

ANALYSIS OF CHILDREN'S SPEECH ACTS IN THE "KAMU NANYA?" SYNDROME ON TIK-TOK

1stKunti Zahrotun Alfi¹, 2nd Anik Mariyani², 3rd Yopi Malagola³
{kuntizahrotun.2022@student.uny.ac.id¹, anikmariyani.2022@student.uny.ac.id²,
yopimalagola.2022@student.uny.ac.id³ }

Postgraduate School Yogyakarta State University,
Colombo Street Yogyakarta No.1, Depok Districr, Sleman Regency, Special Region of
Yogyakarta 5528^{1,2,3}

Abstract. Currently, language is developing rapidly among people. Children, like adults, do not want to be left behind regarding the latest speech act trends. This research will discuss the "kamu nanya?" syndrome, which some children do on the Tik-Tok application, so the data source comes from the video. The research method is descriptive-qualitative, so data collection is carried out using note-taking techniques. Based on the five videos found, the speech acts are interrogative and declarative locutions. Illocutionary speech acts are directive speech acts. Then, perlocutionary forms are verbal, nonverbal, and verbal nonverbal. However, the use of language in all videos does not reflect a positive attitude toward language; that is, there is no awareness of language norms that encourage people to use their language carefully and politely. Therefore, it is necessary to instil educational values in children. Its function is so that they can use careful and polite language with their elders and can respect one another.

Keywords: language, language politeness, speech act.

INTRODUCTION

Every human being must communicate in both formal and informal settings in daily life. Communication is certainly an important need for all people, from children and adolescents to adults and the elderly. Through communication, we can understand various things, from the language used to the purpose of language and the impact of using language in communication. This impact can be either negative or positive.

Language is a means of communication as well as a medium for conveying messages from speakers to other speakers (opposite speakers). In the communication process, a speech event and a speech act occur in one speech situation. Then, the ongoing communication process in the form of speech certainly involves two parties, namely the speaker and the interlocutor. Through this process, the intent to be conveyed can be identified. Pateda (2015: 13) reveals that language arises because of social interaction. Every human being needs language in his activities as a social being. As a result, a language is an important form of interaction and a requirement for social beings.

Recently, new languages have developed in society, mainly through social media. This social media platform serves as a bridge between one person and another to learn about current events. The social media sites in question include Facebook, YouTube, Instagram, and Tik-Tok. Language evolves at a rapid pace due to the rapid development of social media. As a result, people increasingly use this developing language in their daily lives. Pateda (2015: 15) states that a language will develop more if more people use it. Based on this theory, it can be said that a language that develops at a certain time is used by many people in proportion to its development rate.

One of the languages in question was the syndrome (phrase) "*kamu nanya* (*do you ask me* or simplified *do you ask*)?" which began to be widely used by the public. The term "*kamu nanya*?" syndrome first appeared with the character Alif on one of the social media sites, namely Tik-Tok (@Alif_tik-tok). At the beginning of his appearance, he was considered to imitate the

style of language and appearance of the character *Dilan* in the movie “*Dilan 1990*,” played by actor Iqbal Ramadhan. However, based on the results of an interview on Trans TV's Rumpi program, Alif Cepmek (his nickname) said that the jargon “*Kamu Nanya?* (do you ask?)” emerged because he spontaneously responded to questions from his friends (www.pontianak.tribunnews.com). Then, several people imitated it in the form of parody videos and real videos, which also spread and even went viral on social media. Such a massive spread causes “*kamu nanya?*” to be a syndrome. In KBBI (Indonesia Dictionary, it is found that the word “syndrome” (n) means a set of symptoms or signs that occur simultaneously (appear together) and mark certain abnormalities; things (such as emotions or actions) that usually form an identifiable pattern together. “*kamu nanya?*” becomes a language that develops simultaneously at a certain time and marks an abnormality of the language habits that usually exist in society. Thus, “*kamu nanya?*” is no longer just an arrangement of words but has become an event known as the “*kamu nanya?*” syndrome.

The viral use of the phrase “*kamu nanya?*” has become a syndrome that occurs in various places, both on social media and in real life, and can cause various reactions in speakers, which can be analyzed through speech acts of language. Moreover, the speech acts that occur in the syndrome are performed by children. Chaer (2010: 27) reveals that speech acts are utterances from someone psychological in nature, as seen from the meaning of the action in his speech. A series of speech acts will form a speech event. Then, these speech acts and speech events become two symptoms contained in one process, namely the communication process. The process of communication that occurs in children's lives contains certain speech acts.

Speech acts include three types: locutionary, illocutionary, and perlocutionary acts. These types of speech acts have their respective roles. A locutionary act is a speech act to state something as it is, which only gives it a literal meaning. This locutionary speech act does not need to interpret meaning other than something said by the speaker. Simply put, this speech act is typically performed at the start of a conversation in communication. Illocutionary speech is an utterance that, apart from stating something, also states the act of doing something, so this utterance is more than just giving information about something. Illocutionary has a deeper meaning than just actual utterances. Thus, through illocutionary analysis, other meanings can be interpreted behind the utterances spoken. Meanwhile, perlocutionary speech is a speech act that influences or affects the interlocutor or the person who hears the speech (Chaer, 2010: 27–28). Usually, perlocutionary speech acts occur at the end of a conversation, which can also function as a closing that can influence the other person.

Within the three types of speech acts, they also have their own types. These types will facilitate the analysis of speech acts because they have a more specific role in analyzing existing speech acts. The lexicon has three types: declarative, imperative, and interrogative. These three types of locations have their respective functions, namely to express statements, orders, or questions (Asih via Fitriah, 2017:53). The meaning of this speech act is as written or spoken in the utterance.

Illocution has five types (Searle via Umaroh, 2017:28): (a) assertive: in this illocutionary style, the speaker is bound to the truth of the proposition being disclosed, for example, by stating, proposing, making, complaining, expressing opinions, and reporting. (b) directive: this illocution aims to produce an effect in the form of an action performed by the speaker, for example, ordering, ordering, begging, demanding, or giving advice. (c) commissive: in this illocutionary speaker is more or less bound to future action, such as promising or offering; (d) expressive: the function of this illocutionary is to reveal or convey the speaker's psychological attitude towards the circumstances implied in the illocutionary, for example thanking, congratulating, apologizing, criticizing, praising, condoling, and so on; (e) declaration: the successful implementation of this illocution will result in conformity between the content of the proposition and reality, for example: resigning, baptizing, firing, naming, imposing punishment, excommunicating or disposing of, appointing (an employee), and so on. While perlocutionary has three types, Searle (via Haryani, 2020:18) refers to three types of perlocutionary responses: (a) verbal perlocutionary, in the form of a speaker's response through words spoken; (b) nonverbal perlocutionary, in the form of a speaker's response through action; and (c) verbal perlocutionary nonverbal, in the form of actions that combine responses in the form of words accompanied by actions.

Everyday language, particularly one that recently went viral on social media, the “*kamu nanya?*” has become an interesting study material for learning the analysis of locutionary, illocutionary, and perlocutionary speech acts. This is because something viral has a certain impact in today's technology-savvy society. These effects can be either positive or negative. In addition, social media has become a familiar environment for people, especially children. We can easily find a lot of data that can be analyzed regarding the speech acts of children with the “*kamu nanya?*” syndrome on social media.

Through social media, we can listen to the viral phenomenon of the “*kamu nanya?*” syndrome in various circles and even various places. The findings of this speech act analysis can be used as “learning” material for children who are learning to communicate through language. That is, “*kamu nanya?*” syndrome, which has recently been viral, can then be given a perspective regarding its positive and negative impacts. The language attitude of a child can be seen by starting with communication and analyzing the speech acts in it. This language attitude also shows whether there is politeness in a child.

When discussing politeness in language, the face is an indicator that can be seen as a supporting factor apart from the form of the speech act that occurs. Politeness is an act that shows awareness and consideration of one's face (Yule, 2015: 298). The faces in question are positive and negative faces that appear in a person as a response to a speech. Thus, communication, language, speech acts, and politeness aspects are interrelated so that speech acts that should develop among children can be identified, which in everyday life can teach forms of language politeness or vice versa.

This is supported by research submitted by Lina Umaroh and Neni Kurniawati (2017), entitled “Locutionary and Perlocutionary Domination in Buying and Selling Transactions,” which shows that locutionary and illocutionary speech acts are the two dominant types of speech acts in conversations that occur in sales transactions on the market. Complemented by the findings in the study “Analysis of Speech Acts in the Novel *Marwah* in *Ujung Bara* by R.H. Fitriadi” (2017), written by Farah Fitriah and Siti Sarah F, which produces various meanings contained in locutionary, illocutionary, and perlocutionary speech acts in the novel. Then, in 2019, there was also research conducted by Veranita R.S. and Teguh Setiawan on “Forms and Types of Ridwan Kamil's Illocutionary Acts in the Insight Talkshow on CNN Indonesia,” which produced findings about the forms and types of illocutionary acts in the research subject. In the last two years, Febri has also included an analysis by Haryani and Asep Purwo Yudi Utomo (2020) in “Perlocutionary Speech Actions in the Dialogue of the Film ‘The Teacher's Diary’ with Indonesian Subtitles.” This study shows the results of the types of perlocutionary speech acts, namely the forms of perlocutionary speech acts that include persuading, deceiving, pushing, annoyance, scaring, pleasing, relieving, embarrassing, and attracting attention.

The purpose of this research is to analyze locutionary, illocutionary, and perlocutionary speech acts in the “*kamu nanya?*” syndrome video. The speech acts analyzed will show various types or forms of speech acts, both locutionary and illocutionary and perlocutionary, in the “*kamu nanya?*” that is currently going viral. The use of speech in all videos does not reflect a positive attitude towards language; namely, there is no awareness of politeness in language. Therefore, the results of this study are expected to be material for study in instilling language learning that pays attention to politeness. Its function is so that the community, especially children, can be careful in using language with older people and can respect one another, not only by following viral things but also by using language that pays attention to aspects of politeness.

RESEARCH METHOD

The research method used in this study is a qualitative method. The data source in this research is in the form of oral data sources. Oral data sources in qualitative research are data in the form of conversations or spoken speech. The research data collection technique uses the listening method, which involves listening to the use of children's language in the video with the “*kamu nanya?*” phrase on the TikTok app. The researcher watched the video containing the phrase “*kamu*

nanya?” and then recorded the data in the form of speech and classified the data obtained based on speech acts and politeness principles. The data analysis technique in this study was carried out by analyzing descriptive qualitative data in steps, including collecting data, classifying data, reducing data, and concluding the results of the data analysis. This method was chosen because it is able to provide a clear picture of individuals, forms and expressions of acceptance, language conditions, symptoms, and certain groups (Arikunto, 2006:310). In addition, according to Mahsun (2006: 223), the analysis of qualitative descriptive data aims to show the meaning, description, clarification, and placement of data in their respective contexts and often describes them in the form of words.

RESULT AND ANALYSIS

Based on the data collection, five videos of the “*kamu nanya?*” syndrome were found. The focus of this research is the speech of children to adults. Then, correlate the speech with the child's language attitudes. The following are the results and analysis. Based on the video transcript table results, this study will discuss locutionary speech acts, illocutionary speech acts, and perlocutionary speech acts. In addition, it also discusses the language attitudes carried out by speakers.

1.1 Locutionary Speech Acts

A locutionary speech act is a speech act in which the speaker conveys the contents of the speech. This utterance can be in the form of a statement about something. Based on the study's results, the researcher found several conversations containing locutionary speech acts. The discovered locutionary speech acts are then classified into locutionary speech act types. Furthermore, the researcher explained the function of the different types of locutionary speech acts in the video based on the context. The locutionary speech acts in each of the “*kamu nanya?*” syndrome videos found in TikTok accounts are explained below. The following are the data and analysis.

- a. **Interrogative locutionary speech acts (questions)** were found. Interrogative locutionary speech act is a locutionary speech act that intends to ask something to the interlocutor. The goal is to find out the answer to a thing/situation (Rahardi, 2005: 76). In this speech, the word "what" is used to ask the interlocutor. The locutionary speech acts can be found in the video on TikTok account @julielvinasboro. The context in the video is the conversation between the speaker (father) and the interlocutor (son). They are learning together about letters and animals. The conversation is started by the speaker (father) asking the interlocutor (son) to mention the letters or pictures intended by the speaker (father). The conversation occurred between a father asking his little son about a letter and a picture. The following data was found.

Bapak : “*Ini huruf apa?*” (*dengan nada tegas*)
Anak : “*Kamu nanya?*” (*dengan wajah polos*)
Bapak : “*Janganlah kamu nanya, kamu nanya, iya ini apa? Apa ini? Ha? Apa ini? Ha? Ini apa?*” (*dengan nada yang tinggi*)

In the sentence uttered by the speaker (father), “*Ini huruf apa?, iya ini apa? Apa ini? Ha? Apa ini? Ha? Ini apa?*” included in locutionary speech acts that function to ask the interlocutor (son) about the letter intended. Then, the utterance “*Janganlah kamu nanya*” is contextually used to emphasize the question given. If viewed from the point of view of locutionary speech acts, the speaker's utterance (father) generally intends to ask the interlocutor (son) to mention the intended letter. In addition, in this part of the conversation, the speaker (father) repeats the question “*Apa ini?*” as a sign that the speaker emphasizes that the interlocutor (son) responds to the question with a serious answer.

- b. **Interrogative locutionary speech acts (questions)** were found. An interrogative speech act is a locutionary speech act that intends to ask something to the interlocutor. The goal is to find out the answer to a thing/situation (Rahardi, 2005: 76). In this speech, the word "apa" is used to ask the interlocutor. This locutionary act can be found in a video on Tik-tok @*EtwinSulis92*. The context in the video is that the conversation occurs between speakers (an older man) who are having fun. Then came the interlocutor (two children), who asked them about something. Here's a snippet of the conversation.

Dua anak : “*Kamu nanya? Kamu nanya? Kamu nanya?*” (*Sambil tertawa*) “
Laki-laki : “*Adik-adik kalian lagi apa?*”

Based on the fragment of the conversation, the speech uttered by the speaker (man), “*Adik-adik kalian lagi apa?*” is included in the locutionary speech act, which functions to ask about the activities carried out by the interlocutor (two children) who are joking. If viewed from the point of view of locutionary speech acts, the speech of the speaker (man) intends to ask about the activities being carried out by the interlocutor (two children) who are joking.

- c. There are locutionary speech acts of greeting statements (declarative greetings) found in the video. A declarative locutionary speech act is a speech act that intends to convey something to the interlocutor. This locutionary act can be found in a video on TikTok account @*EtwinSulis92*. The context in the video is the conversation between the speaker (child) and the interlocutor (father). Here's a snippet of the conversation.

Anak : “*Babah*” (*dengan wajah polos*)
Bapak : “*Iya Aisyah*”
Anak : “*Iya*”

Based on the fragment of the conversation, the speech uttered by the speaker (daughter "Babah" is included in the declarative locutionary speech act which functions as a greeting sentence to the interlocutor (father). Then, the utterance "iya" delivered by the speaker (daughter) is intended to start a conversation with the other person (father).

- d. In locutionary speech acts, **declarative speech acts (statements)** are found. A declarative speech act is a locutionary speech act that intends to convey something to the interlocutor. This locutionary speech act can be found in a video on Tik-tok account @*ruby_fain*. The context in the video is the conversation between the speaker (child) and the interlocutor (mother). Here's a snippet of the conversation.

Anak : “*Kamu nanya ini apa? Ku kasih tahu ya (sambil menunjukkan sebuah minuman kemasan)*”
Ibu : “*Apa ini pak?*” (*sambil tertawa*)
Anak : “*eee, collagen*”

Based on the conversation fragment, the speech uttered by the speaker (child), “*Kamu nanya ini apa? Ku kasih tahu ya (sambil menunjukkan sebuah minuman kemasan)*”, is included in locutionary speech acts that function to provide information to the addressee (mother).

- e. Locutionary speech acts were found for interrogative (questions). An interrogative speech act is a locutionary speech act that intends to ask something of the interlocutor. The goal is to find out the answer to a thing/situation (Rahardi, 2005: 76). In this case, the word "nggak" is used to ask the interlocutor. The locutionary speech act can be found in the video on Tik-tok account @*indriyanirahardja*. The context in the video is that the conversation occurs between the speaker (mother) and the interlocutor (child), who asks about something. Here's a snippet of the conversation.

- Ibu : “*Dedek, mau tau nggak? Mau tau nggak?*”
Anak : “*Hah (berbalik badan, kemudian menghadap ibunya)*”
Ibu : “*Mau tau nggak? Sini coba!*”

Based on the fragment of the conversation, the speech uttered by the speaker (mother), namely “*Sweetheart (Dedek)*”, is intended to ask the interlocutor (child) about his curiosity of something. Then, “*mau tau nggak?*” which is repeated in several utterances made by the speaker (mother) is included in the locutionary speech act which functions to ask repeatedly. Then the repetition of the speech, “*Mau tau nggak?*” accompanied by the words “*Sini coba!*” intended to start ordering the child so that he wants to be given information.

There are various locutionary speech acts in the five videos used as samples for data collection. In summary, the locutionary speech acts in the five videos are dominated by interrogative and declarative locutionary speech acts.

1.2 Illocutionary Speech Acts

In addition to locutionary speech acts, illocutionary speech acts are also found in the videos of the “*kamu nanya?*” syndrome. Illocutionary speech acts are speech acts that contain hidden meanings or other meanings desired by the speaker. The following is data on illocutionary speech acts found in the “*kamu nanya?*” syndrome on Tiktok. There are various types of illocutionary speech acts, but in the five samples studied, the illocutionary speech acts found were directive illocutionary speech acts. Utterances intended to order, beg, demand, suggest, or challenge. These illocutionary speech acts are found in the following videos, along with their analysis.

- a. Tiktok video found from @julielvinasboro
Anak : “*Kamu nanya?*” (*dengan wajah polos*)
Bapak : “*Janganlah kamu nanya, kamu nanya, iya ini apa? Apa ini? Ha? Apa ini? Ha? Ini apa?*” (*dengan nada yang tinggi*)
Anak : “*Kamu nanya?*” (*dengan wajah yang meledek*)

Based on the above fragment, the illocutionary speech “*kamu nanya?*” is repeatedly delivered by children. This speech act is a type of **directive speech act**. The speech act intends to challenge the interlocutor, namely the father. This can be seen from the use of repeated interrogative sentences.

The utterance includes the form of an interrogative sentence with a directive type. In this utterance, directive speech acts can be seen when the speaker (child) taunts the speech partner for the questions asked to him. Judging from the form, the speech ends with a question sentence with a downward intonation. In addition, the speech contains questions given by the interlocutor, which is a response to the questions conveyed to him.

- b. Tiktok video found from @EtwinSulis92
Seorang laki-laki : “*Adik-adik kalian lagi apa?*”
Dua anak : “*Kamu nanya?*” (*dengan wajah mengejek*)

If viewed from illocutionary speech acts, the utterance “*kamu nanya?*” is presented by two children. This speech act is a type of directive speech act. It intends to challenge the interlocutor, namely a man who asks about the activities they are doing.

The utterance includes the form of an interrogative sentence with a directive type. In this utterance, directive speech acts can be seen when the speaker (two children) taunts the speech partner for the questions asked to him. Judging from the form, the speech ends with a question sentence with a rising intonation. In addition, the speech contains

questions that are given by the interlocutor, which is a response to the questions that are conveyed to him.

c. Other Tiktok video found from @EtwinSulis92

Anak : “*Iya*”

Bapak : “*Heh, you yang panggil babah. Tapi you jawab iya. Kenapa?*” (*dengan wajah kesal*)

Anak : “*Kamu nanya?*” (*dengan wajah polos*)

Bapak : (*terheran sambil menghela napas panjang*)

Based on the above fragment, the illocutionary speech “*kamu nanya?*” was submitted by children. It intends to challenge the interlocutor, namely the father. This speech act is a type of directive speech act. This delivery causes the interlocutor, namely the father, to be confused with the meaning of the speech he wants to convey.

The utterance takes the form of an interrogative sentence with a directive type. Directive speech acts can be seen in this utterance when the speaker (a child) taunts the speech partner for the questions posed to him. Judging from the form, the speech ends with a question sentence with a decreasing intonation. In addition, the speech contains questions that the interlocutor gives as a response to the questions that are conveyed to him.

d. Tiktok video found from @ruby_fain

Anak : “*Kamu nanya ini apa? Ku kasih tahu ya (sambil menunjukkan sebuah minuman kemasan)*”

Ibu : “*Apa ini pak?*” (*sambil tertawa*)

Anak : “*eeee, collagen*”

Ibu : “*Oh collagen. Beli dimana pak?*”

Anak : “*Di Indomaret. Huaaa (sambil mengeramkan tangan)*”

If viewed from illocutionary speech acts, the utterance “*Apa ini pak?*” and what my mother said. This speech act is a type of **directive speech act**. This is intended to order the interlocutor, namely the child, to show the goods he is carrying. Then, the story “*Oh, collagen. “beli dimana pak?”* Besides meaning orders, it is also used to ridicule objects brought by the interlocutor.

The utterance includes the form of an interrogative sentence with a directive type. This utterance shows directive speech acts when the speaker (child) challenges the speech partner. Judging from the form, the speech ends with a question sentence with a rising intonation.

e. Tiktok video found from @indriyanirahardja

Anak : “*Kamu nanya? Wauuur*” (*tertawa sambil menyodorkan tubuhnya ke arah ibu*)”

Ibu : “*Hahaha wauuur*”

If viewed from illocutionary speech acts, the utterance “*Kamu nanya?*” submitted by children. This speech act is a type of directive speech act. It was intended to challenge the interlocutor, namely the mother. Furthermore, the utterance “*Wauuur*” is used to clarify that the child's utterance challenges the mother.

The utterance includes the form of an interrogative sentence with a directive type. This utterance shows directive speech acts when the speaker (child) challenges the speech partner. Judging from the form, the speech ends with a question mark (?) with an intonation that tends to rise.

Based on the five “*Kamu nanya?*” syndrome videos, it was found that the dominant illocutionary speech act was the directive illocutionary speech act. The directive utterance in question is a challenging directive utterance that functions to challenge (mock) the interlocutor with the utterance “*Kamu nanya?*” delivered by the speaker.

1.3 Perlocutionary Speech Acts

The third type of speech act is the perlocutionary speech act. The perlocutionary speech act is a speech act that affects the interlocutor. This study also analyzed the types of perlocutionary speech acts in the "Kamu nanya?" according to the existing context. Based on its type, perlocutionary speech acts have three types, namely verbal, nonverbal and verbal-nonverbal. One type of perlocutionary speech act in one utterance will be found from the three existing types. The following is the data and analysis in question.

a. The Meaning of Verbal Perlocutionary Speech Acts

Verbal perlocutionary speech acts are perlocutionary speech acts that are expressed through direct or oral speech.

1) Tik-tok video from @julielvinasboro

Iya aku nanya. Ini apa? Apa tadi ini? Ini apa? Apa? (dengan nada yang lebih tinggi)

Anak : "Ayam"
Bapak : "Ini?"
Anak : "Burung"
Bapak : "Ini?"
Anak : "Ikan"
Bapak : "Ini?"
Anak : "Katak"
Bapak : "Ini, apa?"
Anak : "Bebek"
A & B stare at each other

From the snippet of the conversation above, the verbal perlocutionary speech act, namely "Jangan kamu nanya, kamu nanya. Ndak ada itu kamu nanya di sini. Iya aku nanya. Ini apa? Apa tadi ini? Ini apa? Apa? (in a higher tone) performed by the father. This is intended so that the child no longer utters the utterance "kamu nanya?" and answered the questions asked sincerely. Then the utterance "ini ?" What is conveyed is intended for children to answer questions. Therefore, at the end of the conversation, the two of them looked at each other as response to what was conveyed by each in a speech.

2) Tik-tok video from @indriyanirahardja

Anak : "Kamu nanya? Wauuur" (tertawa sambil menyodorkan tubuhnya ke arah ibu)"
Ibu : "Hahaha wauuur"
Child & Mother Laughing Together

From the excerpts of the conversation above, verbal perlocutionary speech acts are obtained. The speech delivered by the mother, "Hahaha wauuur" was intended to respond to the jokes conveyed by the child to break the ice.

b. The Meaning of Nonverbal Perlocutionary Speech Acts

Nonverbal perlocutionary speech acts are perlocutionary speech acts conveyed through actions or actions. In other words, there is no spoken speech. In the video from the Tik-tok account @EtwinSulis92, the meaning of nonverbal perlocutionary is obtained. Here is the data.

A & B : "Kamu nanya?" (dengan wajah mengejek)
C just stared silently at A & B

In the conversation above, A & B are two small children, while C is an adult man. Judging from the snippet of the conversation above, Action C is included in nonverbal perlocutionary speech acts because it doesn't say a single word. The nonverbal movements that are carried out are a response to the speech of two small children.

c. The Meaning of Nonverbal Verbal Perlocutionary Speech Acts

Nonverbal perlocutionary speech acts are perlocutionary speech acts conveyed through speech and actions. In other words, speech is conveyed along with actions.

1) Tiktok video from @EtwinSulis92

Anak : “*Thankyou Baba*”

Bapak : “*Thankyou kenapa?*”

Anak : “*Sebab layani Aisyah*”

Bapak : “*Hei, ngga' free kah? Bayar!*” (*sambil mengulurkan tangan dengan wajah jengkel*)

From the excerpts of the conversation above, perlocutionary speech acts with verbal nonverbal intent are obtained. Perlocutionary speech delivered by the father “*Hei, ngga' free kah? Bayar!*” (*sambil mengulurkan tangan dengan wajah jengkel*) is intended to respond to the child's speech. The speech is also accompanied by a nonverbal response in the form of reaching out to the child.

2) Tiktok video from @ruby_fain

Ibu : “*Yaudah mamah ke atas dulu ya*”

Anak : “*Iya*”

Ibu : “*Dada*” (*sambil melambaikan tangan*)

Anak : “*Dada*”

Based on the snippets of conversations in the videos of the “*kamu nanya?*” syndrome, perlocutionary speech acts with verbal and nonverbal intentions were obtained. The perlocutionary utterance delivered by the mother, “*Yaudah mamah ke atas dulu ya*” is meant to end the conversation with the child. Then, the utterance “*dada*” is meant to say goodbye. The speech is also accompanied by nonverbal responses in the form of waving at the child.

Overall, the data found in the five “*kamu nanya?*” syndrome videos on average have the same distribution of results, namely, perlocutionary speech acts that are verbal, nonverbal, and verbal nonverbal, which do not dominate one another. Nevertheless, based on existing data and correlation with the context in the video, verbal and nonverbal speech acts are performed more often than nonverbal perlocutionary speech acts alone.

1.4 Language Attitudes in Speech Acts

Language attitude is an attitude or response that arises as a result of using a certain language in a speech event in which there is communication. There are speech acts in this communication that can be classified as positive or negative. After it can be seen that the speech is divided into positive and negative utterances, it can also be known that attitudes arise because of the utterances of the language used. In this case, a person's speech correlates with the language attitude produced by the utterance. As explained in the previous chapter, one of the language attitudes is supported by facial reactions, which are commonly used in terms of positive faces and negative faces.

The syndrome video “*kamu nanya?*” which is currently viral and has even become a syndrome that is used simultaneously and unnaturally in everyday life, especially by children, is the subject of this research. Through the analysis of the utterances, both locutionary and illocutionary and perlocutionary, positive and negative utterances can be identified, which can be correlated with the language attitudes that emerge. Based on the findings, the speech in the video of the syndrome “do you ask?” on the Tik-Tok accounts @julielvinasboro, @EtwinSulis92, @tialiew, @ruby_fain, and @indriyanirahardja was carried out by children to adults. However, all of these videos show negative language attitudes. An utterance is considered polite if it is conveyed in a gentle manner, does not contain ridicule, and respects others.

In the video on Tik-tok @julielvinasboro, the phrase “*kamu nanya?*” is expressed by the son to his father. The phrase is conveyed with innocent facial expressions and ridicules the interlocutor. The attitude of the speech shows that he underestimates the other person. Therefore, the interlocutor, namely the father, also responded negatively. This can be seen from the high tone of voice used by the father.

The words “*kamu nanya?*” are expressed by two children in a Tik-Tok video by @EtwinSulis92 while laughing with pursed lips forward. The attitude of the speech shows that they do not pay attention to questions from the interlocutor. This causes the other person to remain silent without giving any response. The silence indicates that the speech delivered cannot be accepted by the interlocutor.

In the video on Tik-tok @tialiew, the words “*kamu nanya?*” are expressed by a son to his father. The speech is expressed with innocent facial expressions. The attitude of the speech shows that he underestimates the other person. Therefore, the interlocutor, namely the father, responded with surprise and tried to be patient with what his son said.

In the video on Tik-tok @ruby_fain, the child says, “*kamu nanya?*” to his mother. Those words were expressed while thrusting goods towards his mother. In addition, it is conveyed by turning his face towards the interlocutor. As for the interlocutor, he responded by diverting to another conversation by asking what items he brought. This shows that the speech is not considered good.

In the video on Tik-tok @indriyanirahardja, the words “*kamu nanya?*” expressed while thrusting his body towards the interlocutor. The attitude of the speech causes the attitude of the opponent to laugh. The purpose of this attitude is to challenge the interlocutor to the questions put to him.

In the video from the Tik-Tok account @julielvinasboro, the speaker shows a negative speaking attitude, which causes the interlocutor to also respond to a negative speaking attitude. Through this response, it shows the speaker learning that the utterance “*kamu nanya?*” is not well applied in everyday conversation, especially for young children. In the video on the Tik-tok account @EtwinSulis92, the speaker shows a negative speaking attitude, which causes the interlocutor to not give any response (silence). This demonstrates a lack of concern for the knee, which does not provide learning opportunities for children of that age. In the video from the @tialiew account, the speaker shows a negative speaking attitude, causing the other person to respond with a negative speaking attitude as well. This shows that the interlocutor provides learning for the child. In a video from the @ruby_fain account, the speaker shows a negative attitude. This shows that the interlocutor is trying to divert it to another conversation. In the video from the @indriyanirahardja account, the speaker also shows a negative speaking attitude because it seems as if he is challenging the interlocutor. However, the interlocutor considers it a joke.

Some of the videos analyzed show that the utterance “*kamu nanya?*” is a speech that is not good for children to say in everyday conversation. This is because the existing data shows that the utterance causes a negative speaking attitude response given by the interlocutor, meaning that the interlocutor does not like the utterance, especially if the speech is conveyed by a child to a more adult person. As part of the development of language, “*kamu nanya?*” should not be used by children to mock, especially for older people. It will set a bad example for other children who watch the video.

Based on the presentation of the results of the analysis, speech acts refer to speech acts or language acts. The speech act process itself is determined by the language ability of each speaker. The language used by speakers and interlocutors cannot be separated from the influence of social media, which is growing rapidly. One of them is the emergence of the “*kamu nanya?*” syndrome, which is increasingly being used by the public. Regardless of the many uses of the term, in context, many people use it to ridicule the interlocutor. In relation to language attitudes, this is certainly not quite right. Moreover, it is used by children and adults who are more mature. This is certainly not good for instilling character in children. Children's language to more mature people should be respectful, and their speaking attitude should be polite.

CONCLUSION

Based on the data that has been found, it can be concluded that in a conversation, there are locutionary, illocutionary, and perlocutionary speech acts. Locutionary speech acts contained in the “*kamu nanya?*” syndrome intend to ask, order, provide information, and start a conversation. Illocutionary speech acts are directive speech acts. Then, perlocutionary forms are verbal, nonverbal, and verbal nonverbal. All videos in the “*kamu nanya?*” syndrome on the Tiktok application show a negative response to the illocutionary speech delivered. That's because the speaker of “*kamu nanya?*” expressed it with a negative face. Thus, the utterance “*kamu nanya?*” should not be spoken by children to people who are more mature. This relates to the cultivation of language politeness that should be given to children in everyday life.

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