

## EXPLORING LOCAL WISDOM IN PROHIBITIVE SPEECH ACTS: A SOCIOCULTURAL STUDY OF THE KERINCI COMMUNITY

<sup>1</sup>\*Ayu Permata Sari, <sup>1</sup>Nelvia Susmita

<sup>1</sup>Indonesian Language Education Study Program, STKIP Muhammadiyah Sungai Penuh, Jambi Province, Indonesia

\*Corresponding Author Email: [nelviasusmita90@gmail.com](mailto:nelviasusmita90@gmail.com)

Article Info	Abstract
<b>Article History</b> Received: September 2024 Revised: October 2024 Published: January 2025	<i>Research on speech acts has been extensively conducted by scholars; however, studies specifically focusing on prohibitive speech acts, especially regarding the forms and functions of local wisdom values within these acts, are still quite rare. This research is aimed at exploring the forms and functions of local wisdom values in the prohibitive speech acts of the Kerinci community. This research employed a descriptive qualitative method which involved ten informants from Pondok Tinggi Village and Sungai Penuh Village, Kerinci Regency, Jambi Province. The data were collected using observation, note-taking, and recording for two months. The data were analyzed qualitatively by using an interactive model. The results show that the forms of local wisdom values in the prohibitive speech acts of the Kerinci community were prohibitive speech acts with consequences and without consequences. These prohibitions encompass local wisdom values across moral, respectful behaviour, health, safety, social harmony, responsibility, ethics, and environmental stewardship. Moreover, the functions of local wisdom values in the prohibitive speech acts in the Kerinci community serve as a means of behaviour control and convey local wisdom values that support moral education and environmental preservation. Furthermore, the functions emphasize the importance of integrating local values into education to enhance community awareness of the environment and social relationships. Thus, integrating these local values into educational contexts could foster community awareness of environmental and social responsibilities, supporting cultural preservation and reinforcing the importance of these values for future generations.</i>
<b>Keywords</b> Kerinci community; Local wisdom values; Pragmatics; Sociocultural studies; Speech acts;	
<b>How to cite:</b> Sari, A.P., & Susmita, N. (2025). Exploring Local Wisdom in Prohibitive Speech Acts: A Sociocultural Study of the Kerinci Community, <i>JOLLT Journal of Languages and Language Teaching</i> , 13(1), 74-87, DOI: <a href="https://doi.org/10.33394/jollt.v13i1.13012">https://doi.org/10.33394/jollt.v13i1.13012</a>	

### INTRODUCTION

One manifestation of culture is the use of language. In communication, every sentence, phrase, or word spoken by the speaker is considered an action, in line with the views accepted among pragmatics and sociolinguistics experts (Safitri & Mulyani, 2021; House et al., 2021). In social interactions, speech acts such as giving commands, prohibitions, promises, apologies, or invitations are influenced by the context of communication and interpersonal relations, requiring speakers to consider their conversational partners and the cooperative principles that prevail in society. This linguistic behaviour reflects cultural values, emphasizing the connection between language use and the cultural values of society (Rangriz & Harati, 2022). Culture shapes standards of behaviour through a system of norms that guide the emotions and actions of community members, becoming habitual through repeated practices, and determining social etiquette as well as boundaries for behaviour and communication in daily life (Dzokoto et al., 2018).

In the field of Linguistics, speech acts are studied under the branches of Pragmatics and Sociolinguistics. Cummings (2017) states that pragmatics examines the use of language in communication contexts, offering insights into how prohibitive speech acts function within

social and cultural settings. These speech acts not only convey specific messages but also help maintain social order and transmit cultural values. As the basic unit of pragmatic analysis, speech acts reveal how utterances function to perform actions such as requesting, promising, commanding, or prohibiting. Meanwhile, Holmes (2013) argues that Sociolinguistics investigates the social influences on language use, including how factors like class, ethnicity, gender, and age shape how language is spoken and understood in social contexts. Social factors such as conversational participants, social context, topic, and purpose also affect the interpretation of speech acts (Widodo & Sari, 2023). The combination of pragmatic and sociolinguistic perspectives provides a comprehensive understanding of how language operates in social contexts, revealing the dynamics between speech acts, social norms, and social identity.

Yule (1996) divided the speech acts into five categories; 1) directive, 2) commissive, 3) declaration, and 4) expressive. Austin (1962, p. 151), Searle (1969, p. 23), and Leech (1993, p. 106) have placed the directive speech act as one of the macro aspects of illocutionary acts. Illocutionary act (illocutionary act) is one of the divisions of speech acts including acts of locution and acts of perlocution. Then, Ibrahim (1993, p. 16) divided directive speech acts into six, namely: (1) requests, (2) questions, (3) commands, (4) prohibitions, (5) permissions, and (6) advice. This research is focused on prohibitive speech acts. The prohibitive speech acts are a form of directive speech acts used by speakers to prevent speech partners from doing an action that is considered not under the prevailing norms or rules (Sari & Utomo, 2020). In other words, a prohibition is an imperative form that explicitly directs speech partners not to perform certain actions.

Moreover, in various cultures, prohibitions can be conveyed through various forms of speech, such as imperative, declarative, or even interrogative sentences, depending on the context and social relations between speakers and speech partners. Utterances such as “don't,” “shouldn't,” or more subtle phrases such as “you shouldn't” are examples of prohibition speech acts (Al-Saaidi et al., 2013). These speech acts not only aim to regulate behaviour but also play an important role in maintaining social order, where speakers attempt to control the actions of others for the sake of collective interests or prevailing norms in society (Kridalaksana, 2008). The patterns and strategies of delivering prohibitions vary from one society to another, reflecting the cultural values, power relations, and ethics adopted by the community.

The prohibitive speech acts in the Kerinci community, Jambi Province, reflect local wisdom that plays an important role in maintaining social order and preserving cultural values. This local wisdom includes traditional knowledge, norms, and values that are passed down from generation to generation (Harianto et al., 2021). Prohibitory speech such as the use of the special marker 'mok' not only prohibits certain actions but also functions as a social control mechanism that contains moral and ethical dimensions. Kerinci society emphasizes the importance of maintaining politeness, obeying rules, and respecting traditions, which are socio-pragmatically adjusted to the social context and relations between individuals.

However, in the era of globalization and rapid social change, these values have begun to face challenges, especially among the younger generation of the Kerinci community. Many young people have begun to ignore these prohibited speech acts due to the influence of more modern and individualistic outside culture. This tendency to adopt a more global lifestyle and abandon traditional practices has the potential to weaken the role of local wisdom in maintaining social harmony and the cultural identity of the Kerinci community. Thus, it is important to understand how these prohibited speech acts can remain relevant amid social dynamics, as well as how the community can adapt to maintain these values among the younger generation.

Several previous studies have analyzed prohibition speech acts across various languages, cultures, and communication contexts. In Indonesia, Widya and Agustiana (2024) found that

the Minangkabau community employs three types of prohibition speech acts: declarative, interrogative for indirect prohibitive speech acts, and imperative for direct prohibitive speech acts. They also identified politeness strategies, including bald on-record, positive politeness, negative politeness, and off-record strategies. Pramudyawardhani (2017) discovered that Javanese people consider commanding someone to be more effective than prohibiting them, highlighting age and social class as influential social factors. Similarly, Saddhono and Fatma (2016) noted that the local language in Central Sulawesi utilizes imperative, interrogative, and declarative forms in directive acts, serving functions such as prohibitive, suggestive, requestive, and permissive. Uctuvia and Nurhayati (2022) reported on directive speech acts related to homecoming during the COVID-19 pandemic, identifying appeals, prohibitions, and commands within the statements of prominent figures. Dessari et al. (2022) highlighted specific linguistic markers of prohibition in Japanese culture and the politeness strategies influenced by factors such as intimacy and social status. These findings imply that prohibitive speech acts in various cultures reveal diverse forms, effectiveness influenced by social factors, and specific linguistic markers associated with politeness strategies.

Moreover, some scholars have studied local wisdom in language to character building, environmental preservation, and cultural adaptation within communities. R. S. Siregar et al. (2023) found that local wisdom in the Javanese language contains values of tolerance, friendliness, mutual respect, and humility. This cultural semantics serves as a code of conduct that guides behaviour, prevents moral degradation, and shapes character, especially among students in educational settings. Delfia et al. (2023) also found that Local wisdom in the Minangkabau language reflects cultural values such as *Adat Basandi Syarak – Syarak Basandi Kitabullah* (Customs Based on Religious Law, Religious Law Based on the Qur'an) and *tanah ulayat (customary land)*, which promote the sociocultural identity and values of the Minangkabau people. A. Siregar et al. (2023) noted that local wisdom in language in the cultural ceremony of Angkola Indigenous community is expressed through culturally significant speech acts. It is seen in the *Mangupa* ceremony of Angkola Batak, where speech conveys deeper meaning and guidance, reflecting community values and social relations through inference and discourse analysis.

While the previous studies provide valuable insights into prohibitive speech acts, there remains a gap regarding the forms and functions of local wisdom values in the prohibitive speech acts specifically within the Kerinci community. This present study uniquely explores how prohibitive speech acts within the Kerinci community convey local wisdom, a focus that is rare in existing research yet crucial for understanding how language practices uphold cultural values and norms in the Indonesian context, strengthening communal identity and facilitating cultural adaptation. The use of prohibitive speech acts in the Kerinci community is governed by cultural values, illustrating the relationship between pragmatics, culture, and language use within this community. This research ultimately contributes significantly to cultural preservation efforts and enhances understanding of socio-cultural dynamics in the face of contemporary changes. Thus, based on the issues, this study seeks to answer the following questions; What are the forms and the local wisdom values found in the prohibitive speech acts in the Kerinci Community? And What are the functions of local wisdom values found in prohibitive speech acts in the Kerinci Community?

## RESEARCH METHOD

### Research Design

This study employs a descriptive qualitative method to explore and describe the forms and functions of local wisdom values in the prohibitive speech acts in the Kerinci community, Jambi Province, Indonesia. Creswell (2017) states that the descriptive qualitative method is

ideal for studies aiming to provide in-depth explanations of social and cultural phenomena based on qualitative data, such as interviews, observations, documents, or recordings. Specifically, the data relied on narrative descriptions and detailed examples from community interactions, allowing for a rich, context-sensitive analysis of how local wisdom is expressed through prohibitive speech. This approach is especially suitable for examining local wisdom in speech acts because it allows the researcher to capture the nuanced, context-specific expressions and meanings that may not be easily quantifiable. By systematically collecting and analyzing qualitative data, this method enables a rich, detailed description of how these values are woven into everyday communication, offering insights into both the content and cultural significance of prohibitive speech acts within the Kerinci community.

### **Research Participants**

The subjects involved in this research consisted of 10 individuals aged between 40-65 years, consisting of 6 men and 4 women. They were from Pondok Tinggi Village (4 people) and Sungai Penuh Village (6 people). They were selected based on the principle of purposive sampling, as explained by Sugiyono (2017), which allows researchers to choose subjects with specific considerations relevant to the research objectives. The considerations were that they were either elders or community leaders (2 people), cultural practitioners (2 people), and general community members (6 people) from those two villages.

Additionally, in terms of socio-economic background, the participants represented a range of professions typical within these communities, such as farming, small business ownership, and cultural work, which is indicative of the primarily agrarian economy of the region. Regarding language proficiency, all participants are native speakers of the Kerinci language. They speak this language in daily interactions alongside limited proficiency in Indonesian for broader communication. This linguistic background not only grounds them in the local cultural and linguistic context but also positions them as authentic sources of the local wisdom embedded in Kerinci's prohibitive speech acts.

### **Data Collection**

The data collection techniques used in this research were observation, note-taking, and recording as outlined by Sudaryanto (2015), where the researcher directly observed the subjects' linguistic behaviours, recorded important information, and captured interactions and communications related to local wisdom values in the prohibition speech acts. Data collection was conducted for two months to ensure the gathering of various prohibited speech acts used within the Kerinci community. This process involved continuous observation and direct interaction with the research subjects in Pondok Tinggi and Sungai Penuh Villages. The number of observations carried out was eight times with a duration between two to three hours per observation. The frequency of recording was 15 times. With this extended period and duration, the researchers were able to ensure that the data collected covered diverse communication situations related to prohibition speech acts, providing a more comprehensive depiction of the forms and functions of local wisdom values in the cultural context of Kerinci.

Additionally, to ensure the validity of this research, the researchers employed verification procedures, such as triangulation. In this context, various data collection methods were used, including observation, note-taking, and recording techniques. These approaches captured different forms of communication, both verbal and non-verbal, allowing a more comprehensive understanding of prohibitive speech acts in the Kerinci community. By cross-referencing data from multiple sources and techniques, potential biases were minimized. The use of triangulation enhanced the depth of the study, ensuring consistency in the analysis and supporting the credibility and validity of the research findings.

## Data Analysis

The data for this research were analyzed using the interactive model of analysis proposed by Miles and Huberman (2014), which involves three main stages: data reduction, data display, and conclusion drawing/verification. First, data reduction was carried out by selecting, simplifying, and organizing the data collected through observation, note-taking, and recording to focus on relevant aspects of prohibition speech acts. Then, the data were displayed in a structured format, such as tables, to facilitate understanding and comparison of the forms and functions of local wisdom values based on the theory of Ibrahim (1993, p. 16). Finally, conclusions were drawn and verified by identifying themes and relationships in the data to gain insights into how local wisdom values are expressed in the prohibition speech acts of the Kerinci community. In this stage, the themes were indicated by linguistic clues, such as ‘*mok*’ (don’t) for all prohibitive speech acts. The prohibitive speech acts with consequences consisted of two clauses. The first clause contained the prohibition and the second clause contained the reasons for the prohibition. In terms of prohibitive speech acts without consequences, it only consisted of one clause that contained prohibitive speech acts.

## RESEARCH FINDINGS AND DISCUSSION

### Research Findings

#### *The Forms of the Local Wisdom in the Prohibitive Speech Acts of the Kerinci Community*

This research was aimed at investigating the forms and functions of prohibitive speech acts in the Kerinci community. After analyzing the data, the results show that there are two forms of prohibitive speech acts found during the investigation in the Pondok Tinggi and Sungai Penuh Villages; prohibitive speech acts with consequences and not with consequences. Each speech found in this research contains functions that the Kerinci community must obey in their daily lives. The forms of prohibitive speech acts in the Kerinci community are presented in Table 1.

Table 1  
The Forms of Local Wisdom Values in Prohibitive Speech Acts in the Kerinci Community

No	Prohibitive Speech Acts with Consequences	Local Wisdom Values	Prohibitive Speech Acts without Consequences	Local Wisdom Values
1	<i>Anak gadih mok kalua magrib, sagoih lambat napek jodoh</i> ‘Girls should not go out after dusk, otherwise, it will be difficult for them to find a spouse’	moral reputation, safety	<i>Mok ngehat kukau mala mala.</i> ‘You should not cut your nails at night’.	Health, Hygiene
2	<i>Mok mandai mala-mala, sagoih dicubit antau.</i> ‘Don’t bathe at night, or a ghost might pinch you’	health, supernatural belief, safety	<i>Mok kengan basing woa kek hutan.</i> ‘You should not urinate carelessly in the middle of the forest’	Respect for nature, hygiene, ethical action/manner
3	<i>Ibu hamil mok tegak dekek pitau, sagoih payah melahirkan.</i> ‘Pregnant women should not stand near the door, or it will be difficult to give birth normally’.	health, respect for tradition	<i>Ibu Hamil mok maka pisang kembea.</i> ‘Pregnant women should not eat twin bananas’	Supernatural beliefs, health
4	<i>Ibu hamil mok jaik kaea, sagoih telilit pusat anak alon perauk.</i>	Health safety	<i>Mok gawe setengan jalua.</i>	Responsibility, work ethics

No	Prohibitive Speech Acts with Consequences	Local Wisdom Values	Prohibitive Speech Acts without Consequences	Local Wisdom Values
	‘Pregnant women should not sew, or the baby’s umbilical cord might get tangled inside the womb during childbirth’		‘You must not leave work unfinished’	
5	<i>Ibu hamil mok basing munuh binateang, sagih cacat anak.</i> ‘Pregnant women should not kill any animals, or the child they give birth to might be born with a defect’	Respect for nature (animal), health, supernatural belief	<i>Berumah tangga, Mok nyimpan barang yang lah retak dirumah.</i> ‘You should not keep broken items inside the house’.	Cleanness, harmony
6	<i>Ibu hamil mok maka dipinggian dua, sagih dua mulaok anak.</i> ‘Pregnant women are forbidden from eating using large plates, or the baby’s mouth might become wide’.	Supernatural beliefs, health	<i>Mok dudeuk ateh bantea.</i> ‘You should not sleep on a pillow’.	Health, cultural norm
7	<i>Mok duduk ateh bantea, sagoih iseu.</i> ‘Don’t sit on a pillow, or you’ll get boils.’	Health, hygiene	-	-
8	<i>Mok maka buah dingan biji, sagoih ideuk pohon alon perauk.</i> ‘Don’t eat fruit along with the seeds, or a tree might grow inside your stomach’.	health, supernatural belief	-	-

As shown in Table 1, the data show that the prohibitive speech acts within the Kerinci community, which carry consequences, are deeply rooted in local wisdom and serve to guide behaviour through culturally embedded warnings. These speech acts are often directed at specific groups, such as women and pregnant mothers, and reflect the community's concern for health, safety, and social well-being. For example, a girl is discouraged from going out after dusk with the belief that it may hinder her chances of finding a spouse. Pregnant women are prohibited from standing near doors, sewing, or killing animals, as these acts are believed to complicate childbirth or cause birth defects. Additionally, practical prohibitions like not sitting on pillows to avoid boils, or not eating fruit seeds to prevent imagined health issues, reveal a mixture of moral, social, and environmental concerns. These prohibitions not only serve as a form of protection but also convey values of care and responsibility toward individuals and the community as a whole.

Moreover, as shown in Table 1, the data show that the prohibitive speech acts in the Kerinci community that do not explicitly include consequences still play a significant role in maintaining social norms and ethical behaviour. These prohibitions, though lacking direct warnings of negative outcomes, reflect cultural values and local wisdom aimed at preserving

harmony and order in daily life. For instance, the prohibition against cutting nails at night or urinating carelessly in the forest emphasizes cleanliness and respect for the environment. Similarly, pregnant women are discouraged from eating twin bananas, a practice rooted in traditional beliefs surrounding childbirth. The avoidance of leaving work unfinished and not keeping broken items inside the home reflects values of diligence, responsibility, and care for one's living space. While these speech acts do not mention specific consequences, they embody the community's broader moral and social expectations, guiding individuals to act thoughtfully and with respect for tradition.

In Kerinci community culture, speech acts that aim to prohibit, especially those directed from parents to children or younger individuals, are often conveyed in everyday life. The speech act of prohibition in the Kerinci language does not only reflect lingual aspects or mere language use but also absorbs deep cultural values, such as respect for elders and emphasis on manners and politeness. In Kerinci, the speech act of prohibition can be seen as a reflection of these cultural values, where word choice, intonation, and situational context play an important role in conveying prohibitions in an effective yet respectful manner. In the Kerinci community, the speech act of prohibition can be seen as a reflection of these cultural values, where word choice, intonation, and situational context play an important role in conveying prohibitions in an effective yet respectful manner. It shows how local wisdom, in this context the richness of Kerinci culture and language, plays a role in shaping ways of communication that are not only effective but also reflect broader social and cultural values.

### ***The Function of Local Wisdom Values of Prohibitive Speech Acts in the Kerinci Community***

The prohibitive speech acts in the Kerinci community, as in many other traditional communities, serve functions that extend far beyond merely stopping certain behaviours. These functions are closely tied to the social, moral, and local wisdom values highly regarded within the society.

Table 2  
The Values and the Function of Local Wisdom of Prohibitive Speech Acts with Consequences in the Kerinci Community

No	Prohibitive Speech Acts with Sequences	Prohibitive Speech Acts		
		Function (Dimensions)	Prohibitive Speech Acts without Sequences	Function (Dimension)
1	<i>Anak gadih mok kalua magrib, sagoih lambat napek jodoh</i> 'Girls should not go out after dusk, otherwise, it will be difficult for them to find a spouse'	Social, Safety, Moral: Reinforces social norms, protects safety and reputation	<i>Mok ngehat kukau mala mala.</i> "You should not cut your nails at night."	Health and Hygiene, Supernatural: Prevents health issues due to beliefs about timing
2	<i>Mok mandai mala-mala, sagoih dicubit antau.</i> 'Don't bathe at night, or a ghost might pinch you'	Health, Spiritual, Safety: Prevents illness and respects spiritual beliefs about night	<i>Mok kencana basing woa kek hutan.</i> "You should not urinate carelessly in the middle of the forest."	Environmental, Hygiene: Promotes cleanliness and environmental respect

Prohibitive Speech Acts				
No	Prohibitive Speech Acts with Sequences	Function (Dimensions)	Prohibitive Speech Acts without Sequences	Function (Dimension)
3	<i>Ibu hamil mok tegak dekek pitau, sagoih payah melahirkan.</i> 'Pregnant women should not stand near the door, or it will be difficult to give birth normally'.	Health, Cultural, Safety: Protects the pregnant woman, respecting tradition for safe childbirth	<i>Ibu hamil mok maka pisang kembea.</i> "Pregnant women should not eat twin bananas."	Health, Supernatural: Prevents perceived risks associated with pregnancy
4	<i>Ibu hamil mok jaik kaea, sagoih telilit pusat anak alon perauk.</i> 'Pregnant women should not sew, or the baby's umbilical cord might get tangled inside the womb during childbirth'	Safety, Supernatural, Cultural: Prevents harm to baby, aligns with cultural beliefs about sewing	<i>Mok gawe setengan jalua.</i> "You must not leave work unfinished"	Social, Moral: Encourages responsibility and diligence
5	<i>Ibu hamil mok basing munuh binateang, sagih cacat anak.</i> "Pregnant women should not kill any animals, or the child they give birth to might be born with a defect."	Environmental, Health, Supernatural: Promotes respect for life and superstition avoidance	<i>Berumah tangga, Mok nyimpan barang yang lah retak dirumah.</i> "You should not keep broken items inside the house."	Social, Cultural, and Moral: Maintains cleanliness and harmony in the household
6	<i>Ibu hamil mok maka dipinggian dua, sagih dua mulaok anak.</i> "Pregnant women are forbidden from eating using large plates, or the baby's mouth might become wide."	Health, Hygiene: Warns against unhygienic practices	<i>Mok dudeuk ateh bantea.</i> "You should not sit on a pillow."	Health, Cultural: Prevents discomfort or illness and respects customs
7	<i>Mok duduk ateh bantea, sagoih iseu.</i> "Don't sit on a pillow, or you'll get boils."	Health, Hygiene: Warns against unhygienic practices		
8	<i>Mok maka buah dingan biji, sagoih ideuk pohon alon perauk.</i> "Don't eat fruit along with the seeds, or a tree might grow inside your stomach."	Health, Supernatural: Prevents health issues and reflects traditional beliefs		

Table 2 illustrates how prohibitive speech acts convey local wisdom by embedding moral, social, health, environmental, and cultural values in daily practices. Prohibitions with consequences guide behaviours that uphold social harmony, promote personal and communal hygiene, protect natural resources, and respect spiritual beliefs. Additionally, they reinforce cultural traditions and ethical standards, particularly around sensitive areas like pregnancy, reputation, and household practices. Through these speech acts, individuals are encouraged to

follow community norms, fostering continuity and well-being across generations. Below is a detailed explanation of some of the main functions of prohibitive speech acts in the Kerinci community:

*Anak gadih mok kalua magrib, sagoih lambat napek jodoh.* ‘Girls should not go out after dusk, otherwise, it will be difficult for them to find a spouse’.

This prohibition directed at young girls to refrain from going out at dusk is not only seen as a guideline for maintaining their safety and honour but also carries a deeper meaning about the difficulties in finding a partner if they break this rule. Furthermore, this prohibition is a manifestation of the local wisdom of the Kerinci community, which teaches the importance of respecting the time of the dusk prayer, reflecting ethics and respect for religious norms in society. It demonstrates how cultural and religious values are preserved and honoured, strengthening the bonds of kinship and togetherness among community members.

*Ibu hamil mok tegak dekek pitau, sagoih payah melahirkan.* ‘Pregnant women should not stand near the door, or it will be difficult to give birth normally’

This utterance reflects a form of local wisdom present in the Kerinci community. The function and value of this local wisdom in the prohibition against standing near the door may be interpreted as a symbol of undesirable instability or uncertainty in the processes of pregnancy and childbirth, which could complicate normal delivery. However, in reality, the door, as a point of entry and exit for persons, often becomes a crowded area. A pregnant woman sitting near the door can reduce her comfort and limit the ability of others to pass through.

*Ibu hamil mok jaik kaea, sagoih telilit pusat anak alon perauk.* ‘Pregnant women should not sew, or the baby’s umbilical cord might get tangled inside the womb during childbirth’.

This utterance combines elements of health, symbolism, and spiritual or supernatural beliefs. Although it may lack a clear scientific basis, such practices and beliefs often hold significant functions and meanings within the Kerinci community. The function and cultural value of Kerinci’s local wisdom teach pregnant women to be cautious in their daily activities, promoting greater awareness and care for their health and the well-being of the child they are carrying.

*Mok maka buah dingan biji, sagoih ideuk pohon alon perauk.* ‘Do not eat fruit along with its seeds, or a tree will grow inside your stomach’.

This prohibition essentially serves as a simple and memorable tools for educating about health and safety, particularly for children. The main goal is to prevent choking or avoid digestive issues that might arise if certain hard or toxic seeds are swallowed. Moreover, this warning also instills a sense of caution and awareness in food consumption, fostering an understanding of what is safe and unsafe to eat.

*Mok kengan basing woa kek imbo.* ‘You should not urinate indiscriminately in the forest’

The prohibition against urinating carelessly in the forest is an example of local wisdom commonly found in various communities, particularly the Kerinci community, who live close to nature and maintain a strong connection with their environment. This prohibition not only serves as an ethical guideline for interacting with nature but also carries spiritual and practical dimensions. From a practical perspective, the rule helps preserve the cleanliness and sanctity of the forest, prevents water pollution, and reduces the risk of diseases for both humans and forest wildlife. This is crucial, considering that forests often serve as sources of clean water and habitats for various species.

*Mok ngehat kukau mala mala.* ‘You should not cut your nails at night.’

In the past, the Kerinci community often relied on torchlight to illuminate their nights. In this context, the prohibition against cutting nails at night is not merely a rule without reason; it serves as advice from parents to their children, aimed at avoiding the risk of injury while trimming nails. This prohibition carries profound wisdom, teaching us the importance of being cautious and avoiding reckless actions. Through this seemingly simple advice, we are encouraged to always consider the conditions and situations before taking action—a principle that is relevant not only in the context of nail cutting at night but also in various other aspects of life.

Based on the description data above, the prohibitive speech acts in the Kerinci community embody the values of local wisdom, serving multiple functions across moral, social, and environmental dimensions. These prohibitions are not only meant to guide behaviour but also preserve cultural and religious values. For instance, the prohibition against girls going out after dusk protects their honour and reinforces respect for prayer times, while prohibitions directed at pregnant women, such as avoiding sewing or standing near the door, emphasize care for maternal health and symbolize protection from instability. Furthermore, prohibitions like avoiding eating seeds or urinating in the forest promote health, safety, and respect for the environment. Collectively, these prohibitions function as tools for teaching caution, respect for nature, and adherence to cultural norms, thus maintaining harmony within the community and promoting sustainable living practices.

## Discussion

The results of the research on exploring the forms and functions of local wisdom values in the prohibitive speech acts of the Kerinci community reveal that local wisdom manifests not only in physical practices but also in everyday communication, particularly in how the community expresses prohibitions. In Kerinci, prohibitive speech acts do not merely serve to halt certain actions; they embody educational values, maintenance of social harmony, and environmental sustainability. These speech acts are often conveyed in ways that demonstrate concern for the welfare of others and the environment, reflecting the principles of a harmonious and sustainable community life. Arwanto et al. (2024) assert that it is important to understand that moral values function as fundamental principles guiding individuals' decisions and behaviours based on notions of right and wrong. Thus, the prohibitions in the Kerinci community are rooted in deeper moral values that uphold positive social interactions and collective well-being. By expressing these prohibitions, the community reinforces norms that foster mutual respect and a shared awareness of the common good, further enriching their cultural fabric (Dzokoto et al., 2018; Harianto et al., 2021).

The forms of prohibitive speech acts in Kerinci are generally conveyed using gentle language and are often accompanied by explanations or reasons behind the prohibitions. This reflects a more humanistic approach that considers the feelings and well-being of others, in line with local wisdom values that prioritize harmony and mutual respect (Azwan, 2018; Hidayat, 2016). For example, *Mok kencana basing woa kek imbo* (You should not urinate indiscriminately in the forest'. This utterance implies local wisdom often found in various communities, particularly the Kerinci community, which lives close to nature and has a strong relationship with its environment. These prohibitions not only serve as guidelines for ethical behaviour toward nature but also have spiritual and practical dimensions. From a practice perspective, this prohibition helps the cleanliness and sanctity of the forest environment, preventing pollution of water sources, and reducing the risk of diseases for both humans and forest fauna.

The functions of prohibitive speech acts are extensive, encompassing moral education, where individuals are taught ethical values through specific prohibitions. This aims to cultivate good and responsible character. Additionally, the social function is evident, as prohibitive speech acts play a role in maintaining norms and social rules that allow the community to function harmoniously (Hidayat, 2016; Sari & Utomo, 2020). In the context of environmental

preservation, these prohibitive acts teach the importance of maintaining ecological balance and using resources wisely, reflecting a deep understanding of human dependence on nature.

The findings of this research reveal notable differences compared to other studies, including the research by Widya and Agustiana (2024), which found that the Minangkabau community employs various declarative, interrogative, and imperative forms in their prohibitive speech acts, emphasizing diverse politeness strategies. In contrast, this study identifies prohibitions within the Kerinci community not only as behavioural guidelines but also as reminders of local values and health aspects, particularly for pregnant women. Additionally, Pramudyawardhani (2017) noted that in Javanese society, commanding actions are perceived as more effective than prohibiting, while this research shows how prohibitions in Kerinci are integrated with deeper spiritual and practical aspects. Saddhono and Fatma (2016) emphasized linguistic characteristics in prohibitions, whereas this study demonstrates that prohibitions are not merely rules but also part of cultural heritage that teaches important values in daily life. These differences may arise from the varying social and cultural contexts, where the Kerinci community maintains a stronger connection to nature and tradition.

Prohibitive speech acts in the Kerinci community serve not only as expressions of traditional wisdom but also as mechanisms that guide behaviour in line with social, moral, and health values. These prohibitions, some with explicit consequences, integrate local wisdom to ensure adherence to cultural norms, such as moral conduct, respect for nature, and health-conscious practices, as also found by previous studies, such as R. S. Siregar et al. (2023) and A. Siregar et al. (2023). For instance, prohibitions aimed at young women and pregnant women emphasize social reputation and safe practices, while prohibitions without explicit consequences reflect the community's respect for cleanliness, responsibility, and spiritual beliefs. Together, these prohibitive speech acts uphold and reinforce essential social values, helping to maintain community harmony and cultural continuity (Afifah, 2022; Ambara & Kardana, 2019).

The findings of this research have some implications, particularly, in the context of educational settings and community initiatives. The prohibitive speech acts rooted in local wisdom can be integrated into learning materials development in Indonesian language learning in terms of texts, dialogues or traditional stories. These will illustrate culturally significant prohibitions and help students internalize these moral lessons and apply them in real-life situations (Nasution et al., 2023). Furthermore, in language curricula, students could analyze traditional proverbs, folktales, or other cultural texts that feature prohibitive speech acts, which reflect deeply held cultural norms and ethical standards. This integration of language and culture provides students with a more holistic understanding of both linguistic and moral development. These aim to teach moral values, social norms, and environmental awareness. In terms of community initiatives, community workshops or training sessions are suggested to be conducted, such as incorporating role-playing activities in which participants practice using prohibitive speech acts to reinforce ethical conduct and sustainability practices. These programs can help participants internalize the importance of these values and apply them in their daily lives, thereby contributing to stronger, more responsible communities.

By incorporating these speech acts into classroom activities or community training, students and community members can develop a deeper understanding of their cultural heritage while learning the importance of ethical behaviour and environmental stewardship. For example, Leech (2014) emphasizes the role of pragmatics in education, particularly how cultural norms and language shape behaviour and interpersonal relationships. This aligns with the need to incorporate traditional prohibitions to foster respect, responsibility, and sustainability in educational and community contexts. Through such initiatives, the preservation of local wisdom can be ensured, while also adapting it to address contemporary challenges, such as environmental conservation and social harmony.

Thus, prohibitive speech acts in the Kerinci community are manifestations of local wisdom that encompass important aspects of community life, such as moral, social, and environmental dimensions. Through these speech acts, values and cultural principles are passed down from generation to generation, ensuring the continuity of a harmonious and sustainable way of life. This discussion highlights the importance of understanding and appreciating traditional communication methods as an integral part of local wisdom, which plays a key role in shaping and preserving cultural identity as well as ecological and social sustainability.

## **CONCLUSION**

The form and function of local wisdom values in Kerinci's prohibitive speech acts reveal how important and diverse these ways of communication are in maintaining and teaching social, moral, and environmental values that are important to the community. The form of prohibitive speech acts of the Kerinci community can be divided into two types; prohibitive speech acts by including consequences and prohibitive speech acts not including consequences. The local wisdom values included in these speech acts are health, hygiene, moral reputation, supernatural beliefs, moral reputation, safety, respect for culture, respect for the environment, cleanness, harmony, responsibility, ethics, manner, and work ethics. The function and value of local wisdom contained in the prohibitive speech acts in Kerinci society play a crucial role in individual character building, maintenance of communal harmony, and environmental preservation and function as an educational medium, containing messages about the importance of living in harmony with fellow humans and nature. Through gentle language and delivery that considers the feelings of the recipient, these speech acts reflect social sensitivity and deep environmental awareness. The findings imply the importance of understanding and appreciating local wisdom as a key element in building a sustainable and harmonious society.

Additionally, the findings should encourage educational institutions and policymakers to integrate the cultural values of the Kerinci community into Indonesian language learning. This integration could be achieved by incorporating Kerinci's prohibitive speech acts and their underlying wisdom into learning materials. By doing so, students can develop a greater awareness of social, moral, and environmental values that are deeply rooted in local wisdom, fostering a more holistic educational experience that respects and promotes cultural diversity and sustainable living.

This research is limited to the analysis of the forms and functions of prohibitive speech acts within the context of the Kerinci community, so the findings may not be fully generalizable to other communities with different local wisdom. Therefore, for future research, it is suggested that scholars explore the variations of prohibitive speech acts in other communities and compare the local values contained within them. Subsequent studies could also consider the influence of social and cultural factors on the use of prohibitive speech acts, providing a more comprehensive understanding of the role of local wisdom in communication.

## **ACKNOWLEDGEMENT**

The authors express gratitude to the Directorate of Research, Technology, and Community Service (DRTPM) of the Ministry of Education, Culture, Research, and Technology for the funding provided through the 2024 Junior Lecturer Research scheme, which enabled this research to be conducted effectively. The authors also appreciate the Chair of the STKIP Muhammadiyah Sungai Penuh for the permission and support throughout the research process, as well as the village head and village officials (Pondok Tinggi and Sungai Penuh Villages) for granting permission and facilitating the research in their villages.

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