

The Pragmatics Rules of Speech Acts in the Death Ceremony *Sayur Matua* of Simalungun Culture

Rudiarman Purba

Faculty of English Education
Nommensen HKBP University, Pematangsiantar, Indonesia

Abstract: This article deals with the speech act used in communication which is happen in Death Ceremony “Sayur Matua” of Simalungun culture. This study tried to find out the speech act that occur during the communication among the speakers of four main group of participant that must come in the Death Ceremony “ Sayur Matua ”. They are the speaker of ceremony owner/woman’s taker (suhut), the speaker of woman giver (tondong), Speaker of Pargondrang (Batak Traditional Drummer) and the speaker of villager (dongan sahuta/sa sarikkat) in Simalungunese Death Ceremony “Sayur Matua”. The research methodology used in this study is qualitative approach. The writer uses speech act theory by searly to analyze the data. The data is taken from 3 stage of ceremony conversation in Simalungunese Burial Ceremony “Sayur Matua”. First, Mangindo podah pakon marporsa (ask a piece of advice from the woman giver side). Second, Marsatti Gondrang (To start the Gondrang/Batak traditional drum). And the third, Martonggo raja (Discuss with the villager). To get the data, the writer records the utterances occurs in the ceremony by speaker of four main group of participants. To get data, the writer writes what he sees, hears and records from the speech acts of Simalungun society that found on the Death Ceremony “Sayur Matua”. Finally, based on the findings, the writer concludes all types of speech act speech act that occur during the communication among the speakers of four main group of participant that must come in the Death Ceremony “Sayur Matua”, they are illocutionary act 36.507 % followed by locutionary act 34.126 % and Perlocutionary Act 29.365 %, while the classification of the speech act found as Assertive (23,913 %), Directive (50%), Commissive (4,347%), Declarative (2,173 %), Expression (19,565 %).

Keywords: Illocutionary act, locutionary act, perlocutionary act, Sayur Matua death ceremony, speech act,

I. INTRODUCTION

This research is the study on the speech acts in Simalungunese Burial Ceremony. The purpose of the current paper is to find out the kind and classification of the speech act used by the Simalungunese in the context of Burial Ceremony communication at Tigadolok, Simalungun Regency, North Sumatera, Indonesia. There are some reason why this research is necessary to be done. First, the need of documentation for English department of Teacher Training Faculty Nommensen HKBP University Pematangsiantar. It is also can be useful for the needs practical and scientific uses in future. The second is to investigate the speech acts used by the Simalungunese in Burial Ceremony Communication.

The findings of the preliminary research of this study shows that the people of Simalungun used to use Directives as their way to express their intention. Its means that the Simalungunese speech act dominated by giving command or instruction, as described in Searle's (1979) about Locutionary act, illocutionary act, Perlocutionary act and the classification of it such as Assertive, Directive, Commissive, Declarative, and Expression.

To analyze the speech acts used by them, the writer formulate the reserach probem by the following question:

1. What Locutionary acts, Illocutionary acts, and Perlocutionary acts are used by the Simalungun society in communication of the Burial Ceremony "Sayur Matua"?
2. What are the classification of Speech acts used by the Simalungun society in communication of the Burial Ceremony "Sayur Matua"?

II. THEORETICAL REVIEW

2.1. Speech Acts

Speech means sound or sentences and acts means way or manner . Speech act means characteristically performed in the utterances of sound that means what one is doing in saying something or in other meaning, participants do not speak only but do an action “. (Searle, 1971 : 39-43). Speech acts are familiar in feature of daily life that we rarely pause to define it. The speaker need to know the society of language, so that the speaker knows to act efficiently together it other people, to create and maintain social relationships with the cooperative and politeness principle. To talk about speech act are three notion that should be known. They are rules, proposition and meaning.

Rules mean knowing the meaning of the world> BY knowing the meaning of word, we can use the word according to the context. If the meaning is a matter of rules of use, surely we ought to be able to state the rules for the use of expression. Proposition mean the comprehending between the subject and the predicate, that is bound by a function. Consider utterances of the following sentences:

Example (18):

1. Will Erna send the letter?
2. Erna will send the letter
3. Erna, send the letter
4. Would that Erna send the letter
5. If Erna will send the letter, I will also.

Utterance or sentence has different illocutionary acts. 1 is a Question, 2 is an assertion, 3 is request or order, 4 is an expression, and 5 is expression of intention.

Meaning means that sounds or marks have meaning. In other words the speaker when communicate should have a meaning, so the hearer can understand what he/she is talking, it means in speaking a language that speaker attempts to communicate things to the hearer to recognize the speaker intention to communicate just those things.

2.2. Relevant Theories

2.2.1. Fishman Theory

This theory explains the action of language in interaction in macro and micro function. As macro, this theory studies or deals with the rule of society and cultural from the norm of communication, where as micro deals with who speak, what language, to whom, where and when. In other words, the interpretation of micro context will give the explanation about aspects of macro language.

Example (19):

1. Erna : Hello, Dina
2. Dina : Hello, where did you go yesterday ?
3. Erna : Oh I went to swimming pool yesterday. How about you?
4. Dina : It's a bad day. I've headache and just stay at home

Now we can analyze the example above, as follows :

Who speak to whom : Erna-Dina (student-student)
(girls about 14 years old)

What language : about went to swimming pool

When : in the morning

Where : at school

2.2.2. Hymes Theory

This theory is a theory that gives the structure of speech acts. According to Hymes, there are components of speech act, this theory used as base from to give structure of context.

Furthermore, this theory can be clearer in the theory applied. Hymes theory popular with Ethnography which has to goal to notice that language, meaning, using structure of speech or genre and the function of language inclining arranged by the norms of socio-cultural used in peer of using language.

2.2.3. Grice Theory

To communicate means to negotiate. In Grice principle, we will find two important things that are related to speaking or communication. They are implicature and maxim theory. The implicature theories are as follows ;

1. Make your contribution more informative as required
2. Do not make your contribution informative than is required
3. Do not say what you belief to be false
4. Do not say that for which lack adequate evidence

Based on implicature theory, Grice talks maxim theory. There are four categories of maxim. They are as Follows :

1. Quantity, give the right amount of information
2. Quality, try to make your contribution one that is true.
3. Relation, be relevant
4. Manner, be perspicuous

2.2.4. Searle Theory

Firstly, speech act was studied by Austin, then continued by Searle but their theories have a little bit different. Austin emphasizes how to act in the words that the participant says, where Searle studied about the result of the action.

There three points of view based on meaning in communication, they are :

1. Locution act is which involves an utterance as a proposition consist of subject (topic) and predicate.

Example (20):

1a. Erna : Hello, Dina

Dina : Hello

Locution act is Erna greets Dina by saying, "Hello, Dina"

2. Illocution act is which involves utterances as language act such as request, command, ask, promise, announce, etc. it has close relationship of sentence form.

Example (21):

2 a. Rani : Siska, kamu mau ke mana ?

b. Tika : Ke UD Maria beli pulpen

c. Rani : Boleh aku ikut ?

illocution act is 2a. asking information, 2b. Giving information, 2c. Command.

3. Perlocution act is as effect or result by utterance to listener,

Example (22):

3 a. Rikky : Banyak kali kamu beli pulpen?

b. Toni : iya, yang satu ini untuk kamu.

Perlocution act : 3b gives one his pen to 3a.

According to Searle, there is illocutionary act function. Illocution act is the central part of other parts. (form and perlocution). The illocution act has some function, they are : competitive, collaborative and conflictive. In competitive, the aim of illocution competes to the social aim, (command ask, demand, beg).

Example (23): He asks me persuade you

In convivial, the aim of illocution is same with the social aim (offer, persuade, invite, greet, say thanks and congratulate).

Example (24): thanks for your help.

In collaborative, the aim of illocution is contrast with the social aim. (state, teach, report and announce).

Example (25): tomorrow, everybody should wear black shirt.

In conflictive, the aim of illocution is opposite with the social aim. (force).

Example (26): He forces me to do what he wants.

2.2.4.1 The Classification of Speech Act

Although speech act theorists have proposed these three general types of speech acts, they are primarily interested in speaker intentions: the illocutionary force of utterances. To study

this facet of human communication, various types of speech acts have been proposed. Below are five described in Searle’s (1979) seminal book on speech acts:

1. Assertives/Representatives: utterances reporting statements of fact verifiable as true or false.
Example: I’m good enough for the job
She is a good woman
2. Directives : Utterances intended to get someone to do something.
Example: Come here !
Come and sit here !
3. Commissive : Utterances committing one to doing something.
Example : I promise to pick you up later
I will call you tomorrow
4. Declaration : Utterances bringing about a change in the state of affairs.
Examples : I pronounce you husband and wife!
I hereby sentence you to 5 years in jail!
5. Expressives : Utterances expressing speaker’s attitude.
Examples : what a beautiful rainbow!
I’m really sorry for being so late.

Based on the 4 relevant theories, the writer uses the theory of Searly which discussing about the locutionary act, illocutionary act and perlocutionary act and the classification of speech act.

III. RESEARCH METHOD

3.1 Research Design

This research will be carried out by applying qualitative research, because the data will be collected in the form of words or sentences. The writer will analyze the conversation among the protocol with everyone who get involve in the death ceremony.

3.2 Research Object

The object of the research is the speech act of Simalungun society in the Burial Ceremony “Sayur Matua”. The object means the data, which are taken from the speech community.

3.3 Research Subject

The subject of this research is the participants (Simalungun society) especially the speaker of four main group of participants in the Burial Ceremony “Sayur Matua”, they are the speaker of ceremony owner/woman’s taker (suhut), the speaker of woman giver (tongong), Speaker of Pargondrang (Batak Traditional Drummer) and the speaker of villager (dongan sahuta/sa sarikkat) at Tiga Dolok, Simalungun Regency.

3.4 Research Instrument

The way of collecting data for research data, the writer observes the real communication in the Death Ceremony “Sayur Matua” of Simalungun culture. The instruments of the data collection are paper, pen and tape recorder. The writer wrote and recorded what the writer sees, what the writer hears and feels in the conversation of the participants.

3.5 Technique of Collecting Data

The steps in collecting data will be carried out with two activities.

1. The researcher records the real speech act by all participant in the ceremony focus on the 4 steps of doing the burial ceremony as stated in chapter II.
2. Secondly, transcript the speech act of the participant
3. Rechecking the transcript by rewaching the video of the burial ceremony.
4. Selecting the data
5. Classifying the data
6. Analyzing and interpreting

3.6 Technique of Analyzing Data

After thoroughly classifying the conversation that had speech act based on the utterance, it was followed by classifying types of speech act that occurred in step of burial ceremony conversation. Furthermore, the writer makes a table to record the results of the classifying, as the following below:

Utterance	Locutionary act	Illocutionary act					Perlocutionary act
		As	Dr	Cm	Dc	Ex	
1	2	3					4

As : Assertive

Cm : Commissive

Ex : Expressive

Dr : Directive

Dc : Declarative

For the analysis the writer take the utterances in every steps of burial ceremony conversation. He takes the conversation between the protocol of the burial ceremony with all the people who get involve. He will analyze the data using speech act theory by Searle that have explained in previous chapter. Then, he will analyze what is locutionary act, illocutionary act, and perlocutionary act that occur in the conversation. Furthermore, he puts the results of her data analysis on a table. Then the writer classify based on the classification of the speech act as in the table below:

CS	DATA 1	DATA 2	DATA 3	TOTAL
Assertive				
Directive				
Commissive				
Declarative				
Expression				
Total				

IV. DATA ANALYSIS, FINDINGS AND INTERPRETATION

4.1 Data Analysis

Data 1. Mangindo Podah Pakon Marporsa (Ask a piece advice from Woman Giver side)

This conversation occurs in the night about seven o'clock. The participants of the conversation are Key speaker of Host (Protokol), Woman Giver (Tondong), and Host as Woman Taker (Boru). They are the group of family who has a ceremony. This topic is about starting the ceremony. The setting of the conversation is in the host's house.

- (1) By Uttering “Jadi sonari sonaha ase torsa mardalan adat bani parujung goluhni orang tua ta on, ni uhurhu anggo domma ijon Tondong nami hun raya, tutur nami irumah on, ipadear ma demban iatas piring, ase mangindoh podah hita humbani tondong tana hun raya, naha ma na oatut sidalankonon ta bani parujung goluh niorang tua ta on.” The Locutionary act is Key speaker of host ask the group of family to prepare the preparation of the ceremony. The Illocutionary act is to announce and to command. The Key Speaker of Host announces the members of family to start the ceremony because Woman giver (Tondong) had been coming. And commands the host to prepare the piper betle on the plate and white stuff. The perlocutionary act is woman Giver come the house and ready to start the ceremony. The classification of the speech acts is Directive.
- (2) By Uttering “ Hubani nasiam sanina garingging, atap adong nassiam na idarat sonari, jadi halani padaskon horja ma hita hubani borutta, ase roh ma nassiam hu rumah, ase podahi hita Borutta.” The locutionary act is The woman giver invites another family come to the house to start the ceremony. The Illocutionary act is To announce and request the group member to be gathered in to the room. The Perlocutionary act is the ceremony owner wellcome the tondong in to the room. The classification of the speech acts is Directive.
- (3) By uttering “ Jadi hubani nassiam Tondong si habolonon nami, masuk ma nassiam hu rumah, ase mangindoh podah hanami hubani Tondong si habolonon nami, isiamun

nami ma nassiam Tulang. Janah homa hubani Boru nami irumah on, boan nassiam ma hujon demban iatas piring pakon hio putih. Jadi hubani nassiam Suhut, ondoskon nassiam demban pakon hio putih bani Tulangta.” The locutionary act is The Key Speaker of Host asks the woman Giver to take their seat in the right side of the room in the house and The Key Speaker of Host asks Host as Woman Taker to prepare the piper betle on the plate and white stuff. The Illocutionary act is to request, and command the woman giver sits in the right side. The Perlocutionary act is the woman giver sits in the right side and Host bring piper betle on the plate and white stuff. The classification of the speech acts is Directive.

- (4) By uttering “Jalo nassiam ma demban sayur on Tulang. Ia hatani demban nami on Tulang, domma marujung goluh orang tua nami on dibagas na sayur matua, podahi nassiam hanami Tulang, ahama si horjahonon nami, Tondong pangalopan podah sanina pangalopan riah. Jadi ai ma kain putih on.” The locutionary act is The Key Speaker of Host ask host as Woman Taker to give piper betle on the plate and white stuff to Woman Giver. This is the way to ask Woman Giver to give a piece of advice to the host as Woman Taker. The Illocutionary act is to request the woman giver to give some advices to the host as woman taker. The Perlocutionary act is Woman Giver receives the piper betle on the plate and white stuff and says thanks. The classification of the speech acts is Directive.
- (5) By uttering “Jadi halani domma roh demban boa-boa hubennami, hanami mangatahon tarima kasih do hubani nassiam hasuhuton bolon irumah on. Jadi horas ma hanami na manjalo demban on tarlobih ma nassiam na mambere, ambahni ai, ase ulang targanggu holo horjatta on, ase marsiajar-ajaran ma hita.” The locutionary act is The Woman Giver say thank you for a good treatment of host as Woman Taker. The Illocutionary act is to say thank and to request to remind one each other. There is no Perlocutionary act in this utterance. The classification of the speech acts is Expression.
- (6) By uttering “Jadi hubatta haganupan, ase hujon hita ganupan halani siholma Tondong ta mambere kain putih atap porsa hubatta.” The locutionary act is the host of woman taker asking all their family member to be gathered and ready to receive the white stuff from the woman giver (tondong). The Illocutionary act is to request and to announce . The Perlocutionary act is the woman taker (boru) ready to receive the white stuff “porsa”. The classification of the speech acts is Directive.
- (7) By uttering “Domma tongon ipake porsa on, sayur matua do tongon amboru on, janah jenges do tongon I baen nassiam, halani ai malas tumang do uhur nami mangidah nassiam, sonari marporsa ma ham lae.” The locutionary act is the woman giver ask the woman taker to wear the white stuff “porsa” that given by them with pleasure. The Illocutionary act is to request or command the woman taker to wear “porsa”. The Perlocutionary act is the woman taker (ceremony owner) wear white stuff that called “Porsa ” The classification of the speech acts is Declarative.

Data 2. Marsatti Gondrang (to start “ Gondrang”)

The conversation take place on the Death Ceremony “sayur matua” of Simalungun Culture about eight o’clock. The participants of the conversation are The Key Speaker of Host (Protokol), Woman Giver (Tondong), Host (Suhut), Pargondrang, Grandchild (pahompu). They

are Simalungun society who have a ceremony. The topic is about to start "gondrang", the traditional music of Simalungunese. The setting of the conversation is in front of Host's house.

- (8) By uttering "Halani domma salosei hita iporsai Tondong ta, jadisonari bahen hita ma demban hubani Pargondrang ta, ase isukkun hita pargondrang ta, ase ipodahi hita bani na marsatti gondrang hita borngin on." The locutionary act is Key Speaker of Host asks Host to prepare the piper beetle on the plate that it will be given to "pargondrang" (Bataks traditional music player). The Illocutionary act is Key Speaker of Host announces the information about the next step of the ceremony and command the Host which representative by their affinal-relative to prepare the piper beetle on the plate. The Perlocutionary act is Host done the instruction of Key Speaker of Host to prepare the preparation for the next step of the ceremony. The classification of the speech acts is Directive.
- (9) By uttering "Jadi paima ipukkah hita gondrang, halani na maragama do hita on, domma ibaen nassiam acara singkat partonggoan?" The locutionary act is Woman Giver asked to Host to do a short session for religion as a pray to the Lord. The Illocutionary act is Woman Giver asked the information to the woman taker whether they have done a religion session to God or no. The Perlocutionary act is the woman taker give information that they have done a religion session to God. The classification of the speech acts is Directive.
- (10) By uttering "Domma Tulang nami." The locutionary act is the woman taker said that they have done the religion session to God. The Illocutionary act is The woman taker give the information that they have done the religion session to God. The Perlocutionary act is the woman giver say thanks and permit the woman taker to continue the next step of the ceremony. The classification of the speech acts is Assertive.
- (11) By uttering "Anggo sonai tarima kasih ma. Lanjuhon ma anggonai acara ta on." The locutionary act is Woman Giver gives agreement to continue the next step of the ceremony. The Illocutionary act is the woman giver say thanks and command the woman taker to continue the next step of the ceremony. The Perlocutionary act is the woman taker prepare the next step of the ceremony. The classification of the speech acts is Directive.
- (12) By uttering "Dear Tulang nami. Hubani boru irumah on iparsiapkon ma demban, ase surdukhon hita, ase isatti hita ma gondrang ta borngin on. Janah homa hubani hita haganupan Tondong pakon suhut sihabolonon, ase riap ma hita mambere demban hubani pargondrang ta. Janah homa pahompu si kahanan hambe anak si kahanan irumah on pakon pahompu si kahanan hambe boru irumah on, ase roh ma hujon, halani sidea do holi na parlobei manggual gondrang on dob korsi isurdukkon hita demban ta." The locutionary act is the host of woman taker asked the daughter of the late to prepare the piper beetle on a plate then announce to all his family s(uncle, grandchild from son and daughter of the late) to get ready to continue the next step of the ceremony, special to grandchild from son and daughter of the late asked to get near to "Pargondrang". The illocutionary act is The host of woman taker comand the daughter of the late to prepare the piper beetle on a plate then announce to all his family s(uncle, grandchild from son and daughter of the late) to get ready to continue the next step of the ceremony, special to grandchild from son and daughter of the late asked to get near to "Pargondrang". The

perlocutionary act is the woman taker make convincing. The classification of the speech acts is Directive.

- (13) By uttering "Jadi iondoshon hanami ma tene ?" The locutionary act is the woman taker asking permission to give the piper betle to Pargondrang. The Illocutionary act is the woman taker asking confirmation whether they are permit to give the piper betle to Pargondrang or no. The Perlocutionary act is the protocol confirm that the woman taker have to give the piper betle to Pargondrang. The classification of the speech acts is Directive.
- (14) By uttering "Dear, ase surdukhon nassiam ma sonari hubani Pargondrang ta." The locutionary act is The woman giver ask the woman taker to give piper betle to Pargondrang. The Illocutionary act is the woman giver command the woman taker to give the piper betle to Pargondrang. The Perlocutionary act is the woman taker give the piper betle to pargondrang. The classification of the speech acts is Directive
- (15) By uttering "Jadi sonari surdukhon hita ma demban ta bani Pargondrang ta. Jadi jalo nassiam ma demban na laho marhata ma parugas, bani na mandalan hon acara hanami bani parujung goluhni orang tua nami on. Ase podahi nassiam ma hanami naha ma tording ni na laho si bahenon nami. Ase baen nassiam ma hata nassiam , sonai ma, tarima kasih ma." The locutionary act is the host of woman taker said to the family to give the piper betle to pargondrang and asked advices about what to do then. The Illocutionary act is host of the woman taker command the family to give piper betle to pargondrang and ask what to do then. The Perlocutionary act is Pargondrang receive the piper betle. The classification of the speech acts is Directive
- (16) By uttering "Marsipodah-podahan ma hita. Jadi paima marsahap hanami, domma ijon pahompu si kahanan hambe anak pakon pahompu sikahanan hambe boru ai?, halani sidea do holi na parlobei manggual gondrang on." The locutionary act is pargondrang asking whether the oldest grandchild for the son and the daughter of the late in the location or no. The Illocutionary act is Pargondrang asking information about the existance of the oldest grandchild for the son and the daughter of the late. Perlocutionary act is the woman taker showing the oldest grandchild for the son and the daughter of the late and get near to Pargondrang. The classification of the speech acts is Directive
- (17) By uttering "Domma, andon ma pahompu ai." The locutionary act is Key Speaker of Host asks Grandchild-son and Grandchild-daughter come near to pargondrang. The Illocutionary act is the host of woman taker state that the grand child was in location by showing the grandchild to Pargondrang. The Perlocutionary act is Pargondrang say thanks for Host's treatment. The classification of the speech acts is Assertive.
- (18) By uttering "Dearma anggo sonai. Jadi tarima kasih ma ihatahon hanami hubani hasuhuton bolon, halani domma tongon ijalo hanami demban nassiam, ai ma demban na laho narsuru mamungkah marhata ma gondrang bani panorang on. Malas tongon uhur nami, andohar ma tongon mardalan adat na gok, adat na marpardomuan marhitei pasangaphon orang tua ta on. Sonari pitta hita ma gondrang ta. Gondrang marpitta-pitta, pitta-pitta ma mardapot-dapot. Sai andohar ma tongtong nassiam, na martondong na maranak boru, sai horas janah ipasu-pasu tuhan ta. Rap ma hita mangatahon horas tolu hali." The locutionary act is Pargondrang said thanks to woman taker (ceremony owner) and giving same instruction to start the ceremony. The Illocutionary act is pargondrang

said thanks for a good treatment of Host for them and command all the audience to say Horas three times. The Perlocutionary act is All the ceremony participants said Horas...Horas...Horas. The classification of the speech acts is Directive

(19) By uttering "Horas...Horas...Horas..." The locutionary act is the all participants understand that the ceremony will be begun by shouting Horas three times. The Illocutionary act is all participants congratulate the beginning of the ceremony by shouting Horas...horas...horas. There is no Perlocutionary act in this utterance. The classification of the speech acts is Expression

(20) By uttering "Jadi dearma ipukkah pahompu gondrang. Ija pahompu si kahanan hambe anak?" The locutionary act is Pargondrang asked the position of the oldest grandchild from the son of the late to get ready to strike the Gondrang. The Illocutionary act is Pargondrang command to start the gondrang strike by asking the position of the oldest grandchild from the son of the late to get ready to strike the Gondrang. The Perlocutionary act is the host of the woman taker answer the question of Pargondrang by asking the oldest grandchild from the son of the late to get near to Pargondrang. The classification of the speech acts is Directive

(21) By uttering "Andon ma pahompu ai." The locutionary act is The host of woman taker said that the grand child is ready to strike the gondrang by showing him to pargondrang. The Illocutionary act is host of woman taker state here is the grand child. The Perlocutionary act is pargondrang telling the way to strike the gondrang to the grandchild. The classification of the speech acts is Assertive

(22) By uttering "sonon ma cara ni holi. Iantuk ma mulai hambe na banggal on das hubani na etek, dob konsi ai lansung iantuk mulak use hambe na etek das hubani na banggal. Jadi dear ipukkah pahompu ma." (pahompu si kahanan hambe anak mamukkul gondrang)

The locutionary act is Pargondrang tellsto strike the gondrang from the biggest gondrang till to the smallest gondrang and strike back again from the smallest gondrang to the biggest one. The Illocutionary act is Pargondrang command the oldest grandchild from the son of the late to strike the gondrang. The Perlocutionary act is oldest grandchild from the son of the late strike the gondrang and respond by all participants. The classification of the speech acts is Directive

(23) By uttering "Horas...Horas... Horas..." The locutionary act is all participants said Horas...horas...horas. The Illocutionary act is all participants state by uttering Horas...horas...horas. There is no Perlocutionary act in this utterance. The classification of the speech acts is Expression.

(24) By uttering "Dob konsi ai use, ase ilanjuthon pahompu si kahanan hambe boru." (pahompu si kahanan hambe boru mamukkul gondrang)

The locutionary act is Pargondrang said to oldest grandchild from the daughter of the late to strike the gondrang as the oldest grandchild from the son of the late had done. The Illocutionary act is Pargondrang command the oldest grandchild from the daughter of the late to strike the gondrang as the oldest grandchild from the son of the late had done. The Perlocutionary act is the oldest grandchild from the daughter of the late strike the gondrang and respond by all participants. The classification of the speech acts is Directive

- (25) By uttering "Horas... Horas... Horas..." The locutionary act is all participants said Horas...horas...horas. The Illocutionary act is all participants state by uttering Horas...horas...horas. There is no Perlocutionary act in this utterance. The classification of the speech acts is Expression
- (26) By uttering "Jadi halani domma ipukkah pahompu gondrang, dear ase ipukkah hanami ma gondrang. Gondrang na sanombas on, on ma tandani na dob sayur matua do orang tua ta on, janah homa gondrang on gondrang mamuji Tuhan do on, gondrang on ulang lobe itortorhon. Jadi dearma ipukkah hanami." (gondrang struck then stop). The locutionary act is pargondrang said that they want to start to strike the gondrang as the praise to God with no tortor (Batak's Traditional dancing). The Illocutionary act is pargondrang state by uttering we start the gondrang then strike it. The Perlocutionary act is all participants respond. The classification of the speech acts is Assertive
- (27) By uttering " Horas... Horas... Horas." (then gondrang struck again). The locutionary act is all participants said Horas...horas...horas. The Illocutionary act is all participants state by uttering Horas...horas...horas. Perlocutionary act is all participants respond. The classification of the speech acts is Expression.
- (28) By uttering " Horas... Horas... Horas." (then gondrang struck again). The locutionary act is all participants said Horas...horas...horas. The Illocutionary act is all participants state by uttering Horas...horas...horas. Perlocutionary act is all participants respond. The classification of the speech acts is Expression.
- (29) By uttering " Horas... Horas... Horas." The locutionary act is all participants said Horas...horas...horas. The Illocutionary act is all participants state by uttering Horas...horas...horas. There is no Perlocutionary act is the host of the woman taker can continue the ceremony. The classification of the speech acts is Expression.
- (30) By uttering " Jadi domma ipukkah hita gondrang, dear ma ase ilanjuthon acara." The locutionary act is the host of the ceremony owner said that they continue the ceremony. The Illocutionary act is the host of the ceremony owner announce to continue the ceremony to all participants. The Perlocutionary act is all participants continue the ceremony. The classification of the speech acts is Directive.

Data 3. Martonggo Raja (Discuss with villager)

The conversation take places on the Death ceremony "Sayur Matua "of Simalungun Culture about 9.30 o'clock, night. The participant of the conversation are Host (suhut), key Speaker of villager (Amang Sikuta) and the other Simalungun society. The topic of the conversation is discussing about the preparation on the Death ceremony sayur matua. The setting is in front of the host's house.

- (31) By uttering "Halani domu domma jumpah panorang panriahan oakon amang inang huta, hita suhut si habolonan, dear ma parhundul ta, ase sirsir hita marsiadop-adopan pakon amang, inang huta." The locutionary act is Host asks their family to get ready discussing with the villager. The Illocutionary act is. The host of the house announce and requesting all the family to get ready to discuss with the villager. The Perlocutionary act is Host take their seat and ready to discuss with villager. The classification of the speech acts is Directive

- (32) By uttering “Hubani hita haganupan, ase marsitangi-tangian hita, halani pungkah on ta ma parsahapon pakon hasuhuton. Hubani hita haganup anggota SM GKPS Tigadolok, ijon ma hit hundul laho manriahkon ahama si horjahonon ta patar. Jadi halani domma sirsir hanami ijon aima anggota SM GKPS Tigadolok, na sihol manriah mansahapkon aha ma na sihol sihorjahononta bani parujung goluh ni orang tua ta on. Jadi domu hujai, sonaha nassiam hasuhuton, domma sirsir haganup nassiam na patut mandihuti parsahapan on ? sonai ma sukkun-sukun nami na parlobei bani nassiam. The locutionary act is Key Speaker of villager invites the villager come and sit, because they must ready to talk with host. The Illocutionary act is the host of the villager announce to his friends the discussion will be begun while showing the position of their seats. After sitting the host of the villaager ask the information about the readiness of the ceremony owner to begin the discussion. The Perlocutionary act is the owner of the ceremony ready to discuss with the host. The classification of the speech acts is Directive
- (33) By uttering “Ya hanami amang sikuta, domma sirsir ilobei nassiam bani parsahapanta borngin on . Tarima kasih ma.” The locutionary act is the owner of the ceremony said that they are ready to begin the discussion. The Illocutionary act is the host of the ceremony owner give the information and state they are ready to discuss then he appreciate the question of the host of the villager by saying thanks to them. The Perlocutionary act is the host of the villager continue the discussion by asking some information about what they must did in the ceremony. Here the speaker also appreciating the ceremony owner readiness by saying thanks. The classification of the speech acts is Assertive.
- (34) By uttering “Anggo sonai tarima kasih ma homa, jadi hubani nassiam hasuhuton nami, domma takkas iidah hanami, na masa na itongah-tongah ni keluarga ijo, aima na marhiteihoni na marujung goluh orang tua na hinaholongani uhur ta on, tottu adong do na sihol sihorjahononta, domu hubani paradaton, tottu domma adong riah nassiam itongah jabu, totu dong ma sipadaskonon nassiam hu bennami selaku hanami hasoman nassiam sahuta atap sarikat.” The locutionary act is the host of the villager asked the host of the house about the topic of the discussion. The Illocutionary act is the host of the villager saying thanks for the ceremony onwner readiness to discuss then he ask the host of the house about what to be done by them in the ceremony. The Perlocutionary act is The host of the ceremony owner gives information about their preparation, hope, attention, suggestion and helping of villager. The classification of the speech acts is Assertive.
- (35) By uttering “Marsombah hanami hubani sapuluh jari-jari, pasapuluh sada si manjujung hubani nassiam amang, inang sikuta. Ida do hape nassiam bani na borat i bagas uhur nami, bani niombas on. Hubani parroh nassiam amang, inang, hanami humbani hasuhuton manghatahon tarima kasih do hubani nassiam. Ia bani parujung goluh ni orang tua nami na sayur matua on, hanami humbani suhut sihabolongan mangindo pangarusion pakon pangurupion do hambe nassiam, ase ajari nassian hanami bani si sahapkonon ta borngin on . Jadi pasal sukkun-sukun nassiam nakkin, domma tongon sayur matua orang tua nami on, jadi ibagas mardalan do adat nagok Simalungun patar ma homa itaruhkon hita orang tua ta na sayur matua on, tempatni naung isediahkon, janah homa jabu-jabuni amang, domma adong boru nami na pajoreihon ai. Ai ma ombas on hata nami, tarima kasih ma.” The locutionary act is the host says that their parent (the

late) has been "Sayur Matua" that is why the "Sayur Matua" burial ceremony will be done. The Illocutionary act is the host of the house gives the information to the villager about the late then they inform some preparation of ceremony and ask them to help host. The Perlocutionary act is The villager ready to help the woman taker in continuing the sayur matua ceremony. The classification of the speech acts is Assertive.

(36) By uttering "Jadi tarima kasih ma bani tugah-tugah nassiam hasuhuton. Domma tongon takkas ipaboa nassiam. Jadi halani mardalan do adapt nag ok patar, jadi domu hubani panriahan nassiam, hanami selaku hasoman sahuta pakon sasarikat aima SM GKPS Tiga Dolok, sirsir do hanami mangurupi domu hubani sihorjahonon ta. Jadi sonari homa tor takkas ma paboa nassiam, sonaha ma parbaggal ni pura-pura na dob isediahon nassiam. Jadi soal parbaggalni, piga kilo ma ai atap piga karung ma ai boras. Ai ma lobe patugah nassiam hubennami, tarimah kasih ma." The locutionary act is the host of the villager says that they are ready to help the process fo the burial ceremony. He ask the information about the amount of money, how many kilo or sacs the rice have been prepared by the ceremony owner. The Illocutionary act is the host of the villager asking information about what have been prepared by the ceremony owner for the buarial ceremony. The Perlocutionary act is the host of the house saying thanks to the villager and give the information as asked by the host of the villager. The classification of the speech acts is Assertive.

(37) By uttering "Tarima kasih ma ihatahon hanami hubani nassiam amang sikuta na mangurupi hanami soal horja adat patar. Domu riah tongah jabu nami amang, ipasirsir hanami do 150 kg timbang idup, boras 10 kaleng. Naima na ipasirsir hanami, tarima kasih ma." The locutionary act is Host of the house says thanks for attention, suggestion and helping of villager, then the he inform the villager that they have prepare 150 kgs life buffalo, ten 100 kgs rice.. The Illocutionary act is the host of the house saying thanks for the help given by the villager then he give information about the life buffalo and rice that have been prepared. The Perlocutionary act is the villager saying thanks for the information given by the host of the house, then the villager ready to work. The classification of the speech acts is Assertive.

(38) By uttering "Jadi tarima kasih ma homa. Jadi hubatta haganupan domma tongon takkas itangar hita sadia na dob asiapkon hasuhuton. Jadi hanami selaku hasoman nassiam sahuta pakon sasarikat, sirsir ma hanami makkorjahon ai. Jadi use domu hubani parsahaptanta nokkan, halani mardalan do adat nagok, bani acara pangiligion, jam piga ma ai I pukkah? The locutionary act is the host of the vilager says that they are ready to help and working together. The Illocutionary act is the speaker of the villager announce to all the villager to help the ceremony owner in the process of the ceremony then he asking clarity about the time of the ceremony will be begun. The Perlocutionary act is the speaker of the house give information as the answer of question given by the villager. The classification of the speech acts is Commisive.

(39) By uttering "Domu riah tongah nami, jam 10.00 pamasukon ta ma orang tua na syur matua on hurumah-rumahni, janah topat jam 10.30 ipukkah ma adapt na mangilingi, sonai ma amang, tarima kasih ma." The locutionary act is the speaker of the house says that based on the family decision, the late parent will be put in to the coffin at 10.00 a.m then the full ceremony will begin at 10.30 p.m. The Illocutionary act is the speaker of the

house give information that the late parent will be put in to the coffin at 10.00 a.m then the full ceremony will begin at 10.30 p.m. The Perlocutionary act is the villager doing their work on schedule. The classification of the speech acts is Assertive.

- (40) By uttering "Jadi tarima kasih ma homa domma takkas ipaboa nassiam jam panorang na laho si pukkah on ta acara. Naporlu use sukkun-sukun nami, halani di kampung ta on do itaruh kon orang tua ta on, anggo ikampung taon hita lang boi makkurak kuburan, tottu adong do petugas khusus ijai, sonaha domma iurus pasal ai, napadua hon, naha pasal pengangkutan mobil jenazah, domma ipersiapkon nassiam ? atap bodari on do usiapkon hita. Napatoluhon, halani domma salosei holi acara pangiligion, tottu baeononta dope acara umum, halani ai baen hita ma batas ni acara pangiligion, jadi anggo panorang mangan pada umumna di kampong ta on jam 14.00 domma mangan, jadi dilanjutkon ma holi ai dob konsi salosei mangan, jadi halani ibagas naketat do pengaturan ni panorang ta, anggo ninuhur nami jam 17.00 ma paling lambat hita hanjon hu kuburan, jadi ninuhur hnami dearma nassiam marbalos pasal ai, tarima kasih ma." The locutionary act is the speaker of the villager say thanks for the time information given to them, then he ask some question to the host of the house, first, who will dig the cemetary of the parent? Because the villager forbit to do it, there must be a special team to do it. The second, How about the ambulance as the transportation to bring the late to the cemetary, the third, what time the lunch will be done? What time the late will be brought to the cemetary. The Illocutionary act is the speaker of the villager saying thanks for the information, then he ask the further information about the team to dig the cemetary, time to luch and time to bring then late to the cemetary. The Perlocutionary act is the the speaker of the house answer the question. The classification of the speech acts is Assertive and Directive.

- (41) By uttering "Tarima kasih ma bani nassiam amang sikuta na mamodahi hanami pasal panguburan orang tua nami na sayur matua on. Napoarlobei pasal sukkun-sukun nassiam, humbani adat tradisi Simalungun, tottu suruon do boru nami mangkurak kuburanni orang tua nami on patar pakon petugas na ijai. Janah petugas ai ma holi mangkurak selanjutni, tarima kasih ma pasal ai, napaduahon, isura uhur nami boanon do orang tua nami on hu kuburan . Tottu domma marriah hanami nakkin addong do mobil jenazah pakon pangiringni secukupni amang sikuta. Napatoluhon bani acara na dob irencanahon hita, isura uhur nami do amang, inang sikuta bani acara na patar, ibani mangiligi ma mambere hata podah pakon pambahenan, janah topat jam 14.00 mangan ma hita songon na I goran amang sikuta nokkanai. Janah adong do baenonta acara umum, janah pasal keberangkatan, jam 17.00 paling lambat itaruhkon hita ma orang tua tan a sayur matua on. Sonai ma amang, inang sikuta, tarima kasih ma." The locutionary act is the speaker of the house say that the based on the culture in Simalungun, the daughter of the late will manage the digging of the cemetary with the professional cemetary digger, he says also they have prepared ambulance and tea to bring the late to the cemetary. He also sys that the time to luch will be done at 14.00 p.m and the late will be brought to the cemetary at 17.00. The Illocutionary act is give the information basen on the discussion of the family as the answer of the questions given by the speaker of the villager. The Perlocutionary act is all the aoudiance get luch. The classification of the speech acts is Directive and Commisive.

(42) By uttering “Jadi tarima kasih ma bani nassiam hasuhuton bolon irumah on. Domma takkas tongon ipaboa nassiam pasal horjatta patar, boi do holi haganup torsa horjatta on anggo kerja sama do hita. Jadi hubani nassiam hasuhuton, sonai ma naboi ibahen hanami panorang on selaku hasoman nassiam sahuta pakon sasarikat. Domu hubani rencana na laho si sihorjahononta patar, porini adong pe na hurang halani ihuta on do hita, boi do hita marsisukkunan domu hubani sihorjahononta patar, jadi sonari ase appu nassiam ma hata podah na humbennami selaku orang tua, hasoman sahuta pakon hasoman sasarikat STM GKPS Tiga dolok. Jadi sonai ma , tarima kasih ma.” The locutionary act is the speaker of the villager saying thanks for the clear information given by the speaker of the house as the answer of their question, then he close his statement by asking the speaker of the house to close the discussion. The Illocutionary act is the speaker of the villagersaying thanks and giving request to the speaker of the house to respond and close the discussion. The Perlocutionary act is the speaker of the house responds by saying thanks and answer the request of the villager’s speaker. The classification of the speech acts is Directive and Expression.

(43) By uttering “Jadi tarima kasih baggal ma hatahonon nami suhut sihabolonan hubani nassiam amang, inang sikuta selaku orang tua nami, hasoman nami sahuta, pakon sasarikat. Sai andohar ma tongon itambahi Tuhan pasu-pasu hubani nassiam, janah boi hita riap udur janah sariah laho makkorjahon horjatta hanjon huatas. Jadi hanami suhut mangindoh maaf do hubani nassiam atap adong mulai nokkan sampai patar kesalahan nami, janah sai ajari nassiam ma tontong hanami bani na mandalakon horjatta hita patar. Sonai ma, tarima kasih ma.” The locutionary act is the speaker of the house say thanks to the villager, and pray for them, May God bless them all so that we can work together from today and in future. The Illocutionary act is the speaker of the house responds by saying thanks and asking apologize if there is mistake or faults done by them. There is no perlocutionary act in this utterance. The classification of the speech acts is Expression

4.2 Findings

From 3 data above, the writer gets the findings as mention in the table below:

DATA		LA	IA	PA	TOTAL
1	Mangindo Podah Pakon Marporsa (Ask a piece advice from Woman Giver side)	7	7	6	20
2	Marsatti Gondrang (to start “ Gondrang”)	23	23	20	66
3	Martonggo Raja (Discuss with villager)	13	16	11	40
TOTAL		43	46	37	126

LA : Locutionary Act
IA : Illocutionary Act

PA : Perlocutionary Act

Locutionary Act : $43/126 \times 100\% = 34.126\%$
 Illocutionary Act: $46/126 \times 100\% = 36.507\%$
 Perlocutionary Act : $37/126 \times 100\% = 29.365\%$
 Total : 100 %

The Classification of speech act containing as in the table below:

CS	DATA 1	DATA 2	DATA 3	TOTAL
Assertive	-	4	7	11
Directive	5	13	5	23
Commissive			2	2
Declarative	1			1
Expression	1	6	2	9
Total	7	23	16	46

CS : Classification of the Speech Act
 Assertive : $11/46 \times 100\% = 23,913\%$
 Directive : $23/46 \times 100\% = 50,000\%$
 Commissive : $2/46 \times 100\% = 4,347\%$
 Declarative : $1/46 \times 100\% = 2,173\%$
 Expression : $9/46 \times 100\% = 19,565\%$
 Total : 100 %

4.3 Interpretation

After analyzing the finding of the data, we have knew how Simalungun society use their language, how they communicate one to another in the burial Ceremony “Sayur Matua”. In this case, the writer will tries to make interpretation about it.

Based on Searle’s theory, the speech act used in communication by the people of Simalungun especially in in burial Ceremony “Sayur Matua” shows that the Simalungunese are mostly use illocutionary act 36.507 % followed by locutionary act 34.126 % and Perlocutionary Act 29.365 %.

In kind of the classification of speech act the writer found out: Assertive (23,913 %), Directive (50%), Commissive (4,347%), Declarative (2,173 %), Expression (19,565 %). It’s mean that the people of Simalungun are dominated by directive (utterance intended to get someone to do something) in their communication especially in burial ceremony “Sayur Matua”, then followed by assertive (utterances reporting statements of fact veryfiablea as true or false), expression (utterances expressing speaker attitude), Commissive (utterance committing on to do something), and closed by declarative (utterances about bringing a change in the state of affairs). And for the perlocutionary act, the utterances may have effect and may have no effect, but mostly dominated by showing efeect. It can be seen when a speaker intended someone to do something, directly responds it by doing an action.

V. CONCLUSION AND SUGGESTION

5.1 Conclusion

Based on the findings as stated in chapter four, the writer find out that all types of speech act occurs in the communication among the speakers of four main group of participant that must come in the burial Ceremony “ Sayur Matua ”. They are the speaker of ceremony owner/woman’s taker (suhut), the speaker of woman giver (tongong), Speaker of Pargondrang (Batak Traditional Drummer) and the speaker of villager (dongan sahuta/sa sarikkat).

In this study, the illocutionary act are mostly used by the the speakers to address his/her intention. The classification of speech act, directive (50%) and assertive (23,9%) are mostly used in the utterances that occurs during the conversation done by the speaker of three main groups of participants. The speaker of woman giver (tongong) mostly used command and giving advices to do something good. The speaker of the ceremony owner mostly used asking clarity, information and advices what to be done in the death ceremony. Then, the speaker of pargondrang mostly used command in giving instruction how to strike the gondrang (Batak Traditional Drum). While speaker of villager dominated by asking information, giving request, announcing information. The perlocutionary act is often used non-literally perlocutionary act.

Generally, the writer find out the illocutionary act in the death ceremony communication are: *asking question, make a report, confirmation, request, giving clarification, expressing hope, asking and giving advices, and saying thanks*. For the classification of speech act the writer found out: Assertive (23,913 %), Directive (50%), Commissive (4,347%), Declarative (2,173 %), Expression (19,565 %) And for the perlocutionary act, the utterances may have effect and may have no effect. So, sometimes the utterances have response or reaction and sometimes have no response or reaction

5.2 Suggestion

Considering the fact that knowledge of the writer are still limited. Thanks for reader that use their sumptuous time to find something from this research. The writer would like to give suggestion to the future researchers who will use speech act in their study. To investigate speech act the researchers can find in the different data such as the communication in wedding ceremony of Simalungunese. And also the researcher can use the other theory to analyze the data. In this study the writer use theory based on John R Searle and Austin’s theory

To the Simalungun society of any of them read this research, the writer hopes the simalungun society always hold or keep the norms and rules of speaking not just in the death ceremony “sayur matua”, but also its can found in their daily conversation or all aspects their life. And to introduce this custom to their children as soon as in order this custom does not lose.

And the last for all of us, it is important to know and the study of speech acts of one culture, community, and the nation to avoid clevarness the misunderstanding, dissolution or war, but by knowing and understand the norms and the rules that found in one culture, community, or nation, it can creates or builds the peace, prosperity, harmonist, and respectfully between human beings.

ACKNOWLEDGEMENT

The writer would like to thank to his colleague, Jonson Rajagukguk, who help to provide assistance and to edit article, so this research can be resolved.

REFERENCES

- [1] Austin, J. L. (1962). *How to do thing with words*. Massachusetts: Yeshiva University, President and Fellow
- [2] Chomsky, N. (1968). *Language and mind*. New York: Harcourt Brace Jovanovich, Inc
- [3] Clark and Clark. (1981). *Psychology and language*. New York: Stanford University,
- [4] Damanik, J. (1974). *Jalan hukum adat Simalungun*. Pematangsiantar: P. D. Aslan,
- [5] Fishman, A. J. (1972). *Sociolinguistics: A brief introduction*. Massachusetts: Newbury House Publisher
- [6] Leech, G. (1989). *Principles of pragmatics*. London: Longman
- [7] Hymes, D. (1974). *Foundation in sociolinguistic*. Philadelphia: University of Pennsylvania Press,
- [9] Koentjaraningrat. (1983). *Kebudayaan mentalitas dan pembangunan*. Jakarta: PT. Gramedia
- [10] Nababan, P. W. J. (1988). *Ilmu pragmatik*, Jakarta: Departemen P dan K Dirjen Dikti PPLTK
- [11] Rakhmat, J. (1986). *Psikologi komunikasi*. Bandung: Remadja Karya CV
- [12] Searle, J. R. (1971). *The philosophy of language*. London: Oxford University Press