Speech Acts in Bima Culture Marriage Proposals

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Article Info	Abstract
	This research generally aims to describe speech acts in Bima culture marriage proposals. The problem examined in this research is the form or type of speech acts and the meaning of speech acts contained in cultural marriage proposals Insurance. The type of research used in this research is descriptive analysis research. Data In This research focuses on the results of observation or direct observation of Bima cultural marriage proposal speeches, while the data sources were obtained from sources, in this case traditional leaders or several local community leaders. The method used is the listening and speaking method. Data analysis in this study used intralingual and extra lingual matching analysis. The results of the research show that there are four types of speech acts in the Bima culture marriage proposal procession in Tolouwi Village, namely assertive or representative speech acts (stating, mentioning and informing), directive (begging, suggesting, requesting and inviting), commissive (promising) and expressive (praising). The results of the research conclude that speech acts in Bima culture marriage proposals are highly considered and prioritized by speakers and speech partners in speaking.

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1. INTRODUCTION

Language is a cultural product of a nation. Even with language you can find out about other people's cultures. Furthermore, some say that a nation is reflected in its culture. The reflection of language and culture is not only in vocabulary, words, sentences, paragraphs, discourse or rhetoric. The relationship between language and culture is an interesting thing to talk about, so that the wider community with various backgrounds is interested in discussing it.

In the diversity of cultures, religions, languages and ethnicities that Indonesia has, there are various identities that cannot be compared and cannot be united by any physical condition. This diversity can be seen from language. Language, speech and culture are related to each other. As for culture, it will not live without language and language lives in a culture that belongs to a society. The language used in the marriage proposal procession is different from the language used in everyday communication, so that in Bima cultural customs the term *Nggahi Panati* or application language.

Nggahi Panati 'Proposal language' is an event carried out by the man's family or *sampela mone* through a spokesperson or referred to as *ompu panati*. Use of expressions in application speech *Nggahi panati* serves to facilitate the aims and objectives of the prospective groom to the family of the prospective bride. Proposals in Bima culture have significant differences with cultures found in other areas, the provisions of tradition in the life of the Bima people cannot be abandoned, especially when it comes to proposing, the Bima people always carry out proposals according to customs which have been a tradition passed down from generation to generation from the time of their ancestors until the present. This. For the Bima people, this tradition must be carried out and must not be abandoned because it is a mandatory requirement for prospective grooms towards their fiancé.

This is in line with Kridalaksana's (2001) view which explains speech. Speech is a sentence or part of a sentence that is spoken. This means that speech is a sentence uttered by a speaker to convey a certain meaning in a certain situation. Speech in the form of a person's verbal

communication to a speech partner in everyday life, especially in traditional wedding processions. This speech is held when the extended family of men and women carry out marriage proposal activities. It is said that because every application procession always has speech from both the man and the woman.

Pragmatics plays an important role in this matter as stated by George (1996) that pragmatics is the study of meaning conveyed by speakers (writers) and interpreted by listeners (readers). As a result, these studies are more concerned with the analysis of what people mean by their utterances than with the separate meanings of the words or phrases used in the utterances themselves. Pragmatics is the study of the speaker's intentions, the pragmatic study of speech acts in Bima culture marriage proposals is a form of research on language use in the speaking community as an effort to revitalize *Getting married* (regional language) which has recently begun to be eroded by the use of Indonesian and the influence of foreign languages. For this reason, this research is very crucial to be studied in more depth in order to maintain cultural values, especially in Bima traditional marriages.

There are previous studies that are quite relevant and have been conducted by several researchers, including: Burhanuddin and Sumarlam (2015a and 2015b), Badelah et al (2019), Hilman (2020), Habibi and Kusdary (2020), Lestari et al (2021), Islam et al (2021), Sari et al (2022); and Damayanti et al (2022).

Burhanuddin and Sumarlam's (2015a) research examined several categories of Friday sermon imperative speech acts in the Muhammadiyah voice tabloid as well as several imperatives that tend to be used from Rahardi's perspective. Burhanuddin and Sumarlam (2015b) studied the language politeness strategies used by President Joko Widodo in responding to several of the nation's socio-political problems. Badelah et al (2019) studied the politeness of teachers and students in learning Indonesian at SMPN Sakra, East Lombok Regency. Hilman et al (2020) studied the forms of culture found in traditions suna *ro ndoso*. Habibi and Kusdary (2020) studied the traditional Pepadun cultural wedding in North Lampung as a legacy of Pepadun ancestors. Islam brother (2021) studied illocutionary speech acts in the lawyer's club. Lestari et al (2021) studied the types of directive speech acts and the tendency to use types of directive speech acts in the speech of the deputy governor of NTB regarding handling the corona-19 virus. Sari et al (2022) studied teachers' imperative speech acts in learning at Sekongkang District Elementary School. Damayanti et al (2022) studied function in stories *Wadu Ntanda Rahi* based on the analytical model developed by Vladimir Propp.

2. THEORETICAL BASIS

Speech acts in pragmatics are one of the concepts in linguistics. According to Rustono (1999:31), speech act theory is a central entity in pragmatics. Because of its central nature, speech acts are central to pragmatics. Saying a particular utterance can be seen as carrying out an action (influencing, ordering) in addition to actually uttering or uttering that utterance. According to Chaer (in Rohmadi, 2004: 29) explains that speech acts are individual symptoms that are psychological in nature and their continuity is determined by the language ability of the speaker in dealing with certain situations. In speech acts, more attention is paid to the meaning or sense of the action in the speech (Chaer and Augustine, 2004:50).

Speech acts can be said to be the use or usage of a piece of language, which can be in the form of sentences, phrases and words expressed by someone on an occasion or speech event. Furthermore, according to Richard (in Syamsuddin, 1992:46) he believes that a speech act is something we do in the context of speaking or a language unit that functions in a conversation. According to Yule (1996: 82), actions displayed through speech are usually referred to as speech acts.

According to Austin (1962: 94-107), he divides speech acts into three types of actions, namely, the act of informing or stating something "The act of saying something", namely with locutionary acts, the action of wanting the speech partner to do something. "The act of doing something", which is called an illocutionary act, and the action of giving influence to the speech

partner or wanting a certain reaction or effect or result from the speech partner. "The act of affecting someone", which is called a perlocutionary act. Following is the discussion.

Locutionary speech acts are speech acts that express something in the sense of saying or speech acts in the form of sentences that are meaningful and can be understood (Chaer and Augustine, 2004:53). Furthermore, according to Rahardi (2008:35), locutionary speech acts are acts of speaking with words, phrases and sentences. Then Sendilatta (2008:8) stated that locutionary speech acts are acts of speaking with words, phrases and sentences.

Illocutionary acts, according to Ibrahim (1993:115), say that illocutionary acts are carried out by saying something which includes actions such as betting, refusing, promising, and ordering. Illocutionary utterances apart from functioning to inform or convey something, can also do something.

Perlocutionary speech acts, according to Rohmadi (2004:31), state that perlocutionary speech acts are speech acts whose teaching is intended to influence the interlocutor. Furthermore, according to Wijana (1996:20) explains that a perlocutionary speech act is an utterance uttered by a person which often has the power of influence (*perlocutionary force*), or the effect on those who hear it.

Based on the description above, this research is related to illocutionary speech acts as proposed by Austin (1962). The types of illocutionary speech acts according to Austin (1962) are divided into five categories, namely.

Trial is an illocutionary act in which the results of an evaluation or decision are communicated based on certain reasons or facts. Examples of these actions are evaluating, diagnosing, calculating, predicting and others.

Exercises, in this action the speaker uses power, things or influence, for example organizing, praying, advocating and so on.

Commissive, namely the speaker's action of doing something or an action, such as making a promise and gambling.

Behavior, namely the expression of the speaker's reaction to the attitudes and behavior of people, both past, present and future. For example, sorry, thank you, congratulations, etc.

Exposition is an explanatory action that contains an explanation of the point of view, realization of arguments and explanation of uses and references. Speakers explain how their expressions fit the argument. For example, postulate and define, agree, and so on.

Austin's (1962) categorization was later developed by his student Searle, (1979) on the grounds that it was based only on lexicography and the boundaries between the five categories were unclear and overlapping. However, the boundaries must be clear so that people can more easily identify the illocutionary act.

Searle (in Tarigan, 2015:42-43) classifies illocutionary acts based on various criteria, which also includes five categorizations, namely.

Assertive or Representative Acts, namely speech acts that explain what and how something is. Involves the speaker in the truth of the proposition expressed. For example: stating, informing, suggesting, boasting, complaining, demanding, reporting.
Example: "You shouldn't yell at your parents!"

Commissive acts, namely speech acts that function to encourage the speaker to do something. Involves the speaker in some upcoming action. For example: promising, swearing, offering, praying (prayer).
Example: "God willing, I will study hard."

Directive acts, namely speech acts that function to encourage the person responding to the speech to do something. Intended to cause some effect through the actions of a listener. For example: order, command, request, request, suggest, recommend, advise.
Example: "Please open the window, the weather is hot!"

Expressive Acts, namely speech acts that involve feelings and attitudes. Has the function of expressing, expressing or informing the speaker's psychological attitude towards a state of affairs predicted by the illocutionary. For example: saying thank you, congratulating, forgiving,

pardoning, blaming, praising, saying condolences and so on.
Example: "I'm sorry if I did anything wrong to you!"

Declarative Acts, namely speech acts that connect the content of a proposition with actual reality. If the performance is successful, the illocutionary will cause a good correspondence between the propositional content and reality. For example: surrender, dismiss, acquit, baptize, name, name, excommunicate, appoint, appoint, sentence, sentence and so on.
Example: "The judge who sentenced the priest who baptized children, the dignitary who named the ship and so on.

From Searle's (1979) categorization, it can be concluded that in fact all statements are performative or speech acts. Thus, Searle (1979), argued that the basic unit of linguistic communication is a speech act. These can be words, phrases, sentences, or sounds that express the user's intent. Speech acts are linguistic units in linguistics. The types of speech act units can be different for certain sounds, words, phrases, sentences, and even speech as long as the sound has a certain meaning, then in a certain sense it can be called a speech act.

3. METHOD

This type of research uses a descriptive analysis method, namely the researcher carries out data analysis that is related to the application of pragmatics in the form of types of illocutionary speech acts and the meaning of speech. The data obtained, such as the results of observations, observations, interviews, were compiled by researchers and the data results were presented in the form of narrative descriptions. With the analytical description process, researchers can describe the types and meaning of speech acts in the Bima cultural marriage proposal tradition by expressing the resulting information carefully and meaningfully.

The method used in this research is the listening and speaking method. The listening method is a linguistic method used to collect data by listening to or tapping into someone's use of language or information in order to obtain research data both orally and in writing. The proficient method is known as the interview method, the implementation of which is carried out by the researcher having a conversation or contact with the party who is the subject of the research (Mahsun, 2019: 91).

4. RESULTS AND DISCUSSION
Types and Meaning of the Speech Act of Proposing or Proposing

From the results of data analysis, the speech act of proposing or proposing marriage in Bima culture in Tolouwi Village, Monta District, Bima Regency from Searle's (1979) perspective consists of assertive, directive, commissive and expressive speech acts. Below we will discuss the types of speech acts one by one:

Assertive or representative speech acts

Assertive or representative speech acts are speech acts that explain what and how something is and bind the speaker to the truth of what is said. Including types of assertive or representative speech acts, for example utterances that state, demand, acknowledge, report, show, inform, suggest, mention and so on. In the Bima culture marriage proposal speech act there are utterances of stating, mentioning and informing.

1) The speech states

Speech function *state* is a speech or expression to provide information or convey something to the interlocutor. This speech is done with the intention of stating something. Data in the form of speech states the following.

a) *Mai raka ita doho kaso ma ntau ana siwe*
(come to meet gentlemen who have daughters)

The context of speech in sentence (a) contains a communicative meaning that the speaker expresses a desire to the speech partner. This is marked by the sentence 'come to meet gentlemen who have daughters'. This speech includes the statement 'proposing' from the prospective groom's family which is aimed at the prospective bride's family.

2) The story says

Speech function *mention* can express an action, existence, or experience. The speech act of mentioning is a speech act carried out by the speaker who wants the interlocutor to know what is happening. The data in the form of speech states the following.

b) *De nabune ana ita doho kaso mangara la Aini? sabua ntaru ra nggini diru'uba la Ahmad?* (What about your daughter named Aini? Is she still on her own or is she already owned by her son Ahmad?)

The context of the speech in sentence (b) states the name of a woman who a man wants to propose to. The meaning of this speech act is stating the truth that the speech partner is taught to know.

3) Speech tells

Speech function is speech that informs something to the interlocutor. Data in the form of speech tells the following.

c) *Iyota mada ntaruta* (His son doesn't have one)

The context of the speech in sentence (c) informs the prospective groom's family that the prospective bride being proposed to is empty or does not have a previous partner. The meaning of this speech act is to tell the truth for the speaker to know.

Directive speech acts

A directive speech act is a speech act that the speaker intends for the speech partner to perform the action mentioned in the speech. Verbs that compel, implore, suggest, invite, request, order, command, advocate, and advise. This type of speech act is also called imposing speech act. In the Bima cultural marriage proposal speech act, there are speeches in the form of begging, suggesting, requesting, and inviting.

4) Begging speech

Function *applies* used to express a request for something in a more polite or respectful way. Applications usually contain requests to people in higher positions. Below is presented speech act data directive with function apply among others, as follows.

d) *Santabe takabua kasamaku ana mada doho kaso labo ana ita doho kasota, bune aiku ndadina? Bune aiku karawi? Loaku na nggori kai menata.*

(Excuse me, if you remember, let's work together and help each other for the wedding process of our two children, what time will it be? And when will the event be? So that everything can be completed quickly)

The context of the speech in sentence (d) is a pleading speech from the family of the prospective bridegroom to the family of the prospective bride to cooperate with each other in the wedding procession that will be carried out later. The speech of the prospective groom's family is in the form of direct speech.

5) Speech suggests

Function Recommend used by speakers to express critical suggestions or suggestions. In this utterance, the speaker may follow the speaker's advice or not carry out the action described by the speaker. The following data is presented as follows.

e) *Hari Ahad labo Senin kombi macaru* (Sunday and Monday are good times)

The context of the speech in sentence (e) is spoken by the prospective bride's family or their representative (father) in determining the right time and day for the wedding procession.

6) Speech requests

Function Request used to convey a speaker's request to the speech partner so that the speech partner takes the action that the speaker wishes. Asking means speaking in order to be given or get something from the person you are saying. Below we will present data on types of speech act directive with function request, as follows.

f) *Iyota sabuneta ra kasama kaita?*

(if possible, how much is the mutual agreement?)

The context of the speech in sentence (f) is spoken by the prospective groom's family or represented by his parents (father) in conveying the dowry issue according to the agreement with the prospective bride's family. This utterance is a form of direct speech act.

g) *De masa pila gramku diwa'ata? Uma? Kadera? Bongi? Isi uma? Mbe'e?*
 (for gold, how many grams do we bring? House? Chairs? Rice? Household contents? Goats?)

Context of speech in the sentence (g) was conveyed by the prospective groom's family asking about what dowry would be provided, starting from gold, houses, chairs and so on to support the desired wedding. This utterance is a form of direct speech act.

h) *Ta wa'a dua mpuru juta ta kombi* (maybe for a dowry of only twenty million!)

The context of speech in sentence (h) is *request* from the family of the prospective bride in preparing a dowry in the form of money worth twenty million intended for the family of the prospective groom. This utterance is a form of direct speech act.

i) *Pidu gram masa, uma haju ciwi ri'ina, kadera jati, bongi saratu kilo, diva, lemari, labo mbe'e.*
 (seven grams of gold, nine-pole wooden house, teak chair, one hundred kilos of rice, bed, cupboard and goat)

The context of the speech in sentence (i) is a statement from the prospective bride's family that the groom's family will prepare a dowry in the form of point grams of gold, along with houses, rice, beds and so on.

7) Inviting speech

Function Invite used to express a request for the speech partner to participate or take part. Inviting can be interpreted as inviting and ordering the interlocutor to follow. Below are several examples of speech act directive with function invite among others, as follows.

j) *Ta sama-sama baca Al-fateha ba waur nggori nuntu co'i ta ndai sama kai, mori sena to'ina la Ahmad labo la Aini*
 (Let's all read surah Al-Fatiha as a form of gratitude for the dowry that has been agreed upon, may La Ahmad and La Aini's lives be happy all the time)

The context of the speech in sentence (j) is a speech that conveys congratulations to the bride and groom and ends with a prayer for the smooth running of the application process. The speech from both parties is in the form of direct speech.

Based on this description, the meaning of the above directive speech act is carried out by the speaker with the intention that the interlocutor carry out the action mentioned in the utterance.

Commissive speech act

Commissive speech acts are speech acts that bind the speaker to carry out what is stated in the speech. Promising, swearing, offering, praying, threatening and stating one's ability are speech that are types of commissive acts. In the Bima culture marriage proposal speech act there are utterances promising. The speech is as follows.

8) Promising speech

k) *Iyota mada doho kaso ma wa'a sampuru gram masa, labo kancewi weaku piti co'ina dua juta, di weki ma mone wa'u wa'a sandede ta.*
(We will bring ten grams of gold and add two million dowry money, the prospective groom is able to fulfill everything)

The context of the speech in sentence (k) of the commissive speech act above is a promising speech from the prospective groom in the process of bringing the dowry later, marked by the expression 'we will bring' and 'we are able to fulfill' all the requirements of the prospective bride's family. .

Expressive speech acts

Expressive speech acts function to show the speaker's psychological attitude towards the situation being experienced by the speech partner. For example, saying congratulations, saying thank you, feeling sympathy, praising, criticizing, complaining and apologizing. In the Bima culture speech act of marriage proposal there is a speech of praise. The speech is as follows.

9) Speech of praise

Speech Praise a statement addressed to someone for doing a good job. The speech act of praise is a speech act conveyed by the speaker in the form of kindness or appreciation for something, an expression of pride or pleasure in the work done. To understand this type of speech act, the following data can be considered.

l) *Na ntika malaiku uma ita doho kasota ke*
   (how beautiful your house is)

The context of the speech in sentence (l) is an expressive speech act of praising with the expression 'what a beautiful house, gentlemen'. The meaning of this story is that when the prospective groom's family was about to go to the prospective bride's house, they saw that the house and yard had been decorated in such a way to welcome the arrival of the prospective groom's family. This shows the speaker's psychological attitude towards a situation being experienced by the speaker.

5. CONCLUSION

Marriage proposals in Bima culture have stages in the process. First stage, *lao sodi ntaru* asking emptiness' then *wi'i nggahi* 'word overlap' after that with *nuntu co'i* 'discussing the dowry' these three things are done by both parties from the prospective groom's family and the prospective bride's family. The language of proposal in Bima culture is usually referred to as *nggahi panati*, speech *nggahi panati* can be represented by the prospective groom's family without having to contact him *ompu panati* 'spokesperson' first. The meaningfulness of speech acts in the Bima cultural marriage proposal in Tolouwi Village has the meaning and communication functions contained in the application procession. The forms of speech acts are classified into the categories assertive or representative, directive, commissive and expressive.

6. SUGGESTION

The author hopes that there will be further research related to the speech act of marriage proposals in Bima Culture, both with the same study but using different methods. The author also hopes that there will be further research that examines the marriage process, not just limited to applications, so that the subject of discussion will be broader and deeper about Bima culture.

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