

CHAPTER V

CONCLUSIONS AND SUGGESTIONS

A. CONCLUSIONS

Based on the data that has been analyzed, the writer can conclude that speech acts in the *pasahat adat na gok* ceremony can be studied based on the speech act theory by Searle (1979). So the conclusion is as follows:

According to the Illocutionary act theory by Searle (1979). There are five types of illocutionary speech acts; assertive acts, directive acts, commissive acts, expressive acts, and declarative acts. After analyzing the data, speech acts in the *pasahat adat na gok* ceremony Batak Toba Ceremony, are not all types of speech acts proposed by Searle contained in the customary wedding ceremony conversations, but only three types of speech acts, assertive act with 48.1% (2) directive act with 38.1% and (3) expressive act with total 15.8%. The types of declarative speech acts and types of commissive speech acts were not found. This is because in the conversation of *pasahat adat na gok* ceremony, no speaker can change the world through his speech and there is no intention to offer and swear to the speech partner.

The speech act in *pasahat adat na gok* ceremony is realized for several reasons. The first is to state, to provide information from the speaker to the speech partner which is done by each representative of *Dalihan Natolu*. The second is to ask the speech partner to do something

ordered by the speaker politely and watch the speech partner's position in *dalihan notolu*. The last is an expression of gratitude and praise given by the two families to the bride and groom and vice versa, then also an expression acts between the two families. The utterances made between the speaker and the speech partner at the ceremony have all been delivered to strengthen the family ties between the bride and groom's families since the ceremony has brought them together

The *pasahat adat na gok* ceremony is an obligation for the Batak tribe, especially the Batak Toba, which must be paid to the *hula-hula* so that the couple is recognized as legally accepted in the Batak Toba culture. In the *pasahat adat na gok* ceremony, speech acts were used verbally through utterances. The type of speech act is manifested when the speaker gives a statement to the couple and the master of ceremony or vice versa, the *Raja parhata* ask the musicians to play music, the master of ceremony asks the *Raja parhata* of each *dalihan natolu* to speak, and the *Raja parhata* express their feelings to the bride and groom.

B. SUGGESTIONS

Based on findings of speech acts used in *pasahat adat na gok* ceremony in Batak Toba analysis, it can be suggested as following:

1. Speech acts in the traditional *pasahat na gok* ceremony in Batak Toba need to be taught to the younger generation. In the Toba Batak

society, there is still much that can be studied about speech acts that can enrich linguistic knowledge.

2. The writer hopes that this thesis can inspire the hearts of the younger generation as the nation's successors to be more concerned about culture to be developed in the midst of society. In case our culture remains sustainable and maintained so that there is a sense of brotherhood and mutual respect between one tribe and another in Indonesia.
3. Hopefully this thesis is useful and can add insight to the reader's knowledge and also as a reference for other research related to the speech act and Batak Toba culture.

