Oral Tradition *Cacap-Cacapan*: Directive Action in Wedding Events Lubuklinggau-Indonesia

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Abstract: Lubuklinggau is a city in South Sumatra province that still maintains cultural traditions and customs, one of which is tadition in marriages which are usually called event cacap-cacapan, as traditional traditions of the Lubuklinggau community. The tradition of stabbing in marriages is carried out after the procession of marriage. The purpose of this study is to describe the types of directive speech acts based on those contained in the speech program of handicapped marriage. The method used is descriptive analytic with the technique of taking the samples needed in a specific research purpose (purposive sampling). Based on the analysis in the research, it was found that all speech acts use Indonesian, namely speech of the master of event cacapan as the host of the event in a traditional, which has been chosen by the bride and groom and includes rhymes, as well as Indonesian which is of course different from daily language of people in Lubuklinggau that use Pelembang language which is still included in the Malay family. The types of directive speech acts delivered at traditional event for cacap-cacapan, are a) inviting, b) reminding, c) advising, d) stating something, as a greeting and, e) being grateful. Each type of directive utterance has a different and descriptive meaning.

Keywords: Directive, Cacap-Cacapan, Oral Tradition, Wedding

1. Introduction

The various traditions cultural of archipelago are different, have their own uniqueness where the differences in traditions within each ethnic group in Indonesia have never been debated in community, whether modern society as an urban community or traditional society as a rural community.

Traditional communities still use regional languages other than Indonesian, telling oral traditions in meetings in the form of rituals on certain occasions, while modern societies are starting to forget the oral traditions. [2]

Lubuklinggau is one of the cities in South Sumatra province and belongs to the Malay tribe. The Malay is one of the largest tribes in archipelago, many traditions, both oral and written, have been passed down from generation to generation [1]. The traditional *cacap-cacapan* marriage ceremony is one of Malay cultural traditions as a process of preserving the inheritance of the community's oral tradition as the next generation of Malay culture, as a preservation of ancestral traditions passed down from generation to generation.

The traditional *cacap-cacapan* marriage ceremony itself is a celebration event when a marriage takes place, the event is carried out after the marriage contract or *ijab qobul* agreement as an introduction from parents to escort their sons and daughters to carry out married life.

In traditional events there is a text in the form of a rhyme speech delivered by the event guide.

However, only a small part of the Malay community in Lubuklinggau still preserves cultural traditions, especially the traditional *cacap-cacapan* wedding ceremony, this is due to lack of research on *cacap-cacapan*, so that many people do not understand the meaning and function of the *cacap-cacapan* wedding ceremony.

In addition the lack of research on *cacap-cacapan*, besides the costs that must be spent to carry out traditional events, moderation cannot be separated from the loss of oral traditions of the Malay community in Lubuklinggau because there are many unique themes offered by the Wedding Organiation (WO) in the form of modern wedding packages, and the implementation of events. custom takes time to do

the event. If there is no research on the traditional *cacap-cacapan* event, the oral tradition of Malay community in Lubuklinggau, such as *cacap-cacapan*, will become extinct.

2. Method

Method used in this research is descriptive analytical qualitative research. This method describes the data findings in traditional *cacap-cacapan* events that are factual according to the results of observations and interviews, namely what they are in accordance with the realities that researchers encounter in traditional events [3].

The data obtained in the study were data from participants who were directly involved in traditional events, such as the parents of the groom and the parents of the bride. The data taken is the data of rhyme speech which contains illocutionary speech in traditional ceremonies *cacap-cacapan*

event guides in Lubuklinggau during the ceremony.

The speech that has been recorded using the hendycamp is adjusted to the field notes, according to the speech acts in traditional ceremony process [4]. The analysis is carried out by compiling the speech of the event guide which is adjusted to the stages in the traditional ceremony, namely based on the type and function.

This study describes directive speech acts according to Searle [7].

3. Results Discussion

A directive speech act is a speech act that gives the intention to the partner or friend of the speaker to take action, as stated by the speaker in the speech. The form of directive speech is prohibiting, asking, advising, urging, reminding, suggesting, begging, ordering, giving cues. Example: please understand, because……

Table 1. Kinds and Form of Speech (Tindak Tutur) Searle (1993: 120).

No	Kinds of Speech	Form of Speech
1	Representative	Say something, complain, explain, and boast
2	Directive	Demanding, prohibiting, advocating, expecting, ordering, pleading, advising, urging, and permitting
3	Ekspresive	Thanking you, giving greetings, congratulations
4	Komisive	Promise, swear, threaten, pray, and offer something
5	Deklarative	Declare a new state, inauguration, solution, endorsement, and blessing

The directive speech act has the function of directive speech act which is a form of speech intended by the speaker to make an influence in order to take action, which is conveyed by the speaker to influence other people to carry out the wishes of the speaker. This type of speech expresses what the speaker wants his audience to do [5].

Speech in the form of rhymes delivered by the event guide during the event from the beginning to the end of the event. Speech in the form of a rhyme spoken by the event guide as research findings based on a series of events.

Pantun in the form of speeches from the event guides, there are 2 *sampiran* and 2 contents. The content of the rhyme is the meaning of conveying the intent and purpose of the rhyme.

Stages and Speech Actions in a traditional *cacap-cacapan* marriage ceremony. The opening begins with the bride and groom sitting in rows. After the marriage contract took place, the two brides sat in rows on the rug that had been prepared before the traditional ceremony took place [6]. The bride sits at the front and the groom sits cross-legged at the back. The ceremony guide recites the opening poem as a sign of the start of the traditional ceremony. The text of the opening rhyme for the *cacap-cacapan* traditional ceremony, namely:

Kalau kawan pergi ke ladang
Tolong belikan kembang kenanga
Wahai anak ku engkau telah berkeluraga (1)
Jangan lupa pada orangtua (2)

Table 2. The content of Brides speech sitting in line state (Duduk Berjajar).

Speech	Kinds of Said (*tutur*)	Function
(1) Wahai anak ku engkau telah berkeluarga	Explain about status (Direktive)	Declare a different status, so it has its own responsibility
(2) Jangan lupa pada orangtua	Advise (Direktive)	To remain respectful, polite, and helpful to parents

In table 2, the contents speech of the bride and groom sitting in line state that the contents of the *pantun* (1) and (2) are types of directive speech acts. Bribes of *Nasi Kuning* and *Ayam Punjung* Bribing *Nasi Kuning*, preceded by the bride after that the groom, bribes are carried out alternately by members of the family and starting with the bride's family

first. The rhymes read when the bride and groom are fed *Nasi Kuning*. The speech in this stage:

Bunga mawar bunga melati
Ada yang merah ada yang putih
Penyuap pengantin silih berganti (3)
Itulah tanda kasih sayang sejati (4)

Table 3. The Content of Speech in Feeding Nasi Kuning.

Speech	Kind of said (*tutur*)	Function
(3) Penyuap pengantin silih berganti	Remembering (Direktive)	Reminining of how affectionate the family is in providing for them from childhood to adulthood
(4) Itulah tanda kasih sayang sejati	Remembering (Direktive)	Shows parental love for their children even though they are married.

In table 3 the contents of the speech on the bribery of *Nasi Kuning* state that the contents of the rhymes (3) and (4) are types of directive speech acts.

Giving drink

After being fed *Nasi Kuning*, the two brides were given a drink of water in a glass. *Pantun* which is read when the bride and groom are given a drink after being fed *Nasi Kuning*. The speech in this stage:

Bunga setaman kita cacapan
Doa yang indah adalah harapan
Semoga mempelai seiring sejalan (5)
Mengayun hidup mencapai tujuan (6)

Table 4. *The Content of Speech in Giving Drinking.*

Speech	Kind of said	Function
(5) Semoga mempelai seiring sejalan	Invite (Directive)	nviting the bride and groom to always live in harmony, without any differences in living together
(6) Mengayun hidup mencapai tujuan	Edvise (Directive)	Advising the bride and groom hopefully in good life both in the household will be achieved happily

In table 4, the contents of the speech giving drinks state that the contents of the rhymes (5) and (6) are types of directive speech acts.

Words of speech

Alternately, the bridal head is cacap or doused with water containing roses, jasmine and orchids that have been tucked before the ceremony takes place. The poetry is read when the bride is branded with flower water.

Mengayuh biduk ke sungai musi
Perahu buatan Palembang asli
Wajah mempelai berseri-seri (7)
Untuk sehidup semati (8)

Table 5. *The Content Speech of cacap-cacapan.*

Speech	Kind of said	Function
(7) Wajah mempelai berseri-seri	Grateful (Directive)	Explain the bride is happy with her wedding and is ready to run the household
(8) Untuk sehidup semati	Edvise (Directive)	To advise the bride and groom to be loyal to each other in living life together with love and affection until the end of life

In table 5, the contents of the discourse speech states that the contents of the rhymes (7) and (8) are types of directive speech acts. Event Closing After all the processions are carried out, the two brides shake hands with the parents, by kissing the hands of both parents and then the guide ends the event by reading the closing poem as a sign of the end of the traditional ceremony. *Pantun* closing traditional ceremony.

Bunga melati dalam jambangan
Jambangan di pangku sebuah talam
Doa seluruh keluarga telah disampikan (9)
Mudah-mudahan semuanya tuhan kabulkan (10)

Table 6. *The content of Speech in Closing Ceremony.*

Speech	Kind of said	Function
(9) Doa seluruh keluarga telah disampikan	Remembering (Directive)	Remind the bride and groom that the whole family is married, so that the bride and groom always live happily
(10) Mudah-mudahan semuanya tuhan kabulkan	Pray (Commissiv)	Hopefully the prayers that have been delivered will be granted for the happiness of the bride and groom

In table 6 the contents of the Closing Remarks states that the contents of the *pantun* (9) are a type of directive speech act and (10) are a commissive type of speech act.

Sit in the aisle

After the chanting ceremony, the two brides are welcome to sit on the aisle that has been prepared, so that the invited guests can witness the happiness of the two brides and congratulate them before leaving the location of the wedding.

Speech acts in a traditional speech-talk ceremony [8]. The speech acts in the content of the poetry that are predominantly read by the event guide during the course of the traditional ceremony, namely, directive speech, in the form of command words, advice, reminding the speakers conveyed to the two brides in carrying out married life. the structure of a spoken art performance is built based on several components, namely: (a) the performer and the audience as identities and roles; (b) expressive tools used to assist in expressing ideas used in a performance; (c) social interaction; and (d) a series of actions arranged in a performance scenario [12].

Table 7. *Speech in Directive.*

No	Kind of Speech	*Pantun* Content
1	Invite	(5)
2	remembering	(3), (4), (9)
3	Advice	(2), (6), (8)
4	Explain about Status	(1)
5	grateful	(7)

In table 7, the dominant directive speech act is read out by the presenter during the wedding ceremony of *cacap-cacapan*.

4. Conclussion

Based on the results of data analysis, it is found that the type of speech act used by the event guide during the speech ceremony is the type of directive speech act conveyed by Searle, which appears during the procession of traditional events. Tradition can be interpreted as something that has been done for a long time and is part of the life of a group of people who usually come from the same country, culture, time, or religion [11].

Although there are other speech acts such as types of commissive speech acts. There are several forms of directive speech acts, namely the form of inviting speech contained in the contents of the *pantun* (5), the form of warning speech contained in the contents of the pantun (3), (4), (9), the form of speech advice is contained in the contents of the *pantun* (2), (6), (8), the form of speech acts states that the status is in the contents of the *pantun* (1), and the form of the thankful speech act is in the contents of the *pantun* (7). The research hopes that further research will discuss the findings of other types of speech acts in traditional *cacap-cacapan* marriages. The text will provide values and assumptions that refer to the ideological context as a characteristic of a group or individual because the text is produced through the living creation of the political and social world of its time [10].

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