Illocutionary Acts of Minahasans Men and Women in the Family Conversation (A Sociopragmatic Study)

by Mister G Maru

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Abstract— As social beings, men and women in their daily activities always involve in conversations. Similarly, husband and wife in the family, in their interactions they use language to convey different kinds of information, ideas, opinions, suggestions, instructions, and appreciations. The aims of this research are to identify and explain the variety of illocutionary acts of men (as husband) and women (as wife) in the family conversation, and to explain also the ways of men and women form the kinds of illocutionary acts in a family conversation. The data of this research are sentences, clauses, phrases, words, and special expressions in Manado Malay. The method of data collection in this research is the Listen-Involve-Speak Method (the Observation Method), with recording, note-taking, and elicitation techniques, as well as the Reflexive-Introspective Method and Interview Method. For the data selection the sampling technique is used, which is the purposive sampling. For the language data analysis, the understanding/interpretation technique is used. Furthermore, for the data confirmation, the snowball sampling technique is used. This technique involves informants. The results of this study show that in the family both men and women use the kinds of speech form namely words, phrases, clauses, sentences, and special expressions in Manado Malay which contain the various illocutionary acts. The illocutionary acts consist of asking a question about something, controlling, saying something, criticizing, complaining, refusing, telling to do something, asking for understanding, giving up, allowing (D1) ; asking for help, telling to do something, refusing, complaining, asking for understanding (D2) ; reprimanding, protesting, criticizing, blaming, giving advice, telling to do something, asking for understanding, asking for responsibility, telling to do something, encouraging, protest, looking for excuses, take off responsibility (D3). Besides, other illocutionary acts were also found, such as requesting information, saying honesty, dictate, give direction, nagging, grumbling, motivating, claiming, asserting, suggesting, encouraging, cornering, explaining, caring, convincing, ensuring, telling the truth, joking, offering the help, reminding, appreciating, apologizing, inspiring, etc.

Keywords— *illocutionary acts ; men and women ; minahasa, conversation, family*

I. INTRODUCTION

Language is used for various functions of communication, including to convey various information, to express ideas, opinions and suggestions, to criticize, ask, order, give appreciation, express joy and disappointment. Where there is interaction there is language usage. To find out how the language functions in a speech event, this research chooses conversation as a form of interactive communication. Language is not only a system of coding meaning, coding cognitive, and the meaning of propositions, but also as a mechanism for the creation of social interactions [1]. As a form of interactive communication, conversation is not only a form of self-expression, but also a form of self-presentation. As a speech events, conversation involve multiple speech components. In linguistics the speech components are understood as the context of speech or speech situations.

Interaction between adult men and women does not only produce various formulation of speech, but also expresses a variety of actions, commonly called speech acts. In general, adult males and females have different speech habits, both in terms of formulating speech and ways of performing speech acts. But, in certain contexts women may also produce the same formulation of speech with the formulation of male speech.

The form of speech in this study includes the word, phrases, clauses, and sentences. The speech acts which is reviewed are limited to illocutionary acts. The illocutionary acts are the acts that contains the "intention" to be conveyed by the speaker to the hearer (interlocutor). In linguistic studies "intention" is distinguished from "meaning".

Conversation is a speech discourse categorized as an interactive discourse. As a speech discourse, conversation is a natural discourse that involves two or more speakers and is accomplished without engineering. Conversation is a speech event that can be found in various places.

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Conversation is not just talking activity but it is also a social activity. As social activities the conversations between men and women are socially influenced. The phenomenon of illocutionary acts in conversation between husband and wife needs to be studied more deeply, because language is a tool of social control. The aims of this research are to identify and explain the variety of illocutionary acts of men (as husband)

and women (as wife) in the family conversation, and to explain also the ways of men and women perform the kinds of illocutionary acts in a family conversation. The final goal of this research is reveal the language function in the family as a social institution.

II. RESEARCH METHODS

This research is a qualitative descriptive study. Objects of this study are speech acts (illocutionary acts). The problems of this research are how are the various illocutionary acts of men and women in the conversation, and the ways of implementing it. The problemsolving of this research is used the sociopragmatic approach. The research was conducted in several villages in Sonder, West Langowan, and Eris districts of Minahasa. The Minahasa native community includes a large ethnic group, which consists of sub-ethnic groups Tountemboan, Tolour, Toumbulu, Tounsea, and Tounsawang.

This study uses three types of procedures data collection, namely the observation method, interview method, and reflexive-introspective method (Leedy, 1980) in [2]. In linguistic research the observation method is understood as a seeing/understanding method. In carrying out this method the tapping and note-taking techniques is used (Sudaryano, 1993) . Tapping is using recording techniques. In carrying out the interview method the researcher used an open interview technique on the knowledge of the interviewee, and the purpose of the interview was also known by the interviewee. Furthemore, reflexive-introspective method is a method that optimally utilizes the role of the researcher as a speaker without ignoring the role of the research itself. Data validity checking techniques using triangulation techniques (source, method, researcher). Triangulation with sources does not aim to find "similarities", but to find out the reasons for the differences [3].

To prepare an oral data analysis the researcher first collects all the speech data, listens to the recording, and reads the records to ensure the completeness of the data. After ensuring that the conversation data is complete, the data analysis stage is determined. The stages of oral data analysis are (1) studying husband and wife speech in conversation, (2) studying notes, (3) sorting out data, (4) verifying data; identify relevant data, (5) classify data based on research problems, (6) transcribe speech data into data sheets, (7) understand (interpret) data (verbal data and nonverbal data), (8) review context, (9) matching the results of understanding (interpretation) with data recorded by conversations and notes, (10) describing the results of understanding (interpretation), (11) making notes about the results of understanding that are still in doubt, and (12) making inferences (inference) while.

After conducting an oral data analysis, the researcher prepares interview questions and conducts interviews / data confirmation on the data source. After completing the interview the researcher prepares an analysis of the data from the interview. Before carrying out the analysis the researcher first listens to the results of the recording of the interview with the informant and checks the records during the interview. Furthemore, the researcher determined the steps of analysis, namely (1) identifying each answer and reason for giving

answers / explanations to informants, (2) sorting out and classifying each answer / explanation of the informant based on the contents / reasons, (3) verification of data; identify relevant data, (4) classify data based on research problems, (5) study the contents of answers / explanations of informants, (6) study the reasons for giving answers / explanations of informants, (7) learn the similarities and differences in answers / explanations between informant and the other informants, (8) studied the similarities and differences between interview results and the results of understanding (interpretation) speech data, (9) re-studying the context of the speech situation and all surrounding contexts, (10) making temporary inference, (11) ensure the completeness of the data, (12) continue the interview (if the data is still considered incomplete), and (13) make the final inference.

To get the right inference, the data understanding is not only based on understanding (interpretation) of the speech, but also relates the speech and the results of its understanding to the socio-cultural conditions of the local community.

Research   data are lingual units (words, phrases, clauses, sentences, and specific expression in Manado Malay. Data are a number of facts that have been selected based on their logical relevance to the research problem and the theoretical framework or paradigm used, to understand and explain the research problem. Research facts can be said to be objective, because they are always based on certain facts [4]. This research data includes (1) oral data (speech), (2) data on individual actions, (3) data related to speech context, (4) interview data, (5) language intuition data.

III. RESULT AND DISCUSSION

Language as "a form of social practice" implies three things, namely (1) language as a part of society, (2) language as a social practice, and (3) language as a socially conditioned or socially constructed process [5]. According to reference [6] discourse analysis based on linguistic elements should include social, political, and generally integrated thinking in social change. Therefore, analysis should focus on how the language is formed and shaped by social relations and specific social contexts [7].

Language is closely attached to society. The use of language or code selection is determined by the social level of society. The social levels in society generate various codes, dialects, styles, registers, or variations . Meanwhile, according to the pragmatic view the use of forms of language in communication is closely related to the purpose and function of speech, as well as the situation and context in which the utterance is used.

In a pragmatic context is understood as a background of knowledge assumed shared by both speech and speechmakers, and helps the speech partner understand or interpret what the speaker means. Context is limited to situational backgrounds that surround interpersonal speech [1]. According to [8] meaning must always be understood in the context of the use of language, namely the meaning associated with the speech situations and speech conditions. In this case the meaning is understood not as something abstract (cannot be identified).

The unit of pragmatic analysis is not a sentence, but a speech act. Pragmatics is one of the linguistic fields that studies the meaning of speech, not the meaning of a sentence. In addition to studying the intent, pragmatics also examines the power of speech, as well as the function of speech. There are three types of actions relating to speech, namely locutionary acts, ilocutionary acts, and the perlocusionary acts. Searle classifies these three types of speech acts into five speech acts based on their function, namely, representative, declarative, commission, directive, expressive, and acts of fatality 1976 ini [9].

The conventions related to speech acts in each culture vary [1]. Therefore, speech act study must be based on context. Context is everything outside the text and affects the use of language. According to Mey the context includes, first the context that is social (social), namely the context that arises due to the interaction between members of society in a particular society and culture. Both contexts are societal (societal), namely the context which is determined by the position (rank) of members of the community in local social institutions. The social context arises because of solidarity and the background of the emergence of the societal context is power. The intention of the speech can not be separated from the context. Hymes in [10] abstracts the features of context, namely: (1) adressor, (2) adressee, (3) topic, (4) setting, (5) channel, 6) code; dialect / style (7) message form, (8) communicative event, and lastly added two characteristics of context, namely key and purpose.

Conversation is an activity of information exchange, ideas, ideas to achieve commonality or unity of mind between transmitter and receiver of information [1]. The smoothness and success of a conversation are not only determined by structural aspects of language, but are also determined by the speaker's understanding of the meaning of speech. In oral communication, utterance is strongly influenced by context [10].

The family is often defined, according to Law Number 10 of 1992 Article 1 Paragraph 10, as the smallest socio-economic unit in society which is the basic foundation of all institutions, is a primary group consisting of two or more people who have a network of interpersonal interaction, blood relations, marital relations, and adoption". Further explained by Herien Puspitawati, that "acccording to Government Regulation (PP) Number 21 of 1994 there are eight functions that must be carried out by the family, including the function of fulfilling physical and non-physical needs consisting of religious, socio-cultural functions, love, protecting, reproduction, socialization and education, economics, and environmental development".

Here are some examples of several dialogue fragments of husband and wife that show about the use of words, phrases, clauses, sentence, and specific expression in Manado Malay.

Dialoque 1

Husband	:	Mo smokol apa dang dia ini pagi ?.
		Dia akan makan apa pagi ini ?
		'What will she have for breakfast this morning?'
Wife	:	Cuma ada roti.
		Hanya ada roti.
		'There is only bread.'

Husband	:	Kong mo makang apa dang dia ?
		Lalu, apa yang akan dia makan ?.
		'Then, what will she eat ?.'
Wife	:	Beking telor dadar jo !.
		Buatkan dadar telur saja !.
		'Cooking omelette only !'
Husband	:	Nemboleh ngana beking akang dulu so ?
		Apakah kamu tidak bisa membuatkannya dulu?
		'Can not you make it first ?.
Wife	:	Huu….mato dang. Kita mo sampe tempo apa dang di kantor, kalu bagitu.
		Kalau seperti itu, kapan saya tiba di kantor.
		'Huu ... if so, what time will I arrive at the office.
Husband	:	No pigi jo dang !
		Kalau begitu, pergi saja !
		'Well, go away !.'

The context of the dialoque 1

Conversation time : in the morning.
Identity of conversation participants:

Husband	:	age 60 years old; education Senior High School ; occupation retired.
Wife	:	age 55 years old; education undergraduate; occupation government employees. They already have a grandchild.

Personal pronomen "she" refers to the granddaughter of the married couple who is 3 year old.

Indonesian people usually breakfast with rice and side dishes, not bread. Likewise in Minahasa. Even Minahasans consider bread to be just extra breakfast. Thus, the husband's question 'Then, what will she eat'? Does not mean to say that there is nothing to eat.

Dialog 2

Wife	:	Bakutulung ator akang tu kursi dang!.
		Tolong bantu atur kursinya!.
		'Please help arrange the chair !.'
Husband	:	Kita so bakutulung basapu akang lei tadi.
		Tadi saya sudah bantu menyapu.
		'I am already helping sweep.'
Wife	:	Pe berat kua tu kursi merah itu.
		'Kursi merah itu sangat berat.'
		'The red chair is very heavy.'
Husband	:	Ado, kita masih lalah.
		Waduh, saya masih capek.
		'I'm still tired.'

The context of the dialoque 2

Conversation time : in the afternoon
Identity of conversation participants :

Husband	:	age 40 years old ; education Junior high school ; occupation farmer- breeder.
Wife	:	age 35 years old ; education Senior High School ; occupation housewife

Dialog 3.

Wife   : Salalu jo kita tu bicara. Sekarang ngana lei tu bicara pa dia.
Selalu saja saya yang bicara. Sekarang kamu lagi yang nasihati anak itu !.'

It's always me talking. Now you again who counsel the boy.

Husband   : Ngana jo tu bilang. Ngana kan dia pe mama.
Kamu saja yang nasihati, karena kamu ibunya.
You are the one who advises, because you are his mother.'

The context of the dialoque 3

Conversation time : in the afternoon
Identity of conversation participants :

Husband   : age 45 years old ; education elementary School ; occupation driver
Wife   : age 47 years old ; education Junior high school ; occupation housewife

The examples of dialogues above contain the kinds of illocutionary acts as follows :

Illocutionary acts in dialogue 1

1. Asking a question, controlling : What will she eat this morning?
2. Saying something   : There is only bread.
3. Asking a question, criticizing, complaining : Then, what will she eat ?.
4. Telling to do something   : Cook omelette only !.
5. Refuse   : Can not you make it first ?
6. Protest, asking for understanding : Huu, If so, what time will I arrive at work.
7. Giving up, allowing   : Well, go away !.

Illocutionary acts of the dialog (D1) above are : asking a question about something (M), saying something (M), controlling (M), saying something (M), saying something (W), criticizing (M), complaining (M), telling to do something (W), refusing (M), protest (W), refusing (W), asking for understanding (W), give up (M), allowing (M).

Illocutionary acts in dialogue 2

1. Asking for help, telling to do something : Please help arrange the chair !.
2. Refusing   : I am already helping sweep.
3. Complaining   : The red chair was very heavy.
4. Asking for understanding   : I'm still tired.

Illocutionary acts of the dialog (D2) above are : asking for help (W), telling to do something (W), refusing (M), complaining (M), asking for understanding (M).

Illocutionary acts in dialogue 3

1. Reprimanding, protest, criticizing, :   It's always me talking.
2. nagging, blaming.
3. Giving advice,   :   Now you again who counsel the boy.
4. telling to do something, asking for understanding, asking for responsibility.
5. Telling to do something   : You alone advise.
6. Protest, looking for excuses,   : You are the one who advises, because you are his mother.
take off responsibility

Illocutionary acts of the dialog (D3) above are : reprimanding (W), protest (W), criticizing (W), nagging (N), blaming (W), giving advice (W), telling to do something (W), asking for understanding (W), asking for responsibility (W), telling to do something (W), protest (M), looking for excuses (M), take off responsibility (M).

  * M (man)
  ** W (women)
  *** D (dialoque)

The ways of illocutionary acts realzing

The following are some examples that can be given
1. Asking a question act, controlling act : with interrogative sentence
What will she eat this morning?. (D1)
2. Saying something act : with declarative sentence
There is only bread. (D2)
3. Asking a question act, criticizing act, with interrogative sentence complaining act
Then, what will she eat ?. (D1)
4. Asking for help act   : with interrogative sentence
Can not you make it first ? (D2)
with imperative sentence
Please, help arrange the chair ! (D2)
5. Telling to do something act : with imperative sentence
Cook omelette only !. D1)
6. Refuse act   : with interrogative sentence
Can not you make it first ? (D1)
with declarative sentence
I am already helping sweep (D2)
The red chair was very heavy (D2)
I'm still tired (D2)
7. Protest act, asking for understanding act   : with interrogative sentence (if so), what time will I arrive at work ?. (D1)
8. Grumbling act : with special expressive in Manado Malay
Huu….mato dang….(D1)
9. Giving up act, allowing act   : with imperative sentence

Well, go away !. (D1)
10. Asking for understanding act   : with interrogative sentence
    If so , what time will I arrive at the office ? . (D1)
11. Giving advice act,   : with declarative sentence
    Now you again who counsel the boy (D3).
    Telling to do something act,
    Asking for understanding act,
    Asking for responsibility act.

IV. CONCLUSION

Based on the analysis of the situational context and the interview results can be concluded that husband and wife conversations contain various illocutionary acts. Illocutionary acts in conversation can be found in lingual units in the form of words, phrases, clauses, sentences, and specific expressions in Manado Malay. Illocutionary acts in husband and wife conversations are implemented through interrogative, declarative and imperative sentences.

There are two ways to convey intentions in speech that we found in husband and wife conversation, namely using direct speech acts and indirect speech acts. The illocutionary acts in husband and wife conversations can be categorized into directive, expressive, declarative and representative. Judging from the principle of cooperation and speech politeness, the interlocutors have not fully implementation these principles.

In carrying out illocutionary acts aspects, the contexts of the situation are very influential, such as interlocutor, age, level of education, profession / occupation, topic of conversation, emotional atmosphere, and mutual understanding, setting.

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