

PROHIBITING THROUGH COMMAND AND COMMANDING THROUGH PROHIBITION (The Study of Speech Act in Javanese Culture)

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ABSTRACT

This study of speech act discusses a socio-pragmatic phenomena found in Javanese daily communication that, in prohibiting, Javanese people prefer command to prohibition, and in commanding, they prefer prohibition to command. This is due to the fact that in Javanese people's view, command is the most effective strategy to prohibit someone to do something and prohibition is the most effective strategy to command someone to do something. There are 20 samples of Javanese utterances which are analyzed here. The analysis covers Locution, Illocution, and Perlocution of each sample. However, the effectiveness of those strategies is influenced by two social factors, namely age and social class. Those strategies are effective if they are used by the elder people to the younger ones and by the higher social class to the lower one, but not vice versa.

Keywords: Command, Prohibition, Speech Act, Javanese Culture.

INTRODUCTION

“Anything that can be meant can be said (Searle, 1969: 18).” Thus, language is typically used in speech for many functions, involving suggestions, promises, invitations, requests, prohibitions and so forth. To a larger extent, speech is action and language can actually be used to do things. Moreover, “Actions speak louder than words (Hurford and Heasley, 1983:232)”. Consequently, there is a misleading oversimplification on the

alleged distinction between acts and speech. Thus, the discussion of speech act covers the relationship between sense and force, between what speakers say and what their words mean. A speech act is a bit of speech produced as part of a bit of social interaction (Hudson, 1980:110).

Suppose you come across a street sign or billboard whose text simply says: DO NOT READ THIS SIGN! There are some questions raising: What kind of speech act we are

dealing with here? Can one take this order seriously? Why not? What could it mean? Of course, everyone knows well that every sign is made to be read. Therefore, when there is such a prohibition like stated above, no one takes it seriously. Even more, that prohibition may be regarded as a command: read or pay attention to the sign and follow (Mey, 1993:127).

Javanese culture actually has a rich set of concepts of classification of bits of social interaction which reflects the important of social interaction in society. Similarly, as it may be expected, there are cultural concepts for types of speech-acts, such as prohibition and command. Commonly, people use prohibition to prohibit someone to do something. In Javanese culture, there is interesting phenomena found. In fact, in prohibiting, prohibition is seldom used by Javanese people. They even mostly use command, which is the contradiction of prohibition. Reversely, they seldom use command for commanding, but they use the contradiction of command, that is prohibition so much more often.

This article analyses some Javanese utterances as the sample taken from daily communication. They are

both prohibition used to command and command used to prohibit. The analysis comprises Locution, Illocution and Perlocution so that the effectiveness of utterances as the strategy in prohibiting and commanding can be determined.

LITERATURE REVIEW

Thomas (1995:31) agrees with Austin (1962), when exploring 'performative hypothesis', stating that language is not just used to say things (to make statements), but to do things (perform action), well known as 'illocutionary' acts. Basically, Austin made a three-fold distinction as follows:

Locution: The actual words uttered

Illocution: The force or intention behind the words

Perlocution: The effect of the illocution on the hearer

For example, I might say: *It's hot in here!* (locution), meaning: *I want some fresh air!* (illocution), and the perlocutionary effect might be that someone opens the window (Thomas, 1995:49). In other words, a speaker utters sentences with a particular meaning (locutionary act), and with a

particular force (illocutionary act), in order to achieve a certain effect on the hearer (perlocutionary act) (Kempson, 1977:51). Still, the ‘locutionary’ aspect deals with the utterance of a sentence with determinate sense and reference; the ‘illocutionary’ aspect with naming of a statement, offer, promise, etc in uttering a sentence, by virtue of the conventional force associated with it’; while the ‘perlocutionary’ aspects with ‘the bringing about of effects on the audience by means of uttering the sentence, such effects being special to the circumstances of utterance’ (Levinson, 1983: 236).

More intentionally, Austin (1962:101) introduced one of the important distinctions between what he called the ‘illocutionary force’ of a speech act and its ‘perlocutionary force’. ‘Illocutionary’ force has the ‘inherent’ function of the speech act in some sense established by simply looking at the act itself in relation to existing beliefs. On the other hand, ‘perlocutionary’ force is concerned with the effects of the act whether intended or unintended. Thus, in Mey’s view (1993:113), although the ‘perlocutionary’ aspect is the most interesting one containing the key in

understanding what people use their ‘illocutionary’ acts for, the ‘illocutionary’ force is what has occupied speech act theorists most.

Following Austin in using the term ‘speech act’ to refer to an utterance and the ‘total situation in which the utterance is issued (1962:52), the term ‘speech act’ means the same as ‘illocutionary act’. Even, the term ‘speech act’, ‘illocutionary act’, ‘illocutionary force’, ‘pragmatic force’, or just ‘force’, are all used to mean the same thing: how utterances perform actions, how the speakers can mean considerably more than their words say. Just as the same words can be used to perform different speech acts, different words therefore can be used to perform the same speech act (Thomas, 1995:51).

METHOD

This study belongs to descriptive-qualitative study in which the writer analyzed the data qualitatively and presented the findings descriptively. The data were Javanese utterances comprising ten commands and ten prohibitions. Observation and documentation were used in collecting the data, more specifically *Simak Bebas*

Libat Cakap technique, in which the writer acted as an observer and took the notes. The writer also conducted interview, more particularly related to the effectiveness of the speech acts. In analyzing the data, the writer used *Bagi Unsur Langsung* technique and referential method in which the writer analyzed the speech acts of each utterance covering Locution, Illocution, and Perlocution.

RESULT AND DISCUSSION

The following Javanese utterances are taken from daily communication as the collected data of this study:

1. Mother: "***Pacaran wae terus, Nduk! Rak sah sinau!***"
(Hang-out with your boyfriend!
Don't study!)
2. Mother: "***Jajanan wae sing akeh! Rak sah mangan sega!***"
(Consume much snack! Don't eat rice!)
3. Mother: "***Mangano sing pedhes-pedhes! Rak sah manut Pak Dokter!***"
(Eat more hot spicy food! Don't obey what the doctor said!)
4. Teacher: "***Mbolosen terus wae! Rak sah sekolah!***"

- (Keep absent! Don't go to school!)
5. Mother: "***Dolanen terus! Rak sah adus!***"
(Keep playing outside! Don't take a bath!)
 6. Teacher: "***Gojek dhewe terus! Rak sah mirengke Bu Guru!***"
(Keep noisy! Don't listen to the teacher!)
 7. Wife: "***Lek-lekano nganti esuk! Rak sah turu sisan!***"
(Keep waking up till morning!
Don't go to sleep!)
 8. Wife: "***Lunga terus wae! Rak sah bali sisan!***"
(Keep traveling! Don't come back home!)
 9. Husband: "***Blanjanen wae sing boros! Rak sah nyelengi!***"
(Keep shopping! Don't save your money!)
 10. Employer: "***Utango terus! Rak sah nyaur!***"
(Ask for more credit! Don't pay my money back!)

The bolded commands are intentionally used by the speaker to prohibit the interlocutor and the bolded prohibitions are intentionally used by the speaker to command the interlocutor.

The effectiveness of the above strategy, in which the commands are

used to prohibit someone to do something, can be analyzed as follows:

No	Javanese Utterances	Speech Acts	Commands
1.	<i>Pacaran wae terus, Nduk!</i>	Locution	Hang-out with your boyfriend!
		Illocution	Don't hang-out with your boyfriend so often!
		Perlocution	The daughter won't hang-out with his boyfriend so often.
2.	<i>Jajanan wae sing akeh!</i>	Locution	Consume much snack!
		Illocution	Don't consume much snack!
		Perlocution	The child won't consume snack anymore.
3.	<i>Mangano sing pedhes-pedhes!</i>	Locution	Eat more hot spicy food!
		Illocution	Don't eat hot spicy food anymore!
		Perlocution	The child won't eat hot spicy food anymore.
4.	<i>Mbolosen terus wae!</i>	Locution	Keep absent!
		Illocution	Don't be absent!
		Perlocution	The student won't be absent.
5.	<i>Dolanen terus!</i>	Locution	Keep playing outside!
		Illocution	Don't play outside any longer!
		Perlocution	The son won't play outside any longer.

6.	<i>Gojek dhewe terus!</i>	Locution	Keep noisy!
		Illocution	Don't be noisy!
		Perlocution	The student won't be noisy.
7.	<i>Lek-lekano nganti esuk!</i>	Locution	Keep waking up till morning!
		Illocution	Don't wake up till morning!
		Perlocution	The husband won't wake up till morning.
8.	<i>Lunga terus wae!</i>	Locution	Keep traveling!
		Illocution	Don't travel so often!
		Perlocution	The husband won't travel so often.
9.	<i>Blanjanen wae sing boros!</i>	Locution	Keep shopping!
		Illocution	Don't go shopping so often!
		Perlocution	The wife won't go shopping so often.
10.	<i>Utango terus!</i>	Locution	Ask for more credit!
		Illocution	Don't ask for more credit!
		Perlocution	The employee won't ask for more credit.

Furthermore, the effectiveness of the above strategy, in which the prohibitions are used to command someone to do something, can be analyzed as follows:

No	Javanese Utterances	Speech Acts	Prohibitions
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1.	<i>Rak sah sinau!</i>	Locution	Don't study!
		Illocution	Study hard!
		Perlocution	The daughter will study hard.
2.	<i>Rak sah mangan sega!</i>	Locution	Don't eat rice!
		Illocution	Eat enough rice!
		Perlocution	The child will eat more rice.
3.	<i>Rak sah manut Pak Dokter!</i>	Locution	Don't obey what the doctor said!
		Illocution	Obey what the doctor said!
		Perlocution	The child will obey what the doctor said.
4.	<i>Rak sah sekolah!</i>	Locution	Don't go to school!
		Illocution	Go to school!
		Perlocution	The student will go to school.
5.	<i>Rak sah adus!</i>	Locution	Don't take a bath!
		Illocution	Take a bath soon!
		Perlocution	The son will take a bath as soon as possible.
6.	<i>Rak sah mirengke Bu Guru!</i>	Locution	Don't listen to the teacher!
		Illocution	Listen to the teacher!
		Perlocution	The student will listen to the teacher.
7.	<i>Rak sah turu sisan!</i>	Locution	Don't go to sleep!
		Illocution	Go to sleep soon!

		Perlocution	The husband will go to sleep as soon as possible.
8.	<i>Rak sah bali sisan!</i>	Locution	Don't come back home!
		Illocution	Come back home soon!
		Perlocution	The husband will come back home soos
9.	<i>Rak sah nyelengi!</i>	Locution	Don't save your money!
		Illocution	Save your money!
		Perlocution	The wife will save her money.
10.	<i>Rak sah nyaur!</i>	Locution	Don't pay my money back!
		Illocution	Pay my money back soon!
		Perlocution	The employee will pay the money back soon.

However, the effectiveness of the usage is actually influenced by two social factors namely age and social class. It is effective if and only if it is used by older people to the younger or by higher social class to the lower. In other words, it will not be effective if it is used by younger people to the older or by lower social class to the higher.

CONCLUSION

In Javanese people's view, prohibiting someone by using

command is so much more effective than prohibiting someone by using prohibition; and commanding someone by using prohibition is so much more effective than commanding someone by using command. Nevertheless, there are two social factors, which are age and social class, which influence the effectiveness. Both prohibiting through command and commanding through prohibition are effective when they are used by older people to the younger and by the higher social class to the lower.

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