

‘DO NOT TERRORIZE ME WITH YOUR WORDS, PLEASE!’: THE ANALYSIS OF PERLOCUTIONARY ACT OF THE VERBAL VIOLENCE AGAINST WOMEN IN INDONESIA

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ABSTRACT

What people say can bring about some reactions. These reactions are called a perlocutionary act. This paper is aimed at describing the perlocutionary act of verbal violence against women. The objective of this writing is to identify the perlocutionary acts of the women as the victims of the violence verbally. The data were taken in DKI Jakarta and Sumatra Barat by using interviews, note-taking, recording, and questionnaires. There were around 30 women respondents. These women were the victims of verbal violence domestically. The analysis was done by using the concept proposed by (Revita, 2013) and (Austin, 1962) The result of the analysis was descriptively and narratively done. Besides, the percentage was also used to highlight the number of occurrences of a certain perlocution. Having analyzed the data, it is found that there are two general reactions as the perlocution of the women, victims of verbal violence domestically. They are 1) arguing, 2) replying with the same words, 3) groveling, and 4) saying nothing but doing something like crying or being silent. ‘Saying nothing’ occurs more than others because the women surrendered with the circumstances that are also in line with the cycle of the violence itself.

Keywords: perlocutionary act, verbal violence, violence, women

INTRODUCTION

Verbal violence is a kind of terrorism because women are put in the inconvenience. When people say something that insults and hurts women which brings about psychological misery or suffering, it can be categorized as violence (UU, 2004). The violence is identical to terrorism. Even terrorism is called as the apex of violence because it is addressed to innocent people (Revita, 2015). Because of the terror, many people become victims. These women suffered psychologically. Their mental state is stressed which might cause death (Revita, 2016; Revita & Trioclarise, 2014).

This phenomenon is related to many aspects. One of them is language use. Language use deals with other people. When doing communication, there must be others with whom a speaker interacts. It is due to some utterances that need the reaction and response of the hearer. The response is in line with what the speaker says. Possibly, the response is totally different from what the speaker means. It is called the speech act of perlocution or perlocutionary act.

Speech act means an action performed via language (Revita, 2013; Austin, 1962; Oishi, 2006; Searle, 1968). When saying something, one is also doing something. In action, the response of the hearers might be needed. This response is called a perlocutionary act. Thus, the speech act is divided into three. They are illocutionary (the act of saying something), illocutionary (the act of doing something), and perlocutionary (the act of the hearer toward the illocutionary) (Revita & Trioclarise, 2014, 2017; Austin, 1962).

The perlocutionary act is often found in communication in society. In a conversation, the speaker may ask the hearer to do something and this hearer may react based on what the speaker says or even refuse to do it. For example is as seen in the following dialogue 1.

- 1) Speaker: **Will you help to drop me to the nearest market, please?**
 Hearer : **I am sorry because I still have something to do.**

The speaker and the hearer are friends. The speaker wanted the hearer to drop her to the nearest market because she would buy something. The utterance **Will you help to drop me to the nearest market, please?** contains an action of a directive in which the speaker instructed the hearer to drop her.

What the speaker intended is that the hearer will drop her to the market as she asked. Unfortunately, the hearer refused it because he had something to do. It means that the hearer does not follow the direction of the speaker. Such a reaction or response is called perlocutionary.

Perlocution as the reaction of the utterance totally depends on how the participants of the conversation have shared knowledge. Shared knowledge is the foundation of the participants in a conversation. The shared knowledge is commonly named as context (Leech, 2014; Ike Revita, 2013). The context will decrease the possibility of miscommunication. Therefore, the communication can run smoothly because each participant has a similar understanding of every aspect of the conversation (Revita, Trioclarise, & Anggreiny, 2017).

When miscommunication occurs in the conversation, the anger might come up. It is what happened in verbal violence toward women in which the reaction of the women in their communication with men was not matched. It triggered the fury of the men. Consequently, women were not only verbally violated but also physically. It can be due to the response of the women (Revita, Wekke, & Trioclarise, 2017).

METHOD

This writing is about the perlocutionary act of women as victims of verbal violence. The aim of the writing is to identify the perlocutionary act of the utterances categorized as verbal violence. The research was conducted in two provinces in Indonesia (DKI Jakarta and Sumatera Barat). These two provinces were selected as the area of the research because DKI Jakarta was noted as the province with the highest violence in Indonesia (Komnas Perempuan, 2017) but not Sumatera Barat. Nevertheless, in Sumatera Barat, the violence toward women is possible to occur and increase from time to time. Thus, this possibility can be prevented as the seeds were identified.

The data were any reaction and response of 70 women as the victims of the violence when they were verbally violated. These women were from DKI Jakarta (40) and Sumatera Barat (30). In collecting data, the observational method (Sudaryanto, 2015) was implied with note-taking and recording techniques. The interview was also conducted. The respondents were interviewed using the open-ended survey. It was done to dig the information and context of the conversation.

The analysis was done using the concept of perlocutionary by Austin (1962; Searle, 1969; and Revita, 2013). Besides, the concept of violation toward women is related to the law on the protection of women from the violence, namely Law number 23 of 2004. The result of the analysis is descriptively and narratively done. Some charts to support the analysis are used. Moreover, the percentage was also used to identify the number of occurrences of each perlocution.

ANALYSIS

Ideally, perlocution must be in line with the illocution. It implies that what the speaker intended in a conversation must be fully caught by the hearer. The reaction of the hearer should meet the need of the intention of the speaker or the illocution. However, such an ideal way of communication can not always happen. The reaction may be different from the expectation. This can be seen in the situation where verbal violence occurred and the perlocution of the women as the victims.

There are four kinds of responses or perlocutionary acts of women as the victims of violence. They are 1) arguing, 2) replying with the same words, 3) groveling, and 4) saying nothing but doing something like crying or being silent.

1. Arguing

Arguing, in this case, refers to the reaction of women to defend themselves from the violence. The defense can be in the form of an argument or denying the allegations given. For example is as follows:

- 2) A : *Kamu memang perempuan kurang ajar.*
 ‘You are indeed a cheeky woman.’
 B : ***Kamu yang membuat aku begitu.***
 ‘You made me like that.’

The dialogue involved a husband and his wife. The husband got angry with his wife because of something. He then labeled the wife as 'cheeky'. This utterance is categorized as violence because it insulted the hearer. However, the wife replied by saying **Kamu yang membuat aku begitu**. She did not let her husband accuse her and gave label so. Thus, she argued that she became like that because of her husband. There is an argument in the hearer's reaction.

2. Replying with the same words

Replying with the same words often occurred when both participants were emotional. When two people interact emotionally, each of them might not relent. They may argue until one of them gives up or stops. It can be seen in the following example:

- 3) A : *Kau yo co baruak mah.*
 'You are like a monkey.'
 B : **Waang co baruak juo.**
 'You are also like a monkey.'

The couple in data 3 was very emotional. Both were quarreling that none of them wanted to relent and stop. The quarrel got worse because each of them started to insult others by labeling their spouse with the animal--monkey. It was started by the husband. The wife did not want to lose. She then replied with a similar word and said that her husband is also like a monkey.

3. Groveling

Groveling indicates respect to others. When a husband violates his wife, but the wife still grovels, it reflects that she does not want to argue. For some women from some cultures, the husband must be respected. Whatever the husbands say, they must obey and may not argue. Groveling became the choice to react toward the utterances even though it is insulting. For example is reflected in dialogue 4.

- 3) A : *Apo nan tantu dek kau. Ndak kameh ciek alah e do.*
 'What do you know? Nothing is well-done.'
 B : **Wak salah, Da. Tolong diaja wak, Da!**
 'I am wrong. Please teach me!'

B's husband was angry with his wife because the husband regarded that the wife knew nothing about what he asked. For Minangkabau people, such an utterance is regarded as rude and very insulting. The wife, however, said 'sorry' and asked her husband to teach her for that disability and imperfectness. She realized that it is her husband who must teach and guide her for goodness. Even though being violated, the wife was still patient facing his husband, no argument and no denying.

4. Saying nothing

Once being violated, the women may react variously. However, there are also women who just say nothing and prefer to be silent. When being violated, what she can do is only crying and saying no words. For example is as reflected in dialog 4 below.

- 4) A : *Kamu ini benar-benar menjadi perempuan tak berguna. Percuma aku menikahimu .*
 'You are useless? It is useless to marry you.'
 B : **(Crying)**

The woman in dialog 4 above said nothing but crying. Her husband spoke very rudely and impolitely but she just reacted by crying. She did not argue nor reply. Crying is what she can only do. The reaction or perlocutionary of the hearer did not stop his violation. The husband got angrier. He became very emotional and began to smack the wife with the ashtray.

The last perlocution of verbal violence, saying nothing, occurs as the most among the previous three. This is due to the women's attitude that when they react by arguing or clarifying, the husbands will be more emotional. To avoid the fight among them, these women preferred not to reply or just be silent. In fact, such a way of thinking is wrong because the husbands become mad. These husbands thought that their wives ignore what they said. Consequently, the verbal violence will be followed by the physical one.

The occurrence of this 'saying nothing' is estimated at 44 %, followed by groveling (27%), arguing (17%), and replying with the same words (12%). It is demonstrated in chart 1 and table 1 below.

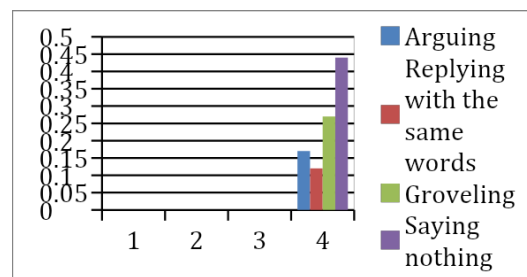


Chart 1. The Occurrence of Perlocutionary Act of the Violence toward Women

Table 1. The Percentage of Each Type of Perlocution

Types of Perlocution	The Occurrence (%)
Arguing	17
Replying with similar words	12
Groveling	27
Saying nothing	44

Saying nothing occurs more than arguing, replying with the same words, and groveling because most women do not want to fight. They just wanted to avoid the emergence of new problems. So, by being silent and saying nothing, they expected that everything would stop. The husbands will not violate them anymore. This is in line with replying with the same words as the smallest percentage of reacting toward the violence (12%). Replying with the same words is similar to mocking and explicitly opposing the husbands. If it happened, the physical violence followed by other acts of violence would come up (Revita, Trioclarise, et al., 2017). The description of the occurrence of the perlocutionary act of violence toward women can be seen in

CONCLUSION

Violence toward women must be prevented because women are not objects or things to be insulted. Women are humans that need to be protected and to be far from the violence. Nobody may insult these women for whatever reasons.

Even though there has already been a law to protect women from violence, many women still become victims of violence. It is due to various backgrounds. No matter how women as the victims can react variously when they are violated. These reactions, which are called the perlocutionary act, do not influence the number and the quality of violence. From time to time, the number of the violence is getting higher (KOMNAS, 2019). There must be certain strategies designed to prevent women from violence by all lines.

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