

## Speech Act Analysis on *Marhaban* Sermon in *Bainai* Eve at *Kapur* Region-Lima Puluh District, West Sumatera Province

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### ABSTRACT

The current study offers an initial pragmatic exploration of *Marhaban* Sermon. This sermon is a specific speech done in one kind of rite of passage ceremony done in Minangkabau tradition, namely *Bainaieve*. *Bainaieve* ceremony is usually held after the marriage ceremony (*qabul*) and several days or overnight before the wedding reception. The study mainly employs the speech act theory for analysis. The data is taken from Kapur District IX Lima Puluh Kota District, West Sumatera Province. Based on the speech at *Bainaieve* found several types of utterances, namely the locus of speech, illocution, perlocution. The types of speech acts obtained were 41 data about locus speech acts, 32 data about illocutionary speech acts, and seven data of speech acts in each location.

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## INTRODUCTION

Humans are social beings who need the means to communicate such as expressing ideas, thoughts, intentions or goals, desires, and so on. The most important and vital means to meet these needs is language. Language is an arbitrary symbol system of sound and is used by a community to cooperate, interact, and self-correct. In general, verbal communication tools are divided into spoken and written languages. Language is an arbitrary sound-symbol system, then commonly coupled with that used by a group of people to interact and identify themselves (Chaer, 2015, p. 30)

According to Yule (2006, p. 3), pragmatics is the study of the meaning conveyed by the speaker (writer) and interpreted by the listener (or reader). As a result, this study has more to do with an

analysis of what people mean by relating to their utterances than with the separate meanings of the words or phrases used in the speech itself. Pragmatics is also called pragmatics is the study of the intention of the speaker. Whereas Sari (2014, p. 43) states that pragmatics studies language structures externally, that is, how language units are used in communication. Meanwhile, according to Black in Amalia, et al (2019, p. 134) pragmatics is the study of language in its use taking into account the elements not covered by grammar and semantics.

Human needs mean of communication, as well as changes through stages of life. These experiences will change attitudes, affect the mindset, physical and social environment of humans. The Life stages should be pass through include toddlers, childhood, adolescence, adulthood, marriage, and old age.

*Bainaieve* besides adorning the nails and the bride and groom there are also *Marhaban* utterances, *Marhaban* utterances, that is, a welcome or greeting. In the *Marhaban* utterances, there are rhymes containing devotional messages for the bride and groom in the household. *Marhaban's* speech is interesting to study because there is locus, interlocution, and perlocution from pragmatic review.

According to Chaer (2004, p. 16) speech acts are individual symptoms, psychological in nature, and their survival is determined by the language ability of the speaker in dealing with certain situations. In speech acts, it is more seen in the meaning or meaning of the actions in the speech. Meanwhile, according to Tarigan (1990, p. 36) states that in relation to speech acts, each particular utterance contains certain aims and objectives. In other words, both parties, namely the speaker and the speech partner, are involved in a goal-oriented activity. In accordance with this information, the instrument in this study refers to the speech act theory. Speech acts have three types namely, (1) locus speech acts, (2) illocutionary speech acts, (3) perlocutionary speech acts. Sadock refers to acts of locution as "*acts taken to communicate*" (1974, p. 8) and Habermas argues that locution is the act of stating the state of something (1998, p. 122). In essence, it can be said that 'to say something' is to commit acts of locution.

Illocutionary acts, namely the act of doing something based on what was said (Habermas, 1998 as cited in Saifudin, 2019, p. 10). Speech can contain a certain "power". Through speech people can create something new, can make people do something, change the situation, and others. Therefore, illocution is not descriptive and is not subject to conditions of truth; it is a performance of an act in saying something the implementation of action in saying something (Austin, 1962, p. 9).

The last speech act is perlocution, namely actions or states of mind caused by, or as a consequence of, saying something. According to Austin (1962, p. 14), acts of perlocution are 'what we produce or achieve by saying something' such as convincing, persuading, obstructing, saying, shocking or misleading. The act of perlocution must thus be understood as a causal relationship between two events, the cause of which is the speech production by the speaker.

Based on the description of the data above, researchers are interested in analyzing the intentions of the *Marhaban* Speech of the *Bainaieve* Program in Kapur District IX Lima Puluh City of West

Sumatra Province in a Pragmatic Review based on the locus, illocution, and perlocution speech act.

## **METHODS**

This is qualitative research using descriptive methods. Qualitative research is research methods based on the philosophy of post-positivism. It is used to examine natural object conditions where the researcher is a key instrument. Data collection techniques are carried out by see and record. Data analysis is indicative or qualitative. Data analyzed in the form of words (Mahsun, 2014, p. 257). Whereas Lofland & Lofland (as cited in Moelong, 2010, p. 157) said that the main data sources in qualitative research are words and actions, the rest is additional data such as documents and others. Qualitative research results are more emphasizing meaning rather than generalization.

Based on research conducted in Kapur District IX, Lima Puluh Kota which examines *Marhaban* speech of the *Bainai eve* in order to obtain the intended data. The author went a direct visit to the location on June 13 and 27, 2019. On the 13th and 27th, the researcher reviewed the location in order to retrieve data on *Marhaban's* speech acts. Researchers used a digital camera to collect data by recording *Marhaban's* videos at every eve event, with approximately one hour. The data obtained were 80 data classified into three speech acts, covers locus, illocution, and perlocution speech acts.

## **RESULTS AND DISCUSSION**

One of the most important transition periods from time to time is the time of marriage. Marriage is a transition from adolescence to family life level. The implementation of marriages in Minangkabau custom varies greatly from before the wedding ceremony to the long-awaited marriage contract. Because of this diversity, marriages in the Minangkabau tradition are very unique and become Indonesian culture that must be preserved. Like the marriage in Kapur IX District Lima Puluh Kota District which has its own uniqueness in its implementation.

In ancient times only the activities of all the nails of the bride and groom. To blurt out by squeezing henna plants on all nails irregularly. But it's different from now. The *menginai* has been modified which is still by crushing henna on all the bride's 'brides' nails but with as beautiful as possible. Initiating activities are also carried out by carving on the brides' hands. This activity aims to give a beautiful impression on the fingers and palms of the bride and groom. Sometimes there are also some people who carve the back of the bride's hand using henna but are assisted by women who are experts or professionals in that field. This activity is carried out before the *bainai* evening event takes place, usually the morning before the *bainai* evening event is carried out and before the *qabul* consent is pronounced. But at the present time, *bainai* nights also do it after the *qabul* consent.

The marriage is carried out the same as marriage in general, namely by way of consent *qabul* between prospective bridegroom with the father or guardian of the prospective bride who performed in front of witnesses. After the *qabul* consent is granted, there will be a wedding reception usually held at the bride's house. However, what is unique in the event is that there is a

*bainai* evening event which is done after the consent *qabul* is spoken. Usually, the *Bainai* night event is held several days or overnight before the wedding reception is held.

*Bainaieve* activities last for approximately one to two hours. Starting from the beginning of the opening ceremony by the host; recited the holy verses of the Koran by a member of the Nashid; conduct *Marhaban* (Welcome) activities and sow fresh flour which aims to congratulate the bride and groom beginning by the parents of the bridegroom and then the parents of the bride, the elders of both families of the bride and groom, and other nuclear family members; *Sungkeman* to both parents of the bride and groom; prayers for the bride and groom led by the emcee; pronounce *Bismillah* as an opening before entering core activities; singing the Welcome song; strokes the two nails of the bride and groom; giving words of wisdom by the master of ceremonies to the bride and groom to ponder; stroking the nails of both sides of the bride and groom starting from the poem by the master of ceremonies whose aim is to ask permission from the host; singing songs that accompany *bainaieve* activities; carving the hands and feet of the bride and groom accompanied by the song Happy Bride and Groom as a closing event for the evening event; singing the song Goodbye by the group Nasyid to the host signifies the end of the *bainai* evening event that night.

Based on the description of the data above, the researcher analyzed the intentions of the *Marhaban* speech of the *Bainai eve* in Kapur District IX, Lima Puluh Kota (A Pragmatic Review) based on locutionary, illocutionary, and perlocutionary speech acts. In this section of the research article, the results should be interpreted in light of the findings of past studies and/or the theoretical accounts relevant to the study being reported on in the article. Any discrepancy detected between the current finding and that of the previous one(s) and/or theorizing should be explained. The author should also provide an explanation of his or her findings. This section should be between 20% and 35% of the entire research article.

### **Locution**

Locus speech acts, namely speech acts that describe the delivery of information in the form of a statement. The statement was delivered by the speaker without any meaningful action taken by the speech partner. Locus speech acts are the basic act of speech or produce a meaningful act of linguistic expression. For example, "Happy living a new life we say". The speech is only in the form of delivering congratulatory information without any action that must be taken by the speech partner. Out of 80 data obtained at the *Marhaban* utterance of the *Bainai* evening, there are 51 data classified into perlocutionary utterances. The following are the acts of locution speech.

#### ***Data 1: "The honorable families of both bride and groom"***

Data 1 is classified as locus speech acts. Locus speech acts are speech acts that reveal information, that is statements without any meaningful action from the interlocutor. So, it is called locution because the data conveyed the statement that the speaker and attendees at the event respected the families of the two brides. The statement delivered was "The honorable family of the bride and groom".

**Data 6: "Let us read the rundown of this event".**

Data 6 is classified into localized speech acts. It is called the act of locutionary speech because it contains information that the speaker would read out the rundown of the *Bainai eve*. The speech would be recited "Let us read the rundown of the *Bainai eve*".

**Data 12: "Sungkeman read by sister Sasmayati".**

Data 12 is included in locus speech acts. It is classified into locus speech acts because the data contains information that Sasmayati would read out the *sungkeman*. The speech delivered was "Sungkeman read by sister Sasmayati"

### **Illocutionary**

Illocutionary speech acts, namely speech acts that function to say or inform something to do something. Information conveyed by the speaker can make the interlocutor do a certain action. For example, "Before the *Bainaieve* we start, let's read the *Basmallah* together". The speech invites the interlocutor to take any action that is reading *basmallah* together. Out of 80 data obtained at the *Marhaban* utterances from the *Bainaieve*, there is one data classified into illocutionary utterances. The following is the illocutionary speech act.

**Data 48: "Alright, Ladies and Gentlemen, before we go into procession so that we can be smoother and more affable, let us say a prayer basmallah together. Bismillahirrahmanir Rahim"**

The speech is included in the illocutionary speech act. It referred to information said by the speaker to the audience that before proceeding to the next event, the speaker invited the speaker to say a prayer *basmallah* first. The speech would be delivered "Alright, Ladies and Gentlemen before we go into procession so that we can be smoother and more affable, let us say a prayer *basmallah* together. *Bismillahirrahmanir Rahim*"

**Data 78: "Before we called it a night because our night has run smoothly and has been blessed by Him, let us say hamdallah".**

From the speech above, it is stated as an illocutionary act. Illocutionary speech acts intended are invitations to interlocutors to say prayer *hamdallah*. The speech expected is "Before we called it a night because our night has run smoothly and has been blessed by Him, let us say *hamdallah*".

**Data 23: "To both brides, please sit cross-legged before your parent".**

From these utterances, we classify them into illocutionary. It is said illocutionary because the speech contains information about the instructions given by the speaker to the two brides to sit cross-legged in front of their parents. Speech delivered that "To both of brides, please sit cross-legged in front of your parents".

### **Perlocution**

Perlocutionary speech, acts are speech acts that function to express or inform something and are used to do something. Out of 80 data obtained in the *Marhaban* utterances from the *Bainai* night, 28 data were classified into per locution utterances. The following is per locution acts.

**Data 5: "Before we start the Bainai night, let's say Basmallah together".**

The speech above is included in the act of perlocutionary speech. Perlocution speech acts are speech acts that have an effect on the speech partners. The effect is that the interlocutor reads the *basmallah*. As the speaker says, "Before we start the *Bainai* night, let's say *Basmallah* together".

**Data 18: "I invite you, brother and sister ".**

The data above includes per locution acts of speech. Perlocutionary speech acts are the speech acts that can influence the speech partners intentionally to do something. The speech is in invitation form "I invite you, brother and sister".

**Data 22: "I invite ladies and gentlemen to stand.**

Data 22 above includes per locution speech because it conveys information in instructions form. It is addressed to participants of *Marhaban* to stand up. The speech declared "I invite ladies and gentlemen to stand"

**Data 23: "The whole family of the bride and groom are expected to ascend to the altar for the flour-showering session of the bride and groom".**

Data 23 includes perlocution. A perlocutionary speech act is a speech that contains information that can affect the interlocutor either intentionally or unintentionally. The information is an instruction to the bride and groom's family to be able to ascend the altar. His statement is "went up to the altar for the flour showering of the bride and groom".

## CONCLUSION

Speech Act Analysis on *Marhaban* Sermon in *Bainai* Eve at Kapur Region-Lima Puluh District, West Sumatera Province pragmatic review, in describing information on three types of speech acts, firstly locutionary acts are speech acts that describe a delivery of information in the form of statements; the second is illocutionary speech acts, namely speech acts that function to say or inform something to do something; and third, the act of speech management is a speech act that serves to express or inform something and is used to do something. Researchers took 80 data from the total data collected in the form of photos, videos, and text notes *Marhaban Bainai*. Localization speech acts data are 51 data, illocution as much as 2 data, and Perlocution speech acts as many as 27 data. From the total data that was successfully studied, the speech acts that dominated the *Marhaban* text were 51 data, namely locution speech. While the utterances which are not used in *Marhaban*'s text are illocutionary speech acts.

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