

AN ANALYSIS OF DIRECTIVE SPEECH ACTS USED BY *PITUTUR DUKUN PANDHITA* IN *WIWAHA SAMSKARA* IN TENGGER TRIBES *ANALISIS TINDAK TUTUR DIREKTIF PADA PITUTUR DUKUN PANDHITA DALAM UPACARA WIWAHA SAMSKARA SUKU TENGGER*

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Abstract

The *Wiwaha Samskara* is a traditional Tenggerese wedding ceremony in which the *Dukun Pandhita* delivers *pitutur* (advice) to the bride and groom. This study analyzes the types of directive speech acts in the *pitutur dukun pandhita* using Searle's speech act theory. A descriptive qualitative method was applied, with data collected from transcripts of the *pitutur dukun pandhita* in Desa Jetak, Probolinggo, obtained by observation and recordings. The findings reveal five types of directive speech acts: asking (5 data), begging (5), commanding (9), advising (20), and prohibition (1). Advising acts are the most dominant. The results show that the *pitutur* functions not only as moral guidance but also as a cultural tool to sustain marital harmony and uphold Tengger traditions.

Keywords: Pragmatics; Directive Speech Acts; *Pitutur Dukun Pandhita*; *Wiwaha Samskara*; Tengger Tribes.

Abstrak:

Wiwaha Samskara merupakan upacara pernikahan adat masyarakat Tengger, di mana Dukun Pandhita menyampaikan *pitutur* (nasihat) kepada pasangan pengantin. Penelitian ini menganalisis jenis tindak tutur direktif dalam *pitutur* dengan menggunakan teori tindak tutur Searle. Metode yang digunakan adalah deskriptif kualitatif, dengan data berupa transkrip *pitutur dukun pandhita* dalam upacara *Wiwaha Samskara* di Desa Jetak, Probolinggo, yang didukung oleh observasi dan rekaman. Hasil penelitian menunjukkan lima jenis tindak tutur direktif: meminta (5 data), memohon (5), memerintah (9), menasihati (20), dan melarang (1). Jenis tindak tutur yang paling dominan adalah menasihati. Hal ini menunjukkan bahwa *pitutur* berfungsi tidak hanya sebagai pedoman moral, tetapi juga sebagai sarana budaya untuk menjaga keharmonisan rumah tangga dan melestarikan tradisi Tengger.

Kata Kunci: Pragmatik; Tindak Tutur Direktif; *Pitutur Dukun Pandhita*; *Wiwaha Samskara*; Suku Tengger.

Introduction

Marriage in the Tengger tribe (*Wiwaha Samskara*) is a wedding ceremony with the aim of continuing the lineage and fulfilling obligations perfectly so that the bride and groom are considered physically and spiritually clean. This marriage involves a series of rituals and spells led by *Dukun Pandhita* to cleanse, purify, and change a person's status and stage (Akbar, 2023).

Whereas *Walagara* ceremony of the Tengger tribe is included in the human life cycle ceremony. This wedding ceremony is carried out after the marriage of a man and a woman which is carried out with stages that must be passed both at the bride-to-be's house and at the local village hall. The purpose of this ceremony is to ask permission from *mbaurekso* or say goodbye to the ancestors as the owners of the land and the area where they live in order to bless the bride and groom who have been married. In this *walagara* ceremony activity, *Dukun* serves as an intermediary of communication with the ancestors. Therefore, in this ritual, *Dukun* use many mantras for media. There is contrast to *Wiwaha Samsakara* in which *Dukun* have a religious aspect by conveying wedding messages to the bride and groom. Basically, a marriage contract that refers to a series of Hindu traditional ceremonies or rituals that have the purpose of cleaning, purifying, and changing a person's status and stage is called *Wiwaha Samkara*.

Language plays an essential role in transmitting cultural values. In the Tengger community of East Java, the pitutur of the *Dukun Pandhita* during the *Wiwaha Samskara* (wedding ritual) embodies both spiritual and cultural guidance. As a form of directive speech act, it aims to direct the bride and groom toward a harmonious and lasting marriage.

Several previous studies have examined directive speech acts in traditional wedding contexts. Nifmaskossu et al. (2019) analyzed directive speech acts in Watmuri traditional weddings and found that directive illocutions especially commands and advice were dominant. Harahap (2019) studied the Panaek Gondang performance in Tapanuli Selatan weddings, showing the presence of various illocutionary acts with directives as a core component. Nurjaya et al. (2020) investigated speech acts in Golo Ndeweng weddings, revealing that directive speech acts were the most frequently used. Novitasari (2023) explored speech acts in Bima marriage proposals and found that directives such as requesting, inviting, and recommending were most common.

From these studies, it can be seen that directive speech acts are central to many traditional wedding ceremonies across Indonesia. However, none of the above research has specifically focused on the Tengger community and its unique *Wiwaha Samskara* ritual. The Tenggerese wedding tradition has distinctive characteristics in which the *Dukun Pandhita* plays a central role, not only as a religious leader but also as a cultural authority whose pitutur guides the bride and groom.

This research therefore seeks to fill this gap by analyzing the types of directive speech acts used in the pitutur Dukun Pandhita during the Wiwaha Samskara in Jetak Village, Probolinggo. By doing so, it contributes to pragmatic studies while also preserving and documenting an important element of Tengger cultural heritage. This study therefore explores the directive speech acts in pitutur Dukun Pandhita using John Searle's framework.

Method

This study employed a descriptive qualitative design focusing on pragmatic analysis. The data consisted of utterances delivered by dukun pandhita during the Wiwaha Samskara ritual in Desa Jetak, Sukapura District, Probolinggo. Primary data were collected through direct observation and audio recording of the ceremony, followed by transcription. Secondary data were obtained from journals, books, and previous studies related to speech act theory and Tengger traditions.

The sampling technique used was purposive, selecting utterances directly relevant to directive acts. In total, forty utterances were analyzed. Data were classified based on Searle's (1976) framework of directive speech acts: asking, begging, commanding, advising, and prohibiting. To ensure validity, triangulation was applied by re-checking transcripts with recordings and cross-referencing with native speakers of Tengger Javanese.

Data analysis followed Miles & Huberman's interactive model: (1) data reduction by categorizing utterances, (2) data display through tables and examples, and (3) conclusion drawing to identify dominant patterns

Discussion and Result

The analysis of 40 utterances from the pitutur revealed five categories of directive speech acts, namely:

1. Asking Acts

Five utterances were identified as asking acts. These typically occurred when the *dukun pandhita* confirmed the readiness and consent of the bride and groom. Example: "Keyakinan maune beda, tapi wes yakin?" ("Your beliefs were different before, are you sure?"). Asking acts function to elicit affirmation and ensure that the marriage is based on mutual willingness.

2. Begging Acts

Another five utterances were classified as begging. These are softer than commands, expressing humility and emphasizing the sacredness of the marital bond. Example: "mandar muga iki engko lancar nang karo sumpah sabda sucine sampeyan iki mau sing kate dilakoken ning dina iki ya." ("hopefully your sabda suci that will be success today."). Begging acts underscore moral responsibility and humility before divine witness.

3. Commanding Acts

Nine utterances functioned as commanding acts. Commands were typically directed at the couple to perform specific ritual obligations, such as bowing, offering, or showing respect to ancestors. Example: "engko pan tak kongkon meneng diluk, menenga ya." ("If

you ask me to shut up for a moment, shut up!.”). Commands demonstrate the authority of *dukun pandhita* as ritual leaders.

4. Advising Acts

The most dominant category, with twenty utterances, consisted of advising. Advice emphasized moral values such as loyalty, patience, harmony, and devotion. Example: “sira pecah ya mestine iki mengko dadine ora enak nyang wong tuwek, ya ora enak nang sanak dulur lan sanak kadang”. (“if you are destroyed, you will be shame in front of your parents and your siblings”). Advising acts serve as the spiritual and ethical foundation for married life, transmitting cultural wisdom across generations.

5. Prohibiting Acts

Only one utterance was identified as prohibiting, highlighting forbidden behaviors. Example: “wong pancene arane pelayan, saiki wong lanang mari nyambot gawe ya ana kesiapan, ajo sampek telat.” (“as a *pelayan*, a woman must be ready on time when a man comes home from work, don’t be late?”). Although rare, prohibitions carry strong moral force, acting as cultural boundaries.

From the analysis of 40 utterances in the *pitutur* of the *Dukun Pandhita*, five categories of directive speech acts were identified. Each type had a unique communicative function.

Type of Directive Speech Act	Frequency	Percentage	Example Utterance (Original & English Translation)	Communicative Function
Asking	5	12.5%	“Keyakinan maune beda, tapi wes yakin?” “Your beliefs were different before, are you sure?”	To invite reflection and confirm commitment
Begging	5	12.5%	“ <i>mandar muga iki engko lancar nang karo sumpah sabda suci sampeyan iki mau sing kate dilakoken ning dina iki ya.</i> ” “hopefully your sumpah sabda suci that will be success today.”	To stress sincerity and moral urgency
Commanding	9	22.5%	“Engko pan tak kongkon meneng diluk, menenga ya.” “If you ask me to shut up for a moment, shut up!”	To enforce obligations and marital duties

Advising	20	50%	“sira pecah ya mestine iki mengko dadine ora enak nyang wong tuwek, ya ora enak nang sanak dulur lan sanak kadang”. “if you are destroyed, you will be shame in front of your parents and your siblings”.	To provide guidance and moral principles
Prohibiting	1	2.5%	“wong pancene arane pelayan, saiki wong lanang mari nyambot gawe ya ana kesiapan, ajo sampek telat.” “as a <i>pelayan</i> , a woman must be ready on time when a man comes home from work, don’t be late!”	To establish strict moral boundaries
Total	40	100%	—	—

The data reveal that **advising** dominates with 50% of the total, indicating that the *pitutur* functions primarily as a medium of guidance rather than coercion.

The results indicate that advising acts dominate the *pitutur*, aligning with the function of the ritual as a medium of moral teaching. The frequency of advising shows that marriage is viewed not merely as a legal contract but as a lifelong spiritual journey requiring guidance.

Compared with other studies, directive acts are consistently dominant in traditional marriage rituals across cultures (Nifmaskossu, 2019; Harahap, 2019). However, the Tengger case uniquely emphasizes advising as a cultural transmission tool, contrasting with Watmuri weddings where commanding dominates.

This finding also supports Searle’s theory that directives aim to influence future actions, but in Tengger context, the influence is embedded in cultural continuity. The *dukun pandhita* acts as a bridge between tradition and modern life, ensuring that cultural values remain relevant despite generational change.

Thus, the study contributes both theoretically and practically:

1. Theoretical: To enriching pragmatic studies with empirical data from an under-researched culture and can be a reference for other linguistic researchers who study the pragmatics.
2. Practical: To supporting cultural preservation by documenting oral traditions that are at risk of decline due to modernization. For the community, especially prospective

Tenggerese brides and grooms, this study aims to provide an understanding of the speech acts function used by *pitutur dukun pandhita*.

These findings demonstrate that the Tengger tradition differs from some other Indonesian wedding traditions where commands or requests are more frequent. In Tengger culture, the emphasis on advising indicates a pedagogical approach: the *Dukun Pandhita* is less an enforcer of rules and more a transmitter of wisdom. Thus, the *pitutur* acts simultaneously as a ritual speech event and as a cultural mechanism for transmitting moral values across generations.

The findings show that the most dominant type of directive speech act is advising (20 data), while the least is prohibiting (1 data).

The results indicate that the *pitutur* delivered by the *Dukun Pandhita* contains various directive speech acts, with advising being the most dominant type. This dominance highlights the primary role of the *Dukun Pandhita* as not only the leader of the ceremony but also a moral and cultural advisor for the newlyweds.

Advising utterances emphasize values such as harmony, mutual respect, and responsibility in married life. These utterances reflect the function of the *pitutur* as moral instruction and cultural transmission within the Tengger community.

Meanwhile, commanding and asking utterances are used to reinforce obligations that must be observed by the couple, while begging utterances show a humble request from the *Dukun Pandhita* to ensure the sacredness of the marriage. Prohibiting utterances, though minimal, are important in affirming moral and religious boundaries that must not be crossed.

From the analysis found, *pitutur Dukun Pandhita* uses speech act directives which are classified into four types, namely asking, begging, command, advising, and prohibiting. In the asking acts there are 5 data, in the begging acts there is 5 data, in the command action there is 9 data, in the advising acts there is 20 data, and in the prohibition act there is 1 data.

Based on the results of the analysis, in the *pitutur Dukun Pandhita* in *Wiwaha Samskara* in Tengger, Desa Jetak, Kabupaten Probolinggo, there are directive speech acts used by *pitutur Dukun Pandhita*. The types of directive speech acts used by *pitutur dukun pandhita* are asking, begging, commanding, advising, and prohibitions. In the previous subchapter, it can be seen that *pitutur Dukun* use all kinds of directive speech acts put forward by Searle. Most of the directive speech acts are advising, while there are also four other types of directive speech acts, namely asking, begging, commanding, and prohibitions. The total data found of directive speech acts is 40 data, the researcher found 5 data in the form of asking, 5 begging, 9 commanding, 20 advising, and 1 prohibition. Asking acts is used on data 4, 5, 6, 8, 38. The act of asking involves the speaker looking for something from the listener, usually information, action, or permission. The main goal is to obtain a response, whether in the form of information, action, or a form of recognition.

The begging acts is used on data number 1, 15, 27, 30, 31. Begging acts is a type of directive speech that is predominantly used by *pitutur Dukun Pandhita* in *wiwaha samskara*

in Tengger, Desa Jetak, Kabupaten Probolinggo. A begging is an expression of what the speaker wants the speaker to do or not to do. In a begging, the listener can either comply or reject it. The main purpose of the plea is for the listener to do something for the speaker. Formulating the right request helps ensure that the request is understood and fulfilled appropriately, resulting in smoother interactions. However, in certain contexts, the abegging is also used by speakers who have high authority.

The commanding acts is used on data number 17, 18, 19, 28, 29, 32, 34, 35, 36. The command acts are used to control the situation and ensure that certain actions are carried out according to the speaker's wishes. Commands usually occur in situations where the speaker has formal or social authority over the listener. It is often accompanied by gestures or facial expressions that support authority, such as pointing or directing a direct gaze to the listener.

The Advising acts is used on data 2, 3, 7, 9, 10, 11, 12, 13, 14, 16, 20, 21, 22, 23, 24, 25, 33, 37, 39, 40. Advising acts are characterized by strong emphasis and intensity in conveying the message. Advising acts is a type of speech act that involves a proposal or recommendation of an action or a series of actions to a person. The main intention is to propose an action or recommend something for the listener to consider. This act of speech is not direct like a command, but aims to influence the behavior or decision of the listener. The effectiveness of a suggestion often depends on its context, including the relationship between the speaker and the listener, situational factors, and the urgency or importance of the advising.

The Prohibition act used on data number 24. The act of prohibition speech usually involves speakers who have the authority or social power to limit the actions of others. This authority can come from cultural norms.

Conclusion

This study has investigated the types of directive speech acts in the *pitutur* of the *Dukun Pandhita* during the *Wiwaha Samskara* of the Tengger Tribes in Jetak Village, Probolinggo. The analysis of 40 utterances revealed five categories of directive speech acts: asking (5 data), begging (5), commanding (9), advising (20), and prohibiting (1). Among these, advising was the most dominant, making up half of the total utterances.

The findings highlight several important points:

1. Cultural Function of Advising – The dominance of advising shows that Tengger wedding rituals are deeply oriented toward education and moral guidance. Rather than enforcing rules through prohibitions or strict commands, the *Dukun Pandhita* prioritizes shaping the couple's understanding of marital values such as harmony, loyalty, patience, and responsibility.
2. Authority and Balance – While advice dominates, the presence of commanding and prohibiting utterances demonstrates that marriage is not only a personal choice but also a binding social and cultural contract. The *Dukun Pandhita* balances between gentle persuasion (asking and begging) and authoritative guidance (commanding and prohibiting), ensuring that the couple internalizes both freedom and responsibility.

3. Linguistic and Pragmatic Insight – From a pragmatic perspective, this study illustrates how directive speech acts function in ritual contexts. The diversity of directives used in the *pitutur* confirms that speech acts are not merely linguistic phenomena but are deeply intertwined with social and cultural functions.

4. Cultural Transmission and Preservation – The *pitutur* serves as a cultural medium through which the values of the Tengger community are passed down across generations. By embedding advice in sacred ceremonies, the community ensures that traditional values remain relevant and respected in modern times.

Therefore, this study not only contributes to the understanding of directive speech acts in pragmatics but also provides insight into how language serves as a tool for cultural preservation. The *Wiwaha Samskara* ritual reflects the unique philosophy of the Tengger people: that marriage is a sacred journey requiring harmony between individuals, families, society, and the spiritual world.

For future research, it is recommended to conduct comparative studies with other Tengger rituals (such as *Kasada* or *Karo*) or to analyze how younger generations interpret and respond to the *pitutur dukun pandhita*. Such studies would further deepen the understanding of how directive speech acts contribute to cultural continuity and adaptation in the face of social change.

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