

## Conference Paper

# The Metaphorical Assertion of *Minangkabau* Cultural Leaders' Speeches

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**ORCID:**Aprili Yanti: <https://orcid.org/0000-0002-9402-7604>**Abstract**

This study aimed to explain the assertive illocutionary speech of *Minangkabau* cultural leaders in the context of a monologue speech termed *Pitaruah Ayah*, containing cultural values wrapped in metaphorical speech. This research refers to Searle's speech act theory and descriptive qualitative research methods were used. Data were collected from the records of all of the speeches of *Minangkabau* cultural leaders in the context of *Pitaruah Ayah*, through transcription and in-depth interviews. Data were analyzed using the agitated and equivalent method offered by Sudaryanto for reviewing qualitative language research. To measure the validity of the assertive speech types, the conditions of Felicity by Searle in proving the truth of a speaker's proposition were used. The results of the analysis showed that assertive speeches in *Pitaruah Ayah* monologue are assertive with informative types, complaints, warnings, advice / suggestions and claims. Each speaker's speech has a specific purpose with a message hidden in metaphorical speech. The speaker uses the delivery strategy in an indirect form to strengthen their linguistic power as a leader in the community.

**Keywords:** Assertive speech acts, Metaphorical, Cultural Leaders

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## 1. Introduction

Traditional leadership according to Weber (1974) is a social order that relies on ancient customs by having the status of the rights of leaders determined by customs. Navis (1984) states that *Minangkabau* leadership is called *Tungku Tigo Sajarangan* which is closely related to the grouping of *Minangkabau* community leadership system namely *Ninik mamak*, *Alim ulama* and *Penghulu*. The cultural leaders of *Minangkabau* are figures that are highly respected by the people. *Minangkabau* cultural leaders have important roles to be responsible for guiding, protecting, and nurturing the people to create harmonious relationships. Their roles and responsibilities are very decisive and have a very strong influence. All of their behaviors and speeches will be in the spotlight and role modeling for the people. However, the respect given by the people to them is in the form of obedience by the people shown from the dignity of *Datuk*.

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For *Minangkabau* community, the position of a leader takes precedence over a step and is elevated, meaning that the egalitarian (equality of the human right) remains upheld. *Minangkabau* community order uses the philosophy of “*Kamanakan barajo ka mamak, mamak barajo kapangulu, pangulu barajo kamufakat, mufakat barajo right bana, bana badap sandirinyo, this is God’s law*” (niece showing obedience to uncle, uncle to a leader, a leader to the outcome of deliberations, deliberation to truth, and the truth is from God) *Minangkabau* leadership principles are very strong in character education based on the principles of prophetic leadership. *Bak kayu gadang ditangah koto ureknyo tampek baselo batangnyo tampek basanda dahannyo tampek bagantuang daun rimbunnya tampek bataduah, tampek bahimpun hambo rakyat, pai tampek batanyo pulang tampek babarito, sasek nan kamanyapo tadorong nan kamanyintak, tibo dikusuik kamanyalasai tibo dikaruah mampajaniah, mahukum adia bakato bana* (like a big tree in the middle of the city where the roots relax, the trunk is leaning, the leaves are a shelter, a gathering place for the people, a place to ask questions, a place to bring news, a place to ask, a place to solve problems, a place to consider fair penalty and a place to talk of truth).

Tarigan (1990) states that each speaker chooses a particular speech to have different functions, purposes and purposes depending on the context in giving effects and responses to the speech partner such as ordering, informing, suggesting, warning, praising and so on while maintaining the values of politeness in the language. Choosing the right diction of metaphorical speech will build a wealth of meaning and lexical construction and show that *Minangkabau* cultural leader has a dynamic and flexible culture (Octavianus, 2016). As metaphorical speech itself is a figurative language, deviating from the standard language, it has a special ornament effect as a fused decoration in the function of language. A speaker must strive for a positive percolation effect that can create comfort for the speech partner and represent the language of politeness in maintaining social relations.

In the process of classifying the types of illocutionary speech acts uttered by *Minangkabau* cultural leaders, there is a need for validity testing, that they meet the predetermined criteria between the content of the speech having relevance or similarity to the intent of the speech. And the instrument that becomes the measuring parameter is called the condition felicity (condition fit / worthiness) offered by Austin (1962). Condition flexibility is a shared understanding and knowledge among participants or speech participants aimed at achieving the effectiveness of the speech acts used by the speaker. Austin (1962) states that the success of a speech in a context can be seen from the seriousness of the speakers and speech partners in telling the truth and

happiness felt by the two speech actors, initially known as happy and unhappy and later developed into felicity conditions. For example, when someone makes a promise to another person, he or she must fulfill the condition that the spoken or promised partner has a need for something that is promised and the speaker has the intention to fulfill it. The conclusion is that condition felicity is the state when the utterance made fulfills the appropriate conditions, conventional existence, authority and sincerity of the speaker.

Assertive speech acts are a form of speech that binds the speaker to the truth of the proposition that is expressed (Searle 1976, Leech 2011). In other words, speakers must be able to adapt their speech to their own world. In general, assertive speech acts are used in the form of a declarative or news sentence. The assertive speech act itself functions as a statement of something that is known or felt by the speaker such as stating, telling something, providing information, complaining, suggesting, boasting, warning, swearing, bragging, claiming, proposing, expressing opinions, reporting, warning.

Cultural leaders have a moral responsibility in fostering their nephews and people. *Minangkabau* cultural leaders tend to use the meaning of *kias* or analogy in conveying their speech in the form of a statement of information, ordering or expressing their psychological emotions. The seriousness and sincerity of the speech of cultural leaders are expected to have a positive influence. Social factors also influence authoritative speakers to feel free to convey something that is considered having scientific competent and high social status and this gives a big influence to the content of their speech.

The speech of the *Minangkabau* cultural leader becomes the core point of the study, that is Yus datuak parpatiah's monologue speech program entitled *Pitaruah Ayah*. He is one of the few *Minangkabau* cultural maestros who has succeeded in arousing the trunk sinking in the midst of the erosion (*Membangkitkan Batang Tarandam*) of *Minang* local culture by globalization. Yus Datuk Parpatih has given birth to hundreds of *Minang* art and cultural masterpieces that have been brought to the surface that have not only aesthetic value but are also concerned with the morality of the young generation of *Minang*. Such as when the cultural leader conveys the truth in advising, he delivers the figurative language to avoid the face threatened act to the listener.

*Pitaruah Ayah* is a recorded program in the form of monologue speeches presented on cassettes, cd pieces and now distributed on the Youtube channel. The speaker acts as a parent who advises his child about daily life with a soft but straightforward verbal ability, hypnotizing the audience as if the speaker represents the voices of a father who is sad to see the phenomenon of the current generation of young people who have lost their identity. This *Pitaruah Ayah* deserves to be used as a study of scientific research

as a form of dedication to observers of *Minang* culture which is currently very alarming amidst the rapid flow of globalization offering products of cultural accumulation from around the world and by this the young generations of *Minang* at the present time only knows a little of their own culture as the source of local wisdom.

## 2. Literature Review

Speech act theory offered by Searle with a pragmatic approach is used in this research as speech act itself is a small part of pragmatic science. And pragmatics is one of the fields of linguistics as a scalpel that analyzes the context of speech to get a more complete and perfect understanding in concluding interpretations. Speech act is a pragmatic phenomenon that studies linguistics clinically and deeply. Yule (2006) adds that speech acts are actions carried out through spoken language in the hope that their communication can be understood by speaking partners; while Chaer (2010) states that speech acts are linguistic interactions in the form of speech by speakers and speech partners in time, place and speech situation; so it can be concluded that the speech act is an event that is spoken by the speaker and the talking partner has a certain message so as to create a good collaboration in communication. Speech act is a form of a communication event to create a harmonious relationship between the two speakers involved both the speaker and the speech partner

The determination of illocutionary speech acts in this study needs to be done because sometimes it is found that the speaker does not always say what is meant in his speech. This is what sometimes causes difficulties in determining the type of illocutionary speech due to differences in the content and purpose of a speech, including the speech of the *Minangkabau* cultural leader who uses many variations of speech in realizing politeness of language. Sometimes speakers do not give instructions directly only in a statement mentioning sentence propositions or offering questions but rather using analogies to throw various interpretations stored in the minds of the speaking partners.

This analysis is carried out with a description to identify the right type of speech using the constitutive method or condition felicity as a parameter for determining the type of focus. As for the research, it is assertive speech that has a metaphorical content. Assertive speech acts are forms of speech that bind the speaker to the truth of the proposition expressed. (see Searle 1979, Leech 1993). In other words, the speaker must be able to adjust the speech to his own world. Generally assertive speech acts are used in declarative or news sentences.

Assertive sentences consist of three forms, namely (1) analytical statements having the truth of the contents dangling from the sentence, (2) contradictory, the truth of the contents of the sentence is contrary to the contents of the string of words, (3) synthesis, the truth of the contents of the sentence depends on facts outside the language (Sudaryat, 2009). Assertive speech contains metaphors functions to understand certain meanings well in line with the statement of Kovesces (2010) “Metaphor is a concept property, not words, the function of words is better for understanding certain concepts. Metaphorical structural construction is an expression of language in comparing two or more ideas conveyed containing interpretations of meaning that require one’s cognitive experience. Strategies used by speakers (*Minangkabau* cultural leaders) indirectly require meaningful language skills, aiming not only to convey information in accordance with facts and truths but implied meanings.

Searle, one of the Austin students updates it with the terminology of constitutive principle. This constitutive principle is related to the psychology and beliefs of speakers and speech partners in fulfilling the requirements for creating appropriate actions. Searle (1969) divides the four principles of this constitution into: (1) propositional content, (2) preparatory conditions, (3) sincerity conditions, (4) essential conditions.

TABLE 1

Felicity condition	Description
Propositional content	Speakers’ speech is believed to contain the truth. <ul style="list-style-type: none"> <li>• Belief in the truth of the contents of the <i>Alquran</i> and <i>Hadith</i>.</li> <li>• The truth about the reality of the phenomena of life in living a household</li> </ul>
Preparatory condition	The speaker provides an explanation by having evidence, reasons, arguments to corroborate the truth.
Sincerity condition	Speakers have a strong belief in their speech. Speakers have seriousness in their speech.
Essential condition	The speaker tries to provide evidence to corroborate the truth of his speech and represent the real situation

The speech of the *Minangkabau* cultural leader with a lot of metaphorical figures reflects the Miniature of *Minangkabau* culture which is strong in terms of its words as outlined in his *pantun* “*Nan kurik iyalah kundi, yang merah ialah saga, yang baik ialah budi, yang indah ialah basa-basi*”. This in the context of the speech utterance functioning to transfer *Minang* cultural knowledge that has relevance to the values of religiosity. The speaker himself is a person who has a background in *Minang* cultural knowledge competence and studies Islam excellently. Based on the results of the analysis conducted. each speech proposition submitted by the *Minangkabau* religious leaders is based on the inseparable values and norms of society that refer to the

Islamic view, so that the speech is inseparable from the truth of the *Qur'an* and *Hadith* propositions reflecting on natural phenomena as valuable learning in interpreting life.

### 3. Research Methods

Descriptive qualitative method is used to uncover empirical, accurate and propositional facts in the speaker's speech as the data so that the results obtained are portraits or depictions of what they are, naturalistic, factual, accurate, systematic, phenomenally holistic (see Sudaryanto 1988, Djajasudarma). The stages begin inductively by looking at a phenomenon that exists in a homogeneous community with the aim of gaining a deep understanding of behavior, the process of interaction, the meaning of an action, values, and experiences of individuals or groups, all of which take place in a natural setting.

The pragmatic approach is also applied with a foothold of analysis on the function of language in a concrete manner of speech act. This threat focuses on the purpose-oriented speech situation linking a set of principles of conversation with its functions. This is done to identify the function of cultural eloquent in a particular social community in the actual speaking activity.

Both methods are used to complement each other in exploring the information needed during the study. The study is also done by the techniques of recording, watching, and listening. All utterances spoken by *Minangkabau* cultural leaders are recorded taken from a variety of themes. The selected data are adjusted to the research points meeting the requirements of the problem statements. The techniques of note-taking are done for efficiency of analysis.

### 4. Result and Discussion

#### 4.1. Assertive Speech Notification

(1). *Sk turun, tugas dimulai, status kini suami jo jadi komandan di rumah tangga, penobatan rajo-rajo, pelantikan bagi pejabat. Mako lakek hitam nan putih batekan batando tangah barulah doa dibacakan, mangamin urang nan hadir, mangikut Allah, malaikat sagalo arsy*

(The decree is issued, the task begins, the current status of the husband is to be the leader in the household, the coronation of King and the inauguration

of officials are performed, black and white signs before prayer are recited, invited guest pray for God's blessings, angels also pray)

Speech (1), the speaker has confidence in the truth of the proposition that he conveys. There are facts proven that a harmonious marriage is a worship service, where angels and God join to witness. When the approval process is granted, the man and the woman become a married couple. People who attend the marriage process come to pray for the good and happiness of both husband and wife. Then the husband gets a marriage book containing his rights and obligations. The marriage book is considered a decree originating from the *Qur'an* and *hadith*. A man is a leader for a woman (*Arrijalu qaumun alan nisa*). When God elevates his position as a leader, God also assigns and gives obligations to be able to become a leader for the people he leads.

## 4.2. Assertive Speech Complaining

*(2) Animo generasi muda Minang terhadap adat Minangkabau kesimpulan kami ialah sangat memprihatinkan bahwa adat telah kehilangan pamor dalam pergaulan modern urang kini cenderung bersifat praktis, individual, dan polanya materialians, adat ndak lagi relevan diperbincangkan apalagi ditaati walau hidup ala minang telah jadi kenangan inyolah pula jadi lando badai akan tetapi dipihak lain ada kerinduan sekumpulan anak pemuda ingin mengetahui ba a dan apa sabananya adat dan apo unsur Islam yang mempertemukan moral Islam dan moral adat sampai ditaliti urang luar menemukan yang pernah nyalo dulu.*

(The interest of the young *Minang* generation towards *Minangkabau* customs is slowing down. *Adat* or customs has lost its prestige in modern societies. Young people of the present time have got tendency to get into the habit of practicality and materialism. Customs are no longer relevant to be discussed, and to the life style of *Minang* now. *Adat* becomes a history now; however some of the young people, fortunately, have got a certain awareness that *Minang* cultural traditions are to be preserved as they are filled with cultural values as well as local wisdom derived from Islamic teachings).

Speech (2) is assertive in its explanation, namely the concern about how the *Minangkabau* young generation's interest today which is very alarming. The conclusion is they are not paying enough attention to *Minang* culture because it has been contaminated by the current modernization. This is the "short" conjunction "lexical affirmation of the

conclusion of his speech. There are no question markers or commandments, meaning the sentences are classified into the statement or declarative sentences. Even though the speech is in declarative sentences, there is an implied meaning in the form of advice by explaining the purpose of the speech, hoping that the speech can be understood. These utterances are indirect literal declarative mode using metaphorical utterances. There are meanings and messages implied in the utterances. Speakers use the metaphorical utterances". His speech means smoothing the meaning of guarding the face's threat from the speech partner, so that the advice containing the message is expected to be well received. These utterance very clearly enter into the assertive type of illocution, meaningful summary or conclusion because there is a noun "conclusion", convincing the speech partner of the proportional content of the speech. Speakers make a summary that the young generations have lost their identity due to contamination of globalization.

### 4.3. Assertive Speech Claim

*(3) Adat Minangkabau mandidiak urang Minang menggunakan akal pikiran, kunyah-kunyah sabalaun ditalan dulu, gamah-gamah sabalun di taji, usah satu tagak satu badiri, satu mundua satu balari. Mukasuiknyo barang sasatu hendaklah dipikia masak-masak. Sabalun mangangguk elok atau menggeleang, kok urang mangatakan elok ba a kok eloknyo, pariksa lai kok bana panjangnya luruih barantang banang patah dimakan siku-siku, ditaliti dinalarkan dengan akal sehat.*

*(Minangkabau Customary laws educates Minang people using reason, chewing before swallowing, a need for one to stand up, to step back or run. It means that something must be carefully thought out. Before nodding beautifully one has to understand the beauty and the attraction of something; and all could be done by having a good common sense).*

Speech (3) contains confidence of the speakers in the truth of the propositions they convey which are collaborated with Islamic values based on the *Qur'an* and *hadith*. Here the speaker tells and appeals to be able to become an exemplary leader who can carry out the mandate properly. In these sentences there are question markers or commandments, meaning the sentences are classified into the statement or declarative sentences. This speech is an indirect literal declarative mode using metaphorical utterances. There is meaning and message implied in his speech that a rooster that remains in its cage can keep its friend from all enemy threats such as snooping weasels,



fighting against weasels in order to protect their flocks even at high risk. This is an analogy illustrated by the leader: like a rooster that can guard and protect his people from all external threats. The leader is appointed based on an oath before his people to carry out his duties properly, pledging in the name of Allah witnessing his oath. Leaders should be fair, not like splitting bamboo, rising on the top part, pressing below. The leader should be accountable till the end of his leadership. The consequence received for an unjust leader is that he will get humiliation from his people.

#### 4.4. Assertive Speech Suggestion / Advice

(4) *“Faalaika bizati dini wakhuluk faribat yaminu” hadits nabi mangatokan mamilih istri yang baik akhlak dan agamanya kalaulah tak demikian niscaya kamu akan kecewa hadits riwayat ahmad. Sebuah purun ayah bakiya, ayah sarankan, ayah anjurkan pilialah yang sedang elok ditangah latak tulang punggung sabab malabihi ancak-ancak, mangurangi sio-sio sapanjang tubuh bayang-bayang*

“Faalaika bizati dini wakhuluk faribat yaminu” the *hadith* of the prophet stating that one should choose a good wife morally and religiously if not, the person will surely get disappointed. (*Hadith* from Ahmad). One should choose a beautiful woman for a wife, having perfect backbone).

Speech (4) contains confidence of the speaker in conveying the truth of the contents of Qur’an and hadith, asking people to be good in character as well as having mercy upon others. In choosing a life partner, one should focus on the matters of morality. All the utterances are declarative, but with an imperative meaning, giving advice and suggestions. Choices are given by the speaker, either to win or lose.

#### 4.5. Assertive Speech Warn

(5) *Bak pagawai kurang loyal, jadi kondite rusak korps kesatuan. Kok awak jo pimpin, palajarilah parangai tabiak nan awak pimpin karakter urang padusi talabiah dulu katahuilah riwayat tantang muasal samulonyo, bahwa takili saesok Adam surang diri di taman Firdaus Allah patahkan tulang rusuaknyo bagian kida paling bawah mako tajadilah hawa, baitulah Qur’an manarangkan.*

(It is like a disloyal employee, having a tendency and probability to damage the whole organization as the conducts are bad. Such a person cannot

become a leader of a household. A family leader should well know the characters of a woman or in other words, a husband should well his wife and in this case he has to learn each and everything about his wife. Even Adam is also alone in heaven; then God takes his rib for the creation of Eve. This is the teaching of *Qur'an*)

Speech (5) contains warnings through metaphorical speech. Warnings are shown with sentences such as an employee who is less loyal and can damage the whole organization. This utterance means such a person cannot become a leader of a family unless he changes his conduct. He has to show his responsibility and leads his family wisely. By this it is seen that the roles of a husband, a leader in a family is big.

## 5. Conclusion

Language is a contract of conversation, the establishment of social interaction because humans are created as social creatures to convey information in the form of thoughts, intentions, feelings and emotions directly. In the interaction of the two speeches, face contact occurs and their expressions show the need to take care of each other, which means creating intimacy, harmonious relationships or attitudes to maintain comfort and save face for both. The right choice of diction, good intonation, pleasant gesture are said to be the politeness in language because politeness is a high cultural value based on norms in society. Likewise, for the *Minangkabau* people, they uphold the values of politeness especially for *Minangkabau* cultural leaders who are considered to be the role models for their people. Language intelligence to reduce the intensity of emphasis on the speech partners, their verbal wealth to process vocabulary polysemy by referring to natural phenomena in line with *Minangkabau* philosophy are needed. "Nature takambang becomes a teacher" as well as its scientific and cognitive experience that provides ease of understanding for the speech partners so that the message can be well received.

The form of assertive speech acts in the speeches of *Minangkabau* cultural leaders is in the form of statements and orders in declarative form. The hidden instructions from the statement are in the forms of advice and appeal to avoid threatening the face of the speech partner and make choices for the speech partner to do something the speaker expects or not to do. The types of assertiveness used are stating, complaining, claiming to advise, and warning. Metaphorical forms of indirect speech function to maintain social relations and maintain authority as a leader in choosing the right words.

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