

CHAPTER I

INTRODUCTION

This chapter consists of some subchapters, namely background of study, statements of research problems, objectives of the study, significances of the study, and scope limitation of the study.

1.1 Background of the Study

Human beings are social beings. Therefore, they need to interact and communicate with other people. In interaction and communication, human uses language. Language is one of the media to communicate between one of the groups to the others, or it can be said that language is used to communicate (Rabiah, 2018). In this context, language is very important for human's life. Clearly, human language is described through sensible and meaningful units understood by both speakers and hearers.

Language is a primary means of human interaction, allowing people to share ideas, opinions, information, and emotions. Hutajulu & Herman (2019) state that language is an essential tool for communication and plays a vital role in creating understanding between individuals. According to Fernández & Cairns (2011), language is the main system of communication, although not the only one. In essence, most human interaction occurs through language, making it important to understand the meaning behind what is spoken. Understanding language helps avoid misunderstandings and ensures that messages are interpreted as intended, which is crucial for effective communication in social and professional contexts.

Understanding language requires us to comprehend the speaker's intent. Searle (1969) defines language as "intentional behavior," which should be seen as a type of action. As a result, action refers to statements as a speaking act. Searle (1969) defines a speech act as a basic unit of language used to express meaning—an utterance that conveys an intention. The speech act is usually a sentence, but it can also be a word or phrase as long as it meets the requirements to accomplish the intended purpose. Speech does more than only label something; it also performs an action. According to Searle (1969), understanding the speaker's intention is critical for capturing meaning because it is impossible to interpret

words as a speech act without knowing the intention behind them. The study of speech acts is important because it explains how language functions in real communication, allowing us to understand how requests, promises, commands, and apologies shape social interactions. Recognizing speech acts helps prevent miscommunication, fosters cooperation, and strengthens relationships in both personal and professional settings

People do not only construct grammatical structures and words, but they also perform actions through those utterances. For example, in a workplace where a boss holds significant authority, the phrase “You’re fired” is not merely a statement. This expression carries the force of terminating someone’s employment, demonstrating that the utterance itself enacts the action. As Yule (1996) notes, “actions are performed via utterances”. Understanding the function of a speech act is necessary for people to interpret what an utterance means and what effect it produces. In this context, such activity is referred to as a speech act.

Speech acts are often found in any conversation. Speech acts are essential in human's relationships because when we say something, we communicate not only the literal meaning of the utterances but also the purpose behind it. According to Cutting (2011), the action taken when an utterance is created. Producing utterances here refers to how people engage and communicate with one another, as well as understanding what speakers say. In English, speech acts are usually labeled with more precise words such as apology, complaint, invitation, promise, or request.

Searle (1969) focuses on his general idea of speech act. The action of making an utterance will be examined on three separate levels. There are three types of acts: locutionary, illocutionary, and perlocutionary. Speech acts have assisted the rules perspective in communication because they give a foundation for investigating what happens when speakers utilize alternative definition and behavior norms. The writer can better understand why conversational mistakes occur by evaluating the rules utilized by each speaker. The writer is interested in analyzing speech acts because humans do not always understand the point of the speaker's intended meaning when the speaker says an utterance. According to Lewińsk (2021, p. 28), utterance meaning is also known as Pragmatics meaning,

and it refers to the meaning of a sentence when it is employed in communication by speaker and hearer. For example, in the sentence “sorry, I cannot attend because I have meeting tomorrow”, the utterance implied locutionary that the speaker has meeting tomorrow and also illocutionary the utterances implied the speaker is rejecting an invitation.

In this study, the writer deals with illocutionary act. According to Searle (1969), an illocutionary act is the act performed through an utterance that expresses the speaker’s communicative intention, such as asserting, questioning, requesting, promising, or declaring. By producing an utterance, the speaker is not only saying something but also doing something. For example, when someone says “I promise to help you tomorrow,” the utterance itself performs the act of making a promise. Illocutionary act is therefore utterance performed with the intention of producing meaning that can be recognized by the hearer. The speaker conveys an intention through language, and the hearer interprets that intention in context. The writer is interested in illocutionary act because it is used by all people in daily activities. Illocutionary act becomes central to linguistics as an element of communication, since people often use it unconsciously in conversation. The writer hopes that people will understand more about illocutionary acts in order to use them appropriately in their daily utterances.

Javanese people live with the goal of preserving harmony and balance among themselves, their society, the universe, and their creator. They contend that since the universe provides all of life's essentials, people must seek harmony with nature in order to prevent suffering (Roibin, 2012). Their numerous cultural forms and customs show the results of this endeavour. Physical, non-physical, verbal, and written cultural forms all include noble principles that can better control human existence (Setyawan & Saddhono, n.d.). Oral tradition is one way that Javanese civilization has realized its culture. The oral tradition is a way of life that society is expected to follow and is a belief that is passed down from generation to generation.

The local knowledge of the Javanese culture can only be developed by the Javanese civilization, not by any other tribes, because local wisdom is creativity based on life experiences produced by a specific culture (Rahyono, 2018). In the

past, Javanese community often implanted morals and manners in their children using language based on local wisdom, one of which comprises prohibitions coupled with frightening threats and it becomes myths in Javanese culture. This type of speech is called *Javanese myths*. Poerwadarminta (1939) states in his book *Baoesastra Djawa* that believing in things that are perceived as having power greater than God's will when they actually do not.

However, the *Javanese myths* notion goes beyond simple belief. It is important as it can provide insights into the cultural norms and values of the Javanese people. By examining the various manners depicted in these myths, the study can shed light on the behaviors, attitudes, and beliefs that are considered desirable or undesirable in Javanese society. Moreover, this research can contribute to a better understanding of the Javanese language and culture, particularly in terms of how social hierarchies and relationships are reflected in language use and interpersonal communication. Additionally, this research may also be valuable in promoting the preservation and revitalization of Javanese cultural heritage by highlighting the manners and etiquette that are an integral part of Javanese identity. The data for this study is taken from sastra.org, a digital archive that provides a wide range of Javanese literary works, including myths, folklore, and traditional narratives. This website serves as a resource for accessing authentic Javanese texts, which contain cultural values and moral lessons embedded within stories. Overall, a study focusing on manners found in Javanese myths has the potential to deepen our understanding of the Javanese community and contribute to cross-cultural communication and understanding.

The reason for choosing sastra.org as the data source is its credibility and comprehensive collection of Javanese literary works, including traditional stories and folklore that reflect local wisdom. This makes it an appropriate and reliable source for investigating how speech acts function as tools for cultural transfer in written narratives.

1.2 Research Question

The research questions that are formulated by the researcher are:

- 1) What are the types of illocutionary act are used in Javanese myths found in sastra.org?

- 2) What are the functions of the illocutionary acts of Javanese myths found in sastra.org Website?

1.3 Objective of the Study

- 1) To identify the types of illocutionary act of Javanese myths found in sastra.org Website.
- 2) To explain the functions of the illocutionary act of Javanese myths found in Sastra.Org Website.

1.4. Significance of the Study

The writer hopes that this research will give the reader more understand on speech acts in general and especially about illocutionary acts in Javanese myths that found in sastra.org in its potential to deepen our understanding of the cultural heritage and worldview of the Javanese people. By examining the linguistic features and speech acts employed in these myths, we can gain insights into the cultural values, beliefs, and practices of the Javanese community, as well as the ways in which these are conveyed through language.

The writer hopes that the result of the study is (1) expected to become reference. (2) Be useful for the students who are interested in linguistics as their major subject, especially in Pragmatics's illocutionary act. (3) English teachers can be used as one resource for teaching Pragmatics, especially illocutionary act. They will not only get knowledge at its best but also some important cultural points which might not be found in other courses.

1.4 Scope and Limitation of the Study

This research is conducted within the field of Pragmatics, specifically focusing on speech acts based on Searle (1969) Speech Act Theory. The study aims to identify and analyze the types of speech acts focusing on illocutionary act used in Javanese myths available on the sastra.org website. Furthermore, the study seeks to explain the functions of these illocutionary acts by Leech (1983) in representing cultural norms, social etiquette, and values in Javanese society as reflected in the myths. This research is specifically motivated by the need to understand how language functions not only as a communicative tool but also as a medium for transmitting cultural wisdom and moral teachings. By analyzing the types and functions of illocutionary acts in Javanese myths, the study aims to

uncover how traditional expressions, such as Javanese myths, preserve social harmony, convey politeness strategies, and reflect hierarchical relationships within the Javanese community. In addition, this study provides linguistic evidence of how cultural identity and moral instruction are maintained through language use across generations.

The data for this research is limited to selected Javanese myths found on sastra.org. Not all content on the website will be analyzed. Only two posts from 2021 entitled *Sêrat Gugon Tuhon* and from 2024 entitled *Ngéngréngan Kasusastran Jawa* that contain myths that explicitly using utterances reflecting cultural values, social hierarchy, and manners will be included in the analysis. Other literary forms such as modern stories, essays, or non-mythological texts on the site will be excluded.