

Illocutionary Acts Found In Indigenous Villagers' Conversation

Ni Wayan Kasni, I Wayan Budiarta, A.A.Gede Suarjaya
wayankasni@gmail.com

Universitas Warmadewa, Denpasar-Bali, Indonesia

Abstract. This study entitled Illocutionary Acts Found in Indigenous Villagers' Conversation. It is aimed at finding the types and the meanings of illocutionary act in those conversation. The data were taken from the conversation of villagers in Penglipuran and Tenganan Pengrisingan village. They were collected through recording, note-taking, and interviewing. All the data were analysed descriptively by applying the theory illocutionary act proposed by Searle[1]. The result of the analysis revealed that there were three types of illocutionary act produced by the speakers, namely assertive, directive, and expressive. The meaning found are expressing opinion, argument, report, experience, request, ordering, criticising, and saying thanks.

Keywordwords: illocutionary act, indigenous villagers, assertive, directive, expressive.

1. Introduction

When the language is used to communicate to other people, speakers do not only produce utterances but also do actions through the utterances. They are doing issues with their utterances as soon as they use language. Yule[2] stated that these actions can be carried out by using utterances, often called speech acts. A speaker who wants to convey the meaning or purpose of a sentence to their listener should apply it inside the type of speech acts. There are various factors which determine the act of speaking which should to be done. In expressing an aim of speech acts, it is very essential to understand the various possibilities of using speech acts firstly where the speaker is and the appropriate structure of the uterrances. Speech act is expressed by people when communicating a message positively to listeners. A speech act makes clear that when the speaker is talking, he is doing various acts, such as apologizing, thanking, asking, complaining, denial [3]. Austin[4] proposed that if speech acts are used to tell one thing called locutionary act. If it requires the listener to do one thing, it is termed as the illocutionary act, and if it affects the listener or requires a response or certain effects from the listener, it is termed a perlocutionary act. Robert[5] proposed that one of the speech acts above could happen in everyday human communication. It can also happen in any places and situation.

Everyday human communication that is very unique to be observed is the conversation that happens in indigenous villages, namely Penglipuran village and Tenganan Pengrisingan village. Penglipuran village is Penglipuran Traditional Village, Kubu Village, Bangli regency. Tenganan Pengrisingan heritage village is a interesting heritage village located in Karangasem regency. The location is in the middle of the hills. Tenganan has very unique heritage belief, they worship to the Indra God. Therefore they have unique festival which is held annualy named Perang Pandan. The Tenganan women have unique skill and technique in making weaving. The

weaving which is produced is called the double ikat. This the only one technique which is applied in the world.

The product is believed having the magical power to protect the man who was wearing it from danger of disaster. The government has decided in 1995 this traditional village as the first tourist village in Indonesia. The uniqueness in Penglipuran village is each house is designed in the same shape and the gate of the house is also designed the same. The materials of the house are using bamboo for the wall and the roof. This unique cultures influence the way the villagers produce utterances in order to express a certain objective to the listeners. Regarding the said factor, this research is focused on types illocutionary act and their meaning.

2. Method

The data of this research were the conversation of men and women in Penglipuran village and Tenganan Pengrisingan village. There are 5 (five) conversations of Penglipuran village and 3 (three) conversations of Tenganan Pengrisingan village. The conversations are transcribed in the form of written data. In collecting the data, the method applied was recording, note-taking, and interview. Each of the conversation done by the villagers was recorded by using a recorder when the villagers ran a meeting and it is also noted. To get a clear understanding about the meaning of the language, the interview method is applied; interviewing the informants, the head of the villages. The data that have been collected were classified based on the problems observed. In analysing the data, the method employed was the additional lingual equivalent methodology, which involved lingual elements, such as related language issues with the issues outside the discourse [6].

3. Result And Discussion

The data were analysed by applying theory of Searle[1]. The analysis deals with the types and meaning of illocutionary acts found in indigenous villagers conversations.

3.1 Assertive

This illocutionary conveys the fact of the expression. It has the meaning of stating, proposing, bragging, complaining, opinions, experiences, notification, and reports. Expressing report Illocutionary of expressing report is related to the fact. It can be seen in the following data.

For examples:

Data 1:

“Indik margi puniki, tiyang sampun polih ngelapor. Ledangang dumun, durung wenten anggaran.”

‘About the road, I informed already (to someone). (Please) Understand first,

Data 2:

“Inggih dina sane mangkin ngemolihang 4.780.000. Ampun kenten indik uang lainnya, “Uang lainnya niki wenten susuk 500, nika totalnyane 2.444.770”

‘Today (we) get (money) 4.780.000. After that about the anoter money. *About* another money, there is change 500, so the total is 2.444.770 other money there are change 500, the total is 2.444.770’

Data 1 and data 2 convey the illocutionary act of asserting. They have the aim to express the report to the listeners regarding the fund for repairing the road (data 1) and reporting the money collected in a community.

(a) *Expressing opinion*

The illocutionary act of asserting may also have the meaning of expressing opinion. It depends on the context of conversation and the utterances produced by the speaker.

For example:

Data 3:

"Yening kayun nyelang jinah ring LPD, kan dadosne membantu (expressing opinion)

'If (you are) willing to borrow money at LPD, it will help the credit institution'

Data 3 belongs to illocutionary act of asserting. In data 3 the speaker conveys his opinion concerning on monetary, namely the people may borrow money in LPD to solve the monetary problem.

(b) *Expressing argument*

Expressing argument is also one meaning found in assertive illocutionary act. It appears in the following data.

For examples:

Data 4:

"Memang seperti itu, masalah anu bareng-bareng ngerombe" (expressing argument)

'It is like what it is, problem solved together.'

Data 5:

"Nah dingeh keto, nawang je sing"

'I only heard, no idea about that'

Data 4 to 5 belong to illocutionary act of asserting. In data 4 the speaker conveys his argument regarding problem solving. In data 5 the speaker gave the argument that he only heard like that.

(c) *Expressing experience*

In the context of topic discussed assertive may convey experience. It is found in data below.

For example:

Data 6:

"Aaa... sampun kenten, niki wau-wau niki wenten pengentug, Sasih Kesanga nika kebaos ten je sasih miik"

'After that, recently, there is information that *Sasih Kesanga* is not an auspicious day'

In data 6 the speaker expresses based on the experience that it was said *Sasih Kesanga* is not an auspicious day.

(d) *Expressing suggestion*

The meaning of expressing suggestion can also be conveyed through assertive. It can seen in the following data.

Data 7:

"Mungkin ada denda, kalau ada denda kan, oh... denda liu" (suggestion)

'Maybe there is a fine, if there is a fine, oh... (later should pay) many fine.'

Data 7 belongs to assertive illocutionary act. The meaning conveyed in the utterance is suggestion that is to run a fine to the member if he or she doesn't attend the meeting.

3.2 Directive

This illocutionary aim to provide an impact on the type of actions taken by speakers. This illocutionary, for instance, orders, orders, requests, demands, advises.

(a) Expressing advice

The meaning which can be delivered by the speaker when producing utterance is advice. It can shown in the following data.

For example:

Data 8:

“*Harus paham perarem to. Latar belakang bagaimana, efeknya bagaimana, sangsinya, harus ikut.*”

‘Must understand the perarem. How the background is. How is the effect, the punishment, (we) must follow.’

Data 9:

“*Duaning niki nak smpun sue niki pemargine, mangda sampunang. Dumogi ke Ida sesuhunan siih, ten kenten?*”

‘Because the implementation is already long time ago, so that there is no problem caused. Hopefully God (would) agree, right?’

Data 8 and data 9 show that the meaning of directive illocutionary is to convey advice. In this case the speaker advised the listener to understand and follow the village regulation (Data 8) and to follow what they have done previously, so the God gave the blessing. (Data 9).

(b) Expressing order

“*Nika tugas ida dane selaku sekaa ebat.*” (order)

That responsible 2P as crew mixer.

‘That is responsible of you as crew of mixing spices.’

“*Kalau tiang kelih, Kalau tiang gimana kita mengadakan arisan?*” (request)

‘From me kelih, If from me, how if we carried out arisan?’

Ke malu nake Da Bibi’e negak”

Man2: “Orin ke malu onkone Da Bibi” (interrupting Woman 1)

Woman: “Bi, ke malu onkon negak” (talking to Da Bibi)

Why don’t Da Bibi sit in the front”

Man2: “tell Da Bibi to sit in the front” (interrupting Woman 1)

Woman: “Bi, please sit in the front” (talking to Da Bibi)

3.3 Expressive illocutinary act

This illocutionary is to convey the psychological perspective of the speaker to the situation conveyed in illocutionary. The example can be seen bellow

“*Nggih, sakewanten di luar konteks parum wenten, napi wastane, pakrimik, masukan duwaning galahe sekadi ring Tenganan nenten je kedadosang.*” (criticizing)

Meaning: ‘Okay, however, out of the parum (formal meeting) there are, what is the name, whispered, suggestion because if it is Tenganan’s time rules, it will be forbidden.’

“*Suksma Jero Kelih. Mungkin ada denda, kalau ada denda kan,*

‘Maybe there is a fine, if there is a fine, (saying thanks)

4. Conclusion

Based on the result of the analysis it was found that there were three types of illocutionary act produced by the speakers, such as assertive, directive, and expressive. The meaning of the illocutionary are expressing opinion, argument, report, experience, request, ordering, criticising, and saying thanks.

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