CHAPTER I
INTRODUCTION

1. Background of the Study

Cultural issues refer to all aspects of society that influence beliefs, opinions, and choices such as advertising, media, public relations, economic globalization, religion and politics. Media is becoming one of the most influential factors in human's culture now since people or mostly children adopt everything from media, such as TV for instance. We can see that the actors and artists on TV are paid much more expensive to evoke children being worse (by watching bad TV program) but teachers are paid less to educate children being better. In order to understand the forces that perpetuate in the media such as Indonesia Lawak Klub (ILK) program, it is crucial to examine the meanings and goal of communication where culture plays a role in it. Culture and language refer to integrated pattern of human behavior that include language, thoughts, communications, actions, customs, beliefs, values, and institutions of racial ethnic, religion or rather groups (e.g., gender, gender identity/gender expression, age, national origin, sexual orientation, disability) (see. Gabriele Kasper, 1996: 149)

Cultural and linguistic competence is a set of congruent behaviors, attitudes and policies that come together in a system, agency, or among professionals that enables effective work in cross-cultural situations. Language is an expression of who we are as individuals, communities and nations. Culture refers to dynamic social systems and share patterns of behavior, beliefs, knowledge, attitudes and values. Culture provides the environment in which language develops, even as it influences how they are used in interpreted where it

may find its manifestations in body language, gestures, concept of time, hospitality customs, and even expressions of friendliness. While all these certainly reflect the cultural norms accepted in a particular society, the influence of culture on language use is broader and deeper. To a great extent, the culture into which one is socialized defines how an individual sees his or her place in society. For example : 'comedy talk show' in Indonesia is known as illocutionary utterances that have explicit sense and criticize particular part but 'comedy talk show' abroad is known as giving pleasure purely. That's why it's very worth to know the culture when we understand a language. Ultimately, language cannot be separated from culture since language is part of the culture itself that may influence the behaviors of individuals' and their attitudes in speech (speech acts). Language is the key to a person's self-identity. The way of speakers in uttering their speech will be caused by their own language. When a speaker uses a language, he/she is performing a certain speech act.

Branch of linguistics that investigates about speech act of language used in communication is called Pragmatics. Pragmatics is the study of how context affects the meaning of linguistic expression. Pragmatics studies how people comprehend and produce a communicative act or speech act in a concrete speech situation which is usually a conversation. It distinguishes two intents or meanings in each utterance or communicative act of verbal communication. One is the informative intent or the sentence meaning, and the other the communicative intent or speaker meaning (Leech,1983). The ability to comprehend and produce a communicative act is referred to as pragmatic competence (Kasper, 1997) which often includes one's knowledge about the social distance, social status between the

speakers involved, the cultural knowledge such as politeness, and the linguistic knowledge explicit and implicit. Plenty of researches stated that individuals cannot understand the nature of language itself without understanding pragmatics. It means that pragmatics is the essential aspect of understanding language.

Applied linguistically, pragmatics concerns with the inextricable connection between language and socio-cultural norms and frameworks and also seeks to identify patterns that can lead to an understanding of how members of particular cultures use language to refer to, describe, or function within social organizations (speech acts) (see Hinkel, 1996: 2). For example, politeness is considered to be a universal feature of language use in social organizations, but pragmatic, linguistic, social, intentional, and conceptual realizations vary substantially across different languages and/or cultures. Even speakers of the same language or speakers of different dialects may belong to different sub-cultures and thus have different concepts of what it means to be polite and how politeness should be realized in speech and behavior.

Speech acts study about the act performed by speaker in expressing their thought or ideas through language in certain occasion, such as in apologizing, complaining, instructing, agreeing and warning. As stated by Searle (000), in his speech act theory distinguished three different types of act involved in or caused by the utterance of a sentence: a locutionary act – speaker's production and hearer's perception of meaningful linguistic expression –, an illocutionary act – the speaker's intentions of uttering a sentence –, and a perlocutionary act – the result or the effect of speaker's utterance on the hearer or listener. So, pragmatic competence is the knowledge of how an addressee determines what a speaker is

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saying and recognizing intended illocutionary force conveyed through subtle "attitudes" in different types of speech acts.

However, the use of speech acts is different in certain settings, such as in social, science or religion. In social purpose, particularly happened in the reality TV shows that they are monologue which used as truth-signs of direct access to the authentic. The power of monologue in the reality genre promotes the transformation of television from a mass medium to first-person medium addressing masses of individuals. The power of the monologue in reality TV can be seen as a parallel to the fascination of the entire genre of its audiences. The monologue as reality programming in general contains ambiguous interplay of the pre-scripted and non-scripted, individual and collective, performed and non-performed and fake and real. Consequently, the thrill for viewers is to hunt for the few rare authentic moments when the participant seems to reveal their 'real-self'(Hill, 2002). The monologue situations hardly resemble any everyday talk events, but the literary way of talk does not diminish the claim for authenticity. Rather, the form serves the purpose of giving the viewers the ultimate opportunity to assess the key characteristic of authenticity: the participant's integrity and credibility when it comes to feelings. The paradox of an individualized society is that while one is talking alone about one's deepest emotions, at the same time one is selling one's authenticity to viewers.

Moreover TV talkshow is becoming one of the focus of being studied in a research, as done by Muhammad Reza Pahlevi (2014) "*Speech Acts in the Apprentice Asia TV Program*" he found that all types of speech acts performed but not all participants used them in the boardroom where they performed it as

they were. However, in line with this (Lidya Oktoberia, 2012) in her study entitled " *Types of Directive Speech Acts Used in Harry Potter-The Deathly Hallows and Bride Wars movie scripts"* found that the most frequently directive speech act used by characters in *Bride Wars* movie (comedy film) is request type because requests are generally conceived as polite ways of getting the addressee to do something (Tsui, 1996: 92). And it is really affected by the genre of the sociolinguistics where comedy movie is known as more friendly and common style of language use.

So, the researcher found that speech is used in many different ways among different groups of people and each group has its own norms of linguistic behavior where it can not be separated from the sociolinguistics factors. In order to analyze the language of specific groups, it is necessary to rely on some clearly defined frameworks for ethnographical study of speech (Hymes, 1974). ILK is one of comedy program on TV broadcasted by Trans7. The concept of this program is gathering the Indonesian comedians in a forum to discuss the heated issues recently. The comedian collaborate talking about a phenomenon and try to grab a solution or way out in pleasure sounding. This program is actually the parody of ILC (Indonesia Lawyers Club) showed on TVone. This program also invites an adviser to give the real conclusion of what have they conveyed explicitly through jokes.

After watching out this kind of TV program, the researcher thought that some of the Indonesia native speakers in this comedy deployed unique speech acts in responding each other in shake of pleasuring or entertaining the audiences.

For example: S : kenapa disimbolkan dengan cicak dan buaya? (why is symbolized with a lizard and crocodile?)(directive-questioning)

P : karena ci-cak and bu'aya adalah nama untuk perempuan yang suka cakar- cakaran dan mata duitan. (since ci'cak and bu'aya are names for women characterized by fighting and money oriented. (quoted from youtubecourtesy)(representative-informing)

The host deployed directive-questioning to direct the participant give the information he wanted (Yule, 1996: 54), because the host is the one who will peal the information as much as necessary from the participants through giving questions, so the speaker (Denny) asks questions to get a lot of information from the participant (Cak-Lontong) in order to inform audiences and test the participant's analysis about this topic through jokes to please audiences and it is supported by Austin, 1962: 3 that the meaning of a sentence uttered by a speaker is described in a relation among linguistic conventions correlated with sentences, the situation where the speaker actually says something to the hearer, and associated intentions of the speaker. So then, since this is a comedy program, the participant did not answer it in literal speech act but non-literal speech acts where the participant (Cak lontong) does not mean by what he said (Grundy, 2000) that ci-cak and bu'aya are names for women identical with money oriented and quarrel, but he means that our parliamentary are just like women and they are money oriented. In the form the speech acts itself, the participant deployed representative to state his believe and treat that his statement is true and provoke the audiences to have the same assumption.

By paying attention at the host, adviser and other participants, the researcher was interested to investigate further this phenomenon. The researcher investigated whether the act of each speaker in uttering some utterances occupies as the function and the character. Then, what makes the Indonesian native speakers acted the certain speech acts, particularly the host and the participants in ILK program? Either the host or the participants deployed the speech acts based on their characters or otherwise. So, in this research the researcher investigated some of the speakers such as the host (Denny Chandra), cak lontong (participant), Jarwo kwat (participant), and Fitri Tropica and also the response from an audience who sent his/her Voice note to ILK.

As stated in the previous section that the use of speech acts is different in certain setting. Absolutely, this matter is affected by the pragmatic context. That's why this research was conducted to see the the speech acts deployed by the host and the participants in the context of ILK program since Indonesian societies love this program very much. It means that the audiences accept the speech acts deployed by the Indonesian native speakers in the ILK.

1.2 Problem of the Study

In line with the phenomena above, the problems of this study are:

1. What types of speech acts are deployed by the host and participants in the context of ILK comedy program on Trans7?

2. What is the most dominant type of speech acts deployed by the host and participants in the context of ILK comedy program on Trans7?

3. Why do the host and participants of ILK deploy certain speech acts dominantly in the ways they are?

1.3 Objectives of the Study

Based on the research problems formulated above, this study has some objectives as follow:

1. To discover the types of speech acts deployed by the host and participants in the context of ILK comedy program on Trans7.

2. To find out the most dominant type of speech acts deployed by the host and participants in the context of ILK comedy program on Trans7.

3. To explain the reasons and the aim why the host and the participants of ILK deployed certain speech acts dominantly in the ways they are.

1.4 Scope of the Study

This research investigates the types of speech acts deployed by the host and participants of ILK in three episodes (part II 93, 257 and 220). These episodes peal some fields such as (1) politic; episode 93 (January 29th 2014) in line "Buaya Vs Cicak", (2) social; episode 257 (December 29th 2014) in line "Vicky Prasetyo" and (3) culture; episode 220 (November 6th 2014) in line "BATAK" Banyak Taktik Banyak Akal". The focus is on the types of speech acts proposed by Searle (2000). Furthermore, the investigation is on the realizations of speech acts and reasons for their occurrences.

1.5 Significance of the Study

This research is expected to have both theoretical and practical significance for the readers, English teachers and also English department students.

Theoretically, the findings of this research are expected to enrich the theories of pragmatics and sociolinguistics, specifically give a better

understanding and new insight on how speech acts are related to the aspects of pragmatics study and it is very worth to inform how pragmatics play a fascinating role in social life of communication since by understanding the pragmatic's meaning as well, it's hoped that there will be no more gaps or debates among audiences about the speech acts deployed by the host and participants of ILK program on Trans7.

Practically, it is expected to be guidance for those who are interested in reality TV program discourse analysis and for those who will be involved in that setting as well. Eventually, this hopes to the audiences to open their broad critical thinking in understanding the speakers' and the participants' intent meaning. Furthermore for the audiences, it's hoped to have a sense of humor, so then they are able to choose the material which aims to build, and which material is only as entertainment.