

CHAPTER I

INTRODUCTION

1.1 Background of the Study

Language is a key of communication between people. Everyday people produce language to communicate with others. Erick states that language is man's most important tool of communication – a fantastic instrument for transferring cognitive, affective and conative (action-oriented) information. Communication is a process of delivering message from someone to others (2000, p. 30). In communication people share information, ideas, experience, and express their feeling.

Mass media takes important role in delivering or sending information. There are two kinds of mass media that can be used by people, they are printed and electronic. Newspaper, magazine, catalog are the examples of print media. This media is used by the writer to the reader aimed to deliver the message and attract the response of the readers. YouTube, radio, and television are the examples of electronic media. Television is an audio-visual medium that offers better visual quality and new programming (Erick, 2000, p.143). Television is not only provides information but also entertainment, sports, movie, and news. The production team in every TV channel produces many kinds of program in order to attract the audience. The programs that can be found ranging from opera, news, music events, gossip, quizzes, talk shows, and preaching.

Preaching in television is not something new in Indonesia. It can be said that almost all TV stations have preaching program that is broadcasted live or not. Mamah Dedeh is one of preacher that gives preaching via television. Mamah Dedeh started giving preaching since she was in elementary school. On 1994, she was invited to give preaching on Bens Radio and since that she often performs in other media to give preaching (Daylailatu, 2009). 'Mamah and Aa Beraksi' is one of a preaching program that is broadcasted in Indosiar everyday at 6:00 am. This program has been broadcasted since 2007 since now. In this program, the audiences also have chance to ask some questions, this section is also opened for the audiences at home or other places through twitter, phone call, and *Skype*. Mamah Dedeh as a preacher gives speech with a different topic every day based on current issue. In this program Mamah Dedeh is not only giving speech but also answering the questions from the audiences.

Preaching according to Husain in Munir & Ilaihi, (2009, p.19) is the activity or attempt to motivate people to do good and follow the path of guidance, and doing *amr ma'ruf nahi munkar* in order to find success and happiness in the world and the hereafter. Preaching is an activity that invites others to practice the rules of religion. Preaching is also a way to socialize religion to the public. This socialization process must be done persuasively and without any compulsion, so that a preacher should be able to use the appropriate language and right diction in order to goal the target.

According to Yule, pragmatics is the study of relationship between linguistic forms and the users of those forms (1997, p.4). Pragmatics is a subfield

of linguistics that concerned the ways in which context contributes to meaning. Pragmatics involves speech act, conversational implicature, and other approaches to language behavior in philosophy, sociology, and linguistics. In Preaching, selection of the right words helps the audience to receive the message of the preaching easily. A preacher must be able to deliver the message using short language, smooth, simple, straight forward, neutral, and interesting. Mamah Dedeh is a preacher who has her own style which is brief, concise, and clear in delivering her message. Mamah Dedeh invites and advises the audiences in the studio and the audiences at home to live according to the rules of Islam.

This example below is one of Mamah Dedeh's utterances in her preaching in context giving monologue in 'Mamah dan Aa Beraksi':

Mamah Dedeh : *Kadang-kadang kejujuran itu menyakitkan, makanya saya bilang dari tadi, kedua belah pihak harus siap menghadapi apapun selama pasangan kita berlaku jujur, daripada mereka berlaku tidak jujur.*

Based on the utterance above, Mamah Dedeh intends to give suggestion to the audiences. She states that husband and wife should be able to accept the honesty of the couple. By uttering that utterance, Mamah Dedeh is indirectly doing verbal action as suggesting. It means, utterances may have the same function as verbal action or when we are producing an utterance we are also doing a verbal action. According to Austin (1962) in Cutting, the first proposed speech act theory, we perform an action in our every utterance (2002, p.16). It means that speech act is an art of language use to do something. Speech act is used to analyze the meaning of the utterance but the meaning of the utterance is not analyzed by the literal

meaning only because it is also related to the context. In this case, Mamah Dedeh indirectly has applied speech act theory in her preaching since speech act is an act that we make-in uttering a word. Mamah Dedeh in her utterance using speech act to direct, encourage, guide the audience to live according to the teachings of Islam and make the message delivered can be received well by the audience. Mamah Dedeh uses speech act to goal her messages.

From those, the writer thinks that Mamah Dedeh's utterance has certain purposes and this hypothesis is along with Austin's idea that in stating something, we are also performing actions which is known as speech act (Cutting, 2002, p.16). Austin in Kent Bach (2006) distinguished the act of saying something, what one does in saying it, and what one does by saying it, and dubs these the locutionary acts, illocutionary acts, and perlocutionary acts, respectively (Devitt and Hanley, 2006, p.150). In other words, locutionary acts is the act of saying something where the speaker says something based on the conventional meaning of the utterance and does not mean anything else at all. Illocutinary acts is where the speaker has intensive purpose in their mind whether it is commanding, request, and promising. Perlocutionary acts is where the speaker give influence to the hearer. From those three types of speech acts, the most reviewed in pragmatics research is the second type which is the act of doing something. Austin categorized speech act into five (Robinson, 2006, p.80), they are expositive, commissive, exercitives, and behabitive. Then those classifications were revised by John Searle in his book *Speech Acts* and he found fault with Austin's taxonomy of speech acts for various reasons (inconsistency, incompleteness, and

so on) (Mey, 1996, p.151). Searle's classification system includes five types of general function performed by speech acts: declaration, representatives, commissives, directives, and expressive (Cutting, 2002, p.16). And this study is only analyzed the second type which is illocutionary act used by Mamah Dedeh based on Searle's category.

There are some studies conducted on speech acts. The first study is "Analysis of the Function of Speech Acts Used by Male and Female Preachers" which is conducted by Amelia (2008). This study was conducted to find out the function of speech act used by the male female preachers whether there were indirectness and overlapping function or not. The second study about speech acts that is quite helpful from this study is a thesis by Hayati (2010), a student of English Department of Airlangga University Entitled "The Speech Acts Analysis of Public service Advertisement in Surabaya City". This study analyzed public service advertisement such as billboard that was found in Surabaya. The third study was conducted by Carr, Schrock, and Dauterman (2012) in their journal with the title 'Speech Acts Within Facebook Status Messages'. They examined the use of speech acts in computer mediated communication, specifically in the status messages of the social network site Facebook to communicate in both a mass and an interpersonal medium. However, this study is different from those related studies because this study is only focus in the used of illocutionary act. The difference this study with those previous studies is in the term of the object of the study. This study identified the types of speech act used by Mamah Dedeh in 'Mamah dan Aa Beraksi' in Indosiar based on the theory of Searle (1969).

1.2 Statement of the Problem

Based on the explanation above, about the way Mamah Dedeh communicates, the writer states the following questions:

1. What types of speech acts are used by Mamah Dedeh in ‘Mamah dan Aa Beraksi’ in Indosiar?
2. Why did Mamah Dedeh mostly use particular speech acts in her preaching in ‘Mamah dan Aa Beraksi’ in Indosiar?

1.3 Objective of the Study

Based on the statements of the problem above there are two objectives of the study.

1. To find out the types of speech acts used by Mamah Dedeh in ‘Mamah dan Aa Beraksi’ in Indosiar.
2. To find out why Mamah Dedeh mostly used particular speech acts in her preaching in ‘Mamah dan Aa Beraksi’ in Indosiar.

1.4 Significance of the Study

The writer hopes that the result of this study may give better understanding about the use of speech act theory to the readers. The writer shows the important of speech acts analysis to capture Mamah Dedeh’s intention in ‘Mamah dan Aa Beraksi’ Preaching Program. Hopefully the audience can understand the better suggestion and solution from the expert to solve the problem occur in society.

Moreover, the writer hopes that this study can be used as reference for further researchers who studying speech act.

1.5 Definition of Key Terms

Utterance : the insurance of a sentence, a sentence analogue, or sentence fragment, in an actual context (Levinson, 1992, p.18)

Speech act : the ways in which people using language are doing thing with words (Robinson, 2002, p.58).

Illocutionary acts : what is done in uttering the words; the function of the words; the specific purpose that the speaker have in mind (Cutting, 2002, p.16)

Preaching : is the activity or attempt to motivate people to do good and follow the path of guidance, and doing '*amr ma'ruf nahi munkar*' in order to find success and happiness in the world and the hereafter. (Husain in Munir & Ilaihi, 2009, p.19).