

EXPRESSIVE SPEECH ACTS USED IN TRADITIONAL MARKET ACTIVITIES IN BULELENG BALI TO AVOID THE FTA

Putu Dewi Merlyna Y.P.^a, Gede Satya H^a,

Putu Ayu Prabawati S.^a

^a Universitas Pendidikan Ganesha

Corresponding Author: dewi.merlyna@undiksha.ac.id

Received: 3rd March 2024

Revised: 10th June 2024

Accepted: 12nd June 2024

DOI: <https://doi/10.1990/salls.v1i1.4931>

ABSTRACT

It is very common to use expressive speech acts as a part of pragmatics in speaking activities. They are speech acts that describe everything felt and thought by the speaker to reflect psychological statements such as annoyance, anger, and joy. They are intended to allow the interlocutors to interpret his speech as an evaluation. This study aims to highlight what expressive speech acts are used to avoid FTA and, to find the factors causing them to be used by traders, porters, and buyers at Pasar Anyar Buleleng. This study is a case study conducted at Pasar Anyar, Buleleng, Bali. The research subjects include people involved in communications occurring in the market, such as traders, porters, and buyers. This study applies a qualitative method. The research was conducted at Pasar

Anyar, Buleleng, as it is the largest market in the Buleleng district and is visited by traders and buyers from every part of the district. The study results show that the subjects who mostly used expressive speech acts were traders and porters. The functions of expressive speech acts used are criticizing, interrupting, apologizing, sharing condolences, and being thankful. The factors leading to the emergence of expressive speech acts are divided into two they are the internal factors coming from the speaker, such as speech habits and wanting to familiarize himself/herself with the addressee, and external factors, such as the educational background and socio-cultural background of the interlocutors.

Keywords: expressive; speech acts; Buleleng language; FTA

Introduction

Language plays a vital role in communication. In general, it plays a paramount role in speech activities. It usually shows what is intended, needed, and felt. It is needed to accelerate communication activities. The communication between a speaker and his/her addressee will be fluent if the two parties understand the context and the situation in which the speech occurs.. Communication is not only intended to transmit one thing to the addressee but it is also intended to see what the speaker says and what response the addressee gives. Communication is when one or more people communicate to achieve one goal. Communication activities have several essential components apart from the speaker and addressee. Every communication process starts from a context, which is an extensive study that can be viewed from different perspectives. . Sometimes, when someone communicates, he or she cannot express what he or she intends to do well. His or her inability to express his or her feelings well causes the addressee not to understand the context. This inspires one to use speech acts to express what one intends to do in a speech and transmit its meaning to the addressee. This is in line with what Searle (1969) state: three speech acts that

can be used by the speaker in the speech in which he or she is involved. The speech act used to express one thing is referred to as the illocution act; the speech act used to express what to do is referred to as the illocutionary act; and the speech act used to give an effect of what is said is referred to as the perlocution act. The expressive speech act is used by someone to show his or her feelings and behavior toward something, such as apologizing, being thankful, or congratulating. This expressive speech act needs to be analyzed as its existence cannot be separated from the daily activities of the speaker and the addressee. This study intends to identify the functions of the expressive speech act used by traders, porters, and buyers interacting at Pasar Anyar, Buleleng, to mitigate face threats, and to identify the factors leading to the use of the expressive speech act.

The Balinese Language

The dialects of the Balinese language include the Dialect of Bali Dataran and the Dialect of Bali Aga. The regions where the latter is spoken include Nusa Penida, Bugbug, Tenganan, Seraya, Sembiran, Gugusan Danu, Selulung, Pedawa, Sidatapa, Tigawasa, Mayong, Bantiran, and Belimbing. The regions where the former is spoken cover specific regions of Bali Province; they are Karangasem, Klungkung, Bangli, Gianyar, Badung, Tabanan, Jembrana, and Buleleng (Bawa and Jendra, 1981: 2).

The dialect of Bali Dataran can be classified into two general speech levels; they are the low 'kasar' speech level and the refined 'halus' speech level. The low level, if used in a reasonable situation, is not regarded as being less impolite; it is regarded as being reasonable as it is in accordance with language etiquette (Duarsa et al., 1979:14). The refined 'halus' speech level can be classified based on the extent to which the value of the sense of being neither impolite nor highly refined it contains. The *alus sor* level refers to the refined level used to show a humble attitude. The *alus mider* level is the refined level used to talk to those belonging to the low and high castes (*wangsa* refers to the descendant-based traditional social class); and the *alus singgih* level is used by the speaker to respect and glorify those belonging to the high caste (cf. Duarsa et al., 1979: 23-25), Jendra, 1981: 3-4; and Kersten, 1970: 15). According to Kersten (1970:14), the regulation when to use the refined 'halus' level (referred to as the "colored words") developed in the past within the environment where those belonging to the high caste lived. The Balinese people who are not very close to the royal families scarcely master such a level of the Balinese language. Furthermore, it is stated that the lexical items of the refined 'refined' level total 500, much less than those of the low 'kasar' level totaling thousands.

The Buleleng language is a Balinese language variety still actively used nowadays. The Buleleng language compound from the lexical items used is adapted from the middle level of the Balinese language and the 'kapara' language.

The Face Threatening

Face threatening refers to verbal or non-verbal acts intended to threaten one's image before the public. Such a definition is proposed by Brown and Levinson (1978:66), who states that face refers to one's face intended to be by everybody before the public. There are two types of faces: negative and positive. The positive face refers to the intention to be appreciated and recognized by others. The negative face refers to everyone's wish not to be disturbed so that what is intended will not be obstructed by others. This concept of the face universally applies. It is also added that the participants in a communication cooperate to protect their faces as they are easily attacked.

According to Brown & Levinson (1978), face threatening, the behavior that can destroy the speaker's face through an opposition, cannot be avoided. However, the face can be threatened more politely by mitigating the pressure of the face. According to Brown & Levinson (1987: 73), three wishes can lead to face threats. They are:

- 1) The wish to threaten the face;
- 2) The wish to be efficient and immediately threaten the face and
- 3) The wish to maintain the speaker's face at a certain level.

Conceptual Framework

Schiffrin (1994) states that a speech act refers to the language used to perform an action, focusing on the relationship between meaning and action. According to Rohmadi (2004), a speech act is the product or result of a sentence within a certain condition and, is the smallest unit in linguistic communication. Further, Rustono (1999: 32) claims that a speech act refers to the activity of doing an act of uttering a speech with a particular goal. Based on what is stated by the experts above, it can be concluded that a speech act refers to an activity of performing an act with a particular goal. The theory proposed by Yule (1996) is also used to support the theories mentioned above. Yule (1996) classified speech acts based on their types, functions, and meanings, as explained below.

a. Type-based Speech Acts

According to Yule (1996), sentencetype-based speech acts can be classified into two types: direct speech act and indirect speech act. These speech acts have three modes: declarative sentence mode, interrogative sentence mode, and imperative sentence mode. The three modes are intended to inform, ask, and order. Yule (1996:55) states that mode and intention-related speech acts are called direct speech acts. On the contrary, the ones not related to any mode and intention are referred to as indirect speech acts.

b. Function-based Speech Acts

According to Yule (1996), there are five basic acts that someone can perform when communicating; they are: Declaration, Representative, Expressive, Directive, and Commissive.

c. Meaning-based Speech Acts

According to Yule (1996:48), there are three related acts when producing an utterance: the locution act, the illocution act, and the perlocution act. The locution act refers to speech act intended to transmit a particular sentence or utterance. . One of the speech acts discussed in this study is the expressive speech act. The expressive speech act proposed by Yule (1996) is intended to reveal the psychological state determined by the sincerity condition concerning a particular situation. Yule (1996) also states that the psychological condition includes feeling sad, happy, unhappy, etc. The following sentences illustrate the expressive speech act.

- a. I'm really sorry!
- b. Congratulations!
- c. Oh, yes, great, mmmm, ssahh! (Yule, 1996: 54).

The expressive speech can be found in fictional societies like movies (Aritonang & Ambalegin, 2023; Virginia, 2021), web series (Ricca & Ambalegin, 2022), or digital societies like social media (Christina & Shally, 2022), news (Herlina, 2023), and web or app comments (Ayuni & Atiqa, 2021; Hafifah & Fatmawati, 2024).

Methods

This study uses a descriptive approach so that all aspects and characteristics of the expressive speech act shown by traders, porters, and buyers at Pasar Anyar, Buleleng, can be observed in depth and described in detail. This study focuses on language use referring to phonological philosophy. The reason is that signs appear from a phenomenon. , In this case, the signs refer to the verbal forms produced by the traders, porters, and buyers through their utterances. They are in words and clauses explored based on existing facts (Muhajir, 1998:85). Based on its type, the study is interpretative as it thoroughly explores in detail the speeches of the Buleleng dialect, one of the Balinese language dialects, produced by the traders, porters, and buyers at Pasar Anyar, Buleleng. The study is field research using data taken from interactions involving traders, porters, and buyers at Pasar Anyar, Buleleng. The data were collected using the observational method with the recording technique. Interactions between traders, buyers, and other participants at Pasar Anyar were recorded.

Result

Result 1

Buyers, traders, and porters at Pasar Anyar, Buleleng. The recorded conversations between the traders, buyers, and porters show the use of expressive speech acts as follows.

Table 1
Distribution of Data on the Functions of Expressive Speech Acts

No.	Functions of Expressive Speech Acts	Amount of data
1.	Criticizing	22
2.	Interrupting	14
3.	Apologizing	6
4.	Expressing condolences	8
5.	Being thankful	10

Each function of the expressive speech act is analyzed by identifying the relationship between the expressive speech acts and the attempt to mitigate the addressee's face threat.. Only one data point of the function of every expressive speech data is discussed.

Result 2

Data 1 (Criticizing)

The second crop trader : *Mriki simpang Pak Jro, wenten beras local baru.*

(Come here Mr. Jro, I have new local rice)

Mr. Jro : *Kuda jani baas kediniane ane selae kilo?*

(How much is 25 kg of the local rice?)

The trader : *Nggih ngajak langganan 290 ribu manten. Cingakin niki baas Jagaraga kedas, nyangluh.*

(Only Rp. 290.000 for you as the customer. Could you take a look? This is Jagaraga rice; it is clean and delicious.)

Mr. Jro : *Beh bungut dagang mekejang kecape no. 1. Sing baas maal to ngajak langganan?*

(Ah, the trader's mouth always says that every soy sauce is number 1. That's expensive for the customer, isn't it?)

Analysis:

The above conversation shows that the scene is a warehouse in the middle of Pasar Anyar, where different types of crops are sold. The conversation's participants are the second crop trader and a buyer named Mr. Jro, a priest (someone who leads religious rituals) living in the region of Buleleng.

Context:

The second crop trader attempts to offer rice to the buyer. The conversation shows that the trader speaks refined or polite Balinese. . The reason is that the buyer is a priest who usually leads religious rituals and is also a Hindu leader. However, when answering the traders's question, the buyer speaks the standard Balinese language. *Underlined speech* is an expressive speech act that functions to criticize. Searle (1979) states that the criticizing expressive speech act is inspired by the speaker who intends to give an opinion on or evaluate something given by someone. The linguistic sign in the above data is 'Beh bungut dagang mekejang kecape nomer 1. Sing bas maal to ngajak langganan?

The goal:

As the buyer who has been experienced enough in buying things offered at the Second Crop Warehouse, Mr. Jro criticizes the trader by saying that all traders indeed say that every type of soy source they sell is number 1 and that the price of 25 kilograms of local rice has been low enough specifically for the customer. The speech shows that the buyer openly criticizes the trader. The way of criticizing, as exemplified above, is expected within the context of the speech occurring in the market environment. The reason is that the buyer is the king who can freely evaluate what he buys. The buyer uses the Bali Kepara dialect because he is accustomed to speaking the standard dialect of the Balinese language. According to the Buleleng people, such criticism is not impolite. It is often used to mitigate the social distance between the trader and the buyer. If related to the

attempt to avoid facing threats, such a way of criticizing within the above context does not threaten the addressee's face. The reason is that it is uttered in a friendly atmosphere.

Data 2 (Apologizing)

- The Fruit Trader : *Tu, suba payu tuni keabaang wani madu akranjang Mbo Luh ane di los buahe to?*
(Tu, did you send a basket of 'wani madu' (a kind of fruit) to Older Sister Luh, who sells different types of fruit at that stall?)
- The porter : *Suba semengane keabaang Bu Tut.*
(Yes, I sent it to Ms. Tut this morning)
- The Fruit Trader : *Men ncen pipisne?*
(If, yes, where is the money?)
- Porter 1 : *Imih... cicing ...ngensap nagih Pipise. Nunas ampura Bu Tut...sabar nah ...*
(Oh ...dog ... I forgot to ask for the money. I apologize Ms. Tut ...be patient ...ok..)

Analysis:

Data 2 shows that the conversation occurred at a fruit warehouse belonging to Ms. Ketut Kerti. The conversation involves Ms. Ketut (the fruit trader) and Putu (the porter).

The context:

The conversation starts when Ms. Ketut asks Putu, the porter, about the *wani madu* (a type of fruit) ordered by a fruit retailer whose stall is located at Pasar Anyar. The last speech shows tension when the fruit trader asks the porter about the money received as payment for the fruit. The linguistic sign '*Nunas ampura Bu Tut ... sabar nah...*' uttered by the porter shows the expression of apologizing to the fruit trader as having forgotten to ask for the money as payment for the fruit. If data 2 is observed, the porter answers the question raised by the fruit trader using the standard Balinese language variety. Then, she speaks the refined Balinese (polite) language when she asks the fruit trader for apologies. In line with Searle (1979), the expressive speech act functioning to apologize is used when the speaker shows regret or feels guilty toward the addressee. The porter chooses the refined Balinese language variety to apologize because she wants to get closer to the fruit trader and neutralize the atmosphere in which the speaker interacts with the addressee. If data 2 is related to the face threat, the apologizing expression used by the porter using the refined Balinese language variety is intended to save the addressee's face threat as the starting part of her speech. The porter uses an expression commonly used by the Buleleng people to curse, 'cicing' (dog), meaning it is a dog cannot to threaten the fruit trader's face.

Data 3 (Being thankful)

- The buyer : *Pak Kuat sibuk ohh? Tulungin ngabaang salak porong duang keranjang ke montor pick-up ento nah.*
(Mr. Kuat, you're busy, aren't you? Could you send two baskets of 'salak porong' (a type of fruit) to that small truck)
- The porter : *Nah, cenik gaene to Bos.*
(Yes, doing such a job is so easy Sir)
- The buyer : *Ne upahe dasa tali. Suksma.*
(This Rp. 10.000 is the wage. Thank you.)

Analysis:

Data 3 shows the expressive speech act used to apologize. The conversation takes place at a warehouse belonging to Ms. Ketut Kerti. The participants included the buyer and the porter named Mr. Kuat.

The context:

Apologizing is uttered by the buyer to Mr. Kuat after he has been helped to carry two baskets of 'salak porong' (a kind of fruit) to the small truck. Being prepared to do what the speaker asks to the expressive speech act used to show gratitude. The linguistic sign 'suksma' (being thankful) is uttered by the buyer after the porter is paid for what he has done. The speaker's socio-cultural factor leads to the expressive speech act used to apologize. In Eastern culture, saying thank you

after receiving something is obligatory. Data 3 shows that the expression 'thank you' is uttered after being helped. It also shows that facethreatening behavior is mitigated by using the expression of being thankful.

Data 4 (Interrupting)

- The trader : *Jero meriki simpang pohe nasak di punya niki. Poh manalagi wenten, poh harum manis wenten.*
(Sir, come here, please. I have ripe mangoes; they were getting ripe on the tree; there are two types; 'manalagi mangoes and harum manis mangoes'; they are sweet.)
- The buyer : Ah, you're too excessive ... is it true that you have ripe mangoes? They are artificially ripe, aren't they?
- The porter : *(tiba-tiba dating dan ikut berkomentar) haha...tusing guguna...pocol promosi*
(The porter suddenly appears and gives his comments) hehe...you don't believe, do you? ... what she's promoted is useless.
- The trader : *Beh jelemene ene milu doen mesaut ... Nak seken nasak nasak pohne...*
(Ah, this man also gives his comments ... the mangoes I sell are ripe on the tree)
- The buyer : *Nah ... cobain malu pelut, yen sing tepuk ken asanin sing kegugu ...*
(Yes, I'll peel one, if I don't see and taste it, I don't believe)

Analysis:

The conversation in data 4 occurs at the fruit warehouse belonging to Ms. Kerti. It starts when the trader starts promoting the mangoes, which she sells to a buyer named Mr. Jero, one of her customers. When the trader promotes mangoes, the porter named De Olog appears and interrupts the conversation between the trader and the buyer by commenting that it is useless for the trader to promote mangoes, as the buyer does not believe (as shown by the underlined speech). It exemplifies the expressive speech act functioning to interrupt. If observed, the speech made by the porter, threatens the addressee's or the trader's face. However, the comment is produced while laughing initially; therefore, the speech does not threaten the trader's face. This is supported by what Brown & Levinson (1987) state: jokes can be used to mitigate face-threatening expressions. The factor leading to the above expressive speech act in data 4 is the intention to neutralize the atmosphere that could lead to tension.

Data 5 (Expressing Condolences)

- The trader : *Buk Tut, tumben tepuk di gudang. Suba seger? Tyang mara ningeh Pak Nengah kurenan Buk Tute suba ngalain. Dumogi Amor ing Acyntya ngih ... tyang turut berduka cita.*
(Ms. Tut, it's time to meet you at the warehouse. Are you healthy? I've just heard that Mr. Nengah, your husband, is already dead. May he be accepted by His side; I do share my condolences).
- The trader : *Nggih ... suksma.*
(Yes, thank you)

Analysis:

The conversation in data 5 occurs at the warehouse belonging to Ms. Ketut Kerti. The communication starts when a fruit retailer, Ms. Kerti's customer, shows he is getting startled that it has been long since she last met Ms. Kerti at the warehouse. The customer shares his condolences for the death of Mr. Nengah, Ms. Kerti's husband. The underlined speech 'Dumogi Amor ing Acintya' is often used to share condolences in the Hindu religion. Searle (1979) stated that the expressive speech act functioning to share condolences is used to express the feeling of being sympathetic, the feeling of being sad by the speaker for any disaster, loss, or something sad experienced by the addressee. The expressive speech act functions to express condolences and does not threaten the addressee's face. However it starts with a surprise or the fact that he has

scarcely met the trader, using the expression of profound curiosity that can threaten the addressee's face. In other words, the speech act used to share condolences to close the communication activity in data 5 can function to mitigate the addressee's threatening face. The factor leading to the use of the speech act in data 5 is the external factor, i.e., the cultural factor of the participants. In the Hindu religion, it must be obliged to share condolences if a friend is dead using the expression 'Dumogi Amor ing Acyntya.'

Conclusion

The current study identifies five functions of speech acts: the function of criticizing, the function of interrupting, the function of apologizing, the function of sharing condolences, and the function of being thankful.

The factors causing the people at Pasar Anyar, Buleleng, to use expressive speech acts are the speaking habit, the intention to be close to the addressee, the intention to neutralize the atmosphere, and the socio-cultural and educational background of the participants. In the lively interactions among the people at the market, jokes are used to mitigate the addressee's face. The jokes themselves are rarely used in formal situations and can only happen in informal situations.

The expressive speech act at Pasar Anyar Buleleng had a characteristic inner and outer space. In this context, 'inner space' refers to interaction among familiar individuals, such as family or close friends, while 'outer space' refers to interaction with strangers or less familiar individuals. This means that expressive speech acts can occur in closed groups (inner space) and with strangers (outer space). This kind of characteristic cannot be found in other regions of Bali. Visitors or people from outside Buleleng who do not know that kind of characteristic will experience culture shock, or the worst is communication failure. Then, the 'jokes' are always used to neutralize the impact of culture shock so that the outer people do not feel gutted, warm, and welcome.

References

- Aritonang, R O., & Ambalegin. (2023). An Analysis of The Expressive Speech Acts in "Avatar: Way of The Water" Movie. *Jurnal Ide Bahasa* 5 (1), 47-60.
- Ayuni, D P., & Atiq Sabardilla. (2021). Tindak Tutur Ekspresif Pada Kolom Komentar Akun Ngaji Filsafat. *Jurnal Ilmiah Korpus*, 5 (2), 262-271. <https://doi.org/10.33369/jik.v5i2.16307>
- Bawa, I W., dan I Wayan Jendra. (1981). *Struktur Bahasa Bali*. Jakarta: Pusat Pembinaan dan Pengembangan Bahasa Departemen Pendidikan dan Kebudayaan
- Brown, P., & Levinson, S. (1978). Universals in Language Usage: Politeness Phenomena. In E. Goody (Ed.), *Questions and Politeness: Strategies in Social Interaction* (56-310). Cambridge: Cambridge University Press.
- Christina, D., & Shally Amna. (2022). The Expressive Speech Act Analysis on the Comments of @infopadang_id in Instagram Posting about Rising Oil Prices. *Islamic Manuscript of Linguistics and Humanity (IMLAH)*, 4 (1), 70-79. <https://ejournal.uinib.ac.id/jurnal/index.php/imlah>
- Fraser, B. (1990). Perspectives on Politeness. *Journal of Pragmatics*, 14, 219-236. [https://doi.org/10.1016/0378-2166\(90\)90081-N](https://doi.org/10.1016/0378-2166(90)90081-N).
- Hafifah, A W., & Fatmawati. (2024). Expressive Speech Acts in the YouTube Kompas TV Comment Column Based on Cyber Pragmatics Perspective. *Retorita: Jurnal Ilmu Bahasa*, 10 (1), 274-284. <https://doi.org/10.55637/jr.10.1.9355.274-284>
- Harziko, H. (2019). Modus tindak tutur ekspresif dalam transaksi jual-beli di pasar tradisional kota Baubau: tinjauan pragmatik [Modus speech act in the interaction of selling-buying in traditional market of Baubau City: A pragmatic study]. *TOTOBUANG*, 7(1), 57-71. <https://doi.org/10.26499/ttbng.v7i1.124>.
- Haugh, M., and Carl Hinze (2003). A metalinguistic approach to deconstructing the concepts of 'face' and 'politeness' in Chinese, English and Japanese. *Journal of Pragmatics* 35, 1581-1611.

- Herlina, D. (2023). Tindak Tutur Ekspresif Netizen Pada Pemberitaan Bom Astana Anyar. *Jurnal Paradigma: Jurnal Multidisipliner Mahasiswa Pascasarjana Indonesia*, 4 (1), 1-11.
- Hymes, D. (1974). Ways of Speaking. Explorations in the Ethnography of Speaking, 1, 433- 451. <https://doi.org/10.1017/CBO9780511611810.029>.
- Kersten, J., S.V.D. (1970). Tata Bahasa Bali. Ende-Flores: Arnoldus.
- Muhadjir N. (1998). Metodologi Penelitian Kualitatif. Yogyakarta: Rake Sarasin.
- Ricca H., & Ambalegin. (2022). Expressive Speech Act Found in Love at First Swipe Web Series. *Calls*, 8(1), 13-24. <http://dx.doi.org/10.30872/calls.v8i1.6403>
- Rohmadi, M. (2004). Pragmatik Teori dan Analisis. Yogyakarta: Lingkar Media Jogja.
- Rustono. (1999). Pokok-pokok Pragmatik. Semarang: CV IKIP Semarang Press.
- Schiffrin, D. (1994). Approaches to Discourse. Blackwell Textbooks in Linguistics, Oxford: Blackwell.
- Searle, J. R. (1969). Speech acts: An essay in the philosophy of language. Cambridge: Cambridge University Press.
- Vilkki, L. (2006). Politeness, Face and Facework: Current Issues. *A Man of Measure Festschrift in Honour of Fred Karlsson*, pp. 322–332.
- Virginia, F. (2021). Expressive Acts Realization in “I Care a Lot” Movie. *Humanitatis: Journal of Language and Literature*, 8(1), 75-88. <https://doi.org/10.30812/humanitatis.v8i1.1567>