

Speech Acts At *Kafi-A* Ceremony In Kaledupa Community In Tukang Besi Islands, Waktobi Regency: Pragmatic Approach

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Abstract: This research aims to describe and to analyze the speech acts at *kafi'a* ceremony in Kaledupa community, Tukang Besi Islands. This study uses two methods, namely descriptive method and the qualitative method, by applying pragmatic approaches. This research was conducted in Kaledupa community in Kaledupa Islands. Primary data were in the form of oral data or speech uttered by informants at each stage of *kafi-a* ceremony in Kaledupa community. Meanwhile, secondary data consisted of data from informants before and after the *kafi-a* ceremony. Primary data were obtained from informants or speakers who were met directly in the field during the ceremony. Meanwhile, secondary data were obtained from informants or speakers met before and after the *Kafi-a* ceremony. Research data collection techniques were observation, note-taking, recording, elicitation, participatory observation, an open-ended interview. Data analysis included open coding, axial coding, and selective coding. Based on the discussion of the research results, it can be concluded that the form of speech acts in *kafi-a* ceremony of Kaledupa community consists of five types, namely assertive, directive, expressive, commissive, and declarative. Not all types of expressions are found at every stage of *kafi-a* ceremony because the activity of each stage is different.

Keywords: Speech Acts, *Kafi-a* Ceremony of Kaledupa Community, Pragmatic Approach

I. INTRODUCTION

Various ethnic groups in Indonesia contribute to the diversity of unique culture in each region. This diversity can be seen not only by the type of regional culture and ethnicity but also by the diversity of variations in the type of culture of each region (Hasyim, et al., 2019; Intan, 2018). Thus, our pride in the diversity of Indonesian culture is not only in its type but also in the diversity of each type of culture owned by each ethnic group in this country.

The explanation above can be exemplified by *kafi-a* (marriage, hereinafter *kafi-a*) ceremony. The *kafi-a* ceremony is one kind of culture found in all ethnic groups in Indonesia. However, *kafi-a* culture is not the same for every ethnic group in Indonesia. *Kafi-a* ceremony of the people of Tukang Besi Islands, Wakatobi Regency, is not the same as *kafi-a* ceremony in other communities in Indonesia. Moreover, among the tribes that inhabit an area in a regency,

there might be variations when more than one tribe or ethnicity lives in one area (Hasyim, 2014).

The diversity of *kafi-a* ceremony process is very important to be preserved because it contains the noble values of life as a source of local wisdom that must be obeyed by the supportive community and its owners. The benefit and implementation of these noble values must be maintained as a form of degeneration of the nation's responsibility (Arafah & Hasyim, 2019). Thus, the values contained in the *kafi-a* ceremony will be kept away from the negative effects of globalization and safe from the threat of extinction.

Comprehensive research on *kafi-a* ceremony in Tukang Besi Islands community in Wakatobi Regency is needed. Researchers have found several research journals regarding the marriage of which objects are in Southeast Sulawesi Province, namely in the areas of Buton Regency, Baubau City, and West Muna Regency. In other words, the object of research is around the object of this research. However, among the studies conducted, none have used a comprehensive anthropological approach.

The research is similar to that conducted by Anton (2015) stating that the customary stages of marriage of Bajo community on Balu Island, West Muna Regency, include (1) Proposing (*massuro*), (2) Meeting of traditional leaders, (3) Direct calling, (4) Official Proposing, (5) Marriage, and (6) Delivering the bride and groom.

Furthermore, Musriani's research (2016) concludes that the stages of the traditional marriage process of Todonga community in Buton Regency consist of three steps, namely (1) before marriage, (2) marriage, and (3) after marriage. The meaning of the expressions found is divided into four types, namely notification, question, preparation, and request.

The results of the two researches are only at the stage of determining and identifying the meaning of the expression at each stage of the *kafi-a* ceremony process. The two studies have not yet reached the disclosure of the values of local wisdom in the expressions of the *kafi-a* ceremony process, especially on the discussion of theory development. For example, as planned by the researcher, there are five types or categories of expressions or speech in pragmatic studies,

namely declarative speech acts, representative speech acts, expressive speech acts, directive speech acts, and commissive speech acts.

Based on the description above, the motivation and position of this research are clearly in the hierarchy of similar research that has been done previously. Therefore, the researchers' optimism about the importance of this research are: first, there is no similar research that applies a pragmatic approach; second, it aims to improve the results of the study on the narrative of the wedding ceremony on the aspects of local wisdom values contained therein. The two reasons or motives put forward by the researcher above are believed to be sufficient to consider the importance of research on the expressions of *kafi-a* ceremony in Kaledupa community.

Leech (1983) emphasizes that pragmatics is a study that deals with a specific situation or purpose in a speech. Furthermore, pragmatics is part of the science of signs or semiotics, and the specificity of this field is the relation between the sign and the object it refers to (Kaharuddin & Hasyim, 2020; Prasuri et al., 2020).

The discussion of this research concerns the types of speech in the *kafi-a* traditional ceremony. For clarity and accuracy in determining the type of speech in the *kafi-a* traditional ceremony, researchers combined the opinion of Yule (2006) and Searle (1983). These two opinions classify speech acts into five categories, namely declarative speech acts, representative speech acts, expressive speech acts, directive speech acts, and commissive speech acts. Based on the description on the background above, the focus of this research is: how is the form of speech in the stages of implementing *Kafi-a* ceremony in Kaledupa community in the Tukang Besi Islands, Wakatobi: a pragmatic approach.

The aim of this research is to describe and to analyze the speech acts at the *kafi-a* ceremony in Kaledupa community in Tukang Besi Islands using the Pragmatic Approach.

This research used two methods, namely descriptive and the qualitative method by applying pragmatic approaches. Primary data were in the form of oral data or speech uttered by informants at each stage of *kafi-a* ceremony in Kaledupa community. Meanwhile, secondary data consisted of data from informants before and after the *kafi-a* ceremony. Primary data were obtained from informants or speakers who were met directly in the field during the ceremony. Meanwhile, secondary data were obtained from informants or speakers met before and after the *Kafi-a* ceremony. Research data collection techniques were observation, note-taking, recording, elicitation, participatory observation, an open-ended interview. Data analysis included open coding, axial coding, and selective coding.

II. RESULTS AND DISCUSSION

Based on the data collected by the researcher, the types of speech act at the stages of *Kafi-a* ceremony in Kaledupa community are classified into five types, namely assertive,

directive, expressive, commissive, and declarative. The five types of speech acts are described below.

a. Assertive Speech Acts

Assertive speech act is a form of speech that binds the speaker to the truth of the statement spoken or suggested (Ariska et al., 2019; Setiowati, 2020). Based on data of *Kafi-a* ceremony in Kaledupa community, assertive speech acts can be divided into four groups, namely expressing, stating (something), reporting, and testifying.

The description of the four categories of assertive speech acts is presented below.

Example (1) assertive speech acts: expressing.

Ibbara na-ana ha kofila-fila na-ana. Ko hada umemannako te kamba di sarimbanuammiu ana. Annemo sida na jumaga-jaga-e? Ara umbeaho, kalentu ha kohada mai matottida-e. Ibbara ha kohada mai marara.

"As if we were traveling, we want to ask this daughter of yours. Has someone looked after her? If not, we want to come to make sure. We mean we want to confirm"

Quote (1) is the speech of the man, as a speaker, to the woman's neighbours who are intended as the speech partner. The speech contains assertive speech acts, which is classified as expressing. The man's family acts as the speaker expressing his hope and intention for his arrival to the woman as a speech partner. The speech is classified as expressing when the speakers express the purpose of their arrival, namely asking about the situation of the intended woman. At the same time, it shows an expression of hope that the man and his family will confirm (*parara*).

Example (2) assertive speech acts: testifying

Kosobamo koparara akokkomiu dihia atu. Intaha kambea te kamba iso umbeaho nan rumato.

"We have been trying to confirm what you mean first. However, it turns out that no one has guarded the woman by custom"

Quote (2) is a speech of the woman's neighbours (speaker) to the man's family (speech partner). Based on the speech of the speaker to speech partner, it is clear that the speaker uses receptive/representative types of speech, which are classified as testifying. The testimony is about the intended woman that she has not yet had her customary ties. This testimony is obtained through information gathered from neighbours around the woman's house.

Example (3) assertive speech acts: stating (something)

Umbeaho, appa ka ana. (not there yet)

Quote (3) is the speech of the intended woman (speaker) when being asked in front of the elders who come to represent the man's family (speech partner). This woman states something about the truth of her condition. The truth is

that no one has come yet. That is the truth of the intended woman.

Example (4) assertive speech acts: reporting.

Te-ana notarimangkitamo, afana sara, afana adati, afana monea, afana mondo lumapasino, karena Allah.

“The customs that we carry have been accepted, as *sara*’, as customs, as habits, as before, because of Allah.”

Quote (4) is the speech of the parents representing the woman (speaker) to her companion (speech partner). The speaker reports that the customs they carry have been properly accepted by the woman’s family. Thus, what is being reported is about the acceptance of the customs they have brought.

Example (5) assertive speech acts: stating or expressing.

‘There is one more thing, which is about custom’

Quote (5) is the speech of the speaker from the man’s family (speaker) in front of the elders who represent the woman’s family (speech partners). The speaker states or expresses that there is one more thing to convey, namely customs as a part of *kafi-a* ceremony process.

Example (6) assertive speech acts: testifying.

Te ana notarimangkitamo na ana afana sara, afana adati, afana monea, afana nipogaunnakoto, afana mondo lumapasino, karena Allah.

“This thing we have accepted, as *sara*’, as custom, as agreement, as it is, because of Allah.”

Quote (6) is the speech of parents who represent the woman’s family (speaker) to those who represent the man’s family (speech partner). The speaker gives testimony about the customs brought by the man’s family. The testimony is about the acceptance of the customs brought by the man. His testimony is firmer by stating several considerations used appropriately. In this case, the acceptance is based on considerations of custom, *sara*’, habits, agreement, past events, according to customs, even witnessed by Allah.

b. Directive Speech Acts

Directive speech acts is the form of speech intended by the speaker to make an impact so that the speech partner does something (Budiwaty i, et al., 2019; Saeni, et., 2020). The speech act intended by the speaker is to make the speech partner take action intended in the speech.

The directive speech acts at *kafi-a* ceremony in Kaledupa community are divided into six groups, namely ordering, recommending, suggesting, asking for permission, asking for the promise, and asking for an explanation.

The type of directive speech acts is found in speech events between the executors of the ceremony. The perpetrators of both sides of the family always invite the bride and the

groom to do something good as conveyed. Thus, the type of directive speech in *kafi-a* ceremony of Kaledupa community is always used to give messages so that they can reach a happy family.

The following quotes contain different types of directive speech.

Example (1) directive speech acts: asking for explanation

Garo te miano, afana umpa wa? No leama wa na miano?

“Then what about the person? Is the person good?”

Quote (1) is a type of directive speech acts that are classified as asking for an explanation. The speaker is the man's family, while the partner is the neighbours. The speaker asks for an explanation about the condition of the intended woman. The expected explanation is about the woman's personality, whether she is good.

Example (2) directive speech acts: asking for the promise.

Yi ha-amo na-atu? Komaimo duka na-ana. Pakaho yi rodongonnako-e na kamba ni paganda akonto atu?

“What do you make of that? We come again this time. Is there some news about the woman we talked about first?”

Quote (2) is a directive speech acts, which is classified as asking for the promise. The man’s family is the speaker, while the woman’s neighbour is the speech partner. The speaker had come before to ask about the intended woman. The speech partner at that time promised to trace the condition of the intended woman. Therefore, the man’s family comes to ask for the promise. The way the speakers ask for the promise is to go back to the speech partner. After that, they ask again for that promise.

Example (3) directive speech acts: asking for permission.

Ajumari nakamay bo-ua te rangkami?

“Do you mind if we bring a customary binding?”

Quote (3) is a directive speech acts classified as asking for permission. The man’s family as the speaker asked the speech partner to be allowed to come to carry the customary binding. The binding is the guardian of the intended woman. The binding is in the form of an object as a symbol of prohibition for other males that the woman already has the groom.

Example (4) directive speech acts: suggesting.

Ara dikomba 15-ha ta lulalesannako-e?

“What if on the night of the 15th month, do we agree?”

Quote (4) is a directive speech, which is classified as suggesting. The party giving advice is the man’s family as a speaker to the woman’s family as the speech partner. The suggestion meant by the speaker is a matter of time that will

be agreed by both parties. The speaker suggests the night of the 15th month to the speech partner.

Example (5) directive speech acts: suggesting.

Oho la. Umbea fanamo atu. Mayimo ala-a. Aho ko ta-ongkkomiu.

“All right then, just come. We will be waiting”

Quote (5) is a directive speech acts classified as suggesting. The man’s family is the speech partner, while the woman’s family is the speaker. The speaker recommends the speech partner to come to the house. In this case, it is as a continuation of the customary affairs regarding this matter. Responding to the recommendation for the plan of the man’s family, the woman’s family is ready to wait. Example (7) directive speech acts; telling, advising, and suggesting

All expressions of marriage advice for both men and women are classified as directive speech acts. Two of the quotes are:

Tangkanamo tabea ka-atu tomia samiamo atu, toposalannemo namingkuto dinggafi kene dihua. Dinggafi atafa dihua anne usongo ako te hetira-anto kene polaronto. Mina ka-ana tabeamo te hetira-anto kene polaronto topogaunnako-emo kene miangkeneto atau ba-ai.

“So now you have become a wife; differentiate your current behavior from the past. In the past, you were still thinking and taking care of your own feelings. From now on, your thoughts and feelings should be discussed with your husband”

Quote (7) above is directive speech acts, namely telling, advising, and suggesting. The one who acts as a speaker is a marriage counsellor, while the bride is a speech partner. The speaker tells advice and suggests the speech partner about what to do after being officially a wife. The essence of the message, advice, and suggestion is a change in behaviour before and after becoming a wife in order to create harmony in their marriage.

c. Expressive Speech Acts

Expressive speech acts is a form of speech that functions to express or to show a speaker’s psychological attitude towards a situation. In other words, it is a speech act meant by the speaker to be interpreted as an evaluation of something expressively uttered by someone. Based on the results of data analysis, it can be revealed that the expressive speech acts at community *kafi-a* ceremony in Kaledupa uses three keywords or markers such as saying love, apologizing, and congratulating.

The data on the types of expressive speech acts can be described based on the quotations below.

Example (1) expressive speech acts: congratulating

Assalamu Alaikum...

Yiha-amo na atu?

“Assalamu Alaikum....What are you doing?”

Quote (1) above is an expressive speech act classified as congratulating. The one who acts as a speaker is the man’s family, while the woman’s neighbour is referred to as the speech partner. Speaker comes to the partner’s house. Upon arrival, the speaker will certainly say the Islamic religious greeting, which means salvation (prosperity, peace) for the speech partner (usually pronounced when meeting someone). This speech is addressed to the speech partner, which is continued with chitchat questions like “What are you doing?”

Example (2) expressive speech acts: saying thanks or gratitude

O kambea? Alhamdulillah. Tarima kasi, la aho bo-ua ko inte ko pasola. Ara afana atuha, tabea, kamosangamo

Assalamu Alaikum ...

“I see. Alhamdulillah. Thank you. Wait for us to go to Pasola. We need to go now. Asalamualaikum...”

Quote (2) above is an expressive speech, which is classified as saying thanks or gratitude. If you analyze the speech above, it is indeed a continuation of the previous speech events. The one who acts as speaker is the man’s family, while the speech partner is the neighbor of the intended woman. The speaker expresses his gratitude for the information from the speech partner. The gratitude is due to the help of the speech partners. In addition, the gratitude is due to the speaker’s excitement about the intended woman because apparently no one has been tied in a customary manner. Thus, the man’s family will come to *Pasola*.

Example (4) expressive speech acts: congratulating and apologizing

Assalamu alaikum wr.wb. Kumelu maafu kua saba-angkita, ara no labi atafa nokura na nipogaunnkosu ana.

Bismillahi rahmani rahim.

“Asalamualaikum. I apologize if there is something wrong with what I said. Bismillahi rahmani rahim”

Quote (4) is an expressive speech act classified as congratulating and apologizing. If analyzed in the above speech, the one who acts as a speaker is the man’s family, while the speech partner is the woman’s family. When in a forum, the speaker congratulates and apologizes to the speech partner. It appears that the characteristics of the speech culture in *kafi-a* ceremony of Kaledupa community are that both parties are careful in speaking and have mutual respect. The speaker begins the speech with a religious greeting followed by an apology to all those in the room.

d. Commissive Speech Acts

Based on the speech data in each stage of kafi-a ceremony in Kaledupa community, the researchers found the types of commissive speech acts. Commissive speech acts is a form of speech that functions to express promises or offers. This speech acts bind the speaker to carry out what is said. The purpose is to make the speaker carry out what is said by the speech partner.

The commissive speech acts at *kafi-a* ceremony of Kaledupa community uses three types of keywords, namely to make a promise, to swear, and to offer something. The three types of commissive speech acts are described below.

Example (1) commissive speech acts: offering something.

Ka atu korodongo emo, kua umbeaho na rumato ako tekamba di sapo ana. Intaha ajumari na katumumpu bo-ua te mansuana yilange-heua ana?

“I have heard that the woman has not been tied customarily by anybody. Is it possible if my parents come?”

Quote (1) is a commissive speech acts, which is classified as offering something. If analyzed in the above speech, the speaker is the man’s family, while the speech partner is the woman’s family. The speaker states that he already knew that no one else customarily tied the woman he was targeting. After that, the speaker offered something that if his party asked the parents to come to tie the woman.

Example (2) commissive speech acts: making a promise.

Tangkanamo teniumba akommami ana, notumpu aku tey La Anu, tey ana La Anu, kene mansuanano, kene santuano, kene kaomuno. Amayi amoadati, amayi amokaomu, amayi amofalaka, amayi amo agama di sapo ana, ara mia terohe atafa te kaburi karena Allah.

“This is it. Our coming is a mandate from La Anu, the son of La Anu, with his parents, with his family, with his *kaomu*. We come, as is customary, to unite *kaomu*, to unite *falaka*, as the prevailing religion in this house, hopefully they are matched or kodra for the sake of Allah”

Quote (2) is a commissive speech act classified as making a promise. If analyzed in the above speech, the speaker is the man’s family, while the partner is the woman’s family. The speaker states the promise that the presence of the speaker is due to the mandate of a person with his family that lies in his customs and religion. This promise is spoken in the presence of a speech partner at the traditional form of the two families.

e. Declarative Speech Acts

Declarative speech acts are a form of speech that connects the contents of the speech with the reality. It is intended by the speaker to create new things (status, circumstances, etc.). Declarative speech acts in the implementation of *kafi-a* ceremony for Kaledupa community consists of four groups,

namely approving, granting, asking for an explanation, and permitting. The types of declarative speech acts are explained below.

Example (1) declarative speech acts: allowing and asking for an explanation.

Jari duka. Ko ello eho. Ka-ana, anne na rumato na-ana wa sinta. Nohada umema.

“Yes, you can. Let us call her. Dear, we have guests here. They would like to ask something.”

Quote (1) is a declarative speech act classified as allowing and asking for an explanation. The party who acts as the speaker is the parents of the woman, while the speech partner is man’s family. The speaker allows the speech partner to speak directly to his daughter. This permission is granted in order to clarify the situation and willingness of the intended woman. The speech partner’s request to meet the aimed woman in person is an attempt by the speech partner to ask for an explanation directly from the woman.

Example (2) declarative speech acts; asking for an explanation.

Wa sinta, Kumai ana, notumpu aku tey La Anu te-ana La Anu. Kumai ana ku masola ako tey La Anu kua yikita. Umbeaho sida na yidanangkene-miu rumato kua sapo ana, afana yikami ana?

“Dear, I come because I am asked by Mr. La Anu, son of La Anu. I come to clarify the acceptance of Mr. La Anu to us (the woman). Is it true, that none of your friends have come in the customary way as our arrival, yet?”

Quote (2) is a declarative speech act classified as asking for an explanation. The one who acts as the speaker is the man’s family, while the speech partner is the intended woman. The speaker asks for an explanation directly from the speech partner about the readiness of the speech partner in accepting the custom under the speaker. In other words, the speaker asks for information about whether other parties have come in the customary way as planned by the speaker, or not.

Example (3) declarative speech acts: granting.

Bismillahi rahmani rahim.

Kutarima te adati mina di La Anu bin La Anu, ako terumangkami te kamba di sapo ana te ngaano tey Wa Anu binti La Anu, afana sara, afana adati, afana monea, afana mondo lumapasino, karena Allah.

“Bismillahirrahmanirrahim. I accept the custom from Mr. La Anu, son of La Anu, to fence off the flower (keep the woman (the future bride) safe) in this house, Named Wa Anu, daughter of La Anu, as the requirement, as the custom, as the habit, as the past, because of Allah.”

Quote (3) is a declarative speech act classified as granting.

The one who acts as the speaker is the part of the woman's family, while the speech partner is the part of the man's family. The speaker conveys that the custom under the speech partner is granted or accepted what is intended. The attitude to grant the speech partner's request is with the approval of the family series and the custom, and because of Allah.

Example (4) declarative speech acts: approving and granting.

Bismillahir rahmanir rahim.

La Anu teana La Anu Kupakafi te anassu tey Wa Anu kene yikita tekamondono 35 boka tunai karena Allahu Ta'ala.

The Groom:

Kutarima te kafi Wa Anu te ana La Anu, tekamondono 35 boka tunai karena Allahu Ta'ala.

"Bismillahirrahmanirrahim. Mr. La Anu, son of La Anu, I marry off and I wed off my real daughter, Wa Anu, to you, with the dowry of 35 boka in cash, because of Allah Almighty."

The Groom:

"I accept her marriage and wedding, Wa Anu, daughter of Mr. La Anu, with the dowry mentioned above in cash, because of Allah Almighty."

Quote (4) is a declarative speech act classified as approving and granting. The one who acts as the speaker is the marriage guardian, while the speech partner is the groom. The speaker legalizes the partner's status with "Bismillah. I marry off my daughter ...". Furthermore, the speech partner grants what has been legalized by the speaker by saying, "I accept marrying your daughter ...". In line with the marriage consent, there is indeed a process of handing over between the marriage guardian and the groom.

III. CONCLUSION

Based on the discussion of the research results, it can be concluded that the form of speech acts at *kafi-a* ceremony's stages of Kaledupa Community consists of five types, namely assertive, directive, expressive, commissive, and declarative. Not all types of speech acts are found at every stage of *kafi-a* ceremony because the activity of each stage is different.

Suggestions

Based on the discussion of the research results, the suggestions that deserve attention are:

1. It needs efforts to introduce the speech acts at *kafi-a* ceremony of Kaledupa Community to all levels of their generation so that they can be practically useful in their daily social life.
2. The form of speech acts and the value content in the *kafi-a* ceremony is very appropriate if it is

included in the school curriculum as an effort to strengthen local culture at every level of education, especially on Kaledupa Islands.

3. Further research is needed on the meaning of clothing and the meaning of cultural instruments that accompany the implementation of the ceremony.
4. The government needs to increase the empowerment of customary institutions to strengthen the values contained in the speech acts at *kafi-a* ceremony of Kaledupa Community.

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