to know The Speech Acts Contained in the Kette Katonga Weri Kawedo tradition in the sumba language wewewa dialect.

## 2 Method

This study uses qualitative data, namely data presented in all forms of oral speech spoken directly by Ata Panewa during the Kette Katonga Weri Kawedo Weri Kawedo event in progress. Moleong (2016) suggests that the main data sources in qualitative research are words and actions [10]. The rest are additional data, such as documents and others. The utterances from the research subjects are the main data directly obtained from the family spokesperson (Ata Paneta), who held one of the stages of marriage, in this case, the Kette Katonga ceremony.

Determination of the data is done by considering the types of speech acts. Then, qualitative data in the form of verbal utterances from research subjects delivered in oral form were recorded using recording media to obtain the adequacy of the required data. The recorded data is then transcribed into written form. This is related to the statement (Sugiyono, 2009) that to understand complex social interactions, research with qualitative methods is done by participating in in-depth interviews with these interactions so that clear patterns are found [11].

## 3 Result and Discussion

Speech acts are one of the essential components of pragmatics that are utilized to examine the utterances of speakers. In speaking, the speaker transmits his or her intentions and goals to influence the interlocutor’s behavior. In this study, the analysis of the realization of speech acts was conducted in one of the lisa traditions of the Southwest Sumba community during the execution of one of the marriage processes called Kette Katonga Weri Kawedo, namely the engagement process, also known as the process of ‘entering the request’ or ‘fiance’, which is the stage of binding. Customs between the families of men and women Implementing the Kette Katonga Weri Kawedo requires tying together

the male and female lineages. This bond signifies that a guy links a relationship to a woman with a pledge.

The analysis of speech acts in the oral tradition of Kette Katonga Weri Kawedo is predicated on the formulation of the research problem in the previous chapter, which includes three (3) sub-focus areas: (1) a description of the types of speech acts contained in the oral tradition of Kette Katonga Weri Kawedo; (2) a description of the functions of speech acts contained in the oral tradition of Kette Katonga Weri Kawedo; and (3) the dominance of the narrative speech act. The data is derived from the statements made by 4 Ata Panewe, the spokespersons for both parties' families, at the "entry requesting" event. The Katonga Weri Kawedo event in Lalara, Ombarade Village, Central Wewewa District, Southwest Sumba Regency, East Nusa Tenggara Province, was the source of these research data. The spoken utterances were transcribed and translated into Indonesian in order to determine their equivalent meaning. The data is then categorized according to the type and function of the speech act, which is matched with the theoretical foundation [12]. The following subtopics discuss the types and roles of speech actions found in the oral tradition of Kette Katonga Weri Kawedo in southwest Sumba.

Several types of speech actions were discovered in the oral tradition of Kette Katonga Weri Kawedo in Southwest Sumba, as determined by a study of the data. The evidence demonstrates the locutionary, illocutionary, and perlocutionary speech acts realized within the Katonga Weri Kawedo oral tradition. This study's data is derived using speech analysis of the selected data sources. The outcomes of these data are detailed in the description that follows.

Data 1:

JP: ito ata enne balenge 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.

JP: We, as spokespersons, have six people here today. If there is an error in our discussion, please do not follow it, as well as the spokesperson on the other side and the two parties holding today's event so that we remain blessed until this is what I say.

Data (1) above is the opening speech during the Kette Katonga Weri Kawedo event, which was spoken by a female spokesperson (JP). The speech acts contained in the data are described in the following description.

a) Locution

From these data, it can be seen that speakers (JP) want to inform their position as spokespersons to both parties of the family who hold the application ceremony. From the speech 'ito ata enne balenge hinawe nyakowa ne bahidda da newera' (we as spokespersons who are six people here,) it is known that the speaker intends to announce their position as spokespersons who lead the continuity of the event. So it can be concluded that the speech above contains news locutionary speech acts.

b) Illocutionary

In data (1), there are also assertive illocutionary speech acts, namely informing their existence as spokespersons at the event. From the speech, JP expresses his opinion to the two families of the bride and groom if there is an error in the conversation so

that the two families find a way out. The data shows assertive illocutionary speech acts.

c) Perlocutionary

The data also affects the interlocutor, namely bringing the hearer to learn that (making the speech opponent know), which is the realization of the perlocutionary speech act. Furthermore, the speaker lets the interlocutor know the speaker's intention so that the two families find a solution if there is a misunderstanding during the KKWK event.

The data above is analyzed using context with the acronym Speaking which is described in the following Table 1.

Data 2:

JP: Hinna bai ne patekina nati ha panna na kabani tomai kira dukki daki lungngu hinnage, tomage hinna, hiddi waidi ha pata hakako waina tanah na,i pakalimma'da pata wullana hinnage hinnadu hetti kako tekinya oda?

Jp: According to the groom's family, today we have arrived at what we agreed before, to arrive at that they brought four animals and the 5th one horse, which is four months old. Is it true what I am talking about?

a) Locution

Data (2) shows that the female spokesperson (JP) conveys information from the male spokesperson to the female family (JP) regarding the number of animals previously agreed upon between the two families of the bride and groom. Therefore, this speech act is classified as a news locutionary speech act. Next, at the end of the sentence, "hinnadu hetti kako tekinya oda?" (Is it true what I am talking about?), the speaker asks the truth of the agreed number of animals. Therefore, this speech act belongs to the type of question locution.

b) Illocutionary

**Table 1.** Speaking analysis of Data 1

| Context                        | Description   |
|--------------------------------|---|
| S ( <i>Setting</i> )           | At the bride's family home  |
| P ( <i>Participant</i> )       | The speaker is JP to the two families of the bride and groom  |
| E ( <i>Ends</i> )              | JP expresses his opinion to the two families of the bride and groom if there is an error in the conversation so that the two families find a way out. |
| A ( <i>Act sequences</i> )     | the form of speech used in the form of news sentences   |
| K ( <i>Key</i> )               | Spoken words emphatically   |
| I ( <i>Instrumentalities</i> ) | Using the BSDW spoken language channel  |
| N ( <i>Norms</i> )             | Speech delivered to provide information   |
| G ( <i>Genres</i> )            | Customary talk in KKWK  |

The data also contains assertive illocutionary speech acts, namely explaining the number of animals mentioned by the male spokesperson from the previous agreement.

c) Perlocutionary

The data also indicates perlocutionary speech acts in which the speaker aims to make the interlocutor know the information conveyed. However, on the other hand, the speaker also makes the interlocutor think about the answer to the question he asks.

The data above is analyzed using context with the acronym Speaking which is described in the following Table 2:

Data 3:

JP: kanyado balummu koge naloddo touda palummuna daku tippa kelimma daku tendaki wa'i, patukai na'i lakawa mine louso wali korodana omu gaika eta hidda mottona.

JP: Well, if it was promised on Wednesday, I received it well. Get the girl out of the room to shake hands with the male family.

a) Locution

The data (3) above is a form of speech in imperative sentences. The speech was spoken by a female spokesperson who ordered the bride to come to shake hands with the groom and his family. This moment has the meaning of approval from a woman's family to accept an application from a man who comes who has fulfilled the agreed belis. This utterance is a form of locutionary speech act. In addition to containing locutionary speech acts.

b) Illocutionary

The speech data also contains directive speech acts, namely asking the woman's family to invite the bride to come out and greet the groom and his family.

c) Perlocutionary

**Table 2.** Speaking analysis of Data 2

| Context                        | Description  |
|--------------------------------|--|
| S ( <i>Setting</i> )           | At the bride's family home   |
| P ( <i>Participant</i> )       | The speaker is JP to the two families of the bride and groom   |
| E ( <i>Ends</i> )              | 1. JP conveys information from the man's spokesman to the woman's family about the number of animals previously agreed between the bride's families<br>2. JP asks the truth of the information he gets |
| A ( <i>Act sequences</i> )     | the form of speech used in the form of news sentences and interrogative sentences  |
| K ( <i>Key</i> )               | Speech delivered in a friendly manner  |
| I ( <i>Instrumentalities</i> ) | Using the BSDW spoken language channel   |
| N ( <i>Norms</i> )             | Speech delivered to give and ask for information   |
| G ( <i>Genres</i> )            | Customary talk in KKWK   |

**Table 3.** Speaking analysis of Data 3

| Context                        | Description  |
|--------------------------------|--|
| S ( <i>Setting</i> )           | Di rumah keluarga mempelai perempuan                           |
| P ( <i>Participant</i> )       | Penutur adalah JP kepada kedua keluarga mempelai               |
| E ( <i>Ends</i> )              | JP memintah perempuan menyalami keluarga laki-laki             |
| A ( <i>Act sequences</i> )     | bentuk tuturan yang digunakan dalam bentuk kalimat imperative. |
| K ( <i>Key</i> )               | Tuturan yang disampaikan dengan serius                         |
| I ( <i>Instrumentalities</i> ) | Menggunakan saluran bahasa lisan BSDW                          |
| N ( <i>Norms</i> )             | Tuturan disampaikan untuk memohon pada keluarga perempuan      |
| G ( <i>Genres</i> )            | Pembicaraan adat dalam KKWK                                    |

In this speech, the interlocutor does what the speaker has said, where the bride's family invites the bride to shake hands with the groom and all the family and invitees present. (make the interlocutor do something).

The data above is analyzed using context with the acronym Speaking which is described in the following Table 3:

Data 4:

JL: nyako daku taro mulu bongga, kupaturu koge pare kubadamage limma, nai dokabullu kuwalewa hinnage, numbu teko iya awakige, hinna nepatekida.

I only ask for leniency, I undertake twenty tails, spears and kris, I am in need.

a) Locution

From the speech data (4), it can be seen that the speaker, who is the *atta panewo* or the spokesperson from the male side, states the ability of the male family to give the requested animal as the engagement *belis*. In this sentence, the speaker informs his presence to the woman to expect attention from the interlocutor. Therefore, this speech is classified as locutionary speech acts in the form of news.

b) Illocutionary

The utterance also contains commissive illocutionary speech acts, where the speaker offers twenty *belis*, spears, and kris. This offer, it will make the interlocutor (JP) know the information conveyed by the male spokesperson (JL) as a speaker.

c) Perlocutionary

This speech act refers to the perlocutionary form of bringing the hearer to learn where the male spokesman conveys the *belis* offer to his interlocutor to be known and conveyed to the female family.

The data above is analyzed using context with the acronym Speaking which is described in the following Table 4:

Data 5.

**Table 4.** Speaking analysis of Data 4

| Context                        | Description   |
|--------------------------------|---|
| S ( <i>Setting</i> )           | Di rumah keluarga mempelai perempuan                          |
| P ( <i>Participant</i> )       | Penutur adalah JL kepada JP                                   |
| E ( <i>Ends</i> )              | JL menawarkan belis   |
| A ( <i>Act sequences</i> )     | bentuk tuturan yang digunakan dalam bentuk kalimat imperatif. |
| K ( <i>Key</i> )               | Tuturan yang disampaikan dengan ramah                         |
| I ( <i>Instrumentalities</i> ) | Menggunakan saluran bahasa lisan BSDW                         |
| N ( <i>Norms</i> )             | Tuturan disampaikan dalam bentuk menawar belis yang minta.    |
| G ( <i>Genres</i> )            | Pembicaraan adat dalam KKWK                                   |

JP: kadana o’o mogai na lima kabullu ummba na’i, tippai limma tendai wa’i hinage, da ittomo ata pi’a hadengo ne adatanya denگو, balunggu kowaga lodo mema dalunggumo.

Why not say fifty? What is lacking is not the people but the tradition.

a) Locution

The speech above contains an interrogative sentence by JP to request the willingness of the men to agree on fifty animals. To achieve the goal, the speaker tries to praise his interlocutor through the statement, “da ittomo ata pi’a hadengo ne adatanya denگو” (what is lacking is not the person but the tradition). This statement refers to awarding a man’s family as one that is civilized and has wealth. From the sentence above, it can be described that this sentence contains a locutionary speech act in the form of a question.

b) Illocutionary

From the above speech besides containing locutionary speech, the speech also contains illocutionary speech acts in the expressive category, namely giving praise to the interlocutor. The effect of this speech makes the interlocutor think and consider the words of JP for the number of animals requested from the female family.

c) Perlocutionary

The speech also contains perlocutionary speech acts because the speech has an effect. Therefore, this effect is included in the perlocutionary category, influencing the interlocutor to think.

The data above is analyzed using context with the acronym speaking which is described in the following Table 5:

Data 6.

JP: dana madeiba ki’e oda. Keto ullu kadu pongupo.

Not acceptable, must be a machete with a buffalo horn.

a) Locution

**Table 5.** Speaking analysis of Data 5

| Context                        | Description  |
|--------------------------------|--|
| S ( <i>Setting</i> )           | At the bride's family home   |
| P ( <i>Participant</i> )       | The speaker is JP to JL  |
| E ( <i>Ends</i> )              | JP asks for belis  |
| A ( <i>Act sequences</i> )     | the form of speech used in the form of pleading sentences.         |
| K ( <i>Key</i> )               | Speech delivered seriously and friendly                            |
| I ( <i>Instrumentalities</i> ) | Using the BSDW spoken language channel                             |
| N ( <i>Norms</i> )             | The speech was delivered in the form of praising women's families. |
| G ( <i>Genres</i> )            | Customary talk in KKWK   |

Data 6 above is a manifestation of the imperative sentence conveyed by JP to ask JL to grant his request, namely a machete with a buffalo horn handle. A machete is an object with a high cultural value in the Wewewa community. The machete is a symbol of the goodness and chivalry of a man. The machete with the handle of the buffalo horn that is asked for is a symbol of the ability of men to look after and protect women as if women were lived and cared for by their parents. Therefore, this speech can be stated to contain locutionary speech acts in the form of orders.

b) Illocutionary

This speech is spoken to give orders to the interlocutor, so this speech contains illocutionary speech acts, namely directive illocutionary, telling someone to do something. In contrast, JP's speech ordered JL to replace the machete.

c) Perlocutionary

This utterance also has the power to influence the interlocutor to think or consider the speaker's request. In this case, it is classified as a perlocutionary speech act, getting the hearer to think about (making the other person think).

The data above is analyzed using context with the acronym Speaking, described in the following Table 6:

Based on the speech data elaborated above, it can be concluded that the types of speech act in theory (Austin, 1962) are realized in the speeches of the spokespersons during the Kette Katonga Weri Kawedo event. Therefore, the types of speech acts contained in this data include locutionary, illocutionary and perlocutionary speech acts. Furthermore, from the forms, it can be seen that the utterances at this event are generally realized in sentences. This is due to the presence of speakers and interlocutors as conveyors of information from both parties implementing the event.

**Table 6.** Speaking analysis of Data 6

| Context                        | Description  |
|--------------------------------|--|
| S ( <i>Setting</i> )           | At the bride's family home                                 |
| P ( <i>Participant</i> )       | The speaker is JP to JL                                    |
| E ( <i>Ends</i> )              | JP ordered JL  |
| A ( <i>Act sequences</i> )     | the form of speech used in the form of a command sentence. |
| K ( <i>Key</i> )               | Speech delivered seriously and firmly                      |
| I ( <i>Instrumentalities</i> ) | Using the BSDW spoken language channel                     |
| N ( <i>Norms</i> )             | Speech is delivered in the form of an order.               |
| G ( <i>Genres</i> )            | Customary talk in KKWK                                     |

## 4 Conclusion

According to the research findings, the KKWK utterances contain locutionary, illocutionary, and perlocutionary speech acts. In general, locutionary speech acts include news locutionary speech acts, command locations, and question locations. News locutions are uttered in the form of declarative sentences that attempt to provide information where the meaning of the word is conveyed by the spoken utterance. In this instance, news locutions are employed to say something to others in order to elicit a response from the interlocutor in the shape of attention. Speakers use locutionary directives to demand an action-based response from the interlocutor. This type is characterized by phrases that command the interlocutor to perform an action. In addition, speakers use the locutionary query to pose a question to the interlocutor. Lastly, inquiry locutionary utterances typically take the form of interrogative sentences.

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