ILLOCUTIONARY ACT OF VERB *SAY* AND ITS TRANSLATION IN GENESIS

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ABSTRAK


Kata Kunci: *Verb say*, terjemahan, Illocutionary act

ABSTRACT

This article concerns with *English-Indonesian Translation of Verb say in Genesis Bible*. The aim of this study is to identify verb *say* in translation of Genesis into Indonesian and to determine classifications of illocutionary act implemented in Genesis Bible and its translation. The data of this article were taken from the Book of Genesis, the first Book of
the Old Testament. Bible verses in English and Indonesian (KJV) Indonesian Bible New International Indonesia (c) 1974 which is published by Lembaga Alkitab Indonesia (LAI). This is chosen as data source because of the first Book of the Old Testament contain verb say which is translated into several in Indonesian Bible. This article was directed to answer two basic questions about the translation; first, what are the translation of verb say in Genesis Bible and its translation into Indonesian; second, what classification of illocutionary act are implemented in Genesis Bible and its translation. The theory used in this article was taken from the theory of Searle, (1985) used to analyze classification of illocutionary act that are implemented in Genesis Bible and its translation. The method which is used in collecting the data was library research. When the data were collected and identified, the data were rewritten and they were classified according to their types. Finally, the data were analyzed descriptively using the theory of Illocutionary Act. There are seven translations of verb say and thirty one translations of verbs said (past form of verb say), and the classification of illocutionary act were five classification of illocutionary act found on data source. The five of classification of illocutionary act is as follows: Assertive, directive, expressive, commissive and declarative.

Keywords: Verb say, translation, Illocutionary act

INTRODUCTION

Translation is the solution in understanding the Bible or the book which are very important to be learned. The role of translation is essential in the delivery of the Word of God into another language. Both English and Indonesia are different from each other both in their phonological and grammatical aspect. As Nida (1974) states that each language processes certain distinctive characteristics which give it a special character, e.g. words, unique patterns of proverbs and expression.

This article tries to find out the translation of verb say in Indonesian and also to classify and examine of Illocutionary act, in Genesis holy Bible. The object of discourse analysis is a text and its context. Context and text are inseparable because the text is a living language in a context. Text based on its shape or communication channel consists of oral and written texts. Context of discourse consists of linguistic context and the context of situation. Through the analysis of Illocutionary act how the speaker delivered speech that can change the minds of listeners will be known. Allowing listeners to act according to that spoken by the speakers.

Most important of all, the bible is the word of God. It contains the mind of God and His will for each one of our lives. That is why the Bible was given to us. Paul the Apostle says in 2 Timothy 3:16-17, “All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may complete, thoroughly equipped for every good work. Because of the original bible was communicated in just three languages. The Old Testament was written for the most part in Hebrew, with a small percentage in Aramaic. The New Testament was written in Koine Greek. It is very important that the Bible is translated into other languages with the result that all mankind could understand it. This article is aimed at identifying verb say in translation of Genesis into Indonesian and determining classifications of illocutionary act that are implemented in Genesis Bible and its translation.
RESEARCH METHODOLOGY

Qualitative approach is applied in this Article. Qualitative article is designed to reveal a target audience’s range of behavior and the perceptions that drive it with reference to specific topics or issues. The data are taken from the English as the source language (SL) and Indonesian as the Target language (TL). Both languages have different system in expressing the meaning of *say* therefore it is very interesting to be discussed. The data in this article are in the Bible parallel English - Indonesia, featuring Bible verses in English and Indonesian (KJV). Indonesian Bible: New International Indonesia (c) 1974 LAI English Bible: King James Version. The method and technique of collecting data in this study is documentation technique as part of the qualitative method. This method was conducted by reading attentively the data source with the focus on verb *say* and their translation in Indonesia. The method applied to analyze the data in this study is qualitative-descriptive method. Descriptive method is a method that is aimed to describe the data systematically and factually, namely characteristics and correlation that occur among phenomenon. While qualitative method is a method which is used to describe the data scientifically (Djajasuparma: 1993: 10) The result of analysis in this study is presented formally and informally as proposed by Sudaryanto (1993: 145). The analyses of the data or the explanation were presented in descriptive sentences.

DISCUSSION

*Say* is the verb most commonly used to report statements in English. In direct speech, *say* is the more commonly used verb as *say* refers to any kind of speech. It can be used with many other more informative reporting verbs, in addition to *say*, to report statements and in quoting direct speech. Reported speech is how we represent the speech of other people or what we ourselves say. There are two main types of reported speech: direct speech and indirect speech. Direct speech repeats the exact words the person used, or how we remember their words. In indirect speech, the original speaker’s words are changed. Indirect speech focuses more on the content of what someone said rather than their exact words. Speech reports consist of two parts: the reporting clause and the reported clause. The reporting clause includes a verb such as *say, tell, ask, reply, shout*, usually in the past simple, and the reported clause includes what the original speaker said. Illocutionary acts: an act in which the speaker intends to do something by producing an utterance Illocutionary force: the communicative force of an utterance. According to Searle (1969:22) has set up the following classification of illocutionary speech acts.

1. **Assertive/Representative**: assertive is a speech acts in which speaker commits to the truth of the expressed proposition. The utterance performed expresses the truth of the utterance content, such as to affirm, to believe and to deny.
2. **Directives**; speech Act that causes the hearer to take a particular action, e.g. requests, order, commands, advice, warning, etc. The speaker wants to get the hearer to perform some kind of action.

3. **Commissive**; this Speech acts indicate that the speaker will do something in the future e.g. promises and oaths.

4. **Expressive**; this type expresses the speaker's attitudes and emotions towards the proposition, e.g. congratulations, excuses and thanks. They can be statement of pleasure, pain, likes, dislike, joy, and sorrow.

5. **Declaratives**; in this type, the speaker alters the condition of object or situation by making an utterance. When the utterance is spoken, it can be aimed at the situation or object addressed. In other words, declaratives are speech acts that change the world via their utterances. In this case, the speaker has to have special institutional role in specific situation. Speech acts that change the reality in accord with the proposition of the declaration, e.g. baptisms, pronouncing someone guilty or pronouncing someone husband and wife.

The classification of illocutionary act that occurred in translating verb *say* in Genesis and its translation into Indonesian are illustrated below.

**Data 1**

<table>
<thead>
<tr>
<th>Verb say/said and Its Translation</th>
<th>Berkatalah - Kata</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Classification of Illocutionary act</strong></td>
<td>Assertive - Directive</td>
</tr>
</tbody>
</table>
| **SL** | So it came to pass, when they had brought them outside, that he said, "Escape for your life! Do not look behind you nor stay anywhere in the plain. Escape to the mountains, lest you be destroyed."

   Lot said to them, "Please, no, my lords!"

   *(Genesis 19: 17, 18), page 35-36*

| **TL** | Sesudah kedua orang itu menuntun mereka sampai ke luar, berkatalah seorang: "Larilah, selamatkanlah nyawamu; janganlah menoleh ke belakang, dan janganlah berhenti di manapun juga di Lembah Yordan, larilah ke pegunungan, supaya engkau jangan mati lenyap."

   Kata Lot kepada mereka: "Janganlah kiranya demikian, tuanku."

   *(Kejadian 19: 17, 18), hal. 35-36* |
The translation of verb *said* in Indonesian occurred on data 1 are as follows: (1) *berkatalah*, (2) *kata*. Verb *said* translated into *berkatalah* and *kata* are reporting clause in reported speech. The meaning of verb *say* based on Oxford dictionary is a symbolic presentation and convey specified instructions and intention. According to Kamus Besar Bahasa Indonesia (KBBI) *berkatalah* has a meaning to express the idea of the speaker or talk to. The word *kata* has meaning in target language as elements of the language spoken or written that embodies the unity of feelings and mind that can be used in the language.

The classification of illocutionary act occurred from data 1 are (1) assertive (2) Directive. Assertive is Speech acts that commit a speaker to the truth of the expressed proposition. The utterance performed expresses the truth of the utterance content, such as to affirm, to believe and to deny. Assertive occurred in translating verb *said* into *berkatalah*. Assertive occurred from data as follows. "Escape for your life! Do not look behind you nor stay anywhere in the plain. Escape to the mountains, lest you be destroyed." And its translation in Indonesian: "Larilah, selamatkanlah nyawamu; janganlah menoleh ke belakang, dan janganlah berhenti di manapun juga di Lembah Yordan, larilah ke pegunungan, supaya engkau jangan mati lenyap."

The utterance above showed to us that the speaker would like to affirm the hearer about the proposition. The second classification occurred from data example 1 that is directive in translating verb said into *kata*. Directive is Speech Acts that causes the hearer to take a particular action, e.g. requests, order, commands, advice, warning, etc. The speaker wants to get the hearer to perform some kind of action. Directive data are accrued showed by the following utterance: "Please, no, my lords! And its translation: "Janganlah kiranya demikian, tuanku. From the example it could be concluded that the speaker uttered an advice to the hearer.

Data 2

<table>
<thead>
<tr>
<th>Verb say/said and Its Translation</th>
<th><em>berkata</em>- <em>Jawab</em>- <em>kata</em></th>
</tr>
</thead>
<tbody>
<tr>
<td>Classification of Illocutionary act</td>
<td>Assertive – Assertive - Assertive</td>
</tr>
<tr>
<td>SL</td>
<td>But he <em>said</em> to them, &quot;No, but you have come to see the nakedness of the land.&quot;</td>
</tr>
<tr>
<td></td>
<td>And they <em>said</em>, &quot;Your servants are twelve brothers, the sons of one man in the land of Canaan; and in fact, the youngest is with our father today, and one is no more.&quot;</td>
</tr>
<tr>
<td></td>
<td>But Joseph <em>said</em> to them, &quot;It is as I spoke to you, saying, ‘You are spies!’&quot;</td>
</tr>
<tr>
<td></td>
<td><em>(Genesis 42: 12,13,14), page 90-91</em></td>
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</tbody>
</table>

The verb *said* on data 2 is translated into: (1) *berkata*, (2) *jawab* and (3) *kata* in target language. The meaning of verb *said* is based on Oxford dictionary and Kamus Besar Bahasa Indonesia (KBBI) the first translation of *said* is uttered so as to convey a feeling or intention and an instruction. On the second translation of verb said into *jawab* has meaning to replay the question or giving explanation the third translation of verb *said* is into *kata*; as elements of the language that include the unity of feelings and mind that can be used in the language.

The classification of illocutionary act occurring on data 2 is assertive. All of translations of verb *said* are classified as assertive. Assertive is Speech acts that commit a speaker to the truth of the expressed proposition. The utterance performed expresses the truth of the utterance content, such as to affirm, to believe and to deny. The clear explanation of each classification of illocutionary act is as follows: first translation of *said* into *berkata* is classified as assertive because the utterance expressed the truth as to affirm. It can be seen from the utterance: "No, but you have come to see the nakedness of the land." And its translation; *Tidak! Kamu datang untuk melihat-lihat di mana negeri ini tidak dijaga." The second translation of verb *said* is *jawab* as assertive because the utterance expresses the truth of the utterance content as to deny. Just like the following utterance: "Your servants are twelve brothers, the sons of one man in the land of Canaan; and in fact, the youngest is with our father today, and one is no more." And its translation into: *"Hamba-hambamu ini dua belas orang, kami bersaudara, anak dari satu ayah di tanah Kanaan, tetapi yang bungsu sekarang ada pada ayah kami, dan seorang sudah tidak ada lagi." And the last assertive on data 15 occurred on the translation of verb *said* into *kata* in the following utterance: *"It is as I spoke to you, saying, 'You are spies!' and its translation:"Sudahlah! Seperti telah kukatakan kepadamu tadi: kamu ini pengintai."

Data 3

<table>
<thead>
<tr>
<th>Verb say/said and Its Translation</th>
<th>Berfirman - Sahut</th>
</tr>
</thead>
<tbody>
<tr>
<td>Classification of Illocutionary act</td>
<td>Directive - Directive</td>
</tr>
<tr>
<td>------------------------------------</td>
<td>-----------------------</td>
</tr>
</tbody>
</table>
| SL                                 | Now it came to pass after these things that God tested Abraham, and said to him, "Abraham!" And he said, "Here I am."  
   
   *(Genesis 22:1), page 41* |
   
   *(Kejadian 22:1), hal.41* |

The translation of verb *said* on data 3 can be described as follows. The first translation of verb *said* is *berfirman* and the second translation of verb *said* is *sahut*. The verb *said* as reporting clause of reported speech. Based on Oxford dictionary, the meaning of verb *said* is “say to somebody/yourself + speech”. It means symbolic presentation and conveyed specified instructions and intention. According to Kamus Besar Bahasa Indonesia (KBBI) the word *berfirman* has the meaning of berkata; bersabda; memerintahkan. It means “utter words” so as convey word, instruction, declaration etc. The word *sahut* has a meaning of sambut dengan kata, jawab. It means to give the response or answering the question.

The classification of illocutionary act that is found from data 3 is Directive on both of translating of verb *said* that occurring in the data. The classification of illocutionary act occurred is directive. Directive is Speech Acts that causes the hearer to take a particular action, e.g. requests, order, command, advice, warning, etc. The speaker wants to get the hearer to perform some kind of action. The speaker wants the hearer perform an action from command that is uttered by the speaker. The utterance indicates command: *that God tested Abraham* and its translation *Allah mencoba Abraham*. The word tested here has the same meaning to Allah commanded Abraham to do an action.

Data 4

<table>
<thead>
<tr>
<th>Translation of verbs say/said</th>
<th>Said into <em>jawab</em></th>
</tr>
</thead>
<tbody>
<tr>
<td>Classification of illocutionary act</td>
<td>Commissive (promise)</td>
</tr>
</tbody>
</table>
| SL                           | So when the money failed in the land of Egypt and in the land of Canaan, all the Egyptians came to Joseph and said, "Give us bread, for why should we die in your presence? For the money has failed."  
   
   Then Joseph said, "Give your livestock, and I will give you bread for your livestock, if the money is gone."  
   
   *(Genesis 47:15,16 ),page 103* |
Setelah habis uang di tanah Mesir dan di tanah Kanaan, datanglah semua orang Mesir menghadap Yusuf serta berkata: "Berilah makanan kepada kami! Mengapa kami harus mati di depanmu? Sebab tidak ada lagi uang."

Jawab Yusuf: "Jika tidak ada lagi uang, berilah ternakmu, maka aku akan memberi makanan kepadamu sebagai ganti ternakmu itu."

(Kejadian 47:15,16), hal 103

From data it is found that translation of verb say is jawab. The verb said and its translation is reporting clause of reported speech. The meaning of verb said according to Oxford dictionary is reporting verb to utter words so as to convey intention, or an instruction.

The classification of illocutionary act found on the data is an example of commissive. This Speech acts indicate that the speaker will do something in the future e.g. promises and oaths. It can be found from the data:

"Give your livestock, and I will give you bread for your livestock, if the money is gone." And its translation into Indonesian: "Jika tidak ada lagi uang, berilah ternakmu, maka aku akan memberi makanan kepadamu sebagai ganti ternakmu itu."

Data 5

<table>
<thead>
<tr>
<th>Translation of verbs say/said</th>
<th>Said into Sahutnya</th>
<th>Said into kata</th>
<th>Say into berkata</th>
</tr>
</thead>
<tbody>
<tr>
<td>Classification of illocutionary act</td>
<td>Expressive (Excuse) – Assertive - directive</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

SL

So he said, "I am seeking my brothers. Please tell me where they are feeding their flocks."

And the man said, "They have departed from here, for I heard them say, ‘Let us go to Dothan.’" So Joseph went after his brothers and found them in Dothan.

(Genesis 37:16, 17), page 79

TL

Sahutnya: "Aku mencari saudara-saudaraku. Tolonglah katakan kepadaku di mana mereka menggembalakan kambing domba?"


(Kejadian 37:16, 17), hal 79
Data 5; the verb *say* is translated into *sahutnya, kata* and *berkata*. The meaning of reporting verb *say* based on Oxford dictionary is The meaning of verb *said* according to Oxford dictionary; reporting verb to utter words so as to convey information, an opinion a feeling or intention, or an instruction.

The classification of illocutionary act occurred on the data are as follows: the first reported clause of reporting verb *say* is classified as expressive. This type expresses the speaker's attitudes and emotions towards the proposition, e.g. congratulations, excuses and thanks. They can be statement of pleasure, pain, likes, dislike, joy, and sorrow. So this utterance showed that the speaker uttered a statement and it’s an excuse. From these data it can be known that speakers shared the reason of the questions asked earlier. The second illocutionary act occurred is assertive. Assertive is Speech acts that commit a speaker to the truth of the expressed proposition. The utterance performed expresses the truth of the utterance content, such as to affirm, to believe and to deny. It can be seen in the words of the speaker who intends to assert what he spoke against proposition. For the last illocutionary appearing on the data example 5 is a directive. Speech Acts causes the hearer to take a particular action, e.g. requests, order, commands, advice, warning, etc. The speaker wants to get the hearer to perform some kind of action. On the translation of Reported clause, its mean that the speaker asks Joseph to do something to the will of the speaker.

Data 6

<table>
<thead>
<tr>
<th>Translation of verbs say/said</th>
<th>Said into kata</th>
</tr>
</thead>
<tbody>
<tr>
<td>Classification of illocutionary act</td>
<td>Declarative</td>
</tr>
<tr>
<td>SL</td>
<td>And Joseph said to his father, &quot;They are my sons, whom God has given me in this place.&quot; And he said, &quot;Please bring them to me, and I will bless them.&quot;</td>
</tr>
<tr>
<td>(Genesis 48:9 ), page 105.</td>
<td></td>
</tr>
<tr>
<td>(Kejadian 48:9 ), hal 105</td>
<td></td>
</tr>
</tbody>
</table>

Translation of verb *say* is *kata* occurring on data 6. The verb *say* on this data is a reporting clause of reported speech and has function as elements of the language that include the unity of feelings and mind that can be used in the language.
The classification of illocutionary act found from data 6 is declarative. In this type, the speaker alters the condition of object or situation by making an utterance. When the utterance is spoken, it can be aimed that the situation or object addressed. In other words, declaratives are speech acts that change the world via their utterances. In this case, the speaker has to have special institutional role in specific situation. Speech acts that change the reality in accord with the proposition of the declaration are e.g. baptisms, pronouncing someone guilty or pronouncing someone husband and wife. The example of declarative is as follow: "Please bring them to me, and I will bless them." And its translation into Indonesian is "Dekatkanlah mereka kepadaku, supaya kuberkati mereka."

From this data the speaker uttered something that he will do in the future and the utterance is a promise.

Data 7

<table>
<thead>
<tr>
<th>Verb said and Its Translation</th>
<th>Said into berkata</th>
<th>Said into jawab</th>
</tr>
</thead>
<tbody>
<tr>
<td>Classification of Illocutionary act</td>
<td>Declarative-Expressive</td>
<td></td>
</tr>
<tr>
<td>SL</td>
<td>&quot;And our father said, ‘Go back and buy us a little food.’&quot;</td>
<td></td>
</tr>
<tr>
<td></td>
<td>&quot;But we said, ‘We cannot go down; if our youngest brother is with us, then we will go down; for we may not see the man’s face unless our youngest brother is with us.’&quot;</td>
<td></td>
</tr>
<tr>
<td></td>
<td><em>(Genesis 44:25-26), page 97</em></td>
<td></td>
</tr>
<tr>
<td>TL</td>
<td>Kemudian ayah kami berkata: Kembalilah kamu membeli sedikit bahan makanan bagi kita.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Tetapi jawab kami: Kami tidak dapat pergi ke sana. Jika adik kami yang bungsu bersama-sama dengan kami, barulah kami akan pergi ke sana, sebab kami tidak boleh melihat muka orang itu, apabila adik kami yang bungsu tidak bersama-sama dengan kami.</td>
<td></td>
</tr>
<tr>
<td></td>
<td><em>(Kejadian 44:25-26), hal. 97</em></td>
<td></td>
</tr>
</tbody>
</table>

The first translation of verb *said* is *berkata* and the second translation of verb *said* is *jawab*. The meaning of those translations of verbs *said* according to Oxford dictionary; a symbolic presentation and conveyed specified instructions and intention. Kamus Besar Bahasa Indonesia (KBBI) *berkata* has a meaning (ber-) prefix as an action verb. And the word *jawab* in Indonesian has the meaning to response. On the data the hearer replies the statement that is uttered by the speaker.
The classification of illocutionary acts found in example 7 is directive and expressive. Expressive is speech Acts that causes the hearer to take a particular action, e.g. requests, order, commands, advice, warning, etc. The speaker wants to get the hearer to perform some kind of action. Those can be seen from the reported speech on data. Here are in detail: ‘Go back and buy us a little food.’ And its translation in Indonesian: Kembalilah kamu membeli sedikit bahan makanan bagi kita. From those utterance the speaker ordered the hearer by uttered those utterances. The second illocutionary found is expressive. Expressive is this type expresses the speaker's attitudes and emotions towards the proposition, e.g. congratulations, excuses and thanks. They can be statement of pleasure, pain, likes, dislike, joy, and sorrow. From the reported speech of the second utterance: ‘We cannot go down; if our youngest brother is with us, then we will go down; for we may not see the man’s face unless our youngest brother is with us.’ And it translation in Indonesian: Kami tidak dapat pergi ke sana. Jika adik kami yang bungsu bersama-sama dengan kami, barulah kami akan pergi ke sana, sebah kami tidak boleh melihat muka orang itu, apabila adik kami yang bungsu tidak bersama-sama dengan kami. The utterance showed that there is an expression of excuse from the speaker.

CONCLUSION

Based on the discussion in the previous section, as the answer to the first problem, it is identified that there are some translations of verb say found in Genesis Bible. The conclusion can be drawn as follows.

There are seven translation of verb say found:

1. Berkata; based on Oxford Dictionary, say means a symbolic presentation convey specified information or instruction. According to Kamus Besar Bahasa Indonesia (KBBI) berkata has a meaning (ber-) prefix as an action verb.
2. Katakantah;based on Oxford Dictionary, say means exclamation North American informal used to express surprise or to draw attention to remark.
3. Katakant; based on Oxford Dictionary, say means exclamation used to express surprise or to draw attention to remark or question.
4. Mengatakan; based on Oxford Dictionary, say means Exclamation used to express surprise or to draw attention to remark or question.
5. Jawablah; Based on Oxford Dictionary, say often used in formal setting to deliver obligation or requirement.
6. Minta; based on Oxford Dictionary, reporting verb say means, utter words so as to convey the information.
7. memberitahuakan; based on Oxford Dictionary, reporting verb say means, utter words so as to convey information.

There are thirty one translation of verb said, the past form of verb say are found from data.

1. berfirmanlah; based on Oxford Dictionary, saidand it translation into berfirmanlah meansuttered word so as to convey feeling or intention and an instruction.
2. berfirman based on Oxford Dictionary, said and it translation into berfirman means uttered word so as to convey feeling or intention and an instruction.
3. berkatalah based on Oxford Dictionary, said and it translation into berkatalah means uttered words so as to convey information and an opinion.
4. berkata based on Oxford Dictionary, said and it translation into berkata means symbolic presentation convey specified information or instruction.
5. sahut based on Oxford Dictionary, said and it translation into sahut means to give the response or to answer the question.
6. menjawab based on Oxford Dictionary, said and it translation into menjawab means symbolic presentation and conveyed specified instructions and intention.
7. firman-Nya based on Oxford Dictionary, said and it translation into firman-Nya means convey intention and an instruction.
8. jawab based on Oxford Dictionary, said and it translation into jawab means symbolic presentation and conveyed specified instructions and intention.
9. kata based on Oxford Dictionary, said and it translation into kata means symbolic presentation convey specified information or instruction.
10. firman based on Oxford Dictionary, said and it translation into firman means intention and an instruction.
11. difirmankan based on Oxford Dictionary, said and it translation into difirmankan means symbolic presentation convey specified information.
12. katanya based on Oxford Dictionary, said and it translation into katanya means uttered words so as to convey information and an opinion.
13. dikatakan based on Oxford Dictionary, said and it translation into dikatakan means symbolic presentation convey specified information or instruction.
14. berpikirlah based on Oxford Dictionary, said and it translation into berpikirlah means uttered word so as to convey information and an opinion.
15. bertanyalah based on Oxford Dictionary, said and it translation into bertanyalah means uttered word so as to convey an instruction.
16. mengatakan based on Oxford Dictionary, said and it translation into mengatakan means symbolic presentation convey specified information or instruction.
17. difirmankan-Nya based on Oxford Dictionary, said and it translation into difirmankan-Nya means uttered word so as to convey feeling or intention and an instruction.
18. jawabnya based on Oxford Dictionary, said and it translation into jawabnya means uttered word so as to convey information and an opinion.
19. sahutnya based on Oxford Dictionary, said and it translation into sahutnya means the response or to answer the question.
20. jawabku based on Oxford Dictionary, said and it translation into jawabku means uttered word so as to convey information and an opinion.
21. kataku based on Oxford Dictionary, said and it translation into kataku means symbolic presentation convey specified information or instruction.
22. bertanyanya based on Oxford Dictionary, said and it translation into bertanyanya means uttered word so as to convey an instruction.
23. katanya based on Oxford Dictionary, said and it translation into katanya means uttered word so as to convey information and an opinion.
24. menjawabnya based on Oxford Dictionary, said and it translation into menjawabnya means uttered word so as to convey feeling or intention and an instruction.
25. difirmankan based on Oxford Dictionary, said and it translation into difirmankan means uttered word so as to convey feeling or intention and an instruction.
26. sebab pikirnya based on Oxford Dictionary, said and it translation into sebab pikirnya means uttered word so as to convey an opinion.
27. tanya based on Oxford Dictionary, said and it translation into tanya means uttered word so as to convey instruction.
28. pesan based on Oxford Dictionary, said and it translation into pesan means uttered word so as to convey information.
29. tanyanya based on Oxford Dictionary, said and it translation into tanyanya means uttered word so as to convey instruction.
30. dikatakannya based on Oxford Dictionary, said and it translation into dikatakannya means symbolic presentation convey specified information or instruction.
31. perkataan based on Oxford Dictionary, said and it translation into perkataan means symbolic presentation convey specified information or instruction.

Another interesting finding is there are five classifications of illocutionary act found, they are: assertive, directive, commissive, expressive and declarative. All of the classification found in translation of verb said that is the past form of verb say. The occurring of classification of illocutionary act is mostly found on Directive: eighty six data, and the other as follows: assertive: thirty two data, expressive: twenty nine data, declarative: fourteen data and commissive: nine data. It can be concluded that mostly the verb say and its translation is an utterance that is uttered by the speaker that causes the hearer to take a particular action, such as request, order, command, advice, warning, permission, etc. Seen from the emergence of classification of illocutionary act, in every utterance appeared the same illocutionary of different translation of reported speech, in the example of directive raised from the translation of reported speech from different reporting clause; berfirman and sahut.

From the data that classified as classification of illocutionary act, it has been found the pattern as follows:

(1) Assertive,
   Assertive – Assertive,
   Assertive – Directive,
   Assertive – Commissive,
(2) Directive
   Directive – Declaratives
Directive – Assertive
Directive – Commissive
Directive – Declarative

(3) Commissive
Commissive – Assertive

(4) Expressive – Directive

(5) Declarative
Declarative – Directive
Declarative – Directive – Declarative

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