

CHAPTER I

INTRODUCTION

1.1 Background of the Study

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. Based on Leech (1983) pragmatics is the study of meaning and its relation with the situation said (speech situation). Thus, pragmatics is the study of human language which has a meaning from the speaker to the listener.

Pragmatics have several branch those are deixis, implicature, preposition and speech act. Austin (1962) speech act is an action performed in saying something. Based on Austin (1962 : 108) There are three types of speech acts, they are Locutionary act, Illocutionary act and Perlocutionary act. Yule (1996) in his book classified illocutionary act into five classes, those are declaration, assertive, expressive, directive, and commissive. 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.

Unconsciously, illocutionary act used by a social community around us. For instance directive illocutionary act of teacher in teaching, it will make the students to do something by the teacher utterance. Wafa and Indrawati (2017) research about directive illocutionary act on english teacher in elementary school sukoharjo 3 probolinggo state that the intention of teacher utterances will improve interaction between them, it will make the students doing an action by teacher utterance, improve the ability of students and determine the strength and weakness of students.

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 similirity 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 wheter 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 interest in holding the complete stages of the ritual ceremony of a “*tempo doeloe*” style weding 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 ritual that did not use. Javanese wedding in many region have a similarity to the origin of Javanese wedding in Java. Javanese people are separate in many region and they have a community to maintain their culture and language. One of Javanese people that exist at Sumatera are citizen in Tanjung Morawa. The writer interview Mr. Js (a person who has join *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 citizen 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. Wiranta (2002) says that customs are established rules and include all conceptions of the cultural system of a culture to regulate human action in social life. Javanese wedding in Java island may did the wedding ritual based on their parameter. But javanese wedding in Sumatra island may did a wedding ceremony in different way, it influence of their culture. These are a table of ritual *panggih* ceremonies in both Tegal and Tanjung Morawa.

Table 1.1 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>	√	√

Historically, javanese people did all of those ritual, but nowadays some of those rituals are changed. For example is *tukar kalpika*, they did this ritual before they were married. May this is influenced by other culture, they did it in engagement. 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*. Bangunjiwo (2019:101) state that in *Panggih* ceremony there are 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”.

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.

When carrying out some of those traditions (javanese wedding), the bride and the groom need a master ceremony (MC) or *pranatacara* in guide the wedding ceremony. *Pranatacara* use a command, warning, request, and giving advice to guide the process of those tradition. Thus the writer try to find out the illocutionary act that use in *Panggih* tradition of java wedding ceremony between Tegal and Tanjung Morawa.

Here are the sentences that sometime produced by *pranatacara* in a *panggih* ceremonies. The following are the preliminary data from a wedding of Budi and Fitri wedding ceremony, it was happend at 1st august, 2016 at Tegal. Sofi as a make-up crew always beside the bride and the groom, because sometimes she translate the speech of *pranatacara* into *bahasa Indonesia*. This is one of rituals in *panggih* ceremonies called *wiji dadi* “stomp an egg”.

- Prtc* : ***Mangke kulo badhe caos, nggih... tigo.. mas, awas mas tigo.***
(I will count, ready... three... watch out bro, three)
- Bd and Ft* : (Smile only).
- Prtc* : ***Awas.. kalih.. Ngajeng malih.. Ngajeng malih. Sampun nyampe. Setunggal...***
(beware, two... closer please... Closer. right, enough. One...)
- Bd and Ft* : (Laughing together)
- Sf* : ***liat dong.***

(Come on, see your husband)

The preliminary data showed that *pranatacara* use illocutionary act in doing ritual of *panggih* ceremony. The clause of “*Mangke kulo badhe caos, nggih... tigo.. mas*” ; “*Awas.. kalih.. Ngajeng malih..*” and “*liat dong..*” are part of directive in types of commanding. These utterances is direct speech act in using ordering. While the word of *Sampun nyampe* is the example of assertive in types of stating. This utterance is direct speech act in using asserting and both situation as a tenor formality used formal situation

While the *pranatacara* says “*mangke kulo badhe caos, nggih.. tigo...*” budi and fitri did not walk, they do not know that the *pranatacara* give a command to move closer. Then the photographer say “*mba, maju mba*” (sis, step closer sis), just then they were moving. If the *pranatacara* says “*setunggal..*” it means that the bride and the groom have to throw a betel together, while throw it they have to see each other and throwing betel on the chest. In fact, the bride is laughing and did not see her husband eyes. Thus, sometime the bride and groom did not know the illocutionary act that used by *pranatacara*.

The phenomenon mentioned before occur in a *panggih* ceremonies especially in a ritual of *balangan gantal* (throw a betel). The preliminary data above shows a phenomenon that the bride and the groom not understand intention which produce by the *pranatacara*. Mostly, the bride and groom are understand the utterance of a *pranatacara*, but the phenomom found differently in a *panggih* ceremonies especially at Tegal and Tanjung Morawa. This situation makes the writer triggered to conduct a research about the type, realization and

reason of illocutionary act used in *panggih* ceremonies at Tegal and Tanjung Morawa.

Many writers have been conducted a researcher about expressive speech act with various object. Heriwati (2018) conducted about expressive speech act: the story *Dewaruci* play work of *Dalang* Nartasabda. *Wayang* performance is expected to be able to convey the message of the story which performed of *Dalang*. This research try to found the function of expressive speech act in the story of *Dewaruci*, it proved can develop of character education, aesthetic appreciation, and preservation of Javanese culture.

Ihsan (2017) discussed the politeness strategies in directive speech acts and other types of directive speech acts that were used by *Tolea-Pabitara* in a traditional wedding ceremony of ethnic Tolaki-Mekongga. This research was based on the politeness in speech acts at traditional ceremonies for Tolaki-Mekongga ethnic group as native ethnic in the mainland of Southeast Sulawesi province. In traditional wedding procession, it was known as *Tolea-pabitara* (spokesman), both *Tolea-pabitara* represented the family of the groom, and *Tolea pabitara* represented the woman's family. The objective of this research are to describe and to know the type of directive speech acts. The problem in this research was how the use of directie speech acts of *Tolea-Pabitara* as politeness strategies in traditional wedding ceremony of Tolaki-Mekongga ethnic group in Southeast Sulawesi.

Indrati (2017) state that traditional ceremonies in Yogyakarta are interesting to be studied, especially in wedding ceremonies. Javanese traditional wedding ceremony has a philosophical meaning for the community. She discuss about the

value of philosophy and local wisdom Javanese traditional ceremony. The data of her research were taken from the wedding ceremony in *panggih* session. The result shows that philosophical values and local wisdom can find in *panggih* ceremony such; the couple must have good relationship and communication, they have responsibilities and love each other. It can be said that by preserving local wisdom will maintain the existing environment and vice versa. Haugen (1972) state that the environment is interpreted metaphorically, that is the environment of a language user community that uses language as a code of communication. The local wisdom contained in the *panggih* ceremony is *balangan gantal sirih*, *wijik dadi*, *kacar-kucur* or *tampa kaya*, *dhahar klimah*, and *sungkeman*.

Guo and Lan (2016) focus on Chinese traditional marriage customs and western countries' marriage customs especially that of the United States. Though this paper, different marriage customs will be demonstrated and help people to learn more about them. This paper based on the literature survey methods, attempts to show marriage customs of China and the US. This paper also analyze the reason of their marriage forms through contrasting their differences. Through comparative analysis between Chinese traditional marriage customs and American's marriage custom, it can be drawn out that traditional culture plays a leading role in them like marriage values and religion.

Budiasih, Andayani, & Muhammad (2016) discuss illocution on speech acts of foreign students in Indonesian Language learning. Illocution is a speech that shows the state of language relating to the situation in general and aims to express something from the speaker to the partner. This study is qualitative study and they did observation, interviews, and documentation methods to collect the data. The

method in this research is a qualitative approach. The data are the utterances containing illocutionary force (assertive, declaration, directives, commissive, and expressive) in learning activities. The data source in this research is the speech acts of a foreign student in Indonesian Language learning.

From that phenomenon, the writer will try to conduct about illocutionary acts in *panggih* ceremonies in Tegal and those in Tanjung Morawa. The writer will conduct a study about illocutionary act which used of *pranatacara* in *panggih* ceremony.

1.2 The Problems of the Study

Based on the background of the study, the problems of the study are formulated as the following.

1. What types of illocutionary acts are found in *panggih* ceremonies in Tegal and those in Tanjung Morawa?
2. How are the types of illocutionary acts realized in *panggih* ceremonies in Tegal and Tanjung Morawa?
3. Why are the illocutionary acts realized in the ways they are?

1.3 The Objectives of the Study

In line with the problems the objectives of the study are

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

3. to reason the use of illocutionary acts in *panggih* ceremony in Tegal and Tanjung Morawa.

1.4 The Scope of the Study

The scope of the study is limited to utterances in types, realization, and reason of utterances used in *panggih* ceremony in Tegal and Tanjung Morawa. It will be limited to the illocutionary acts used by *pranatacara*. Particularly the illocutionary acts. Based Searle's (1979) contribution to continued Austin theory about illocutionary act, it divide into five types : assertive, directives, commissive, expressives, and declaratives.

1.5 The Significance of the Study

The findings of the study are expected to give some contributions to all the readers for those who are concerned with this field. In the following significances of the study are stated theoretically and practically.

A. Theoretically

The finding of the study are expected to enrich theories of pragmatics, especially the similarities and differences of illocutionary act in *panggih* ceremony. Then, the findings are potentially used as reference for the next researcher.

B. Practically

Practically, the usefulness of the findings is described as

- (1) to give useful references for others writer, especially those who are interested to know illocutionary act in *panggih* ceremony between Tegal and Tanjung Morawa,
- (2) to provide information and insight how the similarities and differences of illocutionary act used in *panggih* ceremony between Tegal and Tanjung Morawa, and
- (3) the reader can enlarge their knowledge of linguistic form in illocutionary act especially in *panggih* ceremony.

