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The Function and Context of Speaking in the Oral Tradition of the *Kejhung* Madura: A Sociopragmatic Study

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ABSTRACT

The purpose of this study is the function of speech acts in the Madurese *kejhung* oral tradition and the context behind the Madurese *kejhung* oral tradition, which includes situation, social, culture, and ideology. This study uses a sociopragmatic approach and descriptive method. Researchers as human instruments. This research involves hermeneutic and sociopragmatic analysis methods. Hermeneutics is used to reveal the conditions of the context. This study uses data in the form of *kejhung* text which contains the function of speech and the context of the Madurese *kejhung* oral tradition in the form of rhymes. The results of the study indicate that the speech function is dominated by the directive speech function, both the advisory directive function and the inviting or wishing directive function. This shows that the function of Madurese speech is to actualize the attitude of the Madurese. The context of the *kejhung* madura situation is the wedding ceremony, welcoming guests, cow race, *sonok* cow, and *rokat tase*. The social context behind daily life such as harmony and cooperation, the cultural context is the customs and way of life, while the ideological context behind the Madura *kejhung* is strong Islamic teaching within the Madurese community.

1. Introduction

Language is a cultural force in building the nation's culture. Language is not only a means of communication that is used to interact, but language is also important for preserving culture. One of the cultural products whose media uses language is literature. Literature is a human thought that contains the human relationship with the creator, the environment, the person, and society. Literature can refine the mind and mind as a medium to purify the mind and self from things and thoughts that are not good (Sibarani, 2019). Literature both written and spoken cannot be understood fundamentally if it is separated from the context of the situation, social, culture, and ideology that has produced it. Literature in principle is a two-way interrelated influence between social and cultural factors. Literary content

can show subtle changes in society contained in its cultural characteristics (Utami, 2020).

Kejhung is a rhyme that reflects the Madurese view of life-related to God, oneself, family, and society. The values of Madurese life are contained in the *kejhung*, so that the *kejhung* is very integrated into the person of the Madurese community. *Kejhung* Madura is a sung rhyme that needs to be preserved because it has a uniqueness and contains a lot of philosophy of life for the Madurese community. *Kejhung* as a local tradition is often displayed in such weddings, clean villages, sea larung. The series of Madurese *kejhung* oral traditions are unique to study because this tradition has begun to be rare and abandoned by the Madurese, especially in urban areas, even most of the young people do not know the traditional art of Madurese *kejhung*. This study will explore the



function of speech and the context behind the Madurese kejhung tradition which has begun to erode the modern culture because the function of speech and context can reveal the social, cultural, and ideological aspects surrounding the Madurese kejhung oral tradition.

Sociopragmatics is a study that combines pragmatics and sociology. In another sense, sociopragmatics is a meeting point between sociology and pragmatics which focuses on pragmatics related to certain socio-cultural contexts (Sibarani, 2019). That is, research that applies sociopragmatic studies not only examines language in the form of speech texts, but also connects it with aspects of the situation, social, and culture that surrounds society. This study uses the concept of sociopragmatic studies because this study does not only analyze the kejhung text but also relates it to the context. The context is in the form of ideology, situation, culture, and social conditions of the Madurese community.

Pragmatics is the study of the meaning of speech. Pragmatics can also mean the science of contextually meaning when, who, where, to whom the utterance is delivered. Related to kejhung, then what is studied is the function of speech and the context of speech. A speech act is an utterance that is produced by some social communication. Speech acts according to Austin (2018) say that the form of speech acts can be broken down into three types, namely locutionary acts, illocutions, and perlocutions, the following will describe the types of speech acts and their functions.

Locutionary speech acts are acts of saying something by using words and sentences according to the meaning found in the dictionary. Locutionary speech acts are speech acts using words, phrases, and sentences. Furthermore, locutionary acts are speech acts that are easy to determine because they tend to be carried out without including the context of the speech. Illocutionary speech acts are speech acts to express intent, related to an expression formed by sentence rules. Illocutionary speech acts are acts that

carry out something with a specific purpose and function.

According to Nababan (2019), illocutionary speech acts are statements of statements, offers, agreements, and questions. Searle (2017) states that there are five types of speech functions, namely assertive or representative functions, namely speech act functions that are useful for describing what something is and how it is, such as giving statements, giving suggestions, reporting, and complaining. Commissive is a speech act that supports the speaker to do something, for example taking an oath, promising, proposing. Directive is a speech act that is useful for describing what and how something is useful for telling the listener to do something, for example ordering, begging, giving advice. Expressive, is a speech act related to feelings and attitudes, for example in the form of apologizing, expressing gratitude, congratulating, praising, conveying condolences, criticizing, this action is useful for expressing the speaker's attitudes and feelings to partners speech. Declaration, which is a speech act that expresses the meaning of a proposition real n, like baptizing, punishing.

Perlocutionary acts of speech to be carried out by speakers and have influence. The effect produced is what is called a perlocutionary speech act. Context is a reference to characteristics relevant to a dynamic setting that is used systematically. Context, in terms of linguistics, is part of the description or clarity of a meaning that is supported by the sentence. Context can also be interpreted as an event related to the situation. Sibarani (2019) divides the context of speech into four, namely situation, culture, social, and ideology. That is, the context covers the text in people's lives.

2. Methods

This research is research using a sociopragmatic approach. To reveal the function and context of the speech of the Madurese kejhung oral tradition, it is



necessary to use a descriptive method with a sociopragmatic study because of the nature of the data source with a natural setting (Utami, 2019). Researchers as human instruments. In this regard, this research involves hermeneutic and sociopragmatic analysis methods. Hermeneutics is used to reveal the conditions of the context.

This research was conducted in Bindang Village, Pasean District, Pamekasan Regency, East Java Province. The reason is that Bindang Village is an area where there is still an oral tradition of *kejhung* in all activities, both rokat or ruwatan rituals, tayuban and culturally the people are still trying to maintain oral traditions as ancestral heritage. This research takes 4 months which includes the activities of taking care of research permits, surveys, interviews, data analysis, report writing, and publications.

This study uses data in the form of *kejhung* text which contains the function of speech and the context of the Madurese *kejhung* oral tradition in the form of rhymes. The data collected in this study used the following techniques; primary observation, namely direct observation on the oral tradition of the Madurese *kejhung* which was held in Bindang Village, Pasean; exploratory interviews related to the oral tradition of the Madurese *kejhung* in Bindang Village, Pasean. The procedure for collecting data through document data and the instrument used is a recording of the show.

Informants involved in this study were community leaders who helped in the process of implementing the oral tradition of *Kejhung* Madura. Especially Mr. Makmang as chairman of the Madurese *Kejhung* arts association. Mrs. Sukarti as *tandha* 'kejhung Madura, other informants are the people of Bindang Village, Pasean District, Pamekasan Regency. The factors that are taken into account in determining the informant are the person has experience regarding the focus being discussed, an adult, physically and mentally healthy, has no personal interest, and has knowledge wide.

Methods of data analysis in this study using interpretation methods (hermeneutics) and sociopragmatic methods. The method of interpretation (hermeneutics) is used to interpret the text based on the context of the situation, social, cultural, and ideological. While sociopragmatics analyze the socio-cultural context, and ideology as well as the function of speech in *kejhung*.

3. Results and Discussion

Speech functions in *Kejhung*

Directive speech function

The directive speech function in *kejhung* is found in the following data:

Ja' neka e bakto sora

(Don't get married in the month of Sura)

Bannya'sossa tak bannya' rejjeheke

(A lot of trouble, not a lot of sustenance)

Paling bhaghus e bulen hajji

(The best in the month of Hajj)

Odhikna selamat bannya' rejjeheke

(Life is safe, lots of sustenance)

The speech marker of the directive advising function is *Ja' neka e bakto sora* (Don't get married in the month of Sura), *Bannya'sossa tak bannya' rejjeheke* (A lot of trouble, not a lot of sustenance). The speech was conveyed to the public as advice to avoid troublesome things, and choose a good month, namely the month of Hajj. The utterance is said to function as an advisor because it is seen as an effort to make people aware to avoid things that are not good and save. The advising function shows the emotional closeness of the speaker and the addressee, the attitude of the speaker cares about others, the attitude of the speaker is not selfish. The utterance *Ja' neka e bakto sora* can be interpreted as a prohibition and advice. It is said to be a prohibition because the goal is to prevent others from doing something. On the other hand, advice, because it is more aware of, reminds you about something bad that will happen if



you do the things mentioned. So, the functions of prohibiting and advising have differences but have close goals.

Functions of inviting and expecting directive speech

The statement of the directive invites and hopes is found in the following data:

Sé njepta é Masjid Demma'

(Who made the Demak mosque)

Réng kapéermaso' islam

(Unbelievers have converted to Islam)

Da' alla tore pasemma'

(To Allah, let's get closer)

Dhu'a hoso' da' kapangéran

(Pray fervently to the god)

The directive function marker invites, namely the speech Da' alla tore pasemma' (To Allah, let's get closer). This utterance invites the speaker to get closer and pray fervently to Allah. This utterance functions as an invitation because this utterance contains an invitation to the speech partner by using the word let. The function of this invitation shows the emotional closeness of the speaker and the addressee, the attitude of the speaker cares about the speech partner, and the attitude of the speaker invites the speech partner to do something good.

Advise directive speech function

The function of suggestive directive speech is found in the following data:

E Mekasan ajhar mamaca

(In Pamekasan learn to read)

Guronah Suwamah Kamarudi

(The teacher is Mr. Suwamah Kamarudi)

Nak kanak kuduah ajhar baca

(Children must learn to read)

Sopaja bisa angaji

(So that you can recite)

The directive speech marker recommends the speech *Nak kanak kuduah ajhar baca* (children must learn to read). This utterance suggests that all children must learn to read to be able to recite the Koran. This utterance functions as a suggestion because this utterance contains suggestions to the speech partner by using the word must. This means that the speaker requires the speaker to do something. This suggestion function shows the emotional closeness of the speaker and the addressee, the attitude of the speaker cares about the speech partner, and the attitude of the speaker invites the speech partner to do something good.

Commissive speech functions promise

The function of commissive speech stating promise can be seen in the following data

Langsar bara' bates Langgundi

(Legundi west border prayer room)

Langsar témor bates Tanjung

(Musholla east of the cape)

Mon gi' endha' maddha ajanji

(If you still want, let's promise)

Saomor bule gi' nanggung

(My whole life is in charge)

The promise marker is Mon gi' endha' maddha ajanji (If you still want, let's promise). This utterance shows promise to bear his life, I promise to someone. The context of this utterance shows that the speaker is me and the speaker is his lover. Speech events occur when they are both. I am a speaker, I promise to bear the addressee. This utterance functions to promise because this utterance contains a promise to the interlocutor by using the word promised. This means that the speaker promises the addressee to do something.

Expressive speech function

Expressive speech function apologizing

The function of expressive speech that states



apologizing is found in the following data:

Balibis sapatarangan

(One-handed grouse)

Sé séttong pon atellora

(One has spawned)

Panjabis kaule sasarenggan

(My arrival with friends)

Ta' langkong njo'on sapora

(Excuse me sorry)

The function marker of expressive utterances to apologize is *Ta' langkong njo'on sapora* (Excuse me sorry) The speech was delivered by the *kejhung* players, namely speakers and friends who apologized first before filling out the event. This utterance functions to apologize because this utterance contains an apology to the interlocutor by using the word excuse me, sorry. This means that the speaker apologizes to the addressee before doing something.

Expressive speech function praise

The function of expressive speech that expresses praise is found in the following data:

Mon sokona akadiye bajang

(If his legs are like puppets)

Yholé' konéng kadi kencana

(Yellow skin like a golden)

Oréng ésto ta' aenggan

(Lovers are not far away)

Ta' kenning porobi dunnja

(Cannot be exchanged world)

Expressive speech markers that express praise in speech *Mon sokona akadiye bajang* (If his legs are like puppets) dan *Yholé' konéng kadi kencana* (Yellow skin like a golden). This utterance is delivered by a male speaker who aims to praise the beauty of a female speaker by using parables or pangalem. The utterance is interpreted to praise with the parable of his feet like

a puppet, his skin is yellow like shimmering yellow.

The context of this utterance is spoken by a man in a situation where he has just fallen in love.

Assertive or representative speech functions

The function of representative speech that tells is found in the following data:

Ampon maso' agama islam

(Have converted to Islam)

Saradda maos sahadad

(The verse reads the creed)

Pon tundu' nabi pongkasan

(Already submit to the last prophet)

Da' sadaja para sahabad

(To all his friends)

Representative speech markers inform that the speaker informs the addressee that Islam has entered by reading the creed, and its adherents obey the last prophet, namely the Prophet Muhammad and his companions. This utterance is to inform everyone.

The function of representative speech states

The representative speech function states that it is contained in the following data:

Aré Salasa éntar ka Dharma

(Tuesday go to Dharma)

Mellé cennéng ka Sarperréngnga

(Buy canting at the bamboo market)

Manossa gun coma darma

(Humans are just dharma)

Ta' onéng ka papasthéna

(Don't know for sure)

The representative speech marker is *Manossa gun coma darma* (Humans are just dharma) and *Ta' onéng ka papasthéna* (Don't know for sure). This utterance has a representative function. Namely stating the statement that humans are only dharma, do not know the certainty.



Functions of declarative speech

Functions of forbidden declarative speech

The function of declarative speech prohibits the following data:

Jube' roba kantha kaule

(Ugly like me)

Ekarassa ta' da pada

(Feels not the same)

Bila njabe dapa' gan dada

(If the life reaches the chest)

Kadi kasta pon tada' pada

(If you're sorry, it's no longer the same)

The declarative marker forbids i.e. *Kadi kasta pon tada' pada* (If you're sorry, it's no longer the same). The speech was conveyed by me to the speaker. This utterance is forbidding if the life has reached the chest, regret is useless.

Context of speech in the oral tradition of *Kejhung* Madura

The *Kejhung* Madura oral tradition held by the Pamekasan community cannot be separated from the Pamekasan community context. The context includes situation, social, culture, and ideology. The context of the situation behind the Madurese *kejhung* performances was at the wedding ceremony, *Karapan sapi*, *Sape Sonok*, welcoming guests, and *Rokat tasek*. The social context behind the chanting of this *kejhung* is social conditions and everyday situations. *Kejhung* is usually sung spontaneously so that the words spoken in the papareghan are about harmony and cooperation. Cooperation is one of the characteristics of Madura. Gotong royong is a personality that is deeply rooted in people's lives. Gotong royong is an activity that is carried out together and is voluntary so that activities can run smoothly, lightly, and easily. The Madurese are known as people who have strong social values. This can be seen when neighbors have a purpose, build a house, or build a mosque, they help

each other lighten the burden of their neighbors. The value of gotong royong in Madurese society is in line with the spirit of "*Song-osong lombhung*" which means lifting the barn. The philosophy of the Madurese community is contained in the proverb *rampa 'naong baringin korong* which is shown to the rich helping the weak. *Song-osong lombhung*, *jung-rojung*, *pak-opak eling se ekapajung* are intended to help others.

Culture is a system that can be in the form of values, knowledge, beliefs that are owned by the community. This system can take the form of customs. The cultural context behind the Madura *kejhung* is the customs and way of life of the Madurese community. The Madurese view of life is embodied and becomes a guideline for the Madurese community in living life in the world to achieve a better life. The Madurese view of life includes a divine view of life, a personal view of life, family, and society. Personal views of life include patience, seeking knowledge, work ethic, and self-respect. The view of life towards the family is to maintain a good name, which is an attitude that maintains the good name of the family by not doing actions that can defame. Maintaining a good name in Madurese society is the duty of every family member.

The Madurese are followers of Islam because the Madurese are identical to religious people. For the Madurese, Islam is an identity or a part of identity to define the Madurese. Therefore, Madurese must be Muslim, there has never been a genuine Madurese changing religion. Madurese people will feel angry if they say they are not Muslim. Madurese always take the oath '*mandhar kapera*' (hopefully they become infidels). This fosters a strong Islamic culture. If there are Madurese who are not Muslims, he does not dare to openly say that he is not Muslim.

4. Conclusion

Based on the discussion above, the following conclusions can be drawn; the function of speech contained in *kejhung* is directive speech. Directive speech function. The function of the directive is to



advise, invite and hope. The function of expressive speech consists of an expressive function of apologizing, an expressive function of praising. The function of representational or assertive speech consists of a representative speech function to tell, a representative function to state. Commissive speech function promises, and declarative speech function. The speech function is dominated by the directive speech function, both the advisory directive function and the invite or hope directive function. This shows that the function of Madurese speech is to actualize the attitude of the Madurese.

The context of the situation behind the *kejhung* Madura performance is a wedding ceremony, *karapan Sapi*, *sapi sonok*, welcoming guests, and *rokat tasek*. The social context behind the chanting of this *kejhung* is the social situation, about harmony and cooperation. The cultural context behind the Madura *kejhung* is the customs and way of life of the Madurese community. The ideological context behind the Madurese *kejhung* performance is that the Madurese are Muslims because Madurese are identical with religious people. For the Madurese, Islam is an identity or a part of identity to define the Madurese.

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