

An Analysis of Assertive Illocutionary Acts Used By Local Guides in Tirta Empul Temple

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Abstract— Language is an important factor in communication tools. By communication people can build a good relationship. In order to make a good communication, they have to understand well what the speaker says. In this case, learning speech act theory is important to cover this problems. This stud focused on classifying the types of assertive illocutionary acts used by local guide in Tirta Empul Temple and the meaning of assertive illocutionary acts conveyed by local guide in Tirta Empul Temple. The writer applied theory proposed by (Searle and Vanderveken, 1985) to classify the types of assertive illocutionary acts used by local guide in Tirta Empul Temple. This research used qualitative method to analyse the data descriptively using sentences that are already organized into paragraph and also this research used quantitative method to find out the frequency of types assertive illocutionary acts used by local guide in Tirta Empul Temple. The research finding showed that there are four types of assertive used by local guide in Tirta Empul Temple: informing, stating, expressing opinion, and reminding. Based on the data, there are 31 utterances includes types of assertive illocutionary acts found in local guide utterance in Tirta Empul Temple. Types of assertive illocutionary act for informing become the dominant type used by local guides' utterances. It holds (48,38%) for 15 utterances, stating (6,45%) for 2 utterances, expressing opinion (29,03%) for 9 utterances, and reminding (16,12%) for 5 utterances.

Keywords— *illocutionary acts, assertive acts, local guides*

1. Introduction

Balinese people as speakers of the local language (Balinese), especially those living in tourist areas or those working in tourism, in addition to Bahasa Indonesia, are also required to communicate in English with the tourist (foreigners), especially with English speaking tourist (Bawa, 1994). The reality of the use of English as the main foreign language in a tourist area in Bali shows the relationship between language as a structure (langue) and speakers (actor) to conduct social practices, namely language (parole) in the field of tourism as space and time (Giddens, 1984).

Language has an important aspect in our social life, because it shows what the speaker wants the hearer to do. Using language people can express something in their mind such as, feeling, idea, message, and intention and also have a social interaction with people who have different social classes.

In communication we need to interact with the other people to exchange information between at least two individuals through the use of verbal and non-verbal symbols, oral, and written processes. When we communicate, we need a partner or hearer to make our communication efficient and running well. Speaker and hearer usually use the same language to communicate so the message can get across easily. But in some cases, the speaker or the hearer could not get the message what the utterance means due to language barrier and different culture from both of them. This problem can make the speaker and the hearer get misunderstanding of what the speaker or hearer is talking about. Based on the case, conversation and communication is related to speech act. Actions performed via utterances are generally called speech acts. They can be in the form of apology, complaint, compliment, invitation, greeting, and promise. (Yule, 1996:47)

According to (Yule, 2010), pragmatics are actions that are displayed through speech. Searle (1969) stated, speech acts consist of three studies, namely locutionary acts, illocutionary acts, and perlocutionary acts. This study investigated the used of illocutionary act. Illocutionary act is an action that is done by speaking a speech that has a certain force that displays the function of the speech in accordance with the context of the speech, such as telling, commanding, prohibiting, and others. (Searle, 1969) said that illocutionary act have several types that can be classified into several parts, namely representative, directive, commissive, expressive, and declarative. Related to the Searle's theory of speech acts, this research focused on analyzed about assertive acts on local guides' speeches in Tirta Empul. Assertive is an act that the point or purpose of the members of the assertive class to make the speaker commits (in varying degrees) to something's being the case, to the truth of the expressed proposition. This illocutionary act makes the speaker's utterance contain false and true condition (Searle, 1979:12). According to (John R. Searle, 1979) the following English assertive are: stating, informing, proposing, complaining, expressing opinion, affirming, reporting, reminding.

The classification of the types of this illocutionary act is carried out because in conducting speech acts several utterances must be delivered communicatively so that the objectives in communication are achieved. For this reason, this research is research that needs to be done to review the linguistic phenomena, especially assertive illocutionary acts used by local guides in Tirta Empul Temple.

2. Literature Review

A. Pragmatic

The term pragmatics comes from the words pragmatics which was introduced by Moris in 1983 when systematizing Pierce's teaching on semiotics (sign science). Pragmatics is the science of the relationship between signs and their users. Semiotic is divided into three branches, namely semantic, syntactic, and pragmatic. Pragmatic is a language in use, a study of the meaning of an utterance in certain situations. The properties of language can also be understood through pragmatics, how language is used in communication.

B. Illocutionary Acts

According to Searle (1969) in uttering a speech, a person commits three actions at once, namely locutionary act, illocutionary act, and perlocutionary act. Locutionary acts are speech acts that have certain meanings and references that are similar to "meaning" in the traditional sense.

An Illocutionary act is an action that is done by speaking a speech that has a certain force that displays the function of the speech in accordance with the context of the speech, such as telling, commanding, prohibiting, and others. Whereas what is meant by an act of perlocution (perlocutionary act) is an act that tells a speech that has an effect. Searle (1969) said that illocutionary actions have several types that can be classified into several parts, namely assertive, directive, commissive, expressive, and declarative. The classification of the types of this illocutionary act is carried out because in conducting speech acts several utterances must be delivered communicatively so that the objectives in communication are achieved.

C. Assertive Acts

Assertive is an act that the point or purpose of the members of the assertive class to make the speaker commits (in varying degrees) to something's being the case, to the truth of the expressed proposition. This illocutionary act makes the speaker's utterance contain false and true condition (Searle, 1979:12). According to John R. Searle (1979) the following English assertive are: stating, informing, proposing, complaining, expressing opinion, affirming, reporting, reminding.

3. Method

The data source of this research is the speech of local guides in Tirta Empul Temple. Determination of data sources was carried out using the results of observations and interviews of researchers with local guides in Tirta Empul Temple. In this study, the researchers selected five local guides whose speeches were used as data sources, five local guides were selected to determine the variation of each speech act delivered by the local guides so that the data obtained is following the research conducted. Also, five local guides were selected as data sources because the speeches from the five local guides have included the types of illocutionary acts which is assertive illocutionary acts.

This study used an observation and interviews method to retrieve the data within the speech used by local guides and tourists in Tirta Empul Temple. In retrieving the data, there were some steps that were done by the writer, such as recording the conversation between local guides and tourists when the activity in Tirta Empul Temple happened. The conversation that had been recorded was transferred to the written text to make data easier to be analyzed. After the conversation between the local guide and tourist were recorded, the types of

assertive acts that appeared in the conversation were identified. After the data has been retrieved, the writer analysed the data by applying the qualitative method. These data all be classified as primary data as taken directly from the source

4. Result and Discussion

A. Result

In order to know what types of assertive acts were found in local guides speeches in Tirta Empul Temple researcher analyzed it by considering the pattern occurred in the utterance. The result of this study shows that there are 31 assertive utterances used by local guides in Tirta Empul Temple. Those are classified based on Searle's theory about assertive illocutionary acts which are categorized into some functions namely informing, stating, expressing opinion, and reminding. These classification are presented in the table.

TABLE 1
FREQUENCY OF ASSERTIVE ACTS USED BY LOCAL GUIDES IN TIRTA EMPUL TEMPLE

No.	Assertive Illocutionary Acts	Frequency	Percentage (%)
1	Informing	15	48,38%
2	Stating	2	6,45%
3	Expressing Opinion	9	29,03%
4	Reminding	5	16,12%
Total		31	100%

Based on the presented table above, the data were taken from the utterance of local guide in Tirta Empul Temple is classified into four parts based on Searle theory of the classification of assertive illocutionary acts. The researcher found 15 or 48,38% utterances for informing type in delivering assertive acts. It was most frequently used by local guide in Tirta Empul Temple speeches. This implies that the local guides often explains and conveys a fact or information that the hearer does not know before. It is followed by expressing opinion act there are 9 utterances or 29,03%, reminding act are 5 utterances or 16,12% and stating are 2 utterances or 6,45%.

B. Discussion

In this part, the data which contain the assertive illocutionary acts was presented in bold style in the form of utterance. Each data has its analysis directly after it to make it easier to be understood the purpose of its utterance.

Types of Assertive Illocutionary Acts Used by Local Guides in Tirta Empul Temple

1. Informing Act

According to Searle & Vanderveken (1985:185) clarified that to inform is to assert to a listener with an extra prepatory condition that the listener does not already know what the speaker is told about.

Data 1

Local Guide : **"This temple was built in 11th century. You could imagine 11th century temple still exists until now, and this temple plays the important role for our irrigation system in this village".**

Tourists : "Wow, it is very old temple"

The utterance above is considered as assertive acts because it contains something true. The utterance that delivered by local guide want to explain something about how old and important Tirta Empul Temple. Local guide utterance can be classified as informing acts, it is because the speaker gives the information to the listener about the Tirta Empul Temple was built and can still exists until now even though this temple was old. The speaker wants to the tourists or hearer to know about how the temple plays the important role for the irrigation system in that village. It is also contains a fact or truth, that the temple was built in 11th century and still exist until now.

2. Stating Act

Stating something is connected to the notion of setting something forth or representing something normally for the benefit or edification of the hearer (Searle & Vanderveken, 1985:183).

Data 2

Local Guide : **"If we always do the bad things, the bad things will come to us".**
Tourists : "Yes I agree with that"

The utterance above is considered as assertive acts because it contains something true that the speaker tells his/her belief about the fact that was uttered. Local guide utterance can be classified as stating act, it is because the local guide state something that can make the hearer believe about 'karma' itself and can open their minded. Because what comes around goes around, if we do the bad things to others (human, animal, or plants) that means the same things will come to us. So, the local guide wants make the tourists give the positive things and respect each others even though they are in different social status.

3. Expressing Opinion Act

Expressing opinion is how the speaker feel when expressed something in their mind.

Data 3

Tourist : **"I think this temple is very nice to do yoga".**
Local Guide : "Exactly, because this temple is very peaceful".

The utterance above contain an ssertive acts because it consist of what the speaker believes by saying the fact. From the statemnet above it can be concluded that tourist utterance classified as expressing opinion act. It is because the speaker expressed their opinion about how peaceful Tirta Empul temple, and make he/she thinks that this temple is very nice to do yoga when local people or tourist who need healing themselves. In fact, Tirta Empul Temple is one of the best purification temple in Bali and this temple was very peaceful and unique.

4. Reminding Act

According to Searle & Vanderveken (1985:185) explained that to remind is to mention to a hearer with the additional preparatory condition that the hearer once knew and might have forgotten the prepositional content.

Data 4

Tourists : "Do we need put the offering there or just keep in our hand?"
Local Guide : "Yes sir, **first you need to step down and sit there and put the offering on the top of rock, and after that makes you hand to become one**".
Tourist : "All right, thanks for remind me".

The utterance above also show an assertive acts because the speaker say something true and remind the hearer about what they need to do during the purification activity. The utterance that conveyed by local guide can be classified as reminding act it is because the utterance "*first you need to step down and sit there and put the offering on the top of rock, and after that makes you hand to become one*" is remind, which is local guide wants to remind and make it clear about step of purification that the tourist need to do. Local guide expected that the tourist will always remember what local guide told to them.

5. Conclusion

This research is concerned with types of assertive illocutionary acts analysis in local guides utterances at Tirta Empul Temple. In line with the objectives of the research, to find out the types of assertive illocutionary acts used by local guide in Tirta Empul temple. The research about assertive illocutionary acts in Tirta Empul temple used theory from Searle (1979).

The writer selected local guide in Tirta Empul Temple utterances becomes a data source in this study and in order to analyze the assertive illocutionary acts as we as its meaning which expressed and conveyed by the local guide in Tirta Empul Temple. From analyzing local guide utterances in Tirta Empul Temple consist of 31 data of assertive illocutionary acts found and categorized as informing, stating, expressing opinion, and reminding. From analyzing local guide utterances there were a result as follows: informing act are the most used in assertive illocutionary acts, it occurred 48,38% or there are 15 utterances. The role of inform is succesful uttered when speaker's the fact been issued or information that someone does not already know before the time. Next, stating act it is occcured 6,45% or there are 2 utterances, expressing opinion act consist of 9 utterances or 29,03% and reminding consist of 5 utterances or 16,12%..

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