

# *The Speech Acts of Parents' Advice on The Children of Tontemboan Language Speakers Residing in The Langowan Subdistrict*

**Nontje J. Pangemanan**

*Indonesian Language and Literature Study Program*  
Faculty of Language and Arts – UNIMA  
Manado, Indonesia  
[jultjepangemanan@gmail.com](mailto:jultjepangemanan@gmail.com)

**Mister Gidion Maru**

*English Education Department/English Education Study Program in Postgraduate*  
Faculty of Language and Arts – UNIMA  
Manado, Indonesia  
[mrgidionmaru@unima.ac.id](mailto:mrgidionmaru@unima.ac.id)

**Abstract:** The speech acts theory views that in family interactions language is used for various purposes and goals, for example between parents and children to advise. This is reflected in being used by parents of Tontemboan-speaking children, who live in Langowan sub-district, Minahasa district. When carrying out speech acts in the family, parents often use the act of saying advice. This study aims to describe (1) the form of speech acts of advice used by parents of Tontemboan speakers in Langowan Sub-district and (2) the meaning of the speech acts of advice used by parents of Tontemboan speakers in Langowan Subdistrict. This study uses a qualitative method. Qualitative methods are used to describe systematically, factually, and accurately about speech acts of parents' advice on children of Tontemboan language speakers living in Langowan sub-district, Minahasa district. The Tontemboan language has two variations of dialeg, called makala'ai and matana'ai. Speakers of Tontemboan languages in the Langowan region are speakers with variations in dialeg makala'ai. Data collection techniques used are observation and interview. Observations are used to observe speakers of Tontemboan languages in Langowan sub-district implementing speech acts in family interactions, especially when parents give advice to children. Interviews are used to obtain information through informal conversations that are still actively using the Tontemboan language in family interactions. This technique is complemented by the techniques of listening, skill and note. The data analysis technique follows the flow model which includes: (1) data reduction, (2) data presentation, (3) verification, an (4) conclusion, namely answering the formulated problem based on the data presented so that the results of factual research are obtained . The results of the study show that (1) the form of speech acts of parents' advice on the children of Tontemboan language speakers residing in the Langowan sub-district are: declarative sentences, command sentences, question sentences, request sentences and prohibitions, (2) the meaning of speech acts used by people the parents of Tontemboan language children who live in Langowan sub-district vary

depending on the context and purpose of the speech act. The advice is said as: obedient to the command of parents, diligently helping parents, respecting parents and people who are older, respecting you, be careful heart in association, avoiding acts of delinquency / crime, avoiding liquor, choosing friends to hang out, obedience to worship, diligent work, not wasting youth, preparing for the future, choosing a spouse (mate), being polite in association, and taking care .

**Keywords-** *speech act advice; parents; children*

## I. INTRODUCTION

Communication events elicit what a pragmatic expert often referred to as speaking behavior. This language behavior spawned a follow-up event or other terms "acts of speech" and "acts of language". As a language behavior, acts of speech tend to be influenced by the socio-cultural environment of the community where the language is used by the speaker. Compound sociocultural environments sometimes make speakers choose a particular language to interact. The context factors in which speech events occur are the things that determine the occurrence of communication. Therefore, the choice of language in the process of social interaction is something prevalent in a community[1] in which there are various languages. From this perspective it can be seen that in this communication process what actually occurs is mentioned above the speech acts. Searle stated that using a language is implementing a speech acts[2].

Speech action event puts the context as the base speaker specifying the language selection to be used when communicating. Ferguson states that the general fact seems to be that speakers often use more than one language in one situation by using that variety of languages in other situations. Therefore, from a sociopragmatic review, it is concerned with social factors as a basic component in explaining the socio pragmatism of why speakers do not speak in the same way as one language[3].

Speaking as a process of expressing things with words, someone uses a different method. Someone will use

certain words depending on who is the interlocutor. Words that are arranged into a form of speech in the form of sentences are not taken for granted, but pay attention to the other person and situation. More specifically, Mey stated that 'words' can change the world, in many contexts, but also give changes regardless of one's beliefs when speaking these words[4]. This is the main principle of speech acts. This description of Mey sharpens the illocutionary speech acts (illocutionary acts)[4]. In reviewing speech acts more broadly, Austin, as quoted by Levinson divides speech acts into three categories, namely: (a) act locution, (b) illocutionary acts, and (c) acts of perlocution[5]. The three categories are explained as follows. Acting locus is the act of saying the utterance with meaning as it is in the utterance. That is, the meaning of a speech act or action said can immediately be captured from what speakers say. Illocutionary action is the act of doing something, for example a statement, questions, orders, offers, and so on. Settlement measures are the effects caused by speech delivered by speakers.

The creation of good communication between speakers and interlocutors of speech requires a set of rules that need to be understood. Hymes (in Bell, 1990: 143) stated that communication requires principles or rules of language use (speaking rules). Hymes argues that language rules are the communication competencies of language users. In a sense, competence is concerned with the ability to select suitable codes and modes that are appropriate for a variety of situations (settings) and certain activities. So, in speaking the speaker must master the rules of language use.

The speech act study has contributed to trying to explain human language behavior in various situations. Therefore, it is very interesting to conduct a speech act study used by speakers in a pragmatic manner, especially the choice of the community in social interactions, related to one of the functions of language serving social interests. Interaction in the family from a pragmatic perspective has uniqueness or special characteristics. Speech action theory in the field of pragmatism greatly helps explain language phenomena between speakers in various communities and various situations, including families.

Searle argues that using a language is carrying out actions said and that said actions are generally possible and can be carried out according to certain rules according to the use of linguistic elements[2]. In the said rules of action, Searle distinguishes between acts said directly and acts of indirect words. Acting directly is the speaker directly conveys the intent of the conversation. For example, in a conversation between Tommi and Jerri.

*Tommi: Can you lend me money?*

*Jerri: Of course Tom, I'm my friend!*

In the example of the conversation above, Tommi expressed his intention directly to Jerri, namely to borrow money. Conversely, the act of indirect word is said action which is

done indirectly by the speaker to convey something[6]. For example:

*Tommi: For a moment the music concert must be crowded. Are we there, bro?*

*Jerri: I have an appointment for a while with my sister going to the supermarket!*

In the example of the conversation above, Jerri's refusal not to watch music concerts was done indirectly.

In the community, there is the smallest institution, namely the family. Family interaction makes language the main means of communication for various purposes. In the speech act theory of interaction in the family, language is used for various purposes and goals, for example between parents and children to advise. This is reflected in being used by parents of Tontemboan-speaking children. Tontemboan language is one of the languages found in the Minahasa region, North Sulawesi Province. This speech act can coloring the conversation between parents and children in the middle of the family. When implementing said actions in the family, parents often use the act of saying advice. Notice the example below:

(Context: The child asks for money to the mother for school purposes)

Anak : Ma' iaku mangila' ruit tumeles buku.

"Mother, I want money to buy books".

Ibu : Kawi'iy ke'ey tumeles buku. Ma' hemat kwa'ne

"Yesterday again bought the book ". Save money!

The mother's expression in the conversation above, at first glance, appears to be a request to the child, but actually it doesn't just stop there, but gives advice to the child to learn to save money. Therefore, the study of speech acts in the form of parental advice on the children of Tontemboan speakers is very interesting as an object of research. This research is focused on the speech act of advice used by parents to the children of Tontemboan Language speakers who are in Langowan Subdistrict in terms of form, function, and meaning of speech.

## II. RESEARCH METHOD

Research on speech acts of parents' advice to children of Tontemboan language speakers used descriptive qualitative methods. Qualitative method is a method that attempts to examine an object, a set of conditions, a system of thought or a class of events in the present[7]. The purpose of descriptive research is used to make a systematic, factual, and accurate description or description of the speech acts of people's advice on Tontemboan language children. The location of this research is Langowan sub-district located in Minahasa Regency. From the area of language usage in the

Minahasa region, there are areas of use for the Tontemboan language, which include Langowan, Tompasso, Kawangkoan, Sonder, Tareran, Tumpaan, Tenga, Motoling, and Modinding. This research was conducted from March to June 2019. The Tontemboan language has two variations of dialect, called **makala'ai** and **matana'ai**. Speakers of Tontemboan languages in the Langowan region are speakers with variations in dialect **makala'ai**. Obviously, speech act research on parents' advice to children of Tontemboan language speakers is carried out specifically for the Makala'ai dialect. Data collection techniques used in this study were observation and interview. Observation techniques are used to observe Tontemboan speakers carry out speech acts in family interactions, especially when parents give advice to children. Interview techniques are used to obtain information through conversations with 3 informants, who are still actively using the Tontemboan language in family interactions. This technique is complemented by listening, skillful, and note-taking techniques. The main instrument (key instrument) of this research is the researcher himself. The researcher used an observation sheet instrument, a list of questions to capture research data, and a tape recorder to record the results of conversations which were subsequently transcribed. The source of the data in this study are Tontemboan speakers who live in Tounalet village, Langowan District. The researcher used 3 informants who were very good at using the Tontemboan language. Data analysis techniques follow the flow technique presented by, namely: (1) data reduction, ie collected data is simplified, (2) data presentation, namely simplified data is presented, (3) verification, data that has been presented are re-examined to ensure accuracy according to the expected data, and (4) conclusions, namely answering the formulation of the problem that has been determined to be answered or not based on the data presented so that the results of factual research are obtained[8].

### III. RESULT FINDINGS

#### *Form of Advice Actions*

The research findings show that the form of speech acts advice parents to the children of Tontemboan speakers who live in the Langowan sub-district in the form of: declarative sentences, command sentences, question sentences, demand sentences, and prohibitions. The form of speech acts of parents' advice on the children of Tontemboan speakers is presented below. The form of speech acts of parents' advice on children of Tontemboan speakers can be in the form of declarative sentences, as illustrated in the following speech. (Context father prepares to go to the garden and the child

will go to school.)

Ay : Ico re'en mareng lat kawengi.

“You came home late last night.”

An : Iaku tumuli kwak amwale tetek

“I stopped at grandfather's house.”

The statement of Ay and An on the speech above Ico reenen mareng lat kawengi is a declarative sentence form. Ay just told me that An came home late last night. An answer is also in the form of a declarative sentence Iaku tumuli kwak amwale tetek. The sentence uttered by Ay is deliberately pronounced so as not to seem accusing.

In other contexts this declarative sentence is used to maintain good relations between parents and children. Consider the following conversation between mother and daughter.

(The context of the mother advising the daughter to be careful to get along).

Ib : Kumesot keey re'en.

(Want to go outside again?)

Ap : Caure kwak ma'.

(Shortly mom.)

Ib : Senerenum, su toya'ang katana, yo tumurus kuliah.

(You have seen the neighbor's child stop attending the college.)

In the conversation above the last sentence uttered by Ib *Sinerenum, the toya'ang of the katanak boy yo tumurus kuliah*, in the form of a declarative sentence, which is to tell the neighbor's child who has stopped going to school because of being wrong in socializing. This declarative sentence is intentionally spoken by Ib to maintain a good relationship with a child who is an adult or a student. He knew, using declarative sentences to avoid attempts to patronize the child, so that the rebuke could be accepted by the child.

Command sentences are often used by parents when giving advice to children. The command sentence is preferred over the Manado Malay language to refine speech, so it does not sound harsh. Pay attention to the following utterances.

(Context of a boy who has just returned from school gets advice from his mother.)

Ib : Sa pe' sumawel nampe'bo merak'!

(If you haven't changed clothes, don't play!)

Al : Iyo kwa' ma'!

(Yes mom!)

The sentence *Sa pe 'sumawel nampe'bo merak'* intentionally told by mothers to forbid the child from playing or going out of the house before changing school clothes to home clothes. The utterances expressed by Ib are very well understood by children, but the answers given are in Manado Malay language sentences *Iyo kwa 'ma'*! The prohibition sentence is still often used by parents of Tontemboan speakers to advise children, although the response given by children is in Manado Malay. The common question sentence is also used by parents of Tontemboan speakers in Langowan sub-district to advise children, even though the response they give uses Manado Malay language. Pay attention to the following utterances. (Context: a teenager is advised by his father so that riding a motorcycle is not inconsiderate).

Ay : *Kitu ko ma'uwit motor ngebut ulit?*

(Why you drove your motorcycle quickly?)

An : *Ih sapa da bilang?*

(Ouch, who said?)

Ay : *Ico ke're'en maka lalan?*

(Only you have the road, huh?)

Two sentences of Ay are told to advise his teenage son by using the question sentence. The question sentence uses the sentence form of the question which is marked by the use of the question word *kitu* "why" (*Kitu ko ma'uwit motor ngebut ulit?*) and the second sentence uses a form that is only marked by the use of question intonation (*Ico ke're'en maka lalan?*). In everyday conversation when giving advice to children, these two forms of questioning are so dominantly used by parents in turn.

The demand sentence is often used by parents of Tontemboan speakers to children. Request sentences are often chosen to avoid conflicts, which are often combined with question sentences which are only marked by questioning intonation. Pay attention to the following utterances.

(Context: Conversation between father and son who are already in high school. Father asks children to go to the garden to plant corn after school.)

Ay : *Sa marengem sekolah sembongan ni si papa museb tande.*

(When you get home from school, help father plant

corn.)

Al : *En!*

(Yes!)

The sentence of the request submitted by Ay to An is conveyed subtly. This sentence is deliberately chosen to smooth the intention so that it does not seem compelling. In certain contexts, subtle requests are more acceptable to children than using command sentences. The above statement confirms that Ay's request to help him plant corn is supported by Al.

The prohibition sentence is often used by parents of Tontemboan speakers in giving advice. The prohibition sentence is deliberately chosen by parents if it is related to acts of child delinquency. The prohibited sentence is indicated by the use of the word (not). Pay attention to the following utterances.

(Mother advises teenagers not to get into fights with other teenagers.)

Ib : *Ca toro ma'petokol. Kiyoy' ne!*

(Do not fight. Be cautious!)

Al : *Nyandak kwak ma'!*

(Of course no, mom!)

The sentence spoken by Ib means that the prohibition is marked by the use of the words *ca* (don't) and *kiyoy'* (caution). This sentence is usually expressly stated by the parents so that the child can avoid acts that harm the child and defame the family name.

#### *Meaning of Advice Actions*

Suggestions for the results of research on the speech acts of advice used by parents to the children of Tontemboan speakers who live in the Langowan sub-district all kinds of according to the context and purpose of the advisory speech act are spoken. The meaning of following the advice spoken by parents for children in accordance with the form of the sentence spoken and the purpose of the advice spoken. The meaning of following advice from parents to children of Tontemboan language speakers in Langowan sub-district, namely: obedient at the request of parents, diligently helping parents, parents and older parents, helping relatives, being careful in association, visiting acts of mischief / criminals, avoid alcoholism, choose friends, obey worship, work diligently, not waste their youth, prepare for the future, choose a spouse (partner), enjoy socializing in relationships, and help themselves. Data on the meaning of the speech act of parents' advice to children is explained.

The advice given by parents to children reveals



parents' expectations that children obey at the request of parents, as in the following conversation.

Ib : *Ca'am ma' towo asi papa' wo si mama' ne!*  
(Don't lie to father and mother!)

Ap : *En, kwak!*  
(Yes, definitely!)

The meaning of utterances Ib in the conversation above, Ib asked Ap's daughter not to lie to father and mother. Ib expects Ap to obey the orders of parents. Ap's answer *En, kwak*, confuses Manado's Tontemboan and Malay languages. *En* in Tontemboan means "yes" and *kwak* in Manado Malay means "definitely". This answer means that Ap agreed upon his mother's request to be a child who was obedient to his parents' orders.

Another meaning also, namely diligent in helping parents, is a meaning revealed from the utterances of parental advice to children. Pay attention to the following utterances.

Ay : *Matu'anu mande lengei ta'an matua'anu!*  
(Although your parent poor, they are your parent!)

Al : *Kita mangarti kwak pak!*  
(Understood, dad!)

The sentence spoken by Ay to Al is in the form of a declarative sentence which means to inform the situation and position of the parent Ay. The meaning revealed by the advice spoken by Ay to Al was to respect his parents, even though his parents were poor.

The meaning that is also revealed from the speech act of the advice spoken by parents to children is respecting you. Consider the following conversation.

Ib : *Mande sia kelena, sia tu kakaknu.*  
(Even though she's like that, he's your brother)

Ap : *Pastiu kwak dia mak!*  
(he is annoying, ma!)

The phrase Ib in the utterance is so that the Ap respects his brother, even though his brother has hurt Ap. Ap actually understands Ib's utterance, it can be seen from the answers spoken in Manado Malay that it was very annoying.

The meaning also revealed from the speech act of parents' advice to children is so that children are careful in association. Consider the following conversation.

Al : *Mak kita mo pi deng Ando di Manado!*  
(My mother will go with Ando to Manado.)

Ib : *Kiok o ma'kiit se lewok, o mapalawik.*  
(Don't participate in committing evil, don't make a shameful things.)

Ib's utterances in these conversations are in the form of requests, but it means reminding Al to be careful in association, not participating in committing evil deeds and acts of violence and shameful acts.

Speech actions of parents' advice to children also reveal the meaning that children obey worship. Consider the following conversation.

Ay : *Ma'te'te'es muntep gereja!*  
(Diligently worship in the church!)

Al : *Kila'an kum kwak!*  
(I know it!)

The utterances of the conversation revealed Ay's hope that Al would diligently worship in the church every Sunday. This can mean that Al is still lazy to worship at church every Sunday.

The meaning found also in speech acts of parents' advice to children is to work hard. This advice is commonly expressed by parents to children. Pay attention to the following utterances.

Ib : *Ma'te'te'es tumaway, supaya ca ma susah em penonowan.*  
(Diligently working so that it is not difficult to face life.)

Al : *Malas re'aku?*  
(Am i lazy?)

The form of speech is a request, but the meaning revealed from the speech is that Ib expects Al as his child to be diligent in working so that his life will not be difficult in facing life.

The meaning also revealed from the speech act of parents' advice to child is so that children

prepare for the future. This advice is also important advice that parents always ask. Consider the following conversation.

Ay : *Catoro ma'mala-malas, endo an somoi susah.*  
(Don't be lazy, else you will face trouble in the future.)

Al : *Tenang jo pak!*  
(Take it easy, dad!)

The advice conveyed by parents is in the form of prohibited sentences, but the meaning is to express the hopes of parents to their children Al to have a good future

Choosing a life partner (match) is also the meaning revealed by the speech act of parents' advice to the child. Consider the following conversation.

Ay : *Kitu re'en, yo re'en wana wewena walina?*  
(Why, is there no other woman?)

Al : *Ih papak, bergaul kwak!*

(Ouch dad, we just hanging out.!)

The sentence implied by Ay to Al takes the form of a question but the meaning is advice so that Al chooses better women to be wives, because according to Ay the woman who is Al's girlfriend is not appropriate or not good at her behavior.

#### IV. DISCUSSION

The research findings show that the form of speech acts advice parents to the children of Tontemboan speakers who live in the Langowan sub-district in the form of: declarative sentences, command sentences, question sentences, demand sentences, and prohibitions. The use of wujud sentences to provide advice by parents to children can not be separated from the context of conversations that are more flexible because it runs inside the house. Therefore, this flexible form of speech shows the closeness of the relationship between parents and children among Tontemboan speakers who live in the Langowan sub-district. So conversation cannot be separated from the context of feeling that demands politeness and respect. This finding is reinforced by Leech's theory cited by Mudiono which states that P in this case Ay and Ib as parents are considered more able to understand feelings and dominate the behavior of M (children) namely Al and Ap, because culture has different judgments the politeness of the speech act[2].

The research also shows that the speech acts of advice used by parents to the children of Tontemboan speakers who live in the Langowan sub-district vary depending on the context and purpose of the speech acts of advice spoken. The meaning of the speech act of advice spoken by parents to children varies depending on the form of the sentence spoken and the purpose of the advice spoken. The meaning of the speech act of advice spoken by parents to the children of Tontemboan speakers in Langowan sub-district, namely: obedient to the instructions of parents, diligently helping parents, respecting parents and people who are older, respecting you, being careful in relationships, avoiding acts delinquency / criminality, choosing to hang out, obey worship, diligently work and waste youth, and choose a spouse. The use of linguistic tools in this case both sentences and their meanings as a means of delivering messages or information about advice is emphasized by Searle (1969) that using a language is carrying out actions said and that said actions are generally possible and can be carried out according to certain rules according to usage linguistic elements.

#### V. CONCLUSION

From the research findings, it was concluded that the form of speech acts was the advice of parents to the children of Tontemboan language speakers living in the Langowan sub-district in the form of declarative sentences, command sentences, question sentences, demand sentences and prohibitions. These sentences are a means of delivering advice in a flexible way. This flexible form of speech shows the closeness of the relationship between parents and children among Tontemboan speakers who live in the Langowan sub-district.

The use of speech acts of parents' advice on the children of Tontemboan speakers who live in the Langowan sub-district varies depending on the context and purpose of the speech acts of advice spoken. The meaning of the speech act of advice spoken by parents to the children of Tontemboan speakers in Langowan sub-district, namely: obedient to the instructions of parents, diligently helping parents, respecting parents and people who are older, respecting you, being careful in relationships, avoiding acts delinquency / criminality, choosing to hang out, obey worship, diligently work and waste youth, and choose a spouse.

#### REFERENCES

- [1] M. G. Maru, A. Tulus, E. M. Dukut, N. Liando, J. Mangare, and A. C. Mamentu, "Children ' s Story Books□: Introducing Cultural Hybridity , Shaping Intercultural Sensitivity for Foreign Language Young Learners ( An Observation to Gramedia Books in 2017 )," in *1st International Conference on Social Sciences (ICSS 2018, 2018, vol. 226, no. Advances in Social Science, Education and Humanities Research, pp. 894–899.*
- [2] J. R. Searle, *The Philosophy of Language*. Oxford: Oxford University Press, 1977.
- [3] D. . Hymes, "Hymes, D.H. (1972) On Communicative Competence In: J.B. Pride and J. Holmes (eds) Sociolinguistics. Selected Readings . Harmondsworth: Penguin, pp. 269-293.(Part 2)," pp. 282–293, 1972.
- [4] J. L. Mey, *Pragmatics an Intrroduction*. Oxford & Boston: Blackwell Publiser, 1996.
- [5] S. . Levinson, *Pragmatics*. New York: Cambridge University Press, 1983.
- [6] N. . Leech and A. Onwuegbuzie, *Beyond Constant Comparison Qualitative Data Analysis*. 2011.

- [7] L. Moleong, *Metode Penelitian Kualitatif*. Bandung: Rosdakarya, 2000.
- [8] M. B. Miles and A. Huberman, *Analisis Data Kualitatif: Buku Sumber Tentang Metode-metode Baru*. Jakarta: UI Press, 1992.