

**AN ANALYSIS OF THE SPEAKER'S DIRECTIVE
UTTERANCES IN THE MARKOBAR TRADITION OF
MANDAILING NATAL WEDDING CEREMONIES**

THESIS

Submitted to the Department of English Language Education in a Partial
Fulfillment of the Requirement for the Degree of Strata I (Bachelor of Education)
in English Language Education



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MANDAILING NATAL
2026**

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ABSTRACT

Adji Putrah 2026. An Analysis of the Speaker's Directive Utterances in the Markobar Tradition of Mandailing Natal Wedding Ceremonies.

This study aimed to analyze the speaker's directive utterances in the Markobar tradition of Mandailing Natal wedding ceremonies. This study employed a descriptive qualitative method. The data consisted of 99 utterances produced by the Parhata in a documented Markobar session. The findings showed that 17 utterances were identified as directive speech acts, consisting of six types: advice (9), prohibition (3), warning (2), request (1), command (1), and invitation (1). Advice was the most frequently occurring type. Regarding realization, 7 utterances were realized directly and 10 indirectly. Direct directives explicitly expressed the intended action, while indirect directives conveyed the intended meaning through statements, expectations, hopes, conditional expressions, or consequences. The findings indicate that directive utterances in Markobar function not only to influence the hearers' behavior but also to convey customary, moral, and religious values. Thus, Parhata plays an important role in transmitting Mandailing cultural guidance through Hata Sipaingot.

Keywords: *Directive Utterances, Direct And Indirect Realization, Markobar, Parhata, Speech Act Theory.*

ABSTRACT

Adji Putrah 2026. *An Analysis Of The Speaker's Directive Utterances In The Markobar Tradition Of Mandailing Natal Wedding Ceremonies.*

Penelitian ini bertujuan untuk menganalisis ujaran direktif penutur dalam tradisi Markobar pada upacara perkawinan masyarakat Mandailing Natal. Penelitian ini menggunakan metode deskriptif kualitatif. Data penelitian terdiri atas 99 ujaran yang disampaikan oleh Parhata dalam satu sesi Markobar yang terdokumentasi. Hasil penelitian menunjukkan bahwa 17 ujaran diidentifikasi sebagai tindak tutur direktif, yang terdiri atas enam jenis, yaitu nasihat (9), larangan (3), peringatan (2), permintaan (1), perintah (1), dan ajakan (1). Nasihat merupakan jenis yang paling sering ditemukan. Berdasarkan realisasinya, 7 ujaran direalisasikan secara langsung dan 10 secara tidak langsung. Ujaran direktif langsung secara eksplisit menyatakan tindakan yang dimaksud, sedangkan ujaran direktif tidak langsung menyampaikan maksud melalui pernyataan, harapan, keinginan, ungkapan bersyarat, atau konsekuensi. Temuan penelitian menunjukkan bahwa ujaran direktif dalam Markobar tidak hanya berfungsi untuk memengaruhi perilaku pendengar, tetapi juga menyampaikan nilai-nilai adat, moral, dan agama. Dengan demikian, Parhata memiliki peran penting dalam mentransmisikan pedoman budaya Mandailing melalui Hata Sipangot.

Kata Kunci: *Ujaran Direktif, Realisasi Langsung Dan Tidak Langsung, Markobar, Parhata, Teori Tindak Tutur.*

MOTTO

بِسْمِ اللَّهِ الَّذِي لَا يَضُرُّ مَعَ اسْمِهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَهُوَ السَّمِيعُ الْعَلِيمُ

"Dengan menyebut nama Allah, yang bersama nama-Nya tidak ada sesuatu pun yang membahayakan, baik di bumi maupun di langit, dan Dialah Yang Maha Mendengar lagi Maha Mengetahui."

"I do not live by the judgment of others. I regret nothing I have done, and no matter how difficult the journey becomes, I will keep going."



DECICATION

This thesis is dedicated to :

- The researcher's beloved parents deserve the deepest gratitude for their unconditional love, prayers, sacrifices, and continuous moral and material support throughout the completion of this thesis. Their sincere prayers and unwavering support have been a great source of strength and motivation.
- The researcher's beloved siblings, Rafly Amansyah, Sa'bandi Ashari, Fatih Alfa Rezki, and Muhammad Akhsan, are sincerely appreciated for their encouragement, support, kindness, and companionship throughout this academic journey.
- The researcher sincerely thanks the esteemed lecturers and examiners for their guidance, knowledge, valuable time, and constructive suggestions, which have contributed greatly to the completion and improvement of this thesis.
- The researcher also extends gratitude to all friends from the 2022 English Education Program for their friendship, support, encouragement, and unforgettable memories throughout the university journey.

ACKNOWLEDGEMENT

The researcher would like to express the deepest gratitude and praise to Allah SWT for His endless blessings, love, guidance, health, mercy, and strength, which have enabled the researcher to complete this thesis entitled **“An Analysis of the Speaker’s Directive Utterances in the Markobar Tradition of Mandailing Natal Wedding Ceremonies.”** This thesis is submitted to the English Education Department of the State College of Islamic Studies Mandailing Natal (STAIN Mandailing Natal) as a partial fulfillment of the requirements for obtaining a Bachelor’s Degree in Education (Strata 1/S1). May peace and blessings always be upon the noble Prophet Muhammad SAW, who brought enlightenment to humanity and became a source of guidance and inspiration, particularly for Muslims throughout the world.

Throughout the process of conducting and completing this thesis, the researcher has received invaluable support, encouragement, guidance, prayers, insightful suggestions, and constructive criticism from many wonderful people. Every contribution, whether expressed through words, time, prayers, or simple acts of kindness, has become an important part of this journey. Therefore, on this meaningful occasion, the researcher would like to sincerely express the deepest gratitude and appreciation to:

1. **Dr. Mara Samin Lubis, M.Ed.,** as the Head of STAIN Mandailing Natal, for the leadership, support, and opportunities provided throughout the researcher’s academic journey.
2. **Dr. Amrizal, M.Pd., and Rica Umrina, M.Hum.,** as the Head and Secretary of the English Education Department, for their guidance, support, and permission that enabled the researcher to conduct and complete this research.
3. **Akhrif Yahsya, M.Hum., and Resdilla Pratiwi, M.Hum.,** as the researcher’s thesis advisors, for their invaluable guidance, patience, time, encouragement, and constructive feedback throughout the process of writing and completing this thesis. Their direction and advice have been

essential in helping the researcher overcome difficulties and improve this work.

4. **Dina Syarifah, M.Pd., and Ayu Meita Siregar, M.Pd.,** as the examiners of this thesis, for their valuable corrections, thoughtful suggestions, constructive criticism, and encouragement, which have contributed significantly to the improvement of this thesis.
5. **Zulfikar, M.A., TESOL,** as the researcher's academic advisor, for his guidance, advice, and support throughout the researcher's academic journey at STAIN Mandailing Natal.
6. **All lecturers and administrative staff of STAIN Mandailing Natal,** especially those within the English Education Department, for their knowledge, assistance, kindness, and continuous support throughout the researcher's years of study.
7. The researcher's beloved parents, **Harmensyah and Indah Marlinda,** deserve the deepest gratitude and love for their endless prayers, unconditional love, unwavering support, and countless sacrifices. Their guidance, trust, and encouragement have been the greatest source of strength throughout the researcher's academic journey. This thesis and the degree achieved are humbly dedicated to them as a small expression of gratitude for everything they have given. May Allah SWT always protect them, grant them health, happiness, abundant blessings, and a long, meaningful life. No achievement could ever repay the love and sacrifices they have given.
8. The researcher's beloved brothers, **Rafly Amansyah, Sa'bandi Ashari, Fatih Alfa Rezki, and Muhammad Akhsan,** for their endless love, prayers, encouragement, and unwavering support throughout this academic journey. Thank you for always believing in the researcher, sharing advice, offering help, and being present through both difficult and joyful moments. Your care and support have provided strength whenever the journey felt heavy. The researcher is truly grateful to have such wonderful brothers and

hopes that every achievement will become a reason for all of you to be proud.

9. To my Bestfriend **Winda Amalia Tanjung**, thank you for being there not only during the happy times, but also for staying by my side when I wasn't doing well. Thank you for every story, laugh, tear, piece of advice, and all the little things that, without me even realizing it, have made this journey feel a little lighter. If one day our busy lives take us down different paths and we no longer see each other as often as we do now, may we always remember that there was a time when we supported one another and grew together. I may not always be good at expressing my gratitude, but believe me, your presence is one of the most beautiful things God has allowed in my life's journey.
10. For a friend who has always been there through every situation, **Uswatun Hasanah Batubara**. We may often argue, disagree, and get on each other's nerves, but through it all, you have remained kind and always been there. Thank you for staying and for being part of so many stories, laughs, and struggles. No matter how far our paths may take us in the future, I hope we will always remember the time when we grew and struggled together.
11. **Laila Saqila Putri and Sulthan Arrasyid Nasution** thank you for being part of this unforgettable journey. Thank you for the stories, laughter, memorable moments, sincere advice, and countless acts of kindness shared along the way. Some moments may seem simple, but they have become precious memories that the researcher will always carry. Your friendship has meant more than words can adequately express, and the researcher is grateful to have walked through this chapter of life with all of you.
12. **The researcher's beloved friends and all students of the 2022 cohort of the English Education Department**, who have struggled, learned, and grown together in pursuit of a Bachelor's Degree. Thank you for the shared experiences, support, laughter, challenges, and memories throughout our years of study. May every struggle we experienced together become a

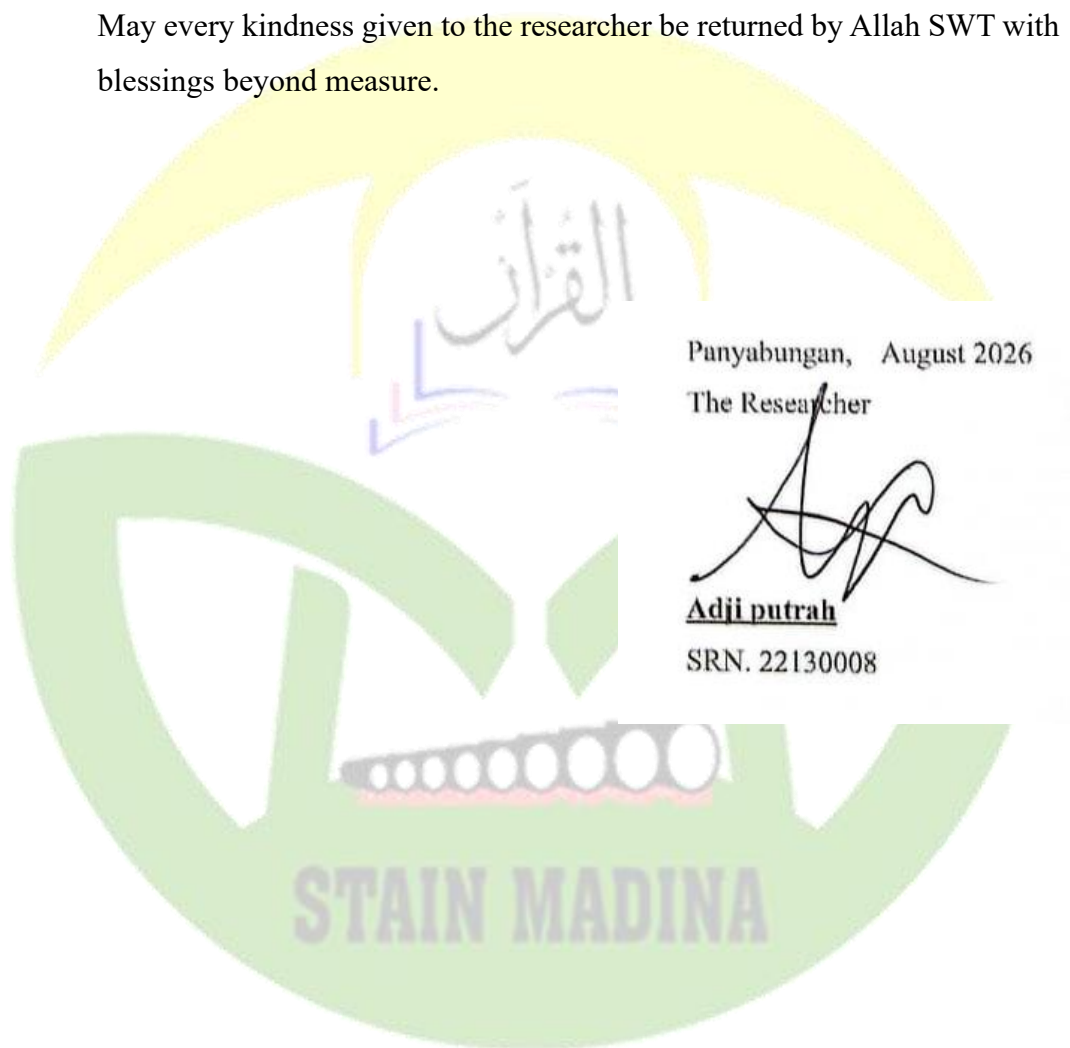
beautiful part of our stories and may each of us find success in the paths we choose.

13. **The anime that accompanied the researcher throughout the years**, thank you for being a small but meaningful escape during tiring days. Thank you for making ordinary and boring moments a little more exciting and for providing laughter, inspiration, and something to look forward to whenever the researcher needed a break from academic pressure. Sometimes, even simple things can become meaningful companions along a long journey.
14. **The researcher's beloved Supra motorcycle**, thank you for accompanying the researcher from the very first day of college until the completion of this thesis. We have shared countless journeys—through sunny days, rainy roads, long distances, unexpected breakdowns, and countless rides accompanied by favorite songs. Those journeys were not merely trips from one place to another; they became moments for the researcher to think, reflect, clear the mind, and gather the strength to keep moving forward. Through every road and every difficulty, you somehow always managed to bring the researcher home. For that, the researcher is truly grateful.
15. Most importantly, the researcher would like to express gratitude to the self, **Adji Putrah**. Thank you for surviving every difficult day, for continuing when giving up seemed easier, and for taking every step even when the destination was not always clear. Every decision, every mistake, every failure, every lesson, and every challenge has shaped the person the researcher has become today. There is no regret for the roads that have been taken, because every experience, whether beautiful or painful, has brought the researcher to this very moment.

This journey has taught the researcher that progress does not always have to be fast; sometimes, simply continuing is already a form of courage. Every step has its own meaning, every struggle has its own lesson, and every journey eventually finds its way home. This thesis is not merely the end of an academic requirement; it is a reminder that the researcher once struggled,

endured, and finally made it this far. Every journey has its ending, and this is one of them. **WELL DONE Adji Putrah.**

14. **Finally**, the researcher sincerely hopes that Allah SWT will always bestow joy, peace, health, and blessings upon everyone who has contributed to this journey. The researcher also hopes that this thesis will provide useful information, knowledge, and contribution to readers and future researchers. May every kindness given to the researcher be returned by Allah SWT with blessings beyond measure.



Panyabungan, August 2026

The Researcher

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SRN. 22130008

LIST OF CONTENTS

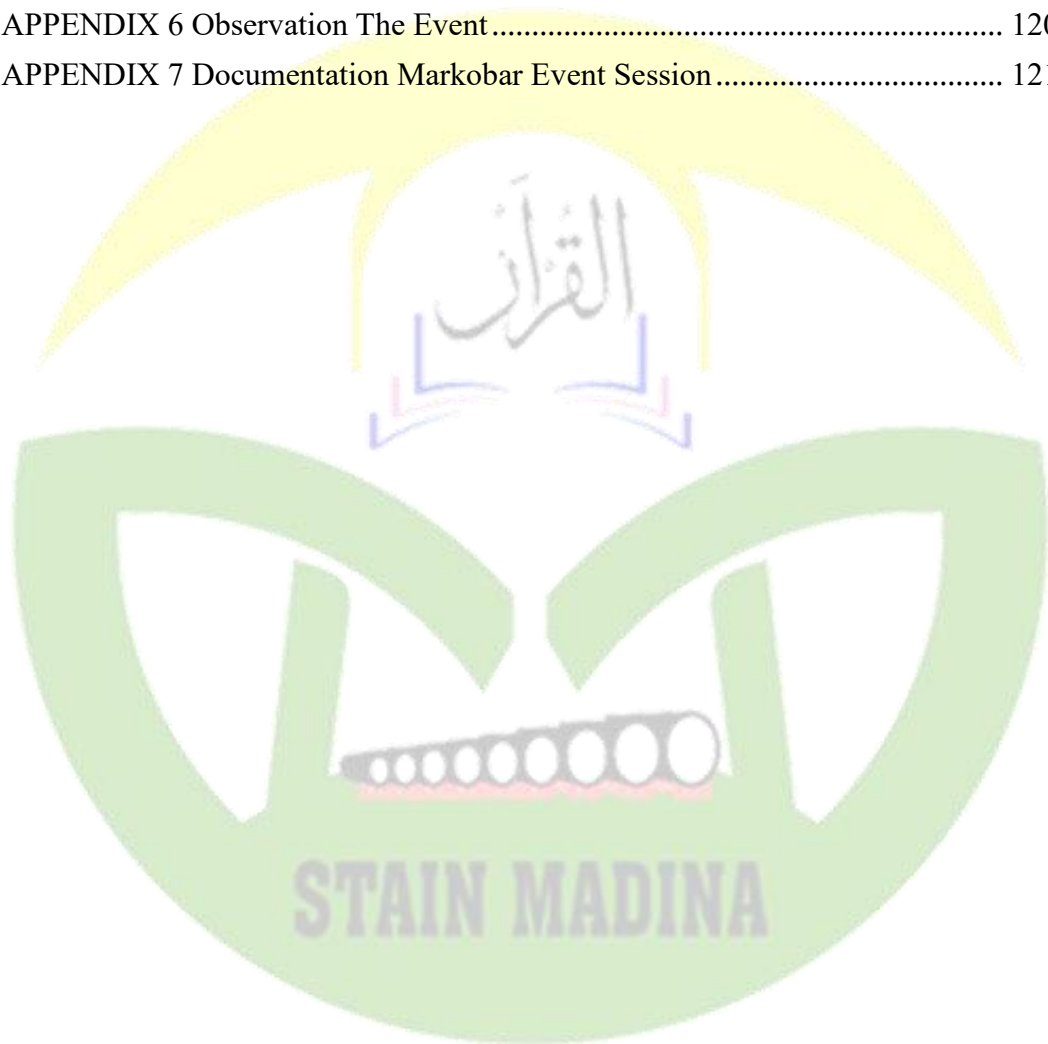
STATEMENT OF AUTHENCITY	i
ADVISORS APPROVAL SHEET	i
ENDORSEMENT SHEET	Error! Bookmark not defined.
ABSTRACT	iv
ABSTRACT	v
MOTTO	vi
DECICATION	vii
ACKNOWLEDGEMENT	viii
CHAPTER I INTRODUCTION	1
A. Background of the Study.....	1
B. Formulation of the Problem	7
C. Objective of the Study.....	8
D. Significance of the study.....	8
E. Definition of Key Terms	9
F. Research Systematics.....	11
CHAPTER II REVIEW OF LITERATURE	14
A. Review of Related Theories	14
B. Review of Previous Studies	34
C. Theoritical Framework.....	36
CHAPTER III RESEARCH METHODOLOGY	38
A. Research Methodology.....	38
B. Object and Time of the Study	39
C. Population and Sample	39
D. Sources of Data	41
E. Research Instruments.....	42
F. Focus of the Study.....	44
G. Techniques of Data Collection	44
H. Translation Procedure.....	46
I. Techniques of Data Analysis.....	46
J. Trustworthiness of the Data.....	49
K. Research Ethics	50
CHAPTER IV FINDINGS AND DISCUSSION	51
A. Findings.....	51
B. Discussion	88

CHAPTER V CONCLUSION	92
A. Conclusion	92
B. Suggestion.....	93
REFERENCES.....	94



LIST OF APPENDIX

APPENDIX 1 Observation Checklist	98
APPENDIX 2 INTERVIEW TRANSCRIPT	99
APPENDIX 3 Documentation Analysis Sheet.....	100
APPENDIX 4 Classification Of Directice Speech Acts	109
APPENDIX 5 Classfication Of Realization Directive Speech Act.....	111
APPENDIX 6 Observation The Event	120
APPENDIX 7 Documentation Markobar Event Session	121



CHAPTER I

INTRODUCTION

A. Background of the Study

Language is one of the most essential aspects of human life because it functions as a primary medium through which people communicate, interact, express ideas, and establish social relationships. Through language, people can convey their thoughts, feelings, intentions, beliefs, and experiences to others. Language also has an important role in transmitting knowledge, maintaining social relationships, and preserving cultural values from one generation to another. Therefore, language is not merely a means of exchanging information but also a social and cultural system that reflects the values and experiences of a community.

Language is realized through utterances produced by speakers in particular communicative situations. An utterance is an expression produced by a speaker to convey a particular meaning, intention, or message to a hearer. The meaning of an utterance is not determined only by the words used but is also related to the communicative situation in which the utterance occurs. In social and cultural communication, utterances may contain particular intentions, such as informing, requesting, advising, warning, commanding, or expressing feelings. Consequently, the study of utterances is closely related to the study of how speakers perform actions through language.

The relationship between language and action is explained through Speech Act Theory. (Austin, 1962) introduced the concept of speech acts by explaining that when people speak, they do not merely produce linguistic expressions but also perform actions through those expressions. (Searle, 1969) further developed this theory by classifying speech acts into five major categories: representative, directive, commissive, expressive, and declarative. These categories represent different communicative purposes performed by speakers through their utterances. Speech Act Theory therefore provides a

framework for understanding what speakers intend to accomplish through the utterances they produce in particular communicative contexts.

Among the five categories, directive speech acts are particularly relevant to communication because they are concerned with the speaker's intention to influence the hearer's actions. (Searle, 1969) explains that directives are speech acts through which speakers attempt to get hearers to perform a particular action. Directive speech acts may be realized through various communicative functions, including commands, requests, advice, invitations, warnings, and prohibitions. The realization of a directive may also differ according to the linguistic form and communicative context. A directive can be expressed directly when the linguistic form explicitly indicates the action expected from the hearer, or indirectly when the intended directive meaning is conveyed through another linguistic form and requires interpretation from the context. Therefore, analyzing directive speech acts requires attention not only to the words used by speakers but also to the intention, context, and social relationship between speakers and hearers.

Directive speech acts are not limited to ordinary daily communication. They also occur in cultural practices in which speakers communicate advice, expectations, instructions, warnings, and customary obligations. In traditional communities, directive utterances may perform an important social function because they can be used to guide younger generations, maintain relationships, communicate customary responsibilities, and transmit cultural values. Consequently, the analysis of directive speech acts in cultural settings can provide an understanding of how language functions as part of a community's traditional communication system.

Previous field-based studies in Indonesia have demonstrated that speech acts can be meaningfully examined within traditional and cultural practices. (Saragi et al., 2019), for example, investigated directive speech acts in Ulaon Unjuk, a traditional Batak Toba marriage ceremony. Using a qualitative descriptive method, the researchers collected data through recording and interviews with male and female participants in the traditional events. Their

findings showed that directive speech acts included asking, advising, and forbidding, particularly in communication concerning the bride and groom. The study demonstrates that directive speech acts in a traditional marriage ceremony are closely connected with social relationships and customary communication.

A related study was conducted by (Sihite, 2020), who examined directive speech acts in Andung, an oral tradition of the Tobanese community in Dolok Sanggul, Humbang Hasundutan Regency, North Sumatra. The study focused on directive speech acts occurring in Andung during a mourning ceremony and examined their textual characteristics, including contour, melody, and style. This research is relevant because it demonstrates that directive speech acts can be studied within an oral tradition in which language is closely connected with cultural practices and ceremonial communication.

(Ratna Juita et al., 2022) also examined directive speech acts in an Indonesian traditional wedding context through their study of Cacap-Cacapan, an oral tradition practiced in Lubuklinggau, South Sumatra. The study aimed to describe directive speech acts occurring in the traditional wedding event and employed a descriptive analytic method with purposive sampling. The findings identified several directive functions, including inviting, reminding, and advising. This study indicates that traditional wedding ceremonies provide important contexts for examining how directive utterances are used to communicate particular intentions and customary messages.

Another relevant study was conducted by (A. P. Sari & Susmita, 2025), who investigated prohibitive speech acts in the Kerinci community. The study employed a descriptive qualitative method involving ten informants, with data collected through observation, note-taking, and recording. Rather than examining prohibitions only as linguistic forms, the researchers also investigated their relationship with local wisdom values. The findings demonstrated that prohibitive speech acts could convey moral, social, ethical, and other local wisdom values. This study is important for the present research because it demonstrates the relationship between directive speech acts and the cultural values embedded in community communication.

More recently, (Fajry & Laila, 2026) investigated speech acts in Wilujengan ceremonies at Pura Mangkunegaran Palace. The researchers used a descriptive qualitative approach and conducted interviews with two courtiers and three tour guides. Their findings indicated that directive speech acts were prominent in the ceremony and included requests, prayers, and supplications. The study further showed that directive utterances in the ceremonial context reflected cultural and spiritual meanings, including humility, respect, and devotion. This research further demonstrates the importance of examining speech acts within traditional ceremonial settings rather than treating utterances only as isolated linguistic forms.

These previous studies demonstrate that directive speech acts have been investigated in several Indonesian cultural contexts, including Batak Toba marriage ceremonies, Tobanese oral traditions, Lubuklinggau wedding traditions, the Kerinci community, and Javanese ceremonial practices. The studies also demonstrate that directive utterances can perform functions such as advising, asking, inviting, reminding, and prohibiting, while simultaneously conveying social and cultural values. However, the previous studies examine different cultural traditions and ceremonial contexts. Their findings therefore cannot automatically explain the forms and functions of directive utterances produced in the Markobar tradition of the Mandailing community.

The present study focuses on the Markobar tradition in Mandailing Natal, North Sumatra. Markobar is a traditional oral communication practice that plays an important role in Mandailing customary life. The term Markobar refers to speaking or delivering speech and is used to describe formal customary communication conducted by parhata or traditional speakers in accordance with customary rules and social relationships. In the Mandailing community, Markobar involves communication among individuals occupying different positions within the customary kinship system, including suhut, kahanggi, anak boru, mora, and hatobangon. The communication is therefore not simply ordinary conversation but a structured form of customary interaction.

Markobar is particularly important in wedding ceremonies because it provides a formal setting for the exchange of customary messages among family members and traditional community representatives. The speakers use utterances to convey advice, requests, instructions, warnings, expectations, prayers, and other messages concerning family and social responsibilities. (Zulkarnain et al., 2021) describe Markobar as a rhetorical tradition based on local wisdom in which participants are expected to understand the Mandailing social system of Daliha Na Tolu, use appropriate language, and demonstrate respect in customary communication. These characteristics indicate that the meaning and function of utterances in Markobar are closely connected with the cultural and social structure of the Mandailing community.

(Mislan & Nasution, 2023) also explain the importance of Markobar as part of the customary process of Mandailing wedding ceremonies. Within the ceremony, speakers communicate matters related to customary responsibilities, family relationships, social obligations, and guidance for the individuals involved in the marriage. Such communication demonstrates that Markobar provides a rich context for examining how speakers use language to direct, guide, and influence the actions of other participants in accordance with customary expectations.

In addition to its communicative function, Markobar contains cultural and moral values that are transmitted through the utterances of traditional speakers. (Indah et al., 2024) found that Markobar contains values related to advice, social solidarity, spirituality, prayer, and local wisdom. Advice delivered by elders may concern family responsibilities, appropriate social behavior, respect for other family members, and religious or moral obligations. These characteristics indicate that the directive utterances produced during Markobar cannot be separated from the cultural values and social relationships of the Mandailing community.

The use of directive utterances in Markobar can be observed in the way parhata deliver guidance and customary messages to the bride and groom. For example, a traditional speaker may advise a bride to maintain good relationships

with her new family, respect family members, share with relatives, and behave appropriately after entering her husband's family. Although such utterances may contain imperative linguistic forms, their communicative function is not necessarily limited to commanding. In the context of Markobar, an utterance may function as advice, warning, request, prohibition, invitation, or command depending on its linguistic form, communicative intention, context, and customary relationship between the speaker and hearer. Therefore, the classification of each utterance requires careful analysis based on Speech Act Theory and an understanding of the cultural context in which the utterance is produced.

The relationship between theory and cultural context is important in determining the classification of directive utterances in this study. An utterance is not classified solely because it contains an imperative form. Its classification must also consider the speaker's intended action, the hearer's expected response, the situation in which the utterance is produced, and the social relationship between the participants. In addition, information obtained from interviews with hatobangon and parhata can strengthen the interpretation of the utterances because traditional speakers possess knowledge concerning the customary meaning and appropriate use of expressions in Markobar. Thus, the analysis in this study considers both the linguistic characteristics of the utterances and the cultural explanations obtained from the community.

Although previous research has established the importance of speech acts in Indonesian cultural practices, a specific examination of directive utterances produced by parhata in the Markobar tradition of Mandailing Natal wedding ceremonies remains limited. The previous studies discussed above focus on different cultural traditions, such as Batak Toba Ulaon Unjuk, Tobanese Andung, Lubuklinggau Cacap-Cacapan, Kerinci prohibitive expressions, and Javanese Wilujengan. Therefore, there is a need for research that specifically examines directive utterances in the Mandailing Markobar tradition. Furthermore, the present study seeks to provide a systematic explanation of why particular utterances are classified as specific directive types

by relating the theoretical characteristics of each type to the linguistic form, communicative context, and explanations obtained from traditional informants.

This study is therefore important for both linguistic and cultural reasons. From a linguistic perspective, it contributes to the study of directive speech acts by examining naturally occurring utterances produced in a traditional ceremonial context. From a cultural perspective, it provides documentation of the ways in which parhata use language to communicate customary expectations, advice, social responsibilities, and cultural values. The study also provides an opportunity to understand how directive communication operates within the Mandailing customary system and how traditional oral communication contributes to the transmission of cultural knowledge between generations.

Based on the explanations above, the Markobar tradition provides an important context for examining directive speech acts because its utterances are produced within a structured customary communication system and involve speakers with specific social and customary roles. Previous studies have demonstrated the importance of directive speech acts in various Indonesian cultural traditions, but research specifically focusing on directive utterances produced by parhata in the Markobar tradition of Mandailing Natal remains limited. Therefore, this study entitled “An Analysis of the Speaker’s Directive Utterances in the Markobar Tradition of Mandailing Natal Wedding Ceremonies” is conducted to identify the types of directive utterances found in Markobar and to analyze how these utterances are realized based on Speech Act Theory. The findings are expected to contribute to speech act research, particularly research involving traditional oral communication, while also providing academic documentation of Mandailing cultural communication.

B. Formulation of the Problem

1. What types of speaker's directive utterances were found in the Markobar tradition of Mandailing Natal wedding ceremonies?

2. How were the speaker's directive utterances realized in the Markobar tradition of Mandailing Natal wedding ceremonies based on Speech Act Theory?

C. Objective of the Study

1. To identify and classify the types of speaker's directive utterances found in the Markobar tradition of Mandailing Natal wedding ceremonies.
2. To describe how the speaker's directive utterances were realized in the Markobar tradition of Mandailing Natal wedding ceremonies based on Speech Act Theory.

D. Significance of the study

1. Theoretical Significance

The findings of this study were expected to contribute to the development of linguistic studies, particularly in the field of Speech Act Theory. This research was expected to enrich the understanding of directive speech acts by examining the speaker's directive utterances produced in the Markobar tradition of Mandailing Natal wedding ceremonies. Furthermore, this study was expected to provide additional references for researchers who were interested in directive speech acts, traditional oral communication, and Mandailing cultural discourse.

2. Practical significance

a. For Students

This study was expected to enhance students' understanding of Speech Act Theory and speaker's directive utterances in authentic cultural communication. It was also expected to provide examples of how directive speech acts were realized through traditional oral communication in the Mandailing community.

b. For Researchers

This study was expected to serve as a reference for future researchers who wished to conduct studies related to Speech Act Theory, speaker's directive utterances, traditional oral traditions, or Mandailing cultural communication.

c. For the Mandailing Community

This study was expected to contribute to the documentation and preservation of the Markobar tradition as an important part of Mandailing cultural heritage. It was also expected to promote awareness of the cultural values embedded in the speaker's directive utterances used during traditional communication practices.

d. For English Language and Linguistic Studies

This study was expected to provide insights into the relationship between language, directive speech acts, and culture through the analysis of speaker's directive utterances in the Markobar tradition. It was also expected to demonstrate how directive speech acts were realized in traditional communication and how the utterances reflected the cultural values and customary communication practices of the Mandailing community.

E. Definition of Key Terms

To avoid misunderstanding and to clarify the scope of the study, several key terms used in this research are defined as follows:

1. Directive Utterances

Directive utterances are utterances produced by a speaker with the intention of influencing the hearer to perform, avoid, or follow a particular action. In this study, directive utterances refer specifically to the utterances produced by Parhata during the Markobar tradition that contain directive functions, such as advising, requesting, commanding, warning, prohibiting, and inviting. The classification of the directive utterances is based primarily on Speech Act Theory, particularly the concept of directives developed by Searle.

2. Speech Act Theory

Speech Act Theory is a linguistic theory that views language as a form of action. It explains that when speakers produce utterances, they do not merely communicate words or information but also perform particular

actions through those utterances. In this study, Speech Act Theory is used as the theoretical framework to identify and classify the directive utterances produced by Parhata and to examine their realization as direct or indirect utterances.

3. Markobar

Markobar is a traditional oral communication practice in the Mandailing community that is conducted according to customary rules and social relationships. It is an important part of Mandailing customary life, particularly in wedding ceremonies, where participants communicate customary messages, advice, responsibilities, and guidance. In this study, Markobar refers specifically to the customary communication occurring during a Mandailing Natal wedding ceremony in which Parhata delivers formal utterances to convey messages and guidance to the participants.

4. Parhata

Parhata refers to the customary speaker who delivers formal speech in the Markobar tradition. The Parhata plays an important role in representing the family and conveying customary messages, advice, guidance, requests, warnings, and other forms of communication during the ceremony. In this study, Parhata is the main source of the linguistic data because the research focuses only on directive utterances produced by the speaker during the observed Markobar session.

5. Hata Sipaingot

Hata Sipaingot refers to customary advice or guidance delivered during Markobar, particularly guidance concerning the responsibilities and behavior of the bride and groom in married life and within the community. In this study, Hata Sipaingot is the part of the Markobar discourse in which directive utterances are identified and analyzed. The 17 directive utterances analyzed in this research were selected because they represented directive language within the customary guidance delivered during the Markobar ceremony.

6. Direct Realization

Direct realization refers to the expression of a directive intention through a linguistic form that explicitly corresponds to the intended directive function. In this study, an utterance is categorized as direct when the linguistic form clearly expresses the action expected from the hearer. For example, an imperative form that directly tells someone to perform an action can be categorized as a direct directive.

7. Indirect Realization

Indirect realization refers to the expression of a directive intention through a linguistic form that does not explicitly correspond to the intended directive function. The intended directive meaning must therefore be understood from the context and communicative purpose of the utterance. In this study, indirect directives include utterances in which the intended action is conveyed through statements, expectations, hopes, conditional expressions, or consequences rather than through an explicit directive form.

8. Mandailing Natal Wedding Ceremony

Mandailing Natal wedding ceremony refers to the customary wedding event in which the Markobar tradition takes place as part of the traditional communication process. In this study, the research data were obtained from a documented Markobar session conducted as part of a wedding ceremony in Kelurahan Kayu Jati, Kecamatan Panyabungan, Kabupaten Mandailing Natal, on August 1, 2026.

F. Research Systematics

This thesis is systematically organized into five chapters. Each chapter presents a specific part of the research, as described below.

Chapter I: Introduction

Chapter I presents the general introduction to the research. It consists of the Background of the Study, Formulation of the Problem, Objective of the Study, Significance of the Study, and Definition of Key Terms. The background explains the relationship between language, utterances, Speech Act Theory, directive speech acts, and the Markobar tradition of the Mandailing community.

The formulation of the problem presents two research questions concerning the types and realization of the speaker's directive utterances. The objectives explain the purposes of identifying and classifying the directive utterances and describing their realization based on Speech Act Theory. The significance explains the expected theoretical and practical contributions of the research. The Definition of Key Terms clarifies the important concepts used throughout the study. The two research questions and objectives are explicitly stated in the current thesis.

Chapter II: Review of Literature

Chapter II presents the theoretical and conceptual foundations of the research. It consists of the Review of Related Theories, Review of Previous Studies, and Theoretical Framework. The Review of Related Theories discusses language, utterance, Speech Act Theory, directive speech acts, types and functions of directive speech acts, and the realization of directive speech acts. The Review of Previous Studies discusses previous research related to directive speech acts and traditional oral communication. The Theoretical Framework explains how the relevant theories are applied to analyze the directive utterances produced by Parhata in the Markobar tradition. The chapter provides the theoretical basis for identifying the 17 directive utterances and analyzing their direct or indirect realization.

Chapter III: Research Methodology

Chapter III explains the methodology used to conduct the research. It consists of Research Methodology, Object and Time of the Study, Population and Sample, Sources of Data, Research Instruments, Focus of the Study, Techniques of Data Collection, Translation Procedure, Techniques of Data Analysis, Trustworthiness of the Data, and Research Ethics. This study employs a descriptive qualitative approach to identify, classify, and describe directive utterances in their linguistic and cultural context. The primary linguistic data consist of 99 utterances produced by Parhata, from which 17 directive utterances were identified as the final data. The data were collected through

observation, documentation, and interview and were subsequently transcribed, translated, classified, and analyzed.

Chapter IV: Findings and Discussion

Chapter IV presents the Findings and Discussion of the research. The Findings section presents the results related to the two research questions. First, it identifies and classifies the types of speaker's directive utterances found in the Markobar tradition. The analysis identified 17 directive utterances consisting of six types: advice, prohibition, warning, request, command, and invitation. Second, the chapter analyzes the realization of the directive utterances as direct or indirect. The findings show that seven utterances were realized directly and ten were realized indirectly. The Discussion section interprets the findings by relating them to the relevant Speech Act Theory and previous studies while considering the cultural context of the Markobar tradition.

Chapter V: Conclusion and Suggestion

Chapter V presents the final conclusions and suggestions of the research. The Conclusion summarizes the main findings in relation to the two research questions, particularly the types and realization of the speaker's directive utterances in the Markobar tradition. The Suggestion provides recommendations for students, researchers, and other parties who may conduct further research concerning Speech Act Theory, directive utterances, Markobar, or Mandailing cultural communication.