

Research Article

**The Speech Act Of Marunjuk Custom In The Ethnic Of Batak Toba In Tomuan Village,  
Dolok Panribuan Sub-District, Indonesia**

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**Abstract**

This research is entitled "The Speech Act of Marunjuk Custom in The Ethnic of Batak Toba in Tomuan Village, Dolok Panribuan Sub-district", which examines the act of locus, illocution, and perlocution acts. The formulation of the problems in this research are; 1) How are the act of locusi, the act of illocution, and the act of perlocution of the Batak Toba tribe in Tomuan Village, Dolok Panribuan sub-district. 2) What are the meaning of the act of locusi, the act of illocution, and the act of perlocution in Tomuan Village, Dolok Panribuan sub-district. The aim is to find out the meaning of locusi acts, illocution acts, and perlocution acts in the *Marunjuk* custom of the Batak Toba ethnicity. The benefit of this research is to preserve and increase the wealth of vocabulary for the younger generation and cultural figures. The theory used in this research is the pragmatic theory by Fraser (1978) and Purba (2002). The method used in this research is a descriptive qualitative method with data collection through observation, interviews, and literature study. From the results of this study, the groom's side and bride's side gave each other traditional conversations to the bride and groom.

**Keywords:** the act of locus, the act of illocution, and the act of perlocution

**1. Introduction**

The Batak Toba tribe has a traditional ceremony, namely *Marunjuk*. The *Marunjuk* ceremony has very important elements for the Batak people (Sibarani, Robert, *et al.*2021). *Marunjuk* custom is a traditional ceremony for the Batak tribe, because people who are already married have the right to do traditional ceremonies and other ceremonies. Before carrying out the traditional Batak wedding ceremony, the first and foremost thing is you have to know *Dalihan Na Tolu*. (Sibarani, Robert, 2018; Sibarani, Robert, *et al.*, 2018)

The Batak Toba community has a certain custom system based on the *Dalihan Na Tolu*, which is the basis of life for the Batak Toba community. Every member of society is obliged to act according to customs.(Sibarani, Robert, *et al.* ,2020; Octavianna, Yessi, *et al.* 2020).

*Dalihan Na Tolu* is a basic philosophy of life and a strong foundation for social relations and interaction of the Batak community. Based on *Dalihan Na Tolu*, the Batak community can

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determine their status, function, and social attitudes. (Sibarani, Robert, 2020; Sibarani, Robert, *et al*, 2021)

The *Dalihan Na Tolu* component consists of 3 elements, namely:

1. *Hulahula*, namely clans from the wife's side (the wife's family). *Hulahula* occupies the most respected position in the association and customs of the Batak community. Therefore, all Batak people are ordered to respect the *hulahula*. Batak philosophy says "*Hulahula i do Debata na tarida*". This means that the *hulahula* is Debata (God) that appears. The purpose of this philosophy is the giver of blessings and blessings from the *hulahula*.
2. *Dongan Sabutuha* (Clan Relatives)  
Dongan Sabutuha is same as dongan tubu / hahanggi, which is the brother of one clan. It means born from the same mother. They are like tree trunks that support each other. Even though close to each other, but sometimes there causes bad friction. Such as Batak's proverb said "*Tampulan aek do halak na mardongan tubu*". It means like water being split with a knife, nevertheless it sticks together. However, the culture of the Batak people is ordered to be wise to siblings who are called *sabutuha*.
3. *Boru* (Woman's side)  
Boru means the family that takes a wife from one clan. Boru occupies the lowest position as *parhobas* or servants, both in daily interactions and in traditional events. Its function as a servant does not mean that it can be treated arbitrarily, but we have to respect and persuaded boru, which can be termed *elek marboru*. Boru does not always become boru status, there will be times when it becomes *hulahula*, depending on their respective positions.

In fact, according to Austin, the speech act has never been given the meaning, same as Lyon's, 1981. Austin reveals one meaning about that language act. His thesis said "In saying something, means doing something (Austin, 1965). Austin also revealed that every statement we make, reflects the action or deeds that we will do. An act of language is not only reveals the speaker's speaking style, but also can reflect the speaker's responsibility for the content of speech. Moreover, it can contain a specific purpose to influence others (Purba, 2002; Halimatussakdiah, *et al*, 2020; Silaban, *et al*, 2020).

## 2. Literature Review

### 2.1. Pragmatic Theory

Fraser (1978) says that what is included in the rights and obligations of a speaker is what can be said and how to communicate it. The obligations of a conversation participant may include an obligation to show respect.

Speech acts or language acts are part of speech events which are actual phenomena in speech situations (Rahmadi, 2004; Wanda Kuswanda, *et al*, 2020). Searle (1969) provides a limitation on speech acts as a response or correction of sentences in certain conditions which can be in the form of activities to state, command, answer questions, promise, and so on. Chaer and Leonie (2004: 50) state that speech acts are an individual symptom, psychological, and their continuity is determined by the speaker's language ability in dealing with certain situations.

## 3. Method

The data collection of this research used a qualitative descriptive method including primary data and secondary data. Primary data is taken directly from the resources. Meanwhile, secondary data do not only include various references, but also include various important information obtained from informants as well as indigenous and community leaders.( Marbun, *et al*, 2018; Izwar, *et al* ,2018 and Simanjuntak et al., 2018)

#### 4. Result and Discussion

Speech Act in *Marunjuk* custom

Types of speech act according to the data obtained, namely:

##### Conversation Model 1: Sian Suhut Paranak

*Parsinabung suhut paranak manjauhon dongan sahuta lao paradehon parjambaran lao chiseled tu hulahula.*

Conversation Model 1: From the Groom's side

The moderator from the groom's side called for compatriots to prepare meat to be handed over to the *hulahula*.

*Alusni dongan sahuta: Olo raja nami, nunga rade dison parjambaran, ima: ulu, osang, na marsanggulan, aliang, pohan renta dohot ihur-ihur. Molo tung adong na hurang patangkas hamu hupas hami hop. Mauliate!*

The answer from the compatriots: Yes our king, we have prepared *parjambaran* here, namely; the head, the *osang*, the *marsanggulan*, the neck, the old *pohan*, and the tail. If there is something missing, we can still complete it. Thank you!

Moderator from the groom's side: Our esteemed *boru*'s friends, family, and close friends whom we invite, especially our *hulahula* that we really respect. It is clear what the servant said about *parjambaran* (meat), if there is something missing, please remind us.

*Mangalusi ma hulahula nami mandok: nunga tung singkop be sude, alani i pasahat hamu hombar tu rules.*

The time for *hulahula* to answer: it is all complete, because of that you can convey it according to the rules.

Moderator from the groom's side: We would like to say thanks to our relatives, *boru*, *pariban*, compatriots, and especially to our *hulahula*. Thank you to the servants who is prepared this food, thus helped us in the implementation of this traditional event.

Conversation Model 2: The Bride's side

We would like to thanks our bride's side, *parjambaran* is complete here (giving in the form of money or meat). If there is something that is still incomplete, please remind us. Thank you.

**Table 1. Types of Speech Act in Conversations 1**

Speech	Action		
	Location	Illocution	Perlocution
1	The groom's side informed that the <i>parjambaran</i> would be	The servant of the bride's side conveys the <i>parjambaran</i>	The second speech states the <i>parjambaran</i> has been prepared

	served soon		
2	The operator of the groom's side finished carrying out the task	The operator informed that the <i>parjambaran</i> had been served	The third speech asked for advice from both parties
3	The moderator from the groom's side informs that the operator explains about <i>parjambaran</i>	The moderator on the part of the groom's side seek advice from both parties	The fourth speech by stating that the <i>parjambaran</i> is complete and can be continued
4	The invitees saw that the <i>parjambaran</i> was complete and could be continued	Moderator informed that everything was complete	The fifth speech said thank you, because everything is complete
5	The groom's side said thanks to all of the operators who had prepared the <i>parjambaran</i>	A statement of thanks to the operators for their cooperation	The sixth speech by stating that the task has been completed
6	The operator of the groom's side stated that we had carried out our duties, if there is anything missing about the <i>parjambaran</i> , we can complete it	Moderator said that the service was quite good	The seventh speech is to serve <i>parjambaran</i> to the <i>hulahula</i>
7	The moderator of the groom's side looks at <i>parjambaran</i> by mentioning one by one the types of <i>parjambaran</i>	Request that <i>parjambaran</i> be accepted by the <i>hulahula</i>	The eighth speech with a statement of gratitude
8	Bride's side moderators seek advice from their bride's side	Requesting the instructions, how to serve <i>parjambaran</i>	The ninth speech by explaining

### Conversation Model 2: Sian suhut parboru

(1). *Raja Parsinabung: Antong nauli nadenggan. Bahen hamuma jolo siani hasuhuton paranak pinggan panungkunan manungkun boru, aha alana haroro nasida tu bagastaon.*

*Raja Parsaut: Nauli raja ni hulahula nami. Hamu hasuhuton nami parade hamuma dish panungkunan.*

Raja (King of) Parsinabung: It is good. Hasuhuton Paranak begged to take a pinggan panungkunan and asked Boru, why they came to our home.

"If the boru's side has already agreed, please give the Pinggan Panungkunan first, according to our custom, to ask about the arrival of our Boru to this house".

(2). *Raja Parsaut: Patangkas hamu jolo isina ima: boras, demban tiar, tanggo-tanggo natabo dohot ringgit sitio soara. Hot bahen hamu, asa hot songon suhi ni ampang naopat.*

Raja (King of) Parsaut. All right our respected, hula-hula. To all of our hasuhuton, please prepare the pinggan panungkunan. Clarify the contents, namely: rice, betel, and meat with money. Please talk it loudly, as loud as suhu ni ampang naopat".

(3). *Hasuhuton Paranak: Nunga rade Raja Parsaut nami.*

"Hasuhuton Paranak: Raja (King of) Parsaut, we are ready".

(4). *Raja Parsaut: Hamu boru nami nunga rade hamu disi? Asa pasahat hamu pinggan panungkunan tu jolo ni raja I, Raja Parsinabung ni hula-hulanta.*

"Raja (King of) Parsaut: To our boru, is it ready? So that, the pinggan panungkunan is conveyed to the Raja (King of) Parsinabung, hula-hula".

(5). *Boru Paranak: Nunga rade hami boru muna raja nami. Laos dipasahat ma pinggan panungkunan i tu jolo ni Raja Parsinabung.*

'Boru Paranak: We are ready, our Raja (king). Also the pinggan panungkunan was conveyed to the front of the Raja (King of) Parsinabung '.

**Table 2. Types of Speech Act in Conversations 2**

Speech	Action		
	Locusi	Illocution	Perlocution
1	Raja (king of) Parsinabung asked that the pinggan panungkunan conveyed according to custom and asked about the arrival of the boru	Request for pinggan panungkunan conveyed or prepared	Appears in speech (2) by providing a description
2	Raja (king of) Parsaut asked Hasuhuton to prepare and provide pinggan panungkunan which complete with its contents	Ask to complete the contents of the pinggan panungkunan	Appears in speech (3) by stating that everything has been prepared
3	Hasuhuton Paranak told Raja Parsaut that they were ready	Declare readiness	-
4	Raja (king of) Parsaut asked boru whether boru was ready to convey the pinggan panungkunan to Raja (King of) Parsinabung hula-hula	Ask about boru's preparations	Appears in speech (5) by giving an answer
5	Boru Paranak said that they were ready and the pinggan panungkunan could be conveyed to the Raja (King of) Parsinabung	Declare readiness	-

### Conversation Model 3

(1). *Paidua ni Suhut Paranak: Mauliate ma di Raja Parsaut nami, sahat ma tutu tu hami udutni panghataionon. Hamu hasuhuton nami parade hamu ma siani, upa pamarai sombahononta tu hula-hulanta.*

"Paidua ni Suhut Paranak: Thanks to our Raja (King of) Parsaut, this is the time for us to continue this conversation. To our hasuhuton, please provide Upa Pamarai who is requested by our hula-hula"

(2). *Suhut Paranak: Nunga rade i paidua ni suhut nami, huhut dilehon tu boru asa dipasahat tu Pamarai.*

"Suhut Paranak: We have prepared and please convey this Upa Pamarai to our Hula-hula".

(3). *Pamarai Parboru: Nunga tangkas dipasahat nasida. Mauliate ma dipamoruanta.*

"Pamarai Parboru: Thanks to Boru's side, we accept this Upa Pamarai".

(4). *Paidua ni Suhut Parboru: Pasahat hamu ma muse upa tulang, godang bahen hamu asa las rohani tulangni parumaen munai.*

"Paidua ni Suhut Parboru: Please give more rewards to uncle, make it bigger, then the uncle of your daughter-in-law will be happy".

"Paidua ni Suhut Parboru: Then, please convey the Upa Tulang to be submitted to the uncle of your daughter-in-law".

(5). *Paidua ni Suhut Paranak: Nadenggan mai raja nami, sombahon nami ma nasida, huhut mangalehon upa tulang.*

"Paidua ni Suhut Paranak: Well our king, we worship them, while conveying Upa Tulang."

(6). *Tulang ni Parumaen: Nunga tung tangkas ditanda nasida hami tulangna, mauliate ma dinasida.*

"Uncle of a daughter-in-law: Thank you, they have known us well, as their uncle."

(7). *Paidua ni Suhut Parboru: Pasahat hamu ma muse upa simolohon. Godang bahen hamu siani, ai ibotonaon ma nuang apala namanghobasi nagumodang tu parumaen munai.*

"Paidua ni Suhut Parboru: We hope that Upa Simolohon is given to the bride's brother, because her brother helps your daughter-in-law a lot."

(8). *Paidua ni Suhut Paranak: Rade raja nai, sombaon nami ma nasida, huhut pasahathon upa simolohon.*

"Paidua ni Suhut Paranak: We are ready, Hula-hula. Meanwhile we worship, we convey Upa Simolohon".

(9). *Simolohon: Nunga sahat be tu hami, mansai denggan do dibahen nasida, mauliate.*

"Simolohon: We have received it very well, thank you".

(10). *Paidua ni Suhut Parboru: Lehon hamu ma muse upa pariban, upa natumodohon parumaeen munai. Godang bahen hamu ai apala angkang naon do namangunung asa olo boru nami i gabe parumaen muna.*

“*Paidua ni Suhut Parboru: Please give Upa Pariban, which is a gift for the sister of your daughter-in-law. We hope it will be given well, because this sister is persuaded our daughter to want to be your daughter-in-law*”.

(11). *Paidua ni Suhut Paranak: Ai hea do i raja nami, ingkon mansai denggan do bahenon nami tu pariban ni parumaen i, pasahat tu nasida, somba nasida asa las rohana.*

"*Paidua ni Suhut Paranak: It should be like that, our hula-hula. We will make the sister of our daughter-in-law happy to receive it*".

(12). *Pariban: Nunga mansai las rohanami, ai tung tangkas do ditanda nasida hami. Mauliate.*

“*Pariban: We are happy, because they know us very well. Thank you*”.

"*Pariban: We are very happy, because our hula-hula knows us well*".

**Table 3**  
**Types of Speech Act in Conversations 3**

Speech	Action		
	Location	Illocation	Perlocution
1	<i>Paidua ni Suhut Paranak</i> accepted the talk moment to be continued	Asked that Upa Pamarai will be provided	Appears in speech (2) with a statement that it has been prepared
2	Suhut said that the Upa Pamarai had been prepared and conveyed to hula-hula	Asked that the Upa Pamarai be conveyed to hula-hula	Appears in speech (3) by saying thank you
3	Pamarai Parboru thanked the Boru's side and accepted Upa Pamarai	Informed that the Upa Pamarai had been received	Appears in speech (4) by providing a description
4	<i>Paidua ni Suhut Paranak</i> said that the Upa Tulang would be conveyed as soon as possible	Request that the Upa Tulang be conveyed	Appears in speech (5) by worshiping uncle.
5	<i>Paidua ni Suhut Paranak</i> stated to hula-hula's side that they would worship tulang, so that he would be happy and bless his nephew's marriage	Tells them that they will worship uncle	Appeared in speech (6) by saying thank you
6	Uncle of the daughter-in-law thanked them for getting to know them very well	Tells that the uncle of the daughter-in-law is happy	Appears in speech (7) by providing further information
7	<i>Paidua ni Suhut Parboru</i>	Asking the brother of the	Appears in speech (8) by

	hopes that the Upa Simolohon will be given to the brother of the daughter-in-law	bride to be well known	providing a description
8	<i>Paidua ni Suhut Paranak</i> tells hula-hula that they will introduce themselves	Declare the ability and readiness for the things that are asked to be done	Appeared in speech (9) by saying thank you
9	<i>Simolohon Parboru</i> expressed his gratitude to boru	Notifying that Simolohon Parboru already knows Parboru	-
10	<i>Paidua ni Suhut Parboru</i> said that the <i>Upa Pariban</i> should be given	Tells that it was the bride's sister who persuaded her to marry the groom	Appears in speech (11) by providing information
11	<i>Paidua ni Suhut Paranak</i> says that they will make Pariban happy	Expresses the ability to make Pariban happy	Appears in speech (12) with joyful
12	Pariban expressed her happiness because hula-hula knew Pariban very well	Informed that hula-hula knew Pariban very well	-

## 5. Conclusion

The types of language act consist of speech which includes local acts, illocution acts, and perlocution acts. The data that has been analyzed is to facilitate the conversation between the groom's side who are holding the party and the bride's side who complete the marunjuk traditional preparations. After that, the next conversation was attended by the hula-hula group and all the guests who attended the traditional event.

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