Expressive Speech Acts in *Lakon Politik Republik* Episode of *Mata Najwa* Talkshow

FAJAR INDAH NURAINI
Fajarindah2595@gmail.com

DWI SANTOSO
Dwiuad@gmail.com

NOVI SRI RAHMI
novisrirahmi@gmail.com

ROSA OKTAVIA KAPTANIA
rosakaptania@gmail.com

English Literature Study Program, Universitas Ahmad Dahlan
Yogyakarta, Indonesia

ABSTRACT

The objectives of this research are to find out the types of expressive speech act and the forms of expressive speech act in *Mata Najwa* Talkshow: *Lakon Politik Republik* Episode. It is interesting to analyze expressive speech since all the human beings are given a feeling by God and they tend to express their psychological feeling. Feeling is strictly related to expressive speech act. Kreidler and Frank's theory about expressive speech act was used in this research. This research belongs to qualitative. Furthermore, the data of this research are the utterances containing expressive speech act in *Mata Najwa* Talkshow: *Lakon Politik Republik* Episode. In collecting the data, the researchers decide to use documentation technique. The four researchers analyze the data by identifying and classifying the data into types and forms of expressive speech act. The results are 13 types of expressive speech act and 2 forms of expressive speech act are found in this research. The types are thanking, regretting, apologizing, praising, liking, disliking, approving, disapproving, condoling, criticizing, boasting, lamenting, blaming. The forms of expressive speech act found by the researchers are declarative and interrogative.

Keywords: pragmatics, expressive speech act, illocutionary act, politics

INTRODUCTION

Communication is the process of transferring thought and feeling, which is done by the people in society, and it includes the use of signs. Different practices of communication have occured from the ancient era until now. Why do so many people communicate with each other for such a long time? It is because communication is used to transfer messages so that they can share their ideas one to others. Communication happens between two elements namely sender and receiver (Lunenburg 2010)

In linguistic term, communication can be defined as an oral or written activity between the sender and the receiver by carrying a linguistic symbols to convey a message. When communication happens, the speaker will utter a meaning. Leech (2014) states that the meaning depends on the speaker's intention. The speaker might intend to carry the literal meaning without any particular intention, or he might carry something beyond the literal meaning. The speaker will expect the listener to interpret the intention he wishes. But in reality, the listener sometimes may understand the speaker's intention differently, so that the speaker and the listener have to consider the context and situation in order to get an appropriate purpose of communication. This term strictly refers to the analysis of pragmatics.

Leech(1983) claimed that pragmatics is the study of how utterance has a meaning in the situation. There are some criteria that should be fulfilled to

make the pragmatic communication happen. The criteria include the addresser and the addressee, the context of the utterance, and the goal of the utterance. Meanwhile, Black (2005) view pragmatics as the study of language in context and the ways in which novelist creates character and situation are relevant to our interpretation of the discourse. Thus, while a person is speaking, he/she will deliver a meaning or message to be accepted by the listener.

In delivering their ideas, people might produce several utterances. The utterances might contain many words that can be used to express various human beings' feelings. In this case, the utterance can be referred to as expressive speech act. While we discuss about the term of context, there is one of the branches of linguistics referred to as pragmatics. Pragmatics studies about meaning in the context. In pragmatics, a meaning does not only depend on the context since the speaker and the listener also influence the whole meaning. (Leech, 1983) adds that both the addresser and the addressee are being the central matter of convenience and the context of spoken utterance might be understood in numerous ways. In pragmatics, the speaker has a certain purpose toward the listener.

If we are discussing about pragmatics, we cannot exclude it from the existence of speech act. In this research, the researchers analyzed expressive speech act. Expressive speech act is the way the speakers show their psychological feeling. The sentences uttered by the speakers represent their feeling such as praising, pleasure, like, dislike, condoling, welcoming, etc. For instance, when two women meet each other by accident and one of them is seeing another wearing a beautiful dress, she will compliment: "What a beautiful dress." Another example is when someone express their gratitude toward another person's action like: "Thank you, Gus Ipul for delivering Mr. Karwo's order directly". This statement means that the speaker shows a gratitude to his/her speech partner who has delivered someone's order. Gratitude or thanking is categorized as one of the kinds of expressive speech acts. An expressive speech act can be delivered in declarative, imperative or interrogative form, each of which has numerous types. Not only found in everyday conversation, expressive speech acts can also be found out in television program dialogues, such as talkshow, although most of previous studies prefer analyzing expressive utterances in art/literary works, such as films, and songs. In brief, this research was intended to reveal the forms and types of expressive speech acts in *Mata Najwa* talkshow, particularly in the episode *Lakon Politik Republik*.

This research is considerably different from other research in the same field. It only focuses on the analysis of expressive speech act, while other research tends to reveal other types of speech act, for example directive or comissive speech act. The researchers were interested in expressive speech because every human being ws given a feeling by God. All human beings can feel anything, and sometimes they feel happy or sad towards something. As a normal God's creature, absolutely each mankind wants to express their feeling, especially express his or her psychological feeling. This term is strictly related to the expressive speech act scope.

This research was done to find out the types and the forms of expressive speech act in *Mata Najwa* talkshow in *Lakon Politik Republik* Episode. Since there are numerous types of expressive speech act and unconsciously the speaker uttered the expressive utterances in the everyday life, by reading this

research, the researchers hope that the reader would be able to differentiate and interpret the meaning of expressive utterances.

The researchers found two previous results of research on expressive speech acts. The first research was conducted by Nurvita Handayani (2015). Handayani wrote a research entitled *Expressive Speech Act Used in* Hannah Montana *Session 1: A Pragmatic Analysis*. It is different from this research. Handayani analyzed the indirect and direct utterances of expressive speech act and the results were indirect and direct statements of expressive speech act in *Hannah Montana* Session 1, such as direct non-literal, direct literal, and indirect literal. While this research is focusing on analyzing the types and the form of expressive speech acts used in *Mata Najwa* talkshow in the episode *Lakon Politik Republik.*

The second research is a journal article entitled *Expressive Speech Act of Judges' Narratives in X-Factor Indonesia Talent Show on Rajawali Citra Televisi (RCTI)* written by Pradipta Wulan Utami et al. The journal article is different from this research since, here, the researchers chose *Mata Najwa* talkshow as the data source. It means that the utterance seems more formal compared to the data resource of the article, that is the comments of judges in talent shows. The artuicle is revealing the types of expressive speech acts mostly used by the judges of *X-Factor Indonesia* talent show in RCTI. The result of the researh shows that the judges uttered praising (72%), congrating (12%), thanking (4%), and criticizing (12%). Whilst in this research, the researchers analyzed the types and the forms of expressive speech act used in *Mata Najwa* in the episode *Lakon Politik Republik.* Comparing the two previous research results and this research, there is found a similarity between them. In general the underlying theory is the same. In analyzing the expressive utterances all the researchers used Kreidler's theory. The kinds of expressive speech act according to Kreidler are: admit, confess, deny, apologize, like, disliking, praising, hoping, condoling, and,praising.

In conducting this research, the researchers found several relevant underlying theories. The first one is from Yule (2010) who states that the speech act is a sequence of action produced by using a particular utterance to communicate. Since speech act is an action, the speaker who speaks an utterance by using the speech act intends the hearer to do something. In other words, the notion of speech act will expose and explain the effort of speakers in using a language to perform their intended action and how will the hearers conclude it (Altikitri 2011). Speech act is critical because by understanding speech act, the listener could interpret an utterance into a particular act as the speaker wishes.

When people are speaking to each other or when the speaker says something to the listener, the speaker will deliver a certain meaning, but sometimes the listener will interpret the meaning in his way. For instance, if the speaker asks the listener, "Have you eaten?" That question has a multiple meaning. The speaker perhaps is not just asking a question, but he has another intention to ask the listener to accompany him/her to eat. To interpret the utterances properly, the existence of parts of speech act is considered important.

The second theory is stated by Austin (1962) who divides speech act into three parts, namely locutionary, illocutionary, and perlocutionary. According to Searle (1969, 21), there are five types of illocutionary speech act i.e.: assertive, directives, commissives, expressive, and declaratives.

Expressive speech act has a purpose to expose, show or reveal the

speaker's psychological feeling. Black (2005, 20) states, "Expressive speech acts are those that reveal the speaker's attitude such as congratulating, condoling, or expressing pleasure." For instance, if the speaker says "I am sorry to hear that," it means that the speaker wants to express his condolence towards the other.

Expressive speech act utterances can be delivered in different forms of sentences. Frank (1972, 220) states that there are three forms of sentences: declarative, imperative, and interrogative.

1. Declarative
   A declarative sentence is a sentence that indicates an argument or general fact (Frank,1972). When the language user uses a declarative sentence, the sentence they used will be ended by full stop or a period. The subject will come first and followed by the verb in a declarative sentence. Example: *Indonesia has a great democracy*.

2. Imperative
   An imperative sentence is a form of sentences that strictly refers to give advice, command or instruction (Frank,1972). The sentence in imperative will be ended by the exclamation mark. By using an imperative sentence, we can point someone to do something.
   Example: *The Indonesian government should maintain the new tax policy!*
   The sentence above is categorized as the expressive speech act as a criticism. When a person is criticizing towards something, it means he/she wants to point someone to change the previous circumstance.

3. Interrogative
   An interrogative sentence is a sentence which is usually not preceded by a subject or verb (Frank,1972). An auxiliary verb usually precedes the interrogative sentence, such as to be, modal, and 'do' or 'does' auxiliary. An interrogative sentence is ended with a question mark, for example :
   Should the citizen solve their problem by themselves because the government seems so careless?
   The statement above is categorized as the interrogative expressive speech act as criticism. The speaker utters an alternative interrogative sentence which has a function or purpose to criticize the circumstance.

RESEARCH METHOD

Based on the form of the data, there are two types of research, namely qualitative and quantitative research. This research belongs to qualitative research. According to Moleong (2005, 6), qualitative research is a kind of research which has a purpose to comprehend the phenomenon of the subject of the research, such as motivation, perception, and so on. The qualitative research data are exposed in the form of description. The qualitative research is also well known as naturalistic studies. Qualitative research can be used by the researcher to observe the disciplines of language and consider their places. The researchers observed the types and forms of expressive acts that happened during *Mata Najwa* talk show in *Lakon Politik Republik* Episode.

Research object is the data that has to be gained and analyzed in research. It can also be defined as the subject matter in research. Expressive speech act stands as the research object in this research. Meanwhile, data are the materials needed in research, whether they are gained directly from the interviewee or from an established document. Sutopo (2006, 56-57) states that data refer to the places where the information or materials are obtained

through humans, artifacts or documents . The data in this research were all the utterances contained expressive speech acts. Data source is the origins of the information and material collected by the researchers. It can be in the form of document, thing, person, action, film, official document, etc. The data can be displayed by using a sequence of words or statements which represent the facts. The source of data in this research was *Mata Najwa* talkshow in the episode *Lakon Politik Republik* focusing on its dialogues.

In collecting the data, the researchers used documentation technique. The researchers watched and listened to the *Mata Najwa* talkshow in the episode *Lakon Politik Republik* along with taking notes on the statements that contained expressive speech acts. The variables of this research are the expressive speech acts that are divided into their types and forms

Data analysis is the process of identifying the data to find the pattern and relationship to draw a conclusion in research. According to Moelong (2009, 280), data analysis deals with the process of organizing data into particular category and pattern to gain the hypothesis.

In analyzing the data, the researchers identify the utterances indicating expressive speech acts uttered by the host and the guest stars and then classified the data from the utterances into the types of speech act by using Kreidler's theory. After that, the researchers categorized the data into the forms of expressive speech act by using the theory from Frank. Lastly, the researchers draw the conclusion drawn from the findings.

RESULTS
Types of Expressive Speech Acts

Based on the data analysis of *Mata Najwa* talkshow in *Lakon Politik Republik* episode, the researchers found some expressive speech acts. They are thanking, regretting, apologizing, praising, liking, disliking, disapproving, condoling, and criticizing. The following are the examples of the expressive speech acts along with the analysis of each. The participants in the talkshow include Najwa Shihab (NS), Gus Ipul (GI), Akbar Faisal (AF), Soekarwo (S), Slamet Rahardjo (SR), Nur Akbar (NA), Cak Lontong (CL), and Fadli Zon (FZ).

Thanking

Below is an excerpt of the dialogue showing an expressive speech act of thanking.

(1) GI : *Iya, pesenan tadi. Kita antarkan di sini. Dan ini sudah 3 jam yang lalu.*
(Yes, that order, we deliver it here. And it was 3 hours ago).

NS : *Gus Ipul,* **terima kasih** *sudah mengantarkan langsung pesanan untuk Pakde Karwo.*
(**Thank you**, Gus Ipul for delivering Uncle Karwo's order directly).

In datum (1) above , NS shows her gratitude to GI because GI has delivered Mr. Soekarwo's order. The data shows a gratitude utterance. It is indicated by the use of *terima kasih* verb.

(2) NS : *Bang Akbar,* **terima kasih** *sudah hadir. Karena kehadirannya kita kasih tepuk tangan.*
(Bang Akbar, **thank you** for coming. For his presence, let's give him an applause)

AF : *Menurut saya, harus ada yang seperti Pak Fadli Zon, Pak yang lain-lain, teman-teman.*
(In my opinion, there must be a person like Mr. Fadli Zon, and the other, friends)

Datum (2) shows a thanking utterance in which NS is thanking AF because he has responded to the invitation for coming to *Mata Najwa* talkshow as a guest star. The utterance is emphasized by using same performative verb *terima kasih*. This performative verb is the same with that of the datum (1).

Regretting Regretting is a psychological statement delivered by the speaker to show his/her regret towards something. In In Indonesian language regretting utterance is lexically marked by the word *kalau* (if) while in English it is usually uses conditional sentence type 3.

(3) NS : *Jadi sekarang kapok? Tidak pernah bawa dompet lagi?*
(So, you've been aware? You never bring your wallet again?)

S : *Ini nggak bawa saya.* **Coba** *pas waktu itu saya nggak bawa dompet, uang saya kan nggak hilang.*
(Now, I don't bring my wallet. **If** that time I didn't bring my walet, my money wouldn't have gone)

Datum (3) above reflects a regret. The context is that S used to be a pickpocket victim. Therefore, NS teases S by asking whether he brings a wallet or not. S answers by giving a regretting statement as indicated by the word *coba* which is synonymous with *kalau* (if)and the sentence structure resembles conditional form type 3 in English.

Apologizing Kreidler (1998) states that apologizing statement is commonly used by the speaker to ask for an excuse for a mistake or misconduct that he/she has done.

(4) SR : *Tapi, ini saya* **minta maaf** *ya, Menteri Senior dan Menteri yunior. Karena ini, ya, ini kita harus tahu diri, ya kan? Karena memang ini kelihatannya pembicaraan kelas tinggi, ya kan?*
(But, here I want to **ask for an apology**, Senior Minister and Junior Minister. Because of this, we should introspect, shouldn't we? Because, truly, it seems like a high-level conversation, doesn't it ?)

NS : *Kelas tinggi memang*
(High level. True.)

Datum (4) shows that SR is asking for an apology because he seems to be afraid of interfering the conversation that is considered of higher-level. NS agrees with SR idea by saying *kelas tinggi memang.* SR uses phrasal verb *minta maaf* to deliver his apologizing statement.

(5) NA: *Gus Ipul,* **mohon maaf**. **Mohon maaf**, *Gus Ipul. Tadi kan sempat berpelukan dengan Pakde?* **Mohon maaf**, *sepertinya kumisnya ketuker.*
(Gus Ipul, **I'm sorry**. **I'm sorry**, Gus Ipul . You have just hugged Uncle? **I'm sorry**, it seems that your moustache have been exchanged)

CL : *Kumis artinya kenapa?*
(Moustache means what?)

In datum (5), it can be seen that NA uses apologizing utterance to make his joke sounds politer. He even repeats *mohon maaf* verb three times. The context of that dialogue is that NA wants to start a joke by saying that GI's moustache has been accidentally exchanged by that of Uncle. NAmakes his joke sounds polite because he wants to give his respect to GI.

Praising   Kreidler (1998) argues that praising is an expressive utterance that is used to show an admiration towards something. The prasing statement is also used to appreciate a good value or effort that has been done by a person.

(6) SR : *Tunggu dulu. Tunggu dulu. Ngomong-ngomong Surabaya, apa benar ya, katanya Surabaya itu banyak **istimewa**nya?*
(Wait. Wait. Talking about Surabaya, is it true that Surabaya has a lot of **special**ities?)

    BK : *Apa?*
(What ?)

Datum (6) can be categorized as an interrogative sentence since the speaker uses question word *apa* (what) and gives a rising intonation at the end of his utterance parallel to question mark in written form. In the dialogue, SR asks an explicit question to the audience intended to praise Surabaya city. The praise lies in the word *istimewa* (special). SR prefers using an interrogative sentence to a declarative sentence to show his admiration.

(7) NA : *Tapi, di sini, demokrasinya **bagus**.*
(But, here, the democracy is good).

    BK : *Iya. **Bagus** tapi berisik*
(Yes. Good but noisy).

From datum (7), it can be inferred that NA is praising Indonesia's democracy. His statement is uttered in a word with a positive meaning. It is signed by the use of the adjective *bagus.* As we know, praising statements mostly use words with positive meanings that can make the listener feel happy.

Liking   Liking is an utterance that has a function to show a preference.

(8) CL : *Oh, beres. Rujak cingur mau?*
(Oh, all right. Do you want *rujak cingur* ?)

    NS : *Mau, mau ya. Saya **suka sekali** rujak cingur. Enak sih.*
(Yes, I'd like to. I'd like to. I **love** *rujak cingur*. Because it's delicious).

As we see above, NS's utterance in datum (8) can be categorized as liking statement. NS states that she loves *rujak cingur* (mixed fruit soup with hot taste) due to its delicious taste. In that utterance NS uses *suka sekali* (love) performative verb to show her preferaence.

Disliking   Disliking is an utterance spoken by the speaker to show something that he/she hates (Kreidler,1998). A disliking utterance is usually indicated by the use of *hate, don't like, dislike,* or *can't stand* verb.

(9) BK : *Mumpung di Surabaya, Menteri Senior tolong majikan dibelikan rujak cingur. Eh, bukannya **nggak doyan** rujak ya? Ya wes. Belikan saja buat Nana.*
(While we're in Surabaya, Senior Minister, would you like to buy *rujak cingur* for the Boss. Oops, you **don't like** eating rujak, do you? Ok. Just buy it for Nana).

    CL : *Oh, beres, rujak cingur mau?*
(Oh, all right. Do you want *rujak cingur*?)

In datum (9) above, BK is asking a question. The question is intended to ask for confirmation whether his employer likes rujak cingur or not .The

statement indicates disliking utterance because it uses *nggak doyan* (don't like) phrasal verb.

Approving

Approving statement is used by the speaker to give her approval. This statement is used to show when the speaker has the same idea or opinion with his/her speech partner.

(10) NS : *Jadi bukan salah DPR kalau undang-undangnya tidak seproduktif yang sudah disepakati.*
(So, it's not the house of representative's fault if the legislation is not as productive as what has already been agreed).

FZ : ***Mana mungkin** saya **tidak sependapat** dengan keputusan Pak Jokowi? Di sini saya **sependapat** dengan Pak Jokowi.*
(How can I disagree with Mr. Jokowi's decision? Here, I do agree with Mr. Jokowi)

Based on datum (10) above, we can infer that utterance is categorized as an approving statement. There are two forms of approving statement, interrogative by the expression *mana mungkin … tidak sependapat* (how can … disagree) and declarative by the word *sependapat* (agree). Two forms of approving statements have the same purpose for showing that the speaker (FZ) has the same idea with that of Jokowi.

Disapproving

Disapproving is a statement that has a function to oppose someone's idea.

(11) AF : *Gini … Gini … Oke kalau begitu saya hadapi dengan apa yang Pak Fadli Zon inginkan. **Anda berlebihan** menurut saya kalau kemudian mengatakan mendoakan. Seperti yang dikatakan tadi oleh Sentilun, semoga cepat menggunakan baju…*
(Like this … Like this … Ok. If so, I'll face whatever Mr. Fadli Zon wants., you are too much, in my opinion, if then you say you'll pray for. As what has just been said by Sentilun, may you wear clothes quickly …)

NS : *KPK*
(KPK/Corruption Eradication Commision)

As we see in datum (11), AF is opposing or disapproving FZ's idea by using *anda berlebihan* (you are too much) sentence. In the situation, FZ previously states that Ahok will wear KPK's suit as soon as possible. After hearing FZ's statement, AF straightly disapproves it. Therefore, the utterance is considered as a disapproving statement.

Condoling

Condoling is a psychological statement used by the speaker to show his/her sympathy towards the listener other people (Kreidler 1998).

(12) S : *Pertama, semua proses baik itu politik maupun yang lain, letakkan hukum menjadi bagian solusi. Kasus seperti yang, guru saya yang saya hormati, Pak Fasich, saya **prihatin** …*
(Firstly, any process either political or the other, make the law as a part of the solution. Like the case of, the teacher I respect to, Mr. Fasich, I feel so **sorry** …).

NS : *Mantan Rektor Unair?*
(Ex Unair rector?)

In datum (12), S shows his condolence toward Mr. Fasich by stating *saya prihatin*. In English, the word *prihatin* has the same meaning with *sorry*.

Criticizing The speaker usually uses this kind of utterance to show her dissatisfaction toward something. A speaker delivers criticizing utterance if she feels unpleased towards something.

(13) NS : *Sebentar...   Sebentar... Bang. Ini contoh betapa **indah**nya demokrasi dan betapa ributnya. Berisiknya seperti ini. Bagaimana?*
(Wait... Wait... Brother. It's An example on how **beautiful** the democracy is and how chaotic it is. Noisy like this. How?)

AF : *Sebetulnya ada dua hal. Saya yakin Pak Fadli Zon, sahabatku, keliru mengatakan itu tadi. Saya yakin. Nggak. Nggak. Saya yakin. Apa bahasa Bugisnya 'Saya orang Bugis?'* Slip of the tounge. *Saya yakin itu. Nggak apa-apa.*
(Actually, there are two things. I believe that Mr. Fadli Zon, my best friend, was wrong to say that. I do believe. No. No. I do believe. What's the Bugisian language for 'I am a Bugisian'. Slip of the tounge. I believe that. Nevermind)

In datum (13), we can see that NS is criticizing the condition of Indonesia's democracy. In the excerpt, NS praises the Indonesia's democracy by uttering a positive adjective *indah* (beautiful) before then criticizing it. By that, she might want to deliver her criticism in a satirical way.

Boasting Boasting is a statement uttered by the speaker to the listener to show off his/her action or her pride.

(14) BK : *Kamu tau rujak cingur nggak sih?*
(Do you know *rujak cingur* or not?)

CL : *Alah, paling kalau kita nggak tau. Paling rujak cingur yang tau kita**. Kita jadi menteri kan terkenal**.*
(Alah, even though we don't know it, *rujak cingur* must already know us instead. **That we're ministers has led to popularity**, hasn't it?).

Based on datum (14), we can conclude that CL is talking excessively about his and BK's popularity as ministers. As we know, boasting utterance has a purpose of showing the speaker's pride excessively. In the datum, CL uses the sentence *kita jadi mentri kan terkenal* (That we're ministers has led to popularity) to tell the audience if they do have fame.

Lamenting Lamenting utterance is also categorized as an expressive utterance. The speaker has a tendency to use this utterance to show his/her deep sadness towards something.

(15) NS : *Pakde, tadi Pakde mengatakan, Pakde dulu dekat secara personal.*
(Uncle, just now , Uncle said that Uncle used to be close to him personally)

S : *Saya dekat kan? Saya tahu persis orang tuanya. Beliau itu sangat jujur. Pak Fasich itu orang jujur. Nggak akan mikir-mikir untuk mahasiswanya dia. Saya mohon maaf. Partai-partai politik seperti ini harus dibela. Jangan membela yang nggak jelas. Iya, ini harus dibela. Harus disuarakan. **Saya tidak bisa dan sampai hati membayangkan nasib Pak Fasich**. Hukum adalah panglima menyelesaikan permasalahan yang ada.*
(I'm close to him, aren't I? I know his parents exactly. He is very honest. Mr. Fasich is an honest person. Never think too much for

his students. I'm sorry. Such political parties should be defended. Don't defend something unclear. Yes, it's worth defending. Must be sounded. I cannot by my heart imagine the fate of Mr. Fasich. Law is the commander for solving the existing problems)

As we see,in datum (15), S shows his deep sadness and concern for Mr. Fasich by saying *tidak bisa dan sampai hati membayangkan nasib Pak Fasich* (I cannot by my heart imagine the fate of Mr. Fasich). The context of the dialogue is that S feels desperate because Mr. Fasich has been suspected for involving in a corruption case. S thinks that his friend is very honest so that it is impossible for him to be involved in such a crime.

Blaming
Blaming statement is used by the speaker to ask for responsibility to others for something he/she considers goes wrong.

(16) FZ : *Nah, itu usul, inisiatif, dari DPR. Nah, pemerintah seperti sekarang. tax amnesty.* **Karena diburu-buru pemerintah** *kemudian kami yang diburu-buru di DPR untuk menyelesaikan tax amnesty.* **Karena pemerintah, kami terburu-buru.**
(Well, that's the proposal and initiative of the house of representative. Well, like the government nowadays, tax amnesty. Because being insisted by the government, we're then in hurry in the house of representative to complete tax amnesty. Because of the government, we're in hurry)
NS : *Tapi, ketua Anda setuju lho, Bang Fadli.*
(But, your chairman has agreed, Brother Fadli)

In datum (16), FZ is blaming the government. According to his opinion, tax amnesty law has not been completed. The expression *karena diburu-buru pemerintah* (because being insisted by the government) and *karena pemerintah kami terburu-buru* (because of the government, we're in hurry) marks FZ's utterance as blaming utterances.

Forms of Expressive Speech Acts
As mentioned in previous discussion, that, according to Frank (1972), there are three forms of sentences: declarative, imperative, and interrogative. Based on the dialogue in *Mata Najwa* Talkshow in *Lakon Politik Republik* Episode as can be concluded in the datum (1) to (16) , it is evident that there are just two forms of expressive speech acts, namely declarative and interrogative. The forms of expressive speech acts can be seen in the following discussions.

Declaratives
Frank (1972) states that declarative sentence is a sentence that indicates an argument or fact. When the language user uses a declarative sentence, the sentence they used will be ended by full stop or a period. The subject will come first and is then followed by the verb.

Based on the dialogues in *Mata Najwa* talkshow in the episode *Lakon Politik Republik* , it can be concluded that there are at least 10 forms of declarative expressive speech acts as can be seen in datum (1), (2), (3), (4), (5), (7), (8), (11), (12), and (13).

In datum (1), the respective sentence is initiated by a sequence of subject and verb. The subject is Gus Ipul and the verb is *terima kasih.* It is also ended with a full stop. Meanwhile, in datum (2), the sentence is initiated by subject, that is *Bang Akbar.* In datum (3), the dialogue carries a meaning of regretting, that is S who regrets to bring his wallet.

As for datum (4), the sentence is a declarative sentence too, because it consists of subject and verb. The subject is *saya*, and the verb is *minta maaf*. The sentence also includes a purpose to ask an apology. The context of the dialogue is that SR is asking for an apology because he seems afraid of interfering a conversation that is considered as a high-level discussion. Similarly, the utterance of datum (5) has the structure of a sentence consisting of a common sequence of subject and verb as well. The subject is Gus Ipul, and the verb is *mohon maaf*. The sentence is also ended by a full stop. In the context of the dialogue, NA uses apologizing utterance to make his joke sounds more polite

The utterance datum (7) is also a type of declaratives. Although the sentence pattern is not constructed by subject and verb at the beginning, it aims to praise the Indonesia's democracy. Datum (8) shows a subject-verb construction as well. the first word *saya* acts as the subject, whereas the the second word *suka* constitutes the verb which isfollowed by the intensifier *sekali*. The rest of the utterance is then made up by the object *rujak cingur* and the adverb *enak sih*.

Meanwhile, in datum (11), the structure is begun with the subject *anda* and followed by the verb *berlebihan*. Although we cannot find the verb if we translate it into English, we still have 'to be' that has a function as a verb. So the clause *anda berlebihan* can be translated into 'you are too much'. On the other hand, datum (12) has the utterance which shows a sympathy. The speaker wants to condole Mr. Fasich by saying that statement.

Finally, in datum (13), we can see that NS is uttering another declarative sentence. The sentence has an implicit meaning to criticize the chaotic democracy of Indonesia. In this case, her criticizing utterance sounds like a satire.

Interrogative

An interrogative sentence is a sentence which is usually not initiated by a subject or a verb (Frank,1972). Such a sentence is generally started by a auxiliary verb such as to be, modals, or 'do'/'does' auxiliary. An interrogative sentence is ended with a question mark. When people utter an interrogative sentence, usually their tone will drop at the end of the syllable. Based on the dialogues in *Mata Najwa* talkshow in the episode *Lakon Politik Republik*, it is found three forms of interrogative expressive utterances, each in datum (6), (9), and (10).

The utterance of datum (6) is an interrogative that has an implicit purpose of praising the Surabaya city. The utterance begins with the wh-question word *apa* and is ended with a question mark. Similar to that of English, in Bahasa Indonesia there are also six kinds of wh- question words, namely *apa* (what), *di mana* (where), *mengapa* (why), *kapan* (when), *siapa* (who), and *bagaimana* (how).

Meanwhile, in datum (9) we can see that BK is asking an impilcit question which has a purpose of showing a dislike. The question is also ended with the question mark. BK uses *bukannya* word to begin and mark his question. His tone also gets lower when he is uttering the question. The listener might answer the question by using yes-no answer *(ya, saya tidak suka* or *tidak, saya suka).*

Lastly, in datum (10), Fadli Zon is asking a rhetorical question. The question has a real purpose to show that he agrees with Mr. Jokowi's idea. In this case, he uses *mana mungkin saya tidak sependapat* clause. This question does not need to be answered. Both of the speaker and listeners know well

the purpose and the answer to the question. The question is also ended by a question mark.

DISCUSSION Based on the findings, the expressive utterances in the dialogues of *Mata Najwa* in the episode of *Lakon Politik Republik* are mostly delivered in implicit ways. This strictly refers to the definition of the pragmatics. Leech (1983) states that pragmatics is the study of howan utterance has a meaning in its situation. There are some criteria that should be considered to make the pragmatic communication happen, i.e.: the addresser and addressee as well as the context and the goal of the utterance.

As we can see, the expressive utterances found in this research are mostly delivered beyond the literal meaning. For instance, the disliking utterance which is delivered in the form of an implicit question. Another evidence, some declarative utterances stated by the speakers bring implicit meanings as well. Frank (1972) states that a declarative utterance aims to state or inform an event. The researchers found that some declarative utterances have implicit meanings whose purposes are not only for giving information or facts but can also be used to tease the listener.

CONCLUSION Based on the findings and discussion, the researchers could draw a conclusion. It can be concluded that there are different types of expressive speech acts performed in *Mata Najwa* talkshow *Lakon Politik Republik* episode, namely: thanking, regretting, apologizing, praising, liking, disliking, disapproving, condoling and criticizing. The researchers also found two different forms of expressive speech acts in the object, that is declarative and interrogative speech act.

REFERENCES Altikriti, Sahar Farouq. 2011. "Speech Act Analysis to Short Stories." *Journal of Language Teaching & Research*, 2 (6)

Austin, John L. 1962. *How to Do Things with Words (The William James Lectures)*. Cambridge: Harvard University Press

Black, Elizabeth. 2005. *Pragmatic Stylistics*. Edinburgh: Edinburgh University Press

Frank, Marcella. 1972. *Modern English: A Practical Reference Guide*. Englewood Cliffs: Prentice Hall

Handayani, Nur Vita. 2015. " The Use of Expressive Speech Acts in Hannah Montana Session 1". Register Journal, 8 (1): 99-112

Kreidler, Charles W. 1998. *Introducing English Semantics*. London: Routledge

Kreidler, Charles W. 2004. *The Pronunciation of English: A Course Book in Phonology*. New York: Basil Blackwell

Leech, Geoffrey. 1983. *Principles of Pragmatics*. London: Longman

Leech, Geoffrey. 2014. *The Pragmatics of Politeness*. Oxford: Oxford University Press

Lunenburg, Fred C. 2010. "Communication: The Process, Barriers, and Improving Effectiveness". Schooling, 1 (1): 1-10

Mata Najwa. 2016. "Lakon Politik Republik" (Talkshow). www.metrotevnews.com. Retrieved March 14, 2017

Moleong, Lexy J. 2009. *Metodologi Penelitian Kualitatif*. Bandung: PT Remaja Rosdakarya

Searle, John R. 1969. *Speech Acts: An Essay in the Philosophy of Language*. Vol. 626. Cambridge: Cambridge University Press

Sutopo, HB. 2006. *Metodologi Penelitian Kualitatif: Dasar Teori dan Penerapannya dalam Penelitian*. (Edisi 2). Surakarta: UNS Press

Utami, Pradiptia Wulan, Nani Darmayanti, & Sugeng Riyanto. 2013. "Expressive Speech Act of Judges' Narratives in *X-Factor Indonesia Talent Show* on RCTI: A Pragmatic Study." *International Journal of Language Learning and Applied Linguistics World (IJLLALW)*, 4 (4): 543-561

Yule, George. 2010. *The Study of Language* (4th Edition). Cambridge: Cambridge University Press. https://doi.org/10.1007/s13398-014-0173-7.2