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# Speech acts found in the text of Cupak and Grantang

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**Abstract**--This study aimed to investigate types of speech acts found in the text of Cupak Grantang. The text of Cupak Grantang is the text that has moral value. The theory of pragmatics in speech acts was used in analyzing the data. The data were collected based on the types of speech acts found in the text of Cupak Grantang. The data were collected based on the problem formulation in the research. Data collection methods and techniques related to types of speech acts and analysis of social context are explained as follows. In the data collection process, the author read, recorded and wrote data related to speech acts and sociopragmatic studies. After obtaining data about the types of speech acts contained in the Cupak and Garantang texts, the types of speech acts were then grouped. The results indicated that the types of illocutionary acts found in the texts are directive, commissive, and assertive. I Cupak was described as a person who always complained about what happened to him.

**Keywords**---illocutionary acts, pragmatic, speech acts.

## 1. Background

The Cupak and Garantang texts are known as Sasak folk tales that tell the story of brothers who have different characteristics. Cupak is the antagonist in the story, while Gerantang is known as the protagonist in the story. The existence of this text is fading increasingly because it receives less attention from the public.

There are several efforts made by the community and government to preserve the Cupak and Garantang texts. At school, teachers and educators use folklore as teaching material that supports educational activities. In this story, there are the characters of Cupak and Garantang and other characters use language as a means of communication. The language used for communication is in the form of speech or speech. The speaker and interlocutors in the story use language directly in the conversations carried out by the characters in the story. The use of language not only makes someone listen to the speech but also carries out activities as expected by the speaker of the speech partner. Language can make someone carry out activities or activities that are following what is expected in the conversation. The purpose of this speech is to convey information, deliver news, command and persuade (Norrick, 2015; Furiassi, 2018; Croddy, 2002).

Cupak Gerantang text is also in the form of geguritan version. It is written in lontar script which is a story in the form of a song (Warna et al., 1993). The original title of this story was geguritan I Cupak Gerantang. In the geguritan version, geguritan Cupak gerantang consists of 7 types of pupuh. They are Pupuh Ginada, Pupuh Sinom, Pupuh Durma, Pupuh Pangkur, Pupuh Demung, Pupuh Pucung, and Pupuh Dangdang. The translators of the script and language of the Cupak Gerantang geguritan were Nengah Medara and Nazir ThoiL. Geguritan Cupak Gerantang was published by the Indonesian and Literature Book Publishing Project, Jakarta in 1978 with 60 pages (Satrya, 1997). Geguritan Cupak Gerantang is in book form using Latin letters and Balinese. The story of Cupak Gerantang is used as an art performance in Bali, for example shadow puppetry, gong drama, and various other arts. The story of Cupak Gerantang comes from songs such as sinom, maskumambang, dandanggula, pangkur, durma, and asmarandana. In the geguritan text of Cupak and Gerantang (Medera, 1978), it is said that I Cupak and I Gerantang came from the village of Majalangu, Majapahit region. The characters in the geguritan texts I Cupak and I Gerantang are Men Bekung, Nanang Bekung, I Cupak, I Gerantang, I Benaru. I Cupak and I Gerantang devoted themselves to capturing I Benaru. The king ordered I Cupak and I Gerantang to rescue the princess who was being held captive by I Benaru. After arriving at I Benaru's cave house, I Cupak was very afraid to see many piles of animal and human bones. There was a great battle between I Gerantang and I Benaru. I Gerantang managed to defeat I Benaru and save the princess. I Cupak took the princess to go upstairs and left I Gerantang alone in the cave in a weak condition. I Gerantang realized that he would starve to death and then fell unconscious in the cave. When I Cupak arrived at the king's palace, everyone was very happy. The king finally received the princess who was still unconscious. The king fulfilled his words and then crowned I Cupak as king of the kingdom, wearing the king's regalia.

Based on this explanation, the author is interested in revealing the types of speech acts and social context found in the texts Cupak and Grantang in depth. This research, which examines types of speech acts and social context, uses text as a data source in analysis. Text appears because of certain aims and objectives. A text exists because there is something behind it and understanding the text is closely related to culture. It is hoped that the results of this research will be able to contribute to society in that the speech acts contained in the Cupak and

Garantang stories are influenced by differences in dialect variations which are influenced by the social context (Tsoumou, 2020).

The research related to this research includes the following. The first research is research from Sagita (2019), entitled "Illocutionary Speech Acts in the Insight Talkshow on CNN Indonesia". This research examines the forms of illocutionary speech acts, types of illocutionary speech acts and the function of illocutionary speech acts in the insight talk show on CNN Indonesia. This research applied data sources, namely speeches spoken by presenters and resource persons at insight talk shows on CNN Indonesia. In data collection techniques, this research applied the technique of free, involved listening and taking notes. The research instrument applied in this research is the researcher himself. In data analysis techniques, this research uses the pragmatic equivalent method. The forms of illocutionary speech acts found in this research are declarative, imperative and interrogative. The next research examined in this literature review is Karimah's (2022) research entitled Directive Speech Acts on YouTube Podcasts: Deddy Corbuzier Episode Clarification 2020. Karimah (2022) analyzed the function of directive speech acts that use the YouTube podcast: Deddy Corbuzier Episode Klarifikasi 2020 as a data source. Karimah's research (2022) analyzed the phenomenon of directive speech acts that occur through communication activities and analysed the meaning following the intention of the speech conveyed by the speaker to the speech partner. Research by Karimah (2022), describes the form, strategy and function of directive speech acts using data sources from Deddy Corbuzier's YouTube podcast, the clarification episode, which aired in 2020. This research used qualitative research methods using a pragmatic approach. The research data used in this research is direct oral speech (Paltridge, 1995; Björkman, 2011; Kecskes, 2000).

## **2. Research Method**

This research applied library research because written texts are used as a source of data. The method used to search for data is by reading the text and paying attention to several lingual aspects. This research applied direct surgical techniques to collect data found in the text (Sudaryanto, 2015). The data were collected based on the problem formulation in the research. Data collection methods and techniques related to types of speech acts and analysis of social context are explained as follows. In the data collection process, the author read, recorded and wrote data related to speech acts and sociopragmatic studies. After obtaining data about the types of speech acts contained in the Cupak and Garantang texts, the types of speech acts were then grouped. The researcher grouped the data based on the types of speech acts found in the data source. Next, the researcher grouped the data related to speech events to examine the social context. This research applied a deductive-inductive method in analyzing the data found in the Cupak and Garantang texts. Data analysis is a data processing process aimed to get the information used as a basis for making decisions to solve a problem. The data analysis process in this research consists of the process of grouping data according to its characteristics, creating a data grouping model and obtaining important information from the data in the text (Sbisà, 2002; Hernández & de Mendoza, 2002; Waltereit, 2001).

### 3. Results and Discussion

Data 1

- Grantang : *"Kemu beli malunan mulih tiang lakar manjus abedik"*.  
 "Brother, please go home first, I want to take a shower first"
- Cupak : *"Lamun keto kola lakar malunan mulih, adi"*.  
 If that's the case, I'll go home first

Based on the context situation, there are two characters involved in the conversation. They are Grantang and Cupak. The setting was in the afternoon. One day, I Cupak and I Grantang were working in the rice fields, I Grantang diligently herding cows, but I Cupak did not help his brother to work in the rice field. He did not pay attention to his brother who was working in the rice field. When I Grantang had finished his work then I Cupak came toward him. Grantang was not upset with his brother, he still maintained his attitude towards his brother. He still spoke quietly to his brother. The topic of the conversation is that Grantang asked his brother to go home and leave him alone in the rice field. Gerantang was very kind to his brother as he was allowed to go home although Cupak did not help him to work in the rice field. Cupak was described as a rude person. He was very lazy and just liked eating the food he liked to eat.

The utterance *kemu beli malunan mulih tiang lakar manjus abedik* is classified as a command sentence. The directive type of speech act of the utterance is command As claimed by [Searle & Vanderveken \(2005\)](#), this type of A command, on the other hand, necessitates that the speaker be in a position of power over the hearer. Grantang commanded his brother to go home and left him at the rice field. Gerantang wanted to stay at the rice field after working for hours at the rice field. Gerantang was very tired of working for hours without any help from Cupak. Cupak just saw his brother without helping him to work at the rice field.

Data 2

- Mother : *"Cening-cening bagus Wayan Cupak anake buka cening ngudiang cening padidi mulih buine blolotan, men adin ceninge I Made Grantang dija?"*  
 "Oh my handsome son Wayan Cupak, why do you come home alone and dirty like this? Where is your brother, I Made Grantang?"
- Cupak : *"Kene ento bapa lan meme Kola anak uli semengan metekap dicarike I Grantang anak meplalianan melali dogen uli semengan, buine ia ento ngenemin anak luh-luh dogen gaene"*  
 "It's like this, father and mother, I've been working in the rice fields since morning, I Grantang has gone out to play since morning, and he only does his work playing with the girls".
- Father : *"Nah, mendep dewa mendep, buin ajahan lamun teka I Grantang lakar tigdig bapa, lakar tundung bapa uli jumah"*  
 Yes, don't cry anymore my son, when I Grantang comes home, father will scold him and beat him, father will throw him out of the house

Based on the context of the situation, there are three characters involved in the conversation above. They are mother, cupak and father. The setting was in the

afternoon. At that time, I Cupak just arrived home and told his mother that he just worked alone without any help from Grantang. Mother and Father were very angry after hearing the information from Cupak. Cupak told a lie to his parents saying that Grantang did not help him work at the rice field. Cupak was a lazy man and just told a lie to his parents. His father promised him to hit Grantang after he arrived home. Mother asked questions to Cupak why he just arrived home alone without Grantang. Cupak said to his mother that Grantang just played with some girls at the rice field without helping him work at the rice field.

The utterance “*Nah, mendep dewa mendep, buin ajahan lamun teka I Grantang lakar tigtig bapa, lakar tundung bapa uli jumah*” is called a commissive illocutionary act. Based on the theory proposed by Searle (1979), it is called commissive based on the promise from the Father. Father promised I Cupak to hit his brother Grantang after he arrived home. By seeing the utterance, the father is described as an angry man and just believed the information from I Cupak. I Cupak told a lie by saying I Grantang did not help me working at the rice field.

#### Data 3

- Father : *“Makaad cai makaad Grantang, nirguna bapa ngelah panak buka cai. Goba melah, salah jele, tur tuara demen nyemak gae, men nyak adung goba ajaka bikase? Dija cai maan ajah-ajahan keto?”*  
 “Get out of this house!! I didn't expect the father to have a son like you, handsome face but bad behavior, lazy, want to match your handsome face, where did you get teachings like that?”
- Grantang : *Nah, Bapa yan suba keto keneh bapane, nundung anake buka tiang....uli jumah, tiang nerima pesan tresnan bapane ento.*  
 Okay dad, if that's what you want, kick me out of the house... I accept dad's decision.

Based on the context of the situation, there are two people in the conversation above. They are Father and Grantang. Grantang was a very nice guy and told information correctly to his father. Father was described as an angry man and just believed the information given by I Cupak. I Cupak always told lies to people and his parents as well. After Grantang just arrived home, he was told by his father to leave the house. Cupak told his father that he was alone working at the rice field without any help from Grantang.

It can be seen from the utterance “*Get out of this house!!*”. The utterance is called the promise in commission. Based on the theory proposed by Searle the utterance is called the promise in commissive. Although Father commanded I Grantang to leave the house, Grantang just accepted the command from his father. He did not give any protest to his father. It indicated that Grantang was a nice man without any protest from his father. He just followed the decision given by his father to leave the house.

Data 4

- Cupak : *"Meme...Bapa...adin kolane dija?"*  
 "Mother...father...where is my sister?"
- Father : *"Adin I Dewane suba tigtig bapa tur suba tundung bapa uli jumah. Jani apang tawange rasan mayusne ento."*  
 "Your brother has been beaten and kicked out of this house. so that you know how the child feels."

Based on the context of the situation, there are two characters involved in the conversation above. They are Cupak and his father. Father told Cupak that his brother already left the house. Father told him to leave the house. Cupak was very surprised to hear the information given by his father. Then, Cupak told his father that he told a lie to him and cried after hearing the information given by his father. Grantang was a nice man and worked in the rice field. Father just believed the information given by Cupak.

The utterance *"adin I Dewane suba tigtig bapa tur suba tundung bapa uli jumah"* is called the assertive in illocutionary act. The utterance indicated that Father gave information to Cupak that he already told Grantang to leave the house. Grantang was very sad after being asked to leave the house by his father. His father was described as an angry man. However, Cupak was very sad after hearing the information from his father saying that his brother already left the house.

Data 5

- Cupak : *Adi....adi....adi..Grantang ... ene kola teka ngaba takilan ..Adi! Adi jalan mulih adi, ampurayang Beli adi, jalan adi mulih!*  
 Brother...brother...little brother...Grantang...here you have brought food...little brother!" Brother, now we're going home, forgive my mistake, brother, let's go home!"
- Grantang : *Kema suba Beli mulih padidi, depang tiang dini naenang sakit ati, diastun tampin tiang mati.Apa puaran tiange idup tusing demenin rerama.*  
 Brother, just go home alone, leave me alone here to endure the heartache, I would rather die than be disliked by my parents.

Based on the context of the situation, there are two people involved in the conversation above. They are Cupak and Grantang. Cupak just met his brother in the forest. Cupak then invited his brother to go home. However, it was refused by his brother Grantang. Grantang did not want to go home and chose to stay in the forest. Cupak already apologized to his brother about what happened to him.

The utterance *Kema suba Beli mulih padidi, depang tiang dini naenang sakit ati, diastun tampin tiang mati.Apa puaran tiange idup tusing demenin rerama* is called as the directive in illocutionary act. Grantang commanded his brother Grantang to leave him alone as he wanted to just stay in the forest alone. Grantang ignored his brother to invite him to go home. Grantang wanted to stay and told his brother to go home. Grantang was a nice guy as he paid attention to his brother and asked his brother to leave him alone. He did not want to make his brother to

be afraid of him. However, Cupak did not leave him alone in the forest and continued to accompany him to the forest. Grantang did not feel angry although his brother told a lie to his parents at home. Grantang just wanted to continue his life without complaining to his brother.

Data 6

Cupak : *Aduh adi apa mesbes takilane ne? Bes makelo Adi ngalih yeh kanti takilane bakat kalain pules. Nah ne enu lad-ladne jalan gagah ajak dadua.*

Oh, my brother, who ate and tore this food wrapper? It took too long to look for water until I got this food. Let's just eat this food then.

Grantang : *Nah daar suba beh, tiang tusing merasa seduk*  
Yes, just eat this food, I don't feel hungry."

Based on the context of the situation, there are two people involved in the conversation above. They are Cupak and Grantang. Cupak told a lie to his brother saying that the food was eaten by another animal. Cupak was described as a liar person and did not tell the truth to his brother. He just sat down and commanded his brother to find the water. Grantang was in the forest and did not want to go home.

Based on the conversation above, Grantang told Cupak to eat the food without him. It indicated that Cupak was a nice man and asked his brother to eat the food without him. The utterance *nah daar suba beh, tiang tusing merasa seduk* is called the directive speech act in illocutionary act. It indicated that Grantang was a nice man and told his brother to eat alone without him.

Data 7

Cupak : *Nawegang jero dagang nasi, titiang matur pitaken, napi wasthan jagate puniki, napi sane mawinan jagat druwene sepi*

Excuse me, Mrs. Rice Seller, I want to ask, what is the name of the area here, what causes this area to be quiet?

Grantang : *Jero, jero anak lanang sareng kalih jagate puniki mawasta jagat Kediri. Jagat puniki katiben bencana. Putran Ida Sang Prabu kapandung olih I Benaru. Ida Sang Prabu ngamedalang wecana, sapasiraja sane mrasidayang ngrebut putran gelahe tur mademang I Benaru jagi kaadegang agung ring jagate puniki. Wantah putrin Ida sane kaparabiang ring sang sane prasida mademang I Benaru.*

Son, these two young men, the name of this area is Kediri, this area was hit by a disaster. Ida Sang Prabu's daughter was kidnapped by I Benaru. Ida Sang Prabu issued a discourse, that anyone who was able to kill I Benaru and bring his daughter back would be given a great position in this area and would be married to his daughter, whoever was able to kill I Benaru.

Based on the context of the situation, Cupak and Grantang arrived at the village. Cupak asked the information from the seller at the market at the market. Grantang was curious about the situations that happened in the village. Cupak accompanied Grantang to go through the village. The situation was very quiet in the village. The seller at the market informed Grantang that a princess was

kidnapped by I Benaru which made the King very sad. Cupak and Grantang were surprised after hearing the information given by the seller at the market. The seller told them that anyone who could bring back the queen could be given a great position in the kingdom.

The utterance *Putran Ida Sang Prabu kapandung olih I Benaru* is called a locutionary act. The utterance is called giving information to someone. Cupak and Grantang were given information by the seller at the market. The information was needed by them as they went through the village and were curious about the situation at the village. Grantang was very excited about the promise given by the king to save the princess.

Data 8

- Cupak : *ah raja belog kalahang Benaru. Kola anak suba bisa nampah Benaru. Eh dagang, kema orahang teken rajabe dini. Bantes Benaru aukud elah baan kola ngitungang*  
 Ah, the king was just a fool who was defeated by I Benaru. It's not possible to just kill Benaru. Hey seller, go tell your king. Killing one Benaru is easy for me."
- Grantang : *Eda Beli baas sumbar ngomong, awak tusing nawang matan Benaru. Patilesang raga beline digumin anak.*  
 Don't brag, we don't know who I Benaru is. Don't be arrogant in other people's territory.

Based on the context of a situation, there are two people involved in the conversation above. They are Cupak and Grantang. Cupak did not talk politely to the seller at the market. Cupak was an arrogant person. Cupak told the seller that he could kill I Benaru easily. Killing I Benaru is easy for Cupak. However, Grantang said to his brother that it was not easy killing I Benaru. Grantang told him to behave well and not to be an arrogant person.

The utterance *patilesang raga beline digumin anak* is called a directive speech act or an illocutionary act. Grantang advised Cupak. Moreover, Grantang told Cupak to behave well in the village. We should be polite in talking to other people. Grantang was a wise person and advised Cupak to behave well in the village. If we behave well in the village we will be respected by other people. That's the moral value that we can learn from the advice of Grantang. Grantang advised Cupak not to underestimate anyone. I Cupak is the person who ignored the rules applied in the community. He didn't behave well and I Grantang advised I Cupak for what he did.

Data 9

- Seller : *Inggih Ratu Sang Prabhu sasuhunan titiang, puniki wenten tamiu sareng kalih misadia jagi ngemademang I Benaru.*  
 I'm sorry King, outside there were guests, two young men stated that they were willing and able to kill I Benaru.
- King : *Ih memen cening, yen mula saja buka atur men ceninge, lautang kema tunden ia tangkil ka puri apang tawang gelah!*  
 OK, if they are capable of killing I Benaru, tell them to face me now.

Based on the context of the situation, there are two people involved in the conversation above. The seller told the King that I Cupak and I Grantang were ready to meet the King. The seller told the King that I Cupak and I Grantang were ready to kill I Benaru. The King was very surprised to hear that they were able to kill I Benaru. Daughter's King was kidnapped by I Benaru. The King announced that whoever could kill I Benaru would be the King there. I Cupak and I Grantang were interested in the invitation from the King. However, I Grantang advised I Cupak to behave well at the Kingdom. The King hoped that there would be someone who could kill I Benaru and save his daughter. I Cupak was excited about the offer from the King.

The utterance *tunden ia tangkil ka puri apang tawang gelah* is called as directive speech act in illocutionary act. The King ordered the seller to bring I Cupak and I Grantang to meet him at the palace. The King would be great to meet I Cupak and I Grantang at the palace. I Grantang was invited to meet the King. I Grantang then promised to save the princess from I Benaru. The King would be great to meet them at the palace. The King hoped that they could kill I Benaru and save the princess.

Data 10

Cupak : *Nyen ane ngae gunung gunungan dini adi?*

Who made the mountains here, sis?

Grantang : *Ene tusing ja gunung-gunungan beli, ene mula tuah taine I Benaru beli*

These are not mountains, sis, but the dirt of I Benaru

Based on the context of the situation, I Cupak and I Grantang would save the princes in the cave. I Grantang was brave enough to save the princess inside the cave. However, I Cupak was very afraid that he could not kill I Benaru. In the cave, I Cupak was surprised to see the dirt of I Benaru. I Grantang told I Cupak that it was the dirt of I Benaru that was like the mountains. I Grantang was ready to save the princess in the cave. The King told I Cupak and I Grantang to save the princess in the cave.

The utterance *nyen ane ngae gunung gunungan dini adi* indicated complaining in representative speech act. I Cupak complained about the big dirt that was inside the cave. I Cupak thought that it was not a dirt of I Benaru. I Grantang then told I Cupak that it was the dirt of I Benaru. Cupak just complained when travelling to the cave together with Gerantang. Besides, Cupak always felt hungry when travelling to the cave. Cupak just needs to eat before continuing the travel to find Raden Galuh.

Data 11

Cupak : *Adi...adi Grantang antos kola Adi. Yan kola tusing maan metanding ngajak I Benaru jengah kola, Adi*

Brother...brother Grantang, wait for me, little brother. If I can't fight with I Benaru I'll keep wondering

Grantang : *Beli tegarang entungan tali bune ka goane!*

Brother.... I Benaru have died and now please throw me a rope so I can climb up!

Based on the context of the situation, I Grantang asked the help from I Cupak to take him up. I Grantang told I Cupak to bring down a rope. I Grantang needed the help from I Cupak. I Grantang was very tired after fighting with I Benaru. I Grantang defeated I Benaru inside the cave. The King told I Cupak and I Grantang to save the princess.

The utterance *Beli tegarang entungan tali bune ka goane!* is called a directive speech act. It is called as the command. Directive speech acts are stated as a kind of speech act that the speaker uses to get someone else to do something. The speaker got the listener to do an act such as a way to do a future action according to the intention of the speaker. I Grantang felt weak after fighting with I Benaru and told his brother I Grantang killed I Benaru. I Benaru kidnapped the princess inside the cave. Searle stated that command is used to direct someone by invoking a position of authority or power that commits the speaker to not giving the speaker the option of refusal. These types of directive acts are big, charge, demand, dictate, instruct, order, prescribe, and require as cited in Aziz et al. (2017). The command also means that the speaker makes the hearer do or not do something. Command in directive act is stated as a sentence type in communicating that is used primarily to express such illocutionary acts and is described as having an imperative form.

## Conclusion

There are some types of illocutionary acts found in the texts of I Cupak Grantang. Types of illocutionary acts found in the texts are directive, commissive, and assertive. I Cupak was described as a person who always complained about what happened to him. The types of assertiveness in complaining are dominant to be found in the text of I Cupak Grantang. It indicated that I Cupak is a person who did not obey the rules applied in the community. He was always advised by his little brother about behaving well in the community. I Cupak did not save I Grantang inside the cave and wanted to be the princess's husband. It can be seen from the analysis of the data source. The utterance *patilesang raga beline digumin anak* is called a directive speech act or an illocutionary act. Grantang advised Cupak. Moreover, Grantang told Cupak to behave well in the village. We should be polite in talking to other people. Grantang was a wise person and advised Cupak to behave well in the village. If we behave well in the village we will be respected by other people. That's the moral value that we can learn from the advice of Grantang. Grantang advised Cupak not to underestimate anyone. I Cupak is the person who ignored the rules applied in the community. He didn't behave well and I Grantang advised I Cupak for what he did.

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