An Analysis of Speech Acts of "Mowindahako" in Tolakinese Wedding Ceremony Procession

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ABSTRACT

This research aims at analyzing the types of speech acts which were illocutionary acts and perlocutionary acts in the *Mowindahako* procession of Tolakinese wedding ceremony procession. The researcher used the qualitative as the research design that aims at identifying and describing linguistic phenomenon during the process of the *Mowindahako* procession. The data were limited into three ceremonial processions in the *Mowindahako* which are *Sara Mbeparamesino Tolea ine Disi Pamarenda* (request for permission to the government), *Sara Mbeparamesino Tolea ine Puutobu atau Toonomotuo* (request for permission to the traditional leader), and *Sara Mbeparamesino Tolea ine Pabitara atau Pu'u Pe'ana* (request for permission to the bride's family representative or bride's parents). The researcher analyzed the types of illocutionary acts and perlocutionary acts based on the theory from Searle (1969) and Austin (1975). The result showed there were illocutionary acts and perlocutionary acts used by the representatives of the bride's family and the groom's family in the *Mowindahako* procession. The illocutionary acts consisted of representative, directive, expressive, and declarative. The researcher did not find the commisive type. The perlocutionary acts consisted of to convince the hearer, to surprise the hearer, to get hearer to do something, and to get the hearer realize something.

Keywords:
Mowindahako, illocutionary acts, perlocutionary acts.

1. Introduction

Humans will always interact with other people as human beings. It means that people will communicate with each other both verbally and non-verbally. Since interaction is important, people use language as a tool for communication in society. Language has an important role in social life. The process of communication involves the speaker and the hearer. According to Ramelan (1992, p. 36), doing communication by using language can make people easy to share any pieces of information, opinions, feelings, and also ideas. People can easy to share what they want and what they think. For this reason, the study of language is still interesting to conduct since the position of language is important for society.

Language is a part of the culture. It has a position as a crucial human symbol which has the main function as a means for communication. As postulated by Mahyuni (2007), language and culture are usually symbolized by a coin that cannot be separated from each other. As a part of the culture, language shows the identity of culture which includes behavior and beliefs. According to Schiffrin (1994), as cited in Thornborrow (1995), language is a system in which usage, rules, and norms are

always related and inseparable from a culture whose main source is knowledge. Culture makes community members share values that cover many aspects of society, such as language, customs, values, and norms (Schiffrin, 1994 as cited in Thornborrow, 1995). As a result, language is not only a tool for communication but also a tool to create relationships between fellow speakers.

Discussing culture cannot be separated from customary. Each tribe represents its culture by using local languages in every customary procession. The customary consists of rules and law. One of the sacred customary processions is the wedding ceremony. Wedding is an important thing for every people. Every tribe has its ways to run the wedding ceremony based on their customary rules. This research will be conducted in order to know the relationship between language and culture in the wedding ceremony. A wedding is a process of forming a bond between a man and a woman to create a new family. The wedding does not only involve two persons as a bridegroom but also the whole family. In connection with the socio-cultural and linguistic aspect, the researcher chose Tolakinese wedding ceremony, because it has uniqueness in every procession.

Tolakinese is one of the tribes in Southeast Sulawesi. This is the biggest tribe in this province and mostly lives in the whole mainland. In Tolakinese, the wedding ceremony is usually called as *Mowindahako*. According to Tarimana (1993), the *Mowindahako* is a wedding ceremony that is done before the marriage contract procession. The *Mowindahako* is the last stage in the Tolakinese wedding ceremony. A wedding ceremony is not completed without the *Mowindahako*. For this reason, this procession is mandatory for every couple. The researcher as a Tolakinese has seen the implementation of this procession directly. Here, the researcher concluded that in the *Mowindahako* procession there is an interesting linguistic phenomenon. In its process, there is a dialogue between representative from the groom's family or called *Tolea* (customary speaker) with several people from the bride's side as representatives, which are *pamarenda* or government, *Puutobu* or customary leader, *Toonomotuo* or the parents of the bride, and etc.

Specifically, the process of the *Mowindahako* is divided into three stages, which are the opening activities, the main activities, and the closing activities (Yasmud, 2011). In this process, there is communication that occurs between the *Tolea* and several representatives of the bride's family who has a certain meaning and create speech events or speech acts, which almost entirely use the Tolaki language. All of the speeches are different based on their role and purposes. In this case, the researcher found many speech acts during the *Mowindahako* procession which attracted the researcher to conduct a deeper analysis. As postulated by Husnawati, Rohmana, and Siam (2019), speech acts can be easily found in daily conversation as well as in cultural events. In line with this, according to Karmila, Rohmana, and Aderlaepe (2019), in order to prevent and minimize misunderstandings in communication, a speech act analysis is needed so that this misunderstanding does not occur. As a part of linguistics, speech acts are also important to understand. The speech act is a part of pragmatics study. As postulated by Yule (1996), pragmatics is related to the study of meaning carried out by the speaker or writer and interpreted by the listener or the reader. As suggested by Austin (1975), speech acts are the action when someone produces utterances.

Speech acts is divided into three classifications as suggested by Austin (1975), which are locutionary acts, illocutionary acts, and perlocutionary acts. In this case, this research analyzed the illocutionary acts and perlocutionary acts during the Mowindahako procession. According to Chaer (2010), locutionary act is when someone says something using a sentence that has meaning and can be understood. According to Austin (1975), illocutionary acts are speech production with actions such as ordering, offering, warning, requesting, etc. In the *Mowindahako* procession itself, the researcher found there were several illocutionary acts such as thanking, asking, requesting, etc. Furthermore, illocutionary acts itself are consists of five parts as postulated by Searle (1969), they are representatives, directives, commisives, expressives, and declaratives. Additionally, this research will also analyze the perlocutionary acts in the *Mowindahako* procession. As postulated by Austin (1975), the perlocutionary acts are the effect that appears by saying something, for example, to give inspiring for the hearer. In this case, the researcher will anayze how the effects of utterances by the *Tolea* to the representatives of the bride's family.

The meaning of the utterances can have differences. In other words, utterances also depend on how the situation and condition, who is the speaker, who is the hearer, where and when the utterances are conveyed. Therefore, the speech acts are related to context. In order to interpret the utterance, it is important to pay attention to the context. As suggested by Grice as cited in (Rusminto, 2009), context refers to background knowledge that comes from both the speaker and the hearer which has function to make them easy to interpret the meaning of utterances. Additionally, as postulated by Hymes (2012), there are several kinds of context which is very important to pay attention to, they are setting, participants, act sequence, key, norms, and genre. In this case, the context in the *Mowindahako* procession is a wedding atmosphere in which the family from the bride and groom witnesses directly together with the *Tolea* as a representative of the groom's family and representatives of the bride's family. The *Mowindahako* is a final process according to customary law and is followed by a marriage contract procession.

Based on the above considerations, this research is interesting to conduct. Therefore, to understand the utterances or conversations in the *Mowindahako* (wedding) procession, the researcher will analyze the utterances in context of speech acts. In order to know the meaning of the utterances, this research will analyze the illocutionary act and perlocutionary act that used during the process of the *Mowindahako*, especially in the three main processions which is *Sara Mbeparamesino Tolea ine Disi Pamarenda* (request for permission to the government), *Sara Mbeparamesino Tolea ine Puutobu atau Toonomotuo* (request for permission to the customary leader or pemimpin adat), *Sara Mbeparamesino Tolea ine Pabitara atau Pu'u Pe'ana* (request for permission to the bride's family representative or bride's parents). In this way, the researcher will used several theories from experts as references to analyze the speech acts in Tolakinese wedding ceremony.

2. Methods

This research used a qualitative design since the researcher analyzed the illocutionary acts and the perlocutionary acts in the *Mowindahako* procession. Specifically, the researcher used a descriptive design that aims at identifying and describing linguistics phenomena during the process of the *Mowindahako* procession. The data sources in this research was all the utterances delivered by the *Tolea* (customary speaker) as the representative of the groom's family and several parties as to the representative from the bride's family, which are the government, the traditional leader, and the parents of the bride during the three processions in the *Mowindahako* ceremony.

In this research, the instrument was the researcher herself. In this case, the researcher's tasks were planning, analyzing, identifying, describing and reporting the results of the research. In addition, the researcher served as a recorder, also did the analysis, and was also a native speaker of the Tolakinese language. In this case, the researcher was also assisted and facilitated with video recordings during the *Mowindahako* procession. In order to collect the data, there were several stages that the researcher did which consist of observation, recording, watching the video, transcribing, identifying, and classifying. The researcher also used a model proposed by Miles and Huberman (1994, p. 10) that consists of three stages of the procedure, which are data reduction, data display, and conclusion drawing or verification as the technique of data analysis.

In this research, the researcher used triangulation technique to check the validity of data. This technique is useful to reduce error in collecting the data. In this case, the researcher chose Mrs. Hj. Sitti Masigi that the researcher believes knows the Tolakinese customary. Here, after conducting a brief interview with the informant, she confirmed that the data in my research included the utterances in the *Mowindahako* procession.

3. Result

This section provides an explanation of the overall results of this research which are in accordance with the research questions. In this case, the research questions to be answered relate to the types of speech acts, especially illocutionary acts and perlocutionary acts in the *Mowindahako* procession spoken by each family representative that consist of the *Tolea* as the groom's representative and *Pamarenda, Puutobu,* and *Pu'u Peana* as the bride's representative. Here, the researcher provides two tables which are divided into table 1 with an explanation of the types of illocutionary acts. In addition, there is also table 2 with an explanation of the perlocutionary acts. Each of these tables is followed by a specific explanation of the types that the researcher has found.

Table 1. Illocutionary Acts

Mowindahako Procession	Classification of Illocutionary Acts	Kinds of Illocutionary Acts

Sara Mbeparamesino Tolea ine Disi Pamarenda (request for permission to the government)	Representative	Stating
	Directive	Requesting Advising
	Declarative	Declaring
Sara Mbeparamesino Tolea ine Puutobu atau Toonomotuo (request for permission to the customary leader atau pemimpin adat)	Representative	Informing Affirming Predicting Explaining Agreeing
	Directive	Requesting Commanding
	Expressive	Apologizing Greeting
	Declarative	Declaring
Sara Mbeparamesino Tolea ine Pabitara atau Pu'u Pe'ana (request for permission to the bride's family representative or bride's parents)	Representative	Stating Predicting Explaining Affirming Informing
	Directive	Requesting
	Expressive	Greeting Complimenting
	Declarative	Declaring

Based on the table 1, it can be seen that from the three processions in the Mowindahako, there were only four classifications of illocutionary acts, which are representative, directive, expressive, and also declarative. In the first procession that is *Sara Mbeparamesino Tolea ine Disi Pamarenda* (request for permission to the government), the researcher found three classifications of illocutionary acts, which are representative, directive, and declarative. In the second procession that is *Sara Mbeparamesino Tolea ine Puutobu atau Toonomotuo* (request for permission to the customary leader), the researcher found four classifications of illocutionary acts which are representative, directive, expressive, and declarative. Then, in third procession that is *Sara Mbeparamesino Tolea ine Pabitara atau Pu'u Pe'ana* (request for permission to the bride's family representative or bride's parents), the researcher also found four classifications of illocutionary acts which are representative, directive, expressive, and declarative. In this case, the researcher did not find the commisive type during the *Mowindahako* procession.

Table 2. Perlocutionary Acts

Mowindahako Procession	Types of Perlocutionary Acts
Sara Mbeparamesino Tolea ine Disi Pamarenda (request for permission to the government)	To convince the hearer To surprise the hearer To get the hearer realize something

Sara Mbeparamesino Tolea ine Puutobu atau Toonomotuo (request for permission to the customary leader atau pemimpin adat)	To convince the hearer To surprise the hearer To get the hearer to do something
Sara Mbeparamesino Tolea ine Pabitara atau Pu'u Pe'ana (request for permission to the bride's representatives)	To convince the hearer To surprise the hearer

The table 2 shows the types of perlocutionary acts found in the *Mowindahako* procession. Based on the table above, it can be seen that from the three processions there were only four types of perlocutionary acts, which are to convince the hearer, to surprise the hearer, to get the hearer realize something, and to get the hearer to do something. In the first procession that is *Sara Mbeparamesino Tolea ine Disi Pamarenda* (request for permission to the government), the researcher found three types of perlocutionary acts, which are to convince the hearer, to surprise the hearer, and to get the hearer realize something. In the second procession that is *Sara Mbeparamesino Tolea ine Puutobu atau Toonomotuo* (request for permission to the traditional leader), the researcher found three types of perlocutionary acts, which are to convince the hearer, to surprise the hearer, and to get the hearer to do something. Then, in third procession that is *Sara Mbeparamesino Tolea ine Pabitara atau Pu'u Pe'ana* (request for permission to the bride's family representative or bride's parents), the researcher also found two types of perlocutionary acts, which are to convince the hearer and to surprise the hearer.

4. Discussion

After collecting data on the *Mowindahako* procession, the researcher analyzed the types of illocutionary acts and perlocutionary acts in that procession based on the theory from Searle (1969) and Austin (1975). According to Austin (1975), the illocutionary act is a speech production in which there are actions such as ordering, offering, warning, thanking, promising, requesting, and etc. In line with this, Searle (1969, p. 34) states that illocutionary act has an action in it when someone speaks. Furthermore, As postulated by Austin (1975), the perlocutionary act is the result of saying something, such as persuading, convincing, or saying something surprising. In line with this, Rahardi (2009, p. 17) states that the perlocutionary act is an act that can affect someone. In this research, the researcher focused on examining three main processions, namely: *Sara Mbeparamesino Tolea ine Disi Pamarenda* (request for permission to the government), *Sara Mbeparamesino Tolea ine Puutobu atau Toonomotuo* (request for permission to the customary leader or pemimpin adat), *Sara Mbeparamesino Tolea ine Pabitara atau Pu'u Pe'ana* (request for permission to the bride's family representative or bride's parents). As suggested by Abdullah (2004), the *Mowindahako* can be interpreted as a wedding party. In line with this, Tarimana (1993) defines the *Mowindahako* as a wedding ceremony that is done customarily and after that, a marriage contract procession is carried out following the bridegroom's

religion. In *Mowindahako* procession, there was only one representative from the bride's family called *Tolea* (customary speaker), while the representative of the groom's family consist of three people, which are *Pamarenda* (government), *Puutobu* (customary leader), and *Pu'u Peana* (the bride's parents). In it's process, the *Tolea* had three opportunities to speak where he asked for permission from each of the bride's family representatives. In addition, three representatives of the bride's family had one chance to speak, where they were tasked with responding to request for permission from the *Tolea*. Specifically, in the first procession there were the *Tolea* and the *Pamarenda* as the speaker. In the second procession, there were the *Tolea* and the *Puutobu* as the speaker. In the last procession, there were the *Tolea* and the *Pu'u Peana* as the speaker. Every speakers in this ceremony used a formal language while still paying attention to ethics and politeness.

In the first procession that was *Sara Mbeparamesino Tolea ine Disi Pamarenda* (request for permission to the government), the researcher found that there were three classifications of illocutionary acts which are representative (stating), directive (requesting and advising), and declarative (declaring). The second procession was *Sara Mbeparamesino Tolea ine Puutobu atau Toonomotuo* (request for permission to the customary leader atau pemimpin adat), the researcher found that there were four classifications of illocutionary acts which are representative (informing, affirming, predicting, explaining, and agreeing), directive (requesting and commanding), expressive (greeting and apologizing), and declarative (declaring). The third procession was *Sara Mbeparamesino Tolea ine Pabitara atau Pu'u Pe'ana* (request for permission to the bride's family representative or bride's parents), the researcher found that there were four classifications of illocutionary acts which are representative (stating, predicting, explaining, affirming, and informing), directive (requesting), expressive (greeting and complimenting), and also declarative (declaring). In addition, from the three processions of the *Mowindahako* procession, the researcher did not find the commisive type. Here, the commissive type refers to the action to do something in the future. The researcher did not find utterances from the *Tolea* and representatives of the bride's family that referred to the commisive type.

In addition to the illocutionary acts, the researcher also found the perlocutionary acts. In the first procession that was *Sara Mbeparamesino Tolea ine Disi Pamarenda* (request for permission to the government), the researcher found that there were three types of perlocutionary acts which are to convince the hearer, to surprise the hearer, and to get the hearer realize something. The second procession was *Sara Mbeparamesino Tolea ine Puutobu atau Toonomotuo* (request for permission to the customary leader atau pemimpin adat), the researcher found that there were types of perlocutionary acts which are to convince the hearer, to surprise the hearer, and to get the hearer to do something. The third procession was *Sara Mbeparamesino Tolea ine Pabitara atau Pu'u Pe'ana* (request for permission to the bride's family representative or bride's parents), the researcher found that there were two types of perlocutionary acts which are to convince the hearer and to surprise the hearer.

The dominant type of illocutionary act in the *Mowindahako* procession is requesting. As we know, the *Mowindahako* procession itself is more of a procession of asking permission from the groom's family that represented by the *Tolea* to the

bride's family that represented by the government, customary leader, and also parents of the bride. Additionally, the dominant type of perlocutionary act in this ceremony is to convince the hearer. It is because the process of asking permission from the groom's representative to the bride's representative involve utterances that try to convince, so that the bride's representative can accept the groom's utterances and proceed to the marriage contract procession.

In the Mowindahako procession, it can be seen that the *Tolea* has a very important role. The Tolea's job is to represent the groom's family in order to convince the bride's family who are represented by three parties which are the government, the customary leader, and also the parents of the bride. In Tolakinese culture, the position of the *Tolea* is a sacred thing where he has the customary or cultural responsibilities, especially in the wedding ceremony. In this ceremony, the *Tolea* has the largest portion of utterances compared to other speakers. Specifically, the percentage of the utterances from the *Tolea* is about 55%, the *Pamarenda* or the government is about 15%, the *Puutobu* or the customary leader is about 15%, and the *Pu'u Peana* or the parents of the bride is about 15%. Basically, the purpose of the *Mowindahako* procession is to ask permission and bring gifts from the groom to the bride. Within the Tolakinese, there are many people who have position as the *Tolea* in each area. In this case, the utterances delivered by the *Tolea* has the same meaning but it is conveyed in a different way according to the *Tolea's* own improvisation and ability.

To sum up, the meaning of illocutionary acts and perlocutionary acts depends on the context i.e. situation, time, place, etc. The analysis of illocutionary acts and perlocutionary acts is carried out to find out the deeper meaning of the Mowindahako procession in the Tolakinese wedding ceremony.

5. Conclusion

Based on the data results of the data analysis of speech acts of the *Mowindahako* procession in Tolakinese wedding ceremony, it can be concluded that the types of illocutionary acts and perlocutionary acts were used by the speakers to request permission and accept the permission during the procession. The *Mowindahako* is a procession in the customary marriage of the Tolakinese. The procession is carried out at the residence of the bride and usually held at 10.00 am. This procession was witnessed directly by the two families, both the groom and the bride. The *Mowindahako* procession is carried out formally by following the customary rules and the Tolakinese culture. In its process, the *Tolea* as the representative of the groom's family, applied for permission directly and verbally using the Tolaki language to convince the bride's representative. Overall, the *Mowindahako* procession is a procession of requesting permission from the groom to the bride's family before proceeding to the marriage contract procession.

Based on the conclusion described, the following recommendations are offered: this research can be a reference for students as additional information for them in learns speech acts. Since this research analyze the speech acts, it means that this research is included in pragmatics study. As suggested by Deda (2013),

pragmatics is a branch of linguistics who focuses on languages from the point ov view its users. In language teaching and learning, the use of English requires pragmatic competencies that can help everyone to speak or learn English as a second language. Pragmatics competence refers to a person's ability to understand and construct accurate speech according to social and cultural in which communication occurs.

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