Illocutionary Act in Acehnese Women's Gossip

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Abstract

The study deals with the illocutionary acts realized in Acehnese women's gossip. The objectives of the research to analyze the types of the illocutionary acts and investigates how and why the illocutionary act realized in Acehnese women's gossip. This study was conducted by using a single case study research design. The data were taken from the sentences and clauses that produced by Acehnese women in their gossip. The instrument was tape-recorder. The results of this study showed that there are four types of illocutionary acts realized by Acehnese women in gossip, there were assertive, directive, expressive and declarative and the dominant realized was assertive. There were two ways of performing the illocutionary acts in Acehnese women's gossip namely direct and indirect illocutionary acts and the dominant realized was direct. The were four reasons of realizing the illocutionary acts in Acehnese women's gossip namely knowledge, friendship, influence and entertainment and the dominant realized was Knowledge.

Keywords: illocutionary act, Acehnese women, gossip

INTRODUCTION

Since understanding is the basis of linguistic communication, the study of what utterances mean is very crucial to language study. Yule (2006:112) argues that the study of what speakers mean, or speaker meaning, is called pragmatics. In addition, Akmajian, Demers, Farmer and Harnish (2010:399) stated that:

> Pragmatics is the subfield of linguistics that studies the use of words (and phrases and sentences) in the actual context of discourse. For every word we learn, we know not only its meaning or meanings but also how to use it in the context of discourse or conversation. The term pragmatics to cover the study of language uses in particular the study of linguistic communication, in relation to language structure and context of utterance. For a speaker to mean something by an utterance (or any act), at least in the sense of meaning to communicate something, the speaker

> must intend, by that utterance, to produce some effect in an audience, for instance a belief or an action.

Meanwhile, the utterances which produced by the speaker/gossiper in the gossip or conversation is giving some effect to the hearer, for instance a belief or an action. Thus, when a speaker or gossiper utterances something, he/she is performing an act. The performing of an act in this sense is as the performance of an illocutionary act. The illocutionary act is closely connected with gossiper's intention of stating, describing, blaming or advising someone and sharing the information to hearer. The illocutionary act of the gossip is communicatively successful only if the gossiper's illocutionary intention is recognized by hearer, because the gossiper's illocutionary intention consists in the hearer's understanding. The gossip is exchange the personal information (positive or negative) about other people. As Foster (2008:80) mentioned that gossip is a personal conversation on social topic. The information exchanged truthful or deceptive, can be benefit the sender and the receiver or both. Generally, gossip is frequently done by women rather than men.

In this case, a group of womens who have profession as a housewife often doing a gossip because they have more free time to gather with their neightbour, they spend their free time by gossiping others. Whereas, men have not enough time for gossiping other's people, because they have work or they should look for money for their family. The women gossip topics are usually about marital issues and home management chores. It focuses on personal experiences and personal relationships, on personal problems and feelings. It also includes criticism, advice, warn and blame of other people's problems that live surrounding them. They critic, blame, state and warn others in direct way without think it is true or false. It can hurt someone else feeling or gossiper's feeling. In other hand, if the gossipers critic or blame others directly it can appear enmity or fight for someone else if the gossip spread and heard by peoples who are gossiped.

The Acehnese women delivered the gossip indirectly. It means that, they often used indirect utterances on their gossip. In the gossip, Acehnese women's frequently talking, describing, criticizing, blaming or advising other or third party by using indirect utterances. Similarly as claimed by Foster (2004):

> The women's gossip focuses predominantly on personal experiences and personal relationships, on personal problems and feelings. It includes criticism of the behavior of others, but they tend to avoid criticizing people directly because this would cause discomfort to those people. Through the indirect utterances gossiper is able to criticize the hearer and other peoples, thus the hearer does not feel annoyed because it given indirect to hearer and third party or gossip target.

Actually, the gossipers used indirect utterances to make their gossip situation lively or entertain and also to create a good relationship with other gossipers. Through the indirect utterances the gossiper can talk everything that they want to talk and express their emotion, such as criticizing, warning and blaming without hurt someone's feeling because it is talk indirectly to other gossipers. Based on the observation in the surrounding researcher's hometown in Kuala Simpang of Aceh Tamiang Regency, the researcher found that the Acehnese women's usually put some words and sentences

which have deep meaning of their utterances on the gossip. These words and sentences are uttered indirectly by Acehnese women's. Actually, in the gossip sessions, the Acehnese women's uttered several indirect utterances and it depends on the gossip context. In the gossip context, the gossipers not only talked about one topic but also they talked some topics in the same time. Although, the gossipers combines several topics on the same time, the other gossipers still understand what the indirect utterances means, because the gossiper used suitable words and sentences that proper to each gossip context, so the hearer can understand what the speaker intended.

THEORETICAL FRAMEWORK

Pragmatics

Pragmatics is the study of meaning in relation to context. As Akmajian, Demers, Farmer and Harnish (2010:15) note that pragmatics is the subfield of linguistics that studies the use of words (and phrases and sentences) in the actual context of discourse. For every word we learn, we know not only its meaning or meanings but also how to use it in the context of discourse or conversation. Yule (2006:112) stated that, the study of what speakers mean, or speaker meaning is called pragmatics. Pragmatics is the study of 'invisible' meaning, or how we recognize what is meant even when it is not actually said or written. Communication clearly depends on not only recognizing the meaning of words in an utterance, but recognizing what speakers mean by their utterance.

Speech Act

One of subfield in pragmatics is speech act. Alkhirbash (2016: 82) argues that speech act theory as postulated by Austin and developed by Searle demonstrates that utterances are not only to say things but they have the power to do things. According to Austin (1960):

> Many utterances (things people say) are equivalent to actions. As a speaker produces an utterance, she or he is also performing a certain kind of acts such as *giving order, asking question, making request, making a promise,etc.* These kinds of acts are called speech acts. In other words, speech acts are actions performed through words.

Meanwhile Yule (2014:131) states that speech acts are ways in which we interpret the meaning of an utterance in terms of what the speaker intended to convey. Austin (1962) speech act fall into three classes, which are: locutionary, illocutionary, and perlocutionary acts.

Locutionary Act

A locutionary act is an act of saying something; that is the act of producing an utterance. Yule (2006:48) explains that locutionary act is the basic act of utterance or producing a meaningful linguistic expression. It is involves in the construction of speech, such as uttering certain sounds or making certain marks, using particular words and using them in conformity with the grammatical rules of a particular language and with certain senses, references with correct grammar and pronunciation as determined by the rules of the language for which they are drawn.For example: "*It is cold here".* This utterance is one of examples of locutionary act because locutionary act just produces a sentence. This

utterance can be merely information. Therefore, locutionary act is the act of saying something.

Illocutionary Act

Illocutionary acts are the core of any theory of speech acts. That is the conventional force achieved in the saying of that utterance. An illocutionary act is viewed as the force carried with words or sentences. For example: "*It is cold here*". Someone is actually asking someone else to close the window. This is realized, according to Austin (1962) as the successful realization of the speaker's intention, which for Searle (1969) is a product of the listener's interpretation. Searle (1979) mentioned that there are five general ways of using language, five general categories of illocutionary acts, those are *assertives, directive, commissive, expressives, declarations*. A speaking or writing in a language consists in performing speech acts of a quite specific kind called "illocutionary acts". These include making statements, asking questions, giving orders, making promises, apologizing, thanking, and so on. It believe that there is a systematic set of relationships between the meanings of the words and sentences we utter and the illocutionary acts we perform in the utterance of those words and sentences. Searle (1979: viii).

As Yule (1996: 48) claimed that the illocutionary act indicates how the whole utterance is to be taken in the conversation. From this it also follows that 'the illocutionary speech act is communicatively successful only if the speaker's illocutionary intention is recognized by the hearer. These intentions are essentially communicative because the fulfillement of illocutionary intentions consists in hearer's understanding. (Bach and Harnish, 1979: 15). Clark & Bly (1995:372) explained that speakers do many things in uttering even a single sentence. In John Austin's (1962) account, they act at several levels at once. When Paul says to Jean, "Please sit down," he is doing these things among others. Illocutionary acts are performed in performing locutionary acts, and perlocutionary acts are performed by performing illocutionary acts. All of these acts have come to be called speech acts (Bach & Harnish: 1979, Cole & Morgan, 1975, Searle: 1969). Examples:

1. Locutionary act: Paul is saying to Jean, "*Please sit down*."
2. Illocutionary act: Paul is asking Jean to sit down.
3. Perlocutionary act: Paul is getting Jean to sit down.

Paul is doing something in saying, *"Please sit down"* to Jean: he is asking her to sit down. He may also be doing something by asking her to sit down, namely getting her to sit down. According to Austin, to do something in saying something is an illocutionary act, and to do something by saying something is a perlocutionary act. The difference lies in what Paul expects to accomplish. He will have succeeded in asking Jean to sit down (the illocutionary act) when she recognizes what he wants. He will have succeeded in getting her to sit down (a perlocutionary act) when she actually sits down. She could recognize that he wants her to sit down (his illocutionary act would be successful) and yet refuse to sit down (his perlocutionary act would be unsuccessful). Notice that Paul can say, "I hereby ask you to sit down" as a way of asking Jean to sit down, an illocutionary act. He cannot say, "I hereby get you to sit down" as a way of getting her to sit down, a

perlocutionary act. The contrast is characteristic of illocutionary and perlocutionary acts. Clark & Bly (1995:372-373)

Searle (1969) divided that the illocutionary acts fall into five general classes:

- *Assertives/Representatives:* these speech acts include assertions relating to true or false value. The words are included in the assertive/representative are; *affirming, believing, boasting, claiming, complaining, concluding, denying, forecasting, informing, reporting and stating.*

- *Directive:* in these speech acts, the speaker tries to have hearer do something. The words included in directives are: *advising*, *asking*, *begging*, *challenging*, *commanding*, *recommanding*, *requesting and suggesting.*

- *Commissives*: Speech acts which result in an obligation to speaker. That is they commit the speaker to do something. The words are included in the commissives are: *guaranteeing, offering*, *promising*, *swearing*, *threatening and vowing.*

- *Expressives*: these speech acts express feelings and attitudes of the speaker. The words included in expressives are: *apologizing*, *blaming*, *congratulation*, *pardoning, praising, thanking* and *welcoming.*

- *Declarative*: speech acts in within declarative statements are performed. The words included in declaratives are: *appointing*, *arresting*, *dismissing*, *naming*, *resigning and sentencing*.

Perlocutionary Act

The perlocutionary act is the effect or influence on the feelings, thoughts or actions of the listener/ hearer. In the other words, perlocutionary act means the consequential effect of utterance on an interlocutors or the change caused by the utterance.

For instance: *"Someone closes the window because of someone else's statement".*

Perlocutionary acts could be inspiring, persuading, consoling, etc. it brings about an effect upon the beliefs, attitudes or behaviors of the addressee.

The Ways of Performing the Illocutionary Acts

Yule (1996:54) also categorizes the way of performing speech acts into two kinds, those are direct speech act and indirect speech acts.

Direct

Yule (1996:54) states direct speech acts is whenever there is a direct relationship between a structure and function. The structure refers to the three structural forms; those are declarative, interrogative, and imperative. In direct speech acts, the speaker intends the other person to understand and respond to what they say in literal way. The structure and function of direct speech act are as follows.

1. *I will never sell my car.* (Declarative used to command)
2. *Don't ever sell my car!* (Imperative used to give an order or male request)
3. *Won't you sell my car?* (Interrogative used to ask question).

Indirect

Indirect speech act is the opposite of direct speech act. Yule (1996:54) states indirect speech acts is whenever there is an indirect relationship between structure and a function. An indirect implicit performative utterance can be described as one that looks as if it is performing one act from its surface structure, but in fact performing another. In everyday situations, people often do not directly express what they intended, but instead formulate utterance in ways which appear more polite to hearers. Commonly, indirect speech acts are generally associated with greater politeness than direct speech acts.

For Example: *Could you pass me the salt?*

From the example above, it is not actually a question about the ability of the addresses to pass the salt, but a prompt to act and respond to this prompt by simply saying Yes, I could". Therefore, "Could you pass me the salt?" has two pragmatic levels. First, it is a question, but this is also a request. Therefore, qualifies as an indirect speech act whereas "Pass me the salt!" is a direct speech act. The speaker's tone of voice and the context in which the sentence is uttered are main indicators of the act being performed.

Gossip

Gossip normally takes place when two or more people gather and talk or reveal sensational facts concerning other's people lives or actions. Gossip describes the kind of relaxed in-group talk that goes on between people in informal contexts. Some see it only as negative talk behind someone else's back. Besnier (1994:9) defines gossip as "a negatively evaluative and morally laden verbal exchange concerning the conduct of absent third parties that takes place within a bounded group of persons in a private setting, the gist of which is generally not intended to reach the ears of its victim". In addition, Foster (2004:83) "gossip is the exchange of personal information (positive or negative) in an evaluative way (positive or negative) about absent third parties. Gossip is a topic that is very easy to interact with when heard of for the first time. It is very common to the extent that it is sometimes thought to be a manifestation of any of 'ordinary' everyday life – a very important part of our communicative and "social behavior that nearly everyone experiences, contributes to, and presumably intuitively understands".

Women Gossip

Foster (2004) explains that women's gossip focuses predominantly on personal experiences and personal relationships, on personal problems and feelings. It includes criticism of the behavior of others, but they tend to avoid criticizing people directly because this would cause discomfort to those people. The gossip studied keeping in view certain social parameters such as sex, age, education and economic status. The men also gossip like women but the topic differs. The women usually gossip about topics ranging from malicious scandals to jewelry and beauty. Gossip for women revolves mainly around marital issues and home management chores. As Brogan mentioned in Warber (2009) among the first to show that gossip was typically feminine. Another important factor that distinguished differences between the gossip of men and women is the topics about which each gender gossips. Men gossiped primarily about how well other men display

their masculinity. Some topics of men's gossip included athletics, women, getting work and learning a trade, the number of babies that they had, and how many friends they had. Furthermore, men talked about women in terms of the likelihood that they would engage in sexual intercourse and violate relationship norms (Abrahams, 1970).

Gossip Functions

There are four reasons why the illocutionary act realized in women gossip. It analyzed based on the gossip function. Foster (2004:85) clarifies that gossip has four main functions: knowledge, friendship, influence, and entertainment.

- *Knowledge:* the first function of gossip is to exchange information (knowledge) about others. It might be known that there are two ways whereby a person can get information about the other(s). One is direct by asking the person himself (which is normally dispreferred and employed almost in official contexts); the other is indirect by asking some people (whether friends, acquaintances, neighbours, etc.) about some other one, and this type is very common in the majority of societies.

- *Friendship:* gossip plays a good role in establishing or strengthening relationship with others. It does so at both the individual level and the group level. As for the first, gossip can be employed as a way of advertising one's own advantages, as a friend, an ally or even a mate. At the group level, on the other hand, people either break the ice (i.e. people gossip to clarify more their viewpoints about others), or they gossip to cement already developed relationships. Viewed as such, gossip, at the group level, can either include or exclude people depending on the degree of 'friendliness' or 'intimacy' shown by the different people involved in gossip. In a nutshell, by functioning as a friendship motivator, gossip, at the group level, distinguishes insiders from outsiders.

- *Influence:* the function of influence is viewed as competitive when people "attempt to gain control in situations, purposefully influencing the attitudes and actions of others in a specific direction". It becomes instructive when it is, for example, employed to reform or stigmatize the sinner, or when it sheds light on what (not) to behave in different contexts. In his turn, adds another aspect of the instructive influence of gossip: seeking or giving advice to others.

- *Entertainment:* there are times as observes, when gossip serves no less no more than a way of passing some (redundant) time between interlocutors. It is neither used for knowledge, nor for friendship or influence it merely used for the "immediacy of amusement". Consequently, gossip as entertainment can say to provide relief from monotony in certain work environments, or it can "create catharsis for guilt; constitute a form of wish fulfillment".

METHODOLOGY

This research is conducted as a single case study. The single case study, the writer focuses on an issue or concern, and then selects one bounded case to illustrate this issue. Creswell (2007:74). This study was conducted in Acehnese women's region and it focused on the gossip. The data of this study were the utterances included sentences and clauses which

uttered by Acehnese women's in gossip. The sources of data were 4 Acehnese women's who uttered a gossip and they lived at Bukit Rata Village in Kejuruan Muda Subdistric of Aceh Tamiang Regency. These women's' initials are Z, B, N and R. These womens are chosen based on difference ages, educations and statuses. The ages of the womens are starting from 30-50 years old. They came from the basic education up to university level. The data will be collected by using tape-recorder. The data collected from Acehnese women who did gossip. The data was analyzed by using interactive model of Miles, Huberman and Saldana (2014:33) elaborate several steps of analyzing data they are; data condensation, data display and data verification/conclusion.

FINDINGS

Having all the data been analyzed based on the three research problems. The findings are described as follows:

Table 1. Results of the Study

No	The Types of Illocutionary Acts				The Ways of Performing the Illocutionary Acts			The Reasons of Using the IllocutionaryActs		
			F	%		F	%		F	%
1	Assertive	Informing	80	55.9				Knowledge	114	79.7
		Complaining	5	3.5						
		Stating	2	1.4						
		Concluding	1	0.7	Direct	84	59			
		Denying	1	0.7						
		Forecasting	1	0.7						
		Subtotal	90	6.29				Friendship	8	5.6
2	Directive	Asking	26	18.2						
		Challenging	2	1.4						
		Requesting	4	2.8						
		Suggesting	3	2.1						
		Advising	1	0.7				Influence	17	11.9
		Commanding	1	0.7						
		Subtotal	37	25.9						
3	Expressive	Blaming	6	4.2	Indirect	59	41			
		Loving	1	0.7						
		Praising	7	4.9						
		Thanking	1	0.7				Entertainment	4	2.8
		Subtotal	15	10.5						
4	Declarative	Naming	1	0.7						
		Subtotal	1	0.7						
	Total		143	100	Total	143	100	Total	143	100

The data in the table above showed the finding of this study. There were three research problems that had been answered (types of illocutionary acts, how are the illocutionary acts realized and reasons why do they realized the illocutionary acts in their gossip).

The first result showed that there were four types of illocutionary acts realized in Acehnese women gossip namely assertive, directive, expressive and declarative. The type of assertive illocutionary act was mostly realized in Acehnese women's gossip with percentage 62.9%. Assertive of informing was frequently used in Acehnese women's gossip rather than other forms of assertive. Informing forms were used 80 times,

complaining 5 times, stating 2 times and concluding, denying and forecasting 1 time. The second type which is used was directive illocutionary act with percentage 25.9%. Directive of asking was dominantly used in Acehnese women's gossip rather than other forms of directive. Asking forms were used 26 times, challenging 2 times, requesting 4 times, suggesting 3 times, advising and commanding 1 time. The third type used was expressive illocutionary act with percentage 10.5%. Blaming was used 6 times, praising 7 times and loving and thanking I time. The last type that used was declarative illocutionary act with percentage 0.7%. Declarative of naming was used 1 time. The utterances of types of illocutionary act realized in Acehnese women's gossip can be seen as follow:

a) Assertive:

  B: *Abu-abu lagèe bajèe kah nyan.*
      Informing about thing (cat's fur color)
    Grey like your cloth.

  Z: *Awak nyan ka lheueh i jök undangan.*
      Informing about thing (Bailtulmal Contribution)
    They had been given an invitation card.

b) Directive

  R: *Moli nyang teuh?*
      Asking about thing (Cat)
    Which is Moli?

c) Expressive

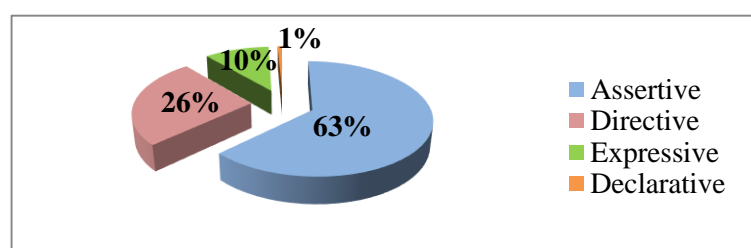 R: *Egois that lah lagèe nyan.*
      Blaming to someone's bad attitude
    Very selfish if like that

  d) Declarative *kèe pesek ku kheun.*
          Naming of something
    B: *Geunyan geu peugah si Moli, halo pesek..,*

Figure 1. Percentages of Types the Illocutionary Acts Realized in Acehnese Women's Gossip

The second result showed that there were two ways of performing the illocutionary acts namely direct and indirect illocutionary acts. The data in the table above showed that direct illocutionary acts was dominantly used in Acehnese women's gossip with percentage 59%. The direct illocutionary acts were realized 84 times and indirect illocutionary acts were realized 59 times with percentage 41%. The utterances of the ways of realizing the illocutionary act in Acehnese women's gossip can be seen as follow:

a) Direct

B: *Gèt akai si Jal nyan.*
   Declarative (statement)
  Jal is kind.

R: *Moli nyang teuh?*
       Interrogative (question)
  Which is Moli?
   WH Question

B: *Ci tes ilèe.*
   Imperative (command)
  Try first.
   Verb

b) Indirect

B: *Tuleueng jih phui*
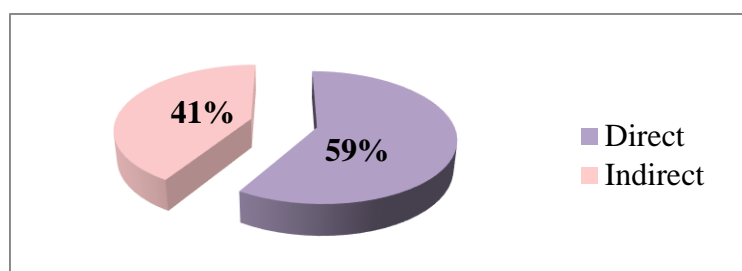   Declarative (statement)
   Her bone is light.

B: *Geu seu'öt, peu lon ureung inong peu   seu'uem eungköt?*
      Interrogative (statement)
  He answered, Am I a women heating the fish (dish)?
     Helping verb

Figure 2. Percentages of Direct and Indirect the Illocutionary Acts Realized in Acehnese Women's Gossip

The last result showed that there were four reasons of realizing the illocutionary acts namely knowledge, friendship, influence and entertainment. Knowledge was the mostly realized by Acehnese women's in their gossip with percentage 79.7% and this reason used 114 times. The second reason realized by Acehnese women's in their gossip was friendship with percentage 5.6% and this reason used 8 times. The third reason realized by Acehnese women's in their gossip was influence with percentage 11.9% and this reason used 17 times. The last reason realized by Acehnese women's in their gossip was entertainment with percentage 2.8% and this reason used 4 times. Although, the total utterances uttered by Acehnese women's in the fifth gossip session were 143 (sentences and clause). The utterances of reasons of realizing illocutionary act in Acehnese women's gossip can be seen as follow:

a) Knowledge

Z: *Awak nyan ka lheueh i jök undangan.*
   Knowledge (Giving the information about the Bailtulmal contribution)
  They had been given an invitation card.

b) Friendship

B: *Tuleueng jih phui.*

Friendship (Advertising someone's good attitude)
Her bone is light

c) Influence
  B: *Peu han pasrah man, <u>Ma ih lagèe nyan.</u>*
                                  Influence (stigmatize; the speaker blamed or labelled someone else)
    How is not surrender, her mother likes that.

  R: <u>*Yang penting sama-sama galak, masalah mahar seberapa mampu.*</u>
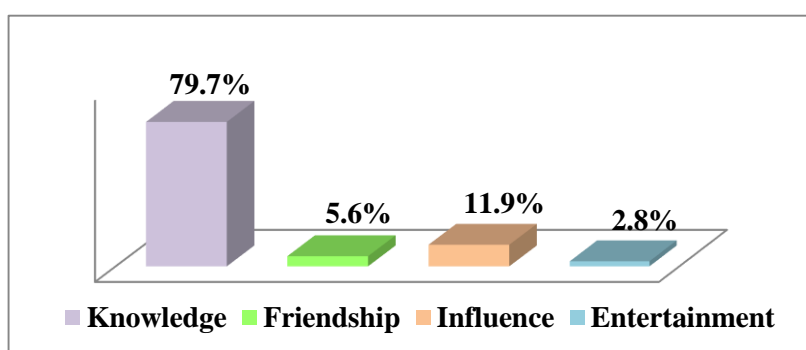   Influence (reform; give suggest or advise to someone else)
    The important thing is they love each other, about dowry how capable.

d) Entertainment
  B: *Geunyan geu peugah si Moli, <u>halo pesek.., kèe pesek ku kheun.</u>*
                                    Entertainment (give funny name to a chubby cat)
    He called Moli, hallo flat-nose.., I called flat nose

Figure 3. Percentages of Reasons of the Illocutionary Acts Realized in Acehnese Women's Gossip

DISCUSSION

The first research finding showed that there were four types of illocutionary acts realized in Acehnese women gossip there were assertive, directive, expressive and declarative. The second research finding showed that there are two ways of performing the illocutionary acts in Acehnese women's gossip namely direct and indirect. The third research finding showed that there were four reasons of realizing the illocutionary act in Acehnese women's gossip those are knowledge, friendship, influence and entertainment.

Aribowo (2013) studied the illocutionary act of written conversations in the tenth grade Senior High School student's textbook: look ahead I. He found that there were four types of illocutionary acts which proposed by Searle (1969) namely representative/assertive, directive, expressive and commissive. The representative/assertive was mostly found. Nurhayati & Yuwartatik (2016) studied illocutionary and perlocutionary, acts on main characters dialogues in John Milne's novel: the black cat. They study revealed that the dialogue posses five types of illocutionary acts which proposed by Searle (1969) there were declaratives, assertives, expressive, directives, commissives. The dominant found was assertive and expressive. Another research conducted by Dzumillah (2016) studied the illocutionary and perlocutionary act in the reasonable doubt: a movie directed by

Peter Howitt. The result of her study showed that all types of illocutionary acts which proposed by Searle (1969) are found in this movie, with representative as the most frequently used type of illocutionary act.

Based on the research findings, those previous research were different with this research, where the researcher done the research in spoken form. It means that, the conversations among the Acehnese women's gossipers. The finding of this study showed that there were four types of illocutionary acts realized in Acehnese women's gossip there were assertive, directive, expressive and declarative. The mostly types of illocutionary acts that realized by Acehnese women's was assertive of informing form. Referring to Searle (1969) assertive is to tell people how things are and it includes assertions relating to true or false value. The informing form is to tell somebody about something. The informing of assertive illocutionary act dominantly realized in Acehnese women's gossip because the main function of gossip is to exchange the information about someone else or themselves and clarify how things are happened in the surrounding them.

Shams & Afghari (2011) studied effects of culture and gender in comprehension of speech acts of indirect request. The results revealed that culture has significant effect on the interpretation of indirect request of speech act. But gender doesn't affect the comprehension of indirect request of speech act. People are well aware of the fact that mostly negative information should not be expressed directly and indirect strategies should be applied for successful communication. Hindawi & Mirza (2015) studied a pragmatic study of gossip in Richard Brinsely Sheridan's the school for scandal. They found that whenever anyone tried to gossip, s/he will definitely specify who the gossipee is in order to keep communicating as easily as required. So, there is no need for further indirectness since the one to be backbitten is not present, thus one can feel free to mention her/his name to make things clearer.

The both previous research had different finding with study. This study found that there were two ways of performing the illocutionary acts namely direct and indirect. The Acehnese women's were done two ways of illocutionary in their gossip. The direct illocutionary act was dominantly realized by Acehnese women's in their gossip with percentage 59% and indirect illocutionary 41%. The gossiper realized the direct illocutionary act more than indirect illocutionary act in their gossip, because the gossiper wanted to exchange the information clearly to the hearer and they used indirect illocutionary act only to complain or blame others without hurt someone's feeling because it is talk indirectly to hearer or someone who were gossiped. Sometime, they used indirect to joke with hearer to create a good relationship between them. They changed the words or clauses indirectly in order to make their utterance more polite or funny.

Hindawi & Mirza (2015) who studied a pragmatic study of gossip in Richard Brinsely Sheridan's the school for scandal. They found that knowledge, which is to be pejoratively evaluated, was the most common function of gossip. This study found that, there were four reasons of realizing illocutionary act those are knowledge, friendship, influence and entertainment. While, knowledge was the moslty realized by Acehnese women's in their gossip with percentage 79.7% and this reason used 114 times. The differences between

both studies were the percentage of knowledge in this study was higher than previous study and the previous study was adopted Brusk's theory (2010:141) of a computational model for gossip initiation however this study was adopted Foster' theory of gossip function.

CONCLUSION

After all the data have been analyzed, the conclusions were; there were four types of the illocutionary acts realized by Acehnese women's in gossip namely assertive, directive, expressive and declarative. The mostly type of the illocutionary act realized by Acehnese women's in gossip was assertive of informing. There were two ways of performing the illocutionary acts in Acehnese women's gossip namely direct and indirect illocutionary acts. The direct illocutionary act was dominantly realized by Acehnese women's in their gossip. There were four reasons of realizing the illocutionary acts in Acehnese womens gossip namely knowledge, friendship, influence and entertainment. The knowledge was the mostly realized by Acehnese women's in their gossip.

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