

EXPRESSIVE SPEECH ACT IN COMIC BINTANG EMON'S SPEECH IN SOCIAL MEDIA ABOUT SOCIAL DISTANCING

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Abstract

This research aims to describe speech act form of angry expressive spoken by Comic Bintang Emon in social media about social distancing. The method of this research is qualitative by describing the data. The data source of this research is Comic Bintang Emon's speech in social media about social distancing. Collecting data in this analysis used technique of listening, data reduction, and data analysis. The data were analysed to see how the form of speech act was spoken by Bintang Emon and relatedness of speaker's sociopragmatics. The result of this research is speech act of angry expressive spoken by Comic Bintang Emon used speech strategies: literal direct speech act and unliteral direct speech act. Literal direct speech act in the speech consisted of two speeches while non-literal direct speech act consisted of five speeches.

Keywords: speech act, qualitative, angry expressive speech, strategy/ speech form

BACKGROUND

Language is main medium used in communicating. Through language, we can know the characteristics of language speaker because language is a feature of language behavior. As social beings, humans certainly carry out communication activities as one of their needs to interact with others according to (Julisah Izar, 2020)

Without language, communication among people will not run smoothly. In communicating, speech spoken by people is not same and has its own type or style of speech. In this case,

speech activity happening in daily life pragmatically is named speech act.

(Richards, 2002) argue that Pragmatics is the science of language use to see how it relates to other people or the science of language which sees its meaning and relationship with situations of speech or speech acts. A language can only function when the speaker and interlocutor can communicate well. Good communication will arise when the meaning in a communication can be interpreted properly or can be understood as it should be. This understanding arises when the speaker and the interlocutor

understand the situation and context of the speech.

Speech act is the embodiment of everything done and expressed through speech using language as a medium for conveying meaning. According to (Levinson, 1983) Levinson (1983:236) Pragmatically, speech act is divided into three kinds, they are locutionary, illocutionary, and perlocutionary. The speech act of locutionary is the speech that aims to state something to give information that is conducted by speaker where interlocutor respond or do something. The speech act of illocutionary is speech where speaker wants to convey something so that interlocutor does what speaker mean. Perlocutionary is speech act to influence interlocutor or interlocutor does of speaker's meaning.

Locutionary speech act is also all forms of speech that are issued, in which the speaker only provides information without any intention of making the interlocutor respond. Illocutionary speech act is speech act having specific purpose and the speaker wants the interlocutor to understand and carry out the intent of the speech. In illocutionary speech act, there are also various types, one of them is expressive speech acts. Perlocutionary speech act is speech act which the speaker

allows the interlocutor to do something from the context of the speech.

In speaking activities, speaker has various forms of speech in conveying speech, including direct speech, indirect speech, literal and non-literal speech. Various forms of speech occur because each person has their own way of expressing speech based on the context of the speech.

(Searle, 1969) divides speech act of locutionary into some parts, they are assertive, commissive, expressive and directive. Speech act of expressive is speech act that state speaker's feeling which being thankful, forgiving, congratulating, blaming, praise, having condolences and anger.

a. The Form of Speech Acts

1) Direct Speech Act

Direct Speech Act is a speech spoken directly and clearly without using figurative words, parable etc. The speech is expressed as it is, is clear and straightforward and can be understood by the interlocuter.

Example:

Tiyas: Mita, tolong pintu belakang di kunci.

Tiyas: Mita, lock the door please !

Mita: oke.

Mita: okay !.

2) Indirect Speech Act

Indirect speech act is a speech spoken indirectly and in the speech has implied meaning. In indirect speech act, interlocutor does not know indirectly and quickly the meaning of the speech. The speech is spoken by speaker must be meant first based on the context of conversation. The words used in the indirect speech usually contain element of figurative words, so the speech must be meant first.

Example:

Context of conversation: the child's school report card is getting red.

Ibu: nilainya bagus banget. Pertahankan ya biar besok ga naik kelas.

Mom : the score is good. Please hold it, so next you can not get next level.

3) Literal Speech Act

Literal speech act is a speech having meaning based on the real meaning.

Example:

Context : the speech is spoken *after seeing his friend's good score*

Lisa: kamu memang pintar banget.

Lisa : you are really smart

4) Non-Literal Speech Act.

Non-literal Speech Act is a speech act which in the speech has meaning that is not appropriate with the word meaning that arranging the speech.

Example:

Context: the speech when seeing messy house

“ wah, kamu rajin banget ya bersih-bersih dirumah”

“wow, you are very diligent to clean the house”

Expressive speech act is speech act that occurs to communicate human's thoughts and feelings in certain ways. Expressive speech act is speech act that expresses or spares a speaker's feelings through speech. One example of an expressive speech act is when someone is angry. Getting angry is one of the utterances that belong to an expressive speech act. When being angry, someone has their own style to express their anger. The angry expression is expressed using language conveyed either directly or hiddenly. Language is a characteristic of language speakers, so angry expressive speech act has respective characteristics based on the speakers who speak them. The speaker's social background greatly influences how these expressive speech acts are expressed.

The speech act carried out by someone cannot be separated from an event that occurs or the speech will take place when there is a situation and context. Apart from the situation and context, the speaker's background is also concerned

with the field of expressive speech act. The problem faced today is the government's recommendation to the public regarding social distancing to just stay at home to break the chain of spreading Covid-19 but many of these recommendations are still violating. The existence of violations that occurred is the context of the speech told by Comic Bintang Emon which was uploaded on her social media account. The comic profession is a speaker's background that determines the use of the language used when being angry.

Bintang Emon having profession as comic has his own way in expressing his angry expression. Being angry is a form of speaker's expression containing of negative meaning. Form of being angry can be expressed using language. The language used is a anger expressed by speaker through the speech according t (Al Baqi S. , 2015) . Not only that, (Supratiknya., 1995)states that being angry can be expressed directly and indirectly or can be both in the same time.

Speech act of angry expression conducted by Comic Bintang Emon can be customized with situation and condition. Bintang Emon, who has the status as a comic, certainly used language used when being angry has his own characteristics. The characteristics of uniqueness will emerge speech act of angry expressive of

Comic Bintang Emon in his speech in his personal Instagram account regarding social distancing.

METHODOLOGY

This research used descriptive qualitative approach. Qualitative research according to (Ary, 2006) is the data that explain with the words rather that with pictures or numbers. This explained and described the result of data found by using theory that related to research purpose according to Creswell (2009:3). The method used in this research is is socio-pragmatic, which is to see how the language spoken by speaker is adjusted to the sociolinguistic context then see how the relationship is.

Collecting data in this research is using video form then listening repeatedly. After that, record the part that is considered as needed data. After collecting data, then data reduction or separation of necessary and unnecessary data is carried out. After the reduction stage, the data analysis was carried out based on the theory used and finally the conclusion stage, doing the conclusions succinctly and easily was understood, so the purpose of this research would be seen.

On data analysis stage, the data analyzed by seeing the relation speaker's background and speech context. Then seeing the indicator who he is angry with,

after doing decision, kinds of being angry were analyzed and what factor that make speech act of angry expression were.

RESULT AND DISCUSSION

The result of this analysis about speech act of angry expression by explain the form of speech act like literal direct speech and non-literal direct speech on Comic Bintang Emon's speech regarding social distancing. Data were analyzed by paying attention of forms of angry expression expressed by speaker in his speech. The form of angry expression was expressed with high tone and hard. The speech is in the form of question, disappointed, and emphasis or innuendo to express the anger of speaker.

The data are analysis result from speech act of angry expression that function to express feeling and emotional where the speech is literal direct speech act and non-literal direct speech act.

a. Non-Literal Direct Speech Act

Speech act of angry expression is speech because of emotion expressed because of being angry, pissed off, dislike toward something or context that is happening that has impact felt by speaker.

Speech 1

“ untuk teman-teman ku yang masih suka bilang (*E la tang santai aja, nyawa kita ditangan Tuhan*). Wait paman Boboho, kalau emang itu

prinsip ente. Nah lo jongkok tengah jalan tol sambil bilang nyawa kita di tangan Tuhan kalau ga di cipokin nova lo”

Means:

“for my friends who still like saying (Tang, just relax, our lives are in God's hands), wait uncle Boboho, if it is your principle. So you are squatting in the middle of a toll road while saying our lives are in the hands of God if you don't give your nova”

The sentence above shows non-literal direct speech act because Bintang Emon asked people to squatte in the middle of toll road , the sentence is direct speech that the meaning can be understood quickly. Then the sentence *kalau ga dicipokin nova lo/* if you don't give your Nova is clause that contain non-literal meaning that use parable words *di cipokin Nova* as meaning “hit by the car. So the speech above is form of non-literal direct speech act.

In the speech above, the speaker speak by himself and there is no interlocutor, but there is description where the situation is speaker likens that speaker is communicating to interlocutor” “ *E laTang, santai aja nyawa kita di tangan Tuhan*”/ *Tang, just relax, our live is in God's Hand.*

The context of the speech is when someone say live is on God's hand, not because of Corona virus, so do not be panic because our live has been decided.

There is imagination said by speaker regarding interlocutor, so the speaker's angry expression can be analyzed on the speech " **wait paman boboho, kalau emang itu prinsip Ente. Nah lo jongkok tengah jalan tol sambil bilang nyawa kita di tangan Tuhan. Kalau ga di cipokin Nova lo.**" / "wait uncle boboho, if it is your principle. So you are squatting in the middle of a toll road while saying our lives are in the hands of God if you don't give your nova"

The word "wait" which was pronounced at the beginning of the sentence after the statement of imagination by the interlocutor means that the speaker was hinting that it was not that easy to apply the sentence uttered by the other person. The existence of the word "Wait" wanted to provide an explanation of his frustration with the interlocutor's statement. Then in the next speech, the speaker ordered the person who said the life was in God's hands to squat in the middle of the toll road. The sentence is an evasion or wants to prove that the statement that life in God's hands is wrong, the speaker instructs the interlocutor to squat in the middle of the toll road while saying life is in God's hands. Surely the sentence is not true because automatically if someone squats in the middle of a toll road, he will definitely be hit or at least

suffer an injury or accident caused by the driver.

The addition of the sentence " **kalau ga di cipokin nova lo / if you don't give your nova** " is a speech of a speaker's frustration who likens "dicipokin Nova" which means being hit by a car.

Expression of speaker's anger was expressed in indirect sentences but he used words that can represent his annoyance. The word used also contained elements of a joke. Although it seems not serious, in the use of words, we can analyze the reality that occurs with simple wrapped sentences that can be understood easily.

Speech 2

" Emang nyawa ditangan Tuhan. Cuma kan harus usaha kitanya. Ada ikhtiar sebelum tawakal. Nah makanya lu pas jam pelajaran agama jangan main qiu-qiu lu. Kagak masuk di kepala lu"

Means:

"Indeed, Life is in the hands of God, but we must have effort. There are efforts before surrender. So that's why during religious lessons don't play qiu-qiu card. It's not in your head"

The speech contains form of non-literal direct speech act because the structure of the speech is direct and in accordance with what is intended, but the meaning of the speech does not match the

structure of *kagak masuk di kepala lu*/ it is not in your head has different meaning

In the speech above, the angry speech of the speaker can be analyzed because he was annoyed by the statement of interlocutor who said that our lives are in the hands of God. The angry expression is expressed through his speech “ **nah makannya pas jam pelajaran agama jangan main qiu-qiu lu. Kagak masuk kan dikepala lu**” / So that's why during religious lessons don't play qiu-qiu card. It's not in your head". The statement is angry expression because interlocutor's understanding regarding life is in God's hand is only a statement but not understand the real meaning. Because of annoyance, the speaker quipped that while in religious lesson, interlocutor did not pay attention to teacher's explanation so getting wrong is in understanding about life is in God's hand.

Speech 3

“Tapi guegak papa Tang kalau meninggal. **Ya gue juga gak papa kalau lu meninggal. Asal lu meninggal jasad lu nguap gitu ngilang la.** Lu kalau meninggal karena ngeremehin korona yang lain bisa kena, yang mandiinElu yang nguburin Elu, orang ketringditahlilan lu kena. Ya Allah jahat banget lu,dia gak ngerti apa-apa cuma ngebungkusin lempet doang kena.”

Means:

“ but I am fine if I die. Yes, I am also okay if you die. If you die,

your yawning body disappears. If you die because of underestimating Corona Virus, other people can be affected, who bath you, who bury you, who cook in your funeral can be affected. Oh God how evil you are, they do not understand anything, just wrap lempet can be affected.”

The speech above is form of non-literal direct speech. The speech was expressed as what is wanted to say and to do, but the meaning of speech has other hidden meaning *jasad lu nguap gitu ngilang la* / your yawning body disappears is form of non-literal that words have meaning that must be analysed.

From the speech above, speaker expressed his anger with the form of indifference to people who died because of corona because they were naughty and underestimated the corona and the appeal from the government. The expression of anger can be seen of speech “ **ya gue juga gak papa kalau lu meninggal. Asalkan jasad lu nguap gitu ngilang la**”/“Yes, I am also okay if you die. If you die, your yawning body disappears.” This speech is a form of the speaker's annoyance towards people who underestimate Corona and said that he was okay to die.

The annoyance is in the utter indifference of the speaker if the person dies but as long as the body doesn't harm other people. The words *jasad lu nguap gitu ngilang,*/ your yawning body

disappears, means speaker also do not care as long as the body of a stubborn person does not cause trouble to others, the body can disappear by itself

The speech “ **Ya Allah jahat banget lu, dia ga ngerti apa-apa cuma ngebungkusin lempem doang kena**”/ “Oh God how evil you are, they do not understand anything, just wrap lempem can be affected.” Speaker expressed his anger by saying or thinking that the person is really bad. The word “jahat”/evil is usually said by someone when they are angry because they are disappointed with something. The disappointment arised because people died of the corona and the virus spread it to other people. The use of the word “jahat”/evil was used by speakers to represent their angry feelings towards the person because their excessive feelings of disappointment are caused by the person's behavior which is detrimental to others.

Speech 4

“ Ayo mari semua kita lawan korona. Nih korona kalau di diamin lama-lama ngelunjak nih. Nih korona kalau bentukannya orang udah gue klepekin dari dulu ni”

Means

“Come on, let's all fight Corona. This is Corona, if it's guaranteed to take a long time. This is Corona, if it's form is like people, I've always clapped it”

The speech is a non-literal direct speech act. The structure of the speech is

in accordance with what is expressed and the meaning of the speech has a difference from the structure. From the words “*ngelunjak/ take long time and klepekin/ clap*” have other meanings whose meaning is in accordance with the context of the speech.

The speech above is a form of angry expression. The speaker expressed his anger at the current situation, namely in a pandemic situation. It can be seen that the speaker's emotions had peaked when it is seen from his aggressive speech. Aggressive speech can be seen in the use of harsh words which are usually synonymous with violence, namely the word “*klepekin*”/clapped. Speaker was angry with the current situation and likened that if the corona pandemic is a person, speakers do not hesitate to act violently but because the corona is a virus that cannot be held, therefore speakers can only express their anger with harsh words.

Speech 5

“ Udah di rumah dulu. Liburan mah nanti-nanti bisa. Lu gak ke mall sekarang tu gak papa, itu mall gak akan berubah jadi kantin nggak. Lu gak ke puncak sekarang tu puncak gak akan jadi pendek, tetap aja kita kalau kesana nanjak-nanjak juga.”

Means:

“please stay at home. You can have vacation later. You don't go to the mall now, it's okay, the mall won't turn into a canteen. You don't go to the peak now, the

peak won't be short, if you go there, we go uphill too. "

The form of speech above is a literal direct speech act where the structure of the speech is in accordance with the action and meaning of the speech is not in accordance with the structure of the speech. The meaning must be analyzed first. The speech above is an expressive form of angry speech. Speaker is angry because there are still many people who take advantage of government policies regarding social distancing which are instead used as opportunities for holidays and refreshing. Even though the appeal is to prevent rapid corona transmission and to break the chain of transmission, the speaker speaks his angry expression in a high and loud tone so that the emphases of some words spoken aloud indicating the speaker is angry.

b. Literal Direct Speech Act

Speech 1

“ kita juga kalau di arahin buat sosial distancing yang bisa ngikutin ya nurut, tolong”

Means

“ if we are asked to do social distancing, please follow it”

Speech above is form of literal direct speech act because speech structure is based on what is meant and the meaning of speech is based on structure word used. The speech of angry expression is **“ yang bisa ngikutin ya nurut, tolong”**. Because there are still people who do not follow

government's regulation to do social distancing, therefore speakers asked people to follow the government's regulation.

Then it is closed by the word *tolong/ please*. The word *tolong/ please* is speaker's pique toward people who did not follow government's regulation, therefore speaker said “please” means to invite people to be aware and run the regulation. Speaker's intonation is not high but it has emphasis *tolong/ please* as speaker's request or hope so that people who did not follow regulation can change.

Speech 2

“Udah ada kan porsinya masing-masing ni. Dokter nyembuhin, pemerintah ngatur, kita pasien nurut sama arahan. Lu kalau pasien bandel, dokter ngambek kita sembuhnya gimana bos?”

Means

"There are portions. The doctor cured it, the government arranged it, we were patients following the directions. If the patient is naughty, the doctor is sulking, how will we heal it boss? "

The speech was an expression of anger expressed by the speaker. His angry expression was found in the speech tuturan **“ lu kalau pasien bandel, dokter ngambek, kita gimana sembuhnya bos?”/** If the patient is naughty, the doctor is sulking, how will we heal it boss?" from the interrogative sentence that the speaker gave at asking how are we healed?,

emphasizing his emotions to stubborn people who did not follow government's directions. The form of questioning was given to cause the effect of thinking by wayward people so that they realize that if everyone did n't care about the fate of people who have the corona virus they will not be cured. The form of anger by asking did not use a high tone of voice, but the effect of the question sentence is a form of emotion because the person did not want to understand.

CONCLUSION

Speech act of expressive is speech act conducted to express good feeling such as feeling happy, feeling angry, being thanks full , praising etc. The expression is communicated through speech. The speech form of angry expression by Comic Bintang Emon uploaded in his social media about social distancing has strategy and form of different speech. The strategy used is not separated from his background as comic, so in his communication it is not too formal but it has serious meaning. The choice of diction that seems joking and light language is the form of communication he chooses to express his speech.

The forms of angry expressions uttered by Comic Bintang Emon in his speech on social media regarding social distancing consist of (1) literal direct

speech acts, (2) non-literal direct speech acts. The literal direct speech act consists of two utterances. Non-literal direct speech acts consist of five forms of speech. The many non-literal direct speeches indicate that the Comic Bintang Emon's speech is a speech that contains many forms of angry expressions that are expressed directly but not literally. This indication can be related to Bintang Emon's profession as a comic, who in speaking directly and bluntly but in his speech contains meanings that must be analyzed in his words to find out the real meaning and purpose.

SUGGESTION

This research only describes speech form of angry expression by explaining form of literal direct speech act and non-literal direct speech act spoken by Comic Bintang Emon. The form of speech can be seen from strategy of literal direct speech act and non-literal direct speech act. The research result only generally describes speech form of angry expression happening. Therefore the speaker suggests the other writer can research more special, for example doing research of diction use that can be seen how the angry expression spoken. Hopefully this research is useful and can add to the treasury of knowledge, especially in the linguistic field.

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