

IMPERATIVE SENTENCES FOR THE MANGOMPOI JABU CEREMONY FOR THE TOBA BATAK ETHNIC: STUDY OF SPEECH ACTIONS

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ABSTRACT

Imperative sentences found in the Toba Batak regional language can range from very loud or harsh orders to very subtle or polite requests. Imperative sentences can also range from being told to do something to being prohibited from doing something. Thus it can be said that the imperative sentence in the Toba Batak is complex and varied. Based on the formulation of the problem, this study aims to determine the use of the imperative sentence of the Mangompoi Jabu ceremony of the Batak Toba ethnic group: Tutar action study and to describe, classify functions and also interpret imperative sentences at the Mangompoi Jabu ceremony, Batak Toba ethnicity: Tutar action study. This study used descriptive qualitative method. Data analysis was carried out by means of data analysis techniques, namely, observing the whole text of the conversation of the Mangompoi Jabu ceremony for the Toba Batak ethnic group, classifying the data, analyzing the conversation text carefully. The results of the study found that: (1) All imperative sentence forms, namely: ordinary imperative, request imperative, permit granting imperative, invitation imperative, and order imperative are in the Toba Batak ethnic Mangompoi Jabu ceremonial sentence (2) Of the seventeen imperative sentence forms, There were fourteen imperative pragmatic forms used, namely: the pragmatic form which means command; pragmatic form means orders; pragmatic form means request; pragmatic form means request; pragmatic form means persuasion; pragmatic form means appeal; pragmatic form means tolerance; pragmatic form means invitation; pragmatic form means to permit; pragmatic form means prohibition; pragmatic form means hope; pragmatic form of permit requests; pragmatic form means to permit; pragmatic form means prohibition; pragmatic form means hope; pragmatic form means recommendation. Meanwhile, the four other imperative pragmatic forms are: the pragmatic form means pressure; the pragmatic form of swearing; and pragmatic form means ngelulu, not found.

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1. Introduction

The Toba Batak is one of the sub-tribes of the traditional Batak ethnicity, in addition to other sub-tribes, namely the Karo Batak, the Simalungun Batak, the Pakpak Batak, the Angkola Batak, and the Mandailing Batak. One of the distinguishing features between the clans or sub-ethnicities above is their language and geographical location.

The Toba Batak ethnic as an ethnic culture has a habit of carrying out traditional ceremonies or rituals. In principle, these activities are sacred and are very much inherent in every life process for the community. According to Burner, the Toba Batak ethnic traditional

ceremony is known as *sisoli-soli do adat*, meaning that each ethnic member is a single unit that works together and participates in traditional ceremonies.

In the implementation of traditional ceremonies, apart from the *Dalihan Natolu* element as a social system, in this connection language has a very important role. Language is the most effective communication tool to convey ideas, thoughts, intentions and goals to others. As one of the cultural manifestations, the use of the Toba Batak language cannot be separated from the two, because it is an inherent unity.

The Toba Batak language continues to develop and serves as a means of communication, support, and a symbol of the Toba Batak ethnicity. This function can be observed through the activities of ethnic members in communicating with each other. Revealing the meaning and content of a language speaker often delivers it through traditional ceremonies. One of the traditional ceremonies that are born, live and develop in the midst of the Toba Batak ethnicity and are passed down from generation to generation, one of which is the ceremony of entering a new house.

The traditional ceremony of entering a new home for the Toba Batak ethnic group is called *Mangompoi Jabu*. In the past, the ceremony was a sacred traditional ritual and was very attached to the Toba Batak ethnic group. This activity is interpreted as an expression of gratitude when having a new house as part of customization. This ceremony in a family is only done once until *Sari Matua / Saur Matua* (end of age). The house that was recently occupied includes elements of *Dalihan Na Tolu*.

2. Methods

2.1. Act Speech

In pragmatics, speech is a form of action in the context of a speech situation so that the activity is called a speech act. In communicating, each speaker will carry out activities to speak the speech. George Yule argues that speech acts are actions that are displayed through speech. Every speech act uttered by a speaker has a certain meaning. Speech acts can take the form of requests, apologies, complaints, praise, invitations or promises.

2.2. Imperative

Imperative is the form of a sentence or verb to express an order or obligation or prohibition to carry out an act or give command, have the right to give command, and are obligatory according to the Big Indonesian Dictionary (KBBI). Moeliono (in Rahardi, 2005: 2) states that if it is based on its communicative value, sentences in Indonesian can be divided into five, namely (1) news or declarative sentences, (2) imperative or command sentences, (3) question or interrogative sentences, (4) exclamatory or exclamatory sentences, (5) emphatic or emphatic sentences. As the name implies, the sentence command or imperative (Kridalaksana, 2008: 91). Another definition of the imperative is commanding.

2.3. Method of collecting data

The collected data must be lingual data that is valid (valid) and at the same time the most reliable or reliable (reliable), because only with validity and reliability it is possible to carry out the initial steps of analysis which are expected to be correct and precise (Sudaryanto, 1990). In this study the authors collected data using three ways, namely:

- a. The method of literature (library research) is by looking for data from books related to research.

b. Observation

The author collects data through direct observation at the research location. The author observes how the culture and language of the Batak Toba in Samosir Regency. And the results of observations are used by the author as additional information in the study.

c. Interview

The interview technique used in this study is an open interview. The author asks directly the selected informants, namely competent parties who are considered capable of providing descriptions and information used to answer the problems in this study (Sugiyono, 2009: 140).

2.4. Data analysis method

Data analysis is the process of searching for and compiling data obtained from interviews, field notes, and other materials systematically so that it is easy to understand and the findings can be shared with others (Sugiyono, 2009: 244). In this data analysis method, the writer uses descriptive qualitative method. The data obtained through research interviews will be analyzed using qualitative descriptive analysis, namely by obtaining data from interviews conducted with informants and then described as a whole.

The stages to be carried out in this research are:

- a. The author makes traskip of the results of the interview by playing back the recording of the informant.
- b. The results of the interviews were simplified into a good language structure then transformed into notes.
- c. Furthermore, the authors made data reduction by means of abstraction, namely taking data in accordance with the context of the study and ignoring unnecessary data.
- d. Present the data in the form of explanation and grouping based on imperative sentences of the Toba Batak ethnic mangompoi jabu ceremony.
- e. After all the data is presented, the problem which is the object of the research can be understood, then a conclusion is drawn which is the result of the research.

3. Result and Discussion

Based on the results of the study, it was found: (1) the form of imperative sentences, (2) the function of imperative sentences, (3) The meaning of the imperative sentence of the Toba Batak ethnic mangompoi jabu ceremony which is described as follows:

3.1 The Form of Imperative Sentences for the Mangompoi Jabu Ceremony for the Toba Batak Ethnic

The realization of the imperative intent in the mangompoi jabu ceremony for the Toba Batak ethnic group is related to the context of the underlying speech situation. Based on the theory put forward by Rahardi (2008: 93), the imperative pragmatic meaning of speech is very dependent on the context. The context in question can be extra and intra linguistic. From the Toba Batak ethnic mangompoi jabu ceremony, the researcher found the pragmatic form classification as follows:

a. Speech that contains pragmatic imperative commands

The utterance of imperative pragmatic meanings of commands is characterized by sentences that use an exclamation point, using the word *ma* or *lah* in the sentence. It should be noted that in order to prove whether each speech contains the meaning of an

order, the utterances can be subjected to pre- speech techniques or transformational techniques as commonly used in structural linguistic analysis

- b. Speech that contains pragmatic imperative orders
Based on what Rahardi (2008: 96) argues, imperative means an order marked by the politeness of *bege* or *hear*, *songonon* or something like this, and *tong ma* or *keep it*.
- c. Speech that contains the imperative pragmatic meaning of request
In accordance with Rahardi's theory (2008: 97), imperative means that a request is marked by a sign of politeness to support or help, and ask for a request.
- d. Speech that contains the imperative pragmatic meaning of petition
Imperative means that a request is marked with a politeness marker of "*beg*" or "*somba*", if or "*sai*" is used to refine (Rahardi, 2008: 99).
- e. Speech that contains pragmatic meaning imperative of pressure
The main focus on imperative means pressure is the intonation of the speaker (Rahardi, 2008: 100). In the mangompoi jabu ceremony, the Toba Batak ethnicity is imperative, which means that the pressure is characterized by a strong intonation, and is usually expressed as a sign of politeness, *come*, *let's* or '*beta*' as a sign of meaning. In addition, sometimes the words *please*, *must* or '*arop*', '*ikhon*' are sometimes used to emphasize the meaning of the pressure. The intonation used in this sentence tends to be louder than the other imperative utterances.
- f. Speech that contains pragmatic meaning imperative persuasion.
Imperatives which mean persuasion in Indonesian are usually expressed by marking the politeness of *ayo* or *mari* (Rahardi, 2008: 102), or *beta* in the Toba Batak language.
- g. Speech that contains the imperative pragmatic meaning of appeal.
Imperative means appeal is usually used with the particle "*lah*" (Rahardi, 2008: 103) or *ma* in the Toba Batak language.
- h. Speech that contains pragmatic meaning imperative of association.
The imperative of hospitality in Indonesian uses a marker meaning "*please*" (Rahardi, 2008: 104) or *please eat Haru Allang* in the Toba Batak language.
- i. Speech that contains the imperative pragmatic meaning of the invitation
The meaning of the invitation is marked with a politeness marker, *let's* or *come on* (Rahardi, 2008: 106).
- j. Speech that contains the imperative pragmatic meaning of requesting permission.
Imperative with the meaning of request for permission is usually marked by the use of an expression marking politeness which means *let* and *may* (Rahardi, 2008: 107)

4. Conclusion

After carrying out a series of processing, analyzing, and discussion, answering the hypotheses of the research that the researchers conducted the conclusions of this study, namely The imperative sentence form used in the Toba Batak ethnic mangompoi jabu ceremony: the study of speech acts shows pragmatic and linguistic politeness. Example in a request sentence: *Santabi ma di hamu na huparsangapi hami. Mandok hatama sian hasuhuton.* 'Excuse me, whom we respect. Bless from the family '. Provide the words of the *hasuhuton* 'party. The form of the imperative sentence in the Toba Batak ethnic mangompoi jabu ceremony shows the form of pragmatic and linguistic politeness, and there are (15) fifteen forms of imperative sentences at the Toba Batak ethnic mangompoi jabu ceremony from (17)

seventeen imperative sentences in Indonesian. In the mangompoi jabu ceremony, the Toba Batak ethnic group shows (3) three imperative sentence functions in the Toba Batak ethnic mangompoi jabu ceremony, namely the declarative, interrogative, and expressive functions. At the mangompoi jabu ceremony, the Toba Batak ethnic group contains imperative pragmatic meaning. Such as locutions, illocution and perlocution.

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