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Study of Illocutionary Acts in Balinese Humor

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Abstract

Humor is one form of speech act that can be used as a means of communication and contain different pragmatic functions. This research aims to discover the types of illocutionary acts found in *Balinese Humor on YouTube*. The data source of this study is the utterances used by the characters in the video which is taken from two YouTube accounts, namely *Hai Banana* and *Taksu North Bali*. The data were analyzed descriptively and qualitatively and supported with observation methods and note-taking techniques. All of the data were analyzed by using the theory proposed by Searle (1969) and Nadar (2009). The findings showed that all types of illocutionary acts used by the characters are declarative, assertive, directive, expressive, and commisive. The dominant type of illocutionary act found in Balinese humor is the expressive illocutionary act. The forms of the directive and expressive illocutionary acts appear in declarative and interrogative sentences while assertive illocutionary acts appear in the forms of declarative, and imperative sentences. Commissive occurred in an imperative and declarative sentence. Declarative occurred in declarative and interrogative sentences. The function of this illocutionary speech act is to convey a specific purpose but in a subtle manner because it is not conveyed directly.

1. Introduction

Language is an essential component of human connection (Mbakop, 2021). In addition to communicating, language is also used as a marker of the identity of a nation (Gonzales, 2019). Apart from Indonesian as the national language, Indonesia also has various regional languages. Regional languages are one of Indonesia's cultural assets that can be used to develop a national language. For

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this reason, the regional language must be maintained and preserved. The development of information technology, especially social media applications, can be used to preserve regional languages.

One example of a regional language that must be preserved is the Balinese language (Nala, 2022; Suryati et al., 2022). The existence of social media that can be used to preserve the Balinese language is Twitter, Instagram, Facebook, and YouTube. This media is very closely related to the community, especially during the Covid-19 pandemic as it is today, which limits the scope for people to interact directly. Among the four types of social media above, the use Balinese language on YouTube social media appears to be used more frequently.

YouTube has a variety of content including content in the form of entertainment, culinary, traveling, games, pranks, and cover songs. The use of the Balinese language in entertainment content in the form of comedy videos has succeeded in hypnotizing the public so that the existence of local accounts with the comedy video content in Balinese has quite a lot of subscribers. The interesting thing in this comedy video in Balinese can be seen in the speech of the players who show contemporary phenomena but are packaged using conventional power and performative expressions called illocutionary speech acts.

Wijana (1996:18-19) argues that illocutionary acts are speech acts that contain the intent and function of the utterance. The act is identified as a speech act that is to inform something and do something and contains the intent and power of speech. Illocutionary speech acts are colored by questions, expressions, offering, asking, reporting, thanking, annoyance, attracting attention, persuading, and many other expressions. This phenomenon shows that the use of illocutionary speech acts in Balinese comedy videos is very diverse and has many functions.

Two local YouTube accounts that create comedy video content in Balinese are *Hai Banana* and *Taksu North Bali*. This account has a lot of followers. The distinctive feature of this account is the use of Balinese with the Buleleng dialect which is quite different from other Balinese dialects. The conversation conducted by the players in the comedy video, especially the use of illocutionary speech acts contains a humorous value. The value of humor that is created purely comes from the use of language, especially the Balinese dialect of Buleleng in conversations between characters. The use of the Balinese language in the performers' speech acts occurs naturally so that it can help maintain the Balinese language. Based on this reason, the researcher made one of the comedy videos in *Hai Banana* and *Taksu North Bali* account as the research object with a research focus on analyzing the forms and types of illocutionary speech acts used in the video.

2. Materials and Methods

Speech Act

The speech act theory was originally put forward by Austin which stated that an utterance can act like an action (Putra et al., 2022; Ghaemi & Ataei, 2022). Speech acts can be interpreted as acts of verbal communication involving speakers and hearers: the speaker refers to the speaker, while the addressee refers to the listener. Speech acts contain three components namely locutionary acts, illocutionary acts, and perlocutionary acts (Austin, 1975).

1. A locutionary act is the simplest speech act to express a language because it describes what the speaker is saying.
2. An illocutionary act is a speech act that states the intention of the speaker to do something by expressing it in a sentence. The illocutionary meaning of a speech act may be the same or different from the meaning of the locutionary act. The illocutionary meaning of an utterance is highly dependent on the speaker's intentions, intentions, and goals.

3. Perlocutionary acts are speech acts that affect the listener. This means that a speech often has the power to influence the listener. Perlocutionary is the effect that arises from the speech conveyed by the speaker so that the speaker can respond to it.

In its development, Searle (1969) then focused his theory of speech acts on illocutionary. The development of this type of speech act is based on the purpose of the speech act, which is seen from the point of view of the speaker (Suamba et al., 2020). Searle divides speech acts based on the pragmatic functions of language which include assertive speech acts, directive speech acts, commissive speech acts, expressive speech acts, and declarative speech acts. Broadly speaking, the division of speech acts according to Searle is as follows.

1. Assertive: in this illocutionary speaker is bound by the truth of what is expressed, for example, stating, proposing, expressing opinions, and reporting.
2. Directive: this illocution aims to produce an effect in the form of an action performed by the speaker; for example, requesting, ordering, begging, demanding, and giving advice.
3. Commissive: in this illocutionary speaker is more or less bound to act in the future, for example, promising, or offering. This type of illocutionary tends to function pleasantly and is less competitive because it does not refer to the interests of the speaker but to the interests of the speaker.
4. Expressive: the function of this illocutionary is to reveal or express the speaker's behavior towards the circumstances implied in the illocutionary, for example: thanking, congratulating, apologizing, criticizing, praising, complaining, condoling, and so on.
5. Declarative: this illocution will result in conformity between the contents of the proposition and reality, for example: resigning, baptizing, firing, naming, banning, imposing punishment, excommunicating, appointing, and so on.

Forms of Speech Acts

The form of illocutionary speech acts can be seen through the sentences that are uttered. Nadar (2009:71) states that sentences can be divided into three, namely declarative sentences, interrogative sentences, and imperative sentences.

1. Declarative Sentences

Declarative sentences or commonly called news sentences are sentences whose contents tell something to the reader or listener. News sentences can be active, passive, and so on, but all of them mean to say something. Something that is reported to the speech partner is a disclosure of an event or an event (Rahardi, 2005:75). In Indonesian, declarative sentences can be direct speech or indirect speech.

2. Interrogative Sentences

Question sentences which are also usually called interrogative sentences are sentences that ask something. In line with Rahardi (2005:76), interrogative sentences contain the intention of asking something of the speech partner. In other words, if a speaker intends to know the answer to a thing or a situation, the speaker will speak using interrogative sentences to the speech partner.

3. Imperative Sentences

A command sentence or imperative sentence is a sentence that means to give the order to do something. Imperative sentences contain the intention of ordering or asking the speech partner to do something as the speaker wants. Rahardi (2005:77) also adds that in Indonesian, imperative sentences can range from very harsh or rude orders to very subtle and polite requests.

Method

The data source for this research is a Balinese video taken from *Hai Banana* and *Taksu North Bali's* YouTube account. The titles of these videos are "Lockdown Apa Adanya" and "Agnes mo Ningkang". These accounts were chosen as the data source because both of these accounts produce comedy videos in Balinese. There were illocutionary speech acts which are conveyed naturally using the Balinese dialect of Buleleng in humor utterances conveyed by the character. The theme raised in the videos is family. This video is full of moral messages that are often found in people's lives. The methods and techniques of data collection used in this study used the uninvolved conversation observation approach and note-taking approach. The collected data were then analyzed qualitatively by using the theory of speech acts proposed by Searle (1969) and the theory proposed by Nadar (2009) about forms of speech acts. The data that has been analyzed and the results are presented in a complete descriptive explanation using informal methods related to the form and type of illocutionary acts.

3. Results and Discussions

Based on the results of the study it was found that the comedy video on *the Hai Banana* YouTube account titled "Lockdown Apa Adanya" and *Taksu North Bali* YouTube account with the title "Agnes Mo Ningkang" uses illocutionary speech acts. The speech acts in question are assertive, directive, commissive and expressive, and declarative speech acts. These speech acts are conveyed in declarative, interrogative, and imperative forms which can be seen in the table below. The form occurs in declarative, interrogative, and imperative sentences. The result can be seen clearly in Table 1 below.

Table 1 Illocutionary Act Found in Balinese Humor

No	Language Form	Types of Illocutionary Act				
		Assertive	Directive	Commissive	Expressive	Declarative
1	Declarative	5	3	1	7	7
2	Interrogative	0	8	0	6	1
3	Imperative	1	3	2	2	0
	Total	6	14	3	15	8

In the table above it can be seen that the appearance of expressive illocutionary acts is dominant in Balinese Humor. The forms of the directive and expressive illocutionary acts appear in declarative and interrogative sentences while assertive illocutionary acts appear in the forms of declarative, and imperative sentences. Commissive occurred in an imperative and declarative sentence. Declarative occurred in declarative and interrogative sentences. Below will be discussed the results of research that has been conducted as a form of analysis of the forms and types of speech acts.

Assertive Illocutionary Act

Data 1

Husband : '*awaké pait mekilit, nyanan kesemprot nas nyai nyen, situasi cari jani harus serba hemat nawang!'*
'I'm said to be stingy, I'll spray your head later, in a situation like now you have to be frugal you know!'

Wife : '*hémat dong hemat, yen pipis dagangane anggo wake meli daarang nasi,* ***mani ape aké anggo meli dagangan ke peken?***'
'save money, save money... If I use selling capital to buy some food, what do I use to shop for tomorrow's merchandise?'

(Agnes Mo Ningkang, 0:33)

The bold sentence above is a kind of assertive illocutionary act used by the wife to express her opinions to her husband. This dialogue happens in the garden when the husband watering the plant. In this part, assertive illocutionary acts are conveyed indirectly by using interrogative sentences. Here, the wife is asking the question to her husband, but the purpose of the utterance is she wants to express her opinion about her husband's response. Her husband said that she have to use the money from selling merchandise at the stall to buy some food. If this suggestion is done, she is worried that her money will run out and she will not be able to buy further merchandise to be sold at the shop. The speech conveyed by the wife is bound by truth so it is included in assertive speech acts.

Data 2

Mother**: *'ngaé-ngaé dogen bahasa inggris, bo jek metutup ketang je kénkén gaya dén cai'.***
'Just make it up in English, just say it's closed, that's just how stylish you are'.

Puja : *'men keto pang ngenah dueg né kénkén'.*
'I have to be like that to make me look smart'

(Lockdown Apa Adanya, 0:41)

The conversation above is uttered by the mother to his son named Kadek Puja. The situation of this conversation is happening in the kitchen. In this part, the mother gave a response to his son that talking not only uses Balinese or Indonesian but also use English. The age of this mother is too older to understand the sentence in English. Before her mother ask about the current situation in the city and Puja answer the question in English, he said it is going into lockdown. Mother did not understand what is the meaning of "lockdown" and in the declarative sentence she said *'ngaé-ngaé dogen bahasa inggris, bo jek metutup ketang jé kenken gaya dén cai'.* This sentence is like a protest from the mother to his son. But behind this protest, she states the true condition of the speaker, which does not understand English. Based on this reason, the mother's utterance belongs to an assertive illocutionary act.

Directive Speech Act

Data 3

Wife : '*é…bli mai naké abe pisé kal meli darang nasi!'*
'E… Pak here bring the money to buy food!'

Husband : '***tong nyai meli darang nasi dogén bibih nyainé misi enci****'.*
'You just buy food, fill your lips with lipstick'.

(Agnes Mo Ningkang, 0:12)

The conversation still talking about the couple. The bold sentence above is a kind of directive illocutionary act uttered using a declarative sentence. When spoken, the utterance contains a rising intonation at the beginning of the sentence and a low intonation at the end of the sentence. The utterance is a directive speech act because the utterance delivered by the husband contains an action that must be carried out by the wife. The function of this directive speech act is in the form of an order that the husband wants to convey so that the wife removes the lipstick on her lips. Based on the context, the meaning of the husband's speech is that if the wife just wants to buy food, she doesn't need to use lipstick because that's too much.

Data 4

Wife : *bli ajak kundangan be!'.*
'Honey, let's go to the invitation!'

Husband : '***tuni nakɛ ngomong lakar kundangan sing mekɛbɛt daarang nasi uli tuni, awakɛ maan nasi gratis nak sɛpanan.***
'From earlier you should have said you wanted to go to the place of invitation, I didn't argue about the rice problem earlier. I can't wait for free rice'.

(Agnes Mo Ningkang, 1: 14)

The utterance in bold above is a directive speech that acts with an invitation function. Even though the utterance is conveyed using declarative sentences that seem to be complaining, behind the utterances there is an implied meaning of an invitation "let's go now" which is reflected in the sentence *"awaké maan nasi gratis nak sépanan* 'I can get free rice, I can't be patient'. Thus this illocutionary speech act is conveyed using indirect speech.

Data 5

Mother : ***men kénkén di badung dɛk?***
'How is it going in city Dek?'

Puja : *bise lakar lockdown mék.*
'maybe it can lock down, Mom'

(Lockdown Apa Adanya, 0:16)

The conversation above talks about the mother and Kadek Puja, his son. This is an informal situation because the conversation is happening in the kitchen. This utterance uses interrogatives sentence. Based on the function this utterance is used by the mother to ask about the condition of his son in the chain. But based on the context it has a hidden meaning, here this mother gave orders to his son to introspect himself, because while overseas his son never contacted his parents. Therefore, in Mother utterance consists of a directive illocutionary act.

Commissive Illocutionary Act

Data 6

Cashier: *'Totalné seratus enam puluh ribu buk'.*
'Total IDR 160,000 madam'.

Wife : *'mimih amoné belanjané seratus enam puluh ribu gék?* ***Bli, mani mai biin meli nyak?'***
'Oh my gosh, this much we spend only IDR 160,000 miss? Honey, we come here again tomorrow, shall we?'

(Agnes Mo Ningkang, 05:46)

The utterances in bold above are commissive speech acts with a promise function. The speech delivered by the wife to her husband uses interrogative sentences that seem to be asking questions, but behind the speech is implied a promise to shop again at that place because the prices are quite cheap. This couple feels surprised with their total purchases are very cheap.

Data 7

Wife : '*tong né mare suami pait mekilit, nagih pipis meli daarang nasi dogén bungut aké ombat-ambité misi énci'*
'Gosh, this is just a stingy husband, asking for money to buy food instead of my lips mentioned'

Husband : ***'awaké be pait mekilit, nyanan kesemprot nas nyai nyén**, situasi cari jani harus serba hémat nawang'.*
'I'm stingy, I'll spray your head later, In a situation like now you have to be frugal you know!'

(Agnes Mo Ningkang, 0:17)

The bold sentence above is commissive speech acts with a threat function. This utterance implied action in the future. The quote contains a declarative sentence of threats made by the speaker to the hearer. In this case, the husband as a speaker threatening his wife will spray his wife's head. This threat was made by the husband as a response to the wife's complaint that her husband was very stingy.

Expressive Illocutionary Act

Data 8

Wife : ***'tong né mare suami pait mekilit, nagih pipis meli daarang nasi dogén bungut aké ombat-ambité misi enci'***
'Gosh, this is just a stingy husband, asking for money to buy food instead of my lips mentioned'

Husband : *'awaké be pait mekilit, nyanan kesemprot nas nyai nyen, situasi cari jani harus serba hémat nawang'.*
'I'm stingy, I'll spray your head later, in a situation like now you have to be frugal you know!'

(Agnes Mo Ningkang, 0:17)

The statement in bold above is an expressive illocutionary act that serves as a form of the complaint by the wife against the attitude of the husband. In this speech, there is an act of complaining from the wife because she has a stingy husband. Apart from being stingy, her husband is also concerned about her appearance by using lipstick. The utterance is delivered in the form of declarative sentences.

Data 9

Husband : '*Sabar luh sabar, sabar to mule pait, hémat masih mule pait, tapi inget pait to bise ngilangan penyakit, nawang nyai?*'
'Patience Luh Patience…..patience is indeed bitter, thrifty is also bitter, but remember that bitterness can get rid of the disease, you know?'

Wife : '***ohh keto, ané pait menghilangkan penyakit, dék alihang muncuk gedang alu, pang ade anggo jukut bapané!'***
'Oh, I see... the bitter one can get rid of the disease. Dek, find you the tip of the papaya leaf, so your father can use it as vegetables!'

(Agnes Mo Ningkang, 0:41)

The utterances in bold above are delivered using the imperative sentence form. The wife asked her son Kadek to look for bitter papaya leaves to be made into vegetables and given to her husband. This was done by the wife because the wife was annoyed with her husband's previous statement about 'frugality is bitter, but frugality can get rid of illness'. The wife's speech contains expressive illocutionary functions to satirize her husband who suddenly becomes wise. Previously, the husband said that bitterness can get rid of illness, for this reason, the wife wanted to take revenge on her husband by realizing her husband's speech, namely serving bitter vegetables.

Data 10

Puja : *'mék, mék….*'
'Mom… mom…'
Mother : ***'yéé… Kadék…'***
'Hei… Kadek…'
Puja : '*gagapan uli badung, kal ngumbah lime malu.'*
'Souvenirs from the city, want to wash hands first'.

(Lockdown Apa Adanya, 0:01)

The utterance above is uttered by the mother to his son. At this moment, the mother is cooking and his son comes back to his hometown after a long time working in Denpasar. Mother uses declarative sentences by saying ***'yéé… Kadék…'*** The meaning of this utterance is to give information to the audience that the person who came was his son named Kadek. Based on the context, here she expresses her feeling. The expression of surprise as well as a form of complaint conveyed by the mother as a speaker was addressed to her child "Kadek" a hearer who migrated to Denpasar and rarely returned home. So, in this sentence, there is a type of expressive illocutionary act.

Declarative Illocutionary Act

Data 11

Wife : **'*yéé jeleman nénén ngorang waké care karatan, tingalin nak awaké né care baby face.'***
'Hei, this person says I'm rusty, look at my baby face'
Husband*: 'nyai to sing care baby face, nyai to care baby shark*'
'Your face is not a baby face, but a baby shark'

(Agnes Mo Ningkang, 02.27)

The bold utterance above are using declarative sentences. The speaker is a wife and the hearer is a husband. It happens outside of their room. The speaker told the listener that her face is not rusty but her face like a baby face. Based on this utterance, refers to the declarative of excommunicating. At that time, the speaker was mad at the hearer because the hearer did not agree that she looks like black pink, the favorite singer in Korea. Her husband said that she is not a black pink but *black karatan or* translate into rusty black. Her husband makes a parody of the work black pink into black *karatan*.

Data 12

Husband : '*ahh adi awaké nagih gaénang muncuk gedang,* ***awak****é é****mang ak****é* ***kucit?***'
'Ahh….why do I make vegetables from papaya leaves, am I a pig?'

Wife : '*sabar bli sabar, pahit itu memang menghilangkan penyakit*'
Be patient, dear…be patient. Bitterness does get rid of disease'

(Agnes Mo Ningkang, 01.00)

The bold sentence above is uttered by the husband to his wife and this conversation happens in their garden. The utterance is used in interrogative sentences. This sentence is a declarative sentence with a declared unapproved function. The husband feels angry because his wife wants to prepare papaya leaves as his food. In Bali, papaya leaves taste bitter and this leaf is given to pigs. By preparing this leaves states that his wife treats him like a pig. This interrogative sentence expresses the speaker did not accept the listener's treatment.

4. Conclusion

Based on the results of the discussion above, it can be concluded that all types of illocutionary acts are found in Balinese Humor on the *Taksu North Bali* YouTube account and *Hai Banana* YouTube account. Expressive illocutionary acts dominate in this video. Not all of those types of illocutionary are conveyed in the form of declarative sentences, imperative sentences, and interrogative sentences. The forms of the directive and expressive illocutionary acts appear in declarative and interrogative sentences while assertive illocutionary acts appear in the forms of declarative, and imperative sentences. Commissive occurred in an imperative and declarative sentence. Declarative occurred in declarative and interrogative sentences. The function of this illocutionary speech act is to convey a specific purpose but in a subtle manner because it is not conveyed directly. Assertive speech acts function to express opinions and state, directive speech acts function to invite and give orders, and expressive speech acts to satirize and complain. Commissive speech acts function to threaten and promise, and declarative speech act function to excommunicate and express unapproved. In this case, the use of an illocutionary act creates humor in Balinese.

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