

CHAPTER I

INTRODUCTION

1.1 Background of the study

Communication is a process of giving ideas, feelings, and intention. By communication, people can transfer information to another. They transfer and transmit their ideas, meaning, thoughts, feeling, and information by using language. They have some message, meaning, and ideas that are delivered by them when they express what they mind through language. It means that language is an important media used to express intention in communication.

Effective communication occurs when the listener understands about the speaker said. People can communicate their intention into inappropriate way. What the speaker means is that what listener says is different for the meaning. It can be included or not included action. Furthermore, people need to study pragmatics from any sources to understand the intended meaning of the utterances easily. By studying pragmatics people are able to interpret the correct meaning of the utterances that contain intended meaning.

Pragmatics is one of part of linguistics that studies the ways in context contributes to meaning. Yule (1996) says that pragmatics is concerned with the study of meaning as communicated by a speaker and interpreted by a listener. So, pragmatics is a study to contribute meaning on the context. Moreover, the listener can understand and know what the speaker needs, means, the supposition and purpose through types of acts. When the speakers utter the utterances, they try to

do action through words. Under the cases of pragmatics, the language function is studied in speech act. Speech acts is often said as language in action. It deals with the utterance to perform a specific action.

Yule (1996) states that speech act is action performed via utterances. Speech act in English includes such as apology, complaint, invitation, compliment, and request. Austin (1962) defined speech acts as the actions performed in saying something. Speech act theory states that the action performed when an utterance is produced can be described on the three different labels. They are, locutionary act, illocutionary act, and perlocutionary act. Locutionary act is the act of saying something. Illocutionary act is the act performed via communicative force of utterance. Perlocutionary act is the act performed via the effect of the utterance on the listener.

The concept of an illocutionary act is central to the concept of a speech act. There are many types of acts which are widely accepted as illocutionary act, such as ordering someone and promising. Yule (1996) says that illocutionary act is performed via communicative force of an utterance. in other hand, Austin (1962) says that illocutionary act is the signals of what the speakers do in uttering the particular utterance to hearer in a specific context. It means that when the speakers implied the illocutionary act, it refers to illocutionary force. Searle (1985) defines illocutionary force are the speaker's intention in producing and expressing an utterance. It means that the speakers perform an utterances which illocutionary force in their expressing to invite, apologize, counsel, promise or request, protect,

and like. The speakers applying utterance an act what they want to intent a message and idea.

Every utterance which is uttered by speakers has certain intention, purpose, and meaning. The listener must find out what the speakers mean in their meaning of utterances. The speaker's intent can be explicit or implicit. This research examines the speaker's utterances uttered to the listener especially utterances which found in *Sen asren mantra*. The utterances need particular context so that the speaker's mean can be understood easier by the listener. It makes the utterance performed in *sen asren mantra* interesting to be analyzed.

Mantra can be defined as saying or speech which have supernatural power. People in Matanair, one of people district in Sumenep, also recognize mantra called *sen asren mantra*. *Sen asren mantra* aims to make people love, interesting, and particularly make people beautiful. However, this mantra is closely related to the religious system and believed in an ethnic culture. *Sen asren mantra* is part of oral literature. If the reader reads, it will cause a mystical effect.

Sen asren mantra is a popular *mantra* found in Matanair district Sumenep. Because of this reason, it can beautify themselves, so other people are interested and love them. *Sen asren* is derived from Arabic term, "*asreh-asreh*", "*mahabbah*" in which means someone will be interested and in the person beautiful. In Madura it is also called "*dhuwah*" or "*wa-dhuwah*".

The following example is the utterance found in “*sen asren mantra*” including of illocutionary force:

“Yuwani suwarani Nabi Daud akettati rungi singsapa angarungu suarani ingsung pade wellas pade aseh mano’ mibher abingo’ banyu millik amandet wong turu pade atangih singsapa angarungu suarane ingsun pade wellas pade aseh ingsung anguntalah suarane Nabi Daud ingsung amangan sakoni’ suwara ingsung kadie kelap tekka wellas tekka aseh-aseh”.

The meaning: **when the people hear my voice they will be falling love with me, like flying bird will be break down, the flowing water will be break down, and they cannot sleeping.**

From the example about the utterance is found when the speaker joins a singing competition such as “*tembhang, katoprak and ludruk*” (Madurese traditional songs). He/she utters this utterance of *sen asren* “*singsapa angarungu suarani ingsung pade wellas pade aseh mano’ mibher abingo’ banyu millik amandet wong turu pade atangih singsapa angarungu suarane ingsun pade wellas pade aseh*” to have a melodious voice in order to make all the listeners happy and love him/her. This utterance of *sen asren* belongs to verdictives because the speaker gives a judgment about her/his melodious voice to others, especially to the audiences.

The writer is interested in analyzing “*sen asren mantra*” which can be categorized as having illocutionary force because no one examines this topic. Besides, the utterance of *sen asren* is a unique language, and strange utterance to be listened. The writer only observes the utterances which occur in *sen asren*

mantra and believes that *sen asren mantra* has some utterances which contain illocutionary force and also give a force to the listener.

There are some writers who have written the related studies. The first previous study was conducted by Stephani (2013) who analyzed “identifying illocutionary force of the host’s speech act in mata najwa talk show”. The second previous study was conducted by Hilmatul Hijroh (2016) who analyzed “A study of illocutionary force expressed by British Demonstrators In Youtube”. The previous study concerned with theory of illocutionary force by Austin (1962).

In this research, the writer analyzed speaker’s utterance which is uttered by the speaker found in *sen asren mantra*. It focused on what types of illocutionary forces that are found by the users of *sen asren mantra*.

1.2 Statement of Research Problem

1. What are the types of illocutionary force found in *sen asren mantra* in Matanair district Sumenep?
2. What are the functions of illocutionary force in *sen asren mantra* in Matanair district Sumenep?

1.3 Objectives of the study

1. To explain the types of illocutionary force found in *sen asren mantra* in Matanair district Sumenep.
2. To explain are the functions of illocutionary force in *sen asren mantra* in Matanair district Sumenep.

1.4 Significance of the study

Theoretically, this study is expected to be reference for further studies which analyze the the same theory. This study is expected to give a better understanding about illocutionary force found in *sen asren mantra* and to give information about the utterance of *sen asren mantra*.

Practically, this study can help the reader to know the utterances of *sen asren mantra*. And the readers get knowledge about this *sen asren mantra* more.

1.5 The scope and limitation of the study

The scope of this study focuses on types and functions of illocutionary force theory which found in *sen asren mantra* in Matanair district Sumenep. This study is limited on utterances found in *sen asren mantra* in Matanair district Sumenep.