KALEMBO ADE AS AN INSTRUMENT OF RESOLVING CONFLICT AMONG MBOJO COMMUNITY: A STUDY ON SPEECH ACT

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Abstract

This study aims at describing variation of meaning carried in kalembo ade as an instrument of resolving conflict among individuals and groups in Mbojo community by applying speech act analysis. Data were collected from speech events in Mbojo community and further analyzed descriptively. One type of speech acts was taken by considering its relevancy towards to focus of this study, i.e. expressive. Results showed that kalembo ade dealt with one of types of speech acts, i.e. Expressive type. The expression was found to reflect some actions, including condolences, apologies, greetings, thanksgivings, refusal, and congratulations. Hence, by viewing the context of usage, members of Mbojo community used this expression as an instrument in communication to resolve conflict, in which the phrase was used as tool to control verbal interaction during a speech event.

Key words: *Kalembo Ade, Resolving Conflict, Mbojo, Speech Act*

Abstract

Kajian ini bertujuan untuk mendeskripsikan variasi pemaknaan kalembo ade sebagai instrumen pemecahan konflik di Mbojo dalam tinjauan tindak tutur. Data dikumpulkan dari peristiwa tutur antara individu dalam masyarakat bahasa Mbojo yang kemudian dianalisis dengan analisis deskriptif. Dalam proses menganalisis data, kajian ini menerapkan teori tindak tutur, yaitu tipe tindak tutur ekspresif. Tipe ini terbagi menjadi ungkapan belasungkawa, permintaan maaf, ucapan salam, ungkapan penerimaan, ungkapan penolakan, dan ungkapan selamat. Ekspresi ungkapan kalembo ade menunjukkan ragam makna yang direpresentasikan mencakup lima hal, yakni ucapan salam, ungkapan penerimaan, ungkapan penolakan, dan ungkapan selamat. Selenjutnya, dengan mengkaji konteks pengunaan ekspresi ini, dapat diambil kesimpulan bahwa masyarakat Mbojo menggunakan ungkapan kalembo ade sebagai salah satu instrumen komunikasi dalam hal pemecahan masalah, di mana penggunaannya dilihat sebagai alat control dalam komunikasi verbal pada peristiwa tutur.

Kata Kunci: *Kalembo Ade, Pemecahan Konflik, Mbojo, Tindak Tutur*

BACKGROUND OF STUDY

In a society, people live with various norms, including norms of politeness, morality, religion, laws, and many more. These norms are expected to be obliged by every individual in order to achieve harmonic social life. However, numbers of phenomenon found in society, even in many places across the globe, show how norms are contempt. Therefore, monitoring or control system becomes necessary. In sociology, control towards various violations of norms is known as social control. Roucek and Berger (in Soekanto, 2007) define social control as a mechanism to prevent social deviations, as well as to suggest and direct members of society to act and behave in accordance with convinced norms and system of values by the entire members of the society. The act and behaviors are manifested within linguistics concepts, therefore, it requires control.

One of concepts for appreciative and persuasive expression can be found in

various verbal expressions of Mbojo language. This expression is historically and culturally used by people in Bima and Dompu (two regencies in West Nusa Tenggara). Recently, Mbojo language has been developed into various variations. However, there is an expression in the form of phrase known and used as controlling element in communication among members of Mbojo speech community, i.e. *kalembo ade.*

As stated by Sahrain (2018), *kalembo ade* is a component of Mbojo linguistic system that he convinces to have several functions, i.e. to convey cultural values and to reflect the mind and customs of its speakers. In this sense, the expression has two functions, i.e. linguistic and cultural. Linguistically, it is placed as means of daily communication among Mbojo speakers. Every member of a speech community can deliver or transmit feelings, thoughts or ideas through language and later create customs. On the other hand, in terms of culture, an expression is functioned when dealing with system of culture and social in routine interaction among members of the society.

Phrasal expression of *kalembo ade* is seen as a tool to control, in which its deeper meaning conveys a sense of language that of humanizing people and to stand for peoples' dignity and pride. Its use can be well depicted in the following example of event. In one situation, an interpersonal conflict occurred when someone (A) tried to collect money she lent to a friend. She used *kalembo ade* in her statements. On the other hand, interlocutor (B) also used the phrase in her statement, as shown in the following sequence:

A: "*Kalembo Ade ya saya menagih utang terlalu cepat.*"
Kalembo ade yes I am here too early to collect the money you owed me. (Own translation)

B: "*Kalembo Ade juga karena tidak langsung antar ke rumahnya.*"
Kalembo ade too because I did not deliver (the money) to your house. (Own translation)

The sequence above shows a discourse between two sides (debtor and creditor) talking about debt. Both speakers use *kalembo ade* in their utterances. In this sense, this phrase is used as ice breaker for a not easy context to occur in a conversation. Therefore, it is reasonable to take this phrase to be studied further considering its uses as a feature of discourse related to interpersonal communication and a guidance of behaving in using a language in order to achieve better social dynamic (Sahrain, 2018). This article aims at analyzing the role of *kalembo ade* to neutralize potential of conflict or violence represented in speech events.

Symbolic Violence

Etymologically, the word violence comes from a word in Old French "*violent*" or directly from Latin "*violentus*" (www.etymonline.com). In Indonesia, it may be roughly translated as "*kekerasan*", which has got a morphological process by addition of prefix (*ke-*) and suffix (*-an*) to its root "*keras*" (severe or hard). According to Poerwadarminta (2003: 1025-1026), this word refers an attitude of forcing someone or thing. This derivative word is also used to mention a state behavior (overt or covert) of being offensive or defensive that is shown by the use of power (strength) toward someone (or thing) (Santoso, 2002: 11).

The term symbolic violence is introduced by Bourdieu in some of his works. He defines it as a subtle violence and unnoticeable, which hides behind a force of domination. Symbolic violence is not merely an intention of domination through language and communication tool. Study reveals how it often uses motive within utterances. Therefore, speech community requires

natural social control within their communication.

Greisman (in Santoso, 2002: 12) refers how common expressions used to discuss ideas of violence are highly related to basic notion of dominating relationship, which is legitimate and illegitimate. He convinces that a similar action can be interpreted differently based on the actor, whether a revolutionary person or official functionary. Greisman points out that this distinction is made by considering that the power of a state is implicitly legitimate and rational. On the other hand, one who conducts the same action without official motive, he can be seen as someone who conducts terrorism against the state and is considered to have no rational understanding about purposes and goals of the action.

Speech Act

Speech event is an event of linguistic interaction within utterances of two or more parties, which has certain discourse, time, place, and situation (Chaer and Agustina, 1995: 61). In this sense, conservation between bus conductor and passengers, merchant and buyer, and host and guest in certain time, place, and situation by using language as means of communication are considered as speech events. Hymes (in Chaer and Agustina, 1995: 62) argues that a speech event should fulfill eight components, including setting and scene, participants, ends, purpose and goal, act sequences, key: tone or spirit of act, instrumentalities, norms of interaction and interpretation, and genres.

Searle (1969) (in Wijana, 1996: 17) and Austin (in Tarigan, 2009: 100) mention that pragmatically, there are at least three types of actions can be carried out by a speaker, including (1) locution, illocution, and (3) perlocution.

From the angle of pragmatics, there are some distinctions of speech act. Searle (1969) distinguishes speech act into three, as

mentioned above. In attempt to examine variation of meaning carried in *kalembo ade*, this study also uses Searle's classifications on illocutionary and perlocutinary acts. Austin (1965) further classifies illocution into four categories. First, constantive; is a speech act expressing belief supported by certain expression to make an interlocutor to build or hold the same belief. Second, directive; is a speech act that expresses speaker's attitude towards action that would be conducted to an interlocutor. Third, commissive; is a speech act that compels or refuses to compel an interlocutor from doing what would be specified within speaker's proposition (may also emerge in the form of exception of condition, place, or content). Fourth, acknowledgement; is a speech act to express certain feelings towards interlocutor dealing with routines or pure things.

To discuss variation of meaning of *kalembo ade*, this study took acknowledgement as an angle to further study the phrase. The reason was that this type of speech act contains acts of apology, condolence, bid, greeting, acceptability, rejection, and congratulation.

RESEARCH METHOD

This study was designed as descriptive qualitative study, in which the real circumstances is carried out to support data display (Sutopo, 2006: 40). Within this method, it is potential for researchers to engage with meaning carried out in a speech event from various events. Therefore, this study employed pragmatic approach to come with relevant findings.

Data were collected from various speech events between children and parents, adults, teenagers, and teenager and parents. Data, which were in the forms of utterances, were taken in some places and situations, including in a public bus, garden, farm, houses, and neighborhood. The researchers followed, recorded, and transcribed all utterances. Later, data were reduced into

those were related to *kalembo ade*. Therefore, object of this study was any speech event dealing with the use of *kalembo ade* with its contexts of discourses. Researchers were the key instrument during the study.

Data were further analyzed using technique suggested by Miles and Huberman (2014: 15-20). They suggest three-step protocol in data analysis, i.e. reduction, display, and drawing conclusion. Since beginning, data were analyzed by considering some aspects, such as speaker, interlocutor, components of utterance, purposes of utterance, and materials being spoken. These components were based on facts within speech events.

FINDINGS AND DISCUSSION

According to Cummings (2007), speech act is a phenomenon of pragmatics – a branch of linguistics that studies about meaning in speech by dealing with context. In the case of *kalembo ade*, this study makes use Austin's (1965) theories, who classifies speech act into four, i.e. constantive, directive, commissive, and acknowledgement. Based on the aim of this study, to examine variation of meaning might be carried in *kalembo ade* and its representations of neutralizing violence. In the early stage, the researchers needed to find variation of meaning by using Austin's breakdown on acknowledgement, i.e. *apology* , *condolence*, *bid, greeting*, *acceptability*, *rejection,* and *congratulation*.

FINDINGS
Variation of Meanings in *Kalembo Ade*

Various meanings carried out in the phrase *kalembo ade* became main consideration of studying it, which served social function for people. It was stated to have social value due to how the content of the phrase brought positive impression in a speech event. However, it may seem to be used in negative sense, but in fact, it was

used to carry values. Next, this article presents the variation of meanings carried out in *kalembo ade*.

1. *Kalembo Ade* as A*pology*

Affluence in meanings of *kalembo ade* could be viewed as communication tool in a high culture entity, including Mbojo. This phrase was also used as verbal expression of apology, as shown in [1].

[1]
- a. Farmer A: *Aka sangadina mboto ringa ku mbi'a kuta ta sabae ele na aka*.
  (Last night, I heard sounds from the east fence)
- b. Farmer B: *Eli ma bauna?*
  (why, sounds?)
- c. Farmer A: *Tio ba nahu, wara edaku lao kai kopa wawi. Kayaknya wara lu'u na aka sangadi na re. Nahu wati loa kacihi wali. Be si di ake di tonggu. Kalembo Ade re, laina da ne'e sandaka inga wea.*
  (I saw a track of boar. It seemed that it trespassed last night. I could not handle it since I had to guard this side. *Kalembo ade*, not because I did not want to help you)
- d. Farmer B: *Iyora wati bune-bune na, ampota loa kabune romo ja ni*
  (Yes, no problem. True, you could not do anything if from two sides like that)

Conversation [1] above occurred among two farmers – Farmer A and Farmer B. Farmer A guarded his garden actively, while Farmer B in one night did not come to guard his own due to some problems. Therefore, Farmer B asked help from Farmer A who worked that night. Their garden was not so far to each other. In the morning,

Farmer B talked to Farmer A that he found track of boar around his garden. Farmer A felt guilty to Farmer B since he failed to help him to watch Farmer B's garden last night. From the script, it was revealed that Farmer A could not guar two gardens at the same time since his own garden was also being attacked. However, he felt guilty for he had stated his willingness to respond Farmer B's request the previous night. In order to neutralize the situation, Farmer A said an apology using *kalembo ade* as in [1.c]. By using the phrase, it seems that Farmer A tried to reduce disappointment of Farmer B, which was responded well by Farmer B, as in [1.b].

2. *Kalembo Ade* as *Condolence*

In different conversation, it was found that *kalembo ade* was used to express condolence or expression of sympathy. This use of the phrase emerged in use by someone when he met or with someone in a profound sorrow. The use of this phrase for this situation can be seen in the next conversation [2].

[2]
   a. Person A : *Lao ja mu ita ee waura wi'i paki mu mada doho.*
      (while crying) (You have left us all)
   b. Person B: *Kalembo Ade ee, ede waupa rawi ruma. Kalembo Ade, tiloa di ipi iha kai ade ba ndai ma mori.*
      (*Kalembo ade*, it is God's will. *Kalembo ade*, we who are still alive cannot take up in this sadness)

This speech event emerged between Person A and Person B. Context of conversation was when Person A was in profound sorrow after the death of one of his family members. The sadness could be seen from the tears while expressing her sadness

verbally. In response to this situation, Person B came for soothe Person A by expressing condolence. For this purpose, she used *kalembo ade* two times in the beginning of two sentences. The rest of first sentence coming after *kalembo ade* talked about religious concept of God as the owner of human rooted from Islamic tenet (2.b). Meanwhile, in the other sentence, after saying the second *kalembo ade*, Person B also used the phrase to begin her motivation to the Person A in order to strengthen her to cope with the situation. In this context, *kalembo ade* was understood as a feature to communicate people's sympathy and motivation at the same time.

3. *Kalembo Ade* as *Acceptability*

In different context, *kalembo ade* also showed another function compared to earlier two, apology and condolence. As mentioned earlier, meaning of language in use can be influenced by context of discourse. Context of using the phrase *kalembo ade* immediately gave different meaning in use for both sides. Next data [3] shows how the phrase was used to announce a delivery of thing in order to achieve acceptability from an interlocutor.

[3]
   a. Person A: *Kalembo Ade sandake pa wara ra sadia ba ina ke.*
      (*Kalembo ade*, please accept this. This is the only thing my mother had prepared)
   b. Person B: *Iyora tibune na, mboto-mboto kangampu waura karepo ba nahu.*
      (Yes. No problem. Deeply sorry for making lots of trouble for you)

Context of speech event in [3] was when Person A gave something requested by Person B. What Person A gave to Person B was prepared earlier by his mother, in which

he considered the amount of gift was small or not enough. That is why Person A decided to say *kalembo ade* while giving the thing. On the other side, Person B took the gift without any objection. By using the phrase, Person A expected Person B to accept the gift happily; even he thought that the gift did not fulfill the needs of Person B. In this sense, Person A tried to fill up the gap between expectation and reality by putting a resolving component, i.e. multi-meaning phrase *kalembo ade*.

4. Kalembo Ade as *Rejection*

Rejection is not easy thing to cope with. It may trigger conflict among individuals or groups in certain contexts. However, among Mbojo people, rejection can be undertaken while keep a good relationship among interacted people. Conflict might be avoided by placing *kalembo ade* in a speech event, as long as both sides have the same level of acquiring *Mbojo* language in terms of sensitivity and experience in using the language. Data [4] shows how this phrase works in a conversation.

[4]

    a. Person A: Mai talao lampa-lampa ee
           (Let's have a walk)
    b.Person B: *"Kalembo Ade nahu tiloaku lao rero"*
           (*Kalembo ade*, I cannot go anywhere)

Among Mbojonese, it is often to see negative response towards rejection, for instance in a verbal expression "*Ka ingge-ingge weki, cou si sia ede*" (Arrogant. Who does he think he is). This kind of response may cause a conflict since the rejected person may count it as humiliation. Therefore, members of Mbojo community use *kalembo ade* to avoid the conflict with a gentle way. Data [3.b] shows us how

kalembo ade was used to keep both parties engaged in a conversation in keeping a good mood of interaction. Disappointment may be reduced by placing the phrase in the beginning of rejection response towards a request. However, it may function if both sides have the same level of sensitivity and experience in communication using Mbojo language.

DISCUSSION

In every social reciprocal action among Mbojonese, the use of *kalembo ade* has become a primary tool of communication. It functions as a tool to regulate interaction within society naturally, which cause collective consciousness to emerge among participants in conversations. Whenever individuals in Mbojo community hear this phrase, it is not necessarily felt as group identity through linguistic feature, but also contributes significantly in reducing potential violence among individuals that may cause group violence, if it is not being overcome. In many cases, social phenomenon like *cence ncihi* (debate about right and wrong) may cause group conflict, which is called as *perang kampung* (kampong war).

Space of the existence for *kalembo ade* is living in people's soul, thoughts, and behaviors among Mbojonese. This phrase is used at least in three regencies, as the origin sites of Mbojonese community, including Bima City, Bima Regency, and Dompu Regency. Syntactically, *kalembo ade is a phrase.* Morphologically, this phrase was created trough partial affixation of the first word *kalembo*, which is derived from the word *lembo* (broad or wide) and compounded with the word *ade* (heart). By combining the two words, this phrase actually may be understood as an appeal of being 'generous' or 'cordial' in certain situations (see Dictionary Mbojo-Indonesia, 2016). In Thesaurus of Mbojo language

(2017: 73), the other word for *kalembo* is *kapaja* (means enlarging). Therefore, the use of *kalembo ade* generally is to suggest hearer to be patient. Discussing the phrase using morphology or semantic might give very little perspective, but not in pragmatics. That is why this study also found that native speakers seemed to have rough translation of this phrase into Indonesia, which was in fact their second language. Whenever they are asked to explain the meaning of *kalembo ade* in Indonesian language, they mostly translated as "*banyak maaf*" (many sorry) not using its lexical or morphological meaning. Therefore, it is better using pragmatic point of view to understand the carried meaning of this phrase. Pragmatics allows us to see how a single phrase can bring some meanings. Throughout pragmatics, one existence may carry multi senses of meanings. This affluence within *kalembo ade* may engage some aspects, such as contexts of when, where, to whom, and in what situation.

As a multi-meaning phrase in one of indigenous languages of Indonesia, by borrowing Austin's (1965) classifications on speech act, *kalembo ade* is necessarily studied. Based on findings and discussion presented earlier, it is found variation of meaning of this phrase from the perspective of speech act analysis by examining its uses in various settings. As explained earlier, this study collected data directly from the field by participating as observers among speech community in three regencies where the local people spoke Mbojonese as their native language, i.e. Bima City, Bima Regency, and Dompu Regency. By applying this technique of entering the site, the researchers could get valid data, in which one of the researchers was seen as insider considering his origin.

Results of data analysis procedure show that there were four variations of meaning within the use of phrase '*kalembo ade*', i.e. apology, condolence, acceptability,

and rejection. These findings were found by studying the contexts of usage. Hence, by viewing Bourdieu's conception regarding violence, this study found the use of *kalembo ade* in reducing symbolic violence in society through a linguistic feature that was considered to have attribute as neutralizer of situation leading to conflict among individuals or groups within Bimanese speech community.

Moreover, there were some conditions considered important to be understood to use *kalembo ade* properly in communication. Those conditions were gentle voice, no rough intonation, no loud voice, modesty, and equal level of sensitivity and experience in Mbojonese language. The last condition was considered vital in order to allow both sides to have equivalent understanding of contexts in using the phrase. In other words, cultural background is very crucial aspect to see this phrase functions properly in communication.

Cultural aspect enables both sides to view *kalembo ade* as neutralizer in communication. In sociology, social system manifested in semiotic is viewed as an instrument that enacts networking within society. By adapting Jung's (1990) collective unconsciousness, this study came with a view that *kalembo ade* has been institutionalized within the speech community becoming a collective agreement, as what Durkheim (1893) calls as collective consciousness (in Allan & Allan, 2005). Other experts have coined different terms to mention the same notion, such as hive mind, group mind, mass mind, and social mind (Greenwood, 2004).

CONCLUSION

Conflict among individuals is one of complex problems to be solved. Experts are still trying to study patterns that construct conflicts. In linguistics, pragmatics is used to investigate how a conflict may be triggered

and/or resolved through language in use. By applying speech act analysis, this study found variation representation of meaning of *kalembo ade*, a phrase in Mbojo speech community that dealt with resolving conflict among members of the community.

This study came with findings regarding four variation of meaning in using *kalembo ade* based on the contexts of conversations. Those variations are *kalembo ade* as tool dealing with apology, condolence, acceptability, and rejection. All variations were found contributive to reduce potential symbolic violence among Mbojonese speakers. Furthermore, there were some conditions that enables the phrase to function, i.e. gentle voice, no rough intonation, no loud voice, modesty, and equal level of sensitivity and experience in Mbojonese language. Other important thing to be highlighted in this study is the importance of seeing this phenomenon as something cultural. In this sense, in studying a conflict, it is important to take culture into discussion, as well as viewing how linguistic analysis may give valuable insights regarding the cause and solution of conflict among individuals or groups in a society. Therefore, it is highly recommended to maintain *kalembo ade* through education, which gives next generation chances to study the wisdom inherited from their ancestors. It seems to be highly relevant with the substances or spirit attached in the 2013 National Curriculum, i.e. character building.

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