

# Moral Value in *Tteutbakkui Saeng* (뜻밖의 생 (생)) Novel by Ju Yeong Kim A Sociopragmatic Study

Sitta Arsita Tisnaliani\*, Tri Indri Hardini, Risa Triarisanti

Korean Language Education, Faculty of Language Education and Literature, Indonesian Education University, Bandung, Indonesia

\*Corresponding author. Email: [sittaaw@gmail.com](mailto:sittaaw@gmail.com)

## ABSTRACT

This paper examined moral values of speech acts in *Tteutbakkui Saeng* (뜻밖의 생 (생)) novel by Ju Yeong Kim. This research employed qualitative descriptive, focusing on the analysis of moral values with the framework of socio-pragmatic studies. Data collection techniques included reading and note-taking. The data were analyzed qualitatively to identify the moral values contained in speech acts uttered in *Tteutbakkui Saeng* (뜻밖의 생 (생)) novel by Ju Yeong-Kim. The analysis shows that there were 32 manifestations of speech acts containing moral values. One of the most highly expressed speech acts that contain moral values was indirect speech acts. Furthermore, society was found to be the most dominant setting of the novel. The implication of this study was discussed with regards to Korean teaching material development and Korean language education in general.

**Keywords:** Novel, moral value, sociopragmatic, *Tteutbakkui Saeng*

## 1. INTRODUCTION

Language reflects various socio-cultural factors, therefore, every language used in a country has different characteristics and rules. Song (2005) identified that language reflects various socio-cultural factors in its structural nature, not only vocabulary but also grammatical rules. That is what makes language is an identity of a country. With the intention, the Korean language follows development based on internal and external socio-cultural influences. The description above shows that basically language consists of these elements or units.

In linguistics studies, Leech (1993) confirmed that a person can't really understand the nature of language if he or she does not understand pragmatic use of language, that is, how language is used in communication. This statement shows that pragmatics cannot be separated from the use of language. Then, Leech (1993) put forward that pragmatics is divided into two, namely; pragmalinguistic and sociopragmatic. Sociopragmatic studies involved the discipline of sociolinguistics. Chaer and Agustina (1995) illustrated

that sociolinguistics is an interdisciplinary science between sociology and linguistics, two fields of empirical science that had close links. Sociology is an objective and scientific study of humans in society, institutions, and social processes that exist in society. According to Fishman (Chaer & Agustina, 1995), the realm is a constellation of location factors, topics of conversation, and relationships between speaker and hearer. The realm can be a precious thing as one part of the indicators of a language. The number of domains in society can't be of a certainty. Thus, in this research, the researcher determined three realms of social interaction: the realm of family, the realm of society, the realm of religion.

Rahardi (2009) illustrated that sociopragmatics is the study of the conditions of the use of human language, in which the matter is determined by the social context and the societal context. Speech acts become part of pragmatics. According to Bachari and Juansah (2017), speech acts in pragmatics can be classified into three types of speech acts, namely locutionary acts, illocutionary acts, and perlocutionary acts. In the field of pragmatics and sociopragmatics, illocutionary act

(the act of speaking) is a widely studied theory (Rahardi, 2009). Furthermore, Leech, (1993) provided an example of the action of speech focused on speaking activities into five forms of speech acts, which were. 1) Assertive (단정 화행), 2) directive (지시 화행), commissive (언약 화행), expressive (표현 화행), declaration (선언 화행). Directive speech acts were also raised by Hong (2016) highlighting the importance of these five types of speech acts.

Then in speaking, there are things that must be considered, one of which is politeness in language. Lakoff showed that the courtesy of speech can be seen in different ways and observed from three things, namely; from the formal side (격식 성: 강요 강요 하지, 거리를 두어라 *gyeoksikseong: gangyohaji mara, georireul dueora*), its indecisiveness (주저함: 선택 의 여지 를 주어라 *jujeoham: seontaegui yeojireul jueora*), and the rank of alignment or heredity (동질감, 친근감 을 주어라 *dongjilgam, chingeungameul jueora*) (Hong, 2016).

Then in the Korean language, Sohn (1994) identified “there were several levels of politeness. Korean has six levels of speech, showing the interpersonal relationship of the speaker with the hearer. It showed at the end of the sentence spoken by the speaker that shows the level of politeness of the language” (p. 6) (See Table 1).

**Table 1.** Speech Level in Korean Language

|                    | Declarative     | Interrogative    | Imperative    | Propositive     |
|--------------------|-----------------|------------------|---------------|-----------------|
| <i>Deferential</i> | 습니다             | 습니까              | 십시오           | 습시다             |
| Formal             | <i>Seumnida</i> | <i>Seumnikka</i> | <i>Sipsio</i> | <i>Seupsida</i> |
| <i>Polite</i>      | 아/어요            | 아/어요             | 아/어요          | 아/어요            |
| Semi-Formal        | <i>a/eoyo</i>   | <i>a/eoyo</i>    | <i>a/eoyo</i> | <i>a/eoyo</i>   |
| <i>Blunt</i>       | 오               | -                | 오             | -               |
| Informal           | <i>O</i>        |                  | <i>O</i>      |                 |
| <i>Familiar</i>    | 네               | 나/ 까?            |               |                 |
| Informal           | <i>Ne</i>       | <i>Na/kka?</i>   |               |                 |
| <i>Intimate</i>    | 아/어             | 아/어              | 아/어           | 아/어             |
| Informal           | <i>a/eo</i>     | <i>a/eo</i>      | <i>a/eo</i>   | <i>a/eo</i>     |
| <i>Plain</i>       | 다               | 니/냐              | 라             | 자               |
| Informal           | <i>Da</i>       | <i>Ni/nya</i>    | <i>Ra</i>     | <i>Ja</i>       |

One of the mediums for studying language and its context in communication is through a novel by paying attention to conversations spoken by a speaker and speaker partner in the script. Furthermore, Sarwanti (2013) highlighted the importance of dialogs contained in novel literary works. Wellek and Austin (1993) provided an example of the meaning of narrative fiction

as the nature which includes all elements of storytelling: narrative fiction interrupting the dialogue scene (which can be played) with a description that summarizes the events in the story.

## 2. LITERATURE REVIEW

The novel is one of the literary genres consisting of the genre elements. Isnendes et al. (2018, p. 94) divided the intrinsic structure into three elements, namely; theme, story facts (plot, characters and characterizations, and setting), and the means of a story (center of narration and language style, include made a title). One of the extrinsic structures is the values contained in the novel. According to Aminuddin (2010), the values of the extrinsic structure include; 1) religious value, the values in the story that related to the rules or teach that originate from a particular religion. 2) Moral values in the stories related to morals or ethics. 3) Cultural value, values related to customs or traditions that apply to an area. 4) Social value, values related to social relations or between individuals in society.

Moral value is one of the values included in the extrinsic structure in literary novels. According to Schaefer (2012), values are collective ideas (together) about what is considered good, important, desirable, and deemed worthy. Kinnier et al. (2000) suggested that the concept of moral values is still general when it shows about compassion, justice, truth, and forgiveness or what is called the “Golden Rules”. There were four basic identifications of golden rules, which were; (1) BM1; commitment to something greater than oneself, (2) BM2; self-respect, but with humbleness or respect to others, self-discipline, and acceptance of personal responsibility, (3) BM3; respect and caring for others, (4) BM4; caring for other living things and environment, (5) BM5; Faith.

## 3. METHODS

The data source of this research is *Tteutbakkui Saeng* (뜻밖 의 생 (생)) novel by Ju Yeong Kim, published by Munhak Dongne, Gyeonggi-do in April 2017. The data for this study included the speeches of speakers and speaker partners in the novel that contain moral values. The data collection techniques used in this study employed the technique of reading and took notes. Mahsun (2012, p. 92) explained that taking a note can be done immediately and followed by classification in the form of a table. Then, the researcher read the entire script of the novel *Tteutbakkui Saeng* (뜻밖 의 생 (생)) by Ju Yeong Kim. After that, for the purpose of checked the degree of data confidence, this study used triangulation data with confirmability to validate the data.

Data analysis techniques in this study involved six components, namely; 1) identifying data, 2) classifying data, 3) reducing data, 4) analyzing s data, and 5) drawing conclusions. Then, to analyze speech acts, “*SPEAKING*” theory by Hymes (Chaer & Agustina, 2010) was referenced. The domains defined in this study were as follows: 1) the realm of family, 2) the realm of society 3) the realm of religion. Last, to analyze the moral values in this study, the researcher used theory by Kinnier, Kernes, and Dautheribes (2000) called “*Golden Rules*.”

#### 4. FINDINGS AND DISCUSSION

The results of the analysis in this study indicate that there were 32 speech acts that contained moral values and were classified into four forms of speech acts, categories of speech act, and types of speech act. Furthermore, 32 speech acts of moral values were classified based on predetermined three domains, which were the realm of the family, the realm of society, and the realm of religion. In these domains, moral values were reclassified based on five forms of moral values.

##### 4.1. Literal Direct Speech Acts

Direct literal speech acts are speech acts expressed with the same speech mode and meaning as the intended meaning.

###### 1. Page 27-28 / Data (2)

Dad:

“앞으로는 뺑치는 놈들하고 놀지마.”

“*Apeuroneun ppeongchineun nomdeulhago noljima.*”

“Don’t play with liars from now.”

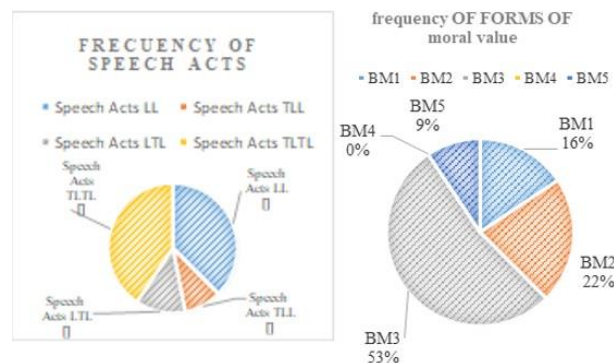
Ho Gu Park:

“아부지도 뺑치지 마세요.”

“*Abujido baengchiji maseyo.*”

“Dad too, don’t lie.”

Data (2) in a bold sentence has a moral value and SPEAKING speech components as included: (S) Conversations taking place when the speaker and hearer walk in the city center at night. (P) Ho Gu Park was as a speaker; Ho Gu Park’s father was as a hearer.



**Figure 1** Conclusion of research.

(E) The purpose of the speech Ho Gu Park when telling his father was to forbid his father from telling lies (A)

Ho Gu Park said, “아부지 도 뺑 치지 마세요.”

When his father banned Ho Gu Park from playing with a liar. (K) Speech was delivered with firm intonation because it was spoken seriously. (I) Speech was delivered orally. (N) Ho Gu Park’s behavior as a speaker when interacting with his father used polite speech. (G) This speech refers to the type of delivery form; dialogue with the level of semi-formal sentence because it was used at the end of the speech, showing the level of semi-formal speech.

Based on the context that surrounded the speech, it was referred to as a directive speech act with the meaning of the prohibited speech. That can be seen in the speech 뺑치지 마세요, - 지 마세요 in the Korean language had means “don’t.” The word ‘don’t’ is shown to prohibit or advise the hearer. This speech included the form of direct literal speech act because the mode of speech and the meaning of speech has the same intention. Speakers used the declarative sentence, seen with a period (.) as a marker at the end of the speech. Thus, data (2) of a sentence in bold has been categorized as directive speech acts intended to prohibit.

##### 4.2. Literal Indirect Speech Acts

Literal indirect speech acts are speech acts expressed in a sentence mode that’s not followed the intended purpose, but the meaning of the words that compose them is by what is intended by the speaker.

###### 2. Page 9 / Data (1)

Yun Seo Choe:

“씨발...안개 때문인지는 몰라도 엄청 춥네.”

“*Ssibal... an-gae ttaemuninjineun mollado eomcheong chumne.*”

“F\*\*\*, I didn’t know it was this cold because of the fog.”

Ho Gu Park:

“예쁜 입으로 어찌 그런 험한 말을?”

“*Yeppeun ibeuro eoiji geureon heomhan mwereul?*”

“How can you say such rude words with your beautiful mouth?”

Data (1) in a bold sentence has moral value and SPEAKING speech components can be described as follows: (S) The conversation takes place when the speaker and hearer are at the port dock at night. (P) Ho Gu Park as a speaker, Yun Seo Choe as a hearer. (E) The purpose of the speech that Ho Gu Park said to Yun Seo Choe indicated that Ho Gu Park was offended and uncomfortable because Yun Seo Choe's speech earlier said “씨발.” which means “F\*\*.” in front of Ho Gu Park. (A) Ho Gu Park said “예쁜 입으로 어찌 그런 험한을” showing that Ho Gu Park warned Yun Seo Choe as a speaker using good language. (K) Speech was delivered with dynamic intonation with an emphasis. (I) Speech was delivered orally. (N) Ho Gu Park's behavior as a speaker when interacting with patrol officers used impolite speech. (G) That speech refers to the type of delivery form; dialogue with informal speech levels because there was no speech ending with formal (습니까?) or semi-formal (요?) speech levels in that sentence as indicated in the interrogative sentence.

Contextually, a boldly printed sentence was referred to as a directive speech act with the meaning of warning. That was evident in the sentence “예쁜 입으로 어찌 그런 험한 말을?” as a statement that Ho Gu Park wanted the partner to use good language because language represents a person's personality.

Based on data (1), the bold sentence has been included in the form of BM3 moral values. Because in the speech bold there was a moral value of respect by being aware of relationships with all people, how to behave to establish relationships with others. It also includes sympathy, showing understanding, and caring for other people's problems. When Yun Seo Choe offended Ho Gu Park by saying the word “씨발” which means “F\*\*”, in front of Ho Gu Park who was his partner... Ho Gu Park said the phrase “예쁜 입으로 어찌 그런 험한 말을?” Showing that Ho Gu Park wanted his interlocutors to use some good utterances because good and bad expressions represent a person's personality.

Korea adheres to the teachings of Confucianism which uphold ethics. One of them is to show ethics through speaking when communicating. In Korean, there are various levels of speech that are used daily based on age, gender, family background, place of birth,

and place of residence. Speaking with good language can show politeness towards the speaker. Therefore, the moral values contained in the data (1) is to respect and speak politely according to the ethics of the interlocutor.

#### 4.3. Direct Speech Act Not Literal

Non-literal direct speech acts were expressed in a sentence mode that's in accordance with the purpose of the speech, but the words that compose it didn't have the same meaning as the intent of the speaker.

##### 3. Page 60 / Data (5)

Ho Gu Park:

“인사는 왜 해야 돼요?”

“*Insaneun wae haeya dwaeyo?*”

“Why should I greet you?”

Old Man:

“이웃에 살고있는 어른이니까 마땅히 인사 여쭙어야지.”

“*Iuse salgoinneun eoreuninikka mattanghi insa yeojjueoyaji.*”

“I'm an older person who lives in this neighborhood, so you should say your greeting.”

Data (5) in a bold sentence has moral values and SPEAKING speech components can be described as follows: (S) The conversation took place when the speaker and hearer were in grandfather's house yard. (P) Old grandfather as a speaker, Ho Gu Park as a hearer. (E) The purpose of what the old man said to Ho Gu Park was that the old man told Ho Gu Park to greet him as an older person. (A) An old grandfather said “이웃에 살고 있는 어른 이니까 마땅히 인사 여쭙어 야지.” on Ho Gu Park's arrival into his yard. (K) The speech was delivered with flat intonation. (I) The speech was delivered orally. (N) Old grandfather's behavior as a speaker, interacted with Ho Gu Park, using familiar speech. (G) This speech refers to the type of delivery form; dialogue with informal speech levels because it used 아/어 at the end of the speech showing the informal speech level.

Based on the context that surrounded the boldly printed sentence is a directive speech act with the meaning of the advised speech. That was evident in the speech “이웃에 살고 있는 어른 이니까 마땅히 인사 여쭙어 야지.” as a speech that had requested the speaker to do what the speaker wanted. The speech was in the form of a direct speech act that was not literal because it was expressed in a sentence mode that suited the purpose of the speech, but the words that composed

it did not have the same meaning as the intent of the speaker. Speakers used a declarative sentence as seen in a period (.) As a marker at the end of the speech. Thus, data (5) of speeches in conversations in bold type were categorized as directive speech acts intended to advise.

#### 4.4. Indirect Speech Acts Not Literal

Indirect speech is not literal speech act that is expressed in a sentence mode and sentence meaning, and that is not in accordance with the intended intention.

##### 4. Page 243 / Data (25)

Ho Gu Park:

“우린 빌어먹는 거지들이란 생각이 들어. 거지들은 하는 일이 없잖아.”

*“Urin bireomeongneun geojideuriran saenggagi deureo. Geojideureun haneun iri eopjana.”*

“I thought we were beggars. Beggars do nothing.”

Sun Hui Park:

“동감이네요. 그런데 거지들이 있어야 자선가들이 설 자리가 있지 않겠어요? 거지들이 있어야 부자들이 천국에 갈 준비할 수 있겠지요. 매춘부가 있어야 사내들이 깨끗하게 집을 지키는 아내의 소중함을 깨닫게 되는 것처럼 말예요.”

*“Donggamineyo. Geureonde geojideuri isseoya jaseongadeuri seol jariga itji ankesseoyo? Geojideuri isseoya bujadeuri cheonguge gal junbihal su itgetjiyo. Maechunbuga isseoya sanaedeuri kkutkutage jibeul jikineun anaeui sojunghameul kkaedatge doeneun geotcheoreom maryeyo.”*

“I agree. **But don’t you think there’s a special room for benefactors when there were beggars. The existence of beggars allows rich people to get ready to go to heaven.** Just as the existence of prostitutes makes men realize the importance of their wives who look after their households strongly.”

Data (25) in a bold sentence has moral values and SPEAKING speech components described as follows: (S) the conversation took place when the speaker and hearer were in a temple. (P) Sun Hui Park as the speaker, Ho Gu Park as a hearer. (E) The purpose of the speech uttered by Sun Hui Park to Ho Gu Park was that Sun Hui Park stated that heaven exists for people who were generous towards beggars. (A) Sun Hui Park said “그런데 거지들이 있어야 자선가들이 설 자리가 있지 어요 어요? 거지들이 있어야 부자들이 천국에 갈 준비할 수 있겠지요.” It states that if the rich need beggars to enter heaven. (K) The speech was delivered with flat intonation. (I) The speech was delivered orally.

(N) Sun Hui Park’s behavior as a speaker when interacting with Ho Gu Park used polite speech. (G) This speech referred to the type of delivery form; dialogue with the level of semi-formal speech because it used 요 at the end of the speech showing the level of semi-formal speech.

Based on the context that surrounded the speech in a bold, it was called assertive speech act with the meaning of boasting speech. That was evident in the speech: “그런데 거지들이 있어야 자선가들이 설 자리가 있지 않겠어요? 거지들이 있어야 부자들이 천국에 갈 준비할 수 있겠지요.” Showing that the speaker was bound to the truth of the proposition expressed. The speech in the form of indirect speech acts is not literal because it is expressed in sentence mode and sentence meaning that was not followed the intended purpose. Speakers usually use declarative sentence with a period (.) as a marker at the end of the speech. Thus, the data (25) of speech in bold and printed is categorized as an assertive speech act, which means a boasting speech.

Based on data (25), the bold sentence has been included in the form of moral value BM5. In this dialogue, there was Yun Seo Choe’s trust in a surge. It was found in the utterances, “동감이네요. 그런데 거지들이 있어야 자선가들이 설 자리가 있지요? 거지들이 있어야 부자들이 천국에 갈 준비할 수 있겠지요.” which means, “I agree. But don’t you think there is a room for benefactors when there are beggars? We need beggars to prepare rich people for heaven.” Therefore data (25) has a moral value for the belief that heaven exists.

Korea is one of the countries that’s free to establish trust. Korea has a religious system that is stated in the law so the Korean government guarantees freedom for its citizens to embrace a belief. This has caused Korea to grow into a multi-religious state. Some believe in Buddhism, Christianity, or Confucianism as their religion. Meanwhile, 46% of Korean citizens do not have the beliefs or religions.

## 5. CONCLUSION

The results show that *Tteutbakkui Saeng* (뜻밖의 생 (생)) novel consist of 32 data manifestations of speech acts reflecting moral values. The novel consists of four forms of speech acts. Speeches that contain moral values are mostly expressed in the form of indirect speech. Furthermore, among the three social domains, the social realm is the most dominant situations in telling moral values in novels. Then, there are five types of moral values and the most dominant form of moral values is the speech of moral values that

shows respect and care for others. This is shown in the speech for advising and suggesting to the other person.

The application of moral values cannot be separated from their daily activities. Literary works, such as novels are miniatures of life packed with interesting delivery and good values for readers so that they can be applied to their lives. The conclusion of this research also has implications for teaching materials for Korean language education and linguistics, especially speech acts and sociopragmatics.

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