

**PRAGMATIC IMPERATIVE FORMS OF BANJAR  
LANGUAGE IN FLOATING MARKET  
IN BANJARMASIN**

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**Abstract:** *This study on pragmatic imperative forms of Banjar language in floating market in Banjarmasin has two research questions: (1) What are the pragmatic imperative forms of the Banjar language in the Floating Market? (2) What are the pragmatic forms of the Banjar language imperative forms in the Floating Market? The research was a descriptive qualitative study applying Yule and Searle's theory of imperative speech acts. Research techniques used were notes and documentation. The data were analyzed using interpretation technique. This study found that pragmatic imperative forms of Banjar language in floating market are based on their types consisting of imperative command, asking, prohibition, polite forms of requests, command, mutation, allusion. Pragmatic imperative forms in floating market based on their form consist of direct speech act and indirect speech act. In conclusion, the imperative pragmatic forms of Banjar Language in Banjarmasin Floating Market based on their types have sentence structures that are not suitable with the purpose, while based on the imperative pragmatic forms, speakers can directly and indirectly state what they mean to the speech partners.*

**Keywords:** Pragmatic, imperative, Banjar

**Abstrak:** *Penelitian tentang bentuk-bentuk pragmatik imperatif Bahasa Banjar di pasar terapung Banjarmasin dikaji karena terbatasnya penelitian tindak tutur Banjar. Masalah yang dikaji adalah (1) jenis-jenis pragmatik imperatif bahasa Banjar di Pasar Terapung, (2) bagaimana bentuk pragmatik imperatif bahasa Banjar di Pasar Terapung. Teori yang digunakan adalah teori Yule dan Searle tentang tindak tutur imperatif. Metode yang digunakan adalah deskriptif kualitatif. Teknik penelitian yang digunakan adalah teknik catat dan dokumentasi dan dianalisis lewat interpretasi. Berdasarkan hasil analisis ditemukan bahwa bentuk-bentuk pragmatik imperatif bahasa Banjar di Pasar Terapung berdasarkan jenisnya terdiri atas tindak tutur imperatif bahasa Banjar terdiri atas makna imperatif perintah, meminta, larangan, persilangan, ajakan, sindiran, sedangkan pragmatik imperatif bahasa Banjar di Pasar Terapung berdasarkan bentuknya terdiri*

*atas tindak tutur langsung dan tindak tutur tidak langsung. Disimpulkan bahwa pragmatik imperatif Bahasa Banjar di pasar Terapung Banjarmasin berdasarkan jenisnya memiliki struktur kalimat yang tidak sesuai dengan maksudnya. Sementara berdasarkan bentuk pragmatik imperatifnya, penutur dapat secara langsung dan tidak langsung menyatakan apa yang dimaksudkannya kepada mitra tutur.*

**Kata kunci:** Pragmatik, Imperatif, Banjar

Chaer (2010:23) said that one of the pragmatic frame work clues to review speech act in language is related to speech act in language. Leech (1983) in Tarigan (1986:40) said that speech act is an action expressed through language with movement and gesture to support the aim of the speaker. Speech act is determined by some statement situations, i.e. (1) speaker and addresses, (2) background, (3) the aim of discourse, (4) the form of act.

Related to language speech acts, Searle (1983 ) in Rahardi (2005 : 17) mentions that each language has its own form and function. For example, language has a form of speech that is intended by speakers to create effect so that the hearer perform actions he or she intends. This imperative speech acts have functions such as ordering , requesting , commanding and others.

The people in South Borneo are dominantly Banjar Language speakers. They use this language when they communicate to their society with different backgrounds, different tribes, and coming from different places. This happens because Banjar language is lingua franca in that place. The use of Banjar language by many different tribes can be seen in public places as in the market. One of tourism places in Borneo that has lost of visitors is floating market in Alalak Village, Banjarmasin. Floating market is a transaction place which happens on the water by using canoe or non-motorized boat made from hollowed-out log (jukung). In this market , the transaction of stuffs and services happen by using Banjar language. Nevertheless, there are also several traders and visitors who use Indonesian language.

For this study, the researcher only obtained Banjar language as the data to analyze. Floating market is one of main tourism places. The transaction uses several speech acts in many kinds of forms. One of them is imperative speech act. In this speech act, there are lots of speech events where the visitors and traders ask each other (buying, giving discount, taking stuff, ordering, etc.).

Based on the explanation above, it is very interesting if the researcher presents the problem about the form of pragmatic imperative forms in Banjar language which consist of form and meaning based on pragmatic study happening in floating market. Again, the aim of this study is to describe the pragmatic imperative forms in Banjar language in terms of their forms and meanings based on pragmatic study in floating market.

In fact, speech act using Banjar language has been previously reviewed from different points of view. Those studies are “Kesantunan Imperative Bahasa Banjar” (Zaini 2008), “Kesantunan Meminta dalam Bahasa Banjar” (Musdalifah 2010), “Perilaku Berbahasa dalam Transaksi Jual Beli di Pasar Astambul: Tinjauan Pragmatik” (Jahdiah 2011), “Maksim Kesopanan dalam Tuturan Penumpang dan Tukang Ojek di Pasar Hanyar Kota Banjarmasin.” (Yayuk). Zaini (2008) and Musdalifah (2010) present the application of politeness maxim in Banjar language based on imperative speech act in general. Jahdiah’s study reveal the ethic language based on Leech’s scale. Yayuk (2012) studies the application of ethics maxim between passenger and *tukang ojek* speech acts in Pasar Hanyar. Several of those studies focus on politeness in pragmatics not only the forms but also the meanings. Thus, based on the writer’s opinion, the study on imperative speech acts in Banjar language in a very detail way has not been done. This study focuses on pragmatic forms in language which consist of imperative forms and meanings in Banjar floating market.

## **THEORETICAL BASIS**

Yule in Yayuk (2012: 40) mentions four pragmatic definitions, namely (1) the field that examines the meaning of speakers’ speech, (2) field that

examines the meanings according to the context, (3) field that exceeds the study of meaning being taught and reviews the meaning communicated by the speaker, and (4) field that examines the forms of expression according to the social distance that limits the participants involving in a particular conversation.

Thus, pragmatics is the scalpel that can assess appropriately problems intended within the meaning of a speech act. Furthermore, Yule in Jumadi (2005: 82) states that "the acts of the said actions are displayed through speech; for example, a person who tries to express himself does not only produce utterances that contain words only but also show actions through the speech." It is already clear that if someone wants to express something he or she will show it through action submitted to speech.

One study of pragmatics in speech act is about the forms of pragmatic imperatives in speech acts. Rahardi (2005 : 93) states that the form of pragmatic imperatives is the realization of the imperative in language if the intent is associated with the underlying context of the situation said. Therefore, pragmatic imperatives are largely determined by the context. Context in question can be extra linguistics and can also intra linguistics.

The meaning of imperative speech acts can be either smooth command meaning, solicitation, hope, prohibition, and omission (Prasetyo , 2010: 157). Rahardi (2005 : 93-97) proposes utterances which imply pragmatic imperatives, among others, the meaning of the command, request, petition, solicitation, aspersion, congratulations, prohibition, and *ngelulu*.

Pragmatic imperative meaning can be found in the form of speech imperative either directly or indirectly (Rahardi 2005: 93). Wijana dan Rohmadi (2011: 30) state that speech acts can be divided into direct literal speech acts, indirect literal speech acts, direct unliteral speech acts, and indirect literal speech acts.

## RESEARCH METHODS

The research used descriptive method which was based on natural setting. It means the method is only based on the fact of the existing language. This method described the phenomenon that occurred in speech done empirically. This was in accordance with the Djajasudarma (1993 : 54) and Moleong's opinion (1995 : 68) who said that the data used were accurate and natural. They were generated in the form of a description of the use of speakers' language.

The writer conducted the study for one week, starting from the first to the sixth January 2017. The techniques used in data collection, documentation and recording, are used to obtain supporting oral and written data as well as other resources related to Banjar language. The data analysis technique used was interactive analysis which was performed in several steps including data collection, data identification, data classification, data selection, and interpretation. These steps were interconnected and sustainable each other. The results of the data analysis were presented in plain words of the nature of technical terminology.

## RESULT AND DISCUSSION

Based on the study, there were six imperative speech acts performed in floating market, Banjarmasin, South Borneo as presented below.

### A. The Meaning of Command Imperative

#### 1. *Nih angsul!*

*'Ini kembalikan kembaliannya'*

Give the change to him

This conversation happens between the rambutan seller and the buyer. In this context, the speaker as the buyer asks the other person to give the change when someone (buyer) buys the rambutans. The result of this speech is that the trader becomes the one who gives the change. The attitude and the lingua sign which supports the speaker expression in command imperative speech act is the sound of the sentence which is declared firmly. The sign of the sentence is that there is an emphatic particle in Banjar language called *nih* 'ini'. The sentence is

uttered with high intonation, and in expressing the utterance the speaker does not smile. The seller person is placed as object who cannot choose but receive what is being ordered by the speaker 'nih angsul'.

Following Searle (1975) in Rahardi (2005:93), the meaning of command imperative is to ask the speaker partner to do what is expressed or commanded by the speaker because what is the speakers express contain higher authority (physical authority, pshyology, and institutional) toward the speaker partner, so it gives integrity toward the speaker utterance.

### **The Meaning of Asking Imperative**

#### *2. Minta tambah buahnya sabigi dua ah*

*'minta ditambah ya buahnya satu dua biji'*

Would you give me one or two more?

In datum (2) the sentence was uttered by musk 'kesturi' buyer to the seller. The meaning of this sentence is that the buyer asks the seller to add more fruit. This conversation happens in floating market in the morning with so many visitors.

The sentence above is included in speech act of requesting imperative form. The lingual sign in this sentence is "minta." *Minta tambah buahnya sabigi dua 'minta ditambah ya buahnya satu dua biji'* Would you give me one or two more? This sentence was uttered in the form of declarative structure. The intention of the buyer asking for more fruits succeeded. The expression of the buyer made the seller do what was asked by the buyer. It could be seen to the other traders. The sentence uttered by the traders was performed in a friendly way and relax. The speech was accompanied by doing what had the buyer ask is the form of imperative asking speech act which is succeed. Following Searle (1975) in Ibrahim (1995 : 47) speech acts imperatively demand expresses the desire of speakers so hearer to do something. In addition, these speech acts that express purpose hearer speakers addressing what is expressed as an excuse to act. Speech act is characterized modalities help, ask and hope.

### **The Meaning of Forbidden Imperative**

3. *Jangan talalu bapilih pang Cil, kaina aku rugi*

‘jangan terlalu memilih dong Bi, nanti aku rugi’  
Don’t choose too much, I will lose

The meaning of this sentence is the trader forbids the buyer to choose ‘kasturi’ fruit, which is sold because the trader will lose; the rest of the fruit are bad. Because of this sentence the buyer stopped choosing the fruit that she wanted to buy. The attitude and lingua sign which support the speaker expression in imperative forbidden speech act is the way how the sentence is said firmly. The lingua sign is emphatic in Banjar language *pang’dong*. The forbidden emphatic word which is said is *jangan* ‘jangan’. The sentence was said in exclamation sign and the expression of the speaker is smiling.

Following Searle (1975) in Rahardi (2005:109), imperative speech act indicates prohibition is aimed to ask the speaker’s partner response (the expression and utterance of the speakers) to do what the speaker said, that is not to do something which is prohibited. The example of modality are “don’t” and “please don’t.”

### **The Meaning of Asking Form Imperative**

4. *Kada papa jua, nang panting asal duit cil ay, yakalu*

‘tidak apa-apa juga, yang penting asal uang Bi, iya kan’  
That’s oke, the important is that it is money, isn’t it

Datum (4) was said by the seller of beehive’s bite to the buyer. This sentence was said to invite the speaker/buyer to pay with small change. The result was the buyer was easily paid with small change. The attitude and lingua sign which support the speaker expression in this speech act are that the sentence was said friendly with the lingual sign *kadapapa* ‘tidak apa-apa’ in Banjar language is a polite way which means polite form of request command. Following Searle (1975) in Rahardi (2005:104), the meaning of speech act that has this asking indicator expresses the trust of the speaker and the aim of the speaker utterance,

which contains enough reasons for the speaker's partner to do something freely. The modalities in this speech act are *silahkan, biar, and diizinkan*.

### **The Meaning of Request Command Imperative**

5. *Mohonlah kakanakanai, jangan maharu-haru baras undalah*  
*'mohon ya anak-anak, jangan mengaduk-ngaduk beras aku ya'*  
Please, don't mess around in my rice

Datum (5) was said by the rice traders to the buyer. The meaning of this sentence is in the form of imperative question. The dialogue happened in the morning with lots of visitors. The lingual sign is *mohonlah 'mohon ya'*. It means that the seller asked the buyer not to mess around in her rice on the canoe. If the rice was messed, it would spread everywhere and the seller talked to the river.

Following Searle (1975) in Ibrahim (1995 : 47) speech acts imperatively demand expresses the desire of speakers so hearer to do something. In addition, this speech acts that express purpose hearer speakers addressing what is expressed as an excuse to act. The modalities in this speech act are *help, ask and hope*.

### **The Meaning of Invitation Imperative**

6. *Anam nah barang lima ribu, ayu nah kita sama-sama sadikit bakalah. Aku menambah saribu, ikam bakurang saribu. Kaya apa?*  
*'Enam gayung ya lima ribu, ayo nah, kita sama-sama sedikit saja mengalah. Aku menambah saribu. Kamu mengurangi seribu. Bagaimana?'*  
Six ladle for five thousand, ok. Com on, let's make deal. I add a thousand, you reduce a thousand. How about that?

That sentence is said by the buyer to the traders who sells oysters. Datum (6) is invitation imperative speech act. The seller agreed with buyer bargain the buyer said that in declarative sentences, then with question sentences. Those two sentences are said by the buyer in friendly way. There isn't any high intonation. The buyer asked the trader's agreement. The buyer asked to make a deal about the prize. The first price is six thousands for six ladles, then it deals with six ladles for five thousand. Imperative to the meaning of solicitation, usually characterized by the use of markers and let's .



Based on this study it accordance with Searle (1975) in Rahardi (2005: 106). Imperatif with invitation meaning is marked with the use of ‘mari’ and ‘ayo’. Imperative speech act with invitation indicator in floating market is expressed by the speaker with gesture and language sigh. Smile and language sigh “ayo nah” in the utterance shows direct imperative sentence. It is indication that the speaker invited this speaker partner to respond what is expressed as the reason to do something.

### **The Meaning of Allusion Imperative**

7. *Munnya sapuluh ribu 10 buting, aku nukar saratus buah*

*‘kalau sepuluh ribu 10 ikat, aku beli 100’*

If it is ten thousand for ten bundles, I buy 100 budle

Datum (7) was said by broom trader to the buyer who tried hard to bargain broom’s prize from ten thousand for three budles becoming ten thousand for ten budles. The bargain was said by the buyer and answered impetuously by the trader that if ten thousand for ten budles I will buy 100 budles The bargain was said by the buyer and answered impetuously by the trader that if is ten thousand for ten budles, I buy 100 budles. That sentence as allusion imperative form with the bargain offered by the buyer because it feel too cheap. Through datum (7) the trader intended to tease the buyer, that the price he bargain was too cheap, that is why if there was broom with that prize the trader would buy it first. So the traders and buyers not to bargain because his bargain was non sense for the trader. Following Searle (1975) in Rahardi (2005:63), pragmatic imperative meaning can be found in the form of imperative speech directly or indirectly.

### **The Form of Pragmatic Imperative**

#### **Direct Speech Act**

8. *Ambilakan pang wadainya*

*‘ambilkan dong kuenya’*

Give me the cake/take me the cake

Datum (8) was said by the buyer to the trader who sold cake on a canoe. The sentences is in the form of directive or command. The aim of this sentences is

asking the trader to take the cake for her. Following Searle (1975) in Prasetyo (2010:153) direct speech act is a speech act expressed by mode and meaning of the same sentence from the speaker.

### **Indirect Speech Act**

9. *Umai baik-baiknyalah buahnya*

*'Aduh, bagus-bagus ya buahnya'*

Oh my god, the fruits are beautiful

Datum (8) was said by the buyer to the trader who sold banana. The buyer saw beautiful banana. The form of the sentences is sentence is information sentences and has meaning to inform that the bananas were beautiful. Indirectly, buyer asked the trader to give the prize of the banana. Following Searle (1975) in Prasetyo (2010: 153) Indirect speech act is a speech act expressed by mode and meaning of the different sentence from the speaker.

### **CONCLUSION**

Imperative speech acts are parts of daily communication in Banjar society. Based on their meaning, the imperative speech acts are commanding, asking, forbidding, asking form, requesting, invitation, and allusion imperative. Based on the forms, imperative speech acts are divided into direct speech act and indirect speech act.

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