

Speech Act of Demand by the Community of Speaking on the Buying Transaction of Sand Mining on the River Banks in the *Sungai Sariak* Region, Padang Pariaman Regency

*Vonny Ardiel¹, Dina Ayuning Tyas², Ira Maulina Sa'danoer³, Welly Handayani⁴, Yulia Citra⁵, Wulandari Pertiwi⁶, Indan Duka Lara⁷
^{1,2,3,4,5,6,7}Universitas Sumatera Barat UNISBAR. Padang Pariaman, Sumatera Barat. Indonesia

*Email: vonnyardielanshar@gmail.com

Article history

Received : 2022-05-11

Accepted : 2022-07-20

Published : 2022-08-24

Keywords:

Sociopragmatics,
Speech Acts,
Buying And
Selling Sand
Mining In The
Sungai Sariak
Area.

Abstract: Speech Act is communication activity which contains the intent to be conveyed when speaking (the illocutionary power of an utterance) and the effect the speaker wants to achieve (perlocutionary speech). In the sale and purchase of sand mining on the banks of the Sariak River, Padang Pariaman Regency, there is a speech act between the miner and the buyer of the sand. The researcher wants to reveal the lexicon and meaning in speech acts as linguistic documentation and the richness of the lexicon. The purpose of this research is to develop linguistics in a sociopragmatic perspective. The theory used in this study is the theory of speech acts in sociopragmatic science. In this study the author uses a qualitative approach. The researcher found the syntactic aspect in the form of words and sentences. The syntactic form found is in the form of nouns that turn into adverbs due to changes in meaning in speech acts based on the context. Then find the sentence mode in the speech act of request by using declarative and interrogative sentences/questions, and using terms and language that are in accordance with the social context of interaction and culture of the community, so that efficient communication is achieved.

Abstrak: Tindak tutur ini merupakan aktivitas komunikasi (tindak ilokusi) yang didalamnya terkandung maksud yang ingin disampaikan pada saat berbicara (daya ilokusi suatu ujaran) dan efek yang ingin dicapai penutur (perlokusi dari ujaran). Dalam transaksi Jual Beli Pasir di Tepi Sungai daerah Sungai Sariak Kabupaten Padang Pariaman terdapat tindak tutur antara penambang dan pembeli pasir. Peneliti ingin mengungkap leksikon dan makna dalam tindak tutur sebagai dokumentasi kebahasaan dan kekayaan leksikon. Tujuan penelitian ini adalah untuk pengembangan ilmu linguistik dalam perspektif sosiopragmatik. Teori yang dipakai dalam penelitian ini adalah teori Tindak Tutur dalam ilmu sosiopragmatik. Dalam penelitian ini penulis menggunakan pendekatan kualitatif. Peneliti menemukan aspek sintaktik dalam bentuk kata dan kalimat tutur. Bentuk sintaktik yang ditemukan berupa nomina yang berubah menjadi adverba karena perubahan makna. Kemudian ditemukan modus kalimat dalam tindak tutur permintaan dengan menggunakan kalimat deklaratif dan interogatif/pertanyaan, serta menggunakan istilah sesuai dengan konteks sosial interaksi dan budaya masyarakat tersebut, sehingga tercapai komunikasi yang efisien.



Available online at
<http://jurnal.unsyiah.ac.id/riwayat/>

INTRODUCTION

People in their lives certainly interact, in these interactions communication with language is needed to achieve results. Human communication is general and specific in certain fields. Communication of a general nature, for example, is carried out by humans in fields that are not occupied by them but are needed by humans, but what is said specifically in this paper is the special fields that are occupied by these humans. For example, a teacher's communication in the market, on public transportation is general because it uses a universal/common language that will be understood by everyone. But when a mechanic communicates with his customers in a workshop using a special language that contains special speech related to his transaction, this is what is meant by special communication because it has speech acts in a special social and cultural context. The study of speech acts based on the social and cultural context of the speech community is a sociopragmatic study.

According to Trosborg in Susanti (2007:8) that sociopragmatics refers to the analysis of interaction patterns in certain social situations or certain social systems. Sociopragmatic studies according to Leech (2001: 12-13), are 'local' and special. This principle coincides with the study for this paper, the focus of the study is on speech acts of demand in the speech community of buying and selling sand mining products on the banks of the river in the *Sungai Sariak* area, Padang Pariaman district. In sociopragmatics, the principle of cooperation of politeness acts differently in different cultures, languages, social classes and social situations.

In this paper, the context of requests for buying and selling sand mining is the social and cultural context. The social context that occurs is the interaction between the native people of the Sungai Sariak Padang Pariaman who are miners and sellers of sand and the buyers of sand who not only come from the Sungai Sariak but also come from other areas such as Padang Panjang, Pariaman, Bukittinggi, Kayu Tanam. Otherwise, this interac-

tion occurs between cross-cultural people who understand and have the language and terms that have been agreed/knowledged between them and understand each other. In addition to the social context behind the speech, there is also a cultural context, such as the existence of a *tabuik* culture for the Pariaman people and the Padang Pariaman is a big day that is celebrated, so that there is no sand mining activity. Because of that, sand buyers understand the tradition and will look for sand elsewhere. .

Therefore, the author analyzes the speech acts of the people who interact in the speech community by buying and selling sand mining on the banks of the river in Sungai Sariak. With revealing the meaning of the speech that is certainly motivated by the social and cultural context of the speaker, so this analysis is very appropriate in sociopragmatic studies.

RESEARCH METHODS

This research used the qualitative approach. Sugiyono, 2007 stated that qualitative research is research that is descriptive and tends to use analysis with an inductive approach. This research is focused on the sociopragmatic field in linguistics. Sociopragmatics is the study of condition or context as a reason from action. It is clear that the principle of cooperation and the principle of politeness take place in different cultures or in different language communities will be arbitrary in different social situations. It means that in other words, sociopragmatics is the sociological boundary of pragmatics. So, it is clear here how close the relationship of sociopragmatics and sociology is (Tarigan, 2001:26).

Speech acts are individual symptoms that are psychological in nature and determined by the ability of language speakers in dealing with certain situations by paying attention to the meaning and meaning of speech (Revita, 2013: 23). Austin (1962:108) suggests that speech acts are related to speech analysis in relation to the behavior of speakers of a language with their interlocutors. This

speech act is a communication activity (illocutionary act) which contains the intention to be conveyed when speaking (the illocutionary power of an utterance) and the effect the speaker wants to achieve (perlocutionary speech).

The speech act of request according to Ibrahim (in Revita, 2013: 25) is in the request of the speaker to express his intention so that the speech partner responds to the desire as a reason or part of the reason for acting. Allan (1986:199) in Revita (2013) describes the characteristics of requests, namely, (1) speakers have reasons to believe that partners are able to do what is asked, (2) speakers want something done by the speech partner, (3) speech that what the speaker says is a reason for the speech partner to be willing to do what is asked. This is different from commanding where the speaker has more authority than the speech partner.

Speech Society according to Ahmadi (1991), society is an organization, a collection of social groups or other social units to satisfy the needs of that group and is located close to others. While the speech community according to John Lyons (1970:326) in general he said that all people who use a particular language or dialect are speech communities. According to Michael Halliday (1972) defines it by emphasizing the speech community as a group where people feel themselves in a community in a certain sense. Context is all background knowledge that is shared by speakers and speech partners and that accompanies and accommodates a speech. The context of the speech situation in the concept of Hymes (1972:59-65) in Revita (2013: 22) is known as the acronym SPEAKING (setting, participant, end, act, key, instrument, norm, and genre).

Chaer and Agustina (2004: 81) define language variation in two views. First, the variety or variety of language is seen as a result of the social diversity of the speakers of that language and the diversity of the functions of that language. Language variation or variety occurs as a result of social diversity and the diversity of language functions. Second, the variety or variety of language already exists to fulfill its function as a means of interaction in diverse community activities.

The variety of language can be classified based on the existence of social diversity and the function of activities in social society.

RESULT OF RESEARCH AND DISCUSSION

Lingual Form of the Lexicon

First The lingual forms of the lexicon and the speech of buying and selling sand, such as: *Pamain* 'player/miners'. *Pamain* have base word *main* (verb) which is nominalized by adding affixation with the addition of the morpheme -pa '-pe' so that it becomes a noun class. Players mean actors or people who play a role in a game, but in this context the meaning of the word players are people who mine the sand in the river using *biduak* or boat.

Second is *Biduak* 'boat'. *Biduak* is a noun, which means it is a wooden object in the form of a boat that functions as a tool to collect sand which mined in the river, besides that, *biduak* is also a size noun, meaning that buyers of sand make the amount of *biduak* as the amount of sand to be purchased. Third, *Ka Bawah* 'towards the downstream of the river'. It is a class of nouns that have a geographical concept. The meaning of down indicates the direction that is located below with a comparison of the upward direction.

Fourth, *Kaateh* 'towards the upstream of the river'. It is a class of nouns in geographical concepts. It means showing the opposite direction to the bottom. Fifth, *Tiper* 'a tub of trucks'. Actually it is part of truck. The class of this word is a noun. Typer trucks are vehicles that have 6 wheels that have an iron tub that can be lifted by the engine to remove the contents of the tub. Sixth, *Ombeang* 'truck cover on the back end'. The word class of ombeang is a noun. Ombeang is a rectangular iron that functions as a back door like a type that can be opened and closed.

The Interrogative Sentence of the Request.

In the *Minangkabau* language, people often use the form of declarative sentences in making requests. The following is an example of a request in the form of a yes-no question: *Alah panuah oto wak da?* 'Is my car full, bro?'. *Da, ko kasiak sedang banyak ha, lai ado kini tu?* 'bro, there's a lot of sand right now, is there a

request?'. *Ni len, lai ado kasiak kini tu?* 'Sis Len, is there sand now?'. *Ni len, gadang aia ni?* 'Sis len, how big is the water in the river now'

Request in the form of a WH-question: *Kalau saoto tu bara isinyo?* 'How much sand is in one truck?'. *Bara haragonyo saoto tu?* 'how much is the price of sand for one car'. *Bato lah kaateh je Menan tu?* 'Why did the Menan go upstairs'

Analysis

Based on observations of the utterances spoken both in words and sentences in the transaction of buying and selling sand mining in the Sungai Sariak, this shows a language variation that specifically occurs in buying and selling conversations and in the sand mining process. There are certain words and sentences that have different roles and meanings than usual (in the general public/other contexts). The closing door of the tailgate of a truck is known as "ombeang."

If you hear it from conversation, there are different meanings from the words *ombeang* and *biduak*, for example A: *lah panuah oto wak da?* 'Sudahkah mobil saya terisi penuh dengan pasir? B: *stek lai, ombelang lai* 'Sedikit lagi, bagian pintu belakang mobil'

This action is going after the miner had pulled over to the bank of the river and filled the buyer's car by copying the sand from the sledgehammer with a shovel. The sentence "lah panuah oto wak da?" is a request utterance with a WH question, although it is in the form of a question, the implication is a request to immediately fill the car with sand. The context is the sand filling process after the owner has mined/picked up sand from the river and the buyer has been waiting for a long time.

"Ombelang lai" is a form of noun phrase whose meaning is still empty around the part of *ombeang*. The meaning of "ombelang lai" is that the car has not been fully filled to the rear of the tailgate. So from the conversation above, the word *ombeang* is a size noun. If we look at the other side, the word *ombeang* is a noun, namely the cover of a typer truck car made of iron in the shape of a rectangle. Here we can see the context of

social interaction between sellers and buyers, the presence of these words and utterances from the buying and selling process with the process where the main players have gotten the sand with the pieces after that have to put the sand into the buyer's car in a way that is still manual, namely copying with a sand scope. A car is said to be full of sand if it has been filled to the top of the tailgate (*ombeang*) and up to the top line of the tailgate. Another conversation, when the player calls the buyer to offer sand B: *da, ko kasiak sedang banyak ha, lai ado kini tu?*, there's a lot of sand right now, is there a demand?' A: *dak do pambuanguannyo kini do da, wak tunggulah kaba dulu!* 'There is demand now bro!, i just wait for that.

The sentence "da, ko kasiak sedang banyak ha" is a statement sentence/ declarative which reports that a lot of sand mining products are being provided by players and placed on the banks of the river means that it has been mined and the buyer only needs to pick them up without waiting long *si pamain* to mine the sand first. The context in this sentence illustrates that, sand mining materials in the river are in abundance because the rain had stopped so that there was a lot of sand. It was carried by a large river from its upstream, so the miner/*pamain* competing to mine sand from the river and put it on the river bank. But when it's not raining, there is not much sand on the river, so the miners just wait for orders from the buyers before mining into the river, after that the buyers have to wait for hours to get a car full of sand.

The sentence "lai ado kini?" is a sentence requesting a sand order in the form of an interrogative / WH-question question, where the principal asks the buyer whether the buyer already has an order from a third party to buy the sand. From the sentence "lai ado kini?" means a sale offer, the sentence is based on the context of whether the buyer has an order from a third party for the sand, if any, the player happens to have sand in stock. If we review it again, this often happens after the rainy season, then the sand will start to be a lot at the bottom of the river.

The sentence "dak do pambuanguannyo kini do da!" is a declarative sentence. The

word "pambuangganyo" states that the buyer has not yet received an order for sand from a third party. The purpose of the disposal is that there has been no order from a third party (ordering the building material). The word exists because the order process means moving the sand from the river to the buyer's place. The sentence "wak tunggulah kaba dulu" This means that the buyer hopes to wait for a request for sand from a third party. The context is that the buyer has not received an order/request for sand from the customer, so he does not buy sand from the river and hopes to get a request for sand from the customer.

The conversation was called, when A wanted to ask C about the availability of sand on the riverbank A: *ni Len, lai ado kasiak kini tu?* 'Sis Len, is there sand now?' C: *dak do do, pemain pai caliak tabuik kini* 'no, the miners are watching the *Tabuik* event. The meaning of C's utterance is that the sand miners were not working that day, because they were on vacation to watch *Tabuik* in Pariaman city on the 10th of Muharram. The *Tabuik* Festival is an annual tradition in the Pariaman community.

This festival has been going on for decades and is estimated to have existed since the 19th century AD. The *tabuik* event is part of the anniversary of the death of the Prophet Muhammad's grandson, Hussein bin Ali, which falls on the 10th of Muharram. History records, Hussein and his family died in the war in the field of Karbala. *Tabuik* itself is taken from the Arabic word 'ark' which means wooden crate. The name refers to the legend about the appearance of a creature in the form of a horse with wings and a human head called a *buraq*. The legend tells that after the death of the Prophet's grandson, a wooden box containing the remains of Hussein was flown into the sky by a *buraq*. Based on this legend, every year the people of Pariaman make an imitation of the *buraq* carrying the ark on its back.

Conversation via telephone between the buyer and the boss A: *ni Len, gadang aia ni?* 'Sis Len, how big is the water in the river now? B: *indak An, lah susuik nyeh, kamarilah! kasiak sadang banyak ha, lah balungguakan!* 'No An!, the water has receded, come here, there is a lot of sand, it's been provided. The

sentence "ni Len, *gadoang aia ni?* .It is an interrogative sentence that actually contains a request for sand, where the buyer is not really focused on asking about water but the context is the situation after heavy rains usually the water in the river will be large so no mining is carried out, because the owner will find it difficult and dangerous if sand mining is carried out. So the meaning of the question is that the buyer wants to buy sand but is worried if there is no sand mining at that time. The second sentence describes that in the river the rain has stopped for a long time and the water has gradually decreased in volume so that the sand miners have already mined the sand before the sand is carried away to the estuary. "lah balungguakan" means that the mined sand has been piled up on the bank of the river so that the buyer can just pick it up without waiting long. Conversation between the buyer of the mined sand and the buyer .D: *da, awak nio mamasan kasiak, kalau saotu tu bara isinyo?* 'Brother, I want to order sand, how much for one truck. A: *saoto tu isinyo antaro 8 sampai 9 kubik,* 'one car contains 8 to 9 cubic meters'. D: *bara haragonyo saoto tu?* 'how much does one car cost?'. A: *tagantuang kubiknyo, sakubik saratuih limo puluh ribu* 'depending on total of cubic, one cubic one hundred and fifty thousand rupiah'

From the conversation above, person A is an act of requesting with another context in the sale and purchase of sand, this is indicated by the count of sand, which is cubic. However, if it is transacted with sand miners, the sand count is per piece, in one car it is filled with 4 pieces, if it is filled to *ombeang*, it means it is full. Here we can see the difference in the social context of the interaction of A with B and C compared to A and D, seen from the background of work, place of residence, the interaction environment produces different words or utterances.

CONCLUSION

Request is a form of communication that involves humans in a social environment, be it groups, communities, and society. In making a request, you must fulfill aspects to achieve reciprocity or responses from other people in certain ways and norms so that other people are not offended.

Every society has certain ways and characteristics of making requests. For example by using declarative sentences, interrogative sentences and others. Likewise with the speech community on the banks of this Sungai Sariak district. In this sand buying and selling transaction, many use speech acts of request by using declarative and interrogative sentences/questions, as well as using terms and language that are in accordance with the social context of interaction and culture of the community, so that efficient communication is achieved. Therefore, there are utterances that use language according to the tools used, naming for the sand miners, the size/measure of sand used and others are applications of existing objects and activities carried out within the scope of the transaction. From this analysis we can conclude that languages have different meanings based on context. Hence, the writer recommends that readers as a society of speech understand language context in order to gain meaning and good communication. The suggestion to linguists is to do as much language research as possible because the world has many linguistic contexts.

REFERENCES

- Ahmadi, Abu. (1991). *Ilmu Sosial Dasar*. Jakarta. Rineka Cipta, PT.
- Allan, Keith. (1986). *Linguistic Meaning*. (Vol.1 dan Vol. 2). London: Routledge & Kegan Paul Inc.
- Chaer, Abdul dan Leoni Agustina. (1995). *Sosiolinguistik Pengantar Awal*. Jakarta: Rineka Cipta.
- Hymes, Dell. (1972). 'Models of the interaction of language and Social Life' dalam *Direction in Sociolinguistics*. Diedit oleh Dell Hymes dan John J. Gumperz. New York: Holt, Rinehart and Winston, Inc.
- Kridalaksana, Harimurti. (1990). *Kelas Kata Dalam Bahasa Indonesia*; Edisi Kedua. Jakarta: Gramedia, PT.
- Leech, Geoffrey. (1983). *Principle of Pragmatics*. New York: Longman.
- Lestari, Elsa. D. (2022). *Festival Tabuik, Perhelatan Akbar Masyarakat Pariaman*.
<https://indonesiakaya.com/pustaka-indonesia/festival-tabuik-perhelatan-akbar-masyarakat-pariaman/>
- Revita, Ike. (2013). *Pragmatik: Kajian Tindak Tutur Permintaan Lintas Bahasa*. Padang: Fakultas Ilmu Budaya Universitas Andalas.
- Sugiyono, D. (2007). *Metode Penelitian pendidikan pendekatan kuantitatif, kualitatif dan R&D*.