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Speech Act of Advice toward the Victims of Domestic Violence in West Sumatera

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Abstract

This study investigates the speech act of advice toward women as victims of domestic violence. It mainly aims to dig how the environment advises the victim in West Sumatera. The data are collected by interviewing seven victims and the ten members of society in Padang City. The analysis uses the theory of speech act of advice. The study shows that the victims are mostly given advice when they complain. The advice is in line with the consideration of children, what people will say when they ask for a divorce, and the advice to keep being patient as violence normally happen at the household.

Keywords: *Domestic violence, the speech act of advice, victims*

INTRODUCTION

Communication has a close relationship with other people since in communicating. There are some participants involved. They are speaker, hearer as the second person, and other hearers as third persons who are available at the moment communication are running. In communicating, the speakers are not only saying something but also doing something. It is what is called a speech act (Searle and Bierwisch, 1980; Revita, 2010; Searle, 1979).

Speech act commonly comprises three pillars; they are locutionary act, illocutionary act, and perlocutionary act. Locutionary act presents the link between utterance and its meaning or sense and reference. Illocutionary act defines as uttering something with a certain force (Searle, 1968). Locutionary act is an act of saying something, in that saying something. There is an action that means doing something (illocutionary). The hearer then reacts based on the illocutionary act (perlocutionary act) (Revita et al., 2017).

These three acts constitute a hierarchy. One performs an illocutionary act by(in) performing a sentential act. One (normally) performs a perlocutionary act by (in) performing an illocutionary act. A typical act of speech involves all three (Alston, 2000). For example, when a mother wants her children to obey the rules at home (Revita, 2018), she may say:

- 1) ***Ibu ingin kalian semua mematuhi aturan yang ada di rumah ini.***
'I want you all to obey the rule at home.'
- 2) ***Kalau kalian sayang ibu, tidak ada satu pun yang akan membuat ibu sedih.***

'If you love your mom, you will not let your mom sad.'

- 3) *Ikuti aturan di rumah ini!*
'Follow the rule at this home!'

The three sentences above are categorized as the speech act because the speaker is not only saying something but also doing something. What the speaker says in utterance 1-3 is categorized as locutionary act. What she means is that all her children do what she wants. As a mother, the speaker wants the hearer to be good and obey all rules at home. She utters it differently and syntactically in terms of strategy (Oishi, 2006). Even the different strategies used, the intention is similar, and the reaction of the hearers is supposed to be in line with what the speaker means, which is called perlocutionary.

Domestic Violence and Speech Act of Advice

The violence toward women is regarded as the cruelest violence of humans right (Oishi, 2006). United Nations categorizes this violence as a crime against humanity. UNIFEM noted that in Europe, 57,9 % of women become the victims of domestic violence; India 49%, in USA 22,1 %, Bangladesh, 60 %, and Indonesia around 24 million or 11,4 % of total population (UNIFEM, 2010)

The activities of domestic violence are not only under local consideration but widely occur in the world. The global action of violence puts Indonesia into worry since, as a developing country, Indonesia is labeled as the country with a high percentage of domestic violence (Djannah, 2002). Based on CATAHU (Komnas Perempuan, 2018), it is found that 406.178 Indonesian women became the victims of violence, which increases around 50 %. It means that the violence domestically is getting bigger from time to time.

Law number 23 of 2004 (UU, 2004) defines domestic violence as any action against a person, especially a woman, which results in physical, sexual, psychological misery or suffering, and neglect of the household, including threats to commit acts, coercion or deprivation of liberty illegally within the household. This law also states that women must receive protection from the state and the community so that they are protected and free from violence or threats of violence, torture, or treatment that undermines human dignity and dignity.

In Indonesia, from these 406.178 cases, 20% are psychologically done, including verbal violence. The women are verbally violated by using rough language. This rough language is one depiction of the speech act in which the husband says something rude and categorized as the violence.

Such speech acts using rough language brings about the reaction of these women. Some of them are just silent and keep it individually. However, some of them can complain. They tell their experience and feeling like the victims to parents, sisters, or family. Even, the society that directly sees the activities of verbal violence toward these women mostly do nothing. It is due to the concept in a certain community that violence occurs in the domain of household. They, then, cannot interfere with domestic cases (Trioclarise, 2013). What they can do is only giving advice.

This advice is on the type of speech act, which means suggesting others. Most of the suggestion is positive. There are some features of the speech act of suggestion. It is under the speech of

directive in which the hearer will react based on what the speaker says/means; the hearer may do or reject the suggestion; and the benefit of this suggestion is for the hearer (Revita, 2008).

METHODS

The research is conducted in Padang city, the capital city of West Sumatera. Various people from various parts in West Sumatera, even Indonesia, and the world, stay in Padang. It makes Padang city becomes heterogeneous. In contrast, the tradition and Minangkabau culture are still run in Padang. With the matrilineal system and the dominant population from Minangkabau ethnic, women in Padang are supposed to be respected (Navies, 2017). However, still domestic violence toward these women available.

The data are taken from 7 victims of domestic violence and ten members of society (parents, sisters, and neighbors). These informants were interviewed based on some open-ended questions prepared. The data then collected by using note-taking and recording. Data analysis is related to the concept of the speech act of advice proposed by (Revita, 2018; Kissine, 2013; Gallagher, 1991). The results of the analysis are then presented in descriptive and narrative form.

RESULT AND DISCUSSION

The speech act of advice commonly has a positive meaning. Most of the suggestions are for the good of the hearer. Even though some suggestions may lead the hearer to the badness (Revita et al., 2017a). Since the decision is on the hand of the hearer because they may do or reject that suggestion, the hearer can avoid themselves from something bad.

As what happened with the victims, they are commonly suggested by the context. These victims have the full right to obey or disobey, to do, or to refuse. The way the suggestion is delivered is also various. The following data indicate how the victims of domestic violence are advised. The advice is based on several considerations-- children, the position of the women as the housewife that must obey her husband, economic dependence, and the people surrounding will negatively label the widow as the victims propose for divorce.

- 4) *...Tahanlah, Ni! Anak uni ketek-ketek...*
'Be patient, Sister! Your children are still small...'
- 5) *...Sabalah dulu, Ni! Ibo Na jo anak-anak Uni ko. Merek masih ketek-ketek. Na bisa pai...*
'Be patient, Sister! I pity your children. They are still small. I can leave..'

The younger sisters of the victims utter both utterances 4 and 5. Both speakers stay with the victims. The speaker in datum 4 personally saw how her sisters violated verbally and physically by her husband in law. When she can only asking her sister to survive with and be patient with the situation, it is also similar to datum 5 in which the victim's tools her sister how her husband treated. Both speakers advised the victims not to do something but to keep surviving in whatever the situation. Their consideration is the children who are still small. Even, they also said that how pitty the children if they have no father. It is due to the victim's plan to ask for a divorce.

The use of the word "*saba*" (be patient) and "*tahan*" (hold on) is the way to give advice. These dictions contain illocutionary force. One marker of illocutionary force is the use of a performative verb (Leech, 2014). These "*saba*" and "*tahan*" literally mean that the speakers wanted the hearer to be patient. The hearers were supposed not to complain about whatever happened to them for the sake of the children.

A wife must accept what the husband said and did is also another way of society/environment to give advice. For Minangkabau society, the husband is regarded as "*junjungan*" (things put on the head). The husband must be obeyed and followed. This way of thinking is fairly wrong because from Islam's point of view, the religion of Minangkabau people, the husband can be disobeyed as what they do is far from religious regulation. In the sense that, when the violence is out of control, a wife can argue and discuss it further. The wife is not only silent and lets the husband do similar things frequently and repeatedly.

- 6) ***...Kalau jadi istri yo bitu. Harus banyak saba. Suami ko junjungan mah...***
'That is what a wife must be. You must be patient! Husband is the leader in a household..'
- 7) ***...Ndak buliah coitu. Jan malawan ka laki! A nan dilakukan laki tu untuak kebaikan awak...***
'Do not be like that! Never disobey your husband! What the husband did is for the good of you...'

The above data 6-7 show how the speaker highlighted that the hearer must be patient because what the husband did is common. Even though it is categorized as rude and rough, the husband cannot be denied. Speaker in datum 6 used the word *saba* to advise the hearer. It is different from datum 7 in which the speaker forbids the hearer to argue her husband. The use of the word "*jan*" (do not) is intended to give advice. This meaning can be gained through the context used.

Context is critical in speech act analysis (Revita, et. at, 2017; Fetzer and Osiho, 2011). By using context, what the speaker means can be identified. It is often found that what the speaker says is different from what they intended. They said 'no' for 'yes' and vice versa. For example, a mother may praise her child, who keeps playing in the yard at noon. The mother said

- 8) ***Rancak tu, main se lah taruih!***
'It is good. Keep playing in the yard!'

The speaker asked the hearer to keep playing. The utterance is related to the context where children are not allowed to play in the yard till noon. Gesture and intonation of the speaker emphasized that the speaker is already angry even she used the word praise "*rancak*".

The advice considering the economic dependence of wife toward husband is also used by society to the victims of domestic violence. How can these women continue their life if there is no economic supporter? Husbands are the only financial source and the ones who fund the life of the household economically. This consideration might make women, the victims, keep all pain and heartbreak. These women feel powerless as they have no husbands to pay for life. So, what their husbands did and said are forgot. They tried to close eyes and to be strong facing all suffer.

- 9) *Baa iduik kau beko kalau ndak balaki? Jo a ka diagiah anak tu makan? Makonyo, saba se!...*

'How is your life will be if you have no husband? How can you feen your children? So, be patient!'

Saba is still used by the speaker to give advice. The hearers were asked to be patient because she is fully a housewife who depend economically on her husband. Her parents were worried when she has no husband. The hearer cannot feed her children and cannot pay the school fee. It means that the future of the children will become gloomy.

From a certain society perspective, those who have no husband or being a widow is regarded as something bad and often labeled negatively. Such kind of thought makes women, and their families cringe to be the widow. No woman wants to be the widow. But life is a choice. They sometimes have to choose to be single parents than being treated rudely every time. They are kept being violated. However, most members of society prefer choosing being patient to be a widow and negatively labeled.

- 10) *A kecek urang kalau kau ndak balaki? Saba se lah!...*

'What the people say if you have no husband? Be patient!...'

- 11) *Ndak lamak jadi jando do. Ndak ado salamak balaki. Makonyo basaba na rancak...*

'It is not good to be a widow? Having a husband is better. So, be patient!...'

Utterance 10-11 clearly describe how the speaker suggested that being a widow and having no husband is not good. The hearers were asked to keep being patient. Even, she suffered from rude language. "*Saba*" is still the word used to strengthen the victims. The use of the word "*saba*" occurs more than the use of the word, 76%; "*tahan*" 13%, "*jan*" (a kind of negative marker) 6%, and "*(i)ndak buliah*" (forbidden) 5%. *Saba* is used more because there is an emphasis on the hearer to be patient. It can be seen in the below chart 1.

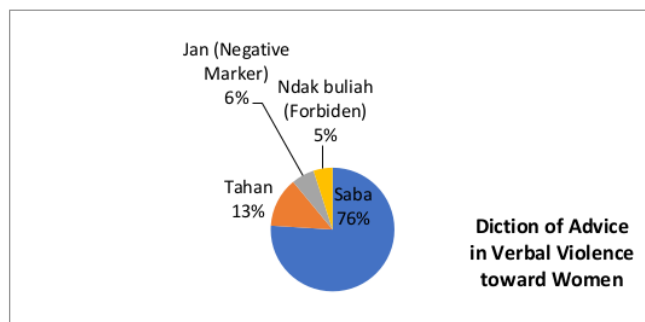
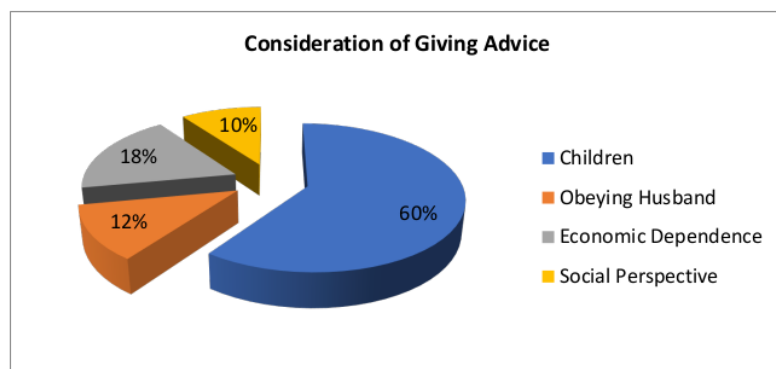


Chart 1. The Occurrence of Diction of Advice

Children become the consideration more on suggesting the victims. Children are the future, and the children are under the responsibility of parents. When the parents are separated because of divorce, the children will also become the victims of another case. There are some psychological effects of the separation of parents toward children [21] as mentioned in figure 2.



CONCLUSION

No logical reason for doing violation of women. Most of the violence happens at home. Women are supposed to be loved, spoiled, and protected. Husbands are the ones who fully responsible for the safety of their families. In contradictory, the husband is the perpetrator of the violence.

Women are the creator of the future. They bear the baby, give birth, and feeding the children until at least 6 months. So, no argument nor justification for any violence toward women. Say no to the violence toward women. Save women for a bright future.

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