

## **CHAPTER III**

### **PRESENTATION AND ANALYSIS OF THE DATA**

The data, which are the utterances analysed in this thesis, were taken from the conversation between the respondents, in this case the schizophrenics, and the writer.

Since the mother-tongue of some of them is Javanese, the language they used to speak with the writer is a mixture of Indonesian and Javanese. Hence, the languages the writer used to talk to the respondents are informal Indonesian and Javanese. The writer did this to keep the conversation going.

The conversations took place in some different situations. The participants included the writer, Yenny, written Y for short, respondent Tt (Tt), respondent Wg (Wg), respondent Sy (Sy), and respondent Ca (Ca).

In making the judgement of the truth of the schizophrenics' utterances, the writer consulted the people who know the respondents and their lives, such as their doctors, nurses, and family members who visit them, besides using "the knowledge of the world" that the writer has.

In his book *Discourse as Social Interaction* (1997), Van Dijk stated that the interpretation of discourse is made by the others, that is by the hearers. In other words, it is the interpretation of others that count. Since other persons, that are the hearers, have no direct access to the speakers' intended meaning in producing an utterance, they often have to rely on a process of inference to

arrive at an interpretation for utterances (Brown and Yule, 1983:33). In doing this, the perspective of the interpreter plays an essential role.

Dealing with the study of pragmatics, it is important to know about context of a text because it will certainly affect the interpretation of it. Context includes the participants: either the addressor or the addressee, topic, setting, place and time. Besides context, the interpretation of a text can also be done with the existence of co-text. The notion of co-text refers to other fragment which precedes and follows the intended text.

Co-text of a text plays an important part in interpreting. Even in the absence of the information about place and time of original utterance, even in the absence of information about the speaker and his intended recipient, it is often possible to reconstruct at least some part of the physical context and to arrive at some interpretation of the text (Brown and Yule, 1983:49). Therefore, in analysing the data, that is the utterances of the schizophrenics, the writer includes the co-text of the text by including several utterances that precede and follow the utterance being analysed. It is for this reason that the data are divided into clusters.

Chapter IV is divided into 4 sub-chapters. Each sub-chapter consists of the analysis of each function of speech acts. There are only four sub-chapters because there is no analysis of the declarative function of speech act since there is no declarative utterances that are uttered by the schizophrenics.



### III.1. THE ANALYSIS OF THE REPRESENTATIVE SPEECH ACTS

#### III.1.i. The Schizophrenics' Utterances that Apply the Principles of the Representative Function of Speech Act

##### Cluster 1

.....

Sy : Misalnya kalau tidak punya pacar.... Aku kalau menemukan cewek ibaratnya menemukan emas sekebo.

Y : Seberapa?

Sy : Sekebo. Masa' kalau menemukan emas sekebo mau kusiakan. *Ta'* sayang. Begitu.

Y : Nah, Mbak Nur Azizah? (One of the nurses in Menur)

Sy : Mbak Nur itu sudah punya. Nn (one of female patient in Menur) itu masih sakit. Misalnya dia mau, kujadikan pacar. Aku *ndak* membanding-bandingkan. *Wong, aku sendiri sakit.* Kalau punya anak, ya diatur. Kalau aku yang sakit, ya Nn yang merawat. Kalau Nn sakit, ya aku yang merawat. Kalau *ndak* mampu ya dititipkan di panti asuhan. Kalau besar...

.....

In Sy's long explanation, there are several utterances that can be classified as representative speech acts. They are:

1. Mbak Nur itu sudah punya.
2. Nn itu masih sakit.
3. *Wong, aku sendiri sakit.*

Knowing Nur Azizah personally, the writer knows that Sy's statement about her is true. She already has a boyfriend. The last two statements are also true because both of them, Sy and Nn, are mentally ill.

### Cluster 2

.....

Wg : Jenderal apa? Di Surabaya nggak ada Jenderal, di Jakarta semua.

Y : Yang di Surabaya apa?

Wg : Di Surabaya nggak ada Jenderal.

Y : Kolonel?

Wg : Kolonel ada. Jenderal di Jakarta.

Y : Kumpul di Jakarta semua?

Wg : Iya, Jenderal Soeharto...

Y : Siapa lagi? Gus Dur?

Wg : Bukan. Gus Dur itu bukan jenderal itu. Itu apa namanya?

Y : Presiden? Abdi negara? Sipil?

Wg : Gus Dur itu sipil, bukan ABRI.

Y : Megawati juga?

Wg : Megawati, Mbak Mega juga sipil.

.....

As stated before, the consciousness and intelligence of the schizophrenics do not decrease. They are still as conscious and intelligent as when they were sane

(Maramis, 1995:221). Therefore, they can tell the experience and knowledge they have.

By telling that Gus Dur and Megawati are not military people, respondent Wg wants to share his knowledge he has with the person he talks to, that is the writer. He knows that Gus Dur, unlike Soeharto, is not a general because he is a civilian, not a military person. And, so is Megawati.

By uttering these statements, respondent Wg is using the representative function of speech act.

### Cluster 3

.....

Sy : Belum. Belum ada.

Y : Lho, yang dari RSI katanya sudah datang.

Sy : Oh, sudah ada, ya.

Y : Pergi terus kamu. Kamu di ruang H, ya?

Sy : Iya. Ruang G.

Y : Lho, yang di ruang H itu siapa?

Sy : *Ndak tau.* Destra.

Y : Destra itu kan cewek.

Sy : Cowok.

.....

Although responding inconsistently, giving a positive answer which, then, is followed by another answer which can be said to be the contrary of the former;

respondent Sy is successful in telling the writer about which room he stays in. By stating that he stays in room G, correcting the writer's guess, respondent Sy is uttering a true thing, because unlike what the writer guesses, that he stays in room H like the other respondents, he stays in room G.

It is said that in uttering this utterance, respondent Sy is applying the representative function of speech act.

#### Cluster 4

.....

Sy : *Ndak* ada. Nn yang sakit itu.

Y : Dia perawat?

Sy : *Ndak*, pasien.

Y : O, pasien. Anak baru?

Sy : Iya.

Y : Cantik?

.....

Nn is one of the female patients who stays in room D. Sy knows that Nn is mentally ill and she is one of the patients in RSJD Menur. By uttering these utterances, Sy is applying the representative function of speech act.

#### Cluster 5

.....

Sy : Iya, tapi maksudnya, orang tuanya gila anaknya *ndak* mesti gila.

Y : Nggak.

Sy : *Soale* kan tempat kan pengaruhnya ke kebaikan. Aku nggak *ta* 'beda-bedakan. Pokoknya Nn itu *ta* 'seriusi. Nggak bohong aku.

.....

By uttering “Iya, tapi maksudnya, orang tuanya gila anaknya ndak mesti gila”, Sy wants to explain to the writer that not all children of insane people are going to be insane like their parents. This is true. As explained before, insanity is not fully caused by the inheritance from parents only. There are many other factors that cause this mental disorder.

By uttering this fact, respondent Sy applies the representative function of speech act.

#### Cluster 6

.....

Y : *Serius?*

Sy : *Serius, tapi anaknya masih sakit.* *Ndak* bisa tidur. Kalau dia sudah agak sembuh...(Pointing to Ng, a female patient.)

Y : *Siapa? Mbak Ng?*

Sy : *Lho, jangan begitu. Na. Aku malu. O, anak ini punya malu, berarti udah mau sembuh. Cuma belum mau ngomong yang begitu.*

.....

Again, respondent Sy utters a fact the truth of which is undebatable. A fact that Na, one of the patients in RSJD Menur, is mentally ill. It means that he applies the representative function of speech act.

#### Cluster 7

.....

Y : Sekarang tinggal sama siapa?

Wg : Sendirian.

Y : Kalau malam pulang kan?

Wg : Kadang di sini kadang pulang.

Y : Dimana rumahnya?

Wg : Jalan Ambengan.

Y : Jalan Lamongan?

Wg : Jalan Ambengan.

Y : Naik bemo?

Wg : Sepeda.

Y : Sepeda? Panas, kan?

.....

When telling the writer that he is now living on Ambengan Street and he rides bicycle whenever he goes to RSJD Menur, where he works as a cleaning-service, respondent Wg is telling the truth. He simply informs the writer when being asked about it.

His utterances can be classified as representatives.



## Cluster 8

.....

Wg : Ketua MPR itu , lho, juga sipil juga. Amin Rais. Amin Rais itu juga dari sipil.

Y : Iya.

Wg : ABRI-nya mendukung. ABRI itu mendukung.

.....

Respondent Wg's "knowledge of the world" that he might get from his past, before his insanity or after it, tells him that Amin Rais who is the chairman of House of Representatives is a civilian.

Respondent Wg's utterances are representative speech acts.

## Cluster 9

.....

Wg : Kaiiau...Ngomong-ngomong, kamu disini ijin sama perawat, akper.

Y : Sudah. Bapak ngerti Mbak Ana? Nggak kenal, ya? Mau kemana, Pak Wg? Sini, lho!(Respondent Wg leaves the writer).

Tt : Dia itu...teman lama, mulai 86. Dia itu...Dia sakit jiwanya. Tapi berhubung pola pendidikannya kurang...Ketergantungan sama obat kimiawi.

.....

Somehow, respondent Tt realised that respondent Wg is mentally ill. He might get this fact from the nurse or by himself. The utterance respondent Tt utters is a representative since the truth of the statement is undebatable.

#### Cluster 10

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Y : Apa malaikat itu?

Tt : Malaikat itu tidak kelihatan. *Ghaib*. Ada sepuluh yang wajib kita imani. Komandannya Jibril. Saya sendiri ini komandannya.

Y : Berarti Bapak Jibril?

Tt : Iya.

Y : Masa'?

Tt : Hati saya.

Y : Oo, hatinya. Badannya siapa?

Tt : Badannya Tt. Hatinya Rasulullah... Yuni Shara. Love song. Gimana lagunya? Desi Permatasari. Lupa.

.....

Since he is a Muslim, respondent Tt knows that there are ten main angels Muslim must believe in. He also knows that human beings cannot see angels because they are invincible. Yet, Muslims must believe they exist.

Respondent Tt's utterances are representatives.

## Cluster 11

.....

Tt : Makanya seperti saya ini kan diteropong oleh Tuhan. Kalau melakukan hal-hal yang maksiat, ada saksi ahli, saksi medis. Saksi ahli siapa? Saksi medis siapa? Kalau nggak ada itu, fitnah itu. Masa' saya diisukan memperkosa ruang E? Isu itu. Padahal...

Y : Benar apa nggak itu?

Tt : Isu itu. Tidak ada saksi ahli, tidak ada saksi medis....

.....

Respondent Tt believes that God watches him. Human beings must believe that it is true. God always sees everything human beings do. Hence, respondent Tt's utterance can be classified as a representative.

## Cluster 12

.....

Tt : Ya, kalau Cuma ijazah S1 saja mau jadi apa negara ini? S3 sampai Profesor. Studi banding ke Cina, ke Jerman Barat. Seperti Habibie. Otaknya pesawat, manajemennya presiden transisi. Digantikan Gus Dur. Baca di koran, sidang I kemudian SI. Kalau sampai jatuh mau jadi apa negara ini. Perang saudara. Elit politik rebutan kursi. Disuruh bikin *ndak* bisa.

Y : Kursi apa?

Tt : Kursi kedudukan di DPR atau...Disuruh bikin *ndak* bisa.  
Santet-santetan, dukun-dukunan. Dukun itu sesat.

.....

Respondent Tt talks about Mr. B.J. Habibie, the third president of Indonesia. He probably wants to inform the writer that Mr. Habibie is an educated man who happened to be a temporary president who is replaced by Gus Dur. Respondent Tt might get this knowledge before or after his insanity.

This, again, proves that the consciousness and intelligence of the schizophrenics do not decrease (Maramis 1995:221). They can still get knowledge about the world around them by watching television, listening to the radio, or reading newspaper.

His utterances can be classified as representatives.

### Cluster 13

.....

Tt : Jabatan karier. Lha, Gus Dur title-nya apa? Kyai Haji. Title dari perguruan tinggi nggak ada.

Y : Yang dari Mesir?

Tt : Kairo, Al Azhar. Tapi kan hanya sarjana.

Y : Sarjana apa nggak sama dengan kuliah?

Tt : Begini, ya, kita membedakan mengklasifikasi antara jabatan wahyu dengan jabatan karier. Presiden jabatan wahyu. Bupati jabatan karier. Ditempuh lewat pendidikan tinggi dan diakui

kredibilitasnya secara universal. Ada hitam di atas putih, ada ijazah. Besok itu orang menjadi penjaga toko itu pakai ijazah. Kalau perlu S1 menjadi pelayan toko.

.....

Respondent Tt knows that Gus Dur got his university education in Al Azhar University in Cairo, but, obviously, he does not know Gus Dur's title since it is not attached to our fourth president's name.

His utterance is a representative.

#### Cluster 14

.....

Y : Jual kopi?

Tt : Iya, sekarang punya warung di Cepu. Gus Dur juga punya banyak jibir. Wimar Witoelar...Kita sebagai manajer dalam suatu komunitas level dunia tinggal duduk manis.

Y : Kasih tanda tangan?

.....

Respondent Tt knows that Gus Dur has more than one spokesman; one of them is Wimar Witoelar. He might get this knowledge by watching television or reading newspaper.

His utterance can be classified as a representative.

## Cluster 15

.....

**Tt** : Kita, jiwa kita kan Nabi Muhammad. Sebagai pemimpin yang diakui oleh orientalis. Nomor satu, to? Rasul nomor satu, Yesus nomor empat, Bung Karno ya masuk.

**Y** : O, dalam buku “Seratus Tokoh”.

**Tt** : Iya, Rasulullah nomor satu. Itu saya pelajari semuanya. Mahatma Gandhi dan sebagainya.

.....

Having read an excellent book titled “Seratus Tokoh”, respondent Tt can tell that in that book Rasulullah Muhammad SAW, Islam prophet, is chosen as the most influential leader of all time in the history for his bravery and leadership, while Jesus or Isa Al Masih is in the fourth place.

Having also read the book, the writer knows that respondent Tt is telling the truth. Hence, his utterances are representative.

## Cluster 16

.....

**Tt** : Saya pernah mencoba bunuh diri. Di Cepu. Di Semarang.

**Y** : Katanya nggak boleh bunuh diri.

**Tt** : Kan sekarang. Dulu...karena saya melawan kodrat. Semacam frustrasi, sakit hati. Ke RS Kariyadi di Semarang. Tahun 86 selama enam bulan. Sampai rumah jadi satpam. Cari uang.

.....

From one of his family members, the writer finds out that respondent Tt once were trying to commit suicide. So when he says “Saya pernah mencoba bunuh diri”, he is telling his experience to the writer. He does not make the story up.

His utterance can be classified as a representative.

#### Cluster 17

.....

- Ca : Iya, kamu itu masih nganggur. Sudah *ndak* pernah ngepel. Mesti yang ngepel aku, Pak Tt. Ya, Pak, Tt? Yang kerja kan aku dan *sampeyan*, ya. Jam lima, jam lima kurang.
- Y : O, jam lima sudah bangun?
- Ca : Sudah bangun semua, Mbak. Pak Tt kubangunkan. Aku punya pengalaman di Alas Purwo soalnya.

.....

Patients in RSJD Menur usually begin their days early in the morning, about five or less. Since they are not allowed to get out of their room before six o'clock, they have their morning “activities” in their rooms.

Hence, when respondent Ca says that they already wake up on five, he tells the truth. His utterance is a representative.

## Cluster 18

.....

Y : Temannya diajak juga. Kalau Jum'at Jum'atan?

Sy : Nggak bisa, Mbak. Lha wong aku sakit gini.

Y : Tapi kok shalat lima waktu?

Sy : Shalat aja. Darurat, *to*. Jam berapa?

Y : Jam sepuluh.

.....

Respondent Sy says that he cannot do the prayer because he is mentally ill. Somehow, he realises that he never does it anymore. He also makes a confession that he is mentally ill.

His utterances, that are his sentences of confession, can be classified as a representative.

## Cluster 19

.....

Tt : Pedomannya Qur'an dan Sunnah. Kesatu kedua, otak kerja.

Kerjanya *no* politik, lo, ya. Soeharto ngajar saya *no* politik.

Y : Padahal Soeharto, kan, politikus.

Tt : Soeharto itu sudah *lengser keprabon*. Soeharto itu *pandhito*.

.....



As others know, respondent Tt also knows that Soeharto was forced to resign from his position of president of Indonesia years ago, that he is no longer the president of Indonesia.

Respondent Tt utterance is a representative.

#### Cluster 20

.....

Y : Kalau Gus Dur bagaimana?

Tt : Saya tidak mau mengkritik. Nanti saya dikira mau *mempersona-non-gratakan* Gus Dur. Bagaimanapun dia kan pemimpin yang *legitimate*.

Y : Kalau kritik membangun kan tidak apa-apa.

.....

By saying this utterance, respondent Tt wants to tell the writer that Gus Dur is the chosen president at that time and that we should support him. His utterance is a representative.

#### Cluster 21

.....

Y : Abdi negara itu apa? Pegawai?

Wg : Sipil.

Y : Iya. Bapak mau masuk militer?

Wg : Nggak bisa. Sudah tua.

Y : Nggak apa-apa. Langsung jadi jenderal.

.....

Respondent Wg realises that due to his age, he cannot be a military member anymore. It is too late for him to be one of them. His utterance can be classified as a representative.

#### Cluster 22

.....

Y : Trus Watu Ulo?

Ca : Watu Ulo di selatan, Bromo di Probolinggo, Purwo, Plengkung.

Mbak, penjaganya itu baik.

Y : Mas sudah punya anak?

Ca : Iya, apik anaknya.

Y : Putih?

Ca : Iya, cantik.

.....

Respondent Ca wants to tell the writer some of his knowledge; that Watu Ulo is located in South Coast and that Bromo is in Probolinggo. The truth of his utterance makes it being classified as a representative.

**III.1.ii. The Schizophrenics' Utterances that Violate The Principle of the Representative Function of Speech Act.**

**Cluster 23**

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Y : Beban apa?

Wg : (laughing).

Y : Bapak sekarang tidak bekerja?

Wg : Juragan.

Y : Berdagang?

Wg : Juragan.

Y : Juragan kan banyak uangnya, Pak. Masa' nggak mau? Bapak darimana, sih?

.....

When answering the writer's question by saying that he is a merchant, respondent Wg is lying. He does not tell the truth. He works as a cleaning-service in RSJD Menur.

By lying respondent Wg violates the principle the representative function of speech act because his utterance about his occupation is not true.

## Cluster 24

.....

Tt : Nikmatilah apa yang ada. Yang ada Penamas Djarum 77, Frutella. Yang ada di Menur, ya ini hotel Menur. Memang ini hotel Menur, kok. Disini kan bersih, sehat. Kalau di penjara Kalisosok, misalnya...Makanya seperti saya ini kan diteropong oleh Tuhan. Kalau melakukan hal-hal yang maksiat, ada saksi ahli, saksi medis. Saksi ahli siapa? Saksi medis siapa?Kalau nggak ada itu, fitnah itu. Masa' saya diisukan memperkosa ruang E. Isu itu. Padahal...

Y : Benar apa nggak itu?

Tt : Isu itu....

.....

Respondent Tt might find that the condition of RSJD Menur is better than Kalisosok and call it as a hotel, but still the respondent's utterances violates the principle of the representative function of speech act, as briefly explained on page 9 of this thesis, because the statement he says is not true.

## Cluster 25

.....

Tt : Manajemen Mahatma Gandhi. Mahatma Gandhi itu kalau pulang naik kereta api nomor 4.

Y : Kemana?

Tt : Dari Cendana atau Ciganjur ke Cepu. Naiknya nggak usah pake Argobromo, naik saja Kertajaya. Merakyat. Nggak usah gengsi. Nanti dari stasiun ke rumah nggak usah naik mobil, becak. Iya. Untuk tukang becak seratus ribu. Kita merakyat ke lapisan akar rumput.

.....

Respondent Tt's knowledge of the world tells him that Mahatma Gandhi was a very modes person who usually used train to travel around in his life. But then, respondent Tt mixes the fact with his own life story. When being asked about the destination of Mahatma Gandhi's train he says that it goes from Cendana or Ciganjur to Cepu.

From respondent Tt's story before we know that he has a delusion of being a president. When uttering that utterance he might identify himself as Mahatma Gandhi, who was a famous leader in India, who travels from Cendana, Soeharto's residence, or Ciganjur, Gus Dur's residence, to Cepu, his home town.

This utterance violates the principle of the representative function of speech act which has been briefly explained on page 9 of this thesis.

#### Cluster 26

.....

Y : Melanggar HAM? Apa contohnya?

Tt : Ya itu, pembunuhan sadis. Islam tapi keterpurukan ekonomi. Kalau negara Pancasila asasinya itu ya...Sekarang Gus Dur

mencabut tap MPR.Kok lucu! Merekrut negara Israel, baik-baik saja asal demi kemasyalahatan yang lebih besar. Saya sudah komunikasi dengan Soeharto, dengan Soekarno. Dengan batin. Komunikasi dalam.

.....

Having a delusion that he is going to be a president makes respondent Tt feel that he could communicate with Soeharto and Soekarno to discuss things, despite the fact that Soekarno is already dead and that Soeharto is definitely can not discuss with respondent Tt. Certainly, this is not true. Hence, his utterance violates the principle of the representative function of speech act.

#### Cluster 27

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- Tt : Teman kan dulu. Sekarang tidak. Yang sakit harus gantian.
- Y : Balas dendam?
- Tt : Iya. Mereka juga begitu. Anggota DPR itu, Priyo Budi Santoso, anak buah. Semua itu diatur Tuhan. Wahyu sudah datang. Bintang di atas...itu abadi. Kalau pusaka-pusaka Gus Dur itu kan tidak abadi. La, ini, bintang jatuh dari langit. Jatuh masuk dada sini.
- Y : O, trus Bapak jadi presiden?
- Tt : Bukan level Indonesia, level dunia. Dunia Islam....

.....

Respondent Tt has a delusion of being the next president, sometimes the president of Indonesia, sometimes the president of the world. He believes that he is blessed to be one. He often says that God gives him sign by dropping a star straight into his chest. This, of course, is not true. There is actually no star being dropped into his chest and that he is not going to be a president. Therefore, his utterances about being a president are not true. Hence, his utterances violate the principle of the representative function of speech act.

#### Cluster 28

.....

Tt : Sidharta Gautama itu nabi juga. Dalam Islam Rasul yang diakui ada 25 tapi sebetulnya ada 1000 lebih, termasuk Sidharta Gautama. Yesus Kristus, Isa Al Masih.

Y : Bukannya Yesus Kristus dan Isa Al Masih itu sama aja?

Tt : Sama. Menurut Nasrani Yesus Kristus. Menurut Islam Rasul itu mendapat wahyu untuk disampaikan, nabi untuk sendiri. Ada orang Nasrani menghormati dengan mengatakan dengan bahasa Qur'ani...

.....

According to Islam belief, there are many prophets in the world but Sidharta Gautama is definitely not one of them because he was not a Muslim. He was a Buddhist.



Therefore, respondent Tt's utterance is not true and violates the principle of the representative function of speech act.

#### Cluster 29

.....

Y : Kerja Bapak apa?

Wg : Kita sedikit sedikit istirahat nanti kerja lagi. Kita kerja di swasta.

Y : Di bidang apa?

Wg : Pengusaha.

Y : Pengusaha apa?

Wg : Bengkel. Makan. Ayo, makan. Kutraktir di kantin.

.....

As known before, respondent Wg is a cleaning-service in RSJD Menur, not a businessman as he says. He utters a wrong statement by saying that he is a businessman. Hence, his utterance violates the principle of the representative function of speech act.

#### Cluster 30

.....

Sy : Ayolah, Mbak. Kalau mau kusholati.

Y : Disholati?



Sy : Sholat istikharah. Aku butuh cewek yang pengertian. Yang bisa mengerti. Mbak, minta uang buat kenang-kenangan.

Y : Buat apa?

Sy : Beli rokok.

.....

Being an insane person makes Sy never have his five-times-a-day prayers anymore. He might even not remember how to do it. Therefore, when he says that he will do an *istikharah* prayer to choose the best option out of two, the writer does not believe it.

His utterance is said to violate the principle of the representative function of speech act.

### Cluster 31

.....

Y : Apa keinginanmu?

Sy : Kepingin mondok. Tidak boleh sama ibu. Disuruh sekolah di sekolah umum. Di sekolah aku dilihati terus. Seharusnya aku mondok. Sudah sebulan ini mondok di Kanigoro. Mondok dan kerja.

Y : Nggak sekolah lagi?

.....

Respondent Sy does not tell the truth. It is impossible for him to study in *pesantren* because he has been staying in RSJD Menur for months. He might only

dream about it. His utterance violates the principle of the representative function of speech act.

### Cluster 32

.....

Y : Hafal semua?

Sy : Hafal. Tapi tetap sholat.

Y : Kamu sholat?

Sy : Sholat.

Y : Lima waktu?

Sy : Lima waktu.

Y : Dimana? Di mushalla?

Sy : Iya.

.....

Being an insane makes Sy abandon five-times-a-day prayers he must do as a Muslim. So, when he says that he still does the prayers, he is not telling the truth. Again, he violates the principle of the representative function of speech act by uttering these utterances.

## Cluster 33

.....

Sy : Aku ini dirasuki jin. Empat jin. Yang dua malaikat. Semuanya masuk ke aku. Aku bisa karate. Ilmu *kethek*(monyet).

Y : *Kethek?* Ilmu apa lagi?

Sy : *Ta'isi*, ya. Baca 'ya Muffid" sesudah sholat sebelas kali. Sesudah sholat dhuhur dan ashar.

.....

Sy has a delusion of being accompanied by genies and angels. He says this as if he can see genies and angels. This, of course, is not true because they are invincible. Hence, his utterance violates the principle of the representative function of speech act.

## Cluster 34

.....

Tt : Pedomannya Qur'an dan Sunah. Kesatu kedua, otak kerja. Kerjanya *no politik* lo ya. Soeharto ngajar saya *no politik*.

Y : Padahal Soeharto kan politikus?

Tt : Soeharto itu sudah *lengser keprabon*. Soeharto itu *pandhito*.

.....

What resonant Tt says is definitely not true. Soeharto cannot, surely, teach him anything, unless indirectly, from reading his books, for instance.

Therefore, his utterance violates the principle of the representative function of speech act.

### III.2. THE ANALYSIS OF THE DIRECTIVE SPEECH ACTS

#### Cluster 35

.....

Sy : Pingin kopi saya. Saya ndak punya uang lagi.

Y : Berapa harga kopi?

Sy : Lima ratus.

Y : Beli dimana?

Sy : Kantin. Ayolah, Mbak, minta!

Y : Kamu sudah punya uang gitu.

Sy : Mbak Yanti, ya, namanya sampeyan?

Y : Salah.

Sy : Yani.

Y : Salah.

.....

When saying “Ayolah, Mbak, minta”, respondent Sy clearly asks for money from the writer. Although he does not explicitly says that, the writer knows what he wants because previously he says that he has no more money and that he wants to buy coffee.

The respondent’s utterance can be classified as a directive since it is used to request the writer to do something, that is giving him some money.

## Cluster 36

.....

Wg : Bagaimana secara tidak langsung Gus Dur mau menurunkan Cina? Ndak mungkin, kan? Itu kan saudara kita kan? Hamba Tuhan, kan, itu kan? ( Respondent Wg touching the writer).

Tt : Jangan pegang-pegang, lo.

Wg : Nggak, kok. Nggak pegang-pegang.

Tt : *Ta'awasi* lo kamu. Kalau pegang...Mike Tyson saja ku-KO. Mike Tyson itu...

.....

Respondent Tt clearly asks respondent Wg not to touch the writer by saying “Jangan pegang-pegang, lo”. By uttering this, he uses the directive function of speech act.

## Cluster 37

.....

Tt : Ini Amerika. United States of America. United Nations Organisation, UNICEF...

Y : Mau permen? (Offering respondent Wg).

Tt : Nah, saya tidak dikasih.

Y : Mau? Ngomong dong.

Tt : Sungkan, Mbak. Kalau nggak ikhlas, nanti malah dihinggapi penyakit saya.

.....

By saying “Nah, saya nggak dikasih” respondent Tt actually asks for some candy that the writer offers to respondent Wg. As he says later, he waits for the writer to give him some instead of asking because he is ashamed. By saying this utterance, he actually violates the conversational conventions, that is maxim of manner, because he does not directly say what he wants.

His utterance is a directive.

#### Cluster 38

.....

Y : Di bidang apa?

Wg : Pengusaha.

Y : Pengusaha apa?

Wg : Bengkel. Makan. Ayo, makan. Kutraktir nanti.

Y : Ah, nggak. Nanti aku tidak dibayari.

Wg : Lo, itu urusan saya.

.....

Respondent Wg directly asks the writer to have lunch with him in the canteen. He also says that he will treat her.

His utterances can be classified as directive because he use them to ask other, that is the writer, to do something, that is to have lunch with him.

## Cluster 39

.....

Y : Ah, nggak. Nanti aku tidak dibayari.

Wg : Lo, itu urusan saya itu. Wartawan, ya? Dari Jawa Pos, ya?

Y : Bukan.

Wg : Terus terang sajalah, kalau wartawan. Aku tau kalau ada wartawan. Terus terang sajalah. Pergaulan itu. Kita bergaul dengan sesama. Lalu lintas kita bertujuan. Kita monitor.

.....

Respondent Wg suspects that the writer is a reporter and he asks her to confess and tell the truth. Because he thinks that the writer is an under-cover reporter, he wants the writer to say that.

His utterances are directives.

## Cluster 40

.....

Sy : Nggak.

Y : Nggak? Kenapa? Belum punya istri?

Sy : Belum. Kamu mau?

Y : (Smiling).

.....

By asking “Kamu mau?” respondent Sy simply asks the writer to be his wife because the writer previously asks whether he has a wife already or not. His utterance is a directive because it is used to ask other to do something.

#### Cluster 41

.....

Sy : Ayolah, Mbak. Kalau mau kusholati.

Y : Disholati?

Sy : Sholat istikharoh. Aku butuh cewek yang pengertian, yang bisa mengerti. Mbak, minta uang lima ratus buat kenang-kenangan.

Y : Buat apa?

Sy : Beli rokok. Kalau aja kusholati, juga Mbak Azizah.

Y : Mbak Azizah kan sudah punya pacar. Kalau cari cewek yang belum punya pacar.

.....

There are two directives being uttered by respondent Sy here. They are:

1. “Ayolah, Mbak”, to ask the writer to be his girlfriend.
2. “Mbak, minta uang lima ratus buat kenang-kenangan”, to ask the writer to give him some money because he wants to buy a cigarette.

#### Cluster 42

.....

Y : Ya sudah, kita berteman saja.



Sy : Benar, ya? Ayo berteman! Sahabat itu lebih berarti daripada cewek. Teman itu lebih berarti.

Y : Iya, bisa buat diajak ngobrol.

Sy : Iya. Aku seperti ini, Mbak. Dinasehati jangan suka ngamuk.

.....

The respondent asks the writer to be his friend; he wants to make friend with the writer. His utterance is a directive.

#### Cluster 43

.....

Sy : Nggak bisa, Mbak. Lha wong aku sakit gini.

Y : Tapi kok sholat lima waktu?

Sy : Sholat aja. Darurat, to? Jam berapa?

Y : Jam sepuluh.

.....

By asking about the time at that time, respondent Sy simply request the writer to tell what time it was. Hence, he utters a directive.

#### Cluster 44

.....

Sy : Ayo, Mbak Yenny. Aku minta lima ratus.

Y : Jangan dulu. Itu lo didekati mas-mas.

- Sy : Ayo, Mbak!
- Y : Di tempatmu ada perawat baru?
- Sy : Belum. Belum ada.
- Y : Lo, yang dari RSI. Katanya sudah datang.
- Sy : O, sudah ada, ya.

.....

Here, respondent Sy utters two different sentences, that are “ Aku minta lima ratus” and “Ayo, Mbak!”, to request for one thing, that is to ask for some money. Both are classified as directives.

#### Cluster 45

.....

- Sy : Mau jadi pacarku?
- Y : Yang lainnya saja. Masa' nggak ada cewek yang lain?
- Sy : Nggak ada. Nn yang sakit itu. Pindah kemana?

.....

Respondent Sy directly asks the writer to be his girlfriend. This utterance is a directive.

#### Cluster 46

.....

- Sy : Kesini ini nyari siapa, sih?

Y : Nyari Pak Tt.

Sy : O, Pak Tt. Sudahlah nyari aku saja.

Y : Maunya.

Sy : Misalnya ndak punya pacar... Aku kalau nemu cewek ibaratnya  
nemu emas sekebo.

.....

Responen Sy utters a directive by saying "Sudahlah nyari aku saja" because by doing that he asks the writer to see him instead of respondent Tt since the latter is not around.

#### Cluster 47

.....

Wg : Kalau tenda pramuka...Pramuka itu...Bapak pramuka Sri  
Sultan Hamengkubuwono IX almarhum.

Tt : Duduk, Pak. Tidak usah minder. Yang pede! Tidak rasional.  
Ngomong kok khayalan-khayalan terus. Kita itu tidak boleh  
penuh fatamorgana, ilusi, halusinasi. Fatamorgana itu tidak  
boleh. Rasional...ya tidak usah mengkhayal. Nikmatilah apa  
yang ada....

.....

Respondent Tt asks respondent Wg to have a seat instead of walking around in confusion. He also asks him not to feel ashamed and be proud of himself. His utterances are directives.

#### Cluster 48

.....

Sy : Lo, jangan gitu, Na, aku malu. O, anak ini punya malu, berarti udah mau sembuh. Cuma belum mau ngomong yang begitu.

Y : Jangan-jangan sudah punya pacar.

Sy : Tunggu, ya. Ta'dekati, ya.

Y : Iya, tapi jangan diganggu.

.....

Respondent Sy utters a directive when he asks the writer to wait for him while he is going to approach Nn, one of the female patients in RSJD Menur.

### III.3. THE ANALYSIS OF THE COMMISSIVE SPEECH ACTS

#### Cluster 49

.....

Y : Bapak darimana?

Wg : Sawunggaling.

Y : Sawunggaling?

Wg : Nggak ngerti? Beritahu, TT, Sawunggaling... Tempat kediaman.  
Pelantaian.

Y : Pelantiaan?

Wg : Pelantikan. (laughing).

Tt : Aku tau tempatnya. Nanti nggak kuajak kesana. Alamat hanya tau...

Wg : Nggak boleh.

.....

Respondent Tt's refusal to action, that is to show where Sawunggaling is, despite his condition of being unable to do so because of his staying in RSJD Menur, shows that he can apply the principle of commissive function of speech act.

#### Cluster 50

.....

Y : O, kalau dirawat sendiri?

Sy : Iya. Tapi, maksudnya, orang tuanya gila anaknya udah mesti gila.

Y : Nggak.

Sy : Soalnya kan tempatkan pengaruhnya ke kebaikan. Aku nggak tabeda-bedakan. Pokoknya Nn itu mau ta'seriusi. Nggak bohong aku.

Y : Serius?

Sy : Serius.

.....

By saying “Pokoknya Nn itu mau *ta*’seriusi”, respondent Sy tells the writer that he promises to seriously be Nn’s boyfriend if she wants him to. He strengthens his words by saying “Nggak bohong aku”.

His utterance is a commissive.

#### Cluster 51

.....

Y : Pengusaha apa?

Wg : Bengkel. Makan. Ayo, makan! Kutraktir di kantin.

Y : Ah, nggak. Nanti aku tidak dibayari.

Wg : Lo, itu urusan saya itu.

.....

Respondent Wg’s request to ask the writer to eat in the canteen also expresses his promise to treat the writer, despite his financial ability to do it. Still, his utterance is a commissive.

#### Cluster 52

.....

Sy : Ayolah, Mbak. Kalau mau kusholati.

Y : Disholati?

Sy : Sholat istikharoh. Aku butuh cewek yang pengertian, yang bisa mengerti. Mbak minta uang lima ratus buat kenang-kenangan.

Y : Buat apa?

.....

Despite the truth of respondent Sy's utterance; whether he will do the *istikharoh* prayer or not and his ability to do it; the utterance he utters expresses his promise to do the prayer if the writer is willing to be his girlfriend.

His utterance is a commissive.

### Cluster 53

.....

Y : Aku sudah punya pacar.

Sy : Sudahlah, Mbak. Cewek itu kalau jadi pacarku nggak kusia-  
siakan. Ibaratnya aku nemu emas, masa' kusia-siakan.

Y : Tapi aku sudah punya pacar.

Sy : Tapi kan nggak ikut ke sini.

.....

Respondent Sy's utterance is a commissive because it can be treated as a promise not to abandon any girl who is going to be his girlfriend.

### III.4. THE ANALYSIS OF THE EXPRESSIVE SPEECH ACTS

#### Cluster 54

.....

Y : Digoda bagaimana?

Sy : Marah. Malu katanya. Iya, malu. Aku jadi malu juga. Sekarang masih sakit anaknya.

Y : Di ruang apa?

Sy : Ruang I.

.....

Respondent Sy simply would like to admit that he feels ashamed. His utterance is an expressive.

#### Cluster 55

.....

Tt : Saya kalau malam-malam operasi punya teman-teman. Bagaimana bisa bertahan hidup pakai otak kita. Kalau nggak pakai otak bisa mati kontol nanti. Bisa bertahan hidup. Saya...di rumah sakit lain dengan di rumah. Apa-apa tersedia.

Y : Iya.

Tt : Istri saya itu makan disuapi saya. Istri saya itu baik. Lebih baik daripada saya. Anak saya suka Teletubbies. Suka perang-perangan. Lalu ngajak saya perang-perangan. . Saya suka perang-



perangan Istri saya kan di Cepu tapi pernah di Jakarta. Anaknya adik saya di Malang tapi aqiqohnya di Cepu....

.....

Respondent Tt expresses how he likes to play “ battle and war” and so does his daughter. By saying this utterance he utter an expressive speech act.

#### Cluster 56

.....

Sy : Iya, ndak apa-apa. Buat tambahan. Terima kasih ya, Mbak Yenny. Saya mau ke sana.

Y : Sini sajalah. Beli kopinya nanti saja.

Sy : Mau, ya, jadi pacarku?

.....

After being given some money by the writer, respondent Sy would like to thank her. By saying that he is expressing his gratitude. Therefore, his utterance is an expressive.

#### Custer 57

.....

Ca : ...Dia menabung di BCA. Ngomong “Anu, Bu, saya mau nabung. Atas nama Duriwati.” Trus tanda tangan. Akhirnya aku dapat bagian. Senang aku. Beli kacamata dua ratus lima puluh ribu rupiah. Ngambil uang satu setengah juta. Aku kesini kan gara-gara kemarin menemukan uang lima puluh ribu rupiah di jalan.

Y : Kamu ambil?

Ca : Iya, terus aku dimasukkan ke rumah sakit. Uang itu aku jajankan bareng ponakan. Kemauan kuturuti. Pas tinggal dua puluh ribu banyak kejadian.

.....

Respondent Ca tells the writer about his happiness because someone gave him money. His utterance is an expressive since he uses it to express his feeling, that is his happiness.

#### Cluster 58

.....

Ca : Di Plengkung! Pokoknya kalau bulan madu di sana enak. Plengkung itu bagus. Pantainya nomor dua bagusnya di Indonesia.

Y : Plengkung itu di utara apa selatan?

Ca : Selatan.

.....

Respondent Ca utters an expressive by expressing his admiration of the beauty of Plengkung beach.

## Cluster 59

.....

Y : Enak, Pak, ngerokok?

Wg : Sabu-sabu. Di Wijaya Kusuma kemarin eiang, sore, dinihari. Di Wijaya Kusuma. Disabu-sabu, pingsan. Pake sabu-sabu, over dosis, pingsan. Saya diterima di rumah sakit. Kamu saya sabu-sabu. Hukum pidana itu kan hukum karma. Tebu bisa buat jamu. Ditanam. Saudara mengingatkan, hati-hati. Saudaraku, saudaraku, saudaraku. Badanku kusia-siakan. Kasihanku. Telah kuteteskan air mata.

.....

Respondent Wg feels sorry about himself because he used to consume drugs which he knows ruins his body. He also expresses his sadness by saying "Telah kuteteskan air mata".

His utterances are expressives because he uses them to express his feeling.

## Cluster 60

.....

Ca : Bekerja nggak ada istirahat sampai sakit begini. VCD-ku mati. Film-filmnya bagus, lagu-lagu. Aku senang nonton Dono. Rusak, nggak bisa diperbaiki. Pusing aku. Sakit, pusing. Mbak ini seperti adikku. Namanya Yuni.

Y : Yuni?

Ca : **Anaknya di Srono, dekat Genteng Banyuwangi....**

.....

Respondent Ca tells the writer how he likes Dono of Warkop's movies.

His utterance is an expressive.

#### Cluster 61

.....

Y : Bahasa Tarzan apa?

Ca : **Suka nonton Tarzan di film.** Film BF.

Y : Film BF?

Ca : **Iya, seneng.** VCD. Filmnya bagus.

.....

Here, respondent Ca expresses his likeness of watching Tarzan and blue films. These utterances are the expressive of likeness.

#### Cluster 62

.....

Tt : **Saya sebenarnya males bergaul dengan anak-anak lain.** Kita itu, kalau saya pribadi, bergaul dengan orang normal. Kalau saya bergaul dengan pasien malah pusing saya.

Y : Untuk latihan kalau sudah kembali ke rumah?

Tt : Ya, seperti dengan anda, akper, DM. Jadi kita kan dunianya tidak maya.

.....

Respondent Tt tells the writer that he does not like to get along and talk to other patients since he does not want to talk about unreal things. He thinks if he talks to sane people he could practise to talk rightly.

His utterance is an expressive of dislikeness.

#### Cluster 63

.....

Y : Lo, kan teman Bapak?

Tt : Teman kan dulu. Sekarang tidak. Yang sakit hati harus gantian.

Y : Balas dendam?

Tt : Iya. Mereka juga begitu. Anggota DPR itu, Priyo Budi Santoso, anak buah. Semua itu diatur Tuhan. Wahyu sudah datang. Bintang di atas... itu abadi. Kalau pusaka-pusaka Gus Dur itu kan tidak abadi. La, ini, bintang jatuh dari langit. Jatuh masuk dada sini.

.....

Indirectly, respondent Tt wants to say that he is upset to his friends because they leave him. By saying “Yang sakit hati harus gantian”, he would like to express his anger. This is an expressive.

## Cluster 64

.....

Tt : Kita bisa mengantisipasinya. Kalau saya curhat sama *grasio*. Orang-orang gila di sana itu. Menghindar dari *molimo*. Pramuria. Saya suka pergi ke diskotik. Menyamar. Menolong kupu-kupu malam. Bagaimana mengentaskan kemiskinan dan hidup yang tidak layak. Bagaimana supaya mereka punya skill. Skillnya apa? La, kalau laki-lakinyanggak ada kompensasinya, bagaimana? Puasa, dong. Kalau bisa...

Y : Bagaimana kalau bukan Islam?

Tt : Kalau itu masalah lima agama.....

.....

By saying “Saya suka pergi ke diskotik” respondent Tt wants to express his likeness of going to the discotique. This utterance can be classified as an expressive.

## Cluster 65

.....

Y : Pengusaha apa?

Wg : Bengkel. Makan. Ayo makan! Kutraktir di kantin.

Y : Ah, nggak. Nanti aku tidakn dibayari.

Wg : Lo, itu urusan saya itu. Wartawan, ya? Dari Jawa Pos, ya?

Y : Bukan.

.....

Respondent Wg is a bit upset. The utterance “Lo, itu urusan saya itu” expresses it. He might think that the writer does not believe him and doubts what he says. His utterance is an expressive.

#### Cluster 66

.....

Tt : ...Sekarang mulai dari nol lagi. Jualan kopi. Ya, dari nol lagi.

Cuci piring. Mau dia. Sabar. Salut saya.

Y : Sekarang sudah berhasil?

Tt : Berhasil. Berhasil dalam artian bisa mengkonter kebutuhan ekonomi, kebutuhan primer.

Y : Tanpa jadi penjahat.

Tt : Tanpa mafia lagi....

.....

By saying “Saya salut” respondent Tt would like to express his admiration to his friend because the latter is so patient in living his tough life. His utterance is an expressive.

**Cluster 67**

.....

**Tt : Saya bukan ngaji laku. Tut wuri handayani. Tt itu pasien abadi,pasien legendaris. Hidup ini tanpa materi ya hancur.**

**Y : Ya.**

**Tt : Sportif saya. Sportif.**

.....

**Respondent Tt would likes to say that he is such a sportive man because he dares to admit that life would be nothing without money. It can be classified as an expressive.**



# CHAPTER IV

## CONCLUSION