

**TYPES OF ILLOCUTIONARY ACT IN TRANSCRIPT OF
MANGUPA FOR WEDDING PARTY**

PAPER

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ABSTRAK

Pulungan, Nikmah. 2011. Types of Illocutionary Act in Transcript of “Mangupa” For Wedding Party. *Makalah Jurusan Bahasa dan Sastra Inggris*. Padang: Universitas Negeri Padang.
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Makalah ini menganalisis jenis-jenis tindak tutur ilokusi yang digunakan oleh si penutur (*harajaon*) di dalam acara *mangupa*. Acara *mangupa* yang dipilih untuk makalah ini adalah *mangupa* dalam pesta pernikahan. Penulis memilih topik ini karena penulis ingin mengetahui jenis-jenis tindak tutur ilokusi yang digunakan oleh *harajaon* dalam acara *mangupa* tersebut dan apa saja fungsi yang ditemukan dari setiap jenis tindak tutur tersebut. Penulis menggunakan teori jenis-jenis tindak tutur ilokusi yang dikemukakan oleh Yule dalam mengidentifikasi dan menganalisis jenis-jenis tindak tutur ilokusi yang digunakan.

Data yang dikumpulkan berupa tuturan-tuturan yang mengandung tindak tutur ilokusi. Penulis mengumpulkan data sebanyak 63 tindak tutur ilokusi dalam transkrip *mangupa* tersebut. Transkrip *mangupa* tersebut terdiri dari 22 paragraf dan 37 pantun. Penulis mengambil transkrip *mangupa* tersebut dari hasil penelitian sebelumnya yaitu penerjemahan teks *mangupa* dengan mengakses situs sumber tersebut.

Dari hasil analisis, penulis menemukan bahwa penutur (*harajaon*) menggunakan 4 jenis tindak tutur dari 5 jenis tindak tutur yang dikemukakan oleh Yule (1996), yaitu ekspresif (4), deklaratif (2), representatif (47), dan direktif (10). Setiap jenis tindak tutur ilokusi memiliki fungsi yang berbeda dengan tipe yang lainnya, jumlah fungsi tindak tutur dari semua jenis tindak tutur yang ada sebanyak 13 fungsi, misalnya ekspresif berfungsi sebagai ungkapan sapaan, terima kasih, penghormatan dan permintaan maaf. Penulis menyimpulkan bahwa tipe tindak tutur ilokusi yang paling banyak digunakan adalah representatif, karena dalam *mangupa*, penutur lebih sering memberikan pesan-pesan nasihat dan doa.

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CHAPTER I INTRODUCTION

1.1 Background of the Problem

In general, culture is viewed as the customs, traditions, or practices that people carry out as part of their everyday life. Language is one of the parts of a culture that cannot be separated because language is a practice of a culture that people perform as a part of their life in communication. People can communicate their culture through language to others. They can also express their point of view about their culture and others culture such as how the world is perceived and how the life is organized.

According to Whorf (in Kramsch, 1998:14), recognition of language is as a code that reflects preoccupation and constrains the way of people think. It means that people use the choices of words as a symbol system that denotes the culture. Thus, different culture has different way of thinking in using language to denote their culture that others may not have. For example, Indonesian language has three words for rice: 'padi, beras, and nasi', while English had only one that is called rice.

Every culture has different cultural event that influences the way in using the choices of words which will be different. The choice of words in traditional speech usually will be different from the other speech such as political speech, announcement, and advertisement. The traditional speech can be seen in every culture that hold in certain event. In mandailing society, *mangupa* is one of examples that use traditional speech. *Mangupa* is held in certain situations such as

wedding party, getting child birth, and moving to a new house which have functions to strengthen *tondi* (soul or spirit that reflect someone's attitude and performance) by delivering advices and prayer. Besides, it also strives for getting *tondi* 'soul or spirit' back to body in order to ask for God's bless for getting safe, health and fortune.

There are two kinds of *mangupa* in Mandailing society that are *mangupa* for fortune and unfortunate condition. *Mangupa* for fortune can be held in some event such as wedding party (as an advice and prayer for a bride and groom starting a family), moving to a new house (as an advice and prayer for people moving to a new house), and getting child birth (as an advice and prayer for parents to keep the baby in order to be a good person in the future). However, *mangupa* for unfortunate can also held in some events such as getting an accident, recover from sick, and shock for something event. The use of the choice of words both of *mangupa* for fortune and unfortunate will be different in every event. For example in event of *mangupa* for wedding party, the man is usually described as *burangir sirara unduk sibontar adop-adop* 'betel vine which color is red in front and white in the back' or he is called as *sutan pardamean*. On the the other side, in others events of *mangupa* such as getting child birth, accident and in daily communication, people usually call the man through *lian*, or *ucok*. Consequently, the differences of using the choice of words in certain event will makes the functions of the choice of words in delivering the utterances will be different. Then, it also can be seen in the way of delivering the utterances that makes the type of the way in delivering of utterances will be different.

Among all of events of *mangupa*, *mangupa* for wedding party is the most difficult event in delivering utterances, because there are some requirements that should be fulfilled to hold such as participants, preparation of food and the setting. *Mangupa* for wedding party is usually held with *pangupa kambing* (the event of *mangupa* that is attended by family, relatives, *hatobangon* (the represent from all the group of clan), and *harajaon* (a head of tribes in one village in Mandailing). However, this event also can be held with *pangupa kerbau* (the event of *mangupa* that is attended more participants and speaker that will give more advice and prayer). In addition, the preparation of food for *mangupa* in wedding party is more various and it is arranged in well position, because everything has meaning based on the arrangement of position. Besides, the time to hold *mangupa*, it should be when the sun is rising. Furthermore, it contains many choice of words that influences the functions and the types in delivering of utterances will be different.

From the explanation above, the writer focuses on analyzing the types of illocutionary acts in *mangupa* for wedding party as part of pragmatic study such as expressive, declarative, representative, directive, and commissive. In that case, *mangupa* is important to be studied because *mangupa* for wedding party is the most difficult event than others, because it needs some requirements that should be fulfilled such as participants, the preparation of foods and the time to hold. Besides, *mangupa* for wedding party contains more the choice of words that influence the differences of functions and types in delivering of utterances.

1.2 Limitation of the Problem

This study was limited in *mangupa* for wedding party that was analyzed both of paragraphs and verses in transcript of *mangupa*. The transcript of *mangupa* was taken from www.usurepository.ac.id. Furthermore, it is also limited in studying of the types of illocutionary act that is proposed by Yule (1963). There are five types of illocutionary act that are expressive, declarative, representative, directive, and commissive.

1.3 Formulation of the Problem

In daily communication, people always have different way to deliver their utterances for getting their aims such as offering, inviting, complaining, and etc. The way of delivering utterances is called as speech acts that are usually used widely by people all over the world. Related to the explanation above, the writer analyzed the speech acts in *mangupa* for wedding party especially the types of illocutionary act. Moreover, to make it clear, the problems of this study are formulated as follow:

1. What are the types of illocutionary act in transcription of *mangupa* for wedding party?
2. What are the functions of each type of illocutionary act in transcript of *Mangupa* for wedding party?

1.4 Purposes of the Study

Speech acts is used broadly in everyday language by all of people in the world both of informal and formal situations. This study is expected to give more contribution to the linguistics field especially in analyzing speech acts. Moreover,

this study is also expected to give contribution in describing about Mandailing culture to others like how the people deliver the utterances of *mangupa*. Furthermore, the writer also hopes this paper can enrich the linguistics data of Indonesian especially in analyzing speech acts as a part of pragmatics study.

1.5 Definitions of Key Terms

- Illocutionary act : Kind of speech acts that has five types to describe the functions that are expressive, declarative, representative, directive and commissive.
- Transcript of *Mangupa* : A written or printed copy of utterances of *mangupa*
- Mangupa* : The ceremony in Mandailing society that is held in fortune and unfortunate situation by delivering advices and prayer that is delivered by some participants, *harajaon*, *raja panusunan*, in such monolog text that includes paragraphs and verses.
- Mangupa* for wedding party: The specific event (ceremony) that is held in wedding party by giving guidance, advices, and asking for God's bless to the bride and the groom and other participants that attend the event.