



The Speech Act of Basuki Tjahja Purnamas' Utterances on His Visit to Kepulauan Seribu Regency

Dendi Wijaya

Kantor Bahasa Bengkulu

dendi0587@gmail.com

Received: 2019

Accepted: 2019

Published: 2019

Abstract

This research is a descriptive study, looking at the speech act model in the remarks of Basuki Tjahja Purnama (BTP) in the face of the Kepulauan Seribu Regency. The benefits of this research can contribute to the analysis of the development of pragmatic studies and provide knowledge and lessons for the community of social media users to be wiser in responding to every news. The data of this research contained BTP's speech in his speech in the Kepulauan Seribu which was analyzed using the theory, namely pragmatic theory. This research method is a descriptive research method. The data source used is a secondary data source. From this BTP speech several types of speech acts were found, namely representative / assertive, commissive, directive, and expressive speech acts. The results of data analysis showed that the dominant speech act used was assertive speech act which contained speech acts stated, speculated, claimed, acknowledged, and believed. Also found directive speech acts that contain speech acts calling, asking, and hoping. Furthermore, expressive speech acts given speech acts are satisfied, appreciated, and gratitude. While commissive speech acts only found speech acts in the form of promises and threats. However, if seen from the dominance of the speech, then the commissive speech act taken as a promise is the type of speech act that is most commonly found in BTP speeches in the Kepulauan Seribu.

Keywords: assertive speech acts, commercialized speech acts, directive speech acts, expressive speech acts

INTRODUCTION

The political issues in Indonesia, especially in DKI Jakarta ahead of the upcoming regional head elections in 2017, will be very complicated. The emergence of the name of Basuki Tjahja Purnama in the Jakarta gubernatorial nomination exchange became a warm discussion considering he was incumbent who previously served as the governor of DKI Jakarta. Moreover, the issue that has recently become viral both in electronic media and social media is related to Ahok's work visit, Basuki Tjahja Purnama's familiar greeting to the Kepulauan Seribu, accompanied by other government officials who mentioned the Jakarta Regional Election. Interestingly again, in his speech the words that connected the contents of the holy book of Islam with the political world so that this has become so controversial,

especially among scholars and the Muslim community in general. It is this effect of his speech that has made various groups, especially ulama, speak up regarding alleged blasphemy by Ahok.

Based on the above problem, the researcher tries to study further and more holistically the speeches of Basuki Tjahaja Purnama which is hereinafter abbreviated as BTP during a working visit to the Kepulauan Seribu. Researchers tried to see the utterances delivered by BTP as officials. According to Searle in his book *Speech Acts, An Essay in The Philosophy* (1969: 16) says that all forms of linguistic communication in this case speech are actions that lead to performative actions. He also said that speech acts or actions conveyed through the utterance of a sentence outline are a function of the meaning of the sentence. The meaning of the sentence in this case does not determine what speech is conveyed through the sentence. For the speaker it can mean more than what he says, but it is always in principle possible for him to say what he means. It means that if Searle's speech act theory is related to what is delivered by BTP in his speech in front of the Kepulauan Seribu Regency it can be assumed that there are political contents that are the core of the speech.

The benefits of this research are expected to contribute to the analysis of the development of pragmatic studies. It is also expected to provide knowledge and lessons, especially for people who use social media to be wiser in responding to news and more critical in reading electronic news. Yusrita Yanti in her research entitled "The Model of Directive and Expressive Speech Actions of President Jokowi's Speech" explained a study of the president's speech regarding speech acts that referred to how discourse or thought was seen as something aimed at whether to influence, invite, refute, state, state, etc. This study also involves the context that influences the discourse such as the context of the situation and the historical context, the relationship of power-discourse relations with the community, and the reflection of ideology in the discourse.

In this paper the thoughts contained in the speech are based on the characteristics of action, context, history, and power. President Jokowi's first speech tended to invite, ask, plead, and appeal to the public to work hard and unite in building a strong and civilized Republic of Indonesia and to become a nation of personality and respect. Then, the expressive speech act contained in this inaugural address implies positive emotions with a speech act of gratitude and a speech act of criticism that is quite polite delivered in figurative language. This speech act invites influence by the pragmatic context and historical experience experienced by the Indonesian people and a power that tends to lack control.

Speech Acts

John L. Austin and John R. Searle developed a speech act theory which saw that language could be used to carry out an action, not merely state the truth or falsity of a statement. According to Huang (2007: 93), the principle of speech act theory is when a sentence is spoken then it is part of the action within the framework of agreement in society, or it can be said that saying is (part of) doing, or words are (part of) deeds.

Types of Speech Acts According to John R. Searle

In this case Searle put forward five classes of illocutionary speech acts, namely:

1. Representative Speech Actions

Representative is a speech act that binds the speaker of the truth of what is being said. Several types of representative speech acts, among others: statements (assertions), conclusions (conclusions), and (description).

2. Directive Speech Actions (Impositive)

A directive is a speech act intended by the speaker for the speech partner to take the action stated in the speech. this type of speech act among others; commands (orders), messages (requests), requests (requests), and suggestions (suggestions). In this connection, the listener is responsible for completing what he will do to the wishes of the speaker.

3. Commissive Speech Acts

Commissive is a speech act that binds the speaker to carry out what is stated in his speech. In using commissive speech acts, the speaker is responsible for the truth of what is said. Included in this type of speech act are agreements (promises), threats (threats), rejection (refusal), and guarantees (pledges).

4. Expressive Speech Actions (Evaluative)

Expressive is the speech act intended by the speaker so that the utterance is interpreted as an evaluation of the things mentioned in the speech. This speech act expresses the speaker's psychological attitude towards the state (states); may also be pleasure (pleasure), pain (pain), likes and dislikes (likes and dislikes), joy (joy), or sorrow (sorrow).

5. Establish Declaration of Speech

Declarative speech acts are intended by the speaker to create new things (status, circumstances, etc.). This type of action is recorded as a very specific speech act category because it is usually done by someone who has the capacity for it on an institutional basis, for example in a marriage contract, a meeting room, and so forth.

METHOD

The data of this study included BTP's speech in his speech in the Kepulauan Seribu. The data is analyzed using a theoretical approach, namely pragmatic theory. The method used in this research is descriptive research method. The data described are BTP utterances in the Kepulauan Seribu which were analyzed using qualitative analysis. The data source used in this study is a secondary data source. The method used is the method of listening with the basic technique of tapping and advanced techniques in the form of a free listening technique involving proficient and note taking techniques.

The data of this study included BTP's speech in his speech in the Kepulauan Seribu. Analysis of the data in this study are (1) data transcript, that is, after the researcher has obtained data from YouTube, the next step is to transcribe or move the data into notes by rewriting all the results of speech; (2) identifying data that is based on the results of the transcript has obtained written data which is then ready to be identified. The identification process includes marking or separating which data is still needed and no longer needed for the next step; (3) copying each identified speech; (4) analyze the data that has been obtained based on the type of speech act .; and (5) summarizing the results of the whole analysis.

FINDINGS AND DISCUSSION

As stated by Searle in his book *Speech Act* (1969: 16) that all linguistic communication involves linguistic actions. The linguistic communication unit is not limited to symbols, words or sentences, but to the level of problem production from symbols or words / sentences in a speech act. Cruse (2000: 333) added that there is no communication without illocutionary power or intent that encourages speech in the communication.

The content of the speech is to invite the citizens of the Kepulauan Seribu to take advantage of existing land that can be used as pond land. BTP also said that the government would strive for capital and access for Regency to be able to sell the results of ponds and other results, for example by procuring ships, as well as the construction of markets and fish auction sites. In addition to talking about the fishpond program, BTP also touched on work programs that were being carried out ranging from smart Indonesian cards, healthy Jakarta cards, to free TransJakarta buses for DKI Jakarta Regency. In a few minutes in his speech, BTP mentioned several times about the regional elections in Jakarta which will be held in early 2017 where BTP will become one of the candidates who will return forward as a candidate for regional leader in the capital city of Jakarta.

From the BTP speech, several types of speech acts were found, namely representative / assertive, commissive, directive, and expressive speech acts. From these findings, the dominant speech act used is assertive speech act which includes speech acts specifying, speculating, claiming, acknowledging, and believing. Then, directive speech acts which include speech acts call for, ask for, and hope. Furthermore expressive speech acts which include speech acts complained, praised, and thanked. While commissive speech acts only found speech acts in the form of promises and threats. However, if seen from the dominance of the speech, then the commissive speech act in the form of a promise is the type of speech act that is most commonly found in BTP speeches in the Kepulauan Seribu.

Assertive/Representative Speech Acts

Searle in Cruse (2000: 342) said that assertive speech acts are speech acts that direct speakers to the truth of expression propositions such as stating, suggesting, refuting, reporting, and even reminding. Ahok's speech found assertive / representative speech acts as follows.

Asertif: menyatakan

(1) *“Dunia, jadi **Indeks Pembangunan Manusia dianggap bagus kalo mencapai angka delapan puluh**, jadi itu apa angka yang diukur, lama sekolah, lama apa kesempatan hidup, mulai berapa panjang usianya, sama daya beli, kasih udah mencapai tujuh puluh delapan koma sembilan puluh sembilan.”*

The speech above is an assertive speech that gives a statement related to the Human Development Index. BTP only explains good HDI indicators based on world HDI standards including length of schooling, length of life opportunity, life span, and purchasing power.

Asertif: Berspekulasi/hipotesis

(2) *“jadi soal tambak saya **bikin sistem begini**, bapak ibu kerja tidak apa berkelompok, berkelompok hanya buat pertemanan, masing-masing orang harus tanggung jawab sanggup berapa, bagi hasil berapa? bagi hasilnya gampang, udah potong semua biaya, **bapak ibu yang kerja delapan puluh persen, mana ada bos gitu baik hati ya gak**, delapan puluh bapak ibu loh kami dua puluh, pemda, enak aja, duit pemda kok, masak gratis bagi dong...”*

In the speech above, BTP speculates that it is related to the pond program that he launched in the Kepulauan Seribu. BTP hypothesized that the results of the farm program had a proportion of 80% for Regency and 20% for local governments.

(3) *“nah kita juga lagi siapin kapal, **saya lagi hitung** apakah nanti tunggu Sabuk tadi Sabuk apa nah Sabuk Nusantara tadi, kalo ada dua saya tinggal hitung apakah perlu kami subsidi harganya, sekarang bayar berapa? lima belas ribu? saya lagi hitung apakah saya mau bikin kapal sendiri atau saya bayar subsidi mereka, **bapak ibu cukup bayar tiga setengah atau bayar tujuh ribu pulang pergi termasuk naik bus gratis**, nah kekuranganya kami yang bayar kami lagi hitung”*

The utterance above shows that BTP takes into account the cost of boarding a ship from one thousand ships to Jakarta or vice versa. BTP speculates that the cost that can be applied by the government is seven thousand rupiah round trip. In this speech BTP also uses the word 'I' which refers to itself to show that it has the ability to calculate the subsidies that the government can provide to citizens.

Asertif/representatif: melaporkan/mengklaim

(4) *“kasih udah mencapai tujuh puluh delapan koma sembilan puluh sembilan **Jakarta tertinggi** di seluruh Indonesia berarti saya dan seluruh DPRD hanya perlu menganggarkan program yang tepat untuk mencapai satu koma nol satu kalo satu koma nol satu, maka Jakarta standar dunia delapan puluh angkanya dan saya yakin survei tahun ini dan tahun depan akan mendekati ke situ”*

In the statement above, BTP said that Jakarta only needed 1 point to reach the world standard HDI. With the client made by BTP he is confident in the survey this year and the following year will show results with HDI 80.

(5) *“dan program tambak ini jalan nggak? **oh jalan saya bikin sistem sangat baik**, ada gak ada saya **program yang saya lempar pasti jalan**, kecuali bapak ibu temukan bupati atau gubernur yang memang korup...”*

The use of the word 'I' shows exclusive speech which considers that the system created by BTP is a good system. BTP also claims that the program that he created can definitely be run. However, the use of the word 'throwing' implies that the program made easily given to the community and can be run even though he was not in office or not elected in the governor election in 2017. He also fenced off his speech by adding the word 'except' which implied

conditions for his program to be able going well then there are no corrupt government officials.

- (6) *“nah kalo bapak ibu kesehatan juga dengan baik umur bapak ibu **pasti** di atas delapan puluh tahun”*

In the speech above it can be seen that the age of the population of a thousand to over eighty years old if it carries out good health. The use of the word 'definite' shows that there is no doubt in BTP's mind that health is a major factor in one's age.

- (7) *“dulu orang Jogja sekolahnya paling lambat-lambat, gak putus, sekarang **orang Jakarta sepuluh tahun**, orang Jogja Cuma sembilan tahun rata-rata sekolah, jangan salah lo.”*

In the above statement BTP claimed its success in leading Jakarta in terms of school length. BTP said that in Jakarta the school's citizens have reached ten years. BTP also compares jogja to the fact that it is a student city with an average of only nine years of schooling.

Asertif: mengakui

- (8) *“kalo guru-guru Jogja bagus gak? **Bagus, Jakarta kalah***

In the speech above, there is BTP's recognition of the quality of teachers in Jogja and recognizes that the quality of teachers in Jakarta is still below Jogja.

Asertif/representatif: percaya

- (9) *“kalo ini kita kerjakan setahun dua tahun dengan baik ya pak ya, **saya yakin** bapak ibu punya duit banyak pasti pada haji haji gelarnya, punya duit, minimal umroh lah udah punya duit”*

The speech above shows BTP's beliefs related to the cooperative program that he designed will succeed so that it benefits the citizens of the Kepulauan Seribu. The affirmation is that the BTP mentioned the Regency of the Kepulauan Seribu as having the title of Hajj because the majority of the citizens are thousand Muslim followers.

Directive Speech Acts

Findings of directive speech acts in BTP speeches in the Kepulauan Seribu are quite varied, including speech acts in the form of exclamations, requests, and expectations. The directive speech acts in the BTP speech can be analyzed as follows.

In the BTP speech in the Kepulauan Seribu, found directive utterances which have the intention of the appeal as seen in the utterances below:

Direktif: Menyerukan (commanding)

- (10) *“kalo ada orang kami yang khilaf, korup minta, UPT macam-macam **laporkan**, jangan kuatir langsung kita berhentikan sebagai PNS.....tinggal lapor SMS kami, udalah aku paling senang berhentiin PNS yang nakal, karena gaji PNS DKI terlalu mahal soalnya, yang paling rendah tiga belas juta sebulan...”*

The speech above has the intention that if there are government officials under the leadership of the BTP conducting KKN, the community is expected to immediately report whether via SMS to make a written report. In this case, a firm statement was delivered by BTP directly which would dismiss corrupt officials. With the language, BTP uses the saying "I am most happy to stop naughty civil servants". The use of this kind of speech seems informal but firm. The affirmation in this statement is reinforced by the context that civil servants in DKI Jakarta receive a minimum salary of 13 million rupiah per month. In relaxed language, BTP assumes that if dismissal is carried out, it will save the employee's budget, in this case a salary of 1 billion rupiah.

- (11) *“jadi kalo yang main-main, gua coret saya selalu **tegaskan** ama bapak ibu juga, **jangan** juga terpengaruh, ini urusannya dengan pilkada ya, saya mau **ingatin** kalo ada yang lebih baik dari saya lebih bener dari saya lebih jujur dari saya, bapak ibu jangan pilih saya, bapak ibu kalo pilih saya bapak ibu bodoh, masa punya duit beli motor Jepang, beli motor Cina mau gak...”*

The above speech contains a call to the public regarding the regional head election in DKI Jakarta which was advanced in early 2017. In his speech BTP called for not being influenced by issues that were developing outside. BTP uses an analogy to reinforce its call by likening Japanese motorbikes and Chinese motorbikes. It means that if there are candidates for leaders who are better than incumbents then do not vote for him. In theory politeness, BTP uses a positive politeness strategy to convey the intent of its speech. On the other hand he also analogizes other candidates with drug dealers or buying cats in sacks. In

this speech BTP conveys the message that don't just choose leaders who have no experience in government. In other words, don't choose leaders who have never experienced leadership before.

- (12) *“Ya jadi kalo bapak ibu sakit **jangan** main dokter-dokteran sinsei-sinseian ya, jangan beli cap naga, cap gajah, cap beruang, cap macan sembarangan minum nanti kena struk nanti, lebih baik kalo gak sehat **datang ke** puskesmas terdekat diperiksa dengan baik supaya tahu ini bisa bakal struk atau tidak smeua orang pengen umur panjang”*

In the speech above it can be seen that BTP's call to the community of thousand people is not to be careless in medical treatment. He appealed to the public to seek treatment at the health center so that the diagnosis was not wrong so fatal.

- (13) *“jadi **jangan percaya** sama orang kan bisa saja dalam hati kecil bapak ibu, nggak bisa pilih saya ya karena dibohongin pakai surat Al-Maidah 51 macem-macam itu, itu hak bapak ibu ya, jadi kalo bapak ibu perasaan nggak bisa pilih nih karena saya takut masuk neraka dibodohin gitu ya, gakpapa karena ini kan panggilan pribadi bapak ibu, program ini jalan saja....”*

The speech above is still related to the elections. In this case BTP appealed to the public not to be easily influenced by campaigns carried out by other candidates. In this speech BTP further clarifies the direction of speech by using indirect speech. In his speech BTP mentioned Surat Al-Maidah verse 51 as a tool in order not to choose non-Muslim candidates. It implies that BTP is a Christian while the majority of the Kepulauan Seribu Regency are Muslim. However, this speech develops and gives rise to negative sentiments towards certain groups or groups in this case Muslims who feel offended about the mention of one of the verses in the Koran as a tool of deception. If you go back to the intention of speech, you can of course be arrested that BTP is worried about its voting bag in the thousand thousand elections in the 2017 elections due to the prohibition of choosing non-Muslim leaders while the citizens of Kepulauan Seribu are Muslim majority followers.

- (14) *“Jadi yang bukan anggap ini semua adalah hak bapak ibu sebagai warga DKI, kebetulan saya gubernur mempunyai program ini jadi tidak ada hubungannya dengan perasaan bapak ibu mau pilih siapa, ya saya kira itu kalo yang benci sama saya, **jangan emosi** terus dicolok waktu pemilihan foto saya, wah jadi kepilih lagi saya, jadi kalo benci sama saya coloknya musti berkali-kali baru batal, kalo colok sekali e... kepilih lo gua.”*

From the speech above it can be underlined that the community does not need to worry even though they cannot vote for BTP in the 2017 elections due to the program run by BTP.

Meminta (requesting)

- (15) “saya **nggak mau lagi** pemerintah subsidi tujuh ribu perkilo, lalu katanya beras raskin itu dibeli seribu empat ratus seribu lapan ratus, berasnya kadang-kadang jelek lagi, gak mau, saya **udah bilang** ama Pak Jokowi kita **minta** mentahnya saja betul gak, jadi mentahnya kita kirim....”

The speech above is related to the central government's rice program for the poor. In his speech, BTP criticized that Raskin rice distributed to the community was often of poor quality. In his speech, BTP also said that he had asked President Joko Widodo not to provide subsidies in the form of Raskin rice but in the form of funds or budget subsidies. The use of relaxed language such as the words 'ask' and 'pak jokowi' shows the closeness of BTP with President Joko Widodo who incidentally is a former Jakarta Governor in pairs with BTP who was then the deputy governor.

Harapan (desire)

- (16) “Jadi ada dua, ini bawa barang semua murah satu ton Cuma lima ribu jadi lima rupiah perkilo kalo bawa barang, saya ingin bapak ibu ada hasil apapun bisa kerja dengan baik, tanaman apapun bisa, mau tanaman daun kelor bisa.”

The above statement states the hopes of the BTP so that the population of thousands of people can get income from the sale of their crops. BTP uses the example of 'Moringa leaf plant' because it is a plant that does not require expensive treatment. In addition to reinforcing his speech, BTP added information related to the cost of loading goods on a relatively cheap ship, with five thousand rupiahs, the community was able to bring their harvest as much as one ton.

Commissive Speech Acts

Commissive speech acts are speech acts in which the speaker conveys various actions in the future, in other words the speaker promises. Some acts of commissive speech according to searle include promises, oaths, offers, contracts, and threats. In BTP's speech, several commissive speech acts were found, as follows.

Komisif: berjanji

- (17) *“nah sekarang orang Pulau Seribu, kita November akan datang kapal lagi yang besar seperti yang sekarang punya, ini kapalnya apa tuh Sabuk Nusantara,...”*

The statement above shows that BTP promised one transport ship to be imported in November. In his speech, BTP also conveyed its wishes related to the trip time of the Jakarta-island thousand-Jakarta ship.

- (18) *“kita akan membentuk koperasi tapi koperasi bukan kepala untung duluan, gak jadi koperasi kita ini, harus dari pertemanan tadi bapak ibu, seleksi anggota yang jujur yang baik kalo yang nggak jujur yang nggak baik yang nggak produksi tambaknya, buang, nggak usah diajak, nggak usah takut dia kelaparan, percaya sama orang macam itu, jarang yang mati kelaparan tau nggak karena dia gak malu, musti dia minta makan,...”*

Meanwhile, in this statement BTP promised to form a business entity in the form of a cooperative that was designed with a recruitment model for citizens who were willing to work and were honest.

- (19) *“jadi ini mesti kalo ibu-ibu mau kenapa saya berani pamerkan semua ke bapak ibu asal yang mau rajin mau kerja ya, bapak aja keluar dari sini mendangin laut itu luas gak usah beli nih tanah, nanti kalo semua tambak berhasil kita akan bangun pasar bangun storage di sini nanti orang mengekspor ikan pun bisa jemput ke Pulau Seribu yang berarti dia berani beli dengan harga yang lebih tinggi, belum lagi turis, belum lagi turis kita ada tempat mau bangunkan resort, silakan pulau pribadi silakan turis-turis akan datang, dia ke kami akan bangunkan juga restoran terapung kalo udah rame supaya ibu-ibu bisa masak turis akan langsung beli taroh”*

The above statement contains the promise of BTP related to the management of the results of the farm. Some of the jai he stated include building markets, building storage facilities for ponds, building resorts and restaurants, and bringing tourists to the thousand Kepulauan Seribu.

- (20) *“dan program tambak ini jalan nggak? oh jalan saya bikin sistem sangat baik, ada gak ada saya program yang saya lempar pasti jalan, kecuali bapak ibu temukan bupati atau gubernur yang memang korup, kalo dia tidak korup ini gak berani korup pak...”*

The speech above shows excessive optimism from a BTP. In the speech BTP uses the word 'I' which shows inclusiveness and the word 'very good' which shows that the pond program that the DKI Jakarta government has designed is very good.

(21) *“nah kita juga lagi siapin kapal, saya lagi hitung apakah nanti tunggu Sabuk tadi Sabuk apa nah Sabuk Nusantara tadi, kalo ada dua saya tinggal hitung apakah perlu kami subsidi harganya, sekarang bayar berapa? lima belas ribu? saya lagi hitung apakah saya mau bikin kapal sendiri atau saya bayar subsidi mereka, **bapak ibu cukup bayar tiga setengah atau bayar tujuh ribu pulang pergi termasuk naik bus gratis**, nah kekurangannya kami yang bayar kami lagi hitung”*

In the above statement BTP promises that the cost of ship transportation is cheap. If seen from the use of the word 'I' in the above piece of speech, it can be stated that a BTP is so inclusive in delivering his programs. This means that there is a distance between BTP and government officials in the Jakarta provincial government. The use of the word 'I' also shows that BTP takes a leading role in all programs as if BTP is the one who makes ships and pays subsidies for ship transportation costs.

Komisif: mengancam

(22) *“kita lagi bangun di Cianyir di Tangerang **jadi kalo gak kerja nggak bisa makan, sini anakmu saya sekolahin. Terus saya mau ngapain? gua kurung aja gua kasih makan gratis tigas kali**”*

The speech above contains threats to Regency who do not want to work or are lazy to work. The threat is in the form of confinement in Cianyir Tangerang. The language used by BTP gives a great distance between Regency and BTP itself. In the phrase "I love to eat three times a day" if analogous to the same as prison or hospital.

(23) *“nah ini semua tersedia, tuhan kasih di laut begitu banyak kalo ada orang kami yang khilaf, korup minta, UPT macam-macam laporkan, jangan kuatir langsung **kita berhentikan sebagai PNS.....tinggal lapor SMS kami, udahlah aku paling seneng berhentiin PNS yang nakal...***

The statement above contains about the threat of BTP against DKI Jakarta civil servants who are corrupt and act differently towards citizens. The threat of BTP is the dismissal of naughty civil servants.

- (24) *“saya aja suka ngancem pak bupati, kalo bupati kerjanya gak bener nih, gua mau bubarin bupati di Belitung di Pulau Seribu gua jadiin camat saja sini, ngapain piara bupati nggak ada guna udahlah jadi gua mo bubarin, jadi Pulau Seribu kita minta paling buat DPR ubah undang-undang nya di DKI Jakarta tidak ada kabupaten Pulau Seribu wong cuma dua puluh ribu kurang lebih....”*

The speech above is basically a threat to the Kepulauan Seribu regent if it works well. What is interesting in the above speech is the fragment of the sentence "why are the regents not useful, it has become a cave mo bubarin", the sentence contains several words that are inappropriate to use. This means that BTP does not use politeness strategy in delivering its speech. Indirectly, BTP's speech threatened the face of the Thousand Island Regent. The use of the word 'piara' is usually used to say a word This means that the Kepulauan Seribu regent is considered a BTP.

- (25) *“Saya orangnya sederhana saja, sederhana begini **kalo bapak ibu nggak mau rajin gak mau kerja out aja udah**, gak usah banyak ngomong sama saya, keluar aja udah, lalu kalo saya gak makan gimana? gua piara lu makan tiga kali sehari lu udah tahan tapi gua kurung di panti”*

The speech above contains threats for Regency who do not want to work or are lazy. With straightforward BTP will remove anyone who does not work well. In the speech above, BTP again uses the word 'piara'. Similar to the previous speech, the simple assumption that a thousand islanders who cannot work or are lazy to work are considered challenging by BTP.

Komisif: menyatakan kesanggupan

- (26) *“pokoknya yang mau kerja saya **mau kerjasama**, berapa bagi untungnya delapan puluh dua puluh adilkan kalo gak adil lu cari tauke mana gak bakalan kasih deh yang jelas tauke ahok yang ngasih delapan puluh buat elu delapan puluh dua puluh nah ini yang mau”*

The speech above contains the ability of BTP to work with thousand islanders who want to work. In addition, BTP also stated that the capability related to revenue sharing was 80% for Regency and 20% for DKI Jakarta Government. However, in the above speech BTP again uses the phrase 'tauke ahok' which is quite inclusive without mentioning that the program is a DKI Jakarta government program.

Expressive Speech Acts

From the data in the form of BTP's speech in front of the citizens of the Kepulauan Seribu, several expressive speech acts were found, among others.

Ekspresif: mengeluh, mengkritik

(27) "...saya pengalaman jadi bupati bagi sapi perkelompok jadi **rendah**, bagi perahu nelayan perkelompok gak semua nelayan, jadi **lama-lama males, hancur** tuh kapal bagus-bagus gede-gede, bapak ibu nelayan saya tahu persis saya perhitung nih main namanya bantuan kapal dari pusat udah **korupsi**, kadang-kadang **kayunya jelek ruasnya jelek** bener gak pak, udah kacau saya ngerti betul makanya saya menentang itu

The statement above shows the complaint and criticism of a BTP against the assistance program from the central government. BTP shared experiences while serving as the district head of Bengkulu who received government assistance in the form of a boat with poor quality and uneven distribution. He criticized the central government for corrupting ship procurement. What is interesting from the statement above is that what is meant by "central government" is the government during BTP became the regent of East Belitung.

Ekspresif: memuji

(28) "Pulau Seribu gak ada tempat yang **lebih hebat** lagi dekat ibukota, satu jam saja setengah jam udah lihat laut yang bagus, Maldives masih jauh"

In the speech above, BTP praised the beauty of the Kepulauan Seribu which he juxtaposed with the Maldives country which made marine tourism the country's leading foreign exchange.

(29) "kalo guru-guru Jogja bagus gak? **Bagus**, Jakarta kalah"

The speech above contains elements of praise for teachers in Yogyakarta by stating that teachers in Yogyakarta are good and compared to teachers in DKI Jakarta.

Ekspresif: ucapan terima kasih

(30) "saya kira itu silakan kalo mau tanya **terima kasih**."

The speech above is part of the closing speech of BTP in front of the thousand island community before opening the question and answer session.

CONCLUSION

From the BTP speech, several types of speech acts were found, namely representative / assertive, commissive, directive, and expressive speech acts. From these findings, the dominant speech act used is assertive speech act which includes speech acts specifying, speculating, claiming, acknowledging, and believing. Then, directive speech acts which include speech acts call for, ask for, and hope. Furthermore expressive speech acts which include speech acts complained, praised, and thanked. While commissive speech acts only found speech acts in the form of promises and threats. However, if seen from the dominance of the speech, then the commissive speech act in the form of a promise is the type of speech act that is most commonly found in BTP speeches in the Kepulauan Seribu.

REFERENCES

- Huang, Yan. 2007. *Pragmatics*. Ney York: Oxpord University Press.
- Leech, Geoffrey. 1993. *Prinsip-Prinsip Pragmatik*. Penerjemah. Oka. Jakarta: Penerbit Universitas Indonesia.
- Searle, John. R. 1980. *Speech Acts An Essay in The Philosophy of Languange* Melbourne. Sidney: Cambridge Univerisy Press.
- Yule, George. 2006. *Pragmatik*. Yogyakarta: Pustaka Belajar.