

Speech Act in Si Tenggang Anak Derhaka Saga By A. Samad Ahmad

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Abstract

This study focuses on the form of Si Tenggang's speech as the main character in the Hikayat Si Tenggang Anak Derhaka. The data in this study were examined using Searle's (1980) illocutionary speech act theory. This study applies a qualitative descriptive research design with a listening method and note-taking technique for data collection. Meanwhile, the matching method with certain element sorting techniques was used to analyze the data. After the data was analyzed with a total of 103 data, it can be concluded that all forms of speech proposed by Searle (1980) regarding the form of speech acts are found in the speech of Si Tenggang Anak Derhaka with the number of each form starting from the most to the least as follows: Representative presented in 56 utterances, Expressive has a total of 19 utterances, Directive has a total of 15 utterances, Commissive has a total of 11 utterances, and Declarative is presented in 2 utterances. There are 34 meanings that Si Tenggang wants to convey to his interlocutor in this saga, namely: concluding, confirming, assuming, confirming, asking for confirmation, stating presuppositions, describing, asking for clarification, expressing joy, expressing anger, expressing annoyance, expressing joy, expressing disagreement, yelling, complaining, thanking, expressing anxiety, expressing desire, calming the other person, expressing hope, expressing regret, calling, inviting, ordering, ordering, planning something, threatening, refusing, promising, apologizing, swearing, declaring power had been given to him and declared his voyage plans.

Keywords

speech acts; si tenggang;
forms of speech acts; hikayat
si tenggang anak derhaka



I. Introduction

The study of speech acts is very important for social life. One of the importance of studying speech acts is to make people understand what messages are found in each utterance.). When someone talks to another person in a conversation, the speaker not only utters utterances that have no meaning and purpose, but the speaker implies the meaning in his utterance so that it can be understood by the addressee. Because, when communicating, the speaker does not only produce speech but also takes action from the result of the speech with the intention of influencing the listener.

Chaer and Agustina (2010: 50) argue that speech acts are individual symptoms, psychological in nature, and their continuity is determined by the speaker's language ability in dealing with certain situations. On the other hand, Parera (2004:262) uses speech terms that come from the Sikka language which is the language of the eastern part of the island of Flores, Indonesia. Based on the opinion above, it can be concluded that a speech act is an utterance that contains functional actions in communicating by considering various factors of using speech acts based on the speaker's place, speech situation, and the construction that can be achieved in the speech.

Illocutionary speech acts can be observed in spoken and written language. In written form, speech acts can be presented in literary works. Written literary works originally came from spoken language that was told by ancestors and parents from generation to generation to be later made in the form of folklore or also known as saga. (Annisa et al, 2013:2).

Analyzing speech acts in a saga can be an effort to apply science to cultural preservation. As is known, recently the younger generation rarely knows the origin of their own culture. In fact, through the saga, many things can be known, such as how the ancients lived and how they behaved with each other. There are many moral messages and lessons that can be taken from the saga so that the younger generation does not repeat the same mistakes today. Not only that, Sudjiman (1984:14) states that in past literary works, as contained in a saga, it describes the identity of the nation at that time. The literary work informs the reader about thoughts, customs, beliefs, social conditions of society, individual personalities, relationships between individuals, and the value system that prevails in the supporting society at that time. Thus, the application of linguistics within the scope of Pragmatics is one way to make the saga known to more people.

Illocutionary speech acts can be observed in spoken and written language. Not only in language but also in literature. Oral literature that is widely told by ancestors and parents is folklore or also known as saga. (Annisa et al, 2013:2) The story that will be examined in this research is a folk tale that has been documented by the Tengku Sinar Library Office in North Sumatra. The title of the saga which is the subject of this research is Si Tenggang Anak Derhaka which is a saga that comes from the Malay tribe.

It is said that Si Tenggang was a forest laborer who was adopted as a son by a rich skipper. Such significant life changes made him forget himself and made him a disobedient child who did not recognize his parents. The story ends tragically when Deruma the mother harbors a deep sense of disappointment until she asks the Creator for justice to punish her son. Shortly after Deruma pleaded, heavy rains came and drowned the ark carrying Si Tenggang and his two wives.

This saga then becomes interesting to study considering the changing nature of Si Tenggang as the main character who was originally so obedient to his parents when they were still living in distress as seen in the following quote:

‘‘Sudah nak pergi berburukah engkau, Tenggang?’’ Si Deruma bertanya pada anaknya Si Tenggang.

(1) ‘‘ Ya, mak’’ jawab Si Tenggang sambil mula turun dari pondok ran.

‘‘ Habis memburu cepat-cepat balik ya!’’

(2) ‘‘Baiklah, mak’’.

The data is a representation of the nature of Si Tenggang which is described as being devoted to his parents even though they live in difficult conditions. The illocutionary above indicates that Si Tonggang's mother, Deruma, ordered Si Tonggang to hunt for their food in the forest. As a result of these words, Si Tonggang got ready to go to the forest to carry out his mother's orders. In terms of pragmatic parameters, Deruma has a close background with Si Tenggang, namely the relationship between a mother and child. Judging from his social status, Deruma occupies a higher position than Si Tenggang, namely his mother. Thus, he has the power to order Si Tonggang. For the speech act level, this utterance is still said to be informal because the context being discussed is the request

of a mother to collect wood for her child. So as a child, Si Tenggang is obliged to obey his parents' orders by saying (1) and (2) as a form of positive response to his mother's orders.

Based on the data excerpt above, Pragmatics is an appropriate study to examine more deeply the form of the relationship between the words and actions of the main character, Si Tenggang in the saga Si Tenggang Anak Derhaka. The relationship between speech and action can be analyzed using the speech act theory proposed by Searle (1980) where in one of its subtheories, illocutionary speech acts are able to see the relationship between speech and actions performed by speakers and speech partners in a context. For this reason, it is important to examine how the actions taken by Si Tenggang originate from the utterances he previously expressed. The saga of Si Tenggang is very special to study because this saga has similarities to the legend of Malin Kundang from Indonesia. Not only that, this saga is also one of the literary heritages that have been passed down from generation to generation by the Malay community, so this study will look at the forms and types of illocutionary illocutions of Si Tenggang in Hikayat Si Tenggang Anak Derhaka, considering that the researcher herself is a Malay woman who wants to contribute to preservation of culture in this literary form.

II. Research Methods

Speech acts were first coined by a philosopher named J.L. Austin in 1962. This speech act is intended to describe the situation when someone says something, he also does something Austin (1962:94). This theory became widely known after it was developed by Searle (1969:30) who explained that speech acts have their own communicative function. Furthermore, Leech (1983:5) states that speech acts are activities of telling something speech with a specific purpose. So, in general speech acts are the way humans communicate using language which contains the intent and purpose to be conveyed by the speaker to the listener.

Austin (1962:101) states that there are three types of speech acts, namely illocutionary speech acts, locutionary speech acts, and perlocutionary speech acts. These three types of speech acts are the basic units of communication Searle (1969:16). Actions performed by producing utterances consist of three interrelated actions according to Searle's (1979) illocutionary classification adapted from Yule (2006) when using utterances the speaker's declaration changes the world with words.

Furthermore, Searle (1980:16) explains that there are five forms of illocutionary speech acts that can analyze the forms, types and aspects of the use of speech when someone says an utterance, namely representative, directive, commissive, expressive, and declarative in Hikayat Si Tenggang Anak Derhaka.

Representative is a speech act whose statement binds the speaker to something that happened. This type performs actions such as: stating, describing, asserting, boasting, concluding, claiming, and so on. While directive speech act means that the speaker directs the listener to take some future action according to the speaker's words. Speech in this category tries to make the interlocutor take an action. The directive performs orders, orders, requests, warns, suggests, invites, and so on. In commissives, speakers commit to future actions that make the words match theirs. The speaker expresses what the speaker intended as the resulting utterance to provide future action. This type of speech act includes promising, swearing, planning, threatening, offering, and so on. On the other hand, Searle makes a category for speech acts that focuses on the representation of the speaker's feelings, namely expressive. Expressions such as thanking, apologizing, welcoming, condolences, joy, likes, dislikes, joy, etc. is the classification of this speech act. Last, declarative is considered as a speech act that has a direct impact on changing

institutional circumstances and which tend to depend on complex extralinguistic institutions. This utterance is usually used in certain occasions where the speaker conveys important information relating to the interests of many people. The paradigm cases are: excommunication, war of declaration, dismissal, baptism, etc.

III. Research Method

The researcher chose a qualitative descriptive research design as the research design for this study because the goal to be achieved was to describe and explain the reality used in the study. Research in the form of descriptive qualitative is a research method used to describe research results. In this case, the research results in question are the types of speech acts in the Hikayat Si Tenggang Anak Derhaka. The qualitative approach in this study is related to subjective assessments according to attitudes, opinions, and behaviors. This study uses qualitative research methods in collecting and analyzing data. Moleong (2017:6) describes qualitative research methods as research that intends to understand the phenomena experienced by research subjects. This study focuses on finding the types of illocutionary speech acts spoken by the main character, Si Tenggang in Hikayat Si Tenggang Anak Derhaka.

Related to the data collection method used in this study, the method using the note-taking technique Sudaryanto (2015) is the proper method and technique for this research. The application of the listening method is used to listen to the use of language carried out by Si Tenggang in the Hikayat Si Tenggang Anak Derhaka. Next, note-taking techniques were used in data collection. Sudaryanto (2015:205-206) states that the note-taking technique is immediately followed by classification using certain writing instruments. In this case, due to the use of technological advances, the note-taking technique applied is by typing on a computer with the aim of obtaining more convincing accuracy. by reading and checking through viewing on the display screen.

Furthermore, the data analysis method in this study was analyzed using the equivalent method. Sudaryanto (2015:15) explains that the equivalent method is a method whose determining tool is outside, independent of, and does not become part of the language in question. The use of the equivalent method is clear that the language under study does have a relationship with things outside the language in question, regardless of the nature of the relationship. In this case, someone who is invited to speak with all of his reactions or responses that determines the identity of a particular lingual unit known as a pragmatic subtype.

Furthermore, the analysis technique in the matching method used for this research is the basic technique with the Determinant Element Sorting Technique. Sudaryanto (2015:25) states that the tool used in this technique is the mental sorting power possessed by the researcher according to the type of determinant that will be sorted into various elements. Because this study discusses speech acts, the power of discrimination is used as a differentiating reaction and audibility level.

IV. Discussion

The results of the research show that from 103 data which are Si Tenggang's speech in the Hikayat Si Tenggang Anak Derhaka, there are five forms of speech acts proposed by Searle, namely Representative, Directive, Commissive, Expressive, and Declarative as shown in the following table:

Table 1. Forms of Si Tenggang Speech Acts

No.	Speech act form	Result		
		Data Findings	Frequency	Percentage
1	Representative	D1,D3,D4,D5,D6,D9,D10,D11,D12,D13,D20,D21,D25,D26,D27,D29,D30,D31,D32,D35,D36,D38,D39,D40,D41,D42,D43,D44,D45,D46,D47,D48,D50,D52, D53,D54,D56,D60,D61,D63,D64,D65,D70,D71,D73,D74,D75,D78,D79,D84,D85,D86, D87,D96,D97,D98,D99	57	56,5%
2	Directive	D7,D8,D17,D62,D68,D82,D83,D88,D89,D90,D91,D92,D93, D94, D101	15	14,5%
3	Commissive	D2,D33,D34,D37,D51,D55,D57,D66,D69,D72,D100	10	9,5%
4	Expressive	D14,D15,D16,D18,D19,D22,D23,D24,D28,D49,D58,D59,D76,D80,D81,D95,D103	18	17,5%
5	Declarative	D67,D77	2	2%
Total			103	100%

From the table above, it can be seen that the form of speech act that dominates Si Tenggang's speech in the Hikayat Si Tenggang Anak Derhaka is representative. Si Tenggang believes that what he said is the right thing for which he too can be held accountable for the reason. As said by Searle in Yule (2006: 95), representative is evidence that the words spoken by a person are adapted to the world that he believes. This means that what is said by a speaker who in this study is Si Tenggang is the truth that he believes in his world.

The form of representative speech uttered by Si Tenggang amounted to 56 utterances with a total percentage of 55%. This means that the representative dominates the speech act of Si Tenggang in Hikayat Si Tenggang Anak Derhaka. This form of speech has several meanings, namely: concluding, confirming, assuming, confirming, asking for confirmation, describing, and asking for clarification. The following describes each finding of meaning in the form of speech acts used by Si Tenggang.

Code	Data	Type of speech act	Meaning
D3	Hanya satu sahaja yang membimbangkan Si Tenggang setiap kali berlaku kematian seseorang dari kaumnya, mereka terpaksa berpindah beramai-ramai ke sebuah kawasan yang baharu. Dengan keadaan yang demikian terpaksalah mereka meninggalkan pokok serta	TTLL	Menyimpulkan

	<p>tanaman-tanaman mereka. Perbuatan mereka itu bukan sahaja merugikan, bahkan merekapun juga menghadapi bahaya penderitaan dan kelaparan. Lebih-lebih lagi bukannya hemudah hendak menebang menebas hutan untuk membuka ladang baharu.</p> <p><i>'Ini hanya pekerjaan bodoh' semata-mata,</i> kata Si Tenggang sendirian apabila mengenangkan pada bila-bila masa mereka mungkin terpaksa berpindah.</p>		
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The speech code D3 represents the situation when Si Tenggang concludes the situation experienced by him. The meaning that is interpreted is to conclude the cause according to the context described, the author of the saga explains the habits that are commonly practiced in Si Tenggang's life. As narrated in this saga, if one of the residents who inhabited a village dies, then the people in that village are obliged to move if they want to avoid calamity. This is what Si Tenggang later said, which led to a conclusion that what he and the other residents were doing was just a tiring job, because there was no concrete evidence in connection with a disaster if this belief was violated.

The second form of speech that is most often used by Si Tenggang is the form of expressive speech. The speaker emphasizes the utterance of the feelings he experiences to the speech partner and the parties involved in the context of the ongoing speech. As said by Yule (2006:93). Expressive is a form of speech act that states something that is felt by the speaker. In this saga, there are several situations where Si Tenggang express his feelings, be it sad or happy. The first is the disappointment that Si Tenggang feels when he finds out that someone, he loves Si Bulan will marry someone else. Tenggang does not have enough power to cancel it because he comes from a poor family. Not long after, when Si Tenggang was later appointed by a rich skipper, he also expressed his joy. After being appointed the son of a wealthy skipper, he was filled with joy because his life was full of wealth and surrounded by the upper middle class. His meeting with Puspa Sari and Ratna Lela as his wives also implies the form of expressive speech uttered by Si Tenggang. Finally, he conveyed this story when he regretted his actions for not acknowledging his father and mother so that he met his death.

Code	Data	Type of speech act	Meaning
D14	<p><i>"Apabila tiba masanya aku berkahwin kelak, tak laindan tak bukan Si Bulan itulah yang akan menjadi jodohku,"</i> fikir Si Tenggang sambil terus berjalan.</p> <p>Fikiran Si Tenggang terus mengelamun hingga kepada</p>	TTLL	Menyatakan pengandaian

	'emas kahwin' yang harus diadakannya menurut kehendak adat kaumnya apabila akan mengahwini seorang gadis. Emas kahwin yang diperlukan berupa barang-barang yang akan digunakan ketika hidup berkelamin kelak. Itu termasuklah sebilah kapak, sebilah beliung, seutas tali dan periuk belanga serba satu.		
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In D14, supposition is one of the representations of meaning which is included in expressiveness. This is because what is said is an expression of feelings as stated by Yule (2006:93). In the context of this story, Si Tenggang believes that if he marries Si Bulan he will be very, very happy. This means that Si Tenggang's desire to propose to Si Bulan is still a presupposition. On the other hand, it is said that the presupposition of this speech is contrary to the situation that was happening at the time this speech event occurred, which in fact is that Si Tenggang still does not have any ties to Si Bulan.

For the third level of speech form, Si Tenggang uses directive speech forms. He used this utterance more often when the skipper Jaya had adopted him as a son and asked Si Tenggang to replace him. By becoming a skipper, Si Tenggang has high enough power to be able to command his crew. Thus, this utterance occupies the third position most often used by Si Tenggang.

Code	Data	Type of speech act	Meaning
D62	"Apakah bendanya?" tanya Puspa Sari. " <i>Silalah puan lihat sendiri.</i> "	TTLL	Menyuruh

The incident that occurred in this story was when Si Tenggang gave a gift to Puspa Sari when she had returned from sailing. As previously promised, Si Tenggang wanted to give something to attract Puspa Sari's heart. Previously, Si Tenggang had promised to give a gift when he returned from sailing, and this is what he gave Puspa Sari by asking her to open the gift herself. The use of the word 'sila' is a sign that Si Tenggang as a speaker told Puspa Sari as his speech partner to open it himself. The meaning of commanding is the right category for this speech, because in terms of relationship, Si Tenggang and Puspa Sari have a fairly close relationship. Meanwhile, Si Tenggang has a higher social level than Puspa Sari, namely as an attack. So that the suitable category is a directive with the meaning of telling.

Next, the speech used by Si Tenggang is Commissive. For this form of speech, Si Tenggang uses it to bind himself with other characters towards future actions as stated by Yule (2006:94). So, in this saga, Si Tenggang applies a commissive form of speech to express revenge and threats to Si Embih who has stolen his lover Si Bulan, makes promises to several characters in the saga, and swears to his wife that he doesn't know Deruma and Si Talang as his parents.

Code	Data	Type of speech act	Meaning
D57	"Aku fikir engkau yang paling layak memangku jawatan itu. Selama ini engkau sangat bersungguh-sungguh hendak mempelajari ilmu pelayaran dan perniagaan. Inilah peluangmu untuk belajar lebih banyak dan menunjukkan kebolehanmu." "Jika sudah demikian kata ayahanda, saya mengikut saja. Saya akan cuba bersungguh-sungguh menjalankan tanggungjawab sebagai serang."	TTLL	Berjanji

Si Tenggang's statement to be serious about being an attack ship is categorized in the form of commissive speech acts. This is because the meaning implied in the speech is to promise. The parameter of the existence of an agreement is when the speaker and the speech partner are involved in a speech event, the speaker states something he will do in the future with his interlocutor, and this is what Si Tenggang does.

Finally, Si Tenggang rarely uses the declarative form of speech. This is because Tenggang has the power after he was appointed by the captain of Jaya to be his son. After that, Si Tenggang became a captain who was respected by many people. In other words, Si Tenggang has an institutional role in the context of being a skipper whose instructions need to be heard by his subordinates. In this saga, there are only two forms of speech that is spoken by Si Tenggang in declarative form, namely when he is officially entrusted with wealth and position by the skipper Jaya and declares plans to sail clearly to his wife.

Code	Data	Type of speech act	Meaning
D67	"Sekarang kuasa sudah berada di dalam tanganku," kata hati Si Tenggang. Ya, cita-cita Si Tenggang untuk memegang kuasa telah berhasil. Ini menepati dengan sifat-sifat semula jadinya yang tidak mahu terkurang atau berada di bawah tangan orang lain dalam serba hal. Tetapi kepadanya, itu belum lagi memadai. Dia masih tidak berpuas hati dengan semata-mata menjadi nakhoda dan berniaga.	TTLL	Mendeklarasikan kekuasaan

The data above is a category of declarative speech forms with the meaning of declaring power. Declaration as mentioned by Yule (2006: 92) is a kind of speech act that changes the world. This means that what is conveyed by a speaker is able to bring about change in a certain situation. As presented in the data above, the speech said by Si Tenggang is a response to his conversation with the Nakhoda Jaya who gave up his power

to be continued by Si Tenggang. This is also reinforced by the narrative conveyed by the author by mentioning that what Si Tenggang has dreamed of has finally come true

V. Conclusion

The speech of Si Tenggang in Hikayat Si Tenggang Anak Derhaka implements all forms of speech act proposed by Searle (1980) regarding the form of speech acts. The number of each form starting from the most to the least is as follows: Representatives are presented in 56 of Si Tenggang's utterances or equal to 55% of the total of Si Tenggang's utterances. Expressive has a percentage of 17% with a total of 19 utterances. Then, it is followed by the directive form which has a total of 15 utterances from all data or equal to 14%. Then the commissive has a total of 11 utterances with a percentage of 12%. Finally, the least used by Si Tenggang is declarative speech which is only presented in 2 data with a percentage of 2%.

The implied meaning in the form of speech acts uttered by Si Tenggang when he interacts with his interlocutor, namely the representative: concludes, confirms, assumes, confirms, asks for confirmation, states presuppositions, describes, and asks for clarification in the form of representative speech acts. In expressive form, Si Tenggang is interpreted to have meanings: expressing joy, expressing anger, expressing annoyance, expressing joy, expressing disapproval, yelling, complaining, expressing gratitude, expressing anxiety, expressing desire, calming the interlocutor, expressing hope, and expressing regret. In the form of directive speech, the implied meaning of speech is: calling, inviting, ordering, and ordering. In the form of commissive speech, Si Tenggang intends to plan something, threatens, refuses, promises, apologizes and swears in his speech to several speech partners involved in this saga. Finally, the declarative form of speech is used for the purpose of declaring the power that has been given to him and declaring his voyage plan.

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