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## The Use of Illocutionary Speech Acts in Colloquial by Anak Dalam Jambi Tribe

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### A B S T R A C T

Anak Dalam Jambi Tribe (ADJT) lives in the forest, far from the population, and the existence is rare. This research aims to determine whether ADJT uses illocutionary speech act, function, and type of speech act used. This research uses qualitative with pragmatic research type. The data is in the form of an illocutionary speech act, which is then transcript by putting out the conversation context. This research's data source is from ADJT, who lives in Merangin Regency, Jambi Province, Indonesia. Result research shows that ADJT uses three types of speech acts, which are (1) directive with the function of prohibiting, ordering, and asking, (2) expressive with the function of thankful, and (3) commissive with the function of refusing. It can be concluded that ADJT frequently uses illocutionary to deliver information to interlocutors. This research is expected can become a preliminary step in further research, especially in the use of language related to indirect meaning in ADJT.

## I. INTRODUCTION

One of the obstacles for a community that lives in the rural area is education. Jakae et al., (2018) stated that understanding the culture, education, and natural resource is also a human resource is the obstacle faced by rural communities to interact with people from outside their land. ADJT is a rural tribe that has not received an education. Kanti et al. (2016) argued that ADJT had not received proper facilities for learning material. The life of ADJT is close to nature also lives far from people's residence. Hambali et al., (2019) stated that ADJT is very rare and has begun to disappear, and they live in remote places that far from the population reach so that they rarely interact. Thus, it will impact the use and understanding of illocutionary speech acts because they have different world context and knowledge.

In pragmatics, communication and cognition cannot be separated. Vandepitte (1989) stated that cognitive and communication activity is always related to the use of pragmatics. It is similar to the use of speech

acts that are always related to cognitive abilities used to think in the use of language. Licea et al., (2019) and proposes that this allows an efficient (good-enough) stated that speech act theory needs the cognitive process when producing speech, and several types of research show that the use of speech act is related to cognitive and world knowledge. Moreover, Kim & Kim (2018); Lee (2019) stated that one way to understand the speaker's meaning in communication is the speech acts theory.

The speech act is categorized as three acts, one of which is illocutionary. Croddy (2002) stated illocutionary speech acts are speech acts that intend to have a response from the interlocutor after uttering the speech that is expressed indirectly. Understanding the speech uttered indirectly by the speaker and understanding the context of the conversation will assist in finding out the actual meaning uttered by the speaker (Prastio et al., 2019). Understanding the meaning of speech not only understands the meaning of the speech but also involves the conversation context.

It is a term of the effort to comprehend uttering meaningful words or speech when the interaction. Austin (1962) stated that a speech act is a speech in a particular context where the speaker expects interlocutor's communicative acts. To find out whether the use of speech can impact the communicative, the understanding of social and cultural context is needed. Martin & McDonald (2003) stated that understanding indirect speech must rely on high skills, including cognitive skills, knowledge about context, and language. The speech act is divided into three acts. Speech is categorized as three acts, which are locution, illocution, and perlocution (Searle, 1979; Oishi, 2006; Domaneschi et al., 2017). Localization speech acts are semantic meanings, acts of illocutionary acts of the true purpose meant by the speaker indirectly. Meanwhile, the acts of speech actuality in the speech act's results or actions after listening to the speech uttered indirectly. Searle (1979); Lee (2019) stated that locution is a basic meaning, hidden purpose illocution of speakers, and perlocution results from the illocutionary speech. According to John et al. (2019), illocution can pressure speech partners to properly solve the message code. Meanwhile, the type of speech act is divided into five. Searle (1969); Cruse (2000); Huang (2007) divided speech act into five types, which are assertive, directive, commissive, expressive, and declarative.

ADJT is a tribe that lives in the rural areas of Jambi Province around the Dua belas hills, Sarolangun, and Merangin Regency. ADJT survives by relying on natural products such as hunting. The life of ADJT (*see figure 1 and 2*) is still nomadic, and customary traditions are still held tightly (Prasetijo, 2017). They live in simple huts made of leaves and wood. Malay people or residents who are not from ADJT usually call the tribe as Kubu (Wardani & Muslimahayati, 2019; Hambali et al., 2019). ADJT has its own language in the interaction, and it is difficult to be understood by people who are not from its tribe. However, they interact with people who are not from ADJT, they can use the Jambi Malay language, but not all of them can understand.

There are parts of Jambi Province that have been acknowledged by the government to develop their lives, such as in education and agriculture. ADJT usually will not stay long to live in the government's



**Figure 1. ADJT**

area due to the strength of their desire to maintain the custom, tradition, and culture inherited from an ancestor. Currently, only a small proportion of ADJT children go to school, while some usually do not long last go to school due to the lack of awareness of the importance of education. In addition, other factors include those outside of the ADJT who are not so brave enough to interact with them, in which they feel isolated and nomadic constantly live almost every month. A small portion of the ADJT belief system has adhered to Islam and Christianity because of the shift and influence of outside people and the government's efforts. The rest of them adhere to animism and dynamism.

Speech act research is not something new. Many researchers had researched by using the speech act theory. In recent years, there are relevant researches from overseas. *First*, Holtgraves (2008) conducted research on *Automatic Intention Recognition in Conversation Processing*. This research concerns the expression of meaning indirectly by English speakers. The conclusion of that research shows that English speakers can easily recognize the speech act and express the purpose of speech uttered indirectly. *Second*, Liu (2011) with the topic of *An Experimental Study of the Classification and Recognition of Chinese Speech Acts*. This research sees the speech act used by the Chinese. The conclusion of this research shows that the

speech act is still difficult to be recognized by Chinese society. Therefore, when speakers utter the illocutionary speech act, they must give more stimulus to make the message expressed can be understood. *Third*, Licea et al., (2019) and proposes that this allows an efficient (good-enough with the topic of *Speech Act Recognition in Spanish Speakers*. The research looked at whether Spanish speakers can easily recognize speech acts and connect with cognitive skills. The conclusion from this research was that native Spanish speakers need more time to understand speech acts. The difference between this research and the previous research that has been described is this research concerns on the speech acts expressed by ADJT Jambi to the communities who are not from ADJT Jambi (outside communities) and the location of the research where previous research was conducted abroad while this research is conducted at ADJT Jambi, Indonesia, so it has a different context.

Various speech act research in Indonesia also had been conducted by previous researchers. First, Syafitri (2019) discusses commissive used by hosts of MNC shop advertisement. Second, Nurjaleka (2020) discusses second language learners' rejection speech act, namely Japanese language learners. Third, Mahmud (2019b) discusses the speech act in the context of local wisdom in Makassar. Fourth, speech act research in the context of daily conversation done by Surana et al. (2019) that discusses concerning the use of speech act in functioning for the asking uttered by the speaker of Javanese language in Trenggalek Regency. From these four previous research, it can be concluded that the speech act theory was used in various research contexts and purposes.

Therefore, this research is extremely necessary to be conducted. Some considerations that make this research important are (1) illocution speech act research in daily conversation spoken by the speaker residing in a remote area and living nomadely is still not found by the researcher, (2) the research findings can find out the usage of illocution speech act spoken by remote area community, and (3) the research context in this paper will bring new phenomenon into the research of illocution speech act, especially at ADJT. This research will be extremely beneficial, namely, to contribute to the study of the illocution speech act. Besides that, this

research's findings are also beneficial for future researchers interested in the research on the usage of language by ADJT.

Meanwhile, this research aims to (1) the type of speech act used by ADJT and (2) the function of illocutionary speech acts expressed by ADJT to interlocutors.

## II. METHODS

This research was qualitative research, which aims to explain and analyze the illocutionary speech uttered by ADJT. The type of this research was pragmatics because the actual illocution or speech is not expressed directly. The data were taken in June 2019, also research data in the form of ADJT daily conversation. Data were obtained by recording conversations when the researcher was in the settlement. Based on the result of the recording, then it was transcribed also enter the conversation context. Simak Bebas Libat Cakap technique was used to calculate the data. These techniques enable the researcher to become a listener without being involved in the conversation and directly involved during the conversation. In this research, the data source was people of ADJT who lived in the edges of Rentak Seribu Village, South Pamenang Subdistrict, Merangin Regency, Jambi (*see figure 2*). Data were collected by using the Free to Get Involved method.

Further, there are several stages to conduct the research. The stages are described as follows. *First*, deepen the speech act theory and look for residents as tour guides to interact with ADJT. *Second*, recording communication events while in the ADJT settlement. *Third*, identifying the data based on research aims. *Fourth*, conducting the codification to data that has been found by using the data collection table. *Fifth*, classifying, describing, and making a report from data that has been found. Then, checking the validity of the data in this research has three techniques. *First*, the diligence of careful observation. *Second*, triangulation. Before the analysis of the existing data, it will be verified. Meanwhile, in the data analysis stage, this research used the mean-ends and pragmatic, contextual approach. The mean-ends are the researchers only focus on the speakers' speech (Leech, 1983). Triangulation used was source triangulation, data collection methods, and theory. *Third*, discussions

with colleagues who know pragmatic research, especially speech acts.



Figure 3. Research area

### III. RESULT AND DISCUSSION

The speech act used in the society of ADJT was the directive speech act to prohibit, ordering, and asking. Expressive speech act with thankful function and commissive with refusing function. The finding of the research can be seen in table 1.

Table 1: Research Findings

No	Types of Speech Act	Function
1	Directive	Prohibition Order Ask
2	Expressive	Thankful
3	Commissive	Refuse
<b>Total</b>	<b>3 Types</b>	<b>5 Functions</b>

The result of research findings is divided into three parts, which are based on the type of speech acts found. The discussion of research findings is as follows. *First*, directive speech act with the function of prohibiting, ordering, and asking. *Second*, expressive speech act with a thankful function. *Third*, the commissive speech act with refusing function. Those three parts are explained below.

#### Directive Speech Acts

This part describes data of directive speech with functions of prohibiting, ordering, and asking.

##### *Prohibiting Function*

**Context:** this conversation took place between the interlocutor (Hapzi), an outside community. He wanted to ask permission to talk with ADJT women

to ask several things related to their customary traditions. Then, the interlocutor (Rayo is a ADJT) who is *wakil temenggung* or the deputy head of the ADJT custom, explains the customary rules that apply in their lives outside residents (not ADJT) are prohibited from approaching the women’s hut. If that happens, it will be subject to customary law.

#### Data in ADJT Language

Hapzi : Buleh awak ko ke situ ntuk nanyo-nanyo?(1)  
 (ADJT) : *Di siko ado bateh batino ngan jantan. Apo agi urang luwa, keno utang kelak.* (2)  
 Hapzi : Ohh yo (3)

#### English Translation

Hapzi : May I go there with purpose to ask about several things? (1)  
 ADJT : *Here, the association between women and men is restricted. The outside community may not be able to get customary sanctions.* (2)  
 Hapzi : Sure (3)

The second data has a type of directive speech act and prohibition function. The purpose of the prohibition function directive speech act is to prohibit the interlocutor to get close to the residence of ADJT women. Delivery of the prohibition by the speaker is delivered by giving an explanation or delivering a narration. Norrick (2015) explained that narration could represent illocution in directive speech act with prohibition function. Delivery of the prohibition indirectly by providing narration also aims to maintain interpersonal relations between the speaker and the interlocutor. Mauri & Sansò (2011) i.e. strategies through which the speaker orders someone to do something, are very frequent in everyday speech, and are particularly subject to processes of diachronic renewal. Based on a 200-language sample, this paper provides an extensive survey of the most frequent diachronic processes of emergence of positive directive strategies (imperatives, hortatives, jussives, etc. that the directive speech act sometimes is delivered with particular strategies is often used in daily life to maintain interpersonal relationships. Meanwhile, when has heard the speech contains prohibition meaning, the interlocutor usually understands the speaker’s intention to follow the speaker’s wishes. Konig & Siemund (2007) that speech partners in directive speech act should follow the speaker’s wish.

*Ordering Function*

**Context:** this conversation is happening between an interlocutor (Nanang) with one of the ADJT (speaker) who is relaxing in his residential area. At that time, the interlocutor came to meet the customary head to discuss further the issue discussed several days ago. A few days before, the interlocutor had several times come to the ADJT residence and met the interlocutor so that the speaker and the interlocutor had often met and known each other.

**Data in ADJT Language**

Nanang	: Sanak, ke mano pegi Temenggun?(1)
ADJT	: Nyo lah pegi nyari lauk. (2)
Nanang	: Ka mano ara nyo pegi?(3)
ADJT	: <i>Biasonyo karah Talang, Menyelang Petanglah balik</i> (4)
Nanang	: kaba iluk mun cak tu (5)

**English Translation**

Nanang	: Brother, where did the customary head go? (1)
ADJT	: He has already gone hunting for food (2)
Nanang	: Where exactly he went, the customary leader? (3)
ADJT	: <i>Usually temenggun and his friends go to Talang forest. They will be home at afternoon.</i> (4)
Nanang	: Good news (5)

Data of declarative speech in the fourth line has a type of directive speech act with order function. The aim of speech act with order function is to order the interlocutor to meet the customary head in the afternoon because previously, there was a reason stated. Huls & Wijk (2012) argued that if someone gives a directive expression, one of the options that someone can conduct can state in the form of reason. That speech is also used narration in the form of reason. According to Norrick (2015), the narration is considered able to take the strength of directive speech act as representative in illustrating an event. Meanwhile, from the 4th line data, after the speaker delivered speech act with order function, the interlocutor responds the 5th line by using an illocutionary speech act with meaning will be back again to that place in the afternoon. Ludwig (2019) stated that making a deal and agreeing to the interlocutor can respond using speech act with speaker and interlocutor condition in the same conversation context.

*Asking Function*

**Context:** this conversation happens between Tara (speaker) with interlocutor (ADJT) ketika when having a conversation asking about life and food source of ADJT. At that time, the interlocutor is lighting a cigarette. Additional information, the majority of ADJT are also active smokers, and they smoke their homemade cigarettes.

**Data in ADJT Language**

Tara	: Cak mano jukut kini mamak? (1)
ADJT	: Lah payah, pegi pagi balik petang lum ntu dapet kini ko. (2)
Tara	: Hmmm payah jugo yo kalau macam tu (3)
ADJT	: <i>Banyak rukuk kawan?</i> (4)
Tara	: Ko cubo ha (5)

**English Translation**

Tara	: How are the prey now? (1)
ADJT	: It is already hard to find, leave in the morning, go home afternoon, not necessarily get a prey (2)
Tara	: It's obviously hard in that condition (3)
ADJT	: <i>Do you still have a lot of cigarettes?</i> (4)
Tara	: Here, try this (5)

The purpose of ADJT's speech can be understood by the interlocutor, which comes from different social identities and social distances. John et al. (2019) argued that a message could be considered successful if the speaker gives code, processed by the interlocutor, then translated properly by the interlocutor to run communication effectively. In delivering data (4) above to make the interlocutor understand the request indirectly, ADJT used yes-no question pattern. Prastio et al., (2020) stated that yes-no question is a speech delivered by giving two answer alternatives to the interlocutor, which are yes or no, also has a pragmatic function, which is asking. Data (4) is not only a question but a directive speech act. Huls & Wijk (2012) argued that it is called directive because the context is contributed to speech meaning. One form of directive speech acts is asking. According to Mauri & Sansò (2011), the use of indirect directive can be delivered through interrogative speech. ADJT conducts directive speech acts in the form of simple interrogative utterance with the function of asking. This data finding is different from the opinion of Siemund (2018). If the speaker conducts a conversation with strangers by the purpose of asking, the speech is usually long or complex because the social relationship is too weak and very risky.

### Expressive Speech Act with Thankful Purpose

**Context:** this conversation happens between the interlocutor (Hapzi) and the speaker (ADJT) in the ADJT residence. At that time, the interlocutor asked several things related to the residence they (ADJT) lived in now. Additional information ADJT always moved residence (nomadic), and ADJT would occasionally come out of the residence to interact with society. ADJT is often deceived when transactions (both barter and buying and selling) cannot read and count. During this conversation, the interlocutor asks about the speaker's response to the existence of a social community that cares about their lives and often teach children to read and write.

Data in ADJT Language	
Hapzi	: Selamo mundok siko ado urang dateh tibo? (1)
ADJT	: Ado baru ko sebelum nak milih presiden, nyo tibo nanyo-nanyo kami, ado jugo yang tibo ngaja. (2)
Hapzi	: Kino ko kan lah padek yang tibo kadang nyo ngaja anak awak ko baitung, iluk apo dak yang tibo-tibo macam tu? (3)
ADJT	: <i>Wai iyoo muek anak bisa baitung bia dak dikicuh urang agi pas kapasa, sanang ati.</i> (4)
English Translation	
Hapzi	: While living here, did the government (social department) visit? (1)
ADJT	: Some time ago, they came for counseling of presidential election, some also came (one of the ADJT care communities) to teach children to count and read (2)
Hapzi	: Now the government and ADJT care communities have often come, how about that? (3)
ADJT	: <i>Wah I'm so happy, because of that, it makes the children smart so when shopping in the market, they do not get cheated anymore.</i> (4)

Data (4) is an expressive speech stated by ADJT. That speech has a function of gratitude. Lee (2016) stated that the expressive speech act could express psychological conditions about the speakers' previous acts. According to Searle (1979); Carretero et al., (2015); Lisna et al., (2020), one of the functions of expressive speech act is to thank. ADJT gratitude expression is by delivering a narrative. That narrative contains data (4) where speakers express the psychological condition by saying that they are lucky to have children who are good at counting and reading. Norrick (2015) stated that the provision of a narrative is one

manner that can be used in speech acts, especially illocutionary. That gratitude expression expresses the speaker's psychology to the government and volunteer that have taught ADJT. Carretero et al., (2015); Plamper (2015); Siemund (2018) stated that this speech act revealed the attitudes or psychology condition by the speaker. In data four, speakers also spontaneously convey the problems and frustrations experienced by ADJT before they understand reading and counting. Ponsonnet (2018) stated that the expressive speech act revealed the emotional condition, which shows they reflex, which are spontaneous and sincere.

### Commissive Speech Acts with Refusing Function

**Context:** this conversation happens when residents from outside ADJT already have a closeness with the speakers ask for permission so that the interlocutor can follow the interlocutor to see animal traps have been installed in the morning. At that time, the speaker also had an appointment with his friend, who was a ADJT.

Data in ADJT Language	
Hapzi	: Awak nak nurut ngimak jerat? (1)
Temenggung	: <i>Bisuk be aku ngajak kawan, ari ko awak lah ngato ngan Rayo</i> (2)
Hapzi	: Biasonyo bilo?(3)
Temenggung	: Tibo be pagi macam ari biaso (4)
English Translation	
Hapzi	: May come to see the animal traps? (1)
Temenggung	: <i>I will go with you tomorrow, today I have an appointment with Rayo</i> (2)
Hapzi	: What time is it usually? (3)
Temenggung	: Just come in the morning like this (4)

The nature of the commissive speech act is that the speaker promises to do acts in the future. Searle (1979); Cutting (2002); Huang (2007) explained that the commissive speech act is speakers are committed to several follow-up actions in the future to speech partner. Data two is speech in the form of a promise to the interlocutor. Besides, it has a refusing function. The refusal is conducted indirectly so that the speaker saves the face of the speech partner. Refusal using speech act can cause a positive face for speech partner because their wishes is not filled by speakers and can cause politeness for speaker because he has saved his face related to refusal Gungormezler (2016). In addition, from the data above, the interlocutor also has the hope that the speaker keeps his promise. This is

proven by asking questions about that in the *third data*, and speakers will take action. Kissine (2008) stated that in the use of the commissive speech act, the interlocutor has hope and predicts the speaker will conduct activities that do not betray his hopes.

### **The Usage of Illocution Speech Act in ADJT Environment**

The finding indicates that the educational background, the lack of interaction with other societies, different social groups, and cultures and society's assumptions about the effect of cognitive in language skills do not relate to illocutionary speech act uttering the meaning indirectly. Based on the finding, this research has a different point of view from what is confirmed by (Wolfram & Schilling, 2015) mentioning the usage of illocution speech act or indirectly by different social group and culture has contrast expectation concerning the usage of speech act delivered by indirect speaker or interlocutor.

These data show that ADJT uses illocution speech acts and polite language to interlocutors outside their group that they know beforehand, and there is a kinship among them. This reflects that each human life aspect will try to communicate politely. The usage of polite language can be viewed as certain respect to the interlocutor (Mahmud, 2013; Mahmud, 2019).

Then the findings also show that kinship and closeness play an important role when ADJT uses the illocution speech act. Besides that, the data can be concluded that ADJT has polite behavior. This polite behavior correlates with an excellent attitude (Kecskes, 2014; Revita et al., 2020).

This research is a preliminary study, most likely, if the research is conducted for a longer duration,

then the research result might be different. Next, because this research was conducted only at one residence of ADJT, the research result cannot be generalized with ADJT living in various areas in Jambi Province. Besides that, this research only focused on the speech act study in daily conversation, focusing on the type of speech act and its function. Therefore, it is expected that future research can focus on one type of speech act, the strategy, and pattern of delivery of illocution speech act, the formal conversation situation, and different residence area.

### **IV. CONCLUSION**

With respect to the findings, it is known that ADJT uses illocutionary speech act in the interaction. The use of illocutionary speech act in ADJT has various types and functions. These type and function cover directive speech act with the function of prohibiting, ordering, and asking. Expressive speech act with thankful function and commissive with refusing function. Besides, illocutionary speech acts uttered by ADJT is the news speech; meanwhile, the use of imperative speech acts is not be found in the interaction.

This research used extremely limited data. It is necessary to use more data in order to be useful for the research field. As additional information, these data were obtained from the recording result for the research with different sub-focus. However, this research also contributes to a preliminary study concerning pragmatics study, especially in the illocution speech act spoken by the community living in remote areas and still far from modern life, such as ADJT.

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