



Sociopragmatic Imperative Speech of 'Amak-Amak' on Cooking Activities in The *Manujueh Days* Tradition in Nagari Salayo

Ihsanul Fuadi Yusda¹, Ike Revita², Aslinda³

Magister Linguistik, Fakultas Ilmu Budaya, Universitas Andalas

Email: ihsan.fuady.yusda@gmail.com

Abstract

This study aims to determine the imperative sociopragmatics form on speech of 'amak-amak' during the cooking process for the 'manujueh hari' tradition in Nagari Salayo in March 2020. The method used in this study is descriptive qualitative method. The results of the analysis of this study reveal that there are 33 imperative sociopragmatic forms of data used as imperative sociopragmatics analysis material. 6 advertisements in the form of imperative sociopragmatic ordinary, 11 advertisements in the form of imperative sociopragmatic licensing, 7 advertisements in the form of imperative sociopragmatic invitations, 9 advertisements in the form of imperative sociopragmatic orders. Based on the results of this analysis, it can be concluded that the form of sociopragmatics that often arises is licensing sociopragmatics.

Keywords: imperative sociopragmatics, speech, 'manujueh hari'

Introduction

In social life, humans play the main role that will never be rid of by the interaction. As a principle that one of human being needs another human in his or her survival. It is common for this to happen. Then, how do humans interact with each other, absolutely through by speak.

Speak means using language – can be specified as speaking. In a speech from one person to another, there must be differences, both in terms of style, dialectics, intonation, and so on. These differences will be clearly felt if each individual involved has a different social and cultural background. Culture plays a significant role in shaping and giving birth to a style of its own for speakers in their domain. It is the same with the Minangkabau people who still see significant differences in speech. The Minangkabau people are widespread in Malay lands and dominate the area of West Sumatra.



Jurnal Puitika Volume 18 No. 2, September 2022

However, the Minangkabau people in West Sumatra seem to have a dialectical 'dichotomy' when they speak even in the same language.

There is a lot of uniqueness that is stored in the Minangkabau community, one of which is the Salayo community which is the object of this research. Nagari Salayo is in Kubang District, Solok Regency, West Sumatra Province. This Nagari consists of four *orong* (village sections), namely *Jorong Galanggang Tengah*, *Jorong Luhak Nan Tigo*, *Jorong*, *Batu Palano*, and *Jorong Sawah Sudut*. This Nagari still retains the thickness of the existing customs. Therefore, the government of Solok Regency will guide Nagari Salayo to focus on developing a creative economy based on culture and local resources. This is reflected in the behavior of the people who still carry out many traditions and customs in everyday life. One tradition that is still often carried out is *Manujueh Hari*.

The Manujueh Hari is one of the traditional activities that is still carried out by the people in Nagari Salayo. The tradition is in the form of an event that is held with the aim of commemorating as well as sending prayers for family members who have died starting on the seventh day after the family of the deceased is left. This tradition usually starts with cooking activities carried out by the *amak-amak* from the immediate family also assisted by relatives and neighbors of the deceased. The typical dishes usually have *pergede jaguang* and others which are prepared in a distinctive traditional way. Various kinds of processed food are served to the guests. The event closed with a prayer for the deceased and in this process, the use of language is used in communication as well.

As is known, communication is an activity with a social dimension. Like other social activities, communication can take place well if the participants are all actively involved in the process. If there is one or more who are not actively involved in communication, certainly, the speech cannot run smoothly (Alan in Rahardi, 2005). In reasonable communication, it is assumed that a speaker is articulating the utterance to communicate something to the person he is speaking to, and to the person he is speaking with can understand what he is trying to communicate. For this reason, the speaker always tries to make her/his speech relevant to the context, clear, and easy to understand, compact and concise, and always addresses the problem so that he/she does not spend the time of the interlocutor (Wijana, 1996).

Sociopragmatics is one way to examine the conditions in language use. Previously, sociology was the science of the nature, behavior, and development of society; the science of social structure, social processes, and change. (Language and Development Agency, 2016). If pragmatics and sociology are combined, a sociopragmatic science will be created. Rahardi et al. also argues that sociopragmatics is a meeting point between sociology and pragmatics (2016: 16). However, there are also those who think differently. According to Ladyanna (2008: 12) Sociopragmatics is an interdisciplinary study between sociolinguistics and pragmatics.



Jurnal Puitika Volume 18 No. 2, September 2022

Imperative sentences contain the intention of ordering or asking the speech partner to do something according to what the speaker wants. Imperative sentences are sentences that are used when the speaker wants to order or forbid someone to do something. According to Edy (2013), imperative sentences usually contain speech act words that explicitly state asking or ordering. Imperative sentences is sentences that expect a response in the form of an action from someone who is spoken to (Purba et al., 2002).

Therefore, because of its uniqueness – *Amak-amak* in Nagari Salayo often use imperative utterances in their own language. For people who are not familiar with the culture here, they will definitely be a little surprised and think that is very 'disrespectful' and so on. However, that is its uniqueness – an imperative way of communicating as a sign of the social closeness that exists between members of the community. This is what is used as the basis for this research, namely to describe and classify existing sociopragmatic types and identify which types dominate in their utterances.

From the observations, it can be seen that there are indeed many uses of imperatives that occur specifically during this cooking process. His initial suspicion was that there were many sociopragmatics of granting permission wrapped in a 'jolt' which was added at the beginning, in the middle, and even at the end of the speech sentence.

Indonesian imperative sentences can be formally classified into four types, namely (1) ordinary imperative sentences, (2) imperative sentences of giving permission, (3) imperative sentences of solicitation, and (4) imperative sentences of orders (Rahardi, 2005). The imperative has the nature of giving commands, is commanding; has the right to give commands; strengthening; the form of an order for a sentence that states a prohibition or obligation to do something (Reality Team, 2008).

Sample data:

- Sociopragmatic imperative of giving permission

A: *Uni angkek lai ko? Alah masak goh?! (while stirring the curry)*

May I take this? Have you cooked?!

'Can this be lifted? Looks like it's cooked right?'

B: *Yo angkek lah lai, alah masak nah!*

Yes, just pick it up, it's cooked right!

'Yes, it can be removed because it's already cooked'

The data above can be classified as an imperative sociopragmatic invitation because this sentence has the meaning of an order which simultaneously asks for permission to do something. The conversation took place during the cooking process for



Jurnal Puitika Volume 18 No. 2, September 2022

a traditional event. The conversation took place between a middle-aged woman around 40 years old (A) and a middle-aged woman around 52 years old (B). Therefore, imperative sociopragmatic studies are very appropriate for understanding speech and have the ability to make it easier to study the meaning contained in utterances.

Sociopragmatics is an interdisciplinary study between sociolinguistics and pragmatics. According to Tarigan, (2009: 25) sociopragmatics is the study of 'local' conditions or more specific 'local' conditions regarding language use. In the local community, more specifically, it can be seen that the principle of cooperation and politeness takes place in different cultures or in different language communities, in different social situations. In the other words, sociopragmatics is a meeting point between sociology and pragmatics. Studies in sociopragmatics Rahardi et al. (2016: 22) are entities related to the use of language, but are extra-language or extra-lingual in certain languages. Sociopragmatics exists within a certain language, community, and cultural background because the linguistic conditions in each language, society, and culture are specific and distinctive.

Sociopragmatics is a part of pragmatic studies because sociopragmatics examines the meaning contained in social environments. Meanwhile, according to Leech (2011), sociopragmatics is based on the fact that the principle of cooperation and the principle of courtesy operate differently in different cultures and linguistic communities, in different situations, in different social classes, and so on. Meanwhile, according to Rahardi (2009) sociopragmatic studies are concretely a study of linguistic entities that combine sociolinguistic writing approaches and pragmatic approaches in a container and within a certain cultural or cultural scope. So it can be concluded that sociopragmatics is a linguistic study that looks at the meaning in the use of language found in the social environment.

Imperative sentences contain the intention of ordering or asking the speech partner to do something according to what the speaker wants. Imperative sentences are sentences that are used when the speaker wants to order or forbid someone to do something. According to Edy (2013), imperative sentences usually contain speech act words that explicitly state asking, or ordering. Imperative sentences or imperative



Jurnal Puitika Volume 18 No. 2, September 2022

sentences are sentences that expect a response in the form of an action from someone who is spoken to (Purba et al., 2002).

Research Method

The research methods and techniques used are the methods and techniques proposed by Sudaryanto (2015). Methods and techniques are used to denote two concepts that are different but directly related to one another. According to Sudaryanto (2015), method is a method that must be implemented or applied; technique is a way of implementing or applying a method. There are three methods that must be followed in solving research problems, namely (1) providing data, (2) data analysis, and (3) presenting the results of data analysis (Sudaryanto, 2015: 9).

This research was conducted in March 2020 in Nagari Salayo, Solok Regency, West Sumatra Province. This research was conducted to find out the sociopragmatic imperatives contained in the utterances of *amak-amak* in the cooking process for the *Manujueh Hari* event. The method used in this qualitative research is descriptive method, namely analyzing by describing speech in accordance with imperative sociopragmatic studies. According to Hikmawati (2017) descriptive research is non-experimental research because it is not intended to test a particular hypothesis, but only describes "what is" about symptoms, or conditions.

This study uses a descriptive method to describe imperative sociopragmatics based on its types, including the ordinary imperative, the imperative of granting permission, the imperative of solicitation and the imperative imperative in the utterances observed. The data were analyzed using analytical techniques with the following steps: (1) collecting data by recording speech – both speech between parents or the results of conversations between researchers and parents, (2) selecting an analysis of words, phrases, clauses, or sentences as data to be used for research, namely expressions containing imperative sociopragmatics, (3) describing data from data sources based on imperative types (ordinary imperative, request imperative, permission granting imperative, solicitation imperative, imperative imperative), (4) formulate conclusions on the research that has been done. In addition, as supporting



Jurnal Puitika Volume 18 No. 2, September 2022

information, several references were also used for data sources related to imperative sociopragmatic theory. Data checking triangulation includes triangulation of sources carried out by comparing and reviewing observational data with the results of interviews and triangulation using the method of comparing data by reviewing interview information and related theories.

Results and Discussion

The data was obtained from the speeches of the *amak-amak* who joined in the process of cooking activities to commemorate the *Manujueh Hari* tradition which contained imperatives. The findings obtained by the researcher describe the results of speech analysis at the beginning of March 2020. The results of the following analysis are in the form of utterances that contain ordinary imperative sociopragmatic, demand imperative sociopragmatic, solicitation imperative sociopragmatic, and imperative sociopragmatic. The results of the speech analysis are as follows.

1) Ordinary Imperative Sociopragmatics

A: *Lah ado pole, Nak? Urang siko ancak-ancak pandai lo mamasak!*

Already have a girlfriend, Son? The people here are beautiful and good at cooking!

'You already have a girlfriend, Son? Here the women are beautiful and good at cooking!'

B: *Hehe alun, Mak*

Hehe not yet, Mom

'Hehe not yet, ma'am'

The data above can be classified as an ordinary imperative sociopragmatic because this sentence has the meaning of an ordinary command which aims to give an order in the form of advice to B who is still single. The conversation took place during the cooking process for a traditional event between a 21-year-old student and a middle-aged woman around 55 years of age.



Jurnal Puitika Volume 18 No. 2, September 2022

2. Sociopragmatic Imperative Invitation

A: *Ka rumah lah lai, Nak. Hari lah patang, makan lai nah!*
Just go back home, son. It's noon, let's eat!
'Let's go home, son. It's noon, time to eat!'

B : 'Yes, ma'am'

The data above can be classified as an imperative sociopragmatic invitation because this sentence has the meaning of an order that invites the speech partner to comply with the speaker's invitation. The conversation takes place when the cooking process is almost over for a traditional event. The conversation took place between a 22-year-old female student and a middle-aged woman around 45 years old.

3. Sociopragmatic imperative of granting permission

A: *Uni angkek lai ko? Alah masak goh?! (while stirring the curry)*
Sis, take this again? Have you cooked?!
'Sis, can this be lifted? Looks like it's cooked right?'

B: *Yo angkek lah lai, alah masak nah!*
Yes, pick it up again, it's cooked right!
'Yes, it can be removed because it's already cooked, right!'

In the above data it can be classified as an imperative sociopragmatic invitation because this sentence has the meaning of an order which at the same time asks for permission to do something. The conversation took place during the cooking process for a traditional event. The conversation took place between a middle-aged woman around 40 years old (A) and a middle-aged woman around 52 years old (B)

4. Sociopragmatic imperative imperative

A: *Lah masuk an lah lai tu lah angek (minyak panas) maota juo!*
It's already in, right? It's already hot, chat too!
'It can be put in because it's already hot, still chatting!'

B: Yo!
'Yes!'



Jurnal Puitika Volume 18 No. 2, September 2022

The data above can be classified as imperative sociopragmatic orders because this sentence has the meaning of an order which at the same time orders to do something according to what the speaker says. The conversation took place during the cooking process for a traditional event. The conversation took place between a woman aged around 40 years (A) and a woman aged around 42 years (B). Due to the fact that the age difference is not much different, the word greeting is rarely used as a sign of intimacy.

Table 1
Results of Analysis

No.	Imperatif Sociopragmatic Form	An amount of data
1	ordinary imperative sentences	6
2	imperative sentences of solicitation	7
3	imperative sentences of giving permission	11
4	imperative sentences of orders	9
	Total	33

Based on the calculation results above, there are 33 imperative sociopragmatic forms from the entire existing data. Utterances that contain imperative sociopragmatic meaning in *amak-amak's* utterances during the cooking process for the *Manujueh Hari* event, it can be stated that the imperative sociopragmatic that often appears is the imperative sociopragmatic of giving permission, namely as many as 11 derivatives of the total data used as research material.

Speech after utterance that appears is none other than due to social factors and local cultural factors that influence it. It's the same with the people in Nagari Salayo – the Minang people are famous for their distinctive way of speaking, namely assertive utterances and sometimes lots of satirical sentences or containing explicit intentions and this has happened for generations and perhaps that was one of the factors that happened.



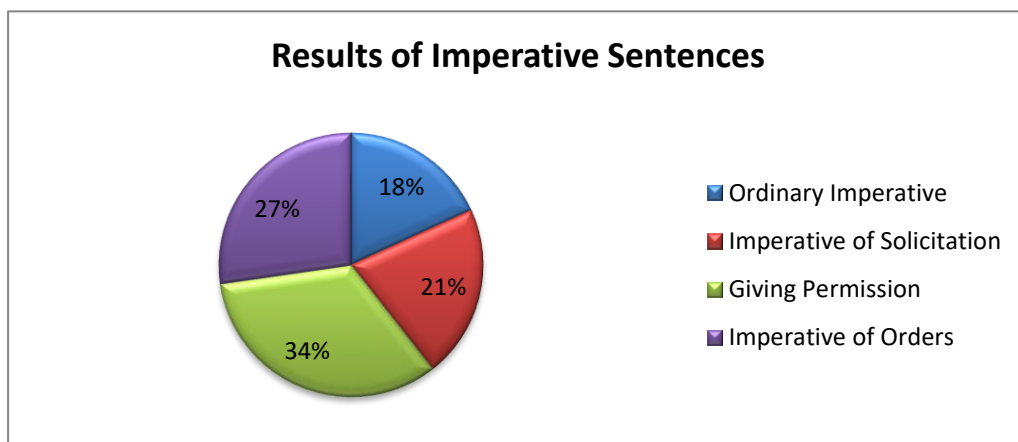
Jurnal Puitika Volume 18 No. 2, September 2022

Therefore, because of its uniqueness - the *amak-amak* in Nagari Salayo often use imperative utterances in their language. For people who are not familiar with the culture and culture here, they will definitely be a little surprised and think that this is very 'disrespectful' and so on. However, that is its uniqueness – an imperative way of communicating as a sign of the social closeness that exists between members of the community.

Conclusion

The results of the analysis of this study revealed that there were 33 forms of imperative sociopragmatic from the data used as material for imperative sociopragmatic analysis on *amak-amak*'s utterances during the cooking process for the *manujeh hari* event. The imperative sociopragmatic forms that have been analyzed are 6 utterances in the ordinary imperative sociopragmatic form, 7 utterances in the solicitation imperative sociopragmatic form, 11 imperative giving permission sociopragmatic utterances, 9 utterances in the command imperative sociopragmatic form.

Based on the calculation results above, it can be concluded that the sociopragmatic that often appears is the sociopragmatic imperative of giving permission. That namely as many as 11 derivatives of the entire data it means about 34%.





References

- Abdullah, A. S. (2022). "The Impact of Pragmalinguistic & Socio-Pragmatic Components on Understanding English Pragmatic Utterances" dalam *Jurnal Lingcure*. Vol. 6 No. 1, 222–229.
<https://doi.org/10.21744/lingcure.v6n.2197>
- Hikmawati, F. 2017. *Metodologi Penelitian*. Depok: Rajawali Press.
- Leech, G. (2011). *Prinsip-Prinsip Pragmatik*. Jakarta: Universitas Indonesia. UI Press.
- Purba, T. T. & Paidi, Y. 2002. *Sintaksis Bahasa Gresi*. Jakarta: Pusat Bahasa, Departemen Pendidikan Nasional.
- Rahardi, K. 2005. *Pragmatik Kesantunan Imperatif Bahasa Indonesia*. Jakarta: Erlangga.
- Rahardi, K. 2009. *Sosiopragmatik*. Jakarta: Erlangga.
- Reality, Tim. 2008. *Kamus Terbaru Bahasa Indonesia*. Surabaya: Reality Publisher.
- Tarigan, H. G. 2015. *Pengajaran Pragmatik*. Bandung: Angkasa.