

Speech Act Power in Narrator's Story of Jidor Sentula Play in Jombang

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Abstract: The pragmatic power lead to interactive image and bring a suggestive way for the spectators. This research aims to describe (1) the kinds of speech acts used by the narrator in narrative text of Jidor Sentulan which is showed in Jombang, and (2) the pragmatic power of the narrator's speech act in narrative text of Jidor Sentulan. This study employed pragmatics theory as primary theoretical framework.. This research used the descriptive qualitative method. The data source was taken from the narration and Jidor Sentulan context in Jombang. The data obtained in this research were (1) kinds of speech acts used by the narrator in narrative text of Jidor Sentulan, and (2) pragmatic power of the narrator's speech act in narrative text of Jidor Sentulan. The findings were comprising of: (1) kinds of the speech act of narrator: locution, illocution and perlocution. The illocution consisted of (i) representative (stated and mention), (ii) directive (direct) dan (iii) expressive (criticism and praise), (2) Pragmatics power were realized by directive in narrator's speech act in literary show of Jidor Sentulan in Jombang: (i) giving information, (ii) impress, (iii) recommend, and (iv) direct.

1 INTRODUCTION

Language becomes a fundamental element in communicating. Within interaction process, a human being should understand what is meant in the on-going conversation. To encourage fluid and good communication, people need to pay attention (parole) on speech acts and linguistics elements (Allwood, 1976; Blum-Kulka & Olshtain, 1984; Searle, 1985, 1969a; Trask, 1999). A narrator needs to master the use of the language along with the capability of good speech acts. The mastery of a good speech act will inspire the audience. The observation results indicate that the play of Jidor Sentulan has a narrator who is brilliantly able to narrate the dialogue to attract the audience. During the play, the narrator will also take a role a protagonist cast. Within the chanting of play narration, pure Javanese language with an inclusive element of Hinduism and Islamic nuance is used. Jidor Sentulan has four main characters, namely (Pentul who takes a role as the oldest brother and as

well as a narator), Tembem is a Pentul's sister, Mbah Wiraguno acts as a person who has a miracle in healing Tembem and Kumbang Semendhung who has animal figures).

Pragmatics main elements are based on speech act. Speech act aims to generate sentence by contributing to generating interactional movements in the communication process. The speech act theory was based on, Austin (1962), Pratt (1977), Searle (1969) , and Searle et al. (1980) statement which state that when someone says something, he or she does mean something. Speech acts is defined as an act done through speech (McCarthy, 2008; Perrault, 1990; Yule, 1996), while others scholars suggest that speech acts as an element of functional unity in the communication process (Cohen, 1996; Félix-Brasdefer, 2010; Hornberger, 1996, 2001; Kimbrough & Moore, 1997). Therefore, speech acts are utterances that contain actions as elements of functional unity in communication that takes into account aspects of the speech situation. There is also a distinction between performative and constative

speeches. In the pragmatic context, it is also needed to understand the meaning of partner's speech act.

Pragmatics implies the power of the implied message or meaning which is contained behind the speech and attempts to move the speech partner in interacting in the course of action which is intended by the speaker behind the utterances and meanings (Givón, 1988; Leech, 1983; Miller, 1990). Pragmatic power can generate the power of suggestion on the speech partner and attract the speaker to further stimulate the meaning. According to Searle (1969), illocution can be classified into five forms of speech act, each with a communicative function. The five forms of speech that indicate function can be classified as follows: (1) Assertive: speech form that binds speakers to the truth of the proposition which is expressed, for example stating, suggesting, boasting, complaining, and claiming, (2) Directives: speech form that means to influence the partner to act according to what is being said, for example, ordering, commanding, requesting, advising, and recommending, (3) Expressive: speech form that serves to express or show the psychological attitude of the speaker to a situation, such as thanking, congratulating, pardoning, blaming, praising, condoling, (4) Commissive: speech form that serves to declare a promise or offer, for example promising, vowing, and offering something, (5) Declarations: speech form that connects the content of speech to reality, such as resigning, dismissing, christening, naming, appointing, excommunicating, and punishing.

According to Austin's theory (1962), what we say have three kinds of meanings: (1). Meaning locution; the literal meaning of what is being said, for example, "It is hot here" which means that the weather is literally hot here (2) illocution meaning; it has a social function of what is being said (2) for example, "it is hot here" which can be an indirect demand to ask someone to open the window or indirect refusal to close the windows because it is cold, or a complaint which implies that one should keep a window closed (express firm) (3) Perlocution meaning; the effect of what is being said. The statement "it is hot here" could lead to someone in opening the door window.

Based on the aforementioned background, the questions of this research can be formulated as follows: What are (1) the type of speech acts which are used by narrator, namely locution, illocution, and perlocution, (1a) Illocution consists of (i) representative (stating), (ii) directive (ruling) and (iii) the expressive (criticizing and praising). And (2) How is the pragmatic power realized through

directive speech acts, contained in the the narration of Jidor Sentulan, namely (i) to provide information, (ii) influence, (iii) suggest, and (iv) to rule.

2 METHODS

This research used the descriptive qualitative method. The data source of this research was the narrative and the context of Jidor Sentulan. Then, the obtained data in this research are in the form of: (1) speech act type used by a narrator, namely locutions, illocution and perlocution in which (1a) illocution consists of (i) representative (stating), (ii) directive (ruling) and (iii) the expressive (criticizing and praising). And (2) the pragmatic power realized through directive speech acts which are contained in the narration of Jidor Sentulan, namely (i) to provide information, (ii) influence, (iii) suggest, and (iv) rule. To obtain the data, the researchers employed observation, documents analysis, interviews and it was assisted by instrument table which is according to the research formulation of indicators and descriptors. Then, the data obtained were analyzed using interactive analysis technique that consists of data reduction, and conclusion. Please remember that all the papers must be in English and without orthographic errors.

3 DISCUSSION

This section provides an explanation of the speech act types which are contained in the narration of Jidor Sentulan play. This will discuss the indicators of the formulation of the issues, namely (1) the type of speech act used by a narrator, namely locution, illocution and perlocution in which (1a) Illocution consists of (i) representative (stating), (ii) directive (ruling) and (iii) expressive (criticizing and praising). And (2) the pragmatic power which is realized through directive speech act which is contained in the narration of literary Jidor Sentulan play, namely (i) to provide information, (ii) influence, (iii) suggest, and (iv) rule. Jidor Sentulan is dialogic drama play which is conducted by Pentul and Tembeb. This performance is well-known among the local community. Within the local community, when they conduct an important occasion, such as wedding party or any cultural occasion, the players of Jidor Sentulan are asked to play to entertain the guests. There are four essential players who are served as the main character,

namely Pentul who acts as the oldest brother as well as the narrator, Tembebis Pentul's sister, Mbah Wiraguno who possesses magical power in curing Tembeb and Kumbang Semendhung figures as an animal.

Speech acts which are contained in Jidor Sentulan play and had been transcribed by the researchers are locution, illocution, and perlocution. Locution is defined as the literal meaning of certain statement. While, illocution is a statement which has a social function and perlocution is defined as an act which has a function to enable certain effect form what is being said by the speaker. Additionally, locution is a statement which has a literal meaning of certain words, phrases, and sentences. The sentences below are the examples of representative speech act which express a fact or reality.

Excerpt (6:40)

"...manungsa minangka iku-uripanyauripanaurip...." (LKS. SPJD.1)

Translation;

"... man is an alive and mutual struggle for life"

Context Information:

Narrator (Pentul) tells Tembeb and the audience that human beings are alive, need a life and to be lived. These words were told several times in the play. Representative speech act expresses a certain fact or reality within the sentence. The above-mentioned excerpt, further expresses that human beings need to struggle to be able to fulfill the basic essential necessities. "Manungsa iku minang-ka-urip-uripanyauripana.."(LKS.SPJD.1).

Additionally, it communicates that human beings should have their own prominent responsibility regarding the basic necessities.

Illocution speech act is considered having a social function towards what is being said or communicated. The example is presented in the following excerpt.

Excerpt (6:19)

"Aku duwe paguron sing wong sesepuh ing pucuke gunung Bolok, sing jenenge Mbah Wiroguno...." (ILKS. SPJD 3)

Translation

"I have a teacher, an old man named Mbah Wirogunointhe top of the mountBolok"

Context Information:

Pentul mentions and tells that there is a hermitage in the top of mountain's Bolok chaired by Mbah Wiroguno, this aims at informing the spectators as well as Tembem.

Illocution that took effect in the excerpt above (ILKS. SPJD 3),the narrator, Pentul,was not only informed and mentioned that he had a teacher in a village on a top of the mountain. But Pentul would like to invite his brother to meet Mbah Wiroguno. It was the effect of social functions in the form of illocution with the intention to heal the wounds bitten by kumbang Semendhung. Also, the narrator would like to know more about the figure of Mbah Wiroguno as the elders who had hermitage or a place of witchery learning or martial training.

Perlocution which takes an effect within a meaning from what was being said to encourage certain action or activities is in the form of tangible response. The example is presented in the following excerpt.

Excerpt (6:02)

"Mbem Bedhug tengahe lingsir tak rewangi panas-kepanasan, udan kodanan. Tak rewangi mlebu alas metu alas, sikil mlentung sajagung-jagung Mbem". Sikil rasane gatel-gumatel, yo ngene iki wong rasa-rasane wong dhuwe tanggung jawab utawa titipan sa kanca, Mbem Kumbang Semendhung sarombongan dolan."(PRL.SPJD2).

Translation

"Mbem, noon I am willing to sunbathe, if it rain I am rained, go out into the forest, until blistered feet of grains of corn, Mbem". "Legs feel itching, this is what it feels responsible for or obtain a friend's surrogate,Mbem, Kumbang Sumendung with the group are going playing." Mbem, when it is noon I am willing to stay overheating and when it is rain, I am willing to be wet. I am willing to go to the forest until my feet are hurted. My feet are itching, this is what I feel about responsibility.

Perlocution embodied in the data was meaningful to the group of Jidor Sentulan for enterprising play (art activists) to be committed, responsible for the development of Jidor Sentulan interests through the efforts and cooperation.

3.1 Illocutionary: Representative, Directives, and Expressive

Illocution consists of (1a) illocutionary speech acts which consist of (i) representative (stating and mentioning), (ii) directive (ruling) and (iii) the expressive (criticizing and praising).

a) Representative (stating)

Excerpt (6:15)

"Mulane Mbem selaku dulur rong kilter cacae, wong urip-uripannyauripana." (PNJS.DR.PL3)

Translation

"Hence Mbem, as the brothers were only two of us, let's strive to support each other"

Context Information:

Pentul told Tembem that they are brother and sister. For they must cooperate with each other in life and living.

In the above-mentioned excerpt, the illocutionary acts of the representative states that they have no people to rely on except they are as a family. Also, they only can rely on the struggle they make as well as the cooperation to fulfill their basic needs.

b) Representative (mentioning)

Excerpt(6:28)

"...wah wis suwe rah ngombe iki, rong dina rong mbengingelak sangalak-ngelake, ngombe sekngombe dhisek....." (PNJS.DR.PGH1)

Translation

"... long time no drink, been not drinking for two days, and I am really really thirsty, gonna drink first...."

Context Information:

Pentul told that he had no time to eat and drink, for two days. It is usually done by the player performing on the stage. So, Pentul wanted to drink at the time. And as a joke alert the host to provide food from the party held.

Illocutionary speech acts which were mentioning this, meaning that the team players had been working overtime Jidor Sentulan in holding together in such a staging to play perfectly.

Narrator tried to mention the circumstances which had not been drinking and eating for two these days that means working hard for staging and solid. And it was usually done to perfection staging.

c) Directives that are (to rule)

Excerpt (6:41)

"...sabejad-bejate rai, sarusak-rusakelambe ayo padhadigugu ucap sakecap, marga yen ana kedadean mengkene gak urung dulur tuwaya repot dulur tuwa ya kerepotan...." (PHJS.FKS.REP3)

Translation:

"... although I am ugly in appearance, my advice as the elder brother will be kept, if there is something wrong then elder brother will be an inconvenience. That's the elder brother means for ..."

Context Information:

Pentul asked Tembem to respect, maintain a relationship with her brother and help each other because they are still brother and sister.

Directive speech act (ordering) in the narration is presented in the above-mentioned example from the narrator or Pentul. Pentul, the narrator, asks us to be respectful and cooperative in order to keep a good relationship with our relatives, particularly with the elderly. Social effect within the speech act in the form of directive brings enables a psychological effect for the players which are represented as a siblings. This also enables a social effect for the spectators which is narrated by the narrator through the dialogue performed in the stage.

d) Expressive character (criticism)

Excerpt (6:21)

"Mbem ayo padhadirungokna dibuka kuping tengen, dikipatna kupingkiwa, sing bener ayo padha diwasna mata, dulur tuwa yen elek keangking, kebag keangking, Mbah Wiroguno kula ingkangsowanminangka njaluk senjata, Mbah kula ingkang sowan." (PNJS.DR.PCP2)

Translation

"Mbem let us listen with the right ear, left ear ignore, which is true we look at, so your elder brother who bothered too, that what elder

brother mean, like a jar of water or jug will always carry, Mbah Wiroguno I come to ask for help, Mbah It's me who come before."

Context Information:

Pentul warns and scolded Tembeb who already ignore her older brother advice in keeping her pets. So Tembeb's hand was bitten by the Kumbang Semendhung. By saying that the older brother is like a jug filled with water, if it is fully loaded with water, it is carried and if it is not loaded, it is also carried. It means that older brother is always carried on the merits of his brother's behavior.

Illocution speech acts which showed criticism is the illocution speech acts which have the effect of social criticism on the players and spectators to better listen to the advice of our older brother. Because the old brother can provide examples and elderly relatives are also responsible for our actions good and bad behavior

e) Expressive Nature (praising)

Excerpt (6:10)

"Muga-muga kekarepanku lan kekarepanmu bias katulungan, tak suwunnake morang Gusti Allah, bismillah hirrohmannirrohim...salam musalamu alaikum salamku sing tak tujoake marang Gusti Allah sing manggone ing tlenge swarga, klisenen martabat limopancer disekseni para nabi, parawali, lan bapa Adam dan ibu Hawa. Duh, Gusti dinten menika sang Wiroguno nyuwun sanjata pitulungan krana Allah, muga-muga Tembem lan Kumbang Semendhung bisa mulya." (PNJS.PTW8)

Translation

"Hopefully, my hope and your hope can be achieved, I ask Allah All The Mighty, bismillahirrahmannirrohim ... salam alaikum your greeting, the greeting for Allah almighty in heaven, with five siblings press, sanctioned the prophets, the saints, and the father Adam and mother Eve. God, Wiroguna pleading for help, hopefully, Tembem and Kumbang Sumedung can live again.

Context Information

Mbah Wiroguno is trying to heal Tembem from Kumbang Sumedhung's bite. Mbah Wiroguno chants a spell while praying to the Almighty God in healing Tembem's hand which was bitten by Kumbang Semendhung at the time of feeding the pet. Tembem's wound was a consequence of her negligence.

Illocution speech act which expresses a praising is illustrated in the example below. The following example presents a praising to the Almighty God.

When the player expresses his or her praise to the Almighty God, it further gives an effect to both players and spectators. It further encourages the players and spectators to consistently worship to the God and wish for His blessing. The expression was chanted in Javanese culture which creates a magical effect during praying.

3.2 Pragmatic Power

Pragmatic power can affect impressions and messages deeply so as to create in-depth structure performatively during communication and impact on the effects of activities or behavior. The pragmatic power was realized through directive speech acts, which is contained in the narrator's narrative of Jidor Sentulan, covering several aspects (i) informing, (ii) influencing, (iii) suggesting, and (iv) directing.

a) Pragmatics Power of Informing

Excerpt (6:07)

"Tak rewangi mlepes tenaga tak rewangi pecahe mata, patang puluh sijidina. Ora mangan sega, ora mangan-mangan nek gak wis kesel, oraturu-turunek gak wisngantuk, tapi bukti lan nyatane? Ya sing penting olehwisik lan padugongaman gawengedang de'wa. Eleko tanpa rupalandhepe pitungcumukurdisabetna kali, asad saumpamane, disabetna gunung jugrug lan takgasak tak lucuti ajur modar sakabehe. Gaman Tapak Edan tak tamakna Kumbang Semendhung, kana budhalla jabang bayine Gaman Tapak Edan njaluk pitulunganne Kumbang Semendhung." (PNJS.PTW6)

Translation:

"I have a weapon named Tapak Edan. I get this weapon when studied on a top of the mountain. I was willing to be imprisoned, did not sleep for forty days, did not eat rice, and would not eat if not tired, did not sleep when not sleepy. This evidence and reality? The important thing is I get a weapon Tapak Edan to fondle God. The appearance is bad, but the sharpness is amazing. If (Tapak Edan) inserted into the river, the river had dried up. When inserted into a mountain, the mountain will collapse, and whatever I lunge will melt. Go (Tapak Edan), I ask for your help to stab Kumbang Sumedung "

Context Information:

Pentul tells that the Tapak Edanweapon has a magic power to cure Tembem's hand which was bitten by Kumbang Sumedhung. The magic power of Tapak Edan is followed by doing meditation regarding the weapon's perfection.

Informative pragmatic power was realized through directive speech act in the narrator's narrative text of Jidor Sentulan. Explicitly, Pentul's speech informed that Gaman Edan has a magical power to heal Tembem's hand which was bitten by Kumbang Semendhung. Pragmatics suggestive power was also influenced by the use of Javanese language during the performance which enables a more suggestive power. In addition, it is influenced by the use of figurative language in describing Tapak Edan weapon.

b) Pragmatics Power of Influencing

Excerpt (6:05)

"Ayo dulur digawe seneng tak senengna sanak lan marang keluwargane. Urip digawe seneng lan ngguyu, kabeh sesuk tanggung jawab manungsa Mbem." (PNJS.PTW4).

Translation:

My brother, let's be happy with our family. Life should be happy and laugh; someday every (deed) will be a human responsibility, Mbem."

Context Information:

Pentul influences us to always be happy in life and suggest that obligations should be done with sincerity.

Speech act which had the power to influence was stated by Pentul to life happily, excited in seeking God's blessing and obligations should be done with sincerity.

c) Pragmatics of Suggesting

Excerpt (6.32)

"Ayo muga-muga bocah imanne besok isa taat imanne, apik lan dewasa isaa disumerepi marang wong tuwa, isa e'ling lan ke'elingang kang iman, isa nglaksanakno ibadah marang Kang mahakuasa Mbem, mulane Mbem manungsa iku minangka urip-uripan yaa uripana, aja duwe wirang lan isin ayo padha nyambut gawe samlaku panggon, sing penting kenek digawe tuku lan nyukupi sandang kelawan pangan." (PNJS.KUC.ARH1)

Translation:

"Let's hope this child be keeping his faith, good and gentle. Dutiful to parents, careful and religious, be able to pray to God Almighty." "Mbem..., so man lives doesn't have to be ashamed to work hard, as long as can buy and sufficient the need."

Context Information:

Pentul asks and suggests humanspray to the Almighty God, and live in harmony and accept the destiny and keep the hardwork.

It suggested the activist of Jidor Sentulan to always strengthen the faith regarding the Almighty God as well as keeping the hard work and accepting what has been given by the God.

d) Pragmatics of Directing

Excerpt (6:25)

"...Ngertiamarang wong tuwa tolah-toleh marang tangga lan aja sampek lali...." (PNJS.DR.SKN2)

Translation:

".....Please, understand the parents and live side by side and respect each other and don't forget about the neighbours."

Context Information:

Pentul asks the audience and his friends to respect their neighbours and help each other.

The aforementioned excerpt is the example of directing speech act. Directive speech act to the entire spectators and fellow players was intended to encourage them in doing good deeds and preserve a good relationship.

4 CONCLUSIONS

The study about speech act power in narrator's story of Jidor Sentulan Play in Jombang shows (1) kinds of the speech act of narrator: locution, illocution and perlocution. The illocution consisted of (i) representative (stated and mention), (ii) directive (direct) dan (iii) expressive (criticism and praise), (2) Pragmatics power were realized by directive in narrator's speech act in literary show of Jidor Sentulan in Jombang: (i) giving information, (ii) impress, (iii) recommend, and (iv) direct.

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