

# Speech Act in the Kette Katonga Weri Kawedo Tradition in Southwest Sumba District

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**ABSTRACT:** *The oral tradition of a society is a cultural heritage that must be preserved from extinction. Tradition contains values and symbols of the identity of an area. The values applied are the way of life of each ethnic group. This research aims at describing speech acts found in Kette Katonga Weri Kawedo in Sumba Barat Daya Regency which originally use Wewewa Dialect in Sumba Language. In addition, this research also aims to discover the types, to demonstrate the function and to find out the dominance of speech acts in the tradition. This is a field research which was conducted by implementation of qualitative method. Data analysis result shows that KKWK's utterances contains of locution, illocution and perlocution acts. Locution acts are realized in form of declarative sentences, interrogative sentences, and imperative sentences. Illocution acts are realized in form of assertive acts (informing and suggesting), directive acts (ordering and requesting), expressive acts (greetings, saying thanks, and complimenting), and commissive acts (promising and offering). From the data calculation, it shows that assertive acts dominates the speech acts in KKWK. Another productive acts is directives acts besides expressive and commissive acts. It could be concluded that the utterances in KKWK contains locution acts, illocution acts, and perlocution acts which is dominated by assertive and directive acts. Researcher recommended to develop the research in the wider scope by collecting data from various subject.*

**KEYWORDS-** *Kette Katonga Weri Kawedo, Wewewa Dialect in Sumba Language, Speech Acts, Domination*

## I. INTRODUCTION

The oral tradition of a society is a cultural heritage that must be preserved from extinction. Tradition contains values and symbols of the identity of an area (see Gaho et al., 2022; Mbete et al., 2020; Saputra et al., 2022). The values applied are the way of life of each ethnic group. The oral tradition of each region becomes the character and identity that refers to the cultural richness of the community (Scheffrin, 1994). One of the oral traditions as Indonesian cultural heritage is found on Sumba Island, East Nusa Tenggara (NTT) Province, namely the *Kette Katonga Weri Kawedo Weri Kawedo* (KKWK) tradition. KKWK is one of the traditional stages in the marriage process which is a tradition of the Wewewa community, Southwest Sumba. KKWK which is also known as the 'entering request' or 'fiance' stage is the stage of customary ties between the male family and the female family. Implementation aca ra This gives meaning binding relationship between the families of men and women family.

The KKWK event involved the main subject, namely *Ata Panewe* (spokesperson) who was believed to be the figure who controlled the traditional procession of the Sumbanese people. These spokespersons are generally traditional leaders found in every tribe or region in Sumba (Siregar, 2003). *Ata Panewe* came with the male family to the female family's house, tasked with conveying the intentions of the male family to propose to a woman. Instead the response of *kel Uraga* women also will be delivered spokesman of representing the mute a RGA women. The delivery of this intention is expressed through verbal

communication, namely using the Sumba regional language. In general, the delivery of this goal is carried out using pragmatic language, namely by utterances that have a pragmatic meaning. *Ata Panewe* from the male side will convey his goals to *Ata Panewe* in the female family. In other words, both families have prepared their respective spokespersons to make the *KKWK* stage a *success*.

BSDW research will focus on the utterances spoken by *Ata Panewe* from both parties. In the *Kette Katonga* event, the delivery of the goal to reach a customary agreement is carried out using local language media. The local language used by the Wewewa community is BSDW. During this tradition, many uses of language have been found that have meaning based on context. This is related to the study of speech acts.

Speech acts are one of the objects of pragmatic study. Pragmatics studies how language is used in communication, and investigates meaning as a context, not something abstract in communication (Wijana, 1996). Speech that occurs in a language interaction has a variety of purposes to be conveyed. In identifying the type of speech spoken by each speaker, (Leech, 1983) states that there are three types of actions that a person takes when he produces speech, namely *locutionary acts*, *illocutionary acts* and *perlocutionary acts*. The locutionary act is an act of speaking the meaning of the word in accordance with the word. An illocutionary act is an act of doing something and that action has a power called the *illocutionary force*. *Perlocutionary act* (*perlocutionary act*) is an effect for those who hear it.

Pragmatics is closely related to context. Context is things related to the physical and social environment of an utterance or background knowledge that is shared by the speaker and the interlocutor that helps the interlocutor interpret the meaning of the utterance. (Leech, 1983) states that all speech is a form of action and does not merely state something about the world. Follow-speech (*speech act*) is a function of language as a means penindak. All sentences or utterances spoken by speakers actually contain certain communicative functions. According to Searle (1975) speech act is the product or result of a sentence under certain conditions and is the smallest unit of language communication

(Austin, 1962) divides speech acts into three kinds of actions, namely, *locutionary act*, *illocutionary act*, and *perlocutionary act*. The function of speech acts was originally stated by Austin (1962) in his book '*How to Do things With Words*' which consists of *verdictives*, *exercitives*, *commissives*, *behabitives* and *expositives*.

There are several previous study in this research that is, the first, research on the structure of BN was conducted by (Simpem, 2012) in his dissertation entitled "Speaking Politeness to Speakers of the Kambara Language in East Sumba" the different between this research is the object. The second is Anggraeni (2015) entitled "Analysis of Speech Acts in the Indonesian Lawyer Club TV One Program". The different between this research is the object, and for the last (Muwalidah, 2015) entitled "Analysis of Illocutionary Speech Acts in the Discourse of Readers Writing in the September 2014 Edition of the Jawa Pos Newspaper" the different between in this research is the object.

This research have several research question and that is (1.) What kind of speech is found in the *Kette Katonga Weri Kawedo* tradition in BSDW? (2.) What is the function of speech in the *Kette Katonga Weri Kawedo* ceremony in BSDW? (3.) What speech acts are dominant in the *Kette Katonga Weri Kawedo* ceremony in BSDW?

The aim of this research the general objective of this research is to increase the treasury of linguistic knowledge, especially in the field of pragmatics. This study examines pragmatic theory, especially speech act theory which is realized in the *Kette Katonga Weri Kawedo* event in Southwest Sumba with the use of BSDW.

## II. METHOD

This study is a descriptive study that describes speech acts in the *Kette Katonga Weri Kawedo* tradition in the Wewewa language in Southwest Sumba. This research was conducted using a qualitative approach. Descriptive research according to Goddard & Melville (2001). The location of this research in carried out in Watu Labara Village, Central Wewewa District, Southwest Sumba Regency, Nusa Tenggara Province. This research uses qualitative data, namely data that is presented in all forms of oral speech spoken directly by *Ata Panewa* during the *Kette Katonga Weri Kawedo Weri Kawedo* event in progress (Moloeng, 2019). The source of the data in this study comes from the research subject, namely the utterances spoken by *Ata Paneta* as the spokesperson for

the groom's and bride's families during the *Kette Katonga Weri Kawedo* event. The method to collect the data is using observation and interview method (Sudaryanto, 1993). This method is used to identify linguistic units according to reactions or consequences that occur or arise in the interlocutor when the linguistic unit is spoken by the speaker. The results of data analysis in this study will be presented in the form of a description by applying two methods, namely the formal method and the informal method.

### III. RESULT AND DISCUSSION

Analysis of speech acts on the tradition *li san Kette Katonga Weri Kawedo* based on the formulation of research problems that have been elaborated in the previous chapter that includes three (3) sub-focus: (1) a description of the types of speech acts contained in the oral tradition *Kette Katonga Weri Kawedo*; (2) a description of the functions of speech acts contained in the oral tradition of *Kette Katonga Weri Kawedo*; and (3) the dominance of the use of speech acts in the oral tradition of *Kette Katonga Weri Kawedo*. The types and functions of speech acts contained in the oral tradition of *Kette Katonga Weri Kawedo* in Southwest Sumba are described in the descriptions of the following sub-topics. The data of this study were taken from informants who are BNDT speakers from Golambanua II Village, Somambawa District (Eastern area). Data were analyzed by implementing the *agih* method (distributional method). In this study will be presented with two methods, namely formal methods and informal methods. The formal method presents the results of data analysis using signs and symbols (Zaim, 2014).

#### Types of Speech Acts in KKWK

Based on the results of data analysis, several types of speech acts were found in the oral tradition of *Kette Katonga Weri Kawedo* in Southwest Sumba. The data shows the realization of speech acts in the *Katonga Weri Kawedo* oral tradition which includes the types of locutionary, illocutionary and perlocutionary speech acts. The data in this study is the result of speech analysis from the selected data sources. The results of these data can be seen in the following description.

*Ito ata enne ba - lenge hi nawe nyakowa ba - hidda da newera,*

1 J people six PREF-because KONJ PREF 3J is here

we are six people here.

*Wa 'i koge hasala h pateki - ma k idi katika - ma - we,*

If there is something wrong , 2J KONJ bites 2J SUF

if there is something wrong in our conversation so don't be bitten.

Data above is the opening speech during the *Kette Katonga Weri Kawedo* event which was spoken by female spokesperson (JP). The speech acts contained in the data are described in the following description.

#### a) Locution

From these data, it can be seen that the speaker (JP) wants to notify their position as spokespersons to both parties of the family holding the application ceremony. From the speech '*ito ata enne balenge hinawe nyakowa ne bahidda da newera*', (we as spokespersons who are six people here today,) it is known that the speaker's intention is to announce their position as spokespersons who lead the continuity of the event. So it can be concluded to be in on menga n dung speech acts locutions news.

#### b) Illocutionary

On the data there is also a follow- speech illocutionary Assertive namely me nginformasikan their existence as a spokesperson at events such. From the speech, JP expresses his opinion to the two families of the bride and groom if there is an error in the conversation so that the two families find a way out. The data shows assertive illocutionary speech acts.

#### c) Perlocutionary

The data also has an effect on the *interlocutor*, namely *bringing the hearer to learn that* (making the speech opponent know) which is the realization of the perlocutionary speech act.

of information from both parties implementing the event.

#### *Speech Action Functions in KKWK*

The utterances contained in the oral tradition of *K KWK* are spoken to convey certain goals. Speech-speech uttered by *Atta Panewe* of each family men and women aiming to get his point of agreement in determining *belis* engagement. In its realization, these objectives are categorized into several speech act functions described by Searle (1975) which consist of assertive, directive, commissive, expressive and declarative functions. These functions can be seen from the following description.

#### **Assertive Speech Function**

As for some of the assertive speech act data found in this study can be seen in the following descriptive data:

JP: *Hinna ba 'i ne pa teki na nati hapanna na kabani,*  
KONJ DEM PREF said 3T KONJ PREF was born 3T male

*This is how it is said who gives birth to a male.*

tomai guess dukki ras i lungn - gu hinna - ge,  
achieve the promise until the goal KONJ 1T KONJ SUF

until the promise that I agreed according to him

tomage hinna, hididi wa 'i- di ha pata  
reach KONJ there are four SUF PREF  
untuk accomplish that there are four.

Based on data above, the speech is spoken in the form of news sentences which are generally used to convey information. In this case, JP conveyed information from the woman's family about what they had agreed upon beforehand. From the sentence "*Hinna bai ne patekina nati ha panna na kabani, ...*" (according to the groom's family) refers to speech that aims to report information from the male family. Therefore, it can be concluded that the speech contains assertive speech acts that function to report or explain information.

#### *Directive Speech Acts*

There are several indicators that are included in the directive speech function contained in the speaker's speech to his interlocutor, among others, to order, order, beg, ask, suggest, recommend, demand and give advice. The speech act data can be seen in the following description:

JP: *totika na 'i tollu manu lakawa, tako nga'a. karebaba - na na- ata*  
*Titi is a child's chicken egg, 3T hungry rice spoon for people T*

Titi is a chicken egg, people are hungry.

(signed that the discussion has been completed and everything has been well received by both parties)

This utterance is in the form of an imperative sentence, uttered by JP with the aim of telling a woman's family to cook eggs and pork as food, a sign that an agreement has been reached between the male and female families. Consists of two imperative clauses, each of which contains an order to the interlocutor to perform the desired action by the speaker. This utterance is a directive speech act which means ordering the interlocutor to do something.

### Functions of Commissive Speech

Commissive speech act is one of the illocutionary speech acts that aims to convey something that is bound to an action in the future. This speech function contains the meaning of promising and offering something. The response obtained by the interlocutor is usually pleasant because the utterance is said to cause a sense of pleasure. The following is data on commissive speech acts contained in the KKWK event in Wewewa:

JL: *banyadu hidda pa - worro - n da penewa pa - dadi - na Kadauka monno*  
KONJ 3J PREF negotiated 1 J talked PREF born 1J promise with

*hinna ne'e pa - lunggu - na, pa - hinna - na,*  
like this now PREF says 1J PREF says 1J

*hetti keto ha- Gasu*  
this is a stem PREF machete

If we are talking about and negotiating the development of an agreement, now of what that already we are talking about, this machete one rod

In the speech of data 6 above, it is a form to convince someone from what has been agreed from the male and female families that the groom will grant it by guaranteeing one machete as collateral. The statement "... *hetti keto hagasu*" (...we don't refuse) is a form of promise to agree to an agreement. The phrase 'one machete' is a symbol of agreement on the contents of the agreement. The speech act is a commissive speech act because the groom promises to fulfill the animal from what was agreed previously. *Hetti Keto Hagasu*, (this is a machete, we don't refuse) is the guarantee of the agreement that has been agreed upon.

### Expressive Speech Acts

In KKWK utterances, the realization of expressive speech acts is used when the speaker expresses his psychological attitude to thank or greet. Although there are not many, some of the expressive speech act data found can be seen in the following data:

JP: *dyooo, nemme halolongu malawo mangu ana, a- Burungo*  
Hello, KONJ the rat gang has children, PREF down  
*tawewe mangu tollu-na*  
Huta chicken has 3T eggs telur

*Hello, who are you who come in flocks like mice and their young, who come down like forest birds that have eggs yang*

*A pawe ha pa - tena pa ammi premises - mi ne - loddo, dukka- bana*  
*there is a PREF means that PREF comes PREF-2J DEM enough days are enough*

*No intention of what the arrival of you on this day, just up here?,*

Data (3) shows the psychological attitude of the speaker towards the arrival of the male family at the female house. In this case the greeting is made by JP in the form of the word "*dyoo*", which is a greeting that is generally used by the Wewewa community. It can be stated that this speech contains a psychotic attitude so that it is categorized as an expressive speech act aimed at greeting.

JP: *no 'i ka - engako - ge hetti ba yadi kanuru kanengga*  
KONJ PREF stay, SUF is PREF give blessings-hands-blessing-legs

*Hetti mine kabani.*

That's a boy

Soup aya still given thanks tang 's and thanks to the legs for women and men.  
 (whatever is done with the hands is blessed and what is done with the feet is also blessed)

This speech data consists of declarative sentences that express the psychological attitude of the speaker, namely JL with full feeling conveys the speech " *gai kaengakoge hetti bayadi kanuru kanengga hetti mine kabana*" (So that the bride and groom are still blessed) which implicitly gives blessings by wishing blessings to the man -male and female. Therefore, this speech contains an expressive speech act function that involves the psychological attitude of the speaker.

*The dominance of the use of speech acts in the KKWK*

The speech acts contained in the KKWK stem from the utterances spoken by *Atta Panewe* or *spokesmen* from male and female families. As the existence of *Atta Panewe* as a person who conveys the meaning of each family. Generally, in reaching a certain agreement, JP and JL express demand and supply to each other to reach a point of agreement between the two parties. This demand and supply is realized through utterances that aim to inform, explain, propose, offer and order. In general, the dominant speech act data in this study can be seen in table.

Table 1  
 Dominant Speech Acts in KKWK

No	Types of Speech Acts	Category	Number of Sentences
1	Declare	Assertive	19
2	Propose	Assertive	2
3	Instruct	Directive	5
4	begging	Directive	10
5	Say greetings	Expressive	1
6	Promising	commissive	3
7	Offer	commissive	2
8	Congratulate	Expressive	1
9	Praise	Expressive	2
10	To say thanks	expressive	1

The data shows that speech acts in KKWK are dominated by assertive speech acts. There are types of assertive speech acts that aim to 'state' as many as 19 utterances and 'propose' as many as 2 utterances with a total of 21 utterances categorized as assertive speech acts. This happens because in this study the subject of the study is the spokesperson whose existence is as a transmitter of information from each family to be conveyed and agreed upon. So that in his speech, *Atta Panewe* tends to use speech that 'states' the intentions and desires of the families they represent. In addition, the speech 'propose' is also a speech used to express opinions so that they are considered by the interlocutor.

In addition to not speaking assertively, the dominant use of speech acts in the second KKWK is directive speech acts. From the data, it can be seen that there are at least 15 utterances that are categorized as directives. These utterances consist of 10 utterances containing the speech act of 'beg' and 5 utterances which aim to 'order' the interlocutor to do something. Speeches that mean to 'beg' are used by each family spokesman to respectfully request the interlocutor to grant their request as an agreement. For example, in the speech "*bapaina kada yes tekkimo kabullu pata karommo doukabullu blood Enne*" (why not diiyakan five dozen buffalo sixteen horses) filed by female family spokesman. The speech intended to appeal to the male relatives to

grant as many animals as five fifteen sixteen buffaloes and horses). In other words, directive speech acts are also the dominant speech used in the KKWK event in the Wewewa community, Southwest Sumba.

The next type of speech act contained in the KKWK is Expressive Speech Act. Although there are not many data showing the use of expressive speech, the utterances that indicate the psychological attitude of the speaker in this situation are realized when the speaker 'says greetings', 'says thanks' and 'gives praise'. Pronunciation greeting spoken by the women during kedatangann welcomed guests of the family man who came to the house. The speaker's acknowledgment is expressed when an agreement based on bargaining has been mutually agreed. Meanwhile, the expression 'praise' is used by female spokespeople as an effort to give a sense of admiration and respect for the male family with the aim of praising, so that the male side feels respected and they are willing to agree to the request from the female family.

In conclusion, the dominant speech act used in the KKWK is the assertive speech act, where the speaker is bound to the truth of the proposition expressed. These speech acts are manifested in the form of declarative sentences which aim to express and advance ideas and thoughts. The second dominant speech act is the directive speech act, which aims to produce an effect in the form of an action taken by the speaker. This utterance is realized in the form of 'begging' and 'ordering'(see Arinata et al., 2022; Gaho, 2020). Expressive speech acts are also used to reveal or express the psychological attitude of the speaker to the situation experienced. This speech act is manifested in the form of declarative sentences in the form of 'greetings', 'thanks' and 'giving compliments'. The other speech acts are commissive speech acts. This speech act is used as the KKWK process is the process of making an agreement between the family of a man who proposes to a woman, so the utterances of 'offering' and 'promising' are also productive speeches used.

#### **IV. CONCLUSION**

Based on the research data, it shows that in general, the utterances in the KKWK contain locutionary, illocutionary and perlocutionary speech acts. Locutionary speech acts found in general contain news locutionary speech acts, command locutions and question locutions. News locutions are spoken in the form of declarative sentences which aim to express information where the meaning of the word is in accordance with the speech spoken. Locutionary commands are used by speakers to expect a response from the interlocutor in the form of action. In addition, the locutionary question is also used by speakers to ask something to the interlocutor. Locutions speech asked generally realized in the form of interrogative sentences.

The illocutionary speech acts contained in the KKWK contain utterances that contain the power of speech or a certain function to the interlocutor. Based on the data, assertive illocutionary utterances are used a lot to express or explain information that means 'state' and 'propose'. Directive speech acts are generally realized through utterances that aim to produce action effects. These utterances mean to 'beg' or 'order' the interlocutor to do something. In general, the dominant speech act used in the KKWK is the assertive speech act. These speech acts are manifested in the form of declarative sentences which aim to express and advance ideas and thoughts. The second dominant speech act is the directive speech act, which aims to produce an effect in the form of an action taken by the speaker. This utterance is realized in the form of 'begging' and 'ordering'. Third, expressive speech acts are used to reveal or express the psychological attitude of the speaker to the situation experienced. This speech act is manifested in the form of declarative sentences in the form of 'greetings', 'thanks' and 'giving compliments'. Fourth, commissive speech acts. This speech act is used as the KKWK process is the speech of 'offering' and 'promising'.

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