

REPRESENTATIVES OF SPEECH ACTS IN *PITUTUR LUHUR BUDAYA JAWA*

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Abstract

This study investigated the representatives of speech acts in the Javanese proverbs. In order to complete this aim, the researcher identifies felicity condition. They are four components: a) propositional content, b) preparatory condition, c) sincerity condition, and d) essential rule. The current study was designed as qualitative study. The researcher has chosen proverbs from the compilation of Javanese proverbs (*Pitutur Luhur Budaya Jawa*). The data are purposively chosen. The qualitative approach is appropriate for analysing the data. Due to the data, the researcher found that the Javanese proverbs are representatively speech acts. The data analysis shows people how Javanese people rely on the speech based on primordial and continuous culture. Besides, the Javanese primordial people rely on the two motions of speech. The researcher could conclude illustratively as follows; S believed that there would be X, so that there would be Y >>> (S = speaker; X = situation 1; Y = situation 2).

Key words: Javanese Proverb, speech acts.

A. INTRODUCTION

In Javanese, local wisdom and local value are covered in cultural heritages such as folktales, legend, local songs, proverbs, and so on. In this study, I will regard Javanese proverbs as the main investigation. Javanese people call the proverbs as *pitutur luhur budaya Jawa*. Weeks stated that proverbs are cultural messages and cultural instruction (2007: 46). In other words, proverbs described the values as directions (must to do). Javanese proverbs are applicable primordially because of continuous culture.

1. Speech Acts

In this chapter, I will explain the kinds of speech acts. Searle (1979) stated that there were five kinds of speech acts: a) representatives, b) directives, c) commissives, d) expressives, and e) declarations (cf Levinson, 1983: 240). Representatives mean that asserting, concluding; directives mean that asking, commanding; commissives mean that promising, offering; expressives mean that welcoming, congratulating; declarations mean declaring, excommunicating.

2. Representatives of Speech Acts

Firstly, I would like explain the structural forms of speech acts; a) You read a book (declarative), b) Do you read a book? (Interrogative), and c) Read a book! (imperative). Besides, there were three general communicative functions: 1) statement, 2) question, and 3) command/request. When people regarded declarative and interrogative as command or request, it is called as indirect speech. When people considered imperative as command/request, it is called as directive speech.

Secondly, I will explain the representative speech acts. Yule described representatives as trusty or belief (1996: 53). Representatives are speech acts that reveal what the speaker believes to be the case or not. Structurally, I can conclude the speech act as follows; (S makes words fit the world >>> S believes X) (S = speaker; X = situation). As the examples:

Today was the worst sunny day.

Sapardi Djoko Damono was the best romantic novel writer.

Finally, I also will add the speech acts theory by Yule. He stated the felicity condition that has four components: a) propositional content, b) preparatory condition, c) sincerity condition, and d) essential rule (1996:50)

B. RESEARCH METHOD

This current research is regarded as qualitative study. Flick explained that qualitative research regarded the daily activities, daily phenomena or experimental events (2009: 98). In another idea, Wray, et.al. stated that qualitative research needs very spesific and exhausted data and subjective few research subjects (1998: 96).

Besides, I also take purposive data. Muhammad described that a qualitative researcher needs to compile data in order to investigate the brief, clear, and purposive data (2011: 200). All the data in this study are the chosen Javanese proverbs (from the compilation of *Pitutur Luhur Budaya Jawa* by certain writers. I considered the proverbs as the representative speech acts.

C. DATA ANALYSIS

- a. *Ana gula ana semut* ; (there will be sugar, there will be ants)
 - Propositional content: people believed what if there will be successful person (as imagery of sugar), there will be many people looking for him/her (for getting help).
 - Preparatory condition: the successful person has been always looked for by many people because they needed help; the speaker deals with successful person.
 - Sincerity condition: the speaker wants people believe the statement.
 - Essential rule: the speaker believed that many people always need the successful person.
- b. *Anak polah bapa kepradhah* (father got trouble when children made trouble).
 - Propositional content: it must be reliable that a father will get trouble what if children make mistakes or errors.
 - Preparatory condition: when children make mistakes, a father always do responsibility; the speaker deals with naughty children.
 - Sincerity condition: speaker wants people believe the statement; the speaker wants to warn children (about the consequence of their mistakes).
 - Essential rule: speaker believed that every single father (we can conclude as parents also) must be responsible for their children mistakes.
- c. *Becik ketitik ala ketara* (in any case, the kindness has been always win rather than badness)
 - Propositional content: it is an automatic thing that in the end of every single session, kindness and truth will be revealed.
 - Preparatory condition: at the time, there was lie in every single session of human life; the speaker deals with good people and bad people.
 - Sincerity condition: the speaker wants people believe the statement; the speaker wants to motivate the kind-hearted people.
 - Essential rule: the speaker believed that the truth will be revealed and the lie will be disappear
- d. *Urip ibarate mung mampir ngombe* (as imagery, the life is temporary event, is like getting drinking water)
 - Propositional content: it is affordable thing that life is temporary thing; people forgot that there will be "the day after tomorrow".
 - Preparatory condition: there would be several death (of every single life); the speaker deals with unfaithful people.
 - Sincerity condition: the speaker wants people believe the statement
 - Essential rule: the speaker believed that there would not be limitation of lifetime.
- e. *Wong mati iku bandhane ora digawa* (if people die, they will not bring the wealth).
 - Propositional content: it is reliable that we will leave the wealth if we have beed died;

- Preparatory condition: many people are busy with their glamorous life; the speaker deals with greedy people.
 - Sincerity condition: the speaker wants people believe the statement.
 - Essential rule: the speaker believed that someday, we will leave the wealth in the world; we will not own the wealth for everlasting moment.
- f. *Wong Paling Mlarat iku Wong kang ora duwe budi pekerti* (the poorest people is that the people without good behaviour)
- Propositional content: it is reliable that people whose bad behaviour were the worst people.
 - Preparatory condition: the speaker concerns that many people do bad behaviour; the speaker proposes to/ deals with people whose bad behaviour.
 - Sincerity condition: the speaker wants people rely on the statement.
 - Essential rule: the speaker believed that the most unlucky people are that people whose bad behaviour.
- g. *Ora ubed ora ngliwet* (there is no success without any effort)
- Propositional content: it is affordable that if we do nothing, we will not get the result.
 - Preparatory condition: the speaker concerns on lazy people.
 - Sincerity condition: the speaker wants people rely on the statement.
 - Essential rule: the speaker believed that the lazy people will not get success.
- h. *Ora ana kukus tanpa geni* (There will not effect and consequence without any causes)
- Propositional content: the speaker focuses on the problems and actions will always bring influence.
 - Preparatory condition: the speaker deals with irresponsible people
 - Sincerity condition: the speaker wants people trust the statement
 - Essential rule: the speaker believed that the people must have consequence (for his/ her actions)
- i. *Sapa sing prihatin bakal mimpin* (the most diligent people or the exhausted people will be leader or founder or will be successful)
- Propositional content: the speaker focuses on the people who are exhausted in his / her effort. The people will be leader.
 - Preparatory condition: the speaker focuses on the most exhausted people.
 - Sincerity condition: the speaker wants people trust the statement.
 - Essential rule: the speaker believed that the most exhausted people will get more benefit.
- j. *Sing sapa salah bakal seleh* (the people whose mistakes will get consequence)
- Propositional content: the speaker focuses on the consequence of mistakes/ or bad behaviour. They always bring influence.
 - Preparatory condition: the speaker focuses on the people whose bad behaviour.
 - Sincerity condition: the speaker wants people rely on the statement.
 - Essential rule: the speaker believed that the people whose mistakes must have the consequence.

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