The Analysis of Communicative Behavior Employed in The "Sidi" Ritual in Gereja Protestan Maluku - Jemaat Bethel Ambon: A Study on Ethnography of Communication

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ABSTRACT

Religion and culture have always been intertwined since they are both viewed as aspects of personal or social existence and have a connection to God. The relationship between the two can be seen in religious rituals in religion in Indonesia. *Sidi* is the yearly and a common ritual in the *Gereja Protestan Maluku (Protestant Church of Maluku)*. *Gereja Protestan Maluku* is one of the members of the Protestant Church in Indonesia located in Maluku. This ritual is performed for young people from 16 years old and above. This study aims to investigate the communicative behavior and to explore the cultural and historical elements that influence the communicative behavior and practices witnessed during the "*Sidi*" ceremonial ceremony. Ethnography of communication is used to analyze the communicative behavior that exists and runs during the *Sidi* process. The data collection techniques carried out are through non-participant observation and online interviews. Data were collected by conducting non-participant observation on the YouTube accounts of the *Jemaat Bethel Ambon*. Online interviews were also conducted with informants, pastors from the church and the participant of the ritual. The result show, there are communicative behavior shown in the rituals. The participants who follow the ritual wear black clothes and bare feet which represent the sacredness of the ritual and the humble attitude that is ready to undergo the ritual. There is also cultural representative in the ritual, such as the traditional black clothes worn by *Sidi* members that represent the culture of Maluku. This study is significant because no other research has focused on the same community. It examines social dynamics, cultural practices, and religious beliefs in *Gereja Protestan Maluku* communities through "*Sidi*" ceremonial service rituals in the hopes that it will serve as a guide for other researchers conducting research with the same community by examining the effects of communication on these contexts.

Keywords: Communicative behavior, Sidi, ethnographic, Gereja Protestan Maluku

ABSTRAK

Agama dan budaya sentiasa terjalin kerana kedua-duanya dilihat sebagai aspek kewujudan peribadi atau sosial dan mempunyai hubungan dengan Tuhan. Hubungan antara keduanya dapat dilihat dalam ritual keagamaan dalam agama di Indonesia. Sidi adalah ritual tahunan dan biasa di Gereja Protestan Maluku. Gereja Protestan Maluku adalah salah satu anggota Gereja Protestan di Indonesia yang terletak di Maluku. Ritual ini dilakukan untuk golongan muda dari 16 tahun ke atas. Kajian ini bertujuan untuk menyiasat tingkah laku komunikatif dan meneroka unsur budaya dan sejarah yang mempengaruhi tingkah laku dan amalan komunikatif yang disaksikan semasa upacara istiadat "Sidi". Etnografi komunikasi digunakan untuk menganalisis tingkah laku komunikatif yang wujud dan berjalan semasa proses Sidi. Teknik pengumpulan data yang dijalankan adalah melalui pemerhatian bukan peserta dan temu bual dalam talian. Data dikumpul dengan menjalankan pemerhatian bukan peserta di akaun YouTube Jemaat Bethel Ambon. Temu bual dalam talian juga dilakukan dengan pemberi maklumat, iaitu paderi dari gereja dan peserta upacara tersebut. Hasilnya menunjukkan, terdapat tingkah laku komunikatif yang ditunjukkan dalam upacara tersebut. Para peserta yang mengikuti upacara tersebut

memakai pakaian hitam dan bertelanjang kaki yang melambangkan kesucian upacara tersebut dan sikap merendah diri yang bersedia menjalani upacara tersebut. Terdapat juga wakil budaya dalam upacara tersebut, seperti pakaian tradisional hitam yang dipakai oleh anggota Sidi yang mewakili budaya Maluku. Kajian ini penting kerana tiada kajian lain yang memfokuskan kepada komuniti yang sama. Ia mengkaji dinamika sosial, amalan budaya, dan kepercayaan agama dalam komuniti Gereja Protestan Maluku melalui ritual perkhidmatan upacara "Sidi" dengan harapan ia akan menjadi panduan kepada penyelidik lain yang menjalankan penyelidikan dengan komuniti yang sama dengan meneliti kesan komunikasi terhadap konteks ini.

Kata kunci: *Tingkah laku komunikatif, Sidi, etnografi, Gereja Protestan Maluku*

INTRODUCTION

In the history of human civilization, religion and culture have always been intertwined since they are both viewed as aspects of personal or social existence and have a connection to God. Although religion is not seen as a culture, it can affect other cultures and create new ones or mix existing ones. Endang (1996) contends that although they are intertwined in daily life, religion and culture are distinct from one another. The many regions in Indonesia, with their diversity, culture, and religion, make Indonesia unique compared to other countries. Indonesia's many cultures have an impact on the community's religious practices as well. Every society or indigenous community is distinct due to the interaction of its value system, belief system, and knowledge system as they are passed down from one generation to the next through the process of education in the broadest sense (Syarif et al., 2015). Speaking of religion, Protestant Christianity is one of the religions recognized by the Indonesian government for its people. Protestant Christianity has religious methods and rituals that are also different from others. Protestant Christianity itself has many branches of the Church or sects of belief in Indonesia which are formed into an organization. Maluku itself has a Church sect different from other Protestant Christian Churches. Protestant Church of Maluku is a religious institution in Maluku; GPM has many historical values related to the VOC, *Indische Kerk*, and Protestantism in Indonesia (Matatula, 2018). Christianity entered Maluku in the 16th century through Dutch and Portuguese missionaries. Protestant Church of Maluku was founded in 1854 due to Protestant missions that focused on education and evangelization in the region.

In the context of the Protestant Church of Maluku, *Sidi* refers to a tradition or ritual performed by members of the Church. The term "*Sidi*" comes from the Dutch word *"zegenen,"* which means "blessing" in English. The *Sidi* tradition in the Protestant Church of Maluku has long historical roots and is closely related to the arrival and spread of Christianity in Maluku. *Sidi* in the Protestant Church of Maluku is a sacramental event performed as a sign of confession and renewal of faith for members of the congregation who have been members of the Church since childhood or infant baptism. In this tradition, those baptized as infants undergo preparation and catechism teaching to strengthen their faith before being accepted as full members of the Church through *Sidi* (SINODE GPM 2021, 2021).

The *Sidi* event is usually conducted together in the Church and led by a pastor or a designated church officer. The process involves a series of prayers, teachings, and questions of faith to the individual undergoing *Sidi*. After proper and convincing preparation, the individual is formally accepted as a member of the Church by confessing their faith before the congregation. *Sidi* in Protestant Church of Maluku is a crucial moment for church members, as through this event, they are formally recognized as church members who have matured in faith and are responsible for living according to Christ's teachings. In addition, *Sidi* is also a moment of celebration and joy for the church congregation as it marks the growth and continuity of faith within the community. In its historical development, the *Sidi* tradition in the Protestant Church of Maluku has undergone various changes under the Church's dynamics and the congregation's needs. However, the

essential value and meaning of *Sidi* as a sign of confession of faith is still maintained and has become an integral part of the life of the Church (SINODE GPM 2021, 2021).

An element of communication drives the *Sidi* ritual. Prayers, guidance, and conversation all represent a communication event that links people to God and one another. Communication is the important part in each religion in order to convey their belief to God and also between each other. According to Croucher et al., (2017), it's possible that words that appear to be assertions about God are actually the speaker's confirmation of their own faith. As communication is an important part of the ritual of *Sidi*, it is better to understand the communicative behavior of the ritual and its relation to the culture of the community. Thus, this topic be discussed more through communication ethnography. The ethnography of communication is an effective method for examining the intricate connections between language, culture, and interpersonal communication (Saville-Troike, 2008). It offers insightful information on the various ways that communication influences and is influenced by cultural contexts, enabling a deeper comprehension of human societies and behaviors. This study aims to investigate the communicative behavior and to explore the cultural and historical elements that influence the communicative behavior and practices witnessed during the "*Sidi*" ceremonial ceremony. The ethnography of communication theory will be used in this study to achieve its objectives. The study of ethnography of communication in ritual is not new research since there are many other research similar to this. However, there is not any research focusing on the *Sidi* moreover rituals conducting in *Gereja Protestan Maluku* as the speech community. As there is not any research focusing on the same community, the result may be used as a guideline for other researchers in obtaining a deeper knowledge of the religious beliefs, cultural practices, and social dynamics within the communities of *Gereja Protestan Maluku*, by examining the behavior in "*Sidi*" ceremonial service or rituals. This study is also likely to add to the broader field of ethnography of communication by improving our understanding of how communication shapes and is shaped by cultural and religious contexts.

LITERATURE REVIEW

In this research, the theory used is an ethnography of communication to describe the communicative behavior in the *Sidi* ritual. According to Kaplan-Weinger and Ullman (2015, as cited in Stanlaw et al., 2018), "ethnography of communication" is a blend of the methods used in linguistic anthropology and traditional sociolinguistics. Language, communication, and the cultural setting in which a communication event occurs are all factors examined by communication ethnography, which examines behavior in a sociocultural context (Kuswarno, 2008: 17, as cited in Amin, 2020). Transactional communication, which is closely tied to expressive communication in communication ethnography rituals, involves people actively transmitting and interpreting messages (Bruggemann & Hartmut, 2014; Underwood et al., 2011; Broad, 2013, as cited in Ridwan et al., 2022). Speech situation, speech event, and speech acts are Hymes' three stages of analysis for an ethnographic study of speech. Speech is utilized differently by different groups, and speech event analysis is critical for comprehending specific instances of speech exchange (Umezinwa, 2017). The SPEAKING acronym tracks and evaluates speech events across communities in Hymes' ethnographic examination of speech patterns, focusing on opposing patterns and different language use. Communicative events in the *Sidi* ritual process can be explained by components abbreviated as S-P-E-A-K-I-N-G (Hymes, as cited in Ottenheimer & Pine, 2018: 172-187). Researchers can learn about the community's usage of language by investigating S-P-E-A-K-I-N-G. By examining S-P-E-A-K-I-N-G, researchers can obtain a better understanding of how language is employed in the context of the community. Hymes defines S-P-E-A-K-I-N-G as the acronym for setting, participants, ends, act sequences, keys, instrumentalities, norms, and genres.

1. **Setting**, in the broadest sense, refers to the location where the dialogue is taking place, as well as the general psychological vibe of the location.
2. Who can or should participate in different talks, as well as what is expected of the various people, is referred to as a **participant**.
3. **Ends** describe the objectives that people have while speaking in a specific circumstance or the reasons why the speech event is occurring.
4. The actual order of occurrences is referred to as the **act sequence**.
5. **Key** is the attitude or spirit in which communication occurs.
6. **Instrumentalities** describes the channels employed as well as the different linguistic variations used by speakers (language, dialect, register, etc.).
7. The expectations and attitudes that speakers have regarding the acceptability of their speech use are referred to as **norms**.
8. Different types of speech act or events are referred to as **genres**.

The study of pragmatics focuses on how listeners understand the speaker's intended meaning. Speech acts also describe requesting, commanding, questioning, and informing (Yule, 2001). As Renkema and Schubert (2018) said, speech act theory sees language as a form of acting, and it has a strong influence on discourse studies as it focuses on what people are doing when they use language. Thus, speech act theory views language as a form of acting, focusing on what people do when they use language. The locutionary, illocutionary, and perlocutionary acts are the three parts of speech acts. Illocutionary acts are performed while expressing something, according to Austin (1975). In addition to making the utterances, the speaker also acts. According to Yule (1996), there are five types of illocutionary acts. There are representatives, commissive, declarations, expressive, and directives. The representative statements are those that the speaker considers being true (Witek, 2015; Weigand, 2016; Okoro, 2017; Ramayanti & Marlina, 2018; Rafli, 2018; Oloo et al., 2019, as cited in Haucsa et al., 2020). The expressive speech focuses on the speaker's psychological state in conveying their joy, likes, dislikes, and so on (Yule, 1996). Expressive also indicates the speaker's feelings in a broad sense. They include verbal acts, introductions, jabs, compliments, and apologies. Commissive is linked to future action, such as pledges, offers, or vows (Leech, 2016). Commands, orders, requests, suggestions, and warnings are examples of directives, words, or phrases used to tell someone to do something (Yule, 1996). Illocutionary success will result in a match between the contents of propositions and actuality, such as resigning, baptizing, firing, naming, disciplining, isolating, raising (employees), and so on (Leech, 2016).

Sidi Ritual in *Gereja Protestan Maluku*

One of the religious rites practiced by Christians, specifically Protestants, is the *Sidi* ritual, performed by confirmed youths. *Sidi* affirmation is typically regarded as a baptism ceremony because it must be performed yearly and is required for Protestants. A person is acknowledged as a congregation accountable for participating in the congregational ministry of the Church and is permitted to partake in holy communion through the *Sidi* confirmation ceremony. Following catechism is the Ritual of Confirmation. Since catechization and *Sidi* affirmation play a crucial role in someone being affirmed, especially the *Sidi* candidate who is led to his faith, they work together as a kind of formation in the Church. Catechization is crucial in this situation before confirming *Sidi*. Catechization is also a process of guiding participants to get ready to join the Church and fulfill their vocations in communal life. This *Sidi* confirmation ritual is distinctive because it is very different from other rituals in which teenagers don traditional black clothing from their community, make a promise, and are later accompanied by singing. If the teenagers have completed the *Sidi* ritual, they are regarded as adults and present with their parents at a holy meeting. The *Sidi* confirmation process also entails a declaration of recognition and trust, signifying that persons who have received this designation have joined the Church as adults who have taken on the responsibility and made promises to God and his community. *Sidi*'s

confirmation is carried out when someone is viewed as perfect and mature (SINODE GPM 2021, 2021).

The *Sidi* ritual process in each Protestant Church is different. In the Protestant Church of Maluku, the *Sidi* Affirmation ritual begins with an invitation to worship by the Elder marked by the ringing of the Church bell three times. According to *"Tata Kebaktian Peneguhan Sidi"* (Order of Service for Sidi Affirmation) from April 2, 2023, with the accompaniment of songs, the prospective members of the *Sidi*, along with the Congregation Assembly and Pastor will come inside the church and go to their respective seats. The Pastor will open the service with *"Votum dan Salam,"* (Votum and Greetings) followed by hymns and *"Pengakuan dan Pengampunan Dosa"* (Confession and Forgiveness). The next process is *"Petunjuk Hidup Baru"*, (New Instructions for Life), and "Thanksgiving Offering". *"Pelayanan Firman"* (Service of the Word/ Bible Reading), *"Pengakuan Iman"* (Confession of Faith), and *"Persembahan Syukur"* (Offering). After these processes, followed the preparation process for the *Sidi* Affirmation ritual by starting with *"Pengajaran dan Nasehat"* (Teaching and Advice) and *"Pengakuan Sidi Baru"* (Confession of Sidi Members). In this process, prospective new *Sidi* members will answer a series of questions asked by the Pastor. *"Peneguhan"* (Affirmation) is the following process that symbolizes accepting a person as a member of the *Sidi* Church by kneeling and being affirmed by the Pastor and the *"Undangan"* (Invitation) process for the Church congregation to accept new *Sidi* members. *"Penerimaan dan Nasehat,"* (Acceptance and Advice) *"Perhadliran,"* (Preparation for Holy Communion) *"Doa Syafaat,"* (Closing Prayer), and the last process is *"Pengutusan dan Janji Penyertaan"* (Mission and Promise of Inclusion). In the *"Peneguhan"* process, *Sidi* members will be asked to stand and answer a series of questions stated to symbolize their readiness. Afterward, the *Sidi* members will kneel and will stand when lifted by the Pastor. This process symbolizes the humility of those ready to join the rest of the Church community.

Previous Studies

There are several studies that have analyzed this phenomenon and also the ethnography of communication in ritual or cultural events or other speech events. Andriani et al. (2018) examined the value and meaning of the *Sidi* ritual at *GPIB Bahterah Kasih*. The results found from the research are that this ritual contains the value and meaning of solidarity and this ritual is very important because it has important meanings and values in accordance with Protestant Christianity. Similar research was also conducted by Manuputty (2018), Kristin et al. (2022), Gule and Ginting (2021), Gule et al. (2022), Gajah (2020), and Pattinasarany et al. (2021) who examined the importance of *Sidi* Catechism education. The result obtained is that *Sidi* Catechization education has an important role as an introduction and guide to maturity in religion and society, especially for church members. This observation also raises communication ethnography as one of the approaches to analyze the phenomena that occur. Similar study, including Annisa and Yohana's, (2015) ethnographic of communication in the Malay Kampar community's traditional wedding celebrations. Nasution and Siringoringo (2015) also examined the ethnography of communication in Sunday school worship *Huria Kristen Batak Protestan (HKBP) Maranatha*. Herliana (2019) examined communication activities in the marriage blessing ceremony of the Khonghucu religion using communication ethnography.

Amin's (2020) study also examines the communication activities that took place during the Mitoni celebrations in Layansari village, with particular emphasis on the context, the events, and the act of communication. The findings showed that Mitoni celebrations take place at the homes of expectant mothers as part of a cultural custom to protect both mother and child. According to the study, communication techniques used at Mitoni events are passed down through hereditary customs that place a strong emphasis on showing reverence for the past and maintaining cultural traditions while expecting. In addition, Peter et al. (2022) investigate the Ageman Keris Production Procedure in Besalen Buwana Aji Kalingga. An ethnographic method regarding communication was used to investigate the ageman kerises-making process in Besalen Buwana

Aji Kalingga. The study identified particular communication patterns in prayers and mantras, such as greeting-thankful-begging and greeting-declaration. As a result of the blending of Arabic and Javanese, keris has developed into a custom in that language. In doing an assessment of the Turkish Education Minister's speech on innovation, Karanfil (2020) looks at ethnography of communication as how speaking is ordered in sequence to determine how participants perceive social interaction. This study intends to investigate how an education minister uses implicit and indirect speech-making techniques in public speech. The findings imply that indirectness and implicit speech-making techniques encourage courtesy in public conversation, potentially helping English language learners improve their discourse competency. Future studies might concentrate on how English teachers teach culture and spoken language in global environments.

Mulyana and Setianingsih's (2021) research study explores intercultural communication practices in Sundanese cultural rituals, focusing on the principles of therapeutic communication. These practices are applied to the health of pregnant women in the Baduy Outside tribe, ensuring comfort and understanding during the pregnancy process. The study aims to understand how these practices reflect the cultural inheritance of Sundanese customs and the importance of communication practices in addressing the needs of pregnant women. By incorporating these practices into the community, communication can provide peace and comfort for pregnant women. The last study is by Ridwan et al. (2022), this study explores the abda'u rite performed during the Eid al-Adha celebration in the Moluccas, Indonesia, with a focus on Islamic teachings and the regional practice of offering sacrificed animals. Goats are used as sacrificed animals in the rite, which is conducted in three native villages. The study focuses on symbolic connection and social solidarity utilizing an ethnographic communication technique and a subjective interpretive paradigm. The findings highlight the significance of maintaining the practice of sacrifice and upholding Islamic principles through showing devotion to Allah. This study, which builds on all the prior research, fills the knowledge gap, establishes a benchmark for ethnography of communication on religious, and improves other researchers' understanding of ethnography of communication in religious community.

METHODOLOGY

Qualitative research focuses on examining and understanding complex phenomena within a specific environment through the collection and analysis of non-numerical data. According to Mackey and Gass (2021), qualitative research is any study built around descriptive data and doesn't frequently employ statistical procedures. This research method is used to comprehensively understand people's experiences, opinions, and behaviors. Moreover, qualitative researchers also can provide essential insights into complicated phenomena and help to develop theories and knowledge of human behavior. It will explain the goal of qualitative research: to comprehend phenomena through the interpretations people assign to them (Mackey & Gass, 2021). Qualitative research is also important in discovering the underlying motives of human behavior (Kothari, 2004). The data collection techniques carried out are through non-participant observation and online interviews. Observation involves observing, recording, interpreting, and reflecting on human activity and behavior through a qualitative approach. However, non-participant observant captures social interaction and action through video. A repeatable and valid method is provided by video recording, which captures the full action or interaction (Caldwell & Atwal, 2005). Non-participant observations will be conducted through live streaming videos of the *Sidi* Inauguration Service on the YouTube account of the *Jemaat GPM Bethel* on April 2, 2023. The research subject is the Bethel Congregation of the Protestant Church of Maluku which holds the *Sidi* Inauguration Service. Meanwhile, interviews are situations that are created and used to collect data from participants in certain situations (Rose et al., 2019). In this research, the online interviews are conducted through online application chat. According to Rose et al., (2019) these interviews can be audio-only, audio-and-video, text-based alone, or a combination of the two. By taking into account variables like the time of day and the setting,

questions and transcription formats should be created to represent the changes in the encounter. Online interviews were conducted with the Pastors and also the participant of the ritual.

RESULT AND DISCUSSION

In this chapter, researchers will report and discuss the findings of the study according to what they observed and described to reach an answer. The findings of this study were gathered through observation, in-depth interview approaches with informants, and data extraction from documents. The first analysis is the communicative competence in *Sidi* ritual. The data obtained is categorized according to the acronym S-P-E-A-K-I-N-G so as to see the dynamics of communicative patterns used in the *Sidi* ritual.

Setting

Sidi's inauguration ritual was held at Sunday Service at Josep Kam Church, *Jemaat Bethel Ambon*. *Sidi* ritual happens every once a year in *Gereja Protestan Maluku*

Participant

Participants are the *Jemaat Bethel* community and prospective new *Sidi* members who will be confirmed as many as 134 people.

Ends

The purpose of this ritual is to affirm prospective new *Sidi* members who have undergone approximately 6 months of education to become members of the *Sidi* community by confessing their faith in Christianity. This process is led by the Pastor.

Act Sequence

The ritual begins with the opening of worship and the entry of prospective *Sidi* members accompanied by hymns and follows the worship process until the ritual process. Prospective *Sidi* members will be called one by one and asked questions that symbolize whether they are ready to become members of the *Sidi* Church. The prospective member will answer *"Ya. Saya mengaku, percaya dan bersedia dengan segenap hati!" !"* (Yes. I confess, believe and am willing with all my heart), this sentence symbolizes that he is ready and willing. After that, the ritual continues with prospective *Sidi* members who have answered will kneel and will be confirmed by the Pastor. That way they have officially joined and become members of the *Sidi* community

Key

The message delivery and question and answer sequences from the Pastor and *Sidi* members were calm, serious, loud and confident.

Instrumentalities

One of the most memorable and highly symbolic verbal messages is this statement of acceptance from prospective *Sidi* members: *"Ya. Saya mengaku, percaya dan bersedia dengan segenap hati!"* (Yes. I confess, believe and am willing with all my heart). This sentence expresses the candidate *Sidi*'s faith that they are now happy and ready to accept the maturity of faith before everyone and God in accordance with the teachings in the Bible and according to Protestant.

Norms

The norms that apply are based on the teachings of Protestant which are based on the Bible. So that this ritual is based on the Word of God which is exemplified by Christians:

> *"So then, just as you received Christ Jesus as Lord, continue to live your lives in him, 7 rooted and built up in him, strengthened in the faith as you were taught, and overflowing with thankfulness".*
> (Collosians 2: 6-7 *NEW INTERNATIONAL VERSION (NIV)*, 2011)

> *"You also, like living stones, are being built into a spiritual house to be a holy priesthood, offering spiritual sacrifices acceptable to God through Jesus Christ".*
> (1 Peter 2: 5 *NEW INTERNATIONAL VERSION (NIV)*, 2011)

> *"But you are a chosen people, a royal priesthood, a holy nation, God's special possession, that you may declare the praises of him who called you out of darkness into his wonderful light".*
> (1 Peter 2: 9 *NEW INTERNATIONAL VERSION (NIV)*, 2011)

> *"But to each one of us grace has been given as Christ apportioned it".*
> (Ephesians 4: 7 *NEW INTERNATIONAL VERSION (NIV)*, 2011)

Genre

The genres found in this ritual blessing include prayers in the form of requests, praise, narrative genres in the form of advice to new *Sidi* members and the congregation.

a)   The Analysis of Illocutionary Speech Acts in the *Sidi* Ceremonial Service

These are some data found that are categorized with illocutionary speech act categories.

1.   Representatives

"Ya. Saya mengaku, percaya dan bersedia dengan segenap hati!!" (Yes. I confess, believe and am willing with all my heart).

This sentence is a sentence that shows representative speech acts because *Sidi* members are asked about their readiness to become *Sidi* members and the answers above are answers that are answered when they are ready.

2.   Directives

"Sebagai pelayan Yesus Kristus, saya mengundang saudara-saudari Anggota Sidi yang baru untuk mengambil bagian dalam Pesta Perjamuan Kudus." (As a minister of Jesus Christ, I invite my new Sidi members to take part in the Feast of Holy Communion).

This sentence is a directive speech act because the Pastor invites new *Sidi* members to participate in the Church's sacrament called Holy Communion.

3.   Declarations

"Pergilah dan jadilah saksi Tuhan di tengah-tengah hidupmu." (Go and be God's witnesses in your life).

This sentence when viewed is a directive sentence but in context it is a sentence that shows a declarations speech act where the Pastor ends the service by giving a mandate for his congregation.

In the data, no commissive or expressive speech acts were found, so it can be said that *Sidi*'s ritual process only uses three of the five illocutionary speech acts.

b)   Cultural symbols and their meanings in the *Sidi* ceremony

There are many symbols of this ritual. These cultural symbols represent the Moluccan culture which is also closely tied to this ritual. The first symbol is the clothes worn during the ritual procession. *Kain* and *kebaya* for women and baniang and *kebaya* also for men. *Kain* and *kebaya* are traditional clothes of the Maluku people which are usually worn by women. Black is the color of the cloth and kebaya at the *Sidi* ritual. While male *sidi* members will wear *baniang*. *Baniang* is one of the traditional clothes for the Maluku people which is often used in weddings and traditional ceremonies (Pattipeilohy, 2013). *Baniang* was later adapted as an official dress for Christians and is called *Baniang Hitam* (Usmany, 2017). To find out more about the meaning of this color and clothing, an interview was conducted with one of the interviewees, Pastor R. T. said that black is a traditional color that has existed and is close to the Maluku people for a long time. Black is always used in every traditional event, making black a sacred color. That way, the Protestant Church of Maluku also takes black as the basic color of *Sidi*'s clothes as a symbol that even in the process of religion, the Church does not forget the culture or community where the Church is located. According to the interviewees Pastor J. T., each church has a different *Sidi* Affirmation procedure because it is related to the worship system of each church. *Sidi* Affirmation in GPM answers aloud as an illustration of the firmness, commitment and confidence of one's faith that was once baptized as a child. The background of the *Sidi* process in GPM is different from other churches. The teaching of the Protestant Church of Maluku which practices child baptism where child baptism does not depend on the child's faith, but depends on adults, namely parents and witnesses who bring children to be baptized. After the Baptism process, the child must go through the formal Church education process, namely Sunday School and Evangelism Tunas and Catechization for 1 year and then be confirmed as a member of the Church *Sidi*. Protestant Church of Maluku traditions that have been practiced from the past until now. Such as *Sidi* clothing which is black in color. *Kain* and *kebaya* for women and *baniang* and *kebaya* also for men. This is also the traditional dress of the Moluccan people. In the communicative event, there is a kneeling process which is a symbol of humility, and readiness to receive God's blessing with the laying on of hands by the Pastor after being confirmed as a *Sidi* member of the church who has matured in faith. As this observation was made, there have been several previous studies with the same phenomenon.

CONCLUSION

Sidi as a ritual performed by the *Gereja Protestan Maluku* is a process that has a different communication process from other Church communities. To be able to understand the *Sidi* ritual of Protestant Church of Maluku, the communicative competence by Hymes is used. The *Sidi* ritual process can be explained with S-P-E-A-K-I-N-G. Communicative pattern used can be seen in this ritual process. This research analyzed illocutionary speech acts used in the *Sidi* ritual process and found that only three out of five illocutionary speech acts were used in the *Sidi* ritual process. In addition, the Moluccan culture is also incorporated in this religious ritual process. This indicates that there is a relationship between the Church community and culture that is closely bound. The meaning contained in the traditional clothing worn by *Sidi* members is a form of non-verbal communication that symbolizes the sacredness of the *Sidi* ritual. *Sidi* is closely tied to the wider community where *Sidi* values and Christianity taught in the Church are used to complement the way of living together in the wider community. For further research, conducting another study of

communicative behavior in other *Gereja Protestan Maluku's* ritual or even traditional customs of Maluku culture are suggested since there are not many researches that related to linguistics realm in using this topic and community.

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