

Presupposition Speech at the *Tawur Kasanga* Ceremony: A Pragmatic Study

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Abstract—This research aims to analyze the types of presuppositions in the *tawur kasanga* ceremony as a pragmatic study. Pragmatics studies are always related to the problem of language use behaviour in its context. Pragmatic context includes the identity of the participant, the time parameters, and the place of the speech event, which includes the linguistic context and the physical context, which includes presuppositions. To achieve this goal, a descriptive qualitative approach was used. A qualitative approach to describe the meaning of *Tawur Kasanga* speech is based on pragmatic studies. The research population was taken from the narratives of a series of ceremonial activities. Considering that this event is an event that only occurs once a year, this population was immediately used as a sample. Data was collected through recordings and guided interviews. The collected data was analyzed using descriptive-qualitative techniques. The research results show: there are six presuppositions in speech, namely presuppositions: (a) existential 12 (24,489%), (b) factive 13 (26,530%), (c) lexical 11 (22,448%), (d) structural 11 (22,448%), (e) nonfactive 1 (2,040%), and (f) counterfactual 1 (2,040%).

Index Terms—speech, presumption, *Tawur, Kasanga*

I. INTRODUCTION

The implementation of yadnya (sacrifice) must be based on: 1) Sradha (belief), 2) Sincerity, 3) Purity of thoughts, words and deeds, 4) Adjustment to the village (place, kala (time), and patra (circumstances) (Suhardana, 2006; Wentin, 2017; Abdulameer, 2019). Words that are friendly, calm, sweet, pleasing and untainted are components of language, which play an essential role in communication that upholds customs and politeness as characteristic of eastern culture (Sari, 2020; Sudharta, 2004; Pudja, 1999), especially in carrying out the ritual, interaction between the implementer, the organizer (Yajamana), *Ratu Peranda* (Priest/Priest), *Serati* (offering artisan) and other parties who participate in preparing the ceremony facilities (Sudarta, 2004; Wentin, 2017). Mutual cooperation helps the *Yajamana* (organizing committee) (Wiana, 2004). In this situation, it is necessary to use polite language, words that do not hurt hearts, and be gentle, especially for those who have work (Pudja, 1999). Polite and soothing language is needed so that the ceremony can take place well and smoothly with the use of ethical words and sentences (Sari, 2020; Relin et al., 2018; Jendra, 2009; Moeliono, 1988; Fowler & Fowler, 2000; Rasna & Binawati, 2019).

Rituals such as *Tawur Kasanga* (purification of *butha kala*) must be carried out as well as possible by maintaining the purity of thoughts, words and actions so that the purity of the ritual is not tarnished (Rasna, 2018, 2019; Rasna et al., 2020; Rasna et al., 2021). Maintaining this purity is not only a form of disciplined character education for society but also shows the relationship between maintaining discipline in thinking, saying and doing (Soyomukti, 2015; Pudja, 1985). This relationship is vital to understand the meaning expressed by the speaker so as not to cause misunderstandings (Sinaga & Harahap, 2020). Based on this explanation, the problem of this research is what are the types of presuppositions in the *Tawur Kasanga* ritual in the city of Denpasar in 2023? This research aims to analyze the types of presumptions of the *Tawur Kasanga* ritual in Denpasar in 2023.

II. LITERATURE REVIEW

Language is also used for religious ritual activities (Teeuw, 1984; Sibarani, 2004) because people who carry out rituals are very vulnerable to temptation. If you can't stand it, it can result in fatal things, such as animals being killed as

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a means of ceremony, then not being worked on, or maybe being washed away just because you said something wrong. Therefore, you must be careful. This is following the warning of Kakawin Niti Castra, Sargah V, Sloka 3), which reads:

Wasita nimittanta manemu Laksmi (by words you will be happy)

Wasita nimittanta pati kapanggih (by words you will die)

Wasita nimittanta manemu duhka (by words you get into trouble)

Wasita nimittanta manemu partner (by words you get a friend) (Wiana, 2004)

This statement shows that language has a very vital role in human life, especially *Tawur Kasanga*, as a sacred activity. This is following *Prakertining Ayadnya* (ethics in sacrificing). According to Dewa *Tattwa's* text, it is said that the person carrying out the ritual should not utter obscene words (harsh words, cursing, swearing); pleasant words should be spoken by him (Krisnu, 2014; Aminah, 2021). Likewise, Atharvaveda VI.37.2 states that: Destroy the person who utters curses, like a tree struck by lightning (Santeri, 2000; Tucker, 1999; Rasna et al., 2019). The continuity of communication requires the speaker to know hidden information and information stated by the speaker (Pratiwi & Suroso, 2022; Andryanto et al., 2014; Dondokambey, 2020; Karim, 2019; Rahmawati & Mintowati, 2022). All of this information is used as an assumption based on the knowledge the speaker has, which is called a presupposition which is formed based on his knowledge before producing the utterance (Yule, 1996, 2018; Andryanto et al., 2014; Widiastuti et al., 2022; Sinaga & Harahap, 2020; Kristanti, 2022; Rahmawati & Mintowati, 2022; Karim et al., 2019; Pratiwi & Suroso, 2022). People with high culture in communication tend to be closed implicit, using more nonverbal forms than verbal forms (Zamzani, 2007). Communication can take place smoothly thanks to some kind of mutual agreement.

In the context of communication quality, increasing spirituality is not only related to aspects of behaviour and thinking but is also related to aspects of communication, such as how one speaks, sits, and moves, including linguistic expressions (Kennedy, 2002).

Good communication between speakers and speakers requires understanding. This understanding is a pragmatic study that studies the meaning of utterances in certain situations (Leech, 2015; Nadar, 2013; Nababan, 1993; Sudaryat, 2011; Tarigan, 2015; Djajasudarma, 2012). Yule (2006) stated that presuppositions are what speakers assume to be the case before making an utterance. The presupposition is basic information which the speaker assumes. Presuppositions are, of course, not always correct because communication depends on the shared perception of contradictions, ideological assumptions, prejudices, and stereotypes of many individuals, and so on.

Yule (2006), Pratiwi and Suroso (2022), Andryanto et al. (2014), Karim et al. (2019), Kristanti and Indrayanti (2022), Sinaga and Harahap (2020), and Widiastuti et al. (2023) explained that there are six types of presuppositions, namely:

1. Existential presuppositions are presuppositions that indicate the existence and identity of the referent or being (Widiastuti et al., 2023; Sinaga & Harahap, 2020; Kristanti & Indrayanti, 2022; Karim et al., 2019; Andryanto et al., 2014; Pratiwi & Suroso, 2022; Rahmawati & Mintowati, 2022).
2. Factive presuppositions are presuppositions when the information conveyed aims to convey a fact that is believed to be true (Widiastuti et al., 2023; Sinaga & Harahap, 2020; Kristanti & Indrayanti, 2022; Karim et al., 2019; Andryanto et al., 2014; Pratiwi & Suroso, 2022; Rahmawati & Mintowati, 2022).
3. Lexical presuppositions are presuppositions when a conventionally stated meaning is interpreted with the presumption that another meaning (which is not stated) is understood (Widiastuti et al., 2023; Sinaga & Harahap, 2020; Kristanti & Indrayanti, 2022; Karim et al., 2019; Andryanto et al., 2014; Pratiwi & Suroso, 2022; Rahmawati & Mintowati, 2022).
4. Non-factive presupposition is a presupposition that is assumed to be untrue. Verbs, such as dream, imagine, and pretend are the examples (Widiastuti et al., 2023; Sinaga & Harahap, 2020; Kristanti & Indrayanti, 2022; Karim et al., 2019; Andryanto et al., 2014; Pratiwi & Suroso, 2022; Rahmawati & Mintowati, 2022).
5. Structural presuppositions are presuppositions expressed in speech whose structure is clear and can be immediately understood without looking at the words used (Widiastuti et al., 2023; Sinaga & Harahap, 2020; Kristanti & Indrayanti, 2022; Karim et al., 2019; Andryanto et al., 2014; Pratiwi & Suroso, 2022; Rahmawati & Mintowati, 2022).
6. Counterfactual presupposition means that what is presupposed is not only not true, but also the opposite (opposite) of true or contrary to reality (Widiastuti et al., 2023; Sinaga & Harahap, 2020; Kristanti & Indrayanti, 2022; Karim et al., 2019; Andryanto et al., 2014; Pratiwi & Suroso, 2022; Rahmawati & Mintowati, 2022).

III. METHOD

This research method uses a research design with a descriptive qualitative approach to describe the presuppositions of interaction between speakers at the *Tawur Kasanga* ritual in the city of Denpasar. These utterances were directly used as research samples. The research data is in the form of oral data as primary data sourced from recordings of speech between speakers during the *Tawur Agung Kasanga* procession, a series of *Nyepi Caka* holy days in 1945 in the city of Denpasar on Tuesday, March 21 2023 and data from guided interviews from key informants collected through a verbal recording process involving the content of communication as its integral part (Ismawati, 2011). The data collection instrument was an interview guide, which was conducted in a dialogue manner and recordings of the implementation of the *Tawur Kasanga* ritual procession. The data obtained in this research is presupposition data. The collected data was analyzed using qualitative descriptive analysis techniques. Miles et al. (2014) stated that activities in

qualitative data analysis are carried out interactively and continue continuously until completion. The steps for analyzing data are as follows: 1) Preparation of collected data; 2) Identifying all utterances obtained from the interaction process between speakers at the *Tawur Kasanga* ceremony following the problem formulation and research objectives, namely types of presuppositions based on similarities or which can be equated; and 3) The description in the form of analysis of this research data is to describe the types of presuppositions used by speech participants at the *Tawur Kasanga* ceremony, which include:

1. Meaning of data
2. Formulation of temporary conclusions based on similarity of data
3. Matching temporary conclusions based on the validity of the data before formulating general conclusions
4. Revise and refine general conclusions
5. Making meaning of conclusions by looking for connections between the content and the research problem. (Carspecken, 1998)

IV. FINDING

A. Types of Presupposition Speech at the Tawur Kasanga Ceremony

According to theory, presumptions are utterances that contain the meaning of appropriateness or inappropriateness based on the utterance (Andryanto, 2014; Baisu, 2015). There are six types of presuppositions, namely, existential presuppositions, factive presuppositions, lexical presuppositions, nonfactive presuppositions, structural presuppositions, and counterfactual presuppositions (Karim et al., 2019). Based on the data that has been collected, these six types of presuppositions emerged at the *Tawur Kasanga* Ceremony, as explained below.

(a). Existential Presuppositions

Existential presuppositions indicate the existence, existence and identity of the expressed referent (Yule, 2006; Pratiwi & Suroso, 2020; Mono et al., 2018). There are 12 existential presuppositions (24.489%), and examples can be found in statements (1) to (2) below:

(1) On March 21 2023, the Regency Level *Tawur* ceremony was held at *Catus Pata Catur Muka*, Denpasar city.

Speech (1) is an existential presupposition because this speech shows the existence of existence, namely the implementation of the *Tawur Kasanga* ritual at *Catus Pata* (crossroad) (*Catur Muka*/four faces) Denpasar city on March 21, 2023. The concept of this presupposition adheres to the concept of Yule (2006), Mono et al. (2018), Pratiwi and Suroso (2020) and Putrayasa (2014), which states that existential presuppositions are presuppositions that indicate the existence of an existence (Guswita & Widodo, 2019).

(2) According to *Lontar Sundarigama* and *Sanghyang Aji Swamandala*, the *Caka* New Year celebration is celebrated in series with the celebration of *Nyepi* Day.

Speech (2) is an existential presupposition because this speech shows the existence of a *Lontar* called *Sundarigama* and *Sanghyang Aji Swamandala*. In the palm leaf, it is stated that the *Caka* New Year celebration is celebrated in series with the celebration of *Nyepi* Day. This is following what was stated by Yule (2006), Mono et al. (2018), Suroso (2020), and Putrayasa (2014).

(b). Factive Presupposition

A factive presupposition is a presupposition when the information that is presupposed following the verb can be considered as reality. Some verbs such as know, realize, regret, realize, surprise, and be happy have factive presuppositions (Yule, 2006; Pratiwi & Suroso, 2020; Mono et al., 2018). There are 13 factive presuppositions (26.530%), and examples can be found in statements (3) and (4) below:

(3) On March 21 2023, the *Tawur* (offering) ritual was held at *Catus Pata Catur Muka*, Denpasar city.

Speech (3) is a factive presupposition because the speech is information presupposed as reality, namely the implementation of the *Tawur Kasanga* ritual at *Catus Pata Catur Muka*, the city of Denpasar, on March 21, 2023. This presupposition refers to the concept of Yule (2006), Pratiwi and Suroso (2020), Mono et al. (2018) and Putrayasa (2014). The following verbs and phrases, such as 'glad', 'odd', be with 'aware', regret, and 'realize', involve factive presupposition.

(4) According to *Lontar Sundarigama* and *Sundarigama*, it is said that the *Caka* New Year is celebrated in series with the celebration of *Nyepi*.

Speech (4) is a factive presupposition because this speech is information that is presupposed as a fact, as stated by *Lontar Sundarigama* and *Sanghyang Aji Swamandala*, the *Caka* New Year is celebrated in series with the celebration of *Nyepi* Day. This presumption is following that expressed by Yule (2006), Pratiwi and Suroso (2020), Mono et al. (2018), and Putrayasa (2014).

(c). Lexical Presuppositions

Lexical presuppositions are presuppositions when conventionally stated meanings are interpreted with the presumption that other (unstated) meanings are understood (Putrayasa, 2014; Pratiwi & Suroso, 2020; Mono et al.,

2018). Lexical presuppositions are determined based on these opinions, totalling 11 (22.448%), of which examples can be found in utterances (5) and (6) below.

(5) On March 21 2023, a *Tawur* (offering) ceremony was held at *Catus Pata Catur Muka*, Denpasar city.

Utterance (5) is a lexical presupposition because the utterance's meaning is stated conventionally, and it can be understood that on March 21 2023, the *Tawur* ceremony was held at *Catus Pata Catur Muka*, Denpasar City.

(6) According to *Lontar Sundarigama* and *Sundarigama*, it is stated that the *Caka* New Year is celebrated in series with the celebration of *Nyepi*.

Utterance (6) is a lexical presupposition because the utterance is expressed conventionally, and it can be understood that the *Caka* New Year is held in series with the celebration of *Nyepi* based on *Lontar Sundarigama* and *Sanghyang Aji Swamandala*.

(d). Lexical Presuppositions

Structural presuppositions are presuppositions that refer to specific sentence structures that have been analyzed conventionally so that parts of the structure are assumed to be true (Yule, 2006; Cummings, 2007; Pratiwi & Suroso, 2020; Mono et al., 2018; Putrayasa, 2014) found as many as 11 (22.448%) as can be found in statements (7) and (8) below.

(7) On March 21 2023, the *Tawur* ceremony was held at *Catus Pata Catur Uang*, Denpasar City.

Utterance (7) is a structural presupposition because the utterance refers to a particular sentence structure conventionally analyzed so that part of the structure is assumed to be true. In this case, there is a particular sentence structure, namely the implementation of the *Tawur Kasanga* ceremony at *Catus Pata Catur Muka*, Denpasar City.

(8) According to *Lontar Sundarigama* and *Sundarigama*, it is stated that the *Caka* New Year is celebrated in series with the celebration of *Nyepi* Day.

Utterance (8) is a structural presupposition because the utterance refers to a specific sentence structure which has been analyzed conventionally so that part of the structure has been assumed to be true, namely *Lontar Sundarigama* and *Sundarigama* stated that the *Caka* New Year celebration was held in series with the celebration of *Nyepi* Day.

(e). Lexical Presuppositions

A nonfactive presupposition is a presupposition that is assumed to be untrue. Verbs like "dream", "imagine", and "pretend" are examples. This nonfactive presupposition is used with the presupposition that follows it being untrue (Pratiwi & Suroso, 2020; Mono et al., 2018). In this research, there was one nonfactive presupposition (2.040%), such as statement (9) below.

(9) The *Tawur Kasanga* ceremony is never *puput* (completed) by *Jero Mangku* (the name of a person whose sanctification has only reached the first level) because every time we perform a *Tawur Kasanga* or *melasti* (a ceremony to collect the holy water in the middle of the ocean/spring for cleansing the universe along with its contents) always *mabebangkit bantennya* (a ceremonial means that symbolizes the universe with the nature of *butha kala*). Therefore, put forward by *Sulinggih*, we took turns asking Parisada Hindu Dharma Indonesia. *Mepapada* (a ceremony to purify animals before they are used as sacrifices) was cleaned by *Sulinggih*, who adheres to the ideology of *tri sadaka*, namely the three leading priests as guides of the people. Basically, the understanding is 3: the more, the better, but don't abandon the concept of who is in *Bhur* (the realm inhabited by spirits), who is in *Bwah* (the natural realm inhabited by humans) and who is in *Swah* (the realm inhabited by gods), according to main duties.

Utterance (9) is a nonfactive presupposition because it refers to a presupposition that is assumed to be untrue. In this case, it is shown that *Jro Mangku* never performed the *Tawur Kasanga* ceremony.

(f). Lexical Presuppositions

Counterfactual presupposition means that what is presupposed is not only not true but also the opposite (opposite) of true or contrary to reality (Pratiwi & Suroso, 2020; Mono et al., 2019). The counterfactual presupposition can be found in utterance (10) below.

(10) During *Nyepi*, it should be observed in a quiet atmosphere through solemn meditation, asking God to grant salvation. What if people were gambling at that time?

If solitude is sacred, then silence cannot go anywhere. Only officers can do it.

Utterance (10) is a counterfactual presupposition because the utterance refers to what is presupposed to be not only untrue but also the opposite. In this case, it is shown that there are people who gamble. This is, of course, contrary to applicable regulations. Therefore, *Kasanga* (guards) are needed to secure the area so that during *Nyepi* no residents do things that are not right.

V. DISCUSSION

According to Yule's (2006) report, presuppositions are grouped into six types, namely, existential presuppositions, factive presuppositions, lexical presuppositions, nonfactive presuppositions, structural presuppositions, and counterfactual presuppositions. Yule's statement is no different from the opinions of Pratiwi and Suroso (2022), Karim,

Romoli (2014), and Nurcaerani and Intani (2019). Based on data analysis, these six types of presuppositions emerged at the *Tawur Kasanga* Ceremony.

Existential presuppositions, according to Yule (2006), show how something exists. This aligns with the opinions of Nurcaerani and Intani (2019). This presupposition is not only presented in possessive or possessive sentence structures, such as "my hat", which presupposes that 'I have a hat', but is broader and more general, as in specific noun phrases that are expressed, the speaker is assumed to be involved in the entities mentioned. In quantity, 12 existential presuppositions were found in this research (for example, data 1-2). This is natural because this presumption shows the existence of something (Karim et al., 2019; Pratiwi & Suroso, 2022; Gus et al., 2019). Existential presuppositions can also be marked using "this" and "that". The existential presupposition found here refers more to the existence of something related to the *Nyepi* Day activities for Hindus in Bali, namely the *Tawur Kasanga* Ceremony. For example, the speech in data (1) shows the existence of the *Tawur Kasanga* ceremony in the city of Denpasar, which was held on March 21 2023. The speech in data (2) shows the existence of the *Caka* New Year celebration, which is celebrated in series with the *Nyepi* Day celebration, which originates from *Lontar Sundarigama* and *Sundarigama*.

A factive presupposition is a presupposition when the information that is presupposed following the verb can be considered as reality. Some verbs such as know, realize, regret, realize, surprise, and be happy have factive presuppositions (Pratiwi & Suroso, 2020; Mono et al., 2018). Based on the results of the analysis, it was found that thirteen utterances were included in the factive presupposition type (for example, data 3 and 4). Speech data (4) shows that references related to the implementation of the melasti ceremony come from the Sundari Gama *Lontar* and the Aji Swamandala *Lontar*. These two examples of speech are factive presuppositions because the speech is information presupposed as reality. The finding of 13 factive presuppositions is natural because these presumptions express reality.

The results of data analysis show that lexical presuppositions were found in eleven data (examples seen in data 5 and 6). Overall data supports the definition of lexical presupposition, namely when a conventionally stated meaning is interpreted with the presumption that another meaning (which is not stated) is understood (Putrayasa, 2014; Tambunan et al., 2019; Pratiwi & Suroso, 2020; Mono et al., 2018). For example, in data (5), on March 21, 2023, the *Tawur* ceremony was held at *Catus Pata Catur Muka*, Denpasar City, and (6) According to *Lontar Sundarigama* and *Sundarigama*, the *Caka* New Year celebration was celebrated in series with the *Nyepi* holiday. The meaning of the speech in these two examples is stated conventionally and can be understood that on March 21, 2023 the *Tawur* Level ceremony was held at *Catus Pata Catur Muka*, Denpasar city and the *Caka* New Year celebration was held in series with the *Nyepi* Day celebration based on *Lontar Sundarigama* and *Sundarigama*.

The structural presuppositions found are based on analyzing eleven data (for example, data 7-8). The entire data supports the definition of structural presupposition, namely a type of presupposition that refers to the structure of specific sentences which have been analyzed as permanent and conventional presuppositions that parts of the structure are assumed to be true (Putrayasa, 2014; Saputra, 2021; Pratiwi & Suroso, 2020; Mono et al., 2018). Data (7) The celebration of *Nyepi* Day falls on every pinanggal apisan (first day) of Sasih Kedasa, and Data (8) *Nyepi* Day usually falls in March and early April every year. These two utterances refer to the structure of specific sentences, which have been analyzed as a permanent and conventional presupposition that part of the structure is assumed to be true. In this case, it is stated that there is a *Nyepi* Day celebration which falls on every pinanggal apisan (first day) of Sasih Kedasa (the tenth month of the Balinese calendar), and *Nyepi* Day usually falls in March and early April every year.

A nonfactive presupposition is defined as a presupposition that is assumed to be untrue. This nonfactive presupposition is used with the presupposition that follows it being untrue (Aminah, 2021; Pratiwi & Suroso, 2020; Mono et al., 2018). One data, namely data (9), which supports the definition of this type of presupposition, is:

- (9) "The *Tawur Kasanga* ceremony was never performed by Jero Mangku, because every time we perform *Tawur Kasanga* or melasti it is always *banten.mabebangkit* "Because of that, it was proposed by *Sulinggih*, and we took turns asking Parisada Hindu Dharma Indonesia".

Something that is assumed to contain incorrect presuppositions, in the story, it is shown that there was never a Jro Mangku who attended the *Tawur Kasanga* Ceremony. Why is the nonfactive presumption only found in one data? After conducting an investigation, it turned out that the answer was that this presumption was related to something that was not true, let alone violating the provisions. What makes it impossible for people to dare to commit untruths is that it deals with issues of belief in the unseen world, which are very sensitive, especially issues of safety, which, if violated, will become food for the *butha kala* (a type of supernatural creature with a large and frightening body like a giant) as part of the *Tawur Kasanga* (offerings made every year around March to the *butha kala* to return them to their place so as not to disturb humans, so that humans can get peace).

Counterfactual presupposition means that what is presupposed is not only not true but is also the opposite (opposite) of true or contrary to reality (Liang, 2020; Pratiwi & Suroso, 2020; Mono et al., 2018). In this presupposition, only one data was found, namely data (10), which supports the definition of this type of presupposition

- (10) "During *Nyepi*, it should be observed in a quiet atmosphere through solemn meditation, asking God to grant salvation. What if people were gambling at that time?"

If the particular solitude in the traditional village of Denpasar City, *Nyepi*, is sacred, you cannot go anywhere in silence. Those who are allowed are officers (*Kasanga*) because *Kasanga* are the ones who carry out security in each area. This statement shows that the counterfactual is that the *Nyepi* holiday celebration should be silent, but what if

people are gambling? This is, of course, contrary to the *awig-awig* (rules) that apply in the area. Therefore, *Kasanga* (guards) are needed to secure the area so that during *Nyepi* no residents do things that are not right. There is only one counterfactual presupposition data found because this presupposition is not only not true but also the opposite of the truth or contrary to the truth. People are terrified of doing things that are not right, starting from thinking, saying and behaving, because it is associated with the *Tawur Kasanga* ritual, namely offerings to the *butha kala*. So, it is believed that those who dare to think, say or do things that are not right during *Nyepi* will become food for the blind people so that they will never be comfortable throughout their lives. Especially on *Nyepi* Day, which Hindus believe to be a very sacred holy day, it is necessary to practice devout meditation in order to get protection from the Almighty so that it is free from all obstacles. That is why the Hindu community celebrates it very solemnly and silently in the hope of getting protection. This is the reason why the counterfactual assumption is very small.

VI. CONCLUSION

Based on the results of the analysis and discussion of the research problem formulation, the following conclusions can be drawn. Based on the analysis of the data that has been collected, six types of presupposition speech appear at the *Tawur Kasanga* Ceremony, namely existential presuppositions 12 (24,489%), factive presuppositions 13 (26,530%), lexical presuppositions 11 (22,448%), structural presuppositions 11 (22,448%). %, nonfactive presupposition 1 (2.040 %) and counterfactual presupposition 1 (2.040 %). It is hoped that this research will open up opportunities for other researchers to study other aspects of speech acts that accompany an utterance, such as aspects of language politeness and its maxims. This research is limited to a speech during the *Tawur Kasanga* ceremony. Therefore, it is highly recommended to examine the presupposition component in other, broader speech contexts.

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