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Illocutionary Acts Analysis of Farmers Group Restu-Rahayu Village in East Lampung, Indonesia

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Abstract:
Language as a communication tool which used to interact with others usually has meaning in relation to speech situations. This research aims to get an understanding of illocutionary speech acts which uses descriptive qualitative methods. Sources of data is a speech uttered by the Balinese people that is farmers group of Restu - Rahayu village in East Lampung which uses Balinese Language for examines illocutionary speech acts in real situations. Data collection used observation with recording techniques and note taking techniques. The research results are found the illocution data which it divided into data as assertive, commissive, declarative, expressive and directive.

Keywords: Balinese Language, illocutionary acts, speech

1. Introduction

Language as the function of informative conversation is a means to create and maintain relationships with others. Communication occurs when humans interact or express everything with language, so it is called by a speech event. Speech events are the occurrence of language interactions in a speech form that involves two parties, namely speakers and speech partners who are organized to achieve a goal. Human interaction is intended to be able to communicate with other people using various ways, both orally and in writing because communication is an activity that cannot be separated from daily activities.

Language as a communication tool used to interact with others usually has meaning. Leech (1983:6) defines pragmatics as the study of meaning in relation to speech situations. Several aspects related to the speech situation are speakers and speech partners, context of speech, purpose of speech, speech as a form of action, and speech as a form of verbal action. Aslinda and Syafyahya (2007:34) stated that if someone wants to say something to someone else, then what he wants to convey is the meaning or the sentence purpose. However, to convey this meaning, that person must put it in the form of speech acts.

Speech act is one activity that lays out pragmatic about the way to speak in accordance with certain levels found in the community. In an effort to express themselves, people not only produce utterances that contain words and grammatical structures, but they also show actions through these speeches (Yule,1996:82). Actions displayed through speech are usually called speech acts. Austin (1962:94-103) stated that a speech act is an action performed by a speaker when he utters performative utterances. Austin divided speech acts into three categories, namely, locusions, illocusions and perlocussions. According to Chaer and Agustine (2010:50) speech acts are an individual symptom, psychological in nature, and their continuity is determined by the speaker's language ability in dealing with certain situations.

The use of Balinese language in interacting the farmers at Restu-Rahayu village is a form of communication in which through the communication process will bring up speech act events. Speech acts and speech events are two symptoms found in a process, namely the communication process. In this research, the researcher focusses on illocutionary acts to the conversation in gathering of the farmers at Restu-Rahayu village. This gathering occurs the deputy of family in the village of Restu-Rahayu and they use Balinese to communicate with others. Restu-Rahayu is the one of village in East Lampung, South Sumatera. This village inhabited by Balinese Hindus who have been transmigrating from the Bali island to the Sumatera in 1958. The speech act in the interaction of the farmers at Restu-Rahayu village is a form of using language in accordance with the topic of conversation, the purpose of the conversation, the situation and the place where the conversation took place.

Based on statement above, Speech acts always appear in every language in communication such as Balinese language. It is one of the local languages in Indonesia that is still preserved until now by the Balinese society. For that the researcher wants to explore more the Balinese language on illocutionary acts.

2. Literature Review

Pragmatics is a branch of linguistics that studies the meaning of words, both words and sentences spoken by the speaker. Pragmatics learn the meaning of the speaker's words to the listener, understand what the speaker actually means because when the speaker says something in a certain condition or certain atmosphere it cannot always be interpreted only from his words but there can also be other intentions behind the utterance. According to George Yule (1996:3) *Pragmatics is concerned with the study of meaning as communicated by speaker (or writer) and interpreted by a listener (or reader). It has, consequently, more to do with the analysis of what people mean by their utterance than what the words or phrases in those utterance might mean by themselves. Pragmatics is the study of speaker meaning.* While Levinson (1983:1) said that *pragmatics is the study of the relations of signs to interpreters.* This means that every sign is spoken or shown by the speaker has its own relationship or meaning, we must understand the signs that are shown to be able to understand what the speaker is meant to the listener. For that, we must be able to interpret it well so that mistakes do not occur when interpreting the meaning of the speaker's speech.

To understand speakers' meaning, we might also pay attention to the context when the conversations taking occur. Thus, pragmatics also concerns with context. This is in line with Leech (983:6) who says that pragmatics is the study of meaning which related to the speech situations.While, according to Yule (1996) that pragmatics should also consider aspects of context such as who people are talking to, when, where, and under what circumstances that will determine the way they say and what they want to say to hearer. We cannot directly assess meaning through the words spoken by the speaker. Beyond the words spoken, there are several aspects of context that we need to pay attention to. One of the main topics in pragmatic studies is speech acts. According to Purwo (1994:84) in Sagita and Setiawan (2019) Pragmatics itself is a field in linguistics that examines the meaning of speech and also studies the function of speech: what is an utterance made or performed for. So, it can be said that the unit of analysis is not a sentence (sentence is a grammar unit), but a speech act.

Speech acts is the theory that identifying utterances and turns as actual actions. Yule (1996:47) stated that speech act in English is commonly given more specific labels, such as apology, complaint, compliment, invitation, promise, or request because action performed through utterances. Speech act has come exclusively to the kind of act. Austin (1962) argue that are detachable, and therefore that the study of meaning proceeds independently, but supplemented by a theory of illocutionary acts. Based on Yule (1996) in speech acts performing, there are three related acts as what suggests, they are locutionary, illocutionary, and perlocutionary.

An illocutionary act is a verbal action that aims to take an action in saying something. Austin (in Akbar 2018) stated that the illocution act is a speech that functions to say something and can also be used to do something with a specific purpose and function.

From this understanding, illocutionary speech acts are carried out by speakers by saying something with a specific purpose. In this case, speakers not only say something but are also influenced by the listener's actions to do something. Nadar (2009:14) stated that the illocution act is what the speaker wants to achieve when speaking something and can be an act of stating, promising, apologizing, threatening, predicting, ordering, asking and so on. Illocutionary acts have illocutionary force which obliges the speakers to take certain actions when spoken in the context of the relevant situation. Searle (1975) in Rohmadi (2004:32) classified illocutionary acts into 5 types, namely: Representative, namely speech acts that state the truth of a statement, for example stating, reporting, showing and mentioning. Directive, namely speech acts that make listeners do something, for example ordering, begging, demanding, suggesting, and challenging. Commissive, which is a speech act that causes the speaker to do something in the future, such as making promises, swearing or threatening. Expressive, namely speech acts carried out with the intention that the utterance is interpreted as an evaluation of what is mentioned in the utterance, for example praising, saying thank you, criticizing, and complaining. Declarative, namely the speech act performed by the speaker with the intention of creating new things (status, circumstances, etc.) for example deciding, canceling, prohibiting, permitting, giving forgiveness.

3. Methodology

The research method used descriptive qualitative method. Sugiyono (2013:13) explains that qualitative research is research data with regard to the interpretation of data found in the field. Sources of data is a speech uttered by the Balinese people that is farmers group of Restu - Rahayu village in East Lampung which uses Balinese Language. Data collection was carried out through observation with recording techniques and note taking techniques. Researchers recorded speech events that occurred in Balinese people in Rahayu Village. With this technique, the researcher is not directly involved in speech activities, so that the speech activities actually take place naturally within reason. Observations were made by researchers directly into the field to observe the process of using language in Balinese community interactions in Rahayu Village without being directly involved in the speech process. The data that has been collected then the researcher analyzed into reducing the data, presenting the data and concluding the data.

4. Results and Discussion

The results of research and discussion based on the data research that has been done in which the data classified in types of illocutions performed by conversations of farming group Restu-Rahayu village such as the data found categorized in assertive, commissive, declarative, expressive, directive. So that, it was able to fulfill the research data to see the appearance of illocutionary speech acts in interacting with fellow Balinese ethnicities using Balinese.

4.1. Declarative

The successful implementation of this illocution will result in conformity between the contents of the proposition and reality, for example: resigning, baptizing, firing, giving names, imposing punishment, excommunicating/disposing, lifting (employees), and so on. These actions constitute a very special category of speech acts because they are usually performed by someone within the institutional frame of reference given the authority to perform the action.

4.1.1. Datum 1

Mr. Surya was able to change the situation through his words because he was the customary head of the place (Restu-Rahayu Village). This conversation occurred when the people of Restu- Rahayu village attended and helped in the kitchen while there was a celebration in the neighborhood. The customary head is a person who is respected by the Restu-Rahayu village community.

AjiNanda : Bo lebengbe e?
Mr. Nanda :*Is the meat cooked?*
Aji Surya   : Maro me aluman. <u>Aruhyukmererenmalukejep.</u>
Mr. Surya :*Freshly boiled. <u>Let's take a rest for a while</u>*
MudaMudiRestu-Rahayu :nggihpak.
Teenagers of RestuRahayu:*ok sir*

The underlined utterance of the conversations above includes in declarative's category. Declarations can change the world via words. People who can do these illocutions are people who have a special position by which they can change the world via their utterances. In the dialogue above we can see Mr. Surya changes the situation of the place. By the utterances Mr. Surya produces, he immediately changes the world.

4.1.1. Datum 2

The conversation took place in one of the temples in Restu-Rahayu's village during a routine meeting held by the Restu-Rahayu's village farmers' group. Mr. Alit is my master or spiritual leader that usually held at the temple of Restu-Rahayu's village.

AjiAlit :Laniragomanisetiappurnamomempraninggih.
Mr.Alit:*Well let's us bring an offering to the temple in every full moon.*
Muda-MudiResti-Rahayu :Nggihmangku.
Teenagers of RestuRahayu: *yes sir*

The underlined utterance of the conversations above includes in declarative's category. Declarations can change the world via words. People who can do these illocutions are people who have a special position by which they can change the world via their utterances. In the dialogue above, we can see how Mr. Surya changes the situation of the place. By the utterances of Mr. Surya that he produces, he immediately changes the world. All were silent and followed what was said by Mr. Alit.

4.2. Expressive

The function of this illocution is to reveal or express a speaker's psychological attitude towards the circumstances implicit in the illocution, for example: saying thanks, saying congratulations, forgiving, criticizing, praising, saying condolences, and so on. As with commissive illocutions, expressive illocutions tend to be fun.

4.2.1. Datum 3

The conversation took place at the home of one of the Restu-Rahayu village people who at that time was having a social gathering event held by the Restu-Rahayu village farmers group.

Biyang tut : Ne undanganneluh.
Mrs. Ketut :*This is your invitation*.
Bu Wayan :<u>Nah biyangtut, suksma</u>.
Mrs. Wayan :<u>*Ok mam. Thanks.*</u>

The underlined utterance of the conversations above includes in the expressive category. In that situation of the conversation above shows that Mrs. Ketut gave an invitation to Mrs. Wayan so that Mrs. Wayan said a word 'thanks' to Mrs. Ketut. The underlined utterance of conversations above is included in the expressive category because the word 'thanks' is included in one of the features that indicate that the statement is an expressive category.

4.2.2. Dantum 4

The conversation occurred during a routine meeting of the farmer groups in the Restu-Rahayu village.

Pak Eva   : Pan mikongadeptanah e karangasane.
Mr. Eva   : *I heard Mr. Miko will sell the land*
Aji Alit   : Masa ajobli?
Mr. Alit   : *Are you sure?*
Pak Eva : Sardongorahan.
Mr. Eva   : *yes, sardo said*
Aji Alit : Wah pas ne ngalihtanahmasi, suksma.
Mr. Alit :*Wow, exactly, I'm intending to buy land. Thanks.*

The underlined utterance of the conversations above includes in the expressive category. In that situation of the conversation above shows that Mr. Eva gave information that he heard before about Mr. Miko will sell the vacant land and at the same time Mr. Alit is also intending to buy an empty land. So that Mr. Alit feels grateful to Mr. Eva, because he provides information that he needs. Expression of gratitude is one of the characteristics that indicate that the statement is included in the expressive category.

4.3. Directive

Directive speech is a type of speech act used by speakers to tell other people to do something. This speech includes actions to order, request, give advice, ask, command, recommend, and advise.

4.3.1. Dantum 5

The conversation took place at a village hall during the farmer group gathering in RestuRahayu Village.
AjikNanda :kak e ngelah fc ktpajakkk ne? takoninmani nah, kaljemaksanjane.
Mr. Nanda :Does your father have a copy of ID card? ask him, I will take it tomorrow)
Made Arta :Ngelahasane.
Mr. Arta   : I think so
Pak Eva   : anggosyaratkartu KIS E?
Mr. Eva   : for the terms of making KIS Cards?
AjikNanda :nggih.
Mr. Nanda :*yes*

The underlined utterance of the conversations above includes in the directive category. In that situation of the conversation above shows that Mr. Nanda command Mr. Arta to asking her father about the copy of his ID card. The underlined utterance of the conversations above includes in the directive category because it contains a command in it, which is one of the characteristics of the directive category. Mr. Nanda needs a photocopy of his father's ID card Wealth to be eligible to get a KIS card. KIS card or Indonesian health Card is a government program as a form of concern for the health of the Indonesian people. Mr. Nanda is one of the administrators of the Headman delegate for the Restu-Rahayu Village community who wants to get the KIS card, by collecting the requirements from each family who wants to have the card.

4.3.2. Dantum 6

The conversation took place at the Restu-Rahayu Village hall when there was a meeting, a routine meeting by a farmer group in the Restu-Rahayu Village.
Bu Ketut   : Ne ngalihbuluhanmaroyo
Mrs. Ketut *:I think it's a good idea to eat some fruit today*
Bu Wayan :Aruhtegeh-tegeh won atie.
Mrs. Wayan :*No. The tree is very tall*
Bu Ketut   : Matianlampu dong jegulapmato bene.
Mrs. Ketut *:Please, turn off the lamp*

The underlined utterance of the conversations above includes in the directive category. Based on the underlined utterance above of the conversations shows that Mrs. Ketut ordered Mrs. Wayan to turn off the lights in the room so they do not feel dazzled because it is still daytime. In this case, Mr. Ketut commands to turn off the lights in between that conversations, therefore the underlined utility includes assertive categories because they contain commands. A command is a characteristic of directive category

4.4. Commissive

Commissive speech act is a type of speech act that is understood by speakers to bind themselves to future actions. In this illocution, the speaker is bound to an action, for example: promising, offering.

4.4.1. Dantum 7

The conversation happened in a coffee shop located in the Rest-Rahayu Village
AjiGovin :*Ne nyakgodoh sing?*
Mr. Govin :*Do you want this fried banana?*
AjiSurya : Mai abo, seduksayapuk.
Mr. Surya :*Can I get one? I'm so hungry.*

The underlined utterance of the conversations above includes in the commissive category. In that conversation situation above shows that Mr. Govin offered food (fried bananas) to the people in there, Mr. Govin was the owner of a stall near the village hall where the farmers' group held a meeting at that time. Mr. Govin offered fried bananas to those who attended the farmer's group meeting. In this case, Mr. Govin offered friend bananas to people who were there (farming group) so that the underlined utterance of the conversations above included in commissive category, because offered is characteristics of the commission category.

4.4.2. Dantum 8

Guru rika : Ne kadek willy mulehkonehemenekdamri. Angkonengalihmaniyo to.

Mr. Rika :*Kadek Willy returned home using public transportation, he asking us to be picked up at the metro.*
Made arta :Ngujang ben alih-alih? Menekangkot gen keraman.
Mr. Arta :*why should be picked up, just take public transportation to the regency Raman.*
Guru rika :Nyehkonehepedidian.
Mr. Rika   : *They say they are afraid alone*
Made arta :*Nah manisayangalihsanjane.*
 Mr. Arta   : *well I'll pick him up tomorrow*.

The underlined utterance of the conversations above includes in the commissive category. In that situation of the conversation above shows that Mr. Rika told Mr. Arta that Kadek Willy. who is his cousin of Mr. arta will return home using public transportation (DAMRI). Mr. Rika also reported that Kadekwilly wanted to be picked up at the Damri terminal located in Metro City, Lampung. Then Mr. Arta promised that he would pick Kadek Willy.

In this case, Mr. Arta promised that he will pick up his cousin, so that the underlined utterance included in the commission's category. Promises is one of the characteristics of the commission category. Exactly the above conversation happened in a coffee shop located in the village of Rest-Rahayu.

4.5. Assertive

Assertive speech act is a form of speech that binds the speaker to the truth of the proposition expressed, for example, namely stating, proposing, making, complaining, raising opinions, reporting. Assertive act only explains what is being expressed as it is.

4.5.1. Dantum 9
The conversation took place at the Banjar hall RestuRahayu during a routine farmer group meeting. Banjar hall is a building that is made for meetings or gathering places for village communities.
Made Arta :Werengngantiketembokngerayanghadeuh.
Mr. Made Arta:*Planthopper has crept up to the wall. Oh my god*
Pak Eva :manisemprot plenum gen pastisubo KO to yo.
Mr. Eva :*Just give the planthopper medicine, it must be already Ko.*

The underlined utterance of the conversations above includes in the assertive category. In that conversation situation above shows that Mr. Made Arta told Mr. Eva said that the planthopper had attacked the rice fields until the planthopper had crept into the wall in the field. Then, Mr. Eva suggested to Mr. Made Arta to use a planthopper poison called plenum to kill planthopper that damages the rice. Therefore, the underlined utterance above is included in the assertive category because giving suggests or opinions is a feature of the assertive category.

4.5.2. Dantum 10
The conversation took place at the village hall, the wives of the farmers' group were preparing Balinese special food for social gathering of the farmer group.
Biyang Ade   : Ken ne eteh-eteh tum e.
Mrs. Ade   : *Where is the spice for the tum ingredients*
Bu Wayan   : Ne biyang.
Mrs. Wayan : yes, *this is*
BiyangAde   : Ken uyahgeg? Jegmicin gen aboe.
Mrs. Ade   : *Where is the salt? why do you only carry MSG.*

The underlined utterance of the conversations above includes in assertive category. In that conversation situation above shows that Mrs. Ade asked the spices for ingredients for making a typical Balinese food which is called by 'tum' but Mrs. Ade complained that only MSG had been given, which made her complain to Mrs. Wayan. Therefore, the underlined utterance is included in the assertive category because complaints are one of the characteristics of assertive.

4.5. 3.Dantum 11
Made arta   : *Anutengobelikanmudahan, ponge.*
Mr. Made Arta :You should buy a half of barrel
Pak sherly   : ao je.
Mr. Sherly   : I think so.

The underlined utterance of the conversations above includes in the assertive category. In that situation of the conversation above shows Mr. Made Arta suggests Mr. Sherly to buy a half-sized plastic barrel to get a cheaper price if compared to buying one whole barrel because the price will be more expensive. This plastic barrel is useful for farmers to coat the iron of the tractor that is used to cultivate the soil so that the soil does not hit the back of the tractor so that it does not make it rusty and is easier to clean.

In this case, the speaker suggests the hearer so that the bold utterance is categorized into assertive categories because suggesting is a characteristic of assertive, the conversation above took place at the Restu-Rahayu village hall in Restu-Rahayu when there was a routine meeting of the farmer group. Banjar hall is a building that is made for meetings or gathering places for village communities.

5. Conclusion

Based on the research that has been done regarding illocutionary speech acts in interaction of the farmers group of Restu - Rahayuvillage that is the speech acts which found in illocutionary speech acts are assertive, directive, commissive, expressive, and declaration. Some forms of illocutionary speech acts that exist interacting the farmers group of Restu – Rahayuvillage are as follows; a). Assertive speech acts in the interaction of farmers group of Restu – Rahayuvillage stated that in providing suggestions and complaints, assertive illocutionary acts only stated what the speaker believes; b). Directive speech acts in the interaction of farmers group of Restu – Rahayuvillage is intended to express the command of the speaker's attitude to the speech partner; c). Commissive speech acts in interacting of the farmers group of Restu – Rahayuvillageexpresses offering speakers' attitudes to speech partners; d). Expressive speech acts in the interaction of the farmers group of Restu – Rahayuvillageto express gratitude for the speaker's attitude to the speech partner; e). Declaration speech acts in the interaction of the farmers group of Restu – Rahayuvillageused straightforward language.

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