

CHAPTER I

INTRODUCTION

1.1 The Background of the study

Gayo is an ethnic (minority ethnic) live in Aceh. The terms of Gayo has three meaning, they are *urang Gayo* (Gayonese), the land where they live is known *Gayo* or *tanoh Gayo*, and *basa Gayo* (language that they use). In spreading, this ethnic spread to some areas in Aceh. This spreading influences for the naming of this ethnic later, such as *Gayo Lut*, Gayonese who live in Central Aceh and Bener Meriah regency. *Gayo Deret*; live in Isaq (one of Islam Kingdom in Aceh), which is part of Central Aceh regency. *Gayo Lokop* or *Gayo Serbejadi*, live in Serbejadi Subdistrict, East Aceh. *Gayo Kalul*, in *Pulo Tige*, Aceh Tamiang regency. *Gayo Belang*, live in Belang Kejeren, Gayo Lues regency. *Gayo Alas* live in Aceh Tenggara regency. And, Gayonese who live in Betung, Nagan Raya regency, and in Aceh Barat Daya regency.

Thus, this ethnic spreading to eight regencies in Aceh. They also leave their home area to live in some areas in Aceh, to outside of Aceh, and abroad. The amount of Gayonese less of 500.000 peoples.

Gayo residents of homeland villages and towns employ three criteria to identify someone as a Gayo person (*urang Gayo*): birth to Gayo parents, language, and religion. Anyone born of two Gayo parents is said to be Gayo. A person with one Gayo as his or her first language also is unambiguously Gayo. Language choice thus selects for ethnic identity when parental identity is mixed. Persons born in the homeland to two non-Gayo parents of the same ethnic origin

(usually Javanese, Acehnese, or Chinese), even if they speak fluent Gayo, are not considered to be Gayo. Finally, Islam is a necessary feature for inclusion in the category of Gayo person.

Gayo defines the life-cycle in terms of four debts that parents owe their children. The four debts begin, not with birth (which goes without public recognition), but on the seventh day after birth, when the baby is brought down to riverside to be introduced into the natural and cultural words and is named. The second debt is education, which once meant instruction in Qur'anic recitation but has come to be interpreted more broadly to include schooling in the Indonesian system. The third debt is circumcision of a boy at about age five or subincision of a girl at one or two. These rituals mark the child's entry into the status of being a full Muslim and are often referred to locally as Islamization. The fourth and final Gayonese life-cycle is to prepare their son or daughter to get married.

In this life-cycle, particularly at wedding ceremony, the Gayonese using ritual speaking as they called *basa edet*. The ritual speaking at Gayonese wedding ceremony classified into three kinds; *Pepongoten* (ritual wailing), *Melengkan* (ritual speaking), and *didong pengerjen* (sung poetry).

In wedding ceremony, Gayonese speaks of the norm that governing social life as their culture "*edet*," "*Gayo edet*" or *Adat* in Malay, a word that means variously appropriate, norms, or traditions. In this speech everything or what they want to say is always expressed in poetic words and it is done indirectly. It has deep structure and deep meaning. Poetic here means the structuring quality of discourse, the formal features that organize content in regular ways, who showed

how poems involved simultaneous patterning on the planes of sound, sense, and syntax. The performance involves the strategic use of intonation, pauses, and sometime turn-taking between performers and interchanges with listeners. The features of songs, speeches, or stories contribute to their overall messages.

In real communication, there are levels of speech that is usually done by people. The levels of speech used depends on how and in what situation where the interaction happen. Indeed, level of speech used by Gayonese at wedding ceremony as formal situation will be different from the level of speech used by Gayonese in informal situation.

There are three levels of speech context, from the biggest to the smallest; they are speech situation, speech event, and speech acts. Speech acts in this situation is a part of speech event, and speech event is a part of speech situation. Speech situation is as “a situation related to speech”. Speech situation is “ a situation related to or not action” (Yuyun:2005). For instance; *Ceremony, Warring, Eating, Making love.*

Speech situation itself is not study of speech role, but it can refer to speech role as context. Speech event is as communicative, and it is related to the role of usage act. While speech act is part of speech event, and speech event is part of speech situation. There for, speech acts is a set of the smallest level, but it is very interesting to be analyzed because speech acts may have a form as long sentence, short sentence, or just as a morpheme but has the deep meaning. For example; *go out, shut up, let's do it* and etc.

In this way, the pragmatic competence as the ability to perform speech acts should be mastered in different types of speech acts, such as representative, directives, commissives, expressives, verdictive and declaratives. Further more Illocutionary act has social function such as competitive, convival, collaborative and conflictive.

Speech acts as one of pragmatics is mainly concerned with a theory, which analyzes the role of utterances in relation to the behaviour of speakers and hearers in interpersonal communication. It is not 'an act of speech' in the sense of Parole, but a communicative activity (Illocutionary act) defined with references to the intention of speakers while speaking; the illocutionary force of their utterance, and the effects they achieve on listeners (Perlocutionary effect of their utterances).

Furthermore, the way people communicate is different. It depends on its own culture. Each culture influences the way its people talking. Brown (1999:165) describes these : 'A language is a part of a culture and a culture is a part of language. In other words, culture and language are inseparable. Related to Gayonese culture, they have a unique way performing utterances particularly at wedding ceremony. It is called *Pepongoten* and in *Pepongoten* they utter the utterances in poetic words and has deep meaning. The way of performing the utterance in *Pepongoten* performed by indirect and non-literal way of performing act. It based on Gayonese cultural values in making communication, should be in polite in speaking and respect to the elder in communication.

Pepongoten (ritual wailing) is a *Gayonese edet* in wedding ceremony. *Pepongoten* is the name of the way how to express this utterance but *Sebuku* is the

name for contain of utterance. *Pepongoten* means *meratap* in Malay. In *Pepongoten* all of utterances are used in poetic words and has deep meaning. Mother and her daughter speak while they crying. *Pepongoten* as a medium to expresses thanking, apologizing, agreeing, asserting, asking, demanding and permitting between a mother and a daughter before the daughter get married.

Today, *Pepongoten* is rarely found in Gayonese wedding ceremony. It caused by many of them don't know how to perform it. So, the effect of it for the Gayonese youngsters, they don't know the Gayonese role in communication in formal in informal event.

There are some reasons for choosing the Gayonese speech acts as the object of the study. First, this speech community is renowned for indirections in their linguistic behaviour in wedding ceremony. Second, Gayonese is a minority ethnic in Aceh. And the third, the Gayonese has different ways in speech acts between daily utterances and at wedding ceremony.

Studies focus on speech acts in Gayonese *Pepongoten* only at wedding ceremony. *Pepongoten* is one of cultural values in Gayo wedding ceremony. To make Gayo culture exists, the researcher feels important to conduct the study on the use of speech acts at *Pepongoten* in Gayo wedding ceremony, because by this research common people and new generation will understand the meaning of *Pepongoten* and the function of communication will run well.

1.2 The problems of the study

How the utterance of speech acts used by Gayonese in *Pepongoten* at wedding ceremony. In this case, will be shown how the speech acts performed by Gayonese in *Pepongoten* at wedding ceremony :

1. What type of speech acts are used in *Pepongoten* at Gayonese wedding ceremony?
2. What are the functions of speech acts used in *Pepongoten* at Gayonese wedding ceremony?
3. How do the Gayonese use speech acts in *Pepongoten* at Gayonese wedding ceremony?

1.3 The objective of the study

In relation to the problems, the objectives of the study are find out:

1. types of speech act used in *Pepongoten* at wedding ceremony.
2. function of speech act used in *Pepongoten*
3. the way of speech act used in *Pepongoten* by Gayonese at wedding ceremony.

1.4 The Scope of the Study

In Gayo wedding ceremony there are several steps and one of them is *Beguru*. In *Beguru* exists *Pepongoten* as a medium to communicate between mother and daughter before she gets married. The utterances are used in *Pepongoten* is different from daily conversation because all of the utterances are

uttered in poetic words and has deep meaning as advice of how to conduct her life after she gets married. In this case the study is limited on speech acts particularly, focus on types of speech act and function of speech acts that are used at *Beguru* step of *Pepongoten* at Gayonese wedding ceremony.

1.5 The Significance of the study

Findings of the study are expected to be significantly relevant theoretically and practically. Theoretically, the researcher assumes that the research finding will be useful for :

1. Lecturers in teaching sociolinguistics, they can use this research result to enlarge their knowledge about the kinds of speech acts that is used in Gayonese wedding ceremony especially in *Pepongoten*.
2. Youngsters of Gayonese to have a better understanding about speech acts in *Pepongoten* due to the position Gayo as a minority in Aceh.

Practically, this research will be useful for :

1. other researchers who will conduct the relevance study, this will be very a useful aid.
2. those who are interested in using Gayonese wedding ceremony to be applied to their own marriage.
3. Gayonese to maintain Gayo's culture from the extinction by practicing the *Pepongoten* in their own life.