

# Expressive Speech Acts as Conversational Innovation of Radio Broadcasters in Surakarta

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Radio is currently still considered as a renowned mass media due to its innovation and creativity in maintaining and expanding its existence through the current trends. Together with the trends, radio broadcasters are required to elevate their creativity as an attempt to secure the public interest to the radio programs. The study aims to explore the expressive speech acts in the radio visitation programs in Surakarta. It adopts a Content Analysis as the data collecting technique which is followed with the recording, listening, noting, and interview. Meanwhile, the analysis utilizes a Pragmatics Matching method through a Contextual Approach. In brief, expressive speech acts mainly function to express the speaker's psychological state and convey the evaluation to the listener. In particular, the evaluative function is known as the expressive pragmatic function. The findings reveal various forms of expressive speech acts used in the radio visitation programs, including admiration expressions which are uttered for various purposes.

**Keywords:** expressive, speech act, radio, media.

## I. INTRODUCTION

The radio is currently still favored by the public despite the decreasing number of its listeners due to the massive penetration of other electronic media such as television and the internet. The competition eventually urges the radio broadcasting industry to recruit creative and qualified human resources as a strategy to offer more innovative and up-to-date programs. With regards to the idea, a number of radio programs even emphasize the interaction between the broadcaster and listener through an active conversation, such as radio visitation program. Cutting perceived conversation as an intimate dialogue, in which negotiation and interaction might probably happen between the speaker and listener. A conversation will significantly depend on the similar perception established by both participants [1].

The study holds the data collection procedure through phone calls. Meanwhile, the analysis emphasizes the use of expressive speech acts that normally occurs as the impact of communication between the speaker and listener. It confirms the use of expressive speech acts between the speaker and listener in the radio visitation programs through their phone-call conversation. The expressive speech acts highlighted in the study are in the forms of admiration expressions (admiring) that appear by various purposes, such as to (1) convey the facts or truth, (2) please the listener, (3) persuade the listener by expecting for feedback, and (4) appreciate the good acts committed by the listener.

## II. LITERATURE REVIEW

Richard discussed a number of studies pertaining to self-representation through a conversation among Thai people and Americans, in addition to its relation with the politeness principles based on the speech act strategies. The study confirms the differences in speech act comprehension among the Thai people and Americans. Thai people commonly used indirect utterances which were embedded with cues or signs. Meanwhile, the Americans could not respond to the cues, as they were unable to comprehend the illocutionary features of the cues conveyed by the Thai people in a formal situation [4].

Heriawati studied the use of expressive speech acts in the shadow puppet shows *Karna Tandhing* and *Dewaruci* that were performed by Nartasabda, as well as *Brubuh Ngalengka* and *Rama Gandrung* that were performed by Purbo Asmoro in *Pathet Sanga* dan *Manyura*. The study aimed to describe the variations of directive and expressive speech acts which were uttered by the puppeteers (*dhalang*) through the four puppet actors, explore the differences of speech act strategies used by Nartasabda and Purbo Asmoro as the puppeteers, explain the relevance of the expressive speech acts with the character education, and explore the viewers' response to the performance carried out by both puppeteers. The study revealed that by referring to the speech context and lingual units, Nartasabda dominantly used the expressive speech acts in the forms of apologizing expressions in *Karna Tandhing* and refusing expressions in *Dewaruci*. Meanwhile, Purbo Asmoro significantly uttered the refusing expressions in *Brubuh*

Ngalengkaand apologizing expressions in *Rama Gandrung*. The speech acts uttered by both puppeteers essentially reflected communicative, beautiful, qualified, and attracting speeches that contained the elements of spectacle, guidance, and order (*tontonan, tuntunan, tatanan*). Additionally, the moral values of the puppet shows were relevant to establish the noble character and personality as part of the national identity reinforcement [2].

Venkatesh dan Senthilkumar in their *The Impact of Advertising Humor on The Radio and Print* studied the functions of humor in radio and print advertising by focusing on the communication strategies product sales. It aimed to explore the impacts of packaging and humor dialogues used in radio advertising toward product sales. The study was substantial for marketing practitioners and advertisers. It revealed that ludicrous advertisements could boost more sales compared to the usual strategies, as the advertisement itself features a communication strategy that involves emotion. With regards to the strategy, humor could attract more consumers, secure higher public attention, and enable a mouth-to-mouth promotion, as it could improve public awareness to the products [7].

Shaffer in *Democracy in the Air: Radio as a Complement to Face-To-Face Discussion in the New Deal* explained the use of radio as a means to establish an American public discussion group, as various things related to the group discussions were introduced through the radio broadcasts. The article focused on the national programs in utilizing radio channels for democratic discussions. It identified the roles of radio broadcasts in encouraging the society to critically think of the social issues through the use of technologies [8].

### III. METHODOLOGY

The study features a Qualitative method. It used Content Analysis which is followed by recording, listening, noting, and interview for the data collecting technique. It adopts the Pragmatics Matching procedure through Contextual Approach as the data analysis. Pateda stated that contextual theory was reflected by (1) the meaning that is separated from the words, however united in the whole utterance and (2) the prohibition to interpret the meaning, neither dualistically (through its word and reference) nor trialistically (through its word, reference, and interpretation), as the meaning itself belongs to the unit of speech act related to the situation [3]. Meanwhile, Searle classified five speech acts, including (1) representative speech act, (2) directive speech act, (3) expressive speech act, (4) commissive speech act, and (5) declarative speech act. In particular, the expressive speech act such as admiration expression aims to evaluate the utterances [6].

### IV. FINDINGS AND INTERPRETATION

Searle explained expressive speech acts as the representation of the speaker's psychological state within

a particular situation [6]. The following data show the purposes of expressive speech act conveyance from a number of radio visitation programs in Surakarta.

#### THE PURPOSES OF EXPRESSIVE SPEECH ACT CONVEYANCE IN RADIO VISITATION PROGRAMS IN SURAKARTA

NO	Radio Station	Pass Fm	Ptpn Fm	Metta Fm	Ta Radio	Mentari Fm
	Purpose of Expressive Speech Act					
01	To convey the facts or truth	30	37	25	36	35
02	To please the listener	20	31	39	33	34
03	To persuade the listener by expecting for feedback	40	22	20	23	22
04	To appreciate the good acts committed by the listener	10	10	16	8	9
TOTAL		100	100	100	100	100

Table 1. Data of Expressive Speech Act Purposes

#### GRAPH OF EXPRESSIVE SPEECH ACTS OF THE RADIO VISITATION PROGRAMS IN SURAKARTA

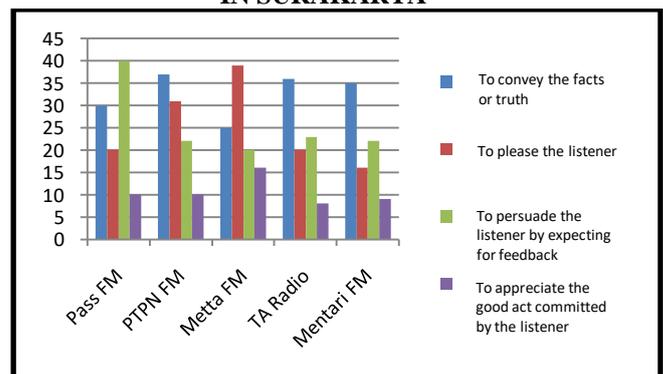


Figure 1. Graph of Expressive Speech Act Purposes

The expressive speech acts in the forms of admiration expressions (admiring) reflect the speaker's psychological state as an evaluation to the listener. The admiration expressions occur for a number of purposes, including (1) to convey the facts or truth, (2) to please the listener, (3) to persuade the listener by expecting for feedback, and (4) to appreciate the good acts committed by the listener.

The following conversations are the samples of the expressive speech acts found in the conversation

between the radio broadcaster and listener (caller) through a phone call dialogue.

Data 01

- Caller : “*Siang, Mbak Wanda cantik!*” (1)  
(Good afternoon, my beautiful Wanda!)
- Broadcaster : “*Emm.... Siang juga, Mbak Wagiyanti cantik!*” (2)  
(Emm... Good afternoon my beautiful Wagiyanti!)
- Caller : “*Aaaah...Mbak Wanda bisa saja. Cantikan Mbak Wanda lah..*” (3)  
(Aaaah... How could you say so. You’re the one prettier.)
- Broadcaster : “*Hmmm... Bener kok cantik, mo kirim buat siapa?*” (4)  
(Hmmm... Yes, you are. Do you want to greet someone?)
- Caller : “*Salam buat Mbak Wanda aja... Tambah cantik.*” (5)  
(Just wanna greet you now. The prettier one.)
- Broadcaster : “*Iya.. Makasiih... Minta lagu tidak?*” (6)  
(Yeah... Thank you... Any song to request?)
- Caller : “*Minta dong. Kalau diputarkan tambah ayu, tambah cantik, tambah banyak uangnya. Lagunya ya, jangan lupa?*” (7)  
(“Sure. And I’ll pray for your beauty and good earnings. Don’t forget the song, anyway.”)
- Broadcaster : “*Thank you, thank you, thank you!*” (8)  
(“Thank you, thank you, thank you!”)
- Caller : “*Lagunya tak tunggu ya, Mbak ya.*” (9)  
(I’ll be waiting for the song.)

The utterance(1),(2), and(3)belong to the expressive speech acts in the forms of admiring, as both broadcaster and caller use the word *cantik* (beautiful) to please each other. Meanwhile, the utterance (5)and(7)show the caller’s attempt to persuade the broadcaster to play the song that she requested (9). Firstly, the caller tries to please the broadcaster by admiring her beauty and asks her to play the song. In brief, the utterance is conveyed in the form of admiration that represents an intention through a direct conversation on the radio. It also represents the broadcaster’s services to attract the listeners.

Data 02

- Broadcaster : “*Halo. Selamat siang. Siapa ini?*” (1)  
(“Hello. Good afternoon. Who’s speaking?”)
- Caller : “*Siang, Mas Febri.*” (2)

- (“Good afternoon, Febri.”)
- Broadcaster : “*Mbak Nina, apa kabar?*” (3)  
(“Hi, Nina. How’s life?”)
- Caller : “*Baik, Mas Febri... Penyiar idolaku yang cakep dan ganteng.*” (4)  
(“All things gone well, Febri... Dear Febri, my charming and good-looking broadcaster.”)
- Broadcaster : “*Mbak Nina juga cantik. Kemaren sampai pangling saking cantiknya.*” (5)  
(You’re beautiful too, Nina. I almost did not recognize you yesterday.)
- Caller : “*Aaaah Febri...!*”(6)  
(“Aaaah, Febri...!”)
- Broadcaster : “*Beneeer.*” (7)  
(“Seriously.”)

Data 02 implies the expressive speech acts from both broadcaster and listener. The speech acts that mark the admiration expression exist in the utterance (4),(5), and(7). Utterance (4) also shows the listener’s admiration to the broadcaster, as she says *cakep dan ganteng* (charming and good-looking) due to the fact that the caller has previously recognized Febri as a handsome broadcaster at their first meeting (5). To respond the admiration, the broadcaster then admires the listener, as he coincidentally does not recognize her in her new enchanting look. Overall, the expressive speech acts in data 02 occur due to the fact and condition that relate to both broadcaster and listener.

## V.CONCLUSION

The study reveals the expressive speech acts in the forms of admiration expressionswhich are used in the radio visitation programs. The admiration expression occur for a number of purposes, including (1) to convey the facts or truth, (2) to please the listener, (3) to persuade the listener by expecting for feedback, and (4) to appreciate the good acts committed by the listener.

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