

ANALYSIS OF FUNCTION OF TACT MAXIM IN THE EVENT OF MARHATA SINAMOT SPEECH OF BATAK TOBA TRADITIONAL WEDDINGS

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Received: 16/09/2024

Accepted: 23/11/2024

Publication: 01/12/2024

Abstract

This research aimed to describe the tact maxim in the event of *Marhata sinamot* of *Batak Toba* tradition that reviewed its function namely assertive, directive, commissive, expressive and declarative. This research used a qualitative descriptive approach; the data collection technique involved interviewing and recording, while the analysis data was described, and conclusions were made. The result showed that the tact maxim is one of the principles of politeness whose form of speech prioritizes the benefits of others and reduces/maximizes one's own benefits. From the results obtained, there are (2) assertive utterances, (10) directive utterances, (1) commissive utterances, (3) expressive utterances, and (1) declarative utterances. The dominant tact maxim based on its function was found in the directive speech act.

Keywords: Batak Toba Tradition *Marhata Sinamot*, Wisdom Maxim.

Introduction

Language is a communication tool used by humans to carry out activities. By the language the human can interact each other. However, in its form, language is always in the form of text. Text is a composition of words both verbally and in writing. In everyday life, language also has a very important role. But of course, in using language we need politeness in language. Language cannot be used carelessly without any rules. By using politeness in language, we can carry out speech well and smoothly. It does not cause hatred and envy towards the other person.

According to (Rahmad Nugroho, 2021), With language, humans can communicate with each other, interact, express ideas, and goals to other people. The language used in communication is a language that is full of orderly manners, politeness and contains high values of obedience and respect. With politeness in language, we can also show our identity. As a means for us to show ethics, educational strata to our understanding of someone wherever. For that reason, it is important to instill polite language manners from an early age in children.

Batak tribe is one of the tribes in Indonesia. This tribe is spread across various regions, especially the North Sumatra Province around Lake Toba. This tribe is famous for having customs, traditions, life philosophies and high beliefs. The *Batak* tribe originally had eleven sub-tribes including the *Karo Batak*, *Toba Batak*, *Pak-Pak Batak*, *Simalungun Batak*, *Mandailing Batak*, *Angkola Batak*, *Gayo Batak*, *Kluet Batak*, *Nias Batak*, *Dairi Batak* and the last is the *Alas Batak*. Of these eleven *Batak* sub-tribes, the sub-tribes that became the main *Batak* sub-ethnicities are the *Toba Batak*, *Pak-Pak Batak*, *Simalungun Batak*, *Karo Batak* and *Mandailing*.

Based on the interview that the researchers have done with one of the *Batak* Elders, the remaining sub-tribes separated and formed new identities into different tribes. For example, the *Nias* sub-tribe became the *Nias Tribe*. Because this research I only focus on the *Toba Batak*,

especially for wedding traditions. According (Novelita, 2019) In the *Batak Toba* community, marriage requires mature communication. Both both parties, and both parents. Communication that has been established will find results for both families and that communication will certainly not cause problems in the future.

Marriage is a process of binding sacred promises between men and women to live and die together. In Indonesia, which is rich in culture, there are many wedding traditions based on local customs, one of which is the *Batak Toba* traditional wedding. This marriage cannot be arbitrary, because this marriage is sacred. The marriage is only with people outside their own clan. For the *Batak Toba* marriage system, there is a prohibition on marrying with the same clan, because it is considered a sibling. According (Frans Michael Sidabutar, 2023), Marriage in the *Toba Batak* community has customary law which is very close to the *Dalihan Na Tolu* principle, it means in marriage we unite or bring together two families, which in the *Batak Toba* regional language is *Dalihan Na Tolu* from the man and *Dalihan Na Tolu* from the woman.

In the marriage of the *Batak Toba* tribe, there are several traditional traditions that must be carried out, one of which is *Marhata Sinamot*. The function of *Marhata Sinamot* in (Parhusip, 2016) which has the aim of binding a relationship that exists between the two families involved. *Marhata Sinamot* can also be interpreted as a negotiation of dowry carried out by the families of both parties of the prospective bride and groom and will later be legally determined in front of all guests. By carrying out the *Marhata Sinamot* tradition, it means that we respect the *Batak Toba* customs that have existed since the time of the ancestors of the *Batak* Clan. Another opinion that can support it is that *Marhata Sinamot* is the process of handing over dowry/money for the prospective bride along with wedding expenses from the groom to the bride.

However, to determine the amount of money, the level of work is not the main thing in determining it, because later there will be negotiations on how good it is and which certainly will not burden any family. In line with (Haloho, 2022) .Regarding the *Batak Toba* community holding the motto *Anakkon Hi do Hamoraon Di Au Jadi* in determining the size of the money, the woman is required to submit the height or size of the *Sinamot* to the man's family by considering the woman's last status/last level of education she has taken. According to (Manurung, 2020) *Batak* tribe is famous for its frank attitude, not beating around the bush in conveying what they want or mean. We need to apply this attitude in our daily lives, where people will assume that we have a firm and not indecisive personality.

Toba Batak community highly upholds the values of customs, because we can see this from the speech issued by the *Toba Batak* community does not guarantee that the maxim of politeness can be fulfilled or not. The maxim of politeness is divided into 6 parts, namely the maxim of tact, the maxim of generosity, the maxim of appreciation, the maxim of simplicity, the maxim of agreement and finally the maxim of sympathy.

Based on the explanation that has been outlined above, the formulation of the problem in this study is: What maxims of tact appear in the speech event of *Marhata Sinamot Batak Toba* custom and what maxims of tact appear most dominantly in the speech event of *Marhata Sinamot Batak Toba* custom.

Literature Review

The rules of politeness in language are divided into the principles of politeness in language which consist of 6 (six) principles of politeness, namely maxim of tact, the maxim of generosity, the maxim of appreciation, the maxim of simplicity, the maxim of agreement and the maxim of sympathy.

a. According to (Dewi, 2020) the maxim of tact is a maxim whose speech is conveyed by the speaker to the speech partner by reducing the sense of personal gain, but prioritizing the benefit of others or can be called more giving in. So, we can conclude that people who hold the principle of this maxim of tact will avoid attitudes of envy, hatred and other impolite attitudes towards people. With this maxim of tact, the implementation of speaking can be carried out properly. Because we can minimize our hurt feelings towards others by holding the principle of this maxim of tact.

- b. Maxim of Generosity is an utterance that is delivered by reducing one's own benefit and increasing one's own sacrifice.
- c. Maxim of appreciation is the utterance that is delivered must reduce the form of insults and add praise to the interlocutor. In this maxim, it is expected that the speaker and interlocutor do not mock, curse, insult and hate each other or even belittle the interlocutor. Because such actions are considered to have no manners in speaking and are considered to not respect others.
- d. Maxim of simplicity is a speech delivered by a speaker to a speech partner by reducing self-praise and adding self-disdain. Because, people will view us badly if we are too arrogant when speaking. Simplicity and humility can be used as parameters for assessing a person's politeness towards a speaker.
- e. Maxim of Agreement is a speech that is delivered by reducing the feeling of incompatibility between oneself and others and increasing the conformity of oneself to others. In this maxim, it is emphasized that the speaker and the speech partner can mutually build compatibility, agreement or consensus in the activity of speaking. Because if the speaker and speech partner have reached an agreement or compatibility in communicating, then the attitude that emerges is politeness in language.
- f. According to (Leech, 1983) Maxim of Sympathy is a maxim whose utterance is conveyed by reducing sympathy towards oneself and increasing sympathy between oneself and others. The purpose of this maxim is so that the participants in the speech can maximize their sympathy towards others. If the speaker does not have a high sense of sympathy, then it can be said that the speaker is not polite in speaking.

Because this research focuses on the *Marhata Sinamot* event which is reviewed from the function of the maxim of tact. So the following discussion is about the types of maxims of tact based on their function. (Searle, 1965) divides the maxim of tact into five criteria, namely assertive, directive, commissive, expressive and declarative.

According to (Yule, 2006) Assertive is a speech delivered by a speaker to a speech partner but still respects any parties or interlocutors without the slightest intention of attacking, directive speech acts are speech delivered by a speaker with the intention that the speech partner can take action according to the intention conveyed by the speaker. According (Dirmawati, 2019) Commissive Speech Acts are speech that has an impact on doing something such as swearing, promising, determining or offering something. Expressive is speech delivered through psychological attitudes or inner feelings. And according to (Rati Riana, 2022) Declaration is speech delivered by a speaker with the intention of changing the situation.

Research Method

This research used qualitative descriptive method. According to (Rokhamah, 2024) Qualitative descriptive method is a research method that explain qualitative data and is described descriptively, meaning that we describe the knowledge found at a certain time. Data is a record of a collection of facts, the definition is brief but provides the essence of the meaning (Rusmawan, 2019). So for data collection, the researchers used interview techniques and recording techniques. For the interview, the researchers asked some question about the meaning of the utterances that said by the elder of *Batak Toba*.

The meaning has unction to make sure which one of maxim tact that is found in the speech of event *marharta sinamot*. While recording technique used to make sure the data found while the event was recorded and then continue with the note-taking technique with writing tools. This recording technique is very helpful for researchers to get data, but with another intention the researcher must not change his view from the source which will later reduce the data to be taken. The recording will be difficult to understand if we don't imagine the expression or facial expression of the delivery person. After the data was collected the analysis data must be described by using the theory of tach maxim and finally the data that include in the tact maxim and its function would be wrten as the finding based on the research question.

Results and Discussion

The maxim of tact is one of the principles of politeness whose form of speech prioritizes the benefit of others and reduces/maximizes one's own benefit. The speech that is the focus of the researcher this time is in the form of maxim of tact speech which contains 5 speech acts, namely assertive, directive, commissive, expressive and declaration. Meanwhile, for the results of the researcher's interview with the traditional elders or king of *parhata* regarding *marhata sinamot*. It can be concluded that *marhata sinamot* is one of a series of processes for carrying out a marriage based on orderly rules and what customs will be used and in *marhata sinamot* there would also be discussions about the wages of parents (family), the number of invitations, food *ulos*, transportation, distribution of *jambar* and wages of the families of both parties.

The researcher's discussion with the traditional *parhata* also found an interesting discussion, namely, during the *marhata sinamot* event, the parents of the bride and groom are not allowed to speak. Because before the *marhata sinamot* is carried out, the parents of the bride and groom have discussed their wishes with the king of *parhata* and he is the one who will convey it at the *marhata sinamot* event. The king of *parhata* is the brother/sister of the parents of the bride and groom who will lead the wedding procession. So, it can be concluded that both parties have prepared one speaker during the wedding procession.

When receiving the *sinamot* money, usually using *ulos* because *ulos* is a symbol of the *Batak Toba* traditional culture and for the giving of *sinamot* is not given in full, because half of it will be given during the traditional wedding procession. So the results of the research that have been found are as follows:

Components of the Maxim of Tact	The amount of data for each component	Function
Directive	10	Commands and Orders
Assertive	2	Requests and Appeals
Commissive	1	Notifying
Expressive	3	Thanks and Praise
Declaration	1	Deciding something

Based on the data results above, the researcher presents the discussion by grouping and describing according to the maxims tact of speech act as follows:

1. Assertive Speech

Assertive Speech is speech that is delivered while still respecting the parties or rights of others without any intention of cornering or attacking. In the *marhata sinamot* incident, the following assertive speech was found:

"Ala naung rampak do taboto boru niba on Sarjana jala markarejo dope sahat tu saonarion. Jadi, marpangidoan ma hami tu hamu raja nami, asa dilehon hamu ma sinamot boru nibaon Opat Puluh Juta. Songoni ma hata sianhami. Mauliate"

Meaning: "Because we both know that my daughter is a graduate and is still working until now. So, we asked our king to give you a dowry of Forty Million Rupiah for our daughter. That was our conversation. Thank you."

See the data above, we can see that there are 2 assertive utterances contained in the *marhata sinamot* event. In utterance no. (1), it is very clear that the spokesperson from the woman's side conveys her wish as a representative of the family that the dowry given be forty million (40 million) without any intention of offending any party. For utterance no. (2), because the spokesperson will start the *marhata sinamot* event, it is mandatory for her to arrange a suitable position for the guests.

2. Directive Speech

Speech is a speech delivered with the intention of the speaker so that the speech partner or listener can take action according to what is stated in the speech. In the speech event of *marhata sinamot*, directive speech can be found as follows:

- *"Nunga dengan i raja nami. Lanjuthonon hamu ma"*

Meaning: "Please, our king, continue."

- *"Tolong, Baen hamu ma opat ulos dihalak namboru ni boru on."*

Meaning: "Please, first make four ulos for the woman's Bou."

- *"Hira-hira sappuluh sada ma baen ulos di hamu pamoruon nami."*

- Meaning: "Approximately one side is for the ulos for the men."
- "*Jadi, Baen hamu ma raja nami ulos hela dohot ulos passamot.*"
Meaning: "So for you, our king, the ulos for the prospective groom and the ulos of thanks for the groom."
 - "*Jadi bahen hamu ma, dekke ni tulang, dekke ni pangoli baru sisa nai tu na marhahamaranggi.*"
Meaning: "So for you the fish is for the bones, the fish is for the bride and groom, then the rest is for the entire family of both parties."
 - "*Bahen hamu jo minum tu halak tulang on.*"
Meaning: "First make some drink for your uncle."
 - "*Bahen hamu ma raja nami jambar ni parboru dohot paranak satanggo be.*"
Meaning: "Make you our king, meat for the women's and men's families equally."
 - "*Uang pola bahen amplop tu na so ro i raja nami.*"
Meaning: "Don't give an envelope to our King who didn't come."
 - "*Sian anggota STM ma na manjaga dekke di ruang parhoasan.*"
Meaning: "It is the STM members who guard the fish in the cooking room."
 - "*Bahen hamu majo boras tu piring.*"
Meaning: "Put rice on your plate first."

Based on the findings above, there are ten directive utterances that are only included in the commanding function. Because at the marhata sinamot event, it is more dominant to decide something for the wedding tradition process.

3. Expressive

Expressive speech is speech that is delivered based on the speaker's feelings and attitudes. In the speech event of marhata:

"*Mauliate ma di hamu saluhutna raja ni pamoruon nami, ala naung sippul ulaontta*"

Meaning: "Thank you, because our marhata sinamot event has finished well."

"*Mauliate ma di hamu raja ni pamoruon nami*"

Meaning: "Thank you to all of you king nami from the male side of the family."

"*Denggan mai raja nami. Alana uli hian do hape na gabe calon parumaen niba on.*"

Meaning: "It is fitting that our king is our future daughter-in-law. Because she is so beautiful."

From the data above, we can conclude that the researcher only found expressive speech in the form of thanks and praise. For no. (1), (2) it was an expression of thanks because the marhata sinamot event had gone according to plan. And for no. (3) it was in the form of

4. Commissive Speech

Commissive speech is speech that can cause impacts such as promising, determining, swearing or making other offers. In the marhata sinamot speech event, we can find commissive speech even though there is only one (1), namely:

"*Nauli raja nami. Au mau dison na gabe parhata sian paranak.*"

Meaning: "That's good, Raja Name. I am here to be the spokesperson for the man's family."

The data shows that the commissive speech is only classified as an informing function. The speech delivered refers to (raja parhata), himself who will lead the marhata sinamot event.

5. Declaration

A declaration is a speech that is delivered by giving the impact of creating something, canceling, allowing or making an agreement. In the event of the marhata sinamot speech, the researcher obtained the following results of the Declaration speech research:

"*Jadi, alana nga sikkot be pakkataoinnta tu sinamot ni na pangidoan ni halak parboru. Diputushon nami ma asa mangolohon sinamot opat puluh juta (empat puluh juta)*"

Meaning: "So, because we have agreed on the dowry requested by the woman, we have agreed to pay a dowry of forty million."

In the marhata sinamot event, researchers obtained only one data. Which is included in the function of declarative speech to decide something or the result of the event. The speech decision from the negotiation of the dowry in the event will be included in the declaration speech.

Conclusion

The rules of politeness in language are divided into the principles of politeness in language which consist of 6 (six) principles of politeness, namely the Maxim of Tact (reducing harm to others and exaggerating benefits for others), the Maxim of Generosity is (speech delivered by reducing self-benefit and increasing self-sacrifice), the Maxim of Appreciation is the form (speech delivered must exaggerate praise for others and reduce the form of insults) the Maxim of Simplicity is the form (speech delivered must be in the form of insults to oneself or reduce praise for oneself), the Maxim of Agreement is (speech acts delivered must exaggerate appropriateness towards others) and the Maxim of Sympathy is (speech acts delivered must reduce sympathy for oneself but must exaggerate sympathy for others).

The maxims of tact reviewed based on their functions include assertive, directive, commissive, expressive and declarative. And the results obtained through the results of this research are (2) assertive speech, (10) directive speech, (1) commissive speech, (3) expressive speech and (1) declaration speech. The most dominant maxim of wisdom is directive speech acts. The dominant tact maxim base don its function was found in the dirrective speech act.

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