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# SPEECH ACT ANALYSIS IN SORONG SERAH AJI KRAMA AT SASAK TRADITIONAL WEDDING

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**Abstract**

*Sorong serah aji krama is one of important traditional wedding ceremonies in Lombok, Indonesia. This paper investigated the illocutionary speech acts of Pembayun in sorong serah aji krama at sasak traditional wedding in Bonjeruk village. This study designed as descriptive qualitative research. The data source of this study was collected through video recording, interview, and note-taking. The result of the study shows five types of illocutionary speech acts: assertive, directive, commissive, and expressive. There are no data shows the existence of declarative illocutionary act in this research. Therefore, the percentage of speech act found: assertive 57.14%, directive 14.28%, commissive 4.76%, expressive 23.80%, and declarative 0%.*

***Keywords***: *Sorong Serah Aji Krama, Sasak Traditional Wedding*

## INTRODUCTION

Sasak interpreted wedding as a very important agenda. A person can only be said to be a full society of a certain group if he has succeeded in having a family. So, he can get his rights and obligations as part of a family group or as a member of society (Zuhdi, 2011). Sasak traditional wedding ceremony takes four stages, such as: *Sejati, Selabar, Sorong Serah Aji Krama, and Nyongkolan.* From those four stages of wedding ceremony, three of them are cultural events that comprise an oral tradition consists of speech events: *Sejati, Selabar, and Sorong Serah Aji Krama (Yakin et al, 2019).* Sorong serah aji krama is one of the processions in the marriage custom of the Sasak

*Moreover, Yakin et al (2019) approved* that these three ritual events are carried out in the form of certain of communicative events in which certain speech acts, or pragmatic forces, are used in different functions according to the role, purpose, and urgency of each stage of the process *Sorong Serah* is the culmination of a marriage ceremony. It is different from "*Sejati"* and "*Selabar.*" *Sorong Serah* ceremony aims at submitting the terms and regulation of the bridegroom's custom duty.

By definition, *Sorong* means trusting, and *Serah* means handover, while *Aji* means values of self-esteem, self-respect, and *Krama* means society or people who perpetuate the concerned customs. In Sasak costum, Sorong Serah Aji Krama refers to procession of *Serah* means transferring the *Aji Krama* as holy symbols of custom by broom's family to bride side.

The ceremony takes place in the form of discussion through which utterances are exchanged toward the implementation of the terms and regulations in which the handover of the custom duty matters from the groom's parents to the bride's parents is done. In the discussion, a speaker called *Pembayun* represents both sides. The dialogue among the participants of the ceremony is conducted in a relatively long duration.

Ahyar et al (2019: 256) stated that this tradition is a reflection of respect and appreciation of the humanity value from the prospective groom to the bride. This tradition seems to have a gradual shift both in the context of the process and its definition. Along with the development of today's Sasak tribe, has been reduced and modified in spite of its existence in several locations. Whereas, this tradition has benefits that are not only perceived by the Sasak community itself but also by the public.

*Sorong serah aji krama* has reflected the strength of the relationship between the bride and groom, the bond that is built based on the principle of kindness, openness, sincerity and even as a reflection of religious values. Sasak people believe that whatever is done in a good way and intention will produce something good as well (Ahyar et al, 2019: 256).

Furthermore, Agusman et al (2018:45) determined *aji krama* is a form of marriage tradition found in Lombok area. In this case, the handing over of *aji krama* as a tradition of marriage is certainly applicable throughout the Lombok region. This marriage tradition can also be said as a form of representation of a number of noble values, the symbols of life used, to the meaning of language (discourse) it contains. The languages, symbols, and values that make up a culture (the tradition of aji krama) are the elements that make up the units of meaning as a whole. For example, in the handing-hand of the *aji krama*, there are levels of value based on the social strata, ie 100 for the Raden descendants, 66 for the descendants of purwangsa, and 33 as the values given to the coral reef (ordinary people).

Yakin et al (2019) expressed the *Sorong Serah* ceremony as a speech event has its own uniqueness. The spoken discourse in *Sorong Serah* ceremony includes: opening discourse, the main discourse, that is, the discourse of the discussion on the terms and conditions to the wedding ceremony. The uniqueness is also evident in the utterances that are used by the *Pembayun* as speech participants in the dialogues to discuss the customary terms and regulations.

## THEORETICAL FRAMEWORK

Speech act is the branch or pragmatics that concerns in the in the meaning of act performed by speaker's utterance. Yule (1996:47) adds that the use of speech act is for specific labels, such as promise, compliant, request, invitation, or apology. Speech acts are those acts of making statement or question, giving commands or ordering, refusing, complimenting, apologizing, and etc.

Kissine (2013: 1) assumed that beyond pragmatics, the notion of speech acts is used in syntax and semantics, in literature and cinema studies, in ethics and epistemology, in clinical and experimental psychology, and the list could be continued for a long time. However, in spite of the acknowledged importance of speech acts, their study occupies quite a strange place within the contemporary theoretical landscape. Over the past thirty years pragmatics has seen important methodological and conceptual changes. There is no reason why speech acts should be left out of this new research

program. Studying speech acts is perhaps too often seen as an attempt to unveil natural classes.

A speech act makes a linguistic utterance, mainly by virtue of its meaning, the bearer of what would best be called a communicative sense. Notice that a communicative sense belongs to the domain of social interaction and can in general be implemented in various ways, among which the use of verbal utterances is the most elaborate and often the most effective one (Searl et. Al. 1980: 3). Moreover, Yule (1996) considered that by performing speech acts, people do not merely say something using the language out of the blue. Instead, they have intention and force behind the utterances they utter and those utterances may affect the behavior of the hearer. Austin (1962:108) divided speech acts into three categories.

Locutionary act is basic utterances uttered by people shaped in the right grammar and understandable vocabulary. Yule (1996) also added in his book, it is clear that he tried to say that one of the requirements to meet in performing locutionary acts is that both the speaker and the hearer share the same language; otherwise, there will be misunderstanding or the meaning intended will not be understood by the hearer. Austin (1962: 108) adds that locutionary act refers to the certain sense and reference from the speaker to the meaning. Moreover, this type of act is consisted of the real or certain meaning that spoken or written by the information provider.

Illocutionary act is an utterance that has a certain force such as informing, ordering, warning, or undertaking (Austin, 1962:108). Yule also stated that illocutionary act is performed via communicative force of an utterance. In another word, illocutionary act can be defined as the hidden meaning of a word or statement. In previous discussion, the sentence on number refers to the real meaning, but it can also have a hidden meaning in different context (1996:48). Illocutionary act is an utterance which has social function in mind. Illocutionary act is a speech act that not only serves to inform something but also to do something.

Illocutionary acts classified into five categories consist of assertive, directives, commissives, expressives and declaratives (Searle, 1979). Assertives acts refer to the belief of something uttered by the speaker, directives acts refer to speaker's want towards listener, commissives acts refer to commitment of speaker in doing

something, expressives acts refer to the psychological attitude of the speaker to the situation, and declaratives acts refer of the speech utterances the result in a match between the contents of propositions and reality.

Perlocutionary Act, according to Yule (1996:49) perlocutionary effect shows to the assumption that will recognize by the listener. The listener assumes that the speaker's utterance has intended meaning for the listener to act. It can be also mentioned as the effect of the act on the listener. Perlocutionary act is the effect of a speaker's utterances on the listener or the listener's reaction to the speaker's utterances. For example, when the listener hears that speaker wants to eat, the listener immediately prepares money of food for the speaker.

## RESEARCH METHOD

This paper is a descriptive qualitative study. The research took place in Bonjeruk village where Sasak speakers of *meriak-meriku* dialect live. This study analyzed the types of illocutionary speech acts performed at the speech event of one of the stages of the *Sasak* marriage procession, namely, the *Sorong Serah Aji Krama*. As such, the data were in the form of utterances, which were expressed in the dialogues involved in such an event. The object of this study is the utterances or speech performed by *Pembayun* in the speech acts utterances. The data source of this study was collected through video recording, interview, and note-taking. In collecting the data, I transcribed the data from audio-video into written form. The data analyzed based on the types of illocutionary speech acts.

## FINDING AND DISCUSSION

Here is the data found in the speech event of one of the stages of the *Sasak* wedding procession, namely, the *Sorong Serah Aji Krama* ceremony. The data analyzed speech act introduced by Searle (1979) regarding illocutionary acts with criteria, as follow:

a. Assertive: the form of speech that binds speakers at the truth of a proposition expressed, for example, states, proposes, brags, complains,

expresses opinions, reports, notifies, suggests, boasts, complains, demands, reports.

b. Directive: the form of speech that intended actions taken by speakers, for example, orders, orders, requests, demands, advises.
c. Commissive: the form of speech that serves to express future action, for example, promises, offers, vows.
d. Expressive: the form of speech that express the psychological attitude of the speaker to the situation, for example, to say thank you, congratulate, apologize, criticize, praise, express condolences, and so on.
e. Declarative: the form of speech utterances the result in a match between the contents of propositions and reality, for example, resigning, baptizing, firing, naming, punishing, isolating, raising (employees), and so on.

Commonly, there are three pembayun delivering speech act in *Sorong Serah Aji Krama,* they are: *pembayun pisolo, pembayun penampi and pembayun penyorong*. Language that they used is *sanskrit* language. In other word, it's the combination between *sasak* and *kawi* language.



Picture 1. *Pembayun*



Picture 2. *Sorong Serah Aji Krama*

After analyzing the data, I found 21 kinds of speech act, especially types of illocutionary acts. The result of the research shows as the following:

**1. Assertive**

There were 9 assertive illocutionary produced by speaker. The examples are as following:

a. Pembayun Pisolo: "*Singgih, deweg titian need nurge, katur maring dumeteng rage para dane same, raden Boling, menak perwangse, triwangse same, sepuh, Lingsir, tokoh adat lan ugame, yen wonten lungguh dane kepale dese Bonjeruk selaku pengamong kerame dese Bonjeruk, bepasengan Saiful Bahri, kalih dane kadus Bonjeruk Dalem selaku pengemban kerame Bonjeruk Dalem bepasengan Amaq Iput, kalih malih pare undangan ikang sampun tedawakang, sampun kehundang, sampun kaholam, seagunge sane lungguh wantening paseban siding kerame puniki, lingris anom, agung alit, laki bini (lanang wadon) saking adoh saking pedak, saking jero yadian saking jabe, dewek titian nede nurge".*

(Well, to all of you gentlemen the honorable *Raden Boling* (The Nobles); *Menak, Perwangse, Triwangse,* to the olders, the leaders of custom and religion, and Saiful Bahri as the leader and the custom headman of Bonjeruk village, Amaq Iput as the leader and the care-taker of Bonjeruk Dalem's custom, and also the audiences who have been invited, and all of the people who are

sitting in the audience hall, wherever you come from, close or sub area, I would like to ask your permission.")

b. Pembayun Penampi: "*Inggih Dane piloso, salam kerame rage ngandike sani wau, dewek titian mesarang dane-dane lian puniki, kiwe tengen miwahing untat titian puniki, nampi salam kerame rage ngandike skowantan pribadi rage.*"

("Well, Sir, *Pisolo*, your greeting has been accepted by myself and the whole audiences who accompany me, who having seat on the right, left and behind me.")

c. Pembayun Penyorong: "*Singgih, pare dane same, malinggih malungguh ring paseban kerame puniki, sumadye deweg titian mesarang pare dane purun parak ring ayunan pare dane same, deweg titian tepandikayang antuk Kepale dese Bonjeruk selaku pengamong karame dese Bonjeruk, bepasengan Saipul Bahri, kalih malih dane kadus Batrate selaku pengemban kerame kadus Batrate, bepasengan Senun, ping katri dane pare sepuh, lingsir, tokoh adat, tokoh ugame minangki kebaos linggih kerame dese Bonjeruk, ping papat, dane kangandarbe punang karye, jage ngaturang aji kerame suci lambing adat Baiq Nurul Istiqa atmaje putri Lalu Isnin Irianta megenah ring pekadusan Batrata dese Ubung, sampun metunggal kayun mejangkep sarang Lalu Atma Nugraha Atmaje putra almarhum Lalu Gandariah meganah ring pekadusan Bonjeruk Dalem dese Bonjeruk, Aji Kerame pacing katur satus, Nampak lemah petang dase, olen enam dase tegap, sirah aji metalin dede, rembong semprong, kebo turu, pemutus pembose selake. Wantan sampun niki deweg titian mesareng pare dane jagi ngaturang dawag.*"

("Well, ladies and gentlemen, who are sitting in this audience hall, I came here together in front of you delegated by Saiful Bahri, the leader of Bonjeruk village, as leader of Kerame in Bonjeruk village, and Senun, the leader of Batrate village, as the care-teker of Batrate village, and the elders, leaders of custom, leader of religion that will discuss the Aji Kerame as holy symbol, and last but not least, the bride's family, we hand over the Aji Kerame as the holy symbol of Baiq Nurul Istiqa, the daughter of Lalu Isnin Irianta, who married to Lalu Atma Nugraha, the son of late Lalu Gandariah, with Aji Kerame 100, Nampak Lemah 40, Olen 60, Completely").

d. Pembayun Penampi: "*Singgih, kontan pengandike sane wau kangambakte aji kerame lambing adat Baiq Nurul Istiqa atmaje putri Lalu Isnin Irianta sarang Lalu Ama Nugraha atmaje almarhum Lalu Gandariah dening sampun tegap*".
(*Inggih*, your utterance and those concerned items are completely accomplished. *The Aji Kerame* of Baiq Nurul Istiqa, the daughter of Lalu Isnin Irianta, who married to Lalu Atma Nugraha, the son of late Lalu Gandariah)

The sentences above belong to the assertive illocutionary speech act. The sentences of (1a) and (1c) provide greetings and information to the public. The sentencess of (1b) and (1d) provide statements and confirmation.

**2. Directive**

There were 4 directives illocutionary produced by speaker such as the following:

a. Pembayun Penampi: "*Inggih, dening ontang karye dumeteng rage pengandike-pengandike sane wau kodal, deweg titian mesareng para dane-dane lian metakon dumun. … inggih taler! Deweg titian mesareng pare dane-dane puniki sumapte ngantos kerauhan Dane pembayun rage ngandike*".
(All right if that is all you want, first, I want to ask the people who accompany me … (whispering something to person next to him) Then, all right! We are ready to welcome your spokesperson with his groups).

b. Pembayun Penampi: "…*sumalih yen swice rage ngandike, deweg titian mesarang pare dane nuhun pedak ring ayunan rage same jagi ngaturang arte gegawanatawi arte kerame pacing kaur, dawag!*"
(…Next, we would like to please you all to get closer shall we … to perform and present all Aji Krame items that we bring with us now).

The sentences above belong to the directive illocutionary speech act. The sentences of (2a) and (2b) has the function as ordering and requesting.

### 3. Commissive

There are 1 commissive illocutionary produced by speaker, as seen bellow:

Pembayun Pisolo:

"*Tur malih deweg titian ngelungsur lugre ikang sungguh same wikan, lungguh mengapit kiwe, tengan, miwahing untat kang hanyaraangin deweg titian piniki, deweg ngelungsur lugre*".

(Next, I, on behalf of people who join and come with me, we would like to offer you deep gratitude and respectfully greeting of *Kerame* that entirely all of us glorify until this time.)

This sentence is classified into commissive illocutionary speech act as it consists the speaker's offering to do something in near future.

### 4. Expressive

There were 5 expressive illocutionary produced by speaker such as the following:

a. Pembayun Pisolo: "*Inggih, dening sampun ketampi Salam ugame yadian Salam penembrame utawi Salam kerame deweg titian mesarang pare dane-dane hanyarangin deweg titian puniki, matur tampiasih*".

   (All right, we are happy and grateful for accepting our greeting whether in term of religious or custom's greeting, here we also say thank you very much.)

b. Pembayun Penyorong: "*Inggih deng dampun ketampi atur piatur deweg titian mesareng pare dane-dane, matur tampiasih. Tur malih deweg titiang mesareng pare dane-dane hanyarangin deweg titian niki matur agung-agung sinampure, menawi wontan sisip-siwah, titi-tate, tartib-tapsile, yadian bahase lan sastre, deweg titian mesareng pare dane-dane, kiwe tengan, miwahing untat nuhun agung-agung sinampure.*"

   (For all approval and acceptance, so we would like to say thank you very much. Next, in deeply apologize for our mistaken in our utterance, attitude or manner.)

The sentences above belong to the expressive illocutionary speech act. The sentences (4a) and (4b) provide thanking, welcoming, apologizing.

Here, I presented illocutionary act in a table:

| No | Illocutionary Act | Number of Illocutionary Act | Percentage |
|---|---|---|---|
| **1** | Assertive | 12 | 57.14% |
| **2** | Directive | 3 | 14.28% |
| **3** | Commissive | 1 | 4.76% |
| **4** | Expressive | 5 | 23.80% |
| **5** | Declarative | 0 | 0% |
| | Total | 21 | 100% |

Table 1. Result of Illocutionary Act

## CONCLUSION

After analyzing the data, I found five types of illocutionary speech acts in *Sorong Serah Aji Krama* at Sasak traditional wedding. Five types of illocutionary speech act that found are: assertive, directive, commissive, and expressive. There are no data shows the existence of declarative illocutionary act in this research. Therefore, the percentage of speech act found: assertive 57.14%, directive 14.28%, commissive 4.76%, expressive 23.80%, and declarative 0%.

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