

The Use of Speech Acts in Indonesian Teenlit:

A Teenager's Restlessness about the Issue of Unity and Diversity

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Abstract—Literary works are not created in cultural emptiness, but they are created because they are needed by humans. Literature has a dual function to entertain and benefit humans. Literature entertains by presenting beauty and imagination, besides that literature also has social functions as means to convey messages of teaching about good values. Along with the dynamics of the development of the times, the social function of teenlit has also changed. The problem of the assessment of teenlit is a phenomenon that needs to be discussed again today. This study examines the role teenlit in caring for the unity reflected in post-reform era in Indonesia. In this research, the existence of novels of teenlit is seen as a totality between novels, authors, and the people who live in the post-reform social context in Indonesia. This study is linguistic analysis about the use of speech act in teenlit novels published in the post-reform era in Indonesia. From all the teen literature novels published after the reform era, researchers chose purposively teenlit novel with consideration they had the same theme about issues of unity in diversity. The novel present figures of different ethnicities, races and religions. The data of this study are qualitative data, namely data in the form of discourse (words, phrases, paragraphs, and expressions) about unity and diversity. The analysis of the use of speech acts in teenlit novels post-reformation uses the theory of speech acts revealed by John Searle 1976. The results of the analysis show that there are three forms of speech acts relating to the message to maintain the unity that exists in teenlit novel after reformation in Indonesia: (1) Declarative, the type of speech acts that change perceptions about diversity through speech. (2) Interogative, type of speech act that quetioned by the speaker about unity and diversity. (3) Directive, type of speech act used by instructors to order the community to unite which gives orders, orders, requests and suggestions.

Keywords—speech acts; teenlit; unity; diversity

I. INTRODUCTION

Literary works are one of the art products that are very close to human life. Long before humans knew the sophistication of printing machines and human writing media also had oral literature. Literature becomes close to human life because in the literary work there are elements of entertainment or pleasure. Someone who likes reading for example, he will feel entertained when reading a literary work, this is because literature is a result of the creativity of the author's imagination and at the same time beneficial.

In terms of social function, literary works are actually a creation that contains good values. In the history of Indonesian literature there was a cultural polemic in 1930 between Sutan Takdir Alisyahbana and Sanusi Pane. They disagree about art. There are two different opinions at that time, one party argues "art is for art" and the other party holds that literature must be able to provide lessons about life. The first party emphasizes more on the elements of art or beauty contained in literary works, while the second party views that a literary work must contain useful lessons for its readers. Each opinion certainly has followers. Among the two opinions, of course, there is no need to look for what is right and which is wrong. What is clear from this event is the meaning that literature is considered something important for human life.

Opinions about the value of literature were first put forward by Horace or Horatius by using the term *dulce et utile* (useful and entertaining). The meaning contained in the word "useful" is that reading literature is an activity that does not waste time, is not just a free time, is not an idle activity, but is an activity that needs special attention. The word "entertaining" implies the meaning that enjoying literature will not cause boredom, not obligation, and give pleasure. In accordance with the times, the tendency of literary reading continues to change in accordance with the spirit of the era. This is influenced by themes that are liked by the reader, the type of group and the age of the reader and others. One interesting phenomenon about the development of Indonesian literature today is the emergence and development of juvenile literature (teen literature).

The work of adolescent literature is a youth trend today that has begun to develop in Indonesia since the beginning of 2000. This genre is indeed phenomenal, in the beginning many developed in the West. However, when teenlit translation literature

seemed to begin to dominate, local writers also stretched. The storyline is easily traced, the style of language that is very familiar with adolescent readers, besides that the phenomenon that is raised is also very close to the reality of teenage life. These things make this juvenile literary work easily accepted by the reading community. This factor also makes teenagers happy to read teenage literary works today. Another thing that is quite interesting to observe from teen literature is that besides being phenomenal, there are also pros and cons to this genre. There are some people who think that this juvenile literary work is a work that is too light, this is because the theme raised in the story is not a problem that is too crucial in the community, besides the language used is also more fluid, does not show the original Indonesian. This phenomenon is interesting to study, especially related to the way the speech act is used in adolescent literature in reflecting the views of adolescents on unity and difference.

In everyday conversation, besides saying human words also take action with those words. This phenomenon does not only occur in real life conversations, but can also occur in a dialogue or conversation in literature. The researcher chooses speech acts as a field to study teenlit language because in the speech act the speaker does not only produce speech that contains only words and grammatical structures, but also shows actions through the speech. This article is the result of research on speech acts used in teenlit in Indonesia in the post-reform era. The said speech was examined in relation to teenage speech about unity and difference in Indonesia.

II. LITERATURE REVIEW

A. *Speech Act*

According to Rohmadi (2004) speech act theory was first put forward by Austin in 1956 a professor at Harvard University. The tangible theory of the results of the lecture was then recorded by J. O. Irson (1965) under the title *How to do Things with words*?. However, the theory only developed steadily after Searle (1969) published a book entitled *Speech Acts: An Essay in the Philosophy of language*. According to Searle in all linguistic communication there is a speech act. He argues that communication is not merely a symbol, word or sentence, but will be more appropriate if it is called a product or a result of symbols, words or sentences that form the behavior of speech acts (fire performance of speech acts). He argues that communication is not just a symbol, word or sentence, but rather a result of the behavior of speech acts. Thus it can be said that speech acts are at the core of communication.

Speech actions are a fundamental analysis in pragmatic studies. In pragmatic analysis the object being analyzed is an object related to the use of language in a communication event, that is in the form of utterances or utterances which are identified by using pragmatic theory. In other words it can be said that saying something can be called an action or activity. This is possible because in a utterance it always has a certain purpose, this is what can cause certain influences on others, such as pinching or hitting. Thus it can be said that Austin reveals speech act theory which has the understanding that speech acts are activities of speaking speech with a specific purpose.

Searle (1969) states that speech acts are the most basic part of communication. In 1976 Searle classified speech acts into five parts, namely Declarative, which is a type of speech act that changes the world through speech. Declarative speech is spoken by the speaker to create new things (status, circumstances, etc.). Analysis of pragmatic functions is intended to describe meaning actually or the message intended by the speaker through that question he said. Speech action questions, as well as speech acts others have illocutionary power which is very dependent on the intention of the speaker. That meant by illocutionary power is the power that requires speakers to carry out certain actions in connection with the speech spoken. Austin (1962) said that the act said something different with action in saying something (in saying). The action says something is merely telling something, while acting in saying something contains the responsibility of the speaker to do something in connection with the contents of the speech. Austin states that follow in doing something is what he calls illocutionary acts. Searle divides the action illocution into five categories, which are the analytical tools in this paper, namely representative: is a speech act that binds the speaker to the truth something he said. Which includes this action for example is utterance states, tells, complains, expresses opinions, and reports. Directive: Illocutionary aims to produce an effect in the form of action done by speakers, for example, ordering, ordering, begging, demanding, and give advice. Commissive: in this illocutionary speaker is bound to an action in the future future, for example, promises, offers, and vows. Expressive: this illocutionary function expresses the psychological attitude of the speaker towards circumstances implied in illocutionary, for example expressing gratitude, congratulate, forgive, criticize, praise, ado, and condolences. The declaration of the success of this illocutionary implementation resulted in its existence compatibility between the contents of the proposition and reality. For example, resigning, baptize, fire, name, and sentence.

B. *Teenlit*

In its development, Indonesian nationalism was the ideology that united this nation in fighting for independence. The central theme that is highlighted is the creation and raising of the spirit of nationalism to fight classical colonialism. Furthermore, when Indonesia succeeded in gaining independence, ideological nationalism gradually began to fade, replaced by clashes between groups and groups. Responding to this, Indonesian President Soekarno tried to resolve the issue through the Decree of 5 July 1959 which re-enacted the 1945 Constitution and was followed by guided democracy. But the efforts he made by combining various ideologies in the Nasakom (Nationalist-Religion-Communist) slogan which were expected to stimulate the spirit of unity had only led to ideological congestion.

The arrival of the New Order regime took another direction. In the New Order era, there was an effort to establish a practical, pragmatic, integralistic and instrumentalistic nationalism. Pancasila is applied as a single principle, and is taken as something that is universal in the interests of the ruler. National stability is a scourge that grips people who appear different or carry diversity. The rise of the New Order government in Indonesia under the leadership of General Soeharto opened the emergence of a new phase of nationalism, not only in Indonesia, but also in the Southeast Asian regional context, even in its relations with the wider international world. Suharto and the military who felt traumatized by Indonesia's political experience during Soekarno's time, immediately launched a program of modernization and industrialization, better known as developmentalism.

The emergence of the reform era which is said to be said as a form of freedom and democracy also gives another color. Nationalism has begun to be very open even though it is often eroded by globalization. Starting from the 1990s with the advent of the era of globalization and information that flowed heavily into Indonesia, this nation was faced with a challenge to strongly hold the values of nationalism. The crisis in 1998 and the collapse of a very powerful ruling regime also contributed to the idea of liberation from central influence and power (anti logo centrisism). But when all this is not properly guarded, then what will happen is nationalism becomes something foreign in its own country, because what is considered more important is to see this world with wide open eyes, the world is a unity. This has implications for the attitude of nationalism which is weak, easily influenced, or even blindly justified against foreign ideologies in various dimensions of life.

Ericksen (2010) states that nationalism must be sustained by its five basic principles, namely unity, liberty, equality (equality), personality, and achievement (performance). The aspect of nationalism is not merely a political element, but how an Indonesian citizen has a strong sense of pride and national identity. Even though there are many challenges faced, someone who has a strong sense of nationalism is expected to be able to adapt to these conditions, instead of adopting raw globalization and turning around to experience resistance to his own culture like the phenomenon that is often faced by teenagers.

Teenlit has unique characteristics. According to Djenar (2008) there are several characteristics of juvenile literature that make it different from other literary works. Its characteristics include; protagonists are always teenagers, adult figures are sometimes marginalized, use adolescent language styles or slang, tell the lifestyle and characteristics of adolescents. Meanwhile in the perspective of literary theory, literature is an imaginative world that is always related to social life. Eastwood (2007) explains that literature is always related to social, intellectual, political, and economic life at the time the work was born. In addition, literary works can also be seen as a social phenomenon (Luxemburg, et al., 1989, p. 23). Literature written at a certain period of time is directly related to the norms of the era. Abram likens that literature is a mirror (mirror). The point is to reflect the conditions of the community by adding to the imagination of the author. English (2010) states that literary works are products of authors who live in social environments, he explained that literary works were created by authors to be enjoyed, understood, and utilized by society. Literature is in the midst of society because literature itself is created by authors who are also members of society. The author gave birth to his works because he wanted to show a variety of social phenomena that occur in society, social inequality and various forms of irregularities that occur in the midst of society.

As a mirror of youth culture, teen literature also presents positive effects. Adolescence is not just a mere cheerful period, but also a critical period of self-discovery. A number of juvenile literature also provide an alternative search for self-identity, from the normative to the rebellious ones. Readers can use it as one of the considerations for self-identity choices. Teenagers today live in a rational and prgmatic climate that is quite high. This can be seen from the indication that things that evangarde tend to be abandoned, and move to something popular. In the perspective of literary sociology, literature is research that focuses on humans in society. Literature often reveals the struggle of humanity in determining its future, based on imagination, feelings and intuition. The long struggle of human life will always color the literary text. In this connection, according to Goldmann (1978) there are three basic characteristics, namely 1) human tendency to adapt himself to the environment, thus he can be rational and significant in his correlation with the environment; 2) human tendency to coherence in a global structuring process; and 3) by itself humans have dynamic properties and a tendency to change structures even though humans are part of the structure. These three things, according to Goldmann, are found in literary studies.

III. METHOD

This research is literary research with library study methods, the data are taken from literature sources related to the formal object of research. Furthermore, this research method was formulated in several stages, namely the stage of data collection, data analysis stage, and presentation of the results of data analysis. The material object of this study is adolescent literature. From all the juvenile literature published after the reform era, researchers chose samples purposively, with consideration because they have the same theme about issues of unity in diversity. The novels present figures of different ethnicities, races and religions. This research is a descriptive research. The study was used to describe the use of speech acts in teenlit novels. Data and results obtained from this study are description data in the form of speech act and speech act functions in teenlit novels.

Data collection is done by carefully reading novels of adolescent literature, every time an expression is concerned about unity and diversity in the form of actions, appearance, thoughts, prejudices, clothing and all things that are done by the characters in the novel, all of them are recorded as data . Expressions about unity and diversity are used as data by paying attention to the discourse that surrounds them. Every discourse that arises, as in the form of literary texts cannot be seen as something natural, natural and neutral, but a form of power struggle. Likewise with the discourse about unity and diversity in these novels. To examine the problem of unity and diversity in these novels, it cannot be only through the study of text or discourse structure but also must be

related to the strengths and social conditions, politics, economics and certain cultures that surround the construction of discourse to be analyzed by using speech act theory.

IV. RESULT AND DISCUSSION

The form of speech acts in teenlit novels after reformation in Indonesia appears in three sentences, namely declarative sentences, interrogative sentences, and directive sentences. Declarative sentences contained in this study can be seen in the following example.

"Kamu bersemangat sejaki hari ini, Non," Kakek mengomentari. Energi positif Tatum tampak menulari beliau hingga gestur lemahnya perlahan tergantikan jadi lebih cekatan. "Tatum punya Merah-Putih untuk diperjuangkan saat 17 Agustus nanti. Dan terutama, Kek, jangan sampai Inggris menang! (Karina, 2009, p. 12).

"You're excited about today, Non," Grandpa commented. Positive energy Tatum seemed to infect him until his weak gestures were slowly replaced and became more agile. "Tatum has a Red-White to fight for on August 17th. And especially, Kek, don't let England win! (Karina, 2009, p. 112).

The quotation above is a form of declarative sentence localization that intends to tell something to the speaking partner. Something that was reported was information that Tatum had Red and White to fight for on 17 August. The statement shows the attitude of Tatum in its commitment to safeguard Indonesia's unity in defending Indonesia. This was reinforced by Tatum's statement stating that Britain should not win. This shows Tatum's defense and loyalty as a young generation towards Indonesian unity.

A declarative form that serves to inform the speech partner in a teenlit novel can also be seen in the quote below:

"Perayaan HUT Indonesia nanti kamu akan berhadapan dengan adikku. Tapi bedanya ini turnamen antar negara, bukan antar sekolah seperti biasa. Kamu mewakili Indonesia. Jadi kita lihat saja....what you are made of, Indonesia." (Karina 2019, p. 109)

"The celebration of Indonesia's anniversary will be faced by my sister. But the difference is this is an inter-country tournament, not between schools as usual. You represent Indonesia. So we'll see ... what you are made of, Indonesia." (Karina 2019, p. 109)

In the above quotation, you can see in the words "Celebration of Indonesian Independence Day, you will face my sister. But the difference is this is an inter-country tournament, not between schools as usual. You represent Indonesia ". In the sentence Tatum expressed his pride in his younger brother who represented Indonesia.

The interrogative sentences contained in this study can be seen in the following example

Hidup di keluarga besar yang dialiri darah dua kultur yang berbeda membuat Austin tidak asing dengan hal-hal seperti itu. Apalagi masakan Indonesia maupun meksiko sama-sama nggak seru kalau disantap tanpa bumbu pedas! "Iih, makanan kampung!" terdengar Ditra nyeletuk, diikuti tawa cekikikan Fahrani dan Tessa. "Putu mayang kan masakan asli Indonesia, Kamu orang Indonesia bukan?" Melati membela diri. "Iya, makanya cocok dibilang jajanan kampung," Fahrani membalas. Ia lalu berpaling ke Austin. "Nggak liat apa Austin tuh setengah Meksiko. Kalo mau ngasih, ya nachos atau burrito dong. "Gue juga orang Indonesia," Austin tiba-tiba memotong dan mengambil begitu saja wadah bekal Melati. (Karina, 2009, p. 170).

Living in a large family with blood from two different cultures makes Austin no stranger to things like that. Moreover, both Indonesian and Mexican cuisine are not exciting if eaten without spicy spices. "Oh, village food!" Ditra sounded, followed by giggling laughter from Fahrani and Tessa. "Putu mayang is authentic Indonesian cuisine, aren't you Indonesian?" Melati defended herself. "Yeah, that's why it fits perfectly with village snacks," Fahrani replied. He then turned to Austin. "Don't see if Austin is half Mexican. If you want to give it, yes nachos or burritos. "I am also an Indonesian," Austin suddenly cut and just took the Melati lunch container. (Karina, 2009, p. 170).

In the quote above which contains interrogative sentences, there is a question in Melati, "Putu mayang is a native of Indonesia, you are Indonesian, aren't you?" Questions You Indonesians are not interrogative sentences that are intended to ask if Darta is an Indonesian person why he is not proud of Putu mayang as a traditional Indonesian food. The intention of the speaker to ask about the speech was to ask his partner why he was not proud of his Indonesian identity. Interrogative forms in teenlit Indonesia's post-reform novels can also be seen in the quote below:

"Apa yang Kakek lakukan dulu adalah memperjuangkan kemerdekaan dengan taruhan nyawa. Setelah mereka lantas apa"? Tatum mengutip salah satu sesi pelajaran Sejarah di sekolah dari kata-kata John F. Kennedy: "Jangan tanyakan apa yang dapat negara berikan kepadamu, tetapi tanyakan apa yang dapat kamu berikan kepada negara."

"What Grandpa did first was to fight for independence with life bets. What are they after? " Tatum quoted one of the History lesson sessions in school from the words of John F. Kennedy: "Don't ask what the state can give you, but ask what you can give to the country."

The question that arises in the quote above is the Tatum question After what are they? " The purpose of the question above is to ask what the younger generation can do today as a follow-up to the struggle for independence that had been carried out by his ancient grandfather. This expression at the same time shows the anxiety of the younger generation about the role of youth today in maintaining unity to fill independence.

A directive that aims to produce an effect in the form of an action done by speakers, for example, ordering, ordering, begging, demanding, and giving advice can be seen in the following quote.

"Kalau begitu," Prima maih menatapnya skeptis, "datang pas Malam Tahun Baru ke Taman Chitrakala, kita akan meliput acara Aksi Jakarta Bersih 2008" mulai jam delapan. tentunya ukan hanya sekedar meliput, kita juga ikut kerja ngebersihin. Kita lihat aja apakah kata-kata elo bisa dipegang". (Karina 2009, p. 740)

"Then," Prima looked at him skeptically, "coming right after New Year's Eve to Chitrakala Park, we will cover the 2008 Clean Jakarta Action event" starting at eight. of course it's only just covering, we also work in cleaning. We will see if your words can be held. " (Karina 2009, p. 740)

In the above quotation, the directive form appears in Prima's speech, which asked his friends to attend the 2008 Clean Jakarta Action event. The orders given by Prima were not only to attend the event, but also an invitation to cooperate in cleaning up the city of Jakarta. This shows that the Prima leader directs his friends to care about the environment, maintain unity and at the same time set aside differences. The directive form which aims to invite giving solutions can also be seen in the following quote.

Gia menatap pati ke adik kelasnya yang baru ia sadari memiliki kulit yang kontras dengan kulit putihnya. "tinggal denganku yuk, aku stay di apartemen sendiri. Ibuku tinggal di Jepang bareng Ayah. Kamu nggak perlu bayar sewanya, dan kita bisa patungan kalau mau belanja bulanan. It will be fun." (Karina 2009, p. 94)

Gia looked at the starch to her classmate, which she realized she had skin that contrasted with her white skin. "Just stay with me, I stay in my own apartment. My mother lives in Japan with Daddy. You don't need to pay the rent, and we can jointly if we want to spend monthly. It will be fun. "(Karina 2009, p. 94)

In the quotation above it can be seen that Gia invited her different-class siblings and social status with her to live with her in the apartment. This shows that Gia did not question the differences between them, both social and ethnic status.

V. CONCLUSION

Diversity is an indisputable fact in Indonesia. Born as a human being of different ethnicities, races, languages, and even religions is the destiny of God Who has created. Literary works are not created in a vacuum, but are created because they are needed by humans. Literature has a dual function to entertain and benefit humans. Literature entertains by presenting beauty and imagination, besides that literature also has social functions as a means to convey messages of teaching about good values. There are three components that play an important role in communicating these functions; the author as the sender of the message, the literature itself as the content of the message, and the reader as the recipient of the message implied in the literary work. Issues about unity and differences in teenlit Indonesian novels are seen in the speech acts of teenage characters in the novel. Speech acts that appear can be grouped into three categories, namely declarative, interrogative, and directive.

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