

An Analysis of Pragmatics Study in the Film of Tarung Sarung 2020 by Archie Hekagery

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Abstract

Departing from the view that meaning, language, and communication cannot be separated in everyday life, the result of this research is an analysis of the pragmatics in conversation and context depicted in the film "Tarung Sarung (2020)" which comes from the South Sulawesi area. It was found that there were 14 data for pragmatics sections, each containing 3 deixis, 2 conversations containing implicatures, 1 conversation containing presupposition, 1 face wants, 3 conversations containing politeness principles, and 4 conversations which were locutionary speech acts, perlocutions, and illocutionary (IFIDs). By using a qualitative descriptive approach and using purposive sampling, it is easier for researchers to take data which is a representative of a certain data group and present it factually and systematically.

Keywords: *Pragmatics, Pragmatics Analysis, Film Tarung Sarung 2020*

INTRODUCTION

Language is a communication tool that is needed by someone in conveying ideas, thoughts, and feelings that are thought of. Language as a means of communication can also be in the form of actions that are a representation of one's desires. In general, language can be interpreted as a combination of vowel sounds used in speech or written symbols used in vowels, a mutually agreed communication tool in a certain group environment, good manners, and good behavior. Language is a system of spoken symbols used by a particular community to interact with each other based on the culture they have in common. The system referred to here refers to an element that is interconnected and ultimately forms a hierarchical consistency.

The development of the times until now makes it easier for humans to communicate with each other. Nowadays, communication can be done anywhere without being limited by space and time. In communicating, we generally use verbal and non-verbal language. Today, communication is done so that a speaker can understand what has been conveyed. But the problem is, sometimes what we say can be misperceived by our interlocutor. This problem may arise from the speaker or the interlocutor.

Language as a tool used by a person in communicating consists of two aspects, namely the linguistic aspect and the linguistic aspect. The linguistic aspect consists of morphology, phonology, and syntax or can also be called semantics, namely the study of meaning or meaning (Chaer, 1994). While the paralinguistic

aspects consist of tone and intonation, speech, body movements, and touch or can also be called pragmatics. Both of these linguistic aspects function as a means of communication which of course has a relationship with the context or conditions in the communication process (Chaer and Leonie Agustine, 1995). Language as a communication tool forms something called speech acts, speech events, and speech situations.

Speech acts, speech events, and speech situations have different meanings. Speech acts are actions that a person performs when speaking. Speech events are activities that can be controlled by a number of norms or rules used in speaking. Meanwhile, speech situations are activities that can be controlled by fixed rules such as talking while eating, fighting or the occurrence of a murder (Hymes, 1972 in Richard (1995). All three of these explanations are included in the scope of pragmatics.

As part of the importance of understanding the meaning conveyed by the speaker, a study of linguistics called pragmatics is needed. In a general sense, pragmatics is a branch of semiotic linguistics. Semiotics examines verbal language, symbols, symbols, language signs, as well as references and meaning in all life activities. Pragmatics is the study of deixis, implicatures, speakers' assumptions, speech acts, and aspects of discourse structure. According to Rahardi (2003) pragmatics is a lesson in linguistics that studies the relationship between language and a context of speech. The purpose of pragmatic speech refers more to the purpose and meaning of the speaker in his speech. Meanwhile, according to Yule (1996) pragmatics is learning about the relationship between language forms and users in the form of language. So it can be concluded that pragmatics is a branch of linguistics or language relations in a context.

As stated by Leech (1993) that pragmatics is a study that discusses meaning related to speech situations. Pragmatics examines the meaning of speech desired by the speaker according to the context. The context in this case becomes the basis for expressing the appropriate meaning by making the context the basis for consideration in understanding the meaning of language use. Speech acts Understanding meaning will certainly be easier with studies such as pragmatics. Yule (1996) says that pragmatics will make us understand the meaning and intent or purpose conveyed by a speaker.

In this study, one of the linguistics is discussed, namely Pragmatics. According to Levinson (1983) that pragmatics is a science that discusses language and its relationship with context to become the basis of an understanding. In pragmatics includes several discussions, such as deixis, implicature, speech acts, presuppositions, and politeness utterances. Departing from the various problems above regarding the importance of meaning in a speech, the researcher wants to examine some aspects of the study or pragmatic forms in the film "Tarung Sarung" (2020)" which comes from Sulawesi and then process and describe it.

METHODOLOGY

This research is qualitative by using a qualitative descriptive approach. It aims to be able to describe factually related to the object to be studied. Moleong

(2010) explains that the descriptive approach means analyzing the data that has been collected, which can be in the form of words, pictures, and not numbers. Researchers in this problem describe the analysis that has been carried out on film conversations related to the parts of pragmatics and then classify them. The aim is to provide a factual, systematic description of the facts and relationships related to something to be studied.

RESULT AND DISCUSSION

Deixis

Deixis is a term that comes from the Greek which means to point. Levinson (1983) reveals that the most obvious way of knowing the relationship between language and context is reflected in the structures of the language itself through the manifestation of deixis. All forms of linguistics used to "show" something are called deictic expressions. Like the statement "*What is it?*", we use the deictic expression "it" to show or indicate something. Purwoto (1984) says that something can be called deixis if the referent moves or changes, it depends on who is the speaker, the context, and the place where the word or sentence is spoken. For more details, we can see the dialogue snippet below.

(Data 1) – Discourse Deixis

Paman : Den Masih susah tidur?

Deni Ruso : Biasalah om, anak muda.

From the conversation above, we can see that Deni Ruso uses the second expression "*Biasalah..*" when his uncle asks if he wants to take the medicine at once or not. The word ordinary means that a teenager or youth generally likes to travel at night and tends to stay up late. The deixis referred to from the conversation piece above is discourse deixis. Discourse deixis is a particular reference in the discourse section that has been given or is being developed.

(Data 2) – Place Deixis

Deni : kapan kita bisa bertemu lagi?

Tenri : nanti malam ada acara disini, datangki nah!

By looking at the conversation above, the word "*disini*" spoken by Tenri refers to a place, namely the beach where Deni and Tenri first met. This kind of deixis is called place deixis.

(Data 3) – Third person deixis

Manager : Mereka lagi.

Deni : Siapa tuh?

Manager : Biasalah pak, aktivis lingkungan hidup..

From the dialogue above, we can see when the manager said "*Mereka lagi*" the atmosphere at that time was chaotic. Their word again implies that the people

who come have often done the same thing and in the same place (held a beach reclamation demonstration). The word “*Mereka*” refers to a group of people who were holding a demonstration in the front yard of the Ruso company office.

Implicature

According to Brown and Yule (1996) implicature is an utterance that is used to explain what we might mean, suggest, or mean by the speaker which may be different from the meaning understood by the interlocutor. Suyono (1990) adds that what is meant by implicature is a pragmatic study that focuses on the discussion of "the intent of an utterance" according to the context. Implicatures are generally divided into two parts, namely unconventional and conventional implicatures. Non-conventional implicature is the implied meaning contained in a conversation. While conventional implicatures are direct implicatures obtained from the meaning of the word, and not from the principle of conversation. Below is an example of a conversation that contains the meaning of implicature.

(Data 4) Non-conventional Implicature

Deni : Ndag ada o bat nyamuk pak?

Guru Ngaji : Kan bisa jo pake tangan

Deni : Susah Pak...

From the conversation above, we can see that when Deni said "*Ndag ada obat nyamuk pak?*" it implied that Deni wanted to ask for mosquito repellent, because the context of the place at that time Deni was told to sleep on the terrace to guard the mosque.

(Data 5) Conventional Implicature

Guru Ngaji : ikut ko turnamen sarung tarung toh? anak Jakarta ini juga ikut..

Deni : ha? Saya?

Sanrego : ok calabai', saya tunggu ko di turnamen sarung tarung... jangan ko lari nah!

From the snippet of the conversation above, we can understand that the word “*Calabai*” above implies a person who has a soft character like a woman. Sanrego gave Deni a title as calabai, or in Mandarnese, often called transvestites or *to Bissu*, *to Bencong*.

Presupposition

Basically presupposition means a presupposition or presumption that comes from the speaker or writer about the opponent and something that is being discussed. This is in line with what was expressed by Cummings (2009) that presuppositions or presuppositions of assumptions or interferences are implied in certain linguistic expressions. Presupposition according to Rusotono (1999) is

shared knowledge between the speaker and the interlocutor that is not spoken and is a prerequisite that allows an utterance to be true or false.

(Data 6)

Deni : Sebulan lagi Pak!

Guru Ngaji : kenapa?

Deni : ya gak mungkinlah saya bisa ngalahin juara tiga tahun berturut-turut dalam waktu sebulan lagi pak...

In the conversation above, Deni immediately said "*Sebulan lagi, pak!*", this indicated that Deni was pre-assuming that the teacher of the Koran would know the meaning of the sentence he meant. What do you mean by "*Sebulan lagi, pak?*" contains that Deni is not sure to join the fight against Sanrego who has won the competition every year.

Face Wants (Politeness Model)

Face Wants is included in the politeness principle. Generally in social interactions, someone will behave as if their expectations of the public self-image that we have are respected by others. If someone says something that could be a threat to others, it is called a face threatening act (FTA). Yule (1996) argues, "if a speaker says something that represents a threat to another individual expectation regarding self image, it's described a face threateninflg act." That is, when the speaker does something that can threaten the interlocutor, it is called a face threatening act. This is where a politeness strategy is needed, so that the image of others themselves is not lost. So as an alternative, someone can say something that contains a smaller threat, it is called a face saving act (FSA). For more details, we can see the following example.

(Data 7)

Tenri : Astagfirullahal'adzim, maaf.. bukan mahram

Deni : mahram? apaan mahram?

Tenri : tidak tau mahram?

From the conversation between Deni and Tenri above, we can see that the word "*maaf*" used by Tenri before saying that she is not a mahram is a model of politeness commonly known as face wants. Face wants is used by a speaker to reduce the possibility of threats to the interlocutor, a process like this is called face saving acts (FSA). Even though Tenri was actually able to immediately say "*Apa innee... jang ki sentuh-sentuhka, pergi maki! Bukan ki mahram.*"

Politeness Principle

In general, politeness (politeness) can be interpreted as social compliance, namely where the actions of a person can refer to good behavior, orderly and respecting others according to the rules that apply in society. Pragmatics and politeness have a close relationship between the two. According to Brown and Levinson (1987) the theory of politeness is derived from the face. These experts use the term "face saving" (face saving view) that politeness is a rescue from the face of the speaker and the interlocutor which includes both positive and negative sides. Positive face means a person who has a positive face towards himself and wants to get approval from the other person. While the negative face refers to a person's basic guidelines for an area or personal rights not to be disturbed. Both of us can understand that politeness is very important to maintain continuity and success in communication. The following is an example of a conversation that contains the principle of politeness.

(Data 8)

Tenri : Terima kasih sudah bantuka nah...

Deni : Relax, it's okay..

Tenri : Kita dari Jakarta?

Deni : Kita?

We can understand together, that the above conversation contains the principle of politeness. Tenri who said "Terima kasih" meant to be polite. The word us in the Bugis language is literally used by someone to replace the word "*Kamu*" which is considered less refined into the word "*Kita*".

(Data 9)

Tutu : puang Deni, siniki Puang!

Gogos : Puang Deni.. puang Deni

Deni : nggak usah teriak-teriak

Tutu : Maaf, kami terlalu bersemangat..

The conversation above also contains the principle of politeness, it can be seen when Tutu and Gogos use this sentence to call Deni. The word *puang* in the Bugis language is a word to call someone who is considered important or has power.

(Data 10)

Kanan : tolong ki terima Deni jadi anak guruta

Paman : Baiklah, karena kita yang minta. Tapi engka dua syara'na nah (tapi ada dua syarat yah).

The word please is an expression of politeness, because the word please refers that the speaker is humble to the interlocutor.

Speech Act

In simple terms, according to Richard (1995) speech acts are all actions that a person takes when speaking. When people have a conversation, they are likely to make promises, statements, compliments, praises, criticisms, invites or warnings. Speech acts in pragmatics are basically divided into types, namely illocutionary, illocutionary, and perlocutionary speech acts. Locutionary speech acts are speech acts related to phrases, words, and sentences. Illocutionary acts are speech acts that have a specific purpose and function. Liestyorini stated that there are four aspects of IFIDs, namely, pormative verbs such as "I promise... I warn you...", word order, emphasis and intonation, and voice quality. Finally, perlocutionary speech acts are speech acts that have an impact on the speech partner. Below are examples of some types of speech acts.

(Data 11) Tindak Tutur Lokusi

Tenri : ayo pukulka!

Deni : banyak orang disini Tenri...

From the conversation above, we can see that the sentence "*ayo pukulka!*" what Tenri said was a locutionary speech act. The speech act uttered by Tenri was a statement to order Deni to beat him. Locutionary speech acts usually have the aim of conveying information, asking questions, or clarifying an event that is currently or has occurred.

(Data 12) Illocutionary Act, IFIDs

Deni : dia manggil gue calabai artinya apa?

Tutu dan Gogos : itu artinya ganteng... keren

In the above statement, we can see that Deni uses questioning intonation when he says, "*Dia manggil gue calabai artinya apa?*".

(Data 13) IFIDs

Tenri : Ayo makan rame-rame

Temannya Tenri : Tidak mauja makan, kalau masih ad aitu orang satu..

Tenri : ayomi.. saya yang traktir

Expression "*Ayomi.. saya yang traktir*" what Tenri said was a sentence to emphasize or reaffirm the first sentence she said. This was done by Tenri to ensure that her friend too had to come along and accept the invitation she offered.

(Data 14) Tindak Tutur Perlokusi

Deni : Tutu.. Gogos.. ini ada duit 10 juta, kalian cari preman disini!, lu kumpulin sekarang terus kit arame-rame ke rumahnya Sanrego! Kita kroyokin dia!

Tutu : ini bukan soal uang puang

Deni : Munafik kalian berdua

Gogos : maaf puang, ini bukan Jakarta, kita biasanya satu lawan satu..

From the statement above, we can see that the first sentence uttered by Deni “*Tutu.. Gogos.. ini ada duit 10 juta, kalian cari preman disini!, lu kumpulin sekarang terus kita rame-rame ke rumahnya Sanrego! Kita kroyokin dia!*” is a sentence that contains a directive perlocutionary utterance that has the aim of giving effect to the interlocutor. While the sentence said by Gogos in the last conversation that said “*Maaf puang, ini bukan Jakarta, kita biasanya satu lawan satu..*” is also a perlocutionary speech act that is expressed with the aim of giving advice to our interlocutor.

CONCLUSION

Based on the objectives and results of the study, it was found that there were 14 data containing elements of pragmatic parts in the analysis of the Tarung Sarung (2020) film from Sulawesi. Each form of conversation or dialogue contains 3 deixis, 2 conversations containing implicatures, 1 conversation containing presuppositions, 1 face wants, 3 conversations containing the principle of politeness, and 4 conversations which are locutionary, perlocutionary, and illocutionary speech acts (IFIDs). In a film that contains regional elements, it is certainly very interesting to study because the use of word diction and context is often slightly different from the Indonesian or official language in general.

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