

## ILLOCUTIONARY ACTS IN ABDUR'S STAND UP COMEDY INDONESIA

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**ABSTRAK:** Tujuan dari penelitian ini, yang pertama adalah untuk mengidentifikasi kategori tindak ilokusi dan kedua adalah untuk menjelaskan makna tentang tindak ilokusi dari ujarannya Abdur dalam Stand Up Comedy Indonesia season 4. Penelitian ini menggunakan metode deskriptif kualitatif untuk menganalisis ujaran-ujaran Abdur sesuai dengan kategori-kategori dari tindak ilokusi dan menginterpretasikan ujaran-ujaran tersebut. Data diambil dari ujaran-ujaran Abdur dalam video Stand Up Comedy Indonesia season 4. Teori yang digunakan untuk menganalisis kategori-kategori dari tindak ilokusi yaitu menggunakan teori dari Searle (1979) dan untuk menemukan makna menggunakan teori dari Grice (2013). Hasil menunjukkan bahwa ada tiga kategori dalam tindak ilokusi dari ujaran-ujaran Abdur yakni *assertive*, *directive*, and *expressive category*. Banyak ujaran Abdur termasuk dalam *assertive category*, yakni berbicara tentang seorang pembicara yang berusaha untuk memperoleh atau mendapatkan suatu keyakinan dalam melakukan suatu keyakinan tertentu, yang mana berbicara tentang fakta dari situasi yang ada di Propinsi Nusa Tenggara Timur yang di ekspresikan didalam komedi. Ujaran-ujaran Abdur mempunyai keunikan tersendiri karena ujaran-ujaran tersebut mempunyai makna mendalam yang tersirat didalam komedi.

**Kata Kunci:** *Tindak Ilokusi, Stand Up Comedy*

**ABSTRACT:** There were two purposes of this study; the first was to identify the categories of illocutionary acts, and the second was to interpret the meaning of illocutionary acts in Abdur's utterances in *Stand Up Comedy Indonesia season 4*. The research used descriptive qualitative method to analyze Abdur's utterances related to the categories of illocutionary acts and interprets of the utterances. The data were taken from the video of Abdur's utterances in *Stand Up Comedy Indonesia season 4*. The theory used to analyze the categories of illocutionary acts was Searle's theory (1979) and to find out the meaning was based on Grice's theory (2013). The result shows that there are three types of categories of illocutionary acts in utterances namely *assertive*, *directive*, and *expressive category*. Most of the Abdur's utterances are included in *assertive category* about the speaker getting addresses that the speaker is to commit a certain belief, which is about the fact of situation in East Nusa Tenggara Province of Indonesia expressed in comedy. Abdur's utterances had the uniqueness because most of his utterances have deep meaning implied in comedy.

**Key Words:** *illocutionary acts, stand-up comedy*

### INTRODUCTION

When we want to communicate with each other, we should use language. If the communication happend, people already have had an idea in mind and want to communicate. In fact, when people say something in their mind, of course, they have certain purposes namely general purposes and specific purposes. In the particular purposes of the language use is closely related to the social context. The use of language that is appropriated with the social context is often called pragmatics. Kreidler (1998:19) claims that pragmatic is another branch of linguistics that is concerned with meaning. It is a person's ability to derive meanings from specific kinds of speech situations to recognize what the speaker is referring to relate from background of knowledge about the speaker and the topic of discourse, and to infer or fill in information that the speaker takes for granted and doesn't bother to say.

On the other hand, Yule (1996:3) states that pragmatics is the study of speaker meaning. It means pragmatics is concerned with the study of meaning as communicated by a speaker (or a writer) and interpreted by a listener (or reader). It has, consequently, more to do with the analysis of what people mean by their utterances than what the words or phrases in those utterances might mean by themselves. Yule (1996:3) also stated that pragmatics is the study of contextual meaning. This study necessarily involves the interpretation of what people mean in a particular context and how the context influences what is said. It requires a consideration of how speakers organize what they want to say in accordance with who they're talking to, when, where, and under what circumstances. When the speaker wants to talk something to the hearer, both speaker and hearer have the same comprehension and knowledge about what the speaker intends.

Furthermore, speech acts are one of the parts of pragmatics. Every person tries to express themselves, they do not only produce utterances containing grammatical structures and words, but also perform actions via those utterances, that is called speech acts. On the other hand, a speech act is the action performed via utterances (Yule, 1996:47). Such as a sentence in apology, complaint, invitation, request, promise, or commend, those are included in a speech act. According to Austin (in Kleidler, 1998:181), speech acts can be distinguished in three things, they are locution, illocution, and per-locution. Locution is what is said, the utterance itself. The illocution is what the speaker intends to communicate to the addressee. Whereas, per-locution is the message that the addressee gets and interpretation of what the speaker says.

Speakers do many things in uttering even a single sentence that is a field of speech act. For instance, when a speaker says *please sit down* to a hearer, both the speaker and the hearer will do the speech act by each part like, locutionary act: the speaker is saying to the hearer, *please sit down*. In here, illocutionary act: the speaker is asking the hearer to sit down", and then for per-locutionary act: the speaker is getting the hearer to sit down. Yule (1996:48) states that illocutionary act is performed via the communicative of an utterance. The utterances produced have a purpose in mind. The utterances are like to make a statement, an offer, an explanation, or a question. This is also generally known as the illocutionary force of an utterance (Yule, 1996:48). An illocutionary act is an act by which the speaker means something. Illocutionary act also includes telling, asking, warning, ordering, and offering, thanking, congratulating, appointing, or firing.

To do something in saying something is an illocutionary act. It means when doing something, we must previously say something to other with the purpose on mind. To know and understand what is said must be suitable with the context and knowledge of each other. Illocutionary act carried out by a speaker making an utterance is the act viewed in terms of the utterance's significance within a conventional system in social interaction (Hurford, Haesley, and Smith, 2007:273). One way to think about the illocutionary act is that it reflects the intention of the speaker in making the utterance in the first place. The other way, illocutionary acts are acts defined by social convention, act such as admitting, challenging, greeting, leave-taking, protesting, surrendering, condoling, thanking, praising, giving permission, mocking, accusing, deploring, or declining.

This study is talking about illocutionary act in Abdur's Stand-Up Comedy carried out the speech of Abdur. Abdur is a comedian who follows the competition of Stand Up Comedy, Indonesia season 4 (SUCI 4) in 2014 and as a runner up that is held by Kompas TV. Abdur is a man from East Flores district, East Nusa Tenggara Province. Abdur tells more about his opinion and the fact of the social situation in his region and makes it critically in his standup comedy. Therefore, the study focuses on identifying the categories of illocutionary acts, and interpreting the meaning of illocutionary acts in Abdur's utterances in Stand Up Comedy Indonesia season 4.

## LITERATURE REVIEW

According to Yule (1996:47), speech acts is the action performed via utterances, and in English, are commonly given more specific labels, such as apology, complaint, promise, congratulation, invitation, or request. In addition, Austin also argues that speech act is the act of doing something in saying something (in Culpeper and Haugh, 2014:156). Also, Austin (in Reimer, 2010: 109), speech act can be distinguished into three types. *The first is locutionary acts.* Locutionary act is the act of saying something. It means that is the act of expressing the basic, literal meanings of the words chosen. Austin also state that the locutionary act (Bublitz, Jucker, Schneider 2013:27-28) can be identified as the act of saying something, but since saying something may have different senses, its analysis has to proceed further, leading to distinguish the phonetic act, the phatic act, and the rhetic act. The phonetic act is producing of sounds and is performed whenever we speak (not in the same way, though, when we use language in writing), but is not itself speech. The phatic act is the uttering of the words, but “conforming to and as conforming to” a language. The rhetic act is the uttering of words (or production of written words) endowed with meaning, which may be sense, reference or both. For example, in uttering Don’t touch that, a speaker performs the whole parts of locutionary act among others.

*The second is Illocutionary acts.* Illocutionary acts can be defined as the act performed in saying something. It means that act is intended by the speaker when saying something. For this point, we can look at the following example: “Don’t touch that”, the speaker intend to the hearer as a prohibition which is the utterance has an illocutionary force or purpose of a prohibition. On another word, illocutionary act is the act of performing an utterance with certain content. When an utterance is produced, the speaker has with a certain content or purpose that intended to the hearer. The purpose of an utterance is explicit content by the speaker tends to the hearer. The speaker states the purpose what on mind and want to the hearer to do something. A purpose in illocutionary act will be conveyed by the speaker with the utterance. The speaker produces the utterance with the purpose on mind, but between the speaker and the hearer look at the context where it is happen. The hearer can get what the speaker wants or desire when the hearer knows the context around them related to speaker’s utterance.

*The third is Perlocutionary acts.* Perlocutionary act can be defined as the act performed by saying something. It means that the act is an effect of the hearer by means of the utterance from the speaker. Perlocutionary act will be focused on the hearer that is an effect from the speaker’s intention. The speaker is uttered a sentence with certain purpose and influence the hearer as effect of the speaker’s intention. The hearer can do anything which is an effect of the speaker’s intention and the hearer controls of the act. A perlocutionary acts is effect under determinate by the hearer. For example “Don’t touch that”, act of the hearer must be far from that thing.

### *Categories of Illocutionary Acts*

Austin (in Searle, 1979:8) divides into five categories of illocutionary act. (1) *Verdictive.* These consist in the delivering of a finding, official or unofficial, upon evidence or reasons as to value or fact as far as these are distinguishable; (2) *exercitives.* One of these is giving of a decision in favor of or against a certain course of action or advocacy of its. A decision that something to be so, as distinct from a judgment that it is so. Some examples are order, commend, beg, recommend, direct, plead, beg, advice, and entreat; (3) *commissive.* The whole point of commissive is to commit the speaker to a certain course of action. Some of the obvious examples are promise, vow, guarantee, swear, embrace, contract, pledge, and covenant; (4) *expositives.* Expositives are used in acts of exposition involving the expounding of views, the conducting of arguments and clarifying of usages and

references. Many examples of these which are deny, emphasize, affirm, accept, concede, report, class, describe, illustrate, identify, call, answer, and object; (5) *behabitives*. This category includes the nation of reaction to another people's behavior and fortunate and of attitudes and expressions of attitudes to someone else's past conduct or imminent conduct.

### *Speaker's Meaning*

An illocutionary act is an act by which the speaker means something. Austin and Searle focus on the act itself, but instead Grice (in Clark and Bly, 1995:374-375) focuses on what the speaker's means by the act. Speaker's meaning is any proposition  $p$  that fits the formula "In doing  $x$ , a speaker  $S$  meant for hearers  $H$  that  $p$ ." Grice and his successors have shown that the actions that fit this formula must satisfy the following condition: in doing  $x$ , a speaker  $S$  means that  $p$  for hearers  $H$  if and only if: (i)  $S$  intends that  $H$  recognize that  $p$  in part by recognizing that  $i$ . Notice that speaker's meaning, unlike signal meaning, is really a type of intention. The intention is special because of two properties. The first is its *reflexivity*. The  $I$  in "recognizing that  $I$ " refers to the full statement labeled (i), namely, "S intends that  $H$  recognize that  $p$  in part by recognizing that  $i$ ." the statement refers back to itself- it is *reflexive*. So, in uttering, "Please sit down" to Jean, Paul intends her to recognize that she is to sit down in part by recognizing that he has that very intention. The second property of this intention is its *linkage*. It is attention by one person that cannot be intention toward Jean without her coordinated action in recognizing that intention. A speaker tries to convince the hearer toward the speaker's say. The speaker intends to bring about what is said that the hearer believes. The speaker also brings about what is said that the hearer believes that's the speaker's intention. The speaker intends that the fact is recognized by the hearer that the speaker makes the hearer believe to what is said with provide the hearer a reason to believe that. The speaker can gives the rational reason that the hearer can believe of what the speaker means. The speaker also transparency of what is said to the hearer in order to the hearer can understand of what the speaker intention. The theoretical statement as stated previously will be used to describe the speaker's meaning in Abdur's Stand Up Comedy.

### METHODS

This current study used descriptive qualitative research. Based on Clark and Creswell (2015:54), qualitative research is a type of research in which the researcher studies a problem that calls for an exploration of a phenomenon, relies on the views of participants, asks broad or general questions, collects data consisting largely of words or text from participants, describes and analyzes these words for themes, and conducts the inquiry in a subjective and reflexive manner. On the other hand, qualitative research is research conducted to explore the research problem by collecting text and image data that reflect participant's views about research problem. In this study, the writer used descriptive qualitative research to describe the categories of illocutionary acts and the speaker's meaning in Abdur's Stand-Up Comedy using words, phrases, or sentences.

### DISCUSSION

In this part, the categories of illocutionary acts in Abdur's stand-up comedy found, such as assertive, directives, and expressive.

#### a) *Assertive*

Assertive purpose or point is to make the speaker commits with the things that's true or false. The speaker commits for something that happen with the truth. The speaker tries to get the hearer to believe of what is true. The speaker attempts to convince the hearer to accept a fact. The assertive classes are, such as notification, confession, denials, retorts, conjecture, supposition, claim, information, arguments, or prediction.

*"Tiga besar kemarin teman-teman, saya punya bapa datang. Sekarang di grand final saya punya bapa datang lagi tapi bawa lengkap keluarga. Ada saya punya mama, ada saya punya kaka Jones, kaka pertama, kemudian ada saya punya adik Monalisa, anak ke empat"*

Abdur has a purpose or intention by his utterance. Abdur gives the information to the audiences about his family coming when he is in his performance. This is the point of illocutionary acts that is the act of saying something showed in Abdur's utterance above. Actually, Abdur feels happy and rightfully proud of his family's arrival when he is in his performance implied in his utterance. Therefore, Abdur utterance indicates the assertive category that he tries to get the audiences to believe what he says about his family. In this case, Abdur wants to show the audiences about his family who come to give him support and spirit when he is in the stage.

*"Saya punya mama ini guru SMP"*

(My mother is a teacher of junior high school)

The example above denotes that Abdur has the purpose saying *Saya punya mama ini guru SMP*. Abdur gives information to the audiences about his mother that describe the point of illocutionary act which is the act in saying something. Abdur describes about his mother who is a special figure giving motivation for him. Abdur's utterance wants to convince the audiences about his mother that indicate the assertive category. It can be clearly that Abdur describe of his utterance above. Abdur shows his mother's arrival in his performance to give him support and spirit. He also tells about his mother to the audiences.

*"...Pencuri itu teman-teman di Timur itu dapat tangkap itu pasti dapat pukul sampai busuk, sampai busuk, hmm sampai busuk. Pencuri disini itu dapat foto, dapat shooting, wawancara, masuk TV, masuk penjara fasilitas mewah..."*

(...the thief, my friend, was captured certainty get hit until rotten, until rotten, hmm until rotten. The thief here get photo, get shooting, interview, enter to the television, and enter to the jail with luxurious facilitation....)

The utterance shows that Abdur has an intention or purpose to the audience by saying about the thief. Abdur's utterance indicates the point of illocutionary acts that gives information which is the act by saying something. He states about the thieves in Eastern and Jakarta that get the different treatment. Abdur indicates the comparison between the thieves in his home town and Jakarta. It means that Abdur criticizes the government about the treatment of law that is unfair. Based on the utterance above, Abdur tries to get the audience to believe what he says.

*"...Jangankan main golf, main bulu tangkis saja, itu disana itu kami tidak pakai raket. Kami pake triplek. Itu triplek kami buat seperti badminton begitu, kemudian bolanya itu dari tongkol jagung kita kasih bulu ayam ..."*

(...It's not just the golf, whether the badminton, in there when play the badminton, we are not used the racket. We use the plywood. The plywood made like badminton, afterwards the ball made by the corn knob with the cock's feather on the top).

The utterance above has a purpose or intention about the game in Abdur's place. Actually, Abdur gives the information of what happens in his place which is the point of illocutionary act. Abdur describes a fact that happens there that uses local instrument in a game. It means that Abdur shows the behind place and the one of his place. Abdur tries to convince audiences with his explanation about the fact that indicates the assertive categories of illocutionary act. Based on the utterance, Abdur implies the lack of attention of the government for the left place. In this case, Abdur wants to get public attention dealing with what he informs.

*"Nusa Tenggara Timur tahun 2006 itu memegang rekor tertinggi dalam urusan kematian ibu dan anak. Iya, ini serius ..."*

East Nusa Tenggara Province in 2006 is the one of the hold highest record of the death of mother and child case. Yes, it is serious.

The utterance above purposes an intention of bad situation that happens in East Nusa Tenggara Province. Based on Abdur's utterance, he describes a fact about a social problem and need a serious attention to solve. It is the act of saying something. Abdur describes the death of women and children that can be a serious problem in high level. This case happens in East Nusa Tenggara Province because the place is still poor, lack of medical team, transportation, and the hospital is so far. Abdur's utterance shows the behind place with poor condition. Actually, Abdur criticizes the social problem in his place and can convey it at the moment to get attention from government. Therefore, Abdur wants to get audiences to believe about what he says and it is inserted to the assertive category.

*"Perempuan-perempuan disana itu berjuang mati dan hidup untuk melintasi laut yang dalam.*

*Tapi perempuan disini ada yang tidak pikir mati, tapi yang penting hidup di dunia malam*

*(The women in there survive to be alive or die to cross the deep of sea.*

*The women here do not think to be dying, but the important is life in the night).*

The utterance above has a certain content or purpose to say about the women in his place and Jakarta. Abdur describes an argument of the women that makes comparison of the situation and characteristic of the woman who struggle for life. This point indicates the illocutionary act by saying something. Abdur emphasizes implicitly about the morality of women. Moreover, Abdur's utterance shows the social criticism as bad image of life. Based on the utterance, Abdur tries to get audiences to believe what he says about the women and this utterance belongs to the assertive category of illocutionary act.

*"...Dari pertama kali saya belajar tentang stand up comedy, saya selalu percaya bahwa panggung stand up comedy ini bukan hanya panggung untuk mencari hiburan, tetapi panggung ini adalah panggung dimana suara-suara minoritas disuarakan..."*

*(The first time I learn about stand-up comedy, I always believe that the stage of stand-up comedy is not the stage for find out the entertainment, but this stage is the stage where the minor voices can be conveyed).*

Based on the utterance above, Abdur has certain purpose to say about stand-up comedy. Abdur gives an information of the occasion be on the stand-up comedy stage. This case shows the point of illocutionary act by saying something. Abdur uses the moment of stand-up comedy event to convey the aspiration of society. Beside that, Abdur states the minor voice especially of East Nusa Tenggara Province about the social situation. Abdur tries to convince audiences to believe what he says. This point is the assertive category which is a part of illocutionary act.

*"...Teman-teman, Rokatenda itu adalah gunung berapi yang ada di pulau Flores. Dia meletus dari bulan Oktober 2012 sampai bulan Desember 2013. 14 bulan, 14 bulan..."*

*(...Guys, Roka Tenda is a volcano mount in Flores Island. It is erupted on October 2012 until December 2013 around 14 month, 14 month...).*

The utterance above denotes a certain purpose or content of Rokatenda mount. Abdur shows the point of illocutionary act by saying something to give information of erupted Rokatenda mount. Abdur's utterance indicates that the erupted Rokatenda mount is the social problem in Flores Island. In this case, Abdur wants to get audiences' attention on government policy to solve the problem that makes people living around the mount poor. By having his utterance, Abdur wants the public to know about the situation of Flores Island. Abdur describes a fact happens in Flores Island and he tries to get audiences believing that. This part belongs to the assertive category.

### Expressives

The illocutionary point of expressive class is to express the psychological state specified in the propositional content. In performing an expressive, the speaker expresses psychological feeling toward the addressee of what the speaker feels. Expressive includes thanking, greeting, congratulating, apologizing, well-wishing, dislike, likes, pain, sorrow, and joy.

The examples of expressive from Abdur stand-up comedy are in form Indonesia language and in order to make the readers can understand the meaning of the sentence, the writer makes translation in literal meaning of each expression. All expressions in expressive are most of the thanking expression, in each topic of Abdur's stand up comedy, they are daerah criminal, orasi dari timur, hiburan satu-satunya, sumber penyakit, suara minor dari timur, menyebrang jalan, perjuangan mencari susu, indonesia ibarat kapal tua, nonton sinetron ala mama, and pelajaran membaca di sekolah dasar.

"Selamat datang di Balai Kartini. Assalamualaikum Wahrahmatulahi Wabarakatu.  
Selamat malam semua teman-teman. Terima kasih sudah datang".  
(Welcome to Balai Kartini. Assalamuailaikum Wahrahmatulahi Wabarakatu.  
Good evening guys. Thanks for coming).

Based on the utterance above, Abdur has certain purpose or content in makes greeting and thanking to the audiences. This part is the point of illocutionary act which is the act in saying something that Abdur shows in greeting and thanking of the utterance above. This case include expressive category which is the expression of psychological feelings.

### Speaker's Meaning

Speaker's meaning is the speaker intention to the hearer in saying something. In saying something to the hearer, the speaker has the purpose or intention in a proposition. The proposition that the speaker has will be conveyed to the hearer and want the hearer to understand the speaker intend. The speaker intention by say something will be understood by the hearer with care to the topic and the context which is to support the meaning of speaker intention. The utterance of Abdur's stand-up comedy in Indonesia language and in order to make the reader easy to understand the meaning of the utterance or sentence, the writer makes translation in literal meaning. This part the writer will analyzes about the intention or the purpose of Abdur's utterance that he convey in his stand up come dy suitable the context of his utterance.

"Tiga besar kemarin teman-teman, saya punya bapa datang. Sekarang di grand final saya punya bapa datang lagi tapi bawah lengkap keluarga. Ada saya punya mama, ada saya punya kaka Jones, kaka pertama, kemudian ada saya punya adik Monalisa, anak ke empat".

(The three great contestants was held yesterday, my father was joining it. It is now the grand final was conducting, my father also attends with all my family. At that time, my mother, my elder brother, Jones, also my youngest sister are there).

Abdur expresses about his family attending on his performance. Based on Abdur's utterance, Abdur expresses that the attendance of his father with his family members can give the support and spirit for Abdur where especially in his performance on the standup comedy. That is the blissfulness for him because the attendance of his family can give the strength in that competition. It means that Abdur expresses thankfulness to his family that coming from the distance place.

“...Saya punya mama ini guru SMP...”

(My mother is a teacher of junior high school)

Abdur states about his mother who came when his performance. It is implied his mother become the motivator who can give him the support and the spirit when his performance. As usually, a child is hoped the support or the spirit from parents that give the strength when do something like Abdur. Abdur describes in his utterance how his parent the support and the spirit from his parent to him. The utterance above means that Abdur wants to introduce his mother and to give thankful because her mother was coming.

“...Pencuri itu teman-teman di Timur itu dapat tangkap itu pasti dapat pukul sampai busuk, sampai busuk, hmm sampai busuk. Pencuri disini itu dapat foto, dapat shooting, wawancara, masuk TV, masuk penjara fasilitas mewah...”

(...the thief, my friend, was captured certainty get hit until rotten, until rotten, hmm until rotten. The thief here get photo, get shooting, interview, enter to the television, and enter to the jail with luxurious facilitation...)

Abdur expresses annoyance toward the situation where injustice that handle the crime. Abdur compares the crime between Eastern of Indonesia and Jakarta where injustice to give the punishment to thieves. The situation Abdur conveys is to criticize about the law of Indonesia. Through the utterance of Abdur implied that the treatment of the law injustice for the part of people like the state official who get the punishment when the violation occurred.

“...Saya kasih usul ya biar itu ekonomi tidak lumpuh, tiap kali banjir datang buat pasar terapung macam di Banjar Masin, iya...”

(I give suggestion that the economic is not paralyze, every time the flood come that make floating market li ke in Banjar Masin, yes. So every time when the flood comes, every people use the boat to sell).

Abdur states about his suggestion for the government in Jakarta to make floating market when the flood occurred. Based on the Abdur's utterance, Abdur gives a solution to the government in Jakarta that can solve the economic problem. It means that Abdur suggests to the government in Jakarta in order to always doing the daily activity such as economic activity without any problem like the flood occurred.

“...orang gila mana yang mau menghabiskan uang banyak untuk investasi yang peluang kalah adalah 92%? Orang gila mana?...”

(Now a question, which the crazy person that waste much money for the investation that defeated opportunity is 92%? Who is the crazy person?)

Abdur states about the politicians who are as legislative sectors. Based on Abdur's utterance, he argues that in making a decision or doing something in political system, the people must be carefully to starting. Abdur indicates the criticism about the Politician who wastes much money to get the position in the government with the little opportunity. Most of the politicians are lose of their assets for the sake of chair in government. It means that Abdur wants to revive the politician in legislative sector in order to make the rationally think in take an act.

“...Teman-teman disini ada yang pernah dengar anak Timur main golf?...”

(Guys, have you listen or know eastern child able play golf?)

In the expression above, Abdur asks the audiences about the Eastern child who can play the golf. Based on Abdur's utterance, he describes that the Eastern child don't know play the golf, because in Eastern there's no the game that's golf. Abdur also makes criticism about lack of the game instrument, because most of the region in Eastern still behind of the development and infrastructure sector. It means that Abdur conveys the Eastern people need pay full attention from the Indonesian government toward the infrastructure sector.

"...Iitu permainan mahal. Jangankan main golf, main bulu tangkis saja, itu disana itu kami tidak pakai raket. Kami pake triplek. Itu triplek kami buat seperti bad pимpong begitu, kemudian bolanya itu dari tongkol jagung kita kasih bulu ayam..."

(That's the expensive game. It's not just the golf, whether the bed Minton, in there when play the bed is not used the racket. We use the plywood. The plywood made like bet pingpong, afterwards the ball made by the corn knob with the cock's feather on the top).

Abdur expresses about the situation and the condition in his region that use the local sport instrument. Abdur describes the fact of having fallen behind the sport instrument. Abdur intends to give the influence for the government to pay full attention to the isolated place toward the development and infrastructure. In this case, Abdur also makes criticism toward the society which is still behind in sports aspect of life sector.

"Dari pertama kali saya belajar tentang stand up comedy, saya selalu percaya bahwa panggung stand up comedy ini bukan hanya panggung untuk mencari hiburan, tetapi panggung ini adalah panggung dimana suara-suara minoritas disuarakan".

(The first time I learn about stand-up comedy, I always believe that the stage of stand-up comedy is not the stage for find out the entertainment, but this stage is the stage where the minor voices can be conveyed).

Abdur delivers his opinion about stand-up comedy program that can be use for convey the minor voice. Abdur can use that occasion to convey the aspiration, gripe, idea or opinion of society to the government by stand-up comedy stage. Through the stand-up comedy stage, Abdur also represents the minor voice can be conveyed. Actually, the minor voice of the society is difficult to convey, therefore, Abdur convinces that stand up comedy stage is the one of the occasion to convey the minor voice. It means that Abdur conveys the situation and condition about the East Nusa Tenggara through the standup comedy stage.

"...Teman-teman, Roka Tenda itu adalah gunung berapi yang ada di pulau Flores.

Dia meletus dari bulan Oktober 2012 sampai bulan Desember 2013. 14 bulan, 14 bulan..."

(Guys, Roka Tenda is a volcano mount in Flores Island. It is erupted on October 2012 until December 2013, around 14 month, 14 month).

Abdur describes one of a case in Flores region that is erupted of Roka Tenda mount. A big case as the social problem which is need the government attention; therefore Abdur wants to convey it. Abdur expresses to all of the audiences which are become the public intention toward the case. It means that Abdur describes the lack of attention of Indonesian government to the social problem of East Nusa Tenggara, even though the big problem that the government still lack of attention.

"...Dan desa saya itu gersang teman-teman. Tidak ada susu sapi, jangankan susu sapi, sapinya saja tidak ada."

(In my village is a barren guys. There is nothing the cow milk, let alone the cow milk, the cow is nothing).

Abdur describes the condition of his place that is too hard. Abdur conveys the realm of his place is not found the cow because based on his topography background, it doesn't support for animal husbandry, but there is the fisherman village and in their daily life resource from fishery livelihood. Therefore, Abdur's utterance states the topography condition especially in his place.

## CONCLUSION

Based on the explanation stated above, there are three categories of illocutionary acts in Abdur's standup comedy taken from some topic of Abdur's performance. They are assertive, directive, and expressive. In assertive category of Abdur's Stand Up Comedy, most of his

utterance stated about the fact, information, claim, and his argument. Then, most utterances of Abdur's Stand Up Comedy in directive categories are the question, suggestion, and asking. Also, in expressive category, most of Abdur's Stand Up Comedy always express the greeting and thanking. Here, the writer takes two data as representation of thanking and greeting of his performance in Stand Up Comedy.

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