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Directive Speech Act on *Kada Tominaa* Discourse as Oral Literature of the Indigenous People of Toraja

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Abstract. *Kada tominaa* is spoken by indigenous stakeholders or a group of people in every traditional funeral ceremony of the Toraja people or so-called *rambu solo*'. At the funeral ceremony, *kada tominaa* is usually spoken at *singgi*, *badong*, and *bating* activities. The directive speech act on the discourse of *kada tominaa* as oral literature of the indigenous people of Toraja in the form of: (a) Expectations, including: 1. Hope that the household formed is always overwhelmed with happiness, family members love each other and love each other, and expect that the household is intact, (2) Hope that the household formed through a marriage always gets blessings, a long life, and always gets abundant windfalls such as water in the pool and the windfall flows out like water in the spring, (3) Hope to stay healthy, so that you can still do daily activities, be it as farmers, ranchers, and other activities. (b) Advice, including: (1) Advice that one has a relationship with God by worshipping God. (2) Advice that a person is diligent and diligent in carrying out work or livelihood, to get a lot of windfalls so that what is aspired will be achieved because of the results of his hard work. If the person is lazy to work, then the windfall will not come and the desired success is also not achieved. (3) Advice to always have a good relationship with others, for example in the form of greetings if meeting other people. (4) Especially if someone comes to visit our house, you should be greeted with a friendly face and polite speech. (5) Advice to help each other, especially if someone else is in distress.

Keyword: Directive, *Kada Tominaa*, Discourse, Oral Literature

INTRODUCTION

Kada tominaa is one of the oral literatures of the Toraja indigenous community that is passed down by word of mouth. *Kada tominaa* is spoken by indigenous stakeholders or a group of people in every traditional funeral ceremony of the Toraja people or so-called *rambu solo*' [1];[2];[3]. At the funeral ceremony, *kada tominaa* is usually spoken at *singgi*, *badong*, and *bating* activities [4].

1. At the *singgi* activity, *kada tominaa* is spoken by an indigenous stakeholder to convey praise to the body [5],
2. At *badong* activities, *kada tominaa* is spoken by a group of people by making circles and holding hands with each other [6],
3. While in *bating* activities, *kada tominaa* is spoken alternately by a man and woman and usually accompanied by flute music. The funeral ceremony or so-called *rambu solo*' is a form of child appreciation to his/her parents that is held in the afternoon when the sun begins to tilt west and usually lasts three days to a week [7].

Kada tominaa is also spoken by a customary stakeholder at various thanksgiving ceremony activities or so-called *rambu tuka*'. The implementation of thanksgiving ceremony or so-called *rambu tuka*' is carried out in the morning, which is before the sun leans west, and is usually held only a day. The types of *rambu tuka*' ceremonies are [8]:

1. at the wedding or so-called *rampanan kapa*'.
2. at the thanksgiving event of the traditional house or called *mangrara tongkonan*.

Kada Tominaa has its peculiarities, always expressed for certain interests according to the sound of the poem, meaning that *kada tominaa* is used as one of the media of expression of Toraja society to communicate their life experiences and certain interests to others in the scope of Toraja regional society [9].

Directive speech act in the discourse of *kada tominaa* is a speech act that contains the intention that the opponent of speech does something following the content of the speaker's speech [10]. Directive speech act in the discourse of *kada tominaa* in the form of (a) hope, and (b) advice [11]. Both of these are presented as follows.

METHODS

This is a qualitative study, with data collected in the form of words and pictures rather than statistics [12]. Because the primary goal of this research is to collect data, data collecting procedures are critical. Researchers will not be able to obtain data that fulfills data standards unless they are familiar with data gathering methodologies [13]. Furthermore, [13] noted that in qualitative research, data was collected in natural circumstances using primary data sources, and further data gathering procedures included observation, interviews, and recording. Data analysis was carried out concurrently with data collection in this investigation. This study's analytical model is based on an interactive analysis model. According to [14]. Data reduction, data presentation, and deriving conclusions are all ways to depict the procedures employed in data analysis.

RESULTS AND DISCUSSION

Directive Speech act in *Kada Tominaa* Discourse in the form of Hope

The speech of the directive in the discourse of *kada tominaa* which contains the meaning of hope is recorded in the following *rampanan kapa* 'wedding' activities [15].

Den upa'napoupa', Paraya nappaoraya
(Good luck, good luck)

The speech *den upa'napoupa'* in the discourse of *kada tominaa* means 'good luck' while the speech of *paraya nappaoraya* also means 'good luck'. For the people of Toraja, the speech *den upa'napoupa'* and *paraya nappaoraya* is a form of hope that the household formed is always overwhelmed with happiness, family members love each other and love each other, and hope that the household is intact. Another form of hope, can also be observed in the following discourse of *kada tominaa*:

Anna bura'i lindo masakke, Na pi'pikki tanda-tanda marendeng
(Until you get a blessing, you have a long life.)

The speech of *bura'i lindo masakke* in the discourse of *kada tominaa* means 'blessing' while the speech of *pi'pikki tanda-tanda marendeng* means getting a long life. For the people of Toraja, the speech of *bura'i lindo masakke* and *pi'pikki tanda-tanda marendeng* is a form of hope that the household formed through a marriage always gets blessings, a long life, and always gets abundant windfalls such as water in the pool and the windfall flows out like water in the spring [16].

In addition to the hope to always be blessed, long life, and get a windfall there are also other hopes such as hope for healthy living, so that they can still do daily activities, be it as farmers, ranchers, and other activities. This expectation is reflected in the following *mangrara tongkonan* activities.

Anna tontong lumingka lurekke lusau', Untete kuli'na padang, Unnola kapadanganna
(So, keep walking to and fro, through the grass, through the reeds)

The speech of *lumingka lurekke-lusau'* in the discourse of *kada tominaa* means to keep walking there to come, speech *untete kuli'na padang*, meaning 'through grass', while speech *unnola kapadanganna* means 'passing through reeds'. The speech of *lumingka lurekke-lusau'*, *untete kuli'na padang*, and *unnola kapadanganna* for the people of

Toraja, is a form of hope to stay healthy, so that it can still carry out daily activities, be it as farmers, ranchers, and other activities.

Directive Speech act in *Kada Tominaa* Discourse in the form of Advice

Directive speech in the discourse of many *kada tominaa* also contains advice in the form of a relationship between man and God. The advice is reflected in the discourse of *kada tominaa* in the following activities [17].

Natole/ tumangke suru', Tumentang passara'kasan
(Once again, he worships God, Performs worship.)

The speech of *tumangke suru'* in the discourse of *kada tominaa* means 'worshiping God' while the speech of *tumentang passara'kasan* means 'Performs worship'. The speech of *tumangke suru'* and *tumentang passara'kasan* for the people of Toraja, is a form of advice that someone have a relationship with God by worshiping God.

In addition to advice that talks about the relationship between man and God, there is also advice related to work or livelihood. Such advice can be found in the following *kada tominaa* discourse.

Suru'na tengko tiranduk, sola ayoka panoto
(Worship tilling the land, Ceremony/planting plows)

The speech of *tengko tiranduk* in the *kada tominaa* means 'tilling the land' while the speech of *ayoka panoto* means 'planting a plow'. The speech of *tengko tiranduk* and *ayoka panoto* for the people of Toraja is a form of advice that someone is diligent and diligent in carrying out work or livelihood, to get a lot of windfalls, so that what is aspired will be achieved because of the results of his hard work. If the person is lazy to work, then the windfall will not come and the desired success is also not achieved.

Another piece of advice is to always have a good relationship with each other. The relationship in question is in the form of greetings if meeting someone else.

To malute lako tau, Mabakko lako toratu
(A good person to others, friendly to people who come.)

Speech to *malute lako tau* in *kada tominaa* discourse means 'a good person to others' while the speech *mabakko lako to ratu* means 'a person who is friendly to others'. Speech to *malute lako tau* and *mabakko lako to ratu* in the discourse of the *kada tominaa* for the People of Toraja, is a form of advice to always have a good relationship with others, for example in the form of greetings if meeting other people. Especially if someone comes to visit our house, you should be greeted with a friendly face and polite speech.

Next, a piece of advice on the attitude of help is presented. The advice can be observed in the following *kada tominaa* speech.

To tangmerremme' rakka'na, Tang mennoton tarunona
(The one who, not hand-in-hand, the one who/does not let go)

The speech of *tangmerremme' rakka'na* in the discourse of *kada tominaa* means 'not hand-to-hand' while the words *tang mennoton tarunona* means 'people who do not lose hands'. The words *tangmerremme' rakka'na* and *tang mennoton tarunona* is a form of advice to help each other, especially if there are others who are experiencing difficulties [18].

CONCLUSION

The directive speech act on the discourse of *kada tominaa* as oral literature of the indigenous people of Toraja in the form of: 1. Expectations, including: a. hope that the household formed is always overwhelmed with happiness, family members love each other and love each other, and expect that the household is intact; b. hope that the household formed through a marriage always gets blessings, a long life, and always gets abundant windfalls such as water in the pool and the windfall flows out like water in the spring, and c. hope to stay healthy, so that you can still do daily activities, be it as farmers, ranchers, and other activities; 2. Advice, including: a) advice that one has a

relationship with God by worshipping God, b) advice that a person is diligent and diligent in carrying out work or livelihood, to get a lot of windfalls so that what is aspired will be achieved because of the results of his hard work. If the person is lazy to work, then the windfall will not come and the desired success is also not achieved, c) advice to always have a good relationship with others, for example in the form of greetings if meeting other people. Especially if someone comes to visit our house, you should be greeted with a friendly face and polite speech, and d) advice to help each other, especially if someone else is in distress.

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