Locution, Illocution, Perlocution, on the Speech of the Character Zidan in Lorong Waktu Animation "Durian Runtuh" by Deddy Mizwar and Freddy Nindan

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Abstract

This study aims to describe Locution, illocution, perlocution, and context in the speech of the character Zidan in the Lorong Waktu Animation "Durian Runtuh" by Deddy Mizwar and Freddy Nindan. The research source used in this study was the dialogue of Zidan's character in the Lorong Waktu Animation film "Durian Runtuh" by Deddy Mizwar and Freddy Nindan. The research method used in this study is qualitative descriptive method. The data collection technique used is the technique of free listening, proficient involvement, then recording techniques. The free listening technique is a technique in which the researcher only acts as a researcher, and does not engage in conversation. The results of research on the speech of Zidan's character in the Lorong Waktu Animation of Episode 5 "Durian Runtuh" which lasts 6 minutes 49 seconds found the speech of Zidan's character which has speech acts (locution, illocution, and perlocution). There are 17 sayings of Zidan divided into 5 speech events and there is a context behind them.

Keywords: *Context; Locution; Illocution; Perlocution*

Introduction

Etymologically, sociolinguistics comes from the words sociology and linguistics. Sociology is the study of social structures and processes. Meanwhile, linguistics is a discipline that studies the structure of language without examining the social context in which it is studied or used. So, sociolinguistics is a branch of linguistics that studies and discusses the social aspects of language, especially the differences found in language related to social factors, (Malabar, 2010: 2).

According to Fishman, sociolinguistics is the science that discusses the relationship between language use and social behavior. Fishman formulated sociolinguistics as "who says what". Meanwhile, Labov's formulation is "why someone says something. Wardhaugh defines sociolinguistics as a science that studies language in relation to social factors that live in the society of its speakers, Latif (2016: 383).

Soetomo defined sociolinguistics as a science that talks about forms and changes in language associated with its social function in the user society. He further distinguished it from the term sociology of language. Based on the object of study, the two sciences are different. The object of sociolinguistic study is language, meanwhile, the object of study of language sociology is humans as members of society who interact with each other through language, Latif (2016: 383).

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The object of sociolinguistic study is language. Language is a tool used by humans to communicate. Communication is a process by which a person or several people, groups, organizations, and societies create, and use information in order to connect with the environment and other people. In the process of communicating there is speech, so that one of the sociolinguistic studies can be about speech.

Storytelling is a social activity. Speaking is the realization of language. Because language is abstract, while speech is concrete (Chaer, 2010: 22). So that in speaking, of course, using language in the process of conveying ideas, thoughts, and feelings. As stated by Allan in Rahardi (2008: 52) speech is an activity with a social dimension. This means that it is the same as other social activities, in speech must be considered things that can maintain the speech process well, so that all can be actively involved in the speech.

Speech acts are one of the functional activities of humans as beings with language. Due to the functional nature of speech acts, every human being always strives to do their best, both through acquisition and learning. Language acquisition is usually done informally, while learning is done formally (Subyakto, 1992: 88).

In language communication there are speech acts. Language communication is not just a symbol of words or sentences, but it would be more appropriate if it is called a product or result of symbols, words or sentences in the form of speech act behavior (Searle in Rani et al, 2006: 158). To be clear, speech acts are the result of a sentence under certain conditions and constitute the smallest unity of language communication. The speech act in the speech of a sentence is a determinant of the meaning of that sentence. However, the meaning of a sentence is not determined by the only speech act as it applies in the sentence being taught, but there is always the possibility of stating exactly what the speaker means. Therefore, it is very possible that in every speech act, speakers say unique sentences because they try to adapt speech to the context (Anggraini, 2010).

Speech acts carried out with performative sentences by Austin, formulated as three action events that take place at once, Austin in Rusminto (2012: 77) classifies speech acts into three classifications, namely (1) locutionary acts, (2) illocutionary acts, and (3) *perlocutionary* acts.

Lorong Waktu is a Ramadan soap opera that first aired on SCTV in 1999. After that, it was followed by *Lorong Waktu 2* (2000), *Lorong Waktu* 3 (2002), *Lorong Waktu* 4 (2003), *Lorong Waktu* 5 (2004), *Lorong Waktu* 6 (2006). and *Lorong Waktu Animated Cartoon Version* (2019). This Islamic soap opera with science fiction nuances is produced by PT Demi Gisela Citra Sinema and directed by famous Indonesian actor, Deddy Mizwar, in collaboration with screenwriter, Wahyu HS. This series was one of the best-selling soap operas in Indonesia in the late 1990s. The soap opera *Lorong Time,* in 2019 was re-released with an animated concept. Like the soap opera, *Lorong Waktu Animation* cannot be separated from religious elements and teachings of kindness to children. *Lorong Waktu Animation* is not only for children but adults can also watch it, in addition to being entertainment *Lorong Waktu Animation* is also full of meaning. *Lorong Waktu* tells the story of the invention of a time machine by *Ustad* Addin, *Ustad* Addin is a student and adopted son of Haji Husin. Besides *Ustad* Addin, Haji Husin had a little student named Zidan. Furthermore, this story continues with da'wah and advice for Muslims.

The reason researchers took locution, illocution, perlocution research on the speech of Zidan's character, is because Zidan is one of the main characters in the Animation Time Tunnel and Zidan is a child whose every speech is honest, but also his speech is more mature than his age, because of his factors that get along with Haji Husin and *Ustad* Addin. So that the title of the research raised by the researcher is "Locution, Illocution, Perlocution in the Speech of Zidan Character in the *Lorong Waktu Animation "Durian Runtuh*" by Deddy Mizwar and Freddy Nindan".

Research Methods

The research method used in this study is qualitative descriptive method. According to Gay in Hikmat (2011: 44) descriptive research method is an activity that includes collecting data in order to test hypotheses. In the qualitative descriptive method, researchers describe a study of what is seen, discussed, and done. For this reason, research serves as a link of integrity for a research focus in the context of deep understanding, context is very decisive in determining a discovery, research results have meaning for other contexts; The value structure that arises in the context is determined by what is to be sought from the results of research.

Researchers conduct observations (observations of character dialogue), filling in observation data, analyzing data, and concluding. The data collected is not numerical, but in the form of qualitative data expressed in words. As a certainty for a situation, the results of this study will contain various data quotations, namely quotations of character dialogues to be described in the words of a comprehensive and interconnected study. The description of the analyzed data will be reviewed one by one.

The research source used in this study was the dialogue of Zidan's character in the *Lorong Waktu Animation film "Durian Runtuh"* by Deddy Mizwar and Freddy Nindan.

The data collection technique used in this study is a research method from Mahsun (2005: 91-92). The data collection technique used is the technique of free listening, proficient involvement, then recording techniques. The free listening technique is a technique in which the researcher only acts as a researcher, and does not engage in conversation. This research is the object of study is the *Lorong Waktu Animation* film, so researchers listen to Zidan's dialogue in the animated film.

The speech of Zidan's character is analyzed in the following steps.

1. Listening to the whole dialogue of Zidan's character then recorded the data
2. The data obtained were analyzed based on locution, illocution, perlocution, and speech context using descriptive notes, reflective notes.
3. Based on the identification and grouping of speech act data, temporary conclusions were drawn.
4. Recheck the data that has been obtained (verification).
5. Withdrawal of final conclusions.

Result and Discussion

The results of research on the speech of Zidan's character in the *Lorong Waktu* Animation of Episode 5 "*Durian Runtuh"* which lasts 6 minutes 49 seconds found the speech of Zidan's character which has speech acts (locution, illocution, and perlocution). There are 17 sayings of Zidan divided into 5 speech events and there is a context behind them. In speech event 1 (PT 1) there are 11 utterances of Zidan characters (Z1 to Z11). In speech event 2 (PT 2) there are 3 utterances of Zidan characters (Z12 to Z14). In the event of speech 3 (PT 3) there is 1 speech of the character Zidan (Z15). In speech event 4 (PT 4) there is 1 speech of the character Zidan (Z16). On speech event 5. (PT 5) there is 1 speech of Zidan (Z17). Here's the explanation.

1. Speech of the character Zidan (Z1)

The speech of the character Zidan (Z1) contains locutions of questioning, contains illocutionary power of wanting to give durian to Mr. Haji and *Ustad* Addin and expecting them to accept it. His perlocusive power is to make the speech partner, H. Husin, happy to accept it.

2. Speech of the character Zidan (Z2)

The speech of the character Zidan (Z2) contains locution, tells locution, contains illocutionary power telling Mr. Haji to eat it immediately. The perlocution is that Mr. Haji as his speech opponent is happy to accept it.

3. Speech of Zidan (Z3)

The speech of the character Zidan (Z3) contains locutions asking the taste of his thorns, his illocutionary power is to tell Mr. Haji to continue eating it if it is delicious. The perloksusi is that Mr. Haji is getting more enthusiastic about eating it.

4. Speech of the character Zidan (Z4)

The speech of Zidan's character (Z4) contains locutions telling if it is free, the perloxiation power is that Mr. Haji began to wonder where Zidan got it. This speech contains low locutionary power, because the speech only tells with short speech and does not have the intention of doing something specific.

5. Speech of the character Zidan (Z5)

Zidan's character (Z5) contains locutions telling him that if he accidentally finds it, his perlocusion is that Mr. Haji begins to wonder how Zidan can find him. This speech contains low locutionary power, because the speech only tells with short speech and does not have the intention of doing something specific.

6. Speech of the character Zidan (Z6)

The speech of the character Zidan (Z6) contains locutions telling if he finds it in the river, the perlocution is that Mr. Haji is surprised who the drifting durians belong to. This speech contains low locutionary power, because the speech only tells with short speech and does not have the intention of doing something specific. But it made Mr. Haji even more curious.

7. Speech of the character Zidan (Z7)

The speech of the character Zidan (Z7) contains a locutionary statement that Zidan does not know who the durian belongs to, the perlocusion is that Mr. Haji is increasingly shocked by Zidan's statement. This speech contains low locutionary power, because the speech only tells with short speech and does not have the intention of doing something specific. But it made Mr. Haji even more curious.

8. Speech of the character Zidan (Z8)

The speech of the character Zidan (Z8) contains locutions asking why it is not permissible to eat durian from nemu, the illocutionary power is to tell Mr. Haji to explain it. The perloksusi is that Mr. Haji explained with a feeling that he was still surprised because he had eaten the durian.

9. Speech of the character Zidan (Z9)

The speech of the character Zidan (Z9) contains locutions asking whether durian is haram, the illocutionary power is to tell Mr. Haji to explain how it can be haram. The perloksusi power is that Mr. Haji is increasingly surprised by Zidan with the durians he brought.

10. Speech of the character Zidan (Z10)

The speech of the character Zidan (Z10) contains locutions stating something, his illocutionary power is actually asking why only wonder after being eaten. The power of the rejection is that Mr. Haji became furious with Zidan's statement.

11. Speech of the character Zidan (Z11)

The speech of the character Zidan (Z11) contains locutions asking the taste of thorns, the illocutionary power is to tell Mr. Haji to continue eating it if it is delicious. The perloksusi is that Mr. Haji is getting more enthusiastic about eating it.

12. Speech of the character Zidan (Z12)

The speech of the character Zidan (Z12) contains a locutionary statement not to blame, his illocutionary power is to tell Mr. Haji not to always blame him. The perlocution is that Mr. Haji is furious with Zidan.

13.   Sayings of Zidan (Z13)

The speech of the character Zidan (Z13) contains a locutionary opinion on who the durian belongs to, the illocutionary power is to tell Mr. Haji not to find out more about the origin of the durian. The perlousive power is that Mr. Haji is increasingly angry with Zidan.

14.   Sayings of Zidan (Z14)

The speech of the character Zidan (Z14) contains a locutionary statement that he is not sure of his assumptions, his illocutionary power is low because there is no specific intent, there is only the meaning of stating something. The perlocution is that Mr. Haji is surprised by Zidan's attitude.

15.   Speech of the character Zidan (Z15)

The speech of the character Zidan (Z15) contains a locutionary statement of his fear to the tiger, his illocutionary power is to invite Mr. Haji to leave the forest immediately. The perlocusion is that Mr. Haji becomes afraid like Zidan.

16.   Speech of the character Zidan (Z16)

The speech of the character Zidan (Z16) contains a locutionary answer to Mr. Haji's call to him, his illocutionary power is to tell Mr. Haji to get out of step immediately because Zidan is under the sheath. The perloceptive power is that Mr. Haji is surprised by Zidan under the scabbard.

17.   Speech of the character Zidan (Z17)

The speech of the character Zidan (Z17) contains a locutionary statement of his fear to the tiger, his illocutionary power is to tell Mr. Haji to wait for him. The perloquision is that Mr. Haji becomes afraid like Zidan and runs with him.

Conclusion

The results of research on the speech of Zidan's character in the *Lorong Waktu Animation* of Episode 5 "*Durian Runtuh"* which lasts 6 minutes 49 seconds found the speech of Zidan's character which has speech acts (locution, illocution, and perlocution). There are 17 sayings of Zidan divided into 5 speech events and there is a context behind them.

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