



Taur-Taur of the Simalungun Batak Ethnic: A Pragmatic Study

Puji Syukur Giawa^{1*}, Warisman Sinaga², Tomson Sibarani³

Prodi Sastra Batak, Universitas Sumatera Utara, Sumatera Utara, Indonesia

*E-mail: pujisyukur002@gmail.com

ABSTRACT

This study discusses the Taur-taur of the Batak Simalungun ethnic group from a pragmatic perspective as part of an oral cultural expression rich in meaning. Taur-taur is a chant-like or humming speech act that serves to convey emotional feelings, such as sadness, longing, and hope, which are greatly influenced by the social context and the situation in which it is presented. This study aims to identify the form of speech and analyze the types, functions, and meanings of speech acts contained in Taur-taur. The method used is descriptive qualitative with data collection techniques through in-depth interviews and recordings of Taur-taur performances. The data obtained were then transcribed, reduced, and classified based on John Searle's speech act theory. The results of the analysis show that the most dominant types of assertive speech acts include suggesting (1), telling (2), explaining (9), stating (35), and blessing (2). Directive types include inviting (1), requesting (3), ordering (9), begging (1), and asking (2). Expressive speech acts are found in the form of condolences (3) and complaining (6), while commissives only appear in the form of promising (1). The dominance of assertive speech acts indicates that Taur-taur speakers tend to convey information, experiences, and feelings directly and reflectively. This finding confirms that Taur-taur functions not only as an aesthetic expression but also as a medium of cultural communication that represents values, emotions, and social relationships in Simalungun society.

Keyword: Taur-Taur, Simalungun Batak ethnic, pragmatic study

Taur-Taur Etnik Batak Simalungun: Kajian Pragmatik

ABSTRAK

Penelitian ini membahas Taur-taur etnik Batak Simalungun dalam perspektif kajian pragmatik sebagai bagian dari ekspresi budaya lisan yang sarat makna. Taur-taur merupakan tuturan bernuansa nyanyian atau senandung yang berfungsi menyampaikan perasaan emosional, seperti kesedihan, kerinduan, dan harapan, yang sangat dipengaruhi oleh konteks sosial dan situasi penyajiannya. Penelitian ini bertujuan untuk mengidentifikasi bentuk tuturan serta menganalisis jenis, fungsi, dan makna tindak tutur yang terkandung di dalam Taur-taur. Metode yang digunakan adalah deskriptif kualitatif dengan teknik pengumpulan data melalui wawancara mendalam dan rekaman pertunjukan Taur-taur. Data yang diperoleh kemudian ditranskripsikan, direduksi, dan diklasifikasikan berdasarkan teori tindak tutur John Searle. Hasil analisis menunjukkan bahwa jenis tindak tutur asertif paling dominan, meliputi menyarankan (1), memberitahu (2), menjelaskan (9), menyatakan (35), dan memberkati (2). Jenis direktif mencakup mengajak (1), meminta (3), menyuruh (9), memohon (1), dan bertanya (2). Tindak tutur ekspresif ditemukan dalam bentuk belasungkawa (3) dan mengeluh (6), sedangkan komisif hanya muncul dalam bentuk menjanjikan (1). Dominasi tindak tutur asertif menunjukkan bahwa penutur Taur-taur cenderung menyampaikan informasi, pengalaman, dan perasaan secara langsung dan reflektif. Temuan ini menegaskan bahwa Taur-taur tidak hanya berfungsi sebagai ekspresi estetis, tetapi juga sebagai media komunikasi budaya yang merepresentasikan nilai, emosi, dan hubungan sosial dalam masyarakat Simalungun.

Keywords: Taur-Taur, etnik Batak Simalungun, kajian pragmatik

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INTRODUCTION

Language plays a central role in the process of communication between humans, as it is the primary medium for conveying thoughts, emotions, and intentions from one individual to another. According to the Big Indonesian Dictionary (KBBI), language is a system of arbitrary sound symbols used by people to interact, collaborate, and identify themselves in social life. The primary function of language in the context of communication is to convey messages, intentions, and thoughts to others. As social beings, humans inherently rely on language to establish interpersonal relationships, negotiate meaning, and convey feelings and ideas in various forms, both verbally and nonverbally.

The linguistic diversity in Indonesia reflects the multilingual nature of our society. In addition to Indonesian as the national language, people also utilize regional or ethnic languages for everyday communication. One ethnic group with this linguistic richness is the Batak Simalungun, who inhabit North Sumatra. The Simalungun language is used in various communication contexts, from interpersonal interactions to traditional ceremonies and traditions. In addition to its function as a medium of communication, the Simalungun language also serves as a vehicle for artistic expression, particularly in oral literature, such as folk songs and chants.

One form of folk song in Simalungun society is *taur-taur*, a form of traditional humming or singing that conveys emotional and communicative values. The term *taur-taur* is derived from the root word "taur," which in Simalungun means "to call." The repetition of the word "taur-taur" refers to the meaning of "calling each other" or "calling repeatedly" (Hidayat et al., 2015). Culturally, *taur-taur* is a form of song depicting a dialogue or exchange of messages between men and women, sung in specific situations such as in fields, rivers, or during other social activities.

According to Sinaga & Damanik (2023), *taur-taur* is a type of folk song sung alternately by men and women while they are engaged in activities,

such as in rivers or fields. Each type of *taur-taur* is usually named after the place, activity, or purpose of its use. For example, *taur-taur Simbandar* is a type of *taur-taur* originating from the Simbandar region, while *taur-taur urdo-urdo* is intended for lulling children to sleep. There are also *taur-taur balog ganjang*, sung by couples at village borders, and *taur-taur maragad*, associated with climbing sugar palm trees. Furthermore, there is *taur-taur sibuat gulom*, sung when someone is about to go to the fountain or fetch water. This diversity of types demonstrates that *taur-taur* is not merely entertainment, but also has social, symbolic, and communicative functions between individuals.

To further examine the meaning and function of *taur-taur*, a pragmatic approach is used as an analytical framework. According to Levinson (1983), pragmatics is a branch of linguistics that studies the relationship between language and context, which forms the basis for understanding the meaning of speech. Pragmatics examines how language users appropriately relate utterances to social and situational contexts (Gustama, 2023). In Austin's speech act theory, there are three types of acts: locution (the utterance itself), illocution (the intention behind the utterance), and perlocution (the impact of the utterance). This theory was later developed by Searle, who grouped illocutionary speech acts into five types: assertive, directive, commissive, expressive, and declarative. This study uses Searle's illocutionary theory to analyze the types and functions of utterances in *taur-taur*.

Based on this description, the research questions are as follows: (1) What is the form of speech in the *taur-taur* of the Simalungun Batak ethnic group? (2) What are the types of illocutionary acts found in *taur-taur*? (3) What are the functions and meanings of speech in *taur-taur* within the socio-cultural context of the Simalungun community?

The objectives of this research are to: (1) describe the forms of speech in the *taur-taur* of the Simalungun Batak ethnic group, (2) identify the types of illocutionary acts found in *taur-taur*, and (3) analyze the functions and meanings of speech



in taur-taur based on the context of their use.

Theoretically, this research is expected to enrich pragmatic studies, particularly in the analysis of speech acts in regional oral literature. Practically, this research is expected to serve as a reference for other researchers, educators, and the community in understanding and preserving taur-taur as a Simalungun cultural heritage.

Relevant research supporting this study includes Sinaga and Damanik's (2023) study of taur-taur as a form of Simalungun folk song, and Gustama's (2023) study of pragmatics in speech analysis. Furthermore, Searle's study of speech acts also provides an important theoretical foundation for understanding the illocutionary function of traditional communication.

The urgency of this research is based on the declining knowledge and interest of the younger generation in oral heritage such as taur-taur. The loss of understanding of the meaning and socio-cultural context of taur-taur is feared to erode its existence in Simalungun society. Therefore, this study, entitled "Taur-taur of the Simalungun Batak Ethnic Group: A Pragmatic Study," aims to identify and analyze the types, functions, and meanings of speech acts in taur-taur as part of the rich Simalungun language and culture that needs to be preserved.

METHOD

A method is a systematic way of carrying out work to achieve the desired results. Sanjaya states that "method" refers to the means used to implement plans in real-life activities so that desired goals can be optimally achieved (Ilyas, 2020). The type of research used in this study is qualitative descriptive. Descriptive research. Qualitative research methods are often referred to as naturalistic research methods because the research is conducted in a matter-of-fact manner. This method was originally used in cultural anthropology, and is therefore also known as ethnography. It is called qualitative methodology because the data collected and analyzed are qualitative (Sugiyono, 2019; Afifuddin & Saebani, 2002; Razak, 2017). Meanwhile,

Moleong argues that qualitative research methods are research whose data are descriptive, either verbally or through observed behavior (Sahir Syafrida Hafni, 2021). Data is key to proving a theory, and in this study, data was obtained from two sources: primary data obtained through direct interviews in Sirpang Sigodang village, and secondary data from books, journal articles, and theses related to the taur-taur of the Simalungun Batak ethnic group.

Data collection techniques included observation and interviews. Observation is a practical scientific activity based on field facts and texts (Ardiansyah et al., 2023). Observations are conducted to obtain empirical data, while interviews aim to obtain in-depth information about Simalungun taur-taur. Data analysis techniques include data collection and classification based on the theory used, as well as analysis of the speech forms and meanings of taur-taur. Data presentation is done descriptively, with results presented in tables and paragraph descriptions for easy understanding, and uses Searle's pragmatic theory to analyze the form of the type, function, and meaning of the taur-taur speech of the Simalungun Batak ethnic group.

RESULT

This study discusses the utterances from the taur-taur data analyzed using Searle's speech act theory, which divides them into representative/assertive, directive/impositive, commissive, expressive/evaluative, and declarative. Using this dissecting theory, the taur-taur are analyzed based on the type, function, and meaning of the utterances as follows.

Table 1
Taur-taur Ringgas Marhorja

No.	<i>Taur-taur Ringgas Marhorja</i>	Type	Function	Meaning
1	<i>Tahuak dayok mirah sogot arian, riap papuhoon laho mamuhoi.</i> 'Roosters crow in the morning, together to wake up.'	Assertive (stating). The sentence that states in this utterance is the entire sentence in the quoted utterance.	Convey information or a description of real conditions.	This sentence states the general fact that roosters crow as a sign of communal waking time.
2	<i>Aribut-aribut ni bagod, bagod ni na i tapian.</i> 'The fibers on the sugar palm tree, the sugar palm tree at the bathing place.'	Assertive (declaring). The sentence that declares in this utterance is the entire sentence in the quoted utterance.	Describe the situation or setting based on facts stated by the speaker.	This sentence states the existence of ijuk on the sugar palm tree as a real fact around the baths.
3	<i>Paima lahou marharoan, pasiap ma parugasan.</i> 'Before going out to work together in the field, prepare the tools.'	Directive (ordering). The sentence that orders in this utterance is the sentence "pasiap ma parugasan" "prepare the tools."	The speaker gives orders or directions to the recipient of the speech.	This sentence contains a polite command to prepare tools as a form of instruction in work coordination.
4	<i>Sonai homa paruhuran, Dapotan sura-sura ni atei.</i> 'Begitu juga perhatian, memperoleh apa yang diinginkan hati.'	Assertive (stating). The sentence that states in this utterance is the entire sentence in the quoted utterance.	Stating a cause-and-effect relationship and assessing the positive impact of attention.	This sentence expresses the belief that attention has a positive impact, with the aim of influencing the recipient of the speech.

Table 2
Taur-taur Sanggah Mambahen Haranjang

No.	<i>Taur-taur Sanggah Mambahen Haranjang</i>	Type	Function	Meaning
1	<i>Buluh na i buttu-buttu, buluh ni pe buluh rogon.</i> 'The bamboo that is on the hills, the bamboo that has small hairs on the stem segments (miang on bamboo).'	Assertive (explaining). The explanatory sentence in this utterance emphasizes the reaffirmation of the object to be explained again.	State the information and then provide a factual explanation.	This sentence conveys information about bamboo on the hill that has rogon, as an initial description in a series of activities.
2	<i>Ai hurobat ma bani pisou.</i> 'I'll cut it with a machete.'	Assertive (stating). The sentence that states in this utterance is the entire sentence in the quoted utterance.	Conveys the actions carried out by the speaker.	This sentence states the speaker's action of cutting bamboo with a machete in the traditional way..
3	<i>Ia i roboh i sihit bani sakkalan.</i>	Assertive (explanatory). The	Explains the follow-up	This sentence explains the next



	"The fallen bamboo was sawed on a wooden block base.	explanatory sentences in the utterance are all the sentences uttered in the excerpt.	actions from the previous work steps.	stage after the bamboo is cut, namely sawing it on a wooden block as a support.
4	<i>Etah! Bolah ni buluh, ibolahi baru ibalibag.</i> 'Come on! Split the bamboo, split it and then slit it.'	Directive (inviting). The type of invitation in this utterance is shown in the first words of the quoted utterance: "Come on!" "Come on!"	Invite or encourage participation in the work.	This sentence is an invitation to participate in the activity of splitting and slicing bamboo.
5	<i>Sonai ge pe loja, jagit-jagit ilahoi.</i> 'Even though you are tired, you work hard.'	'Expressive (complaining). The sentence complaining is shown in the excerpt of the speech "Sonai ge pe loja." "Even though I'm tired."	Expressing seriousness in work even though the body is tired.	This sentence shows the speaker's expression of sincerity in working, even though he feels tired.
6	<i>Bayu ma pungkah-pungkah.</i> 'Weave the initial/opening weave.'	Directive (ordering). The sentence that orders in this utterance is the entire sentence in the quoted utterance.	Giving commands and initial instructions to the recipient of the speech.	This sentence contains an order to start the work by weaving as the first step.
7	<i>Songon horja na jenges laho ipungkah.</i> 'As if a good work is about to begin.'	Assertive (stating). The sentence that states in this utterance is the entire sentence in the quoted utterance.	Provides an optimistic outlook on the work to be started	This sentence expresses the speaker's belief that a good start to work will bring good results, with the aim of influencing the recipient of the speech.
8	<i>Anggo domma loja baru marsaran.</i> 'If you are tired, rest.'	Directive (suggestion). The sentence suggesting is shown throughout the entire quotation.	Providing advice or suggestions to the recipient of the speech.	This sentence is a suggestion to rest when tired as a form of concern for the recipient's physical condition.
9	<i>Bahatni haranjang bahat homa pansarian, ale...</i> 'The more baskets there are, the more fortune there is, ale...'	Assertive (stating). The sentence that states in this utterance is the entire sentence in the quoted utterance.	Provides the speaker's view or belief in the results of many things.	This sentence states that the more baskets produced, the greater the fortune obtained, implying the belief that hard work produces abundant results.

Table 3
Taur-taur Maragad Bagod

No.	<i>Taur-taur Maragad Bagod</i>	Type	Function	Meaning
1	<i>O... Ale panak boru Sobou! Sahali agad do.</i> 'O... Hey Sobou girl! Just one tap.'	Directive (requesting). The sentence requesting is shown in the speech excerpt "Sahali agad do" "Just once a drop"	Asking or pleading with Boru Sobou. (palm tree)	This sentence is a light request delivered politely and familiarly to a girl, indicating an urgent need but still maintaining politeness.
2	<i>Huayaki pe ho halani sombuh ni do.</i> 'I climbed you because I was poor.'	Expressive (complaining). The sentence "complaining" is shown in the excerpt from the speech "Halani sombuh ni do." "Because I'm poor."	Expressing the speaker's poor economic condition or circumstances with an expression of complaint to the recipient of the speech.	This sentence expresses the speaker's complaint about his difficult economic conditions, as a form of honesty regarding the pressure he is experiencing.
3	<i>Nini inang, aha pe lang dong.</i> 'Mother said, nothing is wrong.'	Assertive (telling). The telling sentence is shown throughout the entire excerpt.	Delivering information or reports.	This sentence contains a notification from the speaker regarding the condition of the house which is lacking, based on information from his mother.
4	<i>Boras pe lang adong i jabu.</i> There's no rice at home either.'	Expressive (complaining). Complaining sentences are shown throughout the entire excerpt.	Inform the speaker's complaint to the recipient of the speech.	This sentence is a statement of complaint about the lack of rice, with the aim of making the recipient understand and share the speaker's difficulties.
5	<i>Tartangis-tangis arian maho, Tartangis-tangis borngin.</i> "You cry all day, cry all night."	Directive (telling). The commanding sentence in this speech is the sentence "Tartangis-tangis arian maho" "Cry all day long."	Subtly instructing the recipient of the speech to carry out the message conveyed	This sentence is a subtle command from the speaker to make the recipient cry, with the meaning of ordering them to do something according to the speaker's wishes.



6	<i>O... Ale panak boru Sobou! Ia huayun-ayun pe tangan mon, panak boru Sobou sianu.</i> 'O... Hey Sobou girl! Even though you're waving your arms around, you're Sobou girl.'	Assertive (stating). The sentence that states in this utterance is the entire sentence in the quoted utterance.	Expresses the action carried out by the speaker.	This sentence states a real action carried out by the speaker, namely swinging his hand from the sugar palm tree, as a form of direct delivery of reality.
7	<i>Halani sombuh ni do, ale...</i> 'Because I'm poor, ale...'	Assertive (stating). The sentence that states in this utterance is the entire sentence in the quoted utterance.	Expressing the speaker's poor economic condition or circumstances.	This sentence is a real statement from the speaker about his condition as a poor person who came to collect sap from the sugar palm tree.

Table 4
 Taur-taur Si Pasoh Udan

No.	Taur-taur Si Pasoh Udan	Type	Function	Meaning
1	O... Alogou tongon! Udan na doras, doras pakon hilap. 'O... What a strong wind! What a heavy rain, with lightning.'	Assertive (stating). The sentence that states in this utterance is the entire sentence in the quoted utterance.	Delivering real-time weather conditions.	This sentence states the weather conditions that the speaker faces when working in the fields, as a form of conveying the reality that is being experienced.
2	Haritagtag na dabuh han sopou, sopou na dob siap i juma roba. 'Raindrops falling from a hut, a hut that has been completed in a newly opened field.'	Assertive (explanatory). The explanatory sentence in this speech excerpt is the entire sentence in the speech excerpt.	Describes the situation and place where the speaker is located	This sentence describes the raindrops from the hut in the new field, as a true statement based on the speaker's direct observation.
3	O... Matani ari poltak manrigapi! 'O... Shine the blazing sun!	Directive (request). Request sentences are shown throughout the entire excerpt.	Ask the universe to make the weather clear again and let the sun shine.	This sentence is a request to the universe for the sun to shine again, as an expression of the speaker's hope for the weather.
4	Logou... Udan... 'Let it down... Rain...'	Directive (request). Request sentences are shown throughout the entire excerpt.	Pray to the universe for the rain to stop soon.	This sentence is a subtle request to the universe for the rain to stop soon, as an expression of the speaker's hope without giving a direct order.

Table 5
Taur-taur Martapian Bah

No.	<i>Taur-taur Martapian Bah</i>	Type	Function	Meaning
1	<i>Deideng ale tongon, boah!</i> 'Marilah oi ke sini, boah!'	Assertive (ordering). The ordering sentence in this utterance is the entire sentence in the quoted utterance.	In this context, the utterance produced by the speaker functions to give a polite order, even though the word "let's" is synonymous with inviting.	This sentence contains a friendly invitation through the word 'come' and the exclamation 'oi', with the meaning of subtly ordering the recipient of the speech to come to the speaker.
2	<i>Buluh naisuah ai ise do siroboh si?</i> 'Who cut the bamboo downstream?'	Directive (asking). Questions are shown throughout the entire excerpt.	To ask politely with a proverb fragment to the recipient of the speech to answer the question	This sentence is a subtle question taken from a proverb, but in this context it is only intended to ask directly without any symbolic or implied meaning.
3	<i>Halak na i jan ise do sibotohsi.</i> 'That person over there who knows.'	Assertive (stating). The sentence that states in this utterance is the entire sentence in the quoted utterance.	Stating that the speaker does not know who is in the tapian or bathing place.	This sentence is a direct question without any implied meaning, which states the speaker's ignorance about who is in the river or bathing place.
4	<i>Deideng ale tongon, boah!</i> 'Come on over here, boah!'	Assertive (ordering). The ordering sentence in this utterance is the entire sentence in the quoted utterance.	In this context, the utterance produced by the speaker functions to give a polite order, even though the word "let's" is synonymous with inviting.	This sentence uses the invitation "come" and the friendly exclamation "oi" to gently ask the recipient of the speech to come to the speaker.

Table 6
Taur-taur Manlopah Bah

No.	<i>Taur-taur Manlopah Bah</i>	Type	Function	Meaning
1	<i>Bulung Simardemban demban.</i> 'Simardemban-demban leaves.'	Assertive (stating). The sentence that states in this utterance is the entire sentence in the quoted utterance.	Mentioning a type of plant name based on local pronunciation	This sentence states the existence of a plant called simardemban-demban, with the aim of informing about the object seen.
2	<i>Olat bai dalam, sukei lahou manlopah.</i> 'Blocked in the road, difficult to cross.'	Expressive (complaining). Complaining sentences are shown throughout the entire excerpt..	Stating the difficulties experienced by the speaker at that time.	This sentence expresses the speaker's complaint about the obstacles he experienced when trying to cross the river.



3	<i>Paima manlopah, ijon lobei marsaran, boah!</i> 'Wait before crossing, rest here first, boy!'	Assertive (explanatory). The explanatory sentence in this utterance is the entire sentence in the quoted utterance.	Delivering a statement which is then explained as an impact of the explanation of the previous statement	This sentence is a direct statement that explains the speaker's actions as a result of the situation he experienced at that time.
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Table 7
 Taur-taur Na Tading Maetek

No.	<i>Taur-taur Na Tading Maetek</i>	Type	Function	Meaning
1	<i>Ue... pe lo lisak, lisak namardauke.</i> 'Ue... Birds, birds in the nest.'	Assertive (explanatory). The sentence that explains in this utterance is the entire sentence in the quoted utterance.	The speaker provides an explanation and confirmation of something.	This sentence describes the condition of the bird in the nest and symbolizes a calm or protective atmosphere. The meaning of this utterance is to explain.
2	<i>Ge pe namin mardauk, asal bani rattinni.</i> "Even if it's nested, as long as it's on a branch."	Assertive (explanatory). The explanatory sentence in this utterance is the entire sentence in the quoted utterance.	To explain something in the way it should be or something should be as it should be.	This sentence implies that everything must be as it should be. The purpose of this utterance is to explain how things should be.
3	<i>On bani bulungni.</i> 'But it's on the leaves.'	Assertive (stating). The sentence that states in this utterance is the entire sentence in the quoted utterance.	To state something that is not appropriate based on the previous context.	This sentence expresses disappointment because the results obtained did not meet expectations. The meaning of this utterance is inconsistency.
4	<i>Oe... Hape uhur! Uhur na malungun.</i> 'Oh... It turns out it's a heart! A sad heart.'	Expressive (condolences). Condolences are expressed throughout the entire excerpt.	Expressing a sad state of mind, expressed emotionally through speech.	This sentence reflects the speaker's inner sadness through an emotional exclamation, with the meaning of condolence.
5	<i>Age pe malungun, asal bani mattinni.</i> 'Even though you are sad, you are still happy.'	Expressive (condolences). The expression of condolences is shown in the quote "Age pe malungun." "Even though I am sad."	To express feelings of sadness or grief, as well as motivation for happiness for the recipient of the speech.	This sentence expresses condolences and encourages us not to wallow in sadness, because behind sorrow there is hope for happiness.
6	<i>Hape bani lungunni.</i>	Assertive (stating). The sentence that	Expressing the reality of sadness or	This sentence states that what comes is sadness or

	'It turns out that misfortune was encountered.'	states in this utterance is the entire sentence in the quoted utterance.	grief that comes	misfortune, according to the previous context.
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Table 8
Taur-taur Girah Tading Maetek

No.	<i>Taur-taur Girah Tading Maetek</i>	Type	Function	Meaning
1	<i>O... ale inang! inang girahan tading maetek.</i> 'O... O mother! The mother who abandoned her young child.'	Expressive (condolences). Condolences are shown throughout the entire excerpt.	To express sadness through the speaker's emotional exclamations	The speaker conveys sadness with the emotional cry "O... Mother" which contains the hope that his deceased mother will hear his call..
2	<i>Ringgit do hape solpah inang!</i> 'Sedikitnya ternyata isi tabung bambu ibu!'	Assertive (stating). The sentence that states in this utterance is the entire sentence in the quoted utterance.	State the truth of what the speaker sees and experiences.	This utterance states something that the speaker has just realized and functions as an introduction before entering into the main content of the utterance.
3	<i>Rintagtag bah sat tektek.</i> 'The water that fell from the container was a drop.'	Assertive (stating). The sentence that states in this utterance is the entire sentence in the quoted utterance.	Stating a truth that the speaker is aware of and has actually experienced	This utterance states something that is real and has been experienced by the speaker without including any implied meaning.
4	<i>Borit do hape jolma lo inang.</i> 'It turns out I'm sick, oh mother.'	Expressive (complaining). Complaining sentences are shown throughout the entire excerpt.	The speaker expresses complaints directly through speech.	This utterance expresses the sorrow of a child who was abandoned by his mother when he was small and creates sympathy for the recipient of the utterance.
5	<i>Girah tading maetek.</i> 'You left me when I was still young.'	Expressive (complaining). Complaining sentences are shown throughout the entire excerpt.	Expressing the speaker's sadness as a child who was abandoned by his parents when he was still small.	This quote directly expresses the speaker's deep sadness due to the loss of parental affection since childhood, as a form of complaint over this loss.

Table 9
Taur-taur Namaposo Marsitandaan

No.	<i>Taur-taur Namaposo Marsitandaan</i>	Type	Function	Meaning
The male speech is as follows.				
1	<i>Dayak tunggal mirah</i>	Assertive (stating).	Conveying	This sentence describes



	<i>sabungan da botou, tahuak sogot ari lurlur tangaron.</i> "The red rooster, little brother, crows in the morning, it's sweet to hear."	The sentence that states in this utterance is the entire sentence in the quoted utterance.	observations of the natural morning atmosphere.	the morning atmosphere through the crowing of a red rooster, with a descriptive or symbolic meaning as a sign of the start of the day. The term "ya botou" adds a verbal, familiar and polite nuance.
2	<i>Horja manabat ari, bagod i agati.</i> "Working in the afternoon, tapping palm sugar."	Assertive. The sentence that states in this utterance is the entire sentence in the quoted utterance.	Expressing activities or habits that are carried out at certain times.	This sentence states the activity of tapping sugar palm in the afternoon, describing the routine of village people.
3	<i>Horja i juma mana raya, ale...</i> "Working in the fields requires someone to help, ale..."	Directive (request). Request sentences are shown throughout the entire excerpt.	Delivering suggestions which are also a form of indirect, subtle coercion by the speaker.	This sentence conveys that field work must be done together in a spirit of mutual cooperation and contains an indirect request that is coercive.
The woman's speech is as follows.				
4	<i>Lota bulung hosaya tene botou.</i> "There are lots of hosaya leaves (a type of leek), my brother."	Assertive. The sentence that states in this utterance is the entire sentence in the quoted utterance.	Stating facts from the results of observations by the speaker	This sentence states directly that there are a lot of hosaya leaves without mentioning the detailed number.
5	<i>Gergeran homa bungani sihala.</i> "The torch ginger flower is also redder."	Assertive. The sentence that states in this utterance is the entire sentence in the quoted utterance.	To state a comparison of something with facts that the speaker sees naturally.	This utterance directly describes the bright colors and beauty of the torch ginger flower without any implied meaning.
6	<i>Paimahon bagas saminggu.</i> "Wait a week."	Commissive (promising). Promising sentences are shown throughout the entire quotation.	Penutur menyuruh agar penerima bersabar dan menunggu.	This utterance asks the interlocutor to wait a week, contains the values of patience, hope, and a promise of resolution.
7	<i>Ari sabtu lahou martiga raya, ale...</i> "I'm going to the supermarket on Saturday, but..."	Assertive (telling). The telling sentence is shown throughout the entire excerpt.	Provide information about plans.	This sentence conveys the speaker's plan to go to the market on Saturday and at the same time signals that the recipient should wait until then.
The male speech is as follows				
8	<i>Sonai tene botou.</i> "That's it, little brother."	Assertive (stating). The entire sentence in this excerpt is the declarative	Accepting the other person's statements and plans.	The speaker responds to the other person's reply by responding to the other person's

		sentence.		statement with a statement of acceptance expressed as in the sentence.
9	<i>Husungkun ma ham aha borumu? Ale...</i> 'I ask you, what kind of boru are you? Ale...'	Directive (asking a question). The interrogative sentence is shown throughout the excerpt.	Asking about the surname directly.	This sentence asks about the identity of the boru clan in the context of Batak culture, indicating social and kinship relationships, with the word "ale..." softening and indicating good intentions.
The woman's speech is as follows.				
	<i>Buatma bakku botou, demban laho dipukka hata, ale...</i> Take it for me, brother, betel as an opening word, ale...	Directive (ordering). The commanding sentence in this utterance is the sentence in the quote "Buatma bakku botou" "Take it for me, brother."	The speaker asks and orders the recipient of the speech in a polite manner.	This sentence states the initial conditions that the speaker must fulfill for the recipient, with betel as a symbol of opening customary communication, delivered politely and showing the importance of cultural etiquette.

Table 10

Taur-taur Namaposo

No.	<i>Taur-taur Namaposo</i>	Type	Function	Meaning
1	<i>Tiktik maniktik demban da botou.</i> 'Put the betel filling in for you to enjoy, little brother.'	Assertive (stating). The sentence that states in this utterance is the entire sentence in the quoted utterance.	Convey actions in an informative manner.	This sentence describes the act of placing betel leaves for the botou to enjoy, a greeting in Simalungun language for the opposite sex of the same age or sibling.
2	<i>Timbahou ibaluni, timbahou han raboyon pod pod bulungni, sodap buaton.</i> 'Rolled tobacco, tobacco from newly opened fields with thick leaves, is delicious to take.'	Assertive (explanatory). The explanatory sentence in this utterance is the entire sentence in the quoted utterance.	Explaining, informing, and describing something.	This sentence compares the spirit of the soul to lush tobacco, functioning as an introduction before the main message.
3	<i>Riap-riap borngin, paimahon sadari.</i> 'Together at night, waiting for a day.'	Assertive (stating). The sentence that states in this utterance is the entire sentence in the quoted utterance.	Stating the facts of the situation that the speaker must accept, namely waiting.	This sentence states that the male speaker must patiently wait a day to get an answer from the woman he is addressing.



4	<i>Seng dong gendi lepak parsahapan.</i> 'There are no wrong words.'	Assertive (stating). The sentence that states in this utterance is the entire sentence in the quoted utterance.	Affirming and providing a statement of self-defense for the speaker.	The speaker stated that his statement was correct and did not offend the recipient, as a form of self-defense.
5	<i>Namin dohor podas marsibalosan.</i> 'If you are close, you will definitely respond quickly.'	Assertive (explanatory). The explanatory sentence in this utterance is the entire sentence in the quoted utterance.	Explain cause-and-effect relationships.	This sentence emphasizes that the speaker conveys his feelings before being apart, while waiting for the reason for Daboru to sulk without any fault on his part.

Table 11
Taur-taur Hasadoan

No.	<i>Taur-taur Hasadoan</i>	Type	Function	Meaning
1	<i>Songon suhat i raboyon, marsitukkol-tukkol.</i> 'Like taro growing in a new field, supporting each other.'	Assertive (stating). The sentence that states in this utterance is the entire sentence in the quoted utterance.	Illustrate the value of cooperation through parables.	The speaker uses the analogy of taro plants supporting each other to describe the meaning of togetherness and close cooperation.
2	<i>Songon lambakni galuh marsiaminan.</i> 'Seperti daun pisang yang saling menyatu.'	Assertive (stating). The sentence that states in this utterance is the entire sentence in the quoted utterance.	Telling parables that have symbolic meaning.	The speaker expresses his attitude through the analogy of banana leaves covering each other, depicting the meaning of unity and togetherness.
3	<i>Surduki demban sayur hubani haganupan.</i> 'Offer the unfolded betel leaves to everyone.'	Directive (ordering). The ordering sentence in a speech is the entire sentence in the speech excerpt.	Asking or ordering politely and subtly for someone to give something to another person.	This sentence contains a polite request that unfolded betel leaves be offered to all those present, as a symbol of respect and to open communication, with refined diction that reflects politeness and cultural wisdom.
4	<i>Sariah sauhurma mangkorjahon podah haganupan.</i> 'One word, one heart, carry out all the advice.'	Directive (ordering). The ordering sentence in a speech is the entire sentence in the speech excerpt.	Suggesting that the recipients of the speech are of one mind or united in doing something.	This sentence is a gentle invitation to carry out the advice together with equal determination. The phrase "one word, one heart" symbolizes togetherness, understanding, and a commitment to goodness

				as a form of respect for the advice.
5	<p><i>Sangsangma harajaon, rohma sahalani, lambin marulih janah tureima.</i></p> <p>'Long live the kingdom, its authority will come, the more it achieves and the better it will be.'</p>	Assertive (blessing). The sentence blessing is shown throughout the quotation.	Expressing hopes and prayers conveyed through speech.	This sentence contains a noble expression of hope for success, authority, success, and continued development in a better direction.

Table 12

Taur-taur Sura-sura Naso Dapotan

No.	<i>Taur-taur Sura-sura Naso Dapotan</i>	Type	Function	Meaning
1	<p><i>Attang atting marsilakop-lakopan.</i></p> <p>'The lush bushes.'</p>	Assertive (explanatory). The explanatory sentence in this utterance is the entire sentence in the quoted utterance.	Describes the condition of natural objects that are dense and grow well..	This sentence is an opening metaphor for the speech, with lush, lush plants as a symbol of fertility that leads to the main message.
2	<p><i>Sue... sue... Marhatai pas torang arian.</i></p> <p>'Cicada... cicada... The noisy one during the day.'</p>	Assertive (stating). The sentence that states in this utterance is the entire sentence in the quoted utterance.	Express advice through parables	This narrative uses the metaphor of an animal making a loud noise during the day as a symbol of a clear and easy-to-hear message.
3	<p><i>Mabuei hata mattin.</i></p> <p>'Many messages have been conveyed.'</p>	Assertive (stating). The sentence that states in this utterance is the entire sentence in the quoted utterance.	Stating that sufficient or ample information, advice, or mandate has been given.	This sentence implies that the advice has been sufficiently conveyed and need not be repeated, emphasizing the importance of listening, remembering, and acting. It also reflects wisdom, patience, and encourages respect for the message conveyed.
4	<p><i>Paima dapotan.</i></p> <p>'Waiting for what you get.'</p>	Assertive (stating). The sentence that states in this utterance is the entire sentence in the quoted utterance.	Conveying the situation or reality that the results of a wait are not yet clear or are still being awaited.	This utterance describes patience in waiting for the results of something that is attempted, reflecting hope, perseverance, and acceptance of the process



				of time.
5	<i>Hatileilei!</i> <i>Sinrapot i parleilei.</i> 'Chased!' Not exploited.	Assertive (stating). The sentence that states in this utterance is the entire sentence in the quoted utterance.	Conveying the fact that something that was previously highly desired or sought after is actually not useful after being obtained.	This sentence expresses the irony of the speaker's real experience, where something that was pursued was actually ignored after it was obtained.
6	<i>Uhur naso dapotan.</i> 'Hope that has not been achieved.'	Assertive (stating). The sentence that states in this utterance is the entire sentence in the quoted utterance.	Conveying a situation where something that was expected has not been achieved.	This sentence expresses a desire or goal that has not been achieved, describing a delayed condition accompanied by waiting or disappointment.
7	<i>Na dapot i paluah.</i> 'That can be released.'	Assertive (stating). The sentence that states in this utterance is the entire sentence in the quoted utterance.	Stating that something that already exists is wasted.	This sentence expresses regret over something that has been witnessed, and is delivered as advice to not waste what you already have and to think ahead. This utterance contains moral values for young people who are still uncertain about making decisions.

Table 13

Taur-taur Sura-sura

No.	<i>Taur-taur Sura-sura</i>	Type	Function	Meaning
1	<i>Buatma demban ulang lupa piningni.</i> 'Take the betel leaves, don't forget the areca nut.'	Directive (ordering). The ordering sentence in a speech is the entire sentence in the speech excerpt.	Gently instruct and remind	This sentence is a polite instruction to take betel leaves and areca nuts, which in a cultural context symbolize friendliness, respect, and opening a conversation or traditional ritual.
2	<i>Demban sayur appa gambir iatupi.</i> 'Betel leaves combined with gambier.'	Assertive (stating). The sentence that states in this utterance is the entire sentence in the quoted utterance.	Convey descriptive information or statements about cultural customs or practices	This utterance has symbolic meaning in Simalungun culture, but in context it only states that betel leaves have been combined with gambier or lime.
3	<i>Come on, let's go.</i> "The wood from the halibangbang tree (a type of forest wood in the Simalungun language) is made	Assertive (stating). The sentence that states in this utterance is the entire sentence in the quoted utterance.	Providing information that the halibangbang type of wood can be used as a support or handle for a hoe	The speaker explained that the wood of the halibangbang tree can be used as a support or handle for a hoe.

	<i>into a hoe holder."</i>			
4	<i>Dayok binatur, isurduki pakon podah.</i> 'Grilled chicken arranged on a plate, delivered with advice.'	Assertive (stating). The sentence that states in this utterance is the entire sentence in the quoted utterance.	Conveying the state of a tradition that giving food is accompanied by advice	Penutur menyampaikan bahwa dalam budaya Simalungun, dayok binatur disajikan dengan disertai nasihat dari orang tua kepada yang lebih muda sebagai bagian dari tradisi.
5	<i>Dearma tongon sura-sura, anggo horja anjaha martonggo.</i> 'It is true that desires are achieved, if you work while praying.'	Assertive (stating). The sentence that states in this utterance is the entire sentence in the quoted utterance.	Expressing the belief or view that hopes will come true if accompanied by effort and prayer.	The speaker said that success in achieving desires is not enough with hard work alone, but must also be accompanied by prayer, based on principles and personal experience.
6	<i>Lambin toras, toras marbaggal, tarayakma sura-sura.</i> 'The older you get, the bigger you get, your dreams come true.'	Assertive (blessing). The sentence "blessing" is shown throughout the entire quotation.	Conveys the speaker's belief in a process of maturity.	The speaker conveys facts that are believed to be a positive view of the process, with the aim of providing advice and encouragement to the recipient of the speech.

DISCUSSION

Of the 13 mentioned above, the dominant speech acts in all forms of the taur-taur texts are explained as follows.

Table 14
Dominant Speech Acts in all Forms of the Taur-Taur Texts

No.	Type	Short Meaning	Speec Examples	Context
1	Suggesting	Giving advice without coercion	" <i>Anggo domma loja baru marsaran.</i> " (If you're tired, take a rest.)	Parents making baskets
2	Telling	Conveying information/facts	" <i>Nini inang, aha pe lang dong.</i> " (Mom said it was nothing)	Penderes aren in the morning
3	Explain	Detailing for easy understanding	" <i>Buluh na i buttu-buttu...</i> " (Bamboo on the hill has a miang)	Bamboo craftsman explaining the material
4	State	Expressing circumstances/opinions	" <i>Alogou tongon! Udan na doras...</i> "	Women in the fields during the rain
5	Blessing	Contains prayers/good wishes	" <i>Sangsangma harajaon...</i> "	Parental advice



6	Inviting	Invites to do something together	“ <i>Etah! Bolah ni buluh...</i> ” (Let's split bamboo)	Basket-making activity
7	Asking	Requests action from others	“ <i>Matani ari poltak manrigapi!</i> ”	Requests while working in the fields
8	Ordering	Giving direct orders	“ <i>Buatma bakku botou...</i> ”	Interaction between men and women
9	Begging	Polite/humble requests	“ <i>Sahali agad do...</i> ” (Just once it rains)	To the sugar palm tree (local belief)
10	Asking	Digging for information	“ <i>Husungkun ma ham aha borumu?</i> ”	Introductory conversation
11	Condolences	Expressing condolences	“ <i>Inang girahan tading maetek...</i> ”	Death Situation
12	Sigh	Expressing difficulties	“ <i>Boras pe lang adong...</i> ” (There is no rice)	Aren palm tapper in the forest
13	Promising	Expressing commitment	“ <i>Paimahon bagas saminggu.</i> ” (Wait a week)	Relationship between men and women

In general, speech acts in Simalungun taur-*taur* reflect diverse communication functions, ranging from assertive (stating, explaining, informing), directive (ordering, requesting, pleading, inviting, asking), to expressive (complaining, condoling, blessing). These utterances not only function as ordinary communication but are also imbued with cultural values, local beliefs, and the social relationships of the Simalungun people. The context of use, such as daily activities (fields, crafts, forests) and customary situations, are the primary determinants of the pragmatic meaning of each utterance.

CONCLUSION

Based on John Searle's classification of speech acts, it can be concluded that language use in Simalungun taur-*taur* is dominated by assertive speech acts, particularly the most frequent form of stating. This indicates that speakers place greater emphasis on conveying information, experiences, and beliefs rooted in the realities of everyday life. Meanwhile, directive speech acts such as ordering and explaining are also quite significant, reflecting the influence or invitation function in social interactions. Expressive speech acts such as complaining and condolence demonstrate the speaker's emotional dimension, while the very limited commissive speech acts indicate that commitment to future action is not the primary focus of the utterance. Thus, the overall data reflects that taur-*taur* is not only a medium for cultural expression but also a means of communication that emphasizes the delivery of facts, experiences, and social values of the Simalungun people.

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