Directive Speech Act of Imamu in Katoba Discourse of Muna Ethnic

Ardianto Ardianto\textsuperscript{1} Hardiman Hadirman\textsuperscript{2}

\textsuperscript{1}Institut Agama Islam Negeri Manado, Jl. Manguni, Malendeng, Tikala, Kota Manado, Sulawesi Utara
Email: ardianto@iain-manado.ac.id
\textsuperscript{2}Institut Agama Islam Negeri Manado, Jl. Manguni, Malendeng, Tikala, Kota Manado, Sulawesi Utara
Email: hhardiman@iain-manado.ac.id

Abstract: One of the traditions of Muna ethnic is katoba ritual. Katoba ritual is one tradition that values local knowledge maintained its existence for generations until today. Katoba ritual is a ritual to be Islamic person, repentance, and the formation of a child's character (male/female) who will enter adulthood (6-11 years) using directive speech. In katoba ritual, a child who is in katoba introduced to the teaching of the Islamic religion, customs, manners to parents and his brother and behaviour towards others which is expected to be implemented in daily life. This study aims to describe and explain the directive speech acts of the imamu in the katoba discourse of Muna ethnic. This research uses a qualitative approach. Data are collected from a natural setting, namely katoba speech discourses. The data consist of two types, namely: (a) speech data, and (b) field note data. Data are analyzed using an interactive model with four stages: (1) data collection, (2) data reduction, (3) data display, and (4) conclusion and verification. The result shows, firstly, the form of directive speech acts includes declarative and imperative form; secondly, the function of directive speech acts includes functions of teaching, explaining, suggesting, and expecting; and thirdly, the strategy of directive speech acts includes both direct and indirect strategy. The results of this study could be implied in the development of character learning materials at schools. It also can be one of the contents of local content (mulok) at school.

1. Introduction
The directive act is one of the classifications of speech acts according to Searle. Taxonomy proposed alternative Searle about the classification of illocutionary acts, such as assertive, directive, commissive, expressive, and declarations \cite{1}. The directive speech acts are intended for speakers to create the effect that hearer will do the instruction mentioned in the speech. This speech acts included in the competitive function, which competes with social goals.

The representation of this directive speech act can be found in a variety of discourse practice, which one of them is in katoba ritual discourse on the speech community of Muna ethnic. In the process of implementation, katoba ritual formed a variety of speech acts. One is the dominant speech acts is directive speech acts.

The word "katoba" consists of two morphemes are ka- and toba which means "tobat/repentance". Thus, katoba implies "the particulars of repentance" or "prepent" \cite{2}. Katoba derived from the toba
which means repentance or conviction. It said that *katoba* was a party at the time of Muslim children to be at the age of about eleven or nearly reached adulthood. *Katoba ritual* is a ritual performed after the child was circumcised or uncircumcised [3]. *Katoba* derived from the word ‘taubat’. The point is that children who have been circumcised or pledge led to pronounce the sentence of ‘taubat/repentance’. The children will be given the explanation about the repentance terms, after greeting accompanied by two sentences *syahadat*.

Also, *katoba ritual* is the ritual of "repentance" with Islamic culture nuance. *Katoba*, besides showing tradition, also showed characteristic traits of orality. Ritual of *katoba* is cultural products of Muna act as acculturation local values and Islamic values. Ritual of *katoba* disclose essential matters relating to character education within the family and religious education for children who grow up to live in the future. Speech about *katoba* has become a tradition and cultural practices that still exist in Muna society. The tradition of the *katoba ritual* has a profound meaning in moral essential in Muna ethnic who always maintained from generation to generation until today.

The purpose of the *katoba*’s ritual is to teach the appeals to the children which are aged approximately 8-12 years to be good, moral and ethical children in treading life within family and society. This ritual is followed by children, *katoba*’s ritual leaders, parents, and audience witnesses. *Katoba* ritual in the implementation process will also create a sense of togetherness and solidarity within the family. Ritual *katoba* regarded as Islamic ritual because in this ritual child would be named as a Muslim in a way guided *syahadat*.

The use of language is the reality of the communication interaction of Imamu and children who repentance that takes place in the ritual of *katoba*. *Imamu* must be able to communicate well to create a sacred, fun and meaningful atmosphere. That communication was realised as one of the directive speech acts. Directive speech is a speech that provokes the response of children to have better and depth understanding and interpretation the speech of *katoba* which full of moral teachings which are useful to shape the Islamic character and personality of the children from an early age.

In the activity of the conversation, the *imamu* utilize specific speech acts as an initiation to stimulate the child's response. *Imamu* affects the child for ritual execution process *katoba* to give direction and stimulus through speech acts to participate in the context of the conversation.

In the context of that conversation, the unit or units of speech acts imamu’s expression appears in verbal communication (and nonverbal) in ritual *katoba*. One type of speech acts used by *imamu* is directive speech acts; namely speaker speech acts committed with the aim of producing the effect of an act committed speakers [4].

During interaction formed in *katoba* ritual, the *imamu* has the power and control of children who is being repentance. Children who repentance as partners in a ritual *imamu* said *katoba* has lower status so that children can be set within the limited. In this context, directive speech acts of *imamu* are used to deliver certain communications functions in *katoba* ritual. During directive speech acts based on local wisdom is speech or expressions sounds of language which means complete and contains instructions or advise that needs to be nurtured, taught, practised in everyday life to the life of the community that is safe, serene, peaceful, and prosperous.

Based on the understanding of Katoba discourse *above*, the overall is one of the expressions of local wisdom nuanced. This is because the directive speech acts expressed in katoba discourse *imamu* contains noble advice life. The directive speech acts in katoba discourse *imamu* belonging to local wisdom discourse.

The problem of this research is how a form of directive speech acts *imamu* in discourse *katoba*. The issue is directed at three main focuses, namely (1) the use of form, (2) function and (3) strategy directive speech acts *imamu* in discourse *katoba*.

2. Theory and Methods

Definition theories used in this research is the theory of discourse, pragmatics and speech act. Those three theories were used to explain the issues which examined in this study.
Discourse is the cultural construction of the building as the actualization of texts, and texts as well as a practice of the use of signs, both verbal and nonverbal [5]. Discourse can also be used to refer to particular contexts of language use, and in this sense, it becomes similar to concepts like genre or text type [6].

At the level of discourse meaning phenomenon is often considered to have sufficient understanding of the complex. This is not only due to the terms of discourse is the area of language, but also caused directly related to the practice of social signals and daily [5]. As an area of language, Bloor and Bloor define discourse as sometimes used in contrast with 'text' where 'text' refers to actual written or spoken data, and 'discourse' refers to the whole act of communication involving production and comprehension, not necessarily entirely verbal [7]. The discourse is not only a way of speaking, but more importantly is directly related to the practice of speaking.

Discourse in this paper is a record of language intact or narrative verbal discourse of story or narrative that builds unity of meaning as a result of acts of communication between the characters involved in the ceremony who communicated by imamu (leader of ritual katoba) to participants (children repentance).

This study used a qualitative approach. Data were collected from natural background, i.e. katoba discourse speech. Researcher’s acts as a key instrument prioritize process rather than results. Data of this study consists of two types: (a) utterances, and (b) field notes. Data speech contains the form, function and strategy of imamu directive speech acts. Data analysis was performed through several stages, namely (1) data collection, (2) data reduction, (3) data display, and (4) conclusion and verification.

3. Results and Discussion

3.1. Form of Directive Speech Acts Imamu

From the results of research conducted, the directive speech acts in katoba discourse imamu embodied in speech mode declarative and imperative. As the shape of the directive, the speech with declarative and imperative mode can use the language and certain linguistic variation.

3.1.1. Forms of Directive Speech Act Imamu with Declarative Mode

In the discourse of katoba, the findings of this study indicated that the directive speech act of imamu was manifested in a declarative which consists of four categories, namely in modus of the willingness, statement of necessity, statement of prohibition, and the statement of allowances. Here is an example of speech that contains a directive speech acts in a declarative mode in the form of an expression of interest that represents the demand function that is characterized by the use of modalities to be explicit.

[1] Imamu: (a) Atumobakomu ini, (b) tamaka bharie-bharie sonipogaughooku omohaloane uumbe
(I will repentance you, but all I'm saying, you said yes)

Children: (c) Uumbe (Yes)

Citations [1] above is a form of directive speech acts in a declarative mode in the form of an expression of interest. At speech, it uses the marker insertion imamu -um- 'means to be' on the word atumobakomu (I will repentance you). In the speech, imamu informs the child that the katoba child to begin. Because of this information, followed by a desire of imamu for children to follow what he said and the child must answer umbe. Apparently, imamu expect verbal reactions of children (b). Shaped child's responses verbal answer, as in speech (c).

3.1.2. Forms of Directive Speech of Imamu with Modus Imperative

In the discourse of katoba, using the imperative mode utterances are potentially used by imamu. In the katoba ritual imamu has much higher position than children. Such situation allows the imamu to use
speech with a direct imperative modus to express the orders, advice, or prohibition in the implementation of *katoba*’s ritual process.

Data findings indicate that in the *katoba* discourse, directive speech acts manifested in the imperative mood *imamu* consists of four categories, namely the modus imperative command, imperative errands, imperative prohibition, and imperative advice. The use of the imperative errand and prohibitions as exemplified below.

[2]  
**Imamu:**  
(a) *Ane ameenako, mobhalo elae* (I asked, you answer yes)  
Children:  
(b) *Uumbe* (Yes)  
**Imamu:**  
(c) *Ane omobhalo fekaghosa-ghosa suaramu.*  
(d) *Peda dua nasebantara itu datumolako komobhaloghoo ohaeno, fokoumbe.*  
(e) *Natumolako ohae-ahaeh dofokoumbe mokesahano.*  
(If the answer should be rather loud voice. Similarly, a minute later, if called upon do not say? Answering yes. Called anyone should be answered yes, that's a good answer.  
Children:  
(f) *Uumbe* (Yes)  
**Imamu:**  
(g) *Aforatoangko mokesahano ini,*  
(h) *okabhalo miina naembali dobhalogho ohaeno...*  
(‘I’ll tell you this good, answered question should not be answered “what”...?)  
Children:  
(i) *Umbee* (Yes)  
**Imamu:**  
(d) *Pedanagha elae?* (Like that)  

Directive speech act on the data [2] (a) and (b) is realized with a command in imperative mode[6]. *Imamu* commands action punctuated with the phrase *mobhalo fekaghosa-ghosa* (replied half aloud). Speech (b) *imamu* ordered the children to say yes.

The use of ban directive imperatives that are commonly used by *imamu* as exemplified as follows.

[3]  
**Imamu:**  
(a) *Pedamu dua datumolako, kofoko aa..., panaembalia.*  
(Similarly, when called, do not answer aa ..., not to be)  
Children:  
(b) *Uumbe* (Yes)  
**Imamu:**  
(c) *Pedamu dua natumolako imamu, koe mobhaloghoo ohaeno..gara ina, mobhaloghoo uumbe..*  
(‘Similarly, when you are called by mother, do not answer “what, mother? Please answer yes’  
Children:  
(d) *Pedanagha elae?* (Like that)  
**Imamu:**  
(e) *Uumbe* (Yes)a

Directive speech act on the data [3] realized the imperative mode restrictions. *Imamu* commands action punctuated with the phrase *oohaeno*. Speech of (b) *imamu* prohibits a child not to answer the call (the parents) with *aa...* or *ohaeno*, because according to community of Muna ethnic such speech was an impertinent answer. Parents who hear answers such children will be hurt because his child did not appreciate them. Directive speech act on the data [4] realized the imperative mood prohibition *koe ‘do not’. Speech (b) *imamu* forbids children to answer *ohaeno*. It shaped child’s responses verbal form of answers as in speech (b).

Pronunciation sound *koe mobhaloghoo aa...* or *ohaeno ...* the imperative prohibition from flat to high pitch tone elongated, the phoneme /o/ lengthened and given the pressure on the phoneme /o/. *Ohaeno* sound is long spoken utterance forms unethical and prohibited use of a child to answer the call of parents as contained in the speech (b).

3.2. Function of Directives Speech Act of Imamu

The data of research’s findings indicated that the function of *imamu*’s directive speech act in discourse of *katoba* was represented by different modes of speech which are classified into six
categories, i.e. the functions of ordering, prohibiting, permitting, advising, expecting, and inviting. Those six-directive function of speech act is commonly used by imamu in katoba’s verbal interaction, both delivery with directly or indirectly speech. The directive functions which represented in various modes of speech are related to the activities of imamu to directing the children, directing the children to affirm what is delivered associated with the speech of katoba, encourages the children to remember and implement the counsels of katoba. The following quote was a function directive sent to syahadat in Muna and Arabic language associated with the coronation as true Muslims.

[4] Imamu: (a) Angkafi kanau elae (Follow what I say)
Children: (b) Uumbe (Yes)
Imamu: (c) Asyhadu Allah ilaha Ilallah
Children: (d) Asyhadu Allah ilaha Ilallah
Imamu: (e) Wa asyhadu anna Muhammader Rasulullah
Children: (f) wa asyhadu anna Muhammader Rasulullah

Directive speech manner function as indicated by the speech quote [4] is command, i.e. imamu through utterances that ordered the child to follow what he had told. Speech with the imperative mood subtly is done. Angkafi kanau use of the word ‘follow me’. In katoba discourse, following his words is one of the strategies from imamu to teach of syahadat to children. This way is imamu’s strategy to teach syahadat to children so that children can easily utter such speech. Besides of for ease to understand of children for syahadat in The Arabic language, on data [4][7], and imamu says the meaning of Muna language. This carried out imamu for easy understanding of syahadat meaning for children, in the data [5].

[5] Imamu: (a) Asumakusiimo, sakotu-kotughuno miinahi bhe Ompu soni somba sapaeno Ompu Allah Ta’ala “ (I bear witness that in truth there is no God but Allaah Ta’ala)
Children: (b) Uumbe (Yes)
Imamu: (c) Maka asumakusiimo tora, sakotu-kotughuno omputo anab Muhammadi kantudu-ntuduno Allah Ta’ala” “ (Then I testified as well, truthfully tell-Muhammad was the messenger of Allaah Ta’ala)
Children: (d) Uumbe (Yes)

3.3. Strategy of Directives Speech Act Imamu
In the discourse of katoba, the findings indicated that the realization of directive speech of imamu was conducted by using a strategy of direct and indirect speech. The imamu speech strategy options related to the communications objectives to be achieved in the context of the implementation of katoba’s ritual. The research findings indicate that imamu uses direct and indirect strategy in revealing the various its directive acts intent on implementing katoba tradition. Relating to the usage of direct strategy, it is used by imamu to express the function of order, prohibit, advising, and expecting. In other respects, the indirect strategy is also used to declare the function directive govern, advise, prohibit, and expect.

The data findings in this research indicated that the usage of the directive form which represents a specific directive functions realized in diverse according to the context of the purpose and goals to be achieved in oral communication. With says no katoba ritual discourse. Examples of the imamu’s directive act usage with direct strategy in the discourse of katoba by using the mandatory statement when ordering the children to respect the elderly.
Imamu: (a) Motehie amamu, kapae amamu itu lansaringino kabolosino ompu Allah Taala (Fear to father, because the father is a substitute for Allah)

Children: (b) Uumbe ‘Yes’

Imamu: (c) Inando itu suano kaawu ina motobusaangko ne dunia ini, taaka lahae-lahae membalino kamokula robhine, inamuo dua itu, tabeano dotehie itu (The so-called people old woman was not just mothers who gave birth to us in this world, but anyone who has an old woman, your mother, it should be feared of)

Children: (d) Uumbe (Yes)

Imamu: (e) Omoghondohi malaikati omaiane nehamai; isamuoitu kabolosino malaikati menteleano. Nikonando isando itu suanokaavukapokakutahando ghule, taaka lahae-lahae foliuno umuru isamuo dua itu, tabeano dotehie itu (Look for the angels will come where your brother that is a substitute for a real angel. The so-called big brother, not the only sister sibling us, but anyone which exceeds the old is your brother too, but feared too)

Children: (f) Uumbe (Yes)

Imamu: (g) Okaisigso o ne ai maitu bea dapotooanebe kaasigso ne mie bhari. Nikonando ai maitu suano kaavu ai kapokakutaha ghule, taaka lahae-lahae niliumu umuru, aimuo itu, tabeano doasiane itu (Affection of younger siblings was equated with affection by the people. The so-called sister was not only younger your birth, but anyone under old you are, it’s your sister, it should be cherished it)

Children: (h) Uumbe (Yes)

Speech [6] above is a form of directive rule with an immediate imperative mode. The speech command was marked by the use of the word tabeano (should, must) on the data (c, e, and g) indicating that the advice is delivered imamu become a necessity. It should emphasis the command based on the teachings of Islam. This is the emphasis of this advice for children who repentance, namely the formation of the individual child on respecting their parents. For that purpose, imamu ordered the children to respect the elderly.

The directive act is also expressed by using indirect speech, or the intended meaning is not the same as what appears in the mode of speech (metaphoric/figurative). The following excerpt shows an example of the use of strategies prohibits the meaning nonlateral (figuratively) with the imperative mode.

[7] Imamu: (a) Ane gholeno labu nopolobhigoo kangkaha fopale gheleno, koe findahiea. (b) Ane owora kokaravuno ghofano koe seliea atawa koe mewa ne kobhakeno palolano atawa kgholeno labuno koe findahiea. (c) Karavuno ghofa, bhakeno palola, gheleno labu ainiini maanano hakuno manusia bhe nehakuno Allah Taala (If the shoots pumpkins stretched across the road, you move the bud, do not you stomp .’ If you look at the pile of potato taro others, do you dig or not to pluck eggplant of others or do not step on a leaf gourd of others’. Heaps of potatoes Tatas, eggplant, pumpkin leaves, shoots before, the meaning of human rights are the rights of Allah)

Children: (d) Uumbe (Yes)

Speech [7] is a form of directive bans realized using indirect speech with ban directive ‘koe’ ‘not’ in speech (a) and (b). Advising advice by directive indirect considered ineffective because it tends to be metaphorical (figurative meaning).
It is such in data (b) is phrase *karawuno ghofa* phrase 'pile yam taro', *bhakeno palola* 'eggplant', and *gholen labu* 'leaf pumpkin' explained human behaviour. Heaps of potatoes taro, eggplant and leaf pumpkin is a plant. Plants that belong to others should not be disturbed or taken. *Karawuno ghofa* phrase 'pile potato taro' in speech (b) refers to humans, in particular, that is the woman (wife) others. *Bhakeno palola* phrase 'eggplant' and *gholen labu* 'leaf pumpkin' in speech (b) refers to humans, especially men (husbands) of others. *Katoba imamu* language options above teach our children (male/female) as adults and are married are not allowed to interfere with other people's spouses.

Based on the description of the research findings that have been described, it can be stated that the directive speech acts in katoba discourse *imamu* represented variously through the form, function, and specific strategies. Form, function, and strategy of directive speech acts are realized by *imamu* based on the diversity of the context and intent of delivery. A discussion of the findings of the form, function, and the strategy outlined as follows *imamu* directive.

First, regarding to mode of directive speech acts, *imamu* realized with speech declarative and imperative mode. Both categories form the shape of the directive speech act represents directive functions according to the needs of communication in context of *imamu* and children. In the discourse, *katoba* use directive forms associated with certain types of directive speech acts. Concerning the specific type of following directive, the uses of directive forms have a pattern or specific traits. Or characteristic patterns are influenced by the context of their use in discourse or conversation took place during the implementation of *katoba*. According to Mey [8] and Cummings [9], the context is more than just a problem of reference and understanding of something that meant, context utterances make us more depth. This is confirmed by Sperber and Wilson (in Ardianto) that to obtain the maximum relevance, language activities should involve contextual impact [4]. The greater the impact of contextual conversation, the greater the relevance will be.

In general, the findings of this study suggest that context is an inseparable part of speech. Every act of directive spoken by *imamu*, the inferences is always based on the context of the speech. This suggests that a very dominant role in the context of directive speech acts of *imamu*.

Secondly, regarding function realization directive, based on the description of the research findings can be stated that the function of directive speech acts of *imamu* in *katoba* discourse includes functionality ordering, commanding, forbidding, suggesting, expecting and reprimands. Directive functions expressed the diverse types and their use, as well as having certain patterns and characteristics. The pattern and characteristics influenced by the context of use in discourse *katoba*. The use of the function follows the directive rule and reign; for example, there is a speech delivered by direct imperative mode. In addition to using lateral meaningful speech acts, *imamu* also use non-lateral meaningful expression by using figurative (metaphorical).

4. Conclusion

Based on the findings of this research, researchers noted that the results as follows: First, the form of directive speech acts in *katoba* discourse of *imamu* realized child-Islam to include speech act in declarative and imperative modes. Declarative speech act is embodied in a directive speech statement mode of intent, orders, errands, prohibitions, and licensing statement. Directive speech acts in directive-imperative mood embodied in the speech of directive-imperative command, imperative errands, imperatively demand, imperative prohibition, imperative invitation, imperative suggestions, and in other words, the directive speech act of *imamu* in *katoba* discourse manifested in various ways through the use of forms of speech with the variant marker in accordance with certain linguistic context underlying the discourse of conversations and the needs and goals to be achieved in the ritual *katoba* communication.

Second, the communications functions contain through teacher directive speech acts in katoba discourse include directive function of enjoining, prohibit, permitting, advice, expecting, and inviting. In other words, the follow directives embodied in the katoba discourse of *imamu* represents diverse directive functions by the underlying context of *katoba* ritual conversation discourse and the needs and goals to be achieved in ritual communication. Third, the realization strategy in directive speech acts of
katoba discourse by *imamu* includes direct strategies and indirect strategies. The direct strategy carried out by *imamu* explicitly conveys the message. In other respects, the indirect strategy is also used to declare the function of directive speech acts. The message conveyed is metaphoric. In other words, the shape of the directive which represents a specific directive function by *imamu* realized in various ways according to the context of the underlying discourse of conversations in *katoba* ritual.

References

[1] Sadock J 2004 Speech acts. *Handb. Pragmat.* 53–73.
[2] Huberman A, dan Miles M 2009 Manajemen Data dan Metode Analisis, Handbook of Qualitative Research. Yogyakarta: Penerbit Pustaka Pelajar.
[3] Berg R van Den La Ode Sidu Marafad. 2013. *Kamus Muna-Indonesia*
[4] Ardianto A 2013 Tindak tutur direktif guru dalam wacana interaksi kelas anak tunarungu. *LITERA* 12 (1)
[5] Khanizar K 2010 Seni Pertunjukan Wacana-Semiotika Sawirman’s E135. *Linguist. Kult.* 4 (2)
[6] Baker P, Ellece S 2011 Key terms in discourse analysis. A&C Black.
[7] Bloor M, Bloor T 2013 The practice of critical discourse analysis: An introduction. Routledge.
[8] Mey JL 2001 Pragmatics: an introduction. Blackwell Publishing Company.
[9] Cummings L, Setiawati E 2007 Pragmatik: Sebuah Perspektif Multidisipliner. Pustaka Pelajar.