CHAPTER I

INTRODUCTION

1.1 The Background of the Study

Since understanding is the basis of linguistic communication, the study of what utterances mean is very crucial to language study. Yule (2006:112) argues that the study of what speakers mean, or speaker meaning, is called pragmatics. In addition, Akmajian, Demers, Farmer and Harnish (2010:399) state that pragmatics is the subfield of linguistics that studies the use of words (and phrases and sentences) in the actual context of discourse. For every word we learn, we know not only its meaning or meanings but also how to use it in the context of discourse or conversation. They further explanations that the term pragmatics to cover the study of language use, and in particular the study of linguistic communication, in relation to language structure and .context of utterance. For a speaker to mean something by an utterance (or any act), at least in the sense of meaning to communicate something, the speaker must intend, by that utterance, to produce some effect in an audience, for instance a belief or an action. Akmajian, Demers, Farmer and Harnish (2010:363).

Austin (1962:99) explained that when a speaker says something, he/she is performing an act. The performing of an act in this sence as the performance of an "illocutionary" act, i.e. performance of an act *in* saying something as opposed to performance of an act *of* saying something. This

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means, actions are performed oral utterances. Speech act is derived from interpreting an unterance in its speech. Saragih (2015) explains that an utterance may convey more than one speech act. There are three term of speech acts; first, locutionary act: meaning contained in utterence; second, illocutionary act: meaning intended by the speaker; third perlocutionary: meaning as derived or interpreted by the listener.

Meanwhile, the utterances which produced by the speaker or gossiper in the gossip or conversation is giving some effect to the hearer, for instance a belief or an action. Thus, when a speaker or gossiper utterances something, he/she is performing an act. The performing of an act in this sense is as the performance of an "illocutionary" act. The illocutionary act is closely connected with gossiper's intention of stating, describing, blaming or advising someone and sharing the information to hearer. The illocutionary act of the gossip is communicatively successful only if the gossiper's illocutionary intention is recognized by hearer, because the gossiper's illocutionary intention consists in the hearer's understanding. The gossip is exchange the personal information (positive or negative) about other people. As Foster (2008:80) mentioned that gossip is a personal conversation on social topic. The information exchanged truthful or deceptive, can be benefit the sender and the receiver or both.

Generally, gossip is frequently done by women rather than men. As mentioned by Brogan in Warber (2009) that gossip was typically feminine. His general worseness scale reported that both men and women rank gossip

worse for women than for men. Gossip was also listed in the frequency scales as the most frequent practice among women, further supporting that gossip is ascribed to women. However, just because women are perceived as gossiping more than men does not mean that men do not gossip. Perhaps because of the female connotation associated with gossip, men use terms other than "gossip" to describe their behavior. Another important factor that distinguished differences between the gossip of men and women is the topics about which each gender gossips.

There is considerable evidence that women and men tend to discuss different topics in same-sex groups (Aries, 1976, Aries and Johnson 1983, Haas 1979). In terms of topic of conversation, the topics men discuss focus on things and activities, rather than personal experiences and feelings. Topics like politics, sports, cars and possessions turn up regularly. The focus is on information facts rather than on feelings and reactions. Men avoid self-disclosure and prefer to talk about more impersonal topics such as current affairs, travel or sport. Men always seem to have confidence about the things they talk.

In this case, a group of womens who have profession as a housewife often doing a gossip because they have more free time to gather with their neightbour, they spend their free time by gossiping others. Whereas, men have not enough time for gossiping other's people, because they have work or they should look for money for their family. The women gossip topics are usually about marital issues and home management chores. It focuses on

personal experiences and personal relationships, on personal problems and feelings. It also includes criticism, advice, warn and blame of other people's problems that live surrounding them. They critic, blame, state and warn others in direct way without think it is true or false. It can hurt someone else feeling or gossiper's feeling. In other hand, if the gossipers critic or blame others directly it can appear enmity or fight for someone else if the gossip spread and heard by peoples who are gossiped.

The Acehnese women delivered the gossip indirectly. It means that, they often used indirect utterances on their gossip. In the gossip, Acehnese womens frequently talking, describing, criticizing, blaming or advicing other or third party by using indirect utterances. Similarly as claimed by Foster (2004) the women's gossip focuses predominantly on personal experiences and personal relationships, on personal problems and feelings. It includes criticism of the behaviour of others, but they tend to avoid criticizing people directly because this would cause discomfort to those people. Through the indirect utterances gossiper is able to criticize the hearer and other peoples, thus the hearer does not feel annoyed because it given indirect to hearer and third party or gossip target.

Actually, the gossipers used indirect utterances to make their gossip situation lively or entertain and also to create a good relationship with other gossipers. Through the indirect utterances the gossiper can talk everything that they want to talk and express their emotion, such as criticizing, warning

and blaming without hurt someone's feeling because it is talk indirectly to other gossipers.

Based on the observation in the surrounding researcher's hometown in Kuala Simpang of Aceh Tamiang Regency, the researcher found that the Acehnese womens usually put some words and sentences which have deep meaning of their utterances on the gossip. These words and sentences are utterred indirectly by Acehnese womens. Actually, in the gossip sessions, the Acehnese womens utterred several indirect utterances and it depends on the gossip context. In the gossip context, the gossipers not only talked about one topic but also they talked some topics in the same time. Although, the gossipers combines several topics on the same time, the other gossipers still understand what the indirect utterances means, because the gossiper used suitable words and sentences that proper to each gossip context, so the hearer can understand what the speaker intended.

The women's gossip is ongoing at the researcher's house at Bukit Rata Village in Kejuruan Muda Subdistrict of Aceh Tamiang Regency. The Acehnese women's gossip recorded on March 23th, 2017. There are three participants who had role in women's gossip. These womens' initials are R, Z and B. The gossip context is about an affair with a close friend. The conversation below are examples of Acehnese women's gossip.

Acehnese Women's gossip:

Z   : *Lengket lagèe u ngon timpan dua ih…*
     They are sticky like timpan (Acehnese traditional cake).

R   : *Peu nyan?*

What is it?

B : *Lagèe perangko lam Bahasa Indonesia.*
     It is like a stamp in Indonesian language.

R : *Ngon amplop?*
     With envelope?

B : *Ya. Meunyeu si Lati ók meuikat saboh, jih (mak Rahul) meuikat dua. Baroeken di ba honda lé jih lagèe aneuk dara. Keleuhbeut, ka tacok lakoe jih, Allah…*

     Yes. If Lati's hair is looped one, Rahul's mother's hair is looped two. Formerly, Rahul's mother rides a motorcycle like a young girl does. After that, she wrests Lati's husband. Allah…

R : *Ka lagèe pagar makan tanaman.*
     It is like a fence eat plant.

B : *Geukheun lé kak Ni, dak meudéh mak Rahul di mita lakoe nyang kaya. Bèk di mita nyang meureh-reh leubèh bak si Li kèe. Leuhnyan si Ir di mita inong beu teumbón, bèk di mita nyang meuliput-liput lagèe ata nyang kana.*

     Ani said that, Rahul's mother should find a wealthy husband. Do not find a *miserabl*e (poor) husband like my younger brother Li. After that Ir, he should find a fat wife. Do not find a *drifting* (thin) wife like the present ones.

> (Taken from the Acehnese women's gossip at Bukit Rata Village in Kejuruan Muda Subdistrict of Aceh Tamiang Regency, 23th March, 2017).

Based on the preliminary data above, there were three types of illocutionary acts which are found on women's gossip. There were five assertives, six directives and one expressive. **Assertive of stating**: (*They are sticky like timpan*), (*It is like a stamp in Indonesian language*) and (*It is like a fence eat plant*). The gossiper described the third parties relationship in indirect way. **Assertive of informing**: (If *Lati's hair is looped one, Rahul's mother's hair is looped two)* and (*Formerly, Rahul's mother rides a motorcycle like a young girl does)*. The gossiper informs the hearer

information about third parties' attitudes that the gossiper had heard and saw. **Directive of asking**: (*What is it?*) and (*With envelope?*). The gossiper directly was asked by hearer to make sure the hearer's interpretation of that statement. **Directive of suggesting**: (*Rahul's mother should find a wealthy husband), (Do not find a miserable (poor) husband like my younger brother Li), (He should find a fat wife) and (Do not find a drifting (thin) wife like the present ones).* The gossiper intended to suggest that gossipee should marry a suitable person. **Expressive of blaming**: (*She wrests Lati's husband).* The gossiper expressed her feeling to the hearer by blaming the third party because she wrested her best friend husband.

There were two ways of performing the illocutionary on women's gossip namely direct and indirect ways. There were six direct and six indirect illocutionary acts. **The direct illocutionary act of interrogative**: (*What is it?*) and (*With envelope?).* This way is defined as sentence or clause of which formed as interrogative and functions as question or ask someone. The direct illocutionary act of **declarative**: (*It is like a stamp in Indonesian language)* and (*She wrests Lati's husband).* This way is defined as the sentences of which form declarative and function for making a statement. The direct illocutionary act of **imperative**: (*Rahul's mother should find a wealthy husband) and (He should find a fat wife).* This way is defined as the sentences of which form is imperative and function command (request) someone/ hearers to do something. **The indirect illocutionary act of declarative**, (*They sticky like coconut and cake), (It is like a fence eat plant),* (If *Lati's hair is looped one, Rahul's mother's hair is looped two)* and

(*Formerly, Rahul's mother rides a motorcycle like a young girl does*). This is defined as a sentence in the form of declarative and it function is not to inform or giving information to hearer directly but the hearer known that the speaker intended to describe and compare other people relationship and attitude politely. **The indirect illocutionary act of imperative** (*Do not find a miserable (poor) husband like my younger brother Li) and (Do not find a drifting (thin) wife like the present ones).* This way is defined as a sentence in form of imperative and it functions not only asking someone to do something but it had another gossiper's intention that could be recognized by the hearer.

Based on the researches that have been found, it can be seen that there were three types of illocutionary acts which found in Acehnese women's gossip namely assertive, directive and expressive. Where, assertives, and directives were dominantly used. There were two way of performed the illocutionary act in Acehnese women's gossip which were direct and indirect way. The both ways had been used equally by Acehnese women on their gossip. The reasons why the illocutionary acts used in Acehnese women's gossip were to exchange the information (knowledge), to create good social relationship (friendship), to influence other people's attitude and action (influence) and to pass their free time and relief from monotony (entertainment).

There are some previous studies which focused on the illocutionary act on the conversation. For instances, Herman (2015) found that there are only four types of illocutionary acts occurred in the utterances of Chinese who live in HOS Cokroaminoto, Pematangsiantar are representative, directive,

expressive and commissive. Shams & Afghari (2011) found that culture has significant effect on the interpretation of indirect request of speech act. But gender does not affect the comprehension of indirect speech act. The information should no be express explicitly or directly. The indirect strategies should be applied for successful communication.

Based on phenomena and previous studies above, some previous studies only investigated about the types of illocutionary act in daily conversation and gender differences in utterancing the speech act. However, the current study would be focused on the womens utterances in the gossip context. While, the research of illocutionary act on the gossip context and other contexts like conversation, debate, talk show and the illocutionary act on the spoken or written form have same purpose which is to investigate or analyze the utterance meaning. As mentioned by Searle (1979:58), "in the speaking or writing in a language consists in performing speech acts of a quite specific kind called "illocutionary acts". These include making statements, asking questions, giving orders, making promises, apologizing, thanking, and so on. There is a systematic set of relationships between the meanings of the words and sentences we utter and the illocutionary acts we perform in the utterance of those words and sentences". Thus, the differences between one to another in conducted the illocutionary act research were the way of choosing pragmatic model or expert theory that used for analyzing data and the data source of research. Where this study investigated the illocutionary act on gossip context, thus the writer not only used Searle's theory, Yule's theory of illocutionary act but also used foster's theory of

gossip function to analyze the data. The third theory had connected each other.

1.2 The Problems of the Study

Based on the background of study, the problems are formulated as follows:

1. What types of the illocutionary acts are realized in Acehnese women's gossip?

2. How are the illocutionary acts realized in Acehnese women's gossip?

3. Why are the illocutionary acts realized in Acehnese women's gossip as the way they are?

1.3 The Objectives of the Study

In relation with the problems of the study above, the objectives of the study are:

1. To investigate the types of the illocutionary acts realized in Acehnese women's gossip.

2. To describe the way of performing the illocutionary realized in Acehnese women's gossip.

3. To explain the reasons of illocutionary acts are realized in Acehnese women's gossip.

1.4 The Scope of the Study

This study is limited to the illocutionary acts in Acehnese women's gossip at Bukit Rata Village in Kejuruan Muda Subdistrict of Aceh Tamiang

Regency. Moreover, it is focused on the illocutionary acts uttered by 4 Acehnese womens in gossip and several aspects of the illocutionary acts such as types of illocutionary acts (assertive, directive, commissive, expressive and declarative), the ways of performing the illocutionary acts (direct and indirect) and the reasons of using the illocutionary acts (knowledge, friendship, influence and entertainment).

1.5 The Significant of the Study

The findings of the study are expected to be relevant and significant theoretically and practically. In the following significances of the study are stated theoretically and practically

1) **Theoretically**

The finding of this study are expected to enrich the theories of pragmatics and sociolinguistics, especially in widening understanding and new insight on how illocutionary acts used on Acehnese women's gossip are related to the aspects of pragmatics study.

2) **Practically**

The findings would be expected to give useful reference for other writers who are interested in studying or analyzing gossip and language phenomenon on pragmatics aspect to support the further research in terms of the illocutionary acts of gossip. For other gossipers it suggested to use polite or indirect speech act to transmit the message in order to create good social relationship with others. It is also hoped that this research can be

used as addition information for students who wants to discuss the related topic on speech act, especially in the types of illocutionary acts.