

The implementation of Hymes "SPEAKING" theory on ethnography of communication

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Abstract

This paper is a response to the recent phenomenon among the students of English study program at IAIN Palangka Raya who are interested in linguistics especially in interdisciplinary approach. To respond to those phenomena, then we present the sociolinguistic approach, how to apply the SPEAKING theory that is initiated by Hymes (1972) in ethnography of communication. In sociolinguistic studies the use of language in a speech event is not only discuss about the form of language, as well as the structure, but it's closely related to the behavior of speech that is governed by norms that have been negotiated in a certain community. Hymes (1972a) argues that a communication in a speech event is closely related to factors outside the language or called as metalingual such as where, when, who the speaker and his or her opponent, the content of the utterance, the purpose of the speech, the intonation of the speech, are included in the psychological condition of the speaker. All components of that speech then summarized in an acronym of "SPEAKING."

Keywords: sociolinguistics, ethnography of communications, Hymes and speech component.

1. INTRODUCTION

In the past, the study of language usage was not clearly distinguished by the underlying causes of its use. Each assumes that the use of language is purely a matter of the language itself. Meanwhile, the causes behind the use, regarded as a separate issue. In response to that, Fishman (1967) says that in the use of language language is not seen merely as a language of form and structure, but language is seen as a means of interaction between individuals with other individuals and societies with other societies governed by norms that have been agreed upon even though not written but everyone is subservient and obedient to those rules.

From the observation in the use of language in society, Fishman (1967: 5) says, there are five factors to be considered such as: 1. *Who speak*, 2. *What language*, 3. *To whom*, 4. *When*, 5. *To what end*. In line with the opinion of Fishman, Hymes (1972a) argues that a communication in a speech event is closely related to factors outside the language such as where, when, who are the speakers and their opponents, the content of speech, the purpose of speech, the intonation of speech included in related to psychiatric conditions of speaker. Thus there are so many aspects involved in a communication. So based on the diversity of backgrounds in communication that comes later as interdisciplinary studies in linguistic.

If you see the description above it clearly shows how the language acts as a medium of interaction in society. This phenomenon becomes the embryo of interdisciplinary study between language and society. This interdisciplinary study is certainly one of the interesting offers in scholarship, one of which is that the contribution of the findings is more varied, the two aspects of the discussion are more complete and comprehensive.

If you look at the history of interdisciplinary studies, especially in the field of linguistics, it is quite widespread in the 1960s, such as sociology and linguistics being sociolinguistic, psychological and linguistic become psycholinguistics, anthropology and language become anthropolinguistics. When viewed in terms of age, language and sociolinguistic studies or sociolinguistic studies are classified as recent studies, even the main English journals as a forum for the publication of the *Language in Society* research and the *Journal of Sociology of Language* and a number of introductory textbooks appeared around the 1970s (Hudson, 1995: 1).

The widespread interest in sociolinguistic studies lately is a fact, that sociolinguistic studies provide many contributions from various levels, both about the nature of the language, as well as the nature of a person's language behavior in society. In addition, sociolinguistic studies are dynamic studies that have links to space and time. Social and linguistic tariffs together grow continuously and dynamically, so to compensate for these developments there is a need for researches that can address these issues.

In Indonesia sociolinguistic research in general has been quite a lot done by linguists, but research that specifically discuss about the ethnography of communication, so far still have many opportunities to do, this is if referring to the number of regional languages in Indonesia that is 550 to 700 languages with thousands of dialects of course the ratio of research is still inadequate. So based on the ratio of research to the number of languages that are unbalanced, then

the efforts to encourage these researchers is done. One of these efforts is to offer concepts in sociolinguistic research that is Hymes' theory of ethnography of communication.

2. The Significance of Ethnography of Communication Research

Good research is able to answer the problems that faced by government institutions and the general issues. Two significans of ethnographic communication research:

1. Theoretically:
 - a. As a medium to see the social portrait of a certain ethnic in society.
 - b. Can be used as a frame of reference in the development and preservation of a language as mandated in the 1945 Constitution and Law no. 2 of 1989 Article 41 and Article 42 Paragraph 1.
2. Practically:
 - a. Can be used as input material in the preparation and language policy, both at the regional and national levels.

3. Review of the Related Literature and Theory Framework in Ethnography of Communication

3.1 Review of the Related Literature

Here are some examples of research on ethnographic communication:

1. Kartomihardjo (1981) entitled *Ethnography of Communicative Codes in East Java*. This research was conducted in East Java. The focus of this study is on the use of variations of speech associated with social and cultural factors. In this research Kartomihardjo utilize or use the theory of SPEAKING approach initiated by Hymes (1972). The research findings: in East Java there are two social situations in the use of language, namely the official situation and unofficial. The official situation is like in an office where the participant is a co. worker who usually uses Javanese Language as his introductory language. While the informal situation includes most of the events that participants interact for social purposes, such as visiting friends, short conversations with friends on the street, and so forth.
2. Soewito (1987). He raised the issue of language choice and interference. This research utilizes the framework of Hymes (1972) which is expanded by Poedjosoedarmo (1979) about the component of speech done in Surakarta region. The research findings: the use of language by the

speech community of Surakarta is determined by several factors, such as speech situations, speech events, speech subjects, and speech norms. While the factors that determine the use of language in social interaction among other participants said, the purpose of speech, speech medium, and speech sequence in accordance with the social values that developed in the local community.

3. Wibisono (2006) entitled "Speaking Behavior: An Ethnographic Study of Communication". This research provides many illustrations of how the Madurese language behavior in Jember in various dimensions of social life. This research is a comprehensive research, especially on the aspect of the approach.

Several approaches used in this research are Sociolinguistic, Psycholinguistic, and Anthropolinguistic. From the results of his research, Wibisono found that factors affecting the behavior patterns of language that were exhibited by Madurese ethnic group in Jember were: (1) social factors, (2) psychological factors, and (3) cultural factors.

3.2 Theoretical Framework

Duranti (1989: 211) states that the ethnography of communication is the field of development of sociolinguistics, and the ethnography of communication views the use of language should be interpreted as the use of linguistic code in social life behavior, this is similar to the views of social scientists in general. While sociolinguistics is a branch of linguistics that examines society in relation to language (Hudson 1995: 4-5 and Ditmar, 1976:127). Sociolinguistics is thus a fusion of two disciplines between sociology and linguistics.

From the observation in the use of language in society, Fishman (1967: 5) says that there are five factors to be considered such as: 1. Who speak ?, 2. What language ?, 3. To Who ?, 4. When ?, 5. To what end? From the formulation of Fishman it can be concluded that the use of language in the community is not an ordinary activity but there are some factors that actually speakers who are involved in the speech event is not felt because it is an activity that is considered normal.

The use of a language as formulated by Fishman on the side involves linguistic rules as well as the existence of social rules. In verbal communication a speaker not only conveys the messages to the participant, but there are behind the rules or ethics that must be obeyed by both. Like when someone should speak with such a speech and where the speech goes

and with whom the speaker speaks. This becomes so important that there is no misunderstanding of the interpretation of one's speaking behavior.

Given the importance of ethics or rules of communication, Javanese culture since the 18th century, exactly in 1735 during the reign of Mangkunegaran IV has implemented a rule or communication method written in old Javanese fibers or manuscripts such as in *wedhatama* and *wulangreh* fibers (Ekowati, 2003). The two fibers explicitly explain the ethics of communicating in social life especially Java and if associated with the principles of communicating the present is certainly very much aligned as well as the theories of communication in Sociolinguistics.

Some components of speech in Javanese culture are reflected in social classes such as the rich and the poor, the *prijajis* and the subjects. There is also a clever class of high educated with a low level of education that is distinguished. In addition, there are age classes between parents and children, etc.

The main theory in this paper is the ethnography of communication initiated by Hymes (1972). In his book *Models of the Interaction of Language and Social Life* Hymes (1972), according to him there are eight components of speech that underlies a speech event. The eight components were summarized by Hymes in an acronym SPEAKING. The ethnography of communication in this discussion refers to the use of language in certain groups of people. Eight speech components are meant Hymes among others: (1) setting and scene, (2) participant, (3) ends, (4) act and sequence, (5) key, (6) instruments, (7) norms of interaction, and (8) genre.

4. METHODOLOGY

4.1. Data Source

Sources of the data in this study are classified into three types, among others:

- (1) Preliminary data with documents such as, books, photos, and notes.
- (2) Main data taken through observation, interview, and recording.
- (3) Triangulation is an additional data to support data existing as a counterweight due to the lack of examples (see Gunarwan 2002:7).

5. Data Collection Procedures

Spradley (1980: 7) suggests that in the study of ethnographic data collection can be done using several stages, among others: observation, interviewing, and recording. The stages in collecting the data can be used

wholly or partially according to the researcher's needs. Besides those data collecting procedures offered by Spradley, there is other data sources that is documentation as preliminary data.

5.1 Documentation

The first step taken to get the initial data or preliminary data is the documentation in the form of books, journals, notes and other sources relevant to the object being studied.

5.2 Observation

In observation there's a method of participant observation, that is one of the stages to get the data directly from the people involved in a conversation. This kind of method is also referred to a partial observation technique (Wray, 1998: 16). In its implementation, this observation uses the technique of listening, involving, talking (LIT). That is a researcher gaining the data by listening to what is spoken by the speaker. In addition to listening researchers can also involve inactively in a conversation he or she records (Sudaryanto 1993:133).

In the study of the use of this language, the direct observation, as described above, also conducted a non-participation observation. This means that researchers gaining the data by recording does not involve themselves directly in the conversation process, but the researchers represent the recording process on someone selected through several criteria, such as: (1) can cooperate with the researcher and be honest. (2) Having a good relationship especially with the people to be studied (3) has the flexibility and stimulating techniques in encouraging participants to speak, so the sentences spoken in the utterance are intact and do not seem forced.

5.3 Interviewing

There are various interview models commonly known in a research, especially in social research, they are unstructured interviews, semi-structured interviews, and structured interviews. Of course these models have their own strength. In the study of ethnography of communication those models can be used.

5.4 Recording

Recording techniques are performed to obtain comprehensive data and represent all speech events that occur in all layers and places. Another advantage that is possessed in the use of a tape recorder is when transcribing data a speaker does not need to say a word or a chat that repeatedly when will transcribed.

6. DATA ANALYSIS PROCEDURE

After the steps in the data collection with various techniques done then the next stage of the procedure is performed the data analysis.

6.1 Data Transcription

The data obtained from the recording, then transcribed with the phonemic system as commonly used in sociolinguistics.

6.2 Data Classification

In order to facilitate the data analysis, then before the data have been collected, the next step is to sort through, then classify the data in accordance with the sequence in the problems and research objectives.

6.3 Data analysis

After all the above process is done then the strategic step that is done after is the data analysis. The first step is to identify and interpret the object studied and then linked to the eight components of speech initiated by Hymes (1972) with its SPEAKING acronym. In data analysis, the data is narrated by stages such as reviewing data, giving opinions, interpreting data and supplemented by expert opinions.

7. Research sites

- (1) Describing history the research site at glance
- (2) Describing geographical aspects
- (3) Describing monographic aspects
- (5) Language repertoire

8. The implementation of Hymes Theory in Ethnography of Communication

Hymes in his famous ethnographic theory makes a concept of speech component that is synchronized as SPEAKING. Each of these speech components will be described in the following discussion:

1. (S) Setting and Scene

Setting and scene symbolized as (S) is the first factor that covers the time and place of occurrence of a communication event. In various mattresses the background or time and place of speech greatly influence the choice of language or the variety of languages. One example of Javenese language used in Yogyakarta or Solo speech areas, the selection of the language code is a very important and strict factor because it is monitored by applicable norms or ethics even if it is not written. This kind of ethics becomes a general rule that applies to everyone, otherwise the label is not ethical or polite prepared to be attached to the person concerned. The implications of this strict rule give rise to the

variety of languages within the Yogyakarta-Solo culture. Like the use of variety of *ngoko*, *madya*, *kromo*, etc.

The variety of *ngoko* used when the situation or the familiar atmosphere as in friendship, the situation when people are in a state of anger, speak for themselves, etc. One example of the use of Javanese language variety of *ngoko* in a relaxed atmosphere of friendship scope:

Context: the chats between Sulastri (A) with his mother Rochibah (B), and Sutini (C). The conversation took place at Rochibah's house at around 19.00 s.d at 19:30 pm.

Speech: 1.

A. "Mbak Las, sampeyan gak kepengin malem mingguan?"

(Mbak Las, don't you want to spend saturday night?)

B. "Iyo. Jane yo kepingin. Iyo, co-koncoku teko pisan."

(Yes, actually I want to. Yes, My friends come also)

A. "Opo'o kok numpak becak? Nek aku mlaku ..."

(why do you ride becak? I prefer walk)

On the east coast of Java, especially in the *Mandhalungan* or Tapal Kuda areas such as Pasuruan, Probolinggo and Jember are very rare communications using two or more languages such as Javanese language *kromo*, *madya*, and *ngoko* as found in Yogyakarta and Solo which often use of variety *ngoko* and *madya* and *kromo* in a conversation merged into one. Sometimes the use of the greeting word *sampean* (you) is quite representative as an expression of respect to participant.

This phenomenon also occurs in the Banjar community in Kalimantan, which uses Malay as the language of daily conversation. Because in Banjar language there is no speech level or language stratification but only has a terms as an expression of respect to the elderly or respectable person is used pronomina persona I ie *ulun* which means 'i' and pronouns II "pian" which means 'you' and an additional lexicon which means *inggih* 'yes' although in fact these words are adopted from Javanese language. The word *ulun* comes from the Kawi language which means "i" that is referred to the servant as the subordinate while the word *pian* comes from the word *sampean* in Javanese language that is classified as a *Kromo* lexicon which means 'you' or 'master' and *inggih* is derived from Kawi Javanese which means 'yes' (Prawiroatmojo 1981: 292, 163 and 169).

2. (P) Participant

Participant or persons involved in speech event refer to a wide range of elements between speakers and listener, senders and receiver, addresser and

addressee etc. In a speech event the role of the speaker can be changed as listener and vice versa, while in the position preacher his position can not be changed because it is monologue. Social variables, education, age, etc. who engage in utterance or participation is crucial to the use or choice of languages or languages. One example of a dialogue between husband and wife as follows.

1. Mother: "Pak! Ayo dahar dhisik, Ngendikane mau wis luwe pak !"

(Let's eat first, he said has been hungry)

Father: "Engku dhisek ta bu tak totogno macaku. Iki beritane kok menarik banget."

(yes mom later, i'm going to finish my reading. It is quite interesting news)

"La arek-arek wis dha maem ta bu?"

(have the kids eaten mom?)

Mother: Yo, dhurung. Ngenteni sampean.

(Yes, he has not yet. He is waiting for you)

Father: "ayo, maem bareng-bareng cekne enak".

(Let's eat together, it would be tasty)

(Soedjito, et al, 1986: 18-19)

3. (E) Ends

Ends is the results or goals that will be achieved by the participants in a communication event. Ends are the targets to be addressed in a speech. Called ends because it is the final goal targeted from a speech. Like the efforts of children to obtain permission parents to go out of the house then the need for an language strategy to desire or goal can be achieved. The inappropriate use of language will keep the speaker away from achieving his goals.

4. (A) Act Sequence

Act sequence refers to the stages in acting on a speech and in it also concerns the form and content of the conversation expressed in the event of the utterance. The content and form of the message in a speech must be fundamental to something to be conveyed. The paradox between the form, the content and the way of conveying it must become an inseparable link and cover each other's flaws and strengths. Just as an uninteresting message will be special if the action or how to bring it is interesting.

5. (K) Key

Key is the fifth factor that includes the tone, nature or spirit that underlines the mandate to be delivered. The tone in this key is intended to be the intonation of a conversation such as communication with a slow pattern or

quickly or in a hurry. Tone also refers to high or low intonation. While the spirit associated with the psychological condition of participants involved whether in a relaxed or rigid circumstances. Hymes classifies this fifth step as the key because the tone or the nature behind the utterance becomes a key in a speech and a major factor in the success of a conversation.

6. (I) Instrumentalist

The instrumentalist is a communication tool or channel used in a communication such as face to face communications with participants using oral or verbal communication but is remotely telephoned or by letter medium, Short Message Service (SMS) or other channels.

7. (N) Norms

Norms or rules include two norms of interaction i.e. rules of interaction and norm of interpretation is the rule in interpreting. This rule is closely related to the participant's behavioral norms. In a conversation there are rules that must be obeyed. There is an unwritten but general norm or ethic that are also institutionalized rules of speech as in the boarding school and the palace. An Islamic student in a particular boarding school in communicating is considered impolite if when communicating with *kyai* see the face of the *kyai* directly. This view is certainly different with the western society, any person whatever his position if in a communication it is considered rude or even considered underestimate if when speaking does not see directly to the participant. Similarly, in the palace, a servant should not speak directly face to face with a King. In the general public the rules in communicating are not as strict as those in the two environments. Nevertheless, there is still a rule like cutting off a conversation is an act that is not polite or directly criticize the speaker and certain things is also a less polite action. Thus the norm in this sense refers to the rules that apply to each place.

8. (G) Genre

Genre is a model or categories of a conversation contents or variety refers to the variety of languages used. In a speech event there are several choices of use categories of the mandate to be conveyed, whether shaped, poetry, chanting, *pantun*, proverb, tale, prayer, motivation, advice, learning or information. In the study of ethnography of communication the use of language in a community community is marked by the use of various categories of prayer, preaching, learning, and information.

9. CONCLUSION

From what has been described above, it can be drawn that the study of the use of language is not purely a matter of language itself but is closely related to things like both written norms and unwritten norms that are existed in society. Everyone shall be subject to the norms imposed. The norms prevailing in a society especially those associated with the use of the language were then observed by Hymes and several aspects were found to arise. Some aspects called Hymes as components of speech are summarized into SPEAKING. Hymes' idea of this speech component can be used and customized to the language community anywhere in the world.

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