Sociopragmatics Competence in The Characteristics of Banyumas Community *Blakasuta*

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ABSTRACT

Banyumas people have characteristics and personalities that can be observed through the use of language. This is seen in terms of lexical peculiarities, tone of speech and grammar structure. Banyumas language is used as the identity of banyumas people who are blakasuta (cablaka, thokmelong, outspoken). With this identity, it can be described how the sociopraragmatics competence of banyumas people. This sociopraragmatics competency is related to the ability of banyumas people to use language in accordance with certain social contexts or certain social conditions.which are understood by speakers and identify models of communication competencies in banyumas people who are blakasuta. The purpose of this study was to uncover the characteristics of blakasuta used in banyumas community and identify the forms of speech resulting in daily communication. This research is qualitative descriptive research using sociopraragmatics approach. The method of data collection uses observation techniques by interviewing directly to the informant. The results of this study show that the characteristics of banyumas people who are blakasuta can show the sociopraragmatics competence of banyumas people in speech. Banyumas community communication patterns can be identified from the form of speech action, type of speech action and speech action strategy in each communication process. This cannot be separated from the cultural characteristics of banyumas people. Pragmatics competence relates to the cultural principles underlying the way banyumas people communicate, namely the principle of respecting others and the principle of avoiding open conflict to maintain a harmonious relationship.
Keywords: Sociopragmatics, Blakasuta, Banyumas

INTRODUCTION

One of the functions of language is as a tool to communicate used by the community in interacting and identifying themselves (Swann & Deumert, 2018). In the communication process can run smoothly if speakers and speech partners know each other and master the language that automatically also knows about the culture that develops in the community (Sumarsono, 2014). The Javanese dialect of Banyumas is one of the variations of the language used in the Banyumas district. Banyumas is a heterogeneous society influenced by economic, social, and cultural factors. The use of local people's language is influenced by the environment around a person living and the limited knowledge he has (Prabowo & Mulyana, 2018).

The existence of variation or variety of languages is one of the main problems in sociolinguistic studies. The existence of such variations is based on external factors that affect speech events (Chang, 2011). Context in speech events, in this case who speaks, to whom speaks, in what atmosphere the conversation is conducted, what becomes the subject matter and what is the purpose of the conversation (Trentman, 2017). These are the factors that can determine the variety of language usage in the community, especially the Banyumas community. In connection with this, there are forms of language variations that are variations of language based on the user and usage (A. dan L. A. Chaer, 2004). The variety of languages based on the user is the Banyumas community as a bilingual society by mastering the first language, namely the Banyumas Javanese dialect and the national language that is Indonesian as the second language. Banyumas language shows the identity of the Banyumas and is an identity used to reflect their knowledge, worldview and ideas. Language variation based on its usage related to its use, usage or function (Rokhman, 2003), (Beaulieu, Woll, French, & Duchemin, 2018).

The focus of this research is the use of the daily language of Banyumas people who have *blakasuta* characteristics. The selection of the object of this study began from a thought that the language used in the daily communication of the *blakasuta* Banyumas community has a distinctive form and characteristics. Such peculiarities for example exist in the way or style of speech and immortality in the form of his actions. When observed, the peculiarities of forms of speech as an oral discourse have a blessing compared to speeches produced by Javanese speakers elsewhere. The purpose of this research is to uncover the characteristics of *blakasuta* used in Banyumas community and further identify the forms of speech action produced in daily communication. In revealing the nature of language, especially the use of Banyumas language, it will bring satisfactory results when based on pragmatics understanding, namely how it is used in communication. Therefore, this study cannot be released from a pragmatics point of view. Thus, the study or study of *blakasuta* identity in Banyumas community will use sociopragmatics approach as a combination of sociolinguistic and pragmatics.

The priority in this study is the disclosure of *blakasuta* characteristics in the use of language used by the Banyumas community as a system of verbal interaction among its speakers in the community. Banyumas people who have competence and performance related to the use of Javanese dialect Banyumas. Competent is the ability that the language user has about his language, while performance is the act of language or the use of the language itself in the actual circumstances in society. (A. dan L. A. Chaer, 2004) refer to both as communicative competence, namely the ability to speak or the ability to use language in accordance with the functions and situations and norms of language use in the context of the situation and its social context. Another priority obtained in this study is related to pragmatics studies that by revealing the characteristics of the Banyumas community that *blakasuta* can also know the factors that influence in the selection of forms of language and speech in social interactions and the effects arising from the choice of speech. This starts from the assumption that the characteristics of the *blakasuta* Banyumas society are very related to the use of its famous language in a way of speaking frankly and as is. Furthermore, the choice of forms of speech in the daily speech used by the people of Banyumas can be influenced by the situation of speech (Wajdi, 2013). Another assumption is that with the egalitarian cultural background of Banyumas people, the speakers in interacting will always maintain the image of their opponents and at the same time the image of themselves so that they will use various strategies of language politeness.

The use of language cannot be separated from the culture of the speakers. The Javanese dialect of Banyumas is used as the first language of Banyumas people to show the egalitarian culture of Banyumas people and what it is in communicating with other speakers. This is in line with the opinion (Paryono, 2003) which says that language can show identity, and the personality of the speaker from which the speaker comes. It can be said that the most prominent identity and owned by the people of Banyumas is the Javanese dialect of Banyumas. Banyumas dialect Javanese or also called *ngapak* language is considered as a fringe language, coarse language, and less prestigious language (Prabowo & Mulyana, 2018). In Javanese dialect Banyumas contained noble cultural values as the identity of the people of Banyumas. One of the identities of Banyumas people is to speak frankly, as is and not hide anything to anyone and at any time in banyumasan language. This way of speaking frankly is known as *blakasuta*. (Paryono, 2003) etymologically the word *blaka* comes from the Ancient Javanese language '*balaka*' and in Sanskrit '*walaka*' which has the meaning of frankly, honestly, straight, without being covered up, while the word suta has the meaning of child. So, it can be said that *blakasuta* has the meaning of speaking frankly like a child who is still innocent, innocent and what it is. *Blakasuta* also has the meaning of speaking as is between the birth and the inner and not using pleasantries (*cablaka, thokmelong*, outspoken). The characteristic of Banyumas people who *thokmelong* is one of the famous term by speaking as is between the birth and the inner there is nothing covered up and indirectly shows that the language is rude. The distinctive language characteristics of Banyumas people have been attached

since time immemorial and tend not to be able to distinguish which language is normal or coarse language. The form of the coarse language lingual unit can be basic words, translated words and phrases. The function of this language is emotive to explain anger, disappointment, hate, annoyance and others. The use of coarse language is usually used in low social society that often does not pay attention to aspects of *unggah-ungguh*, for example on the use in markets, terminals, and places where young people are looking for entertainment. The use of language in this form of expression is usually used by the people of Banyumas to criticize, but does not cause offense to the criticized. In every communication in people's lives should be able to pay attention to his speech so as not to cause conflict (Nurjamily, 2015).

This is very reasonable, because the harsh language often spoken by the people of Banyumas has referent to animal names, professions, certain circumstances, types of food, dirt and others. It is expected that in every communication process, speech or way of speaking and in presenting yourself must always show respect for others in accordance with their degree and position, this is related to the strategy of language politeness (Nur & Rokhman, 2017). The use of language in Banyumas society can indirectly show how the pattern of association in Banyumas community. This is in line with that stated by (Nadar, 2009) that in daily communication in certain communities there are rules that can determine the pattern of association in a society.

Speech events in a particular community are social events concerning those who speak in one particular situation and place (Tobing, 2015). This speech event is basically a series of a number of speech actions that are organized to achieve a goal. (Yule, 2006) states that basically when someone says something, he actually also cracks down on something. If the speech event is a social symptom, then the act of speech is an individual symptom of a psychological nature and its sustainability is determined by the speaker's language ability in dealing with certain situations. If in the event of speech is more seen in the purpose of the event, but in the act of speech is more seen in the meaning or meaning of action in his speech. Speech actions and speech events are two symptoms contained in one process, namely the communication process (A. Chaer, 2007). Formally, based on its mode, sentences are distinguished into news sentences (declarative), question sentences (interrogative), and command sentences (imperatives). If a news sentence is enabled conventionally to say something, a question sentence to ask and a command sentence to order, invite, plead, then the act of speech formed is a direct speech act. Furthermore, if the command is conveyed with a news sentence or a question sentence so that the person who is commanded does not feel himself ruled, then it is called an indirect speech act. There are also other acts of speech that are literal speech act that means the same as the meaning of the words that make up it and non-literal speech act that is the act of speech that means not equal to or contrary to the meaning of the words that make up it (Wijana, 2006).

This research is essentially related to the cultural characteristics of Banyumas people that are realized in the politeness of language. In this case the use of language cannot be separated from the speaker culture (Nurjamily, 2015). The use of Banyumas language in speaking greetings and communicating with fellow Banyumas people will be identified by using a socio-realistic approach as a combination of sociolinguistic and pragmatics. Sociopragmatics is a study that focuses its study on language use, not language usage, in a cultural society in certain social situations. This sociopragmatics study is related to sociology and pragmalinguistics in this case grammar especially related to transformational generative linguistic paradigms (Prayitno, 2017). Sociopragmatics explains the strategy of communicating language users in an effort to maintain and maintain social relations in society. In this case it explains how the people of Banyumas show differences in speech in an effort to apply the principle of manners (Tobing, 2015).

Research on the use of language in Banyumas community is not a preliminary study, but there has been research that has the same object. Studies focusing on the use of language have been conducted by several researchers, among others (Paryono, 2003) with the findings of the study, namely the uniqueness of the sound system of vowels and phoneme consonants, syllables that are longer than standard Javanese and uniqueness in affixation. The Javanese dialect of Banyumas is the single most representative cultural symbol to identify generality and represent local cultural resistance to cultural penetration from outside Banyumas. Research with the same object was also found in the study (Wijana, 2005) found that the lack of awareness of parents today in the process of learning children's language related to the mother language. The attitude of language defense must be preserved by speakers who live in multilingual communities. In addition, another uniqueness is that the Javanese dialect of Banyumas is a reflection of the identity of the speaker community which is famous for its egalitarian and *blakasuta* culture.

A similar study was conducted by (Trianton, 2016) who concluded that the language system in the Banyumas cultural context became the final bastion of cultural identity defense. Furthermore, in the research (Prabowo & Mulyana, 2018) the Javanese dialect of Banyumas is included in the coarse language that can take the form of basic words, words and phrases with certain referents. The use of The Banyumas dialect in social media has also been identified by (Pawestri, 2020) in this case stating that the Banyumas cultural community uses *ngapak* dialect as comedy-themed content. Based on several previous studies, researchers are interested in uncovering the characteristics of *blakasuta* in Banyumas community by using sociopragmatics studies.

The sociopragmatics study in this study relates to the language study of banyumas people who have *blakasuta* characteristics. In this study not only related to the purpose of speech, but also must pay attention to the social aspects behind the emergence of speech. This is in line with the opinion (Saddhono, 2012) which states that sociology prioritizes not only the language, but also the social environment that supports the language. In different cultures, Banyumas people have an

egalitarian culture. The resulting forms of speech can also have different values, either in terms of civility or the way of action. In Banyumas multilingual society shows the difference of social system so that in the resulting speech will pay attention to the purpose and situation where and how the speech exists as consideration of factors that affect speech.

Based on the background above, the problem formulation in this study is how the sociopragmatics competence of Banyumas people are *blakasuta*. This sociopragmatics competency relates to how Banyumas people use language in accordance with certain social contexts or certain social conditions. Furthermore, what is the model of communication competence in Banyumas community that *blakasuta*. In this case pragmatics competence is implied in the sociolinguistic competence that is the ability to use language in accordance with the social cultural rules that underlie the use of language or the rules underlying the acceptance of the use of speech in relation to the components of communication. In different cultures, a speech action will have a different value either in terms of civility or the way it is interrupted by the culture of the speaker. Language problems in this study can be based on differences in social systems by paying attention to the intent and situation in which and how the speech exists, as a consideration of factors that affect speech. In this case, what is interesting to discuss is the peculiarity of the language of oral discourse with *blakasuta* characteristics owned by Banyumas people.

RESEARCH METHOD

This study uses a qualitative descriptive approach. Qualitative descriptive approach is a research procedure that produces descriptive data in the form of written or spoken words from people and observable behavior (Moleong, 2008). Sociopragmatics studies are studies that focus their studies on the use of language in a particular society. The focus of this research is Banyumas dialect Javanese language community which has *blakasuta* identity. The resulting speech cannot be separated from the social factors of both the speaker and his speech partner. The use of Banyumas language that *blakasuta* is a form of speech that has many peculiarities in the form of language both terms and vocabulary and a way of speaking that has its own peculiarities. With regard to sociopragmatics research that studies language in relation to society, data and research subjects are required of more than one individual person. The method of data collection in this study uses observation techniques by interviewing directly to informants. This research informant is a multilingual Banyumas community that mastered Banyumas dialect Javanese as the first language and has *blakasuta* characteristics in the use of language used in daily communication. With this *blakasuta* feature that can finally identify the sociopragmatics competence of Banyumas Javanese speaking community. The context in this sociolinguistic study is the Banyumas dialect

Javanese community which in the use of the language is often coded and mixed with other languages. Data collection techniques use free-to-read techniques and recording techniques. The steps taken in data analysis are in accordance with the context to find the type and function of a speech action with the help of understanding theories of speech and implicature . Furthermore, this study not only focuses its studies on speaker meaning, but also sociolinguistic studies that rely only on language variations in community groups, especially Banyumas people. The importance of this study of the speaker's intentions is associated with the view of life or a particular ethnic group and the study of the intent of the speaker associated with a particular social society into a place of sociopragmatics studies.

RESULTS &DISCUSSION

Characteristics of The Blakasuta Banyumas Community

Banyumas people as native speakers of The Banyumas dialect Javanese language has a uniqueness in terms of the use of the language that has a standard that is seen from the unique sound system of vowel phonemes, consonant phonemes, syllables that are longer than standard Javanese and uniqueness in the affixation shown in the form (-aken) and passive second persona. Another uniqueness related to the use of more interesting language is seen from the identity of the speaker community that has the character of egalitarian culture and *blakasuta*. Egalitarian is the equation of degrees in every human being. Every human being has the same degree before God regardless of position, wealth, lineage, ethnicity, race, class etc., except because of the attitude of each individual. Etymologically, the word egalitarian comes from the French 'egalite' or 'egalitaire' meaning equal or no difference. The egalitarian culture of Banyumas society is the attitude in which everyone in the human group who shares the common territory and has organized themselves for survival and preserves the way to live independently without any difference in degrees and levels. In this case the culture of egalitarian society is in line with universal values upheld by human beings who are in accordance with their nature as human beings. In addition, the egalitarian people of Banyumas will always be social standing equally high sitting equally low, in line, mutual respect, mutual love, willing to sacrifice, be democratic and can enjoy their rights as a society. Egalitarian is a tradition that does not distinguish its social status hierarchically and traditions that have a *cablaka* culture that is always open people or outspoken. The characteristics of *blakasuta* or *cablaka* are already attached to the people's Javanese dialect of Banyumas. This needs to be preserved as an effort to maintain its own culture and also as an antidote to the influx of cultures from outside that are not always in accordance with the culture of the local people.

This affects the use of language in Banyumas society. Banyumas people are famous for their language born from an egalitarian culture in which they recognize the equality of their members or citizens. It can be said that the identity of the community can be recognized from the language

mastered by the participants of a particular community entity. A language has a reciprocal relationship with the existence of an ethnicity. Through the existence of language, can be traced the existence of certain social culture. In the context of egalitarian Banyumas society, Banyumas language, identity and culture are closely related to the changing progress of society. The Javanese dialect of Banyumas is the single most representative cultural symbol to identify generality. The use of Banyumas language represents local cultural resistance to cultural penetration from outside Banyumas. In other words, culture will influence the use of language by a group of people based on pragmatics parameters that are the relationship of speakers and opponents of speech and social status.

The egalitarian attitude of the Banyumas community, one of which is shown by the use of the Javanese dialect of Banyumas is a representation of local cultural identity. The Banyumas dialect of Javanese is considered by other people to be coarse, fringe, has no language level, and the use of the language does not regard the status or *cablaka.* The use of Banyumas language that is *cablaka* (*cablak*) is related to the ethics of language that can give rise to the strength of solidarity of the Banyumas community that distinguishes between Banyumas Java and other Javanese and gives birth to the principle of harmony, safety and tranquility. The way of speaking without *tedheng aling-aling* or outspoken is one form of egalitarian attitude of Banyumas society that keeps each individual away from the attitude of feudalistic that places the position, rank and treasure as the determinant of social relations.

In sociolinguistic studies that examine language in its position in social and situational contexts, *cablaka* karakater is a cultural code in specific communication. This can be seen in the context of the daily association of Banyumas people who do not only present the honesty of facts in real terms. The branching of the Banyumas community in its speech is not only enough to identify the data and facts spoken with the dialect that is the Javanese dialect of Banyumas. However, the speeches of the Banyumas people who *cablaka* realized in the form of speech with a loud and loud voice (*cowag*), in speaking shows seriousness but funny (*mbloak*), in speaking tends to be as good or as they want (*dablongan*), the speeches also contain humor, *dagelan* and often act silly (*mbanyol* or *ndagel)*. Silly behavior in Banyumas society is usually manifested in actions such as jahil (*penjorangan*) and also often appear vulgar words 'saru' but solely intended to be funny and joking (*semblothongan*, *glewean*, *ngomong brecuh*). The characteristic of being silly and insinuating each other is one of the behaviors and habits of daily life in the people of Banyumas (Herususanto, 2008).

The character of the society that is *cablaka* (as it is), *mbanyol* (funny) and *blakasuta* has the characteristics of speaking frankly and as is and not hiding anything. The consequences of speaking frankly and as is can cause a negative impression of the people outside Banyumas.

People in areas outside Banyumas or outside the Speakers of Banyumas Javanese dialect feel that Banyumas language is seen from the outside such as lack of impression, ethics, too straightforward even seems insolent. Furthermore, the people of Banyumas also like to spread speeches that are not really needed in certain talks or also called *glogok sor*. The use of Banyumas language is a unique, cool and rich Banyumas cultural identity. In fact, in a marginal position, Banyumas people feel proud of their culture, but on the other hand they feel inferior especially when compared to the culture in the cultural center (Jogja-Solo) which is considered as the original form of Javanese cultural character. The Javanese dialect of Banyumas is considered as a 'fringe' language that indirectly in terms of politics and culture of Banyumas people is considered to have no high cultural character. However, the identity of Banyumas culture attached to native speakers are also seen to be preserved when communicating with outside communities or when in other regions, because the person feels that they have a sense of belonging and are affiliated with the culture. Stereotype is a characteristic of *ngapak* language that has been well known by other Javanese people. The characteristic of speaking like a person who is fighting, this straightforward, steady and firm tone as one of the uniqueness of Banyumas language. However, this stereotype is commonplace and does not make them minder as native speakers of the Banyumas dialect of Javanese. Another uniqueness seen from the wealth of the lexicon is that not all of them can be interpreted in Indonesian.

Variations of speech acts used in the context of daily speech of Banyumas people in general use *ngoko* language. Banyumas people prefer to use *ngoko* language that seems innocent or what it is. *Ngoko* language holds more egalitarian principles or equality. Forms of speech in Banyumas society are not distinguished by status. With Banyumas language will realize a close relationship, creating harmony in fellow members of cultural entities. The choice of *ngoko* language is influenced by Banyumas' geopolitical position among Javanese cultural politics. This is also the same as stated by (Trianton, 2016) that the choice of Banyumas language among the three strata of Javanese language is the manifestation of Banyumas resistance to the influence of power and penetration of culture from outside. The people of Banyumas prefer to be independent in their attitude and speech. Banyumas also rejected the attitude of feudalism, hegemony and influence of certain social strata, especially the social classes formed in the palace circle. Banyumas language as a representation of cultural resistance to outside cultural domination called 'anti-language'. Anti-language is a term to refer to the specific language used by the dominated people.

The representation of Banyumas people's identity by using the Javanese dialect of Banyumas is seen in several social media platforms such as video content, caption writing, *dagelan*, literary works in the form of fiction or poetry and others. The use of language in these content can be used as the cultural identity of certain communities (Khotimah, 2017). One of the famous is the typical art of Banyumas humor commonly referred to as *dagelan*. *Dagelan* is one of the traditional roots that is part of the character of Banyumas society and is one of the oldest forms

of oral literature in Banyumas. This affects the form of speech used by the Banyumas people that is different from the people outside Banyumas. From this characteristic shows that Banyumas language can reflect the character that prioritizes the traceability.

Forms, Types and Strategies to Act In Banyumas Community

Speech is an important aspect of sociopragmatics studies. Strong speech acts act on something and or do not act on something, one of which relies heavily on the form and strategy of speech. This form and strategy of speech acting plays an important role in the process and events of communication. In fact speech contains action. So, the speech not only has a mere formative verb but there is always the desired action behind the speech. The smallest elements in communication are speech acts such as stating, apologizing, giving orders, explaining, and congratulating.

In the use of language in the community it is expected that in speaking, all acts of horns are always observed so as not to cause conflicts. Each speech can have a specific meaning. A speech is not always a direct representation of the meaning of its elements. The forms of speech spoken by speakers are motivated by specific purposes and objectives. In this relationship, various forms of speech can be used to express the same intent. On the contrary, various intentions can be expressed in the same speech. (Wijana, 2006) said that in the pragmatics study, talking is a goal oriented activity. In this case speech is a form of verbal action, for example in the sentence below.

> (1) *Apa rambutmu wis ora kedawan ?*
> Aren't your hair too long?

The above example can be interpreted as a question or can also be interpreted as an order. In this relationship can be confirmed there is a fundamental difference between sentence and utterance. The act of speech in the sentence (1) is included in the act of indirect speech. The speech has the intention to say indirectly that your hair is long and indirectly ordered that the hair be cut. In that context, it can have the meaning of insinuating or criticizing but in the use of language is not spoken directly. Therefore, in expressing criticism, speakers from Banyumas cultural background who *blakasuta* will express their criticism indirectly and not frontally.

The speeches produced in the use of language in Banyumas community vary greatly. Other speech variations as seen in the following sample data.

> (2) *Rambute wis dawa, cukura* !
> Long hair, cut it!

The above speech, the form of the sentence is the sentence command (imperative). The above speech is included in the direct speech act, because formally the sentence mode is an order sentence that directly instructs the opponent. In the example of speech (2), the intention of governing is conveyed by the command sentence that is in accordance with his mode in this case

ordering or commanding his opponent to cut his long hair. This direct speech is based on the fact that conventionally the command sentence is functioned in accordance with its mode of order or rule. In speech (2) is also included in the literal speech act. The act of speech is an act of speech that has the same meaning as the meaning of the words that make up it is informing that the hair is long. So it can be said that speech (2) is included in the direct literal speech act that is the act of speech expressed with the same mode of speech and meaning with the intention of equalization. Next look at other examples in the sentence form below.

> *(3) Rambutmu wis dawa.*
>   Your hair is long

The above speech, the form of the sentence is a news sentence (declarative) and included in the direct speech act. The speech has a real meaning or meaning and serves to express the information directly because the mode is a news sentence. Conventionally, news sentences are used to preach or inform something. However, when the speech (3) is spoken by a mother to her son, the sentence (3) may be an indirect disclosure of the sentence (2) *'Rambute wis dawa, cukura* !'. From example (3) it can be assumed that to speak politely, the act of governing can be expressed with a news sentence or a question sentence so that the person who is commanded does not feel himself ruled. If this is the case, then the speech (3) is also included in the indirect speech act. Speeches spoken indirectly usually can't be answered directly, but must be implemented immediately the intentions implied in it. Speech (3) which is indirectly used to rule or tell opponents to cut their hair, can't be answered directly but must be with the provision of information. The speech above also has the same meaning as the meaning of the words that make up it is to inform that the hair is long. So it can be said that speech (3) is included in the indirect literal speech act that is the act of speech expressed with a sentence mode that does not correspond to the purpose of the equivalent, but the meaning of the words that make up it in accordance with what the speaker intended. In this act of speech the intention of governing is expressed with the sentence of the news.

> The use of language in Banyumas society is also seen in the data below.

> *(4) Apa suara TV sing lirih kuwe ora krungu ?*
>   Can the sound of a slow TV be heard?

In the data above shows the form of question sentences (interrogative). The speech is included in the direct speech act, in this case it has the true meaning or meaning and serves to ask directly because the mode is the question sentence. However, if the speech (4) is spoken by a person in a certain context such as a father's speech to his child, then the sentence (4) may be an indirect disclosure that is included in the indirect speech act. It can be said that the example of the above speech can indirectly express an order, in this context that is a father's command to his child that the volume of television voice is asked to be reduced. Furthermore, in the sample data (4) shows that the speech is included in indirect non-literal speech act. Indirect speech is not literal is the act of speech expressed with the mode of sentence and the meaning of the sentence that is not in

accordance with the intention to be expressed. In this case, to have a child turn down the volume of the television, a father can express it using a commanding sentence.

Another thing to know is that the question sentence mode cannot be used to express indirect speech is not literal. In connection with this, there is a variety in speech used by the Banyumas community as seen in other data as in the following example.

(5) *Klambimu apik, koh*
    Nice shirt, really.

Data (5) has a news sentence mode (declarative) that is the mode in accordance with the intention of speech. However, the words in the data above do not have the same meaning as the meaning of the speaker. In this case, the intent of the ruling is expressed by the sentence of the command and the intention of informing using the sentence of the news. It can be said that, the data (5) above is included in the non-literal direct speech act that is the act of speech expressed with the mode of sentences that correspond to the meaning of the speech, but the words that make up it do not have the same meaning as the meaning of the speaker. With direct speech is not literal in the data above, means that the opponent's shirt is not good. In the data shows that in the analysis of speech is not what is said that is important, but how to say it. Based on the analysis of the above data, the following schemes use sentence mode in relation to the continuity of Banyumas community speech.

Table 3.1. Sentence mode in relation to the continuity of Banyumas community speech

Mode	Speech Action	
	Direct speech	**Indirect speech**
Question sentence	Preach / inform	Rule
Descriptive sentence	Asking for something	Rule
Command sentence	Rule	-

The results of this study are based on differences in social systems by paying attention to the intentions and situations in which and how speech exists as a consideration of factors that affect speech. In Banyumas community that has *blakasuta* identity, the resulting speech is in the form of direct speech act. Conventionally it shows that news sentences are used to preach something (information), questioning sentences to ask something, and command sentences to express orders, solicitations, requests or requests. In addition to direct speech actions, the resulting speeches also have the same meaning as the meaning of words that make up it (literal speech act) or can also be in the form of nonliteral speech act that is a speech act that means not the same as or contrary to the meaning of the words that make up it. So it can be said that the identity of the people of Banyumas *blakasuta* (outspoken, *thokmelong, cablaka*), the type of speech that is produced is a direct speech act that can be expressed literally (direct literal speech act) and direct nonliteral speech act.

Furthermore, with regard to the disclosure of criticism, speakers from Javanese cultural backgrounds in this case the *blakasuta* Banyumas people are likely to continue to express their criticism directly and frontally. The use of such language is not intentional and results in hostility but is the innate nature of the *blakasuta*. Although the identity of *blakasuta* is inherent as the identity of the people of Banyumas, it does not mean that in communication and interaction does not always keep the opponent's statement and at the same time his image. When a person communicates a discourse, his cultural background will also form the form of speech he made. In communicating, the people of Banyumas who are *blakasuta* always pay attention to the speech is spoken according to the purpose of the conversation, the situation in which and how the speech exists. In this case it is using a variety of language politeness strategies. It can be said that how speakers can speak politely is very related to their cultural background (Widyastuti, 2019). It is also motivated by one of the typical characteristics of Banyumas people who *blakasuta* as a harmonious collective society that has a feeling of shame and strong self-image care. The feeling of shame and strong guarding of self-image to create a harmonious atmosphere can be realized by holding the principle of harmony between peoples. This shows that there are two rules that determine the pattern of association in Banyumas community. First, in every situation people should behave in such a way that it does not cause conflict called the principle of harmony. The second rule, demanding that people in the way of speaking and carrying themselves always show respect for others in accordance with their degrees and positions called the principle of respect. Both principles are normative that determine the concrete forms of all interactions. With regard to the speech spoken in daily communication, it is expected that in speaking, in all its actions are always observed the reactions of all the audience and that it always applies in such a way that there can't be conflicts (Jegede, 2020). In the culture of Banyumas society, everyone should be careful in situations where opposite interests face each other.

In Javanese culture, especially Banyumas people, one used to hide their differences and pretend in an effort to avoid conflict. Javanese people are known to have a habit of pretending to be *'etok-etok'* to avoid conflict by not showing their true desires. This nature is considered natural, because Javanese culture is more concerned with how harmonious atmosphere and harmony can be maintained. Pillars means eliminating signs of tension in society or between individuals so that social relations remain aligned and well, the essence of harmony is to avoid open conflict. This is different from the people of Banyumas who in every communication, always say what they are and speak frankly and do not use pleasantries. Furthermore, in different cultures, an act of speech will have different values either in terms of impressionism or the way the speech is told in the culture that is underlying speakers. In this case, the habit of pretending that is not the original characteristic of Banyumas people, usually aims to avoid conflict by not showing their true desires directly. It also aims to create the principle of harmony to maintain a harmonious life.

In acting, it is necessary to select strategies, especially in order to maintain the face of speech partners and or other interaction participants. It requires prudence in acting speech. Things to note are how different status or power between speakers and speech partners, how social distance between speakers and speech partners, how relative weight of disclosure in the community concerned (Faiz, Yulianti, & Septiana, 2020). The strategy of Banyumas community in this case can be seen from the delivery technique that can be identified as direct speech and indirect speech. Furthermore, in the principles of communication that are grateful in a society is a form of politeness. However, the level of maxim usage on the principle of speech is different from the cultural groups of each other. In Banyumas community, *blakasuta* is identified as having a form of speech strategy in a straight line (as is) without using any form of small talk. In addition, it also speaks in a way frankly by using a form of small talk in the form of negative impressions that refer to one's desire so that his actions are not disturbed by others.

    (6) *Arep mlaku-mlaku mall ya ?*
        Want to go for a walk to the mall ?

In the data (6) is a form of speech in a way frankly by using these pleasantries is one form of strategy form of non-continuity. In other words, this speech is one way to soften the ilokusi power so that the impact of speech is not as hard as the recommended speech impact without further ado.

Pragmatics Awareness of Banyumas Society

The development of pragmatics awareness or linguistic decency is an important part of the process of language socialization (Hassall, 2012), (Chang & Ren, 2020). The use of good and polite language involves pragmalinguistic competencies (linguistic forms, meanings, contexts) and sociopragmatics competencies that require sensitive to social variables (age, familiarity, differences in power between speakers and interlocuctors and obtain the ability to vary linguistic elements based on contextual variables. In the communication process, speakers and speech partners can communicate smoothly because they have the same background knowledge of something spoken. In each speech it is assumed that there is cooperation between speakers and speech partners and has a specific purpose. In addition, the speaker hopes that his speech partner with his communicative ability can capture the intentions he expressed. Speech is a goal oriented activities. In this case it states that in a reasonable speech, the speaker shall be responsible for all deviations committed.

Banyumas is a multicultural bilingual society. The use of language in Banyumas community has different language characteristics than others. The appearance of distinctive forms of words can be influenced by non lingual factors or factors outside of language. In this case, the understanding of the components of speech is very important, because the linguistic codes used as the object of this research can be interpreted by observing and paying attention to social and

cultural contexts. In this case pragmatics awareness is understood in the second language learning especially related to the awareness of the sociopragmatics domain (Chang, 2011). Pragmatics awareness is influenced by aspects of language itself and the nature of consciousness and its role in the learning process. In this case the view of language as a form of social action in aspects of language, functions and contextual elements. This can be seen from pragmatics norms related to speech, social deixis and sociopragmatics norms covering age, gender, occupation, role, relationships and certain speech actions. In the sociopragmatics domain shows that the cultural characteristics of certain communities are related to the use of language (Hassall, 2012).

Interpersonal interactions in Banyumas society are used in meta-pragmatics categories such as polite/disrespectful, direct/indirect, friendly/unfriendly, sincere/insincere and others. Banyumas people who *blakasuta* is often considered to commit moral violations related to the ethics of abusive speech and offending others. In this case cultural ideology plays an important role in the communication process. That is, individuals use culturally derived cognitive resources about the realization of speech actions. The use of language often mediated by these cognitive resources is based on the experience of interacting and the original culture of the person in which he or she lives. This is evidenced that the people of Banyumas more often express ideas by using their first language, the Javanese dialect of Banyumas when trying to interpret pragmatics second language, but may not realize it. This phenomenon indirectly shows the stereotype of the *blakasuta* Banyumas community. Disclosure of forms of speech that express politeness, shame, indirect and others is often interpreted differently and tends to be considered rude by stereotypes of other cultural groups. It can be said that pragmatics interpretation is not just a linguistic or sociocultural process but also psychological.

In the speaking strategy, each speech can be distinguished into direct speech and indirect speech. Related to sociopragmatics research is related to the scale of language impression. The determining factors of form and degree of impression can be linguistic and extralinguistic. Linguistic markers relate to aspects of language such as the order in which words or phrases are used. Furthermore, extra-linguistics are related to the background factor (place, time) and speech atmosphere (the situation and time of speech occurrence); participants' speech factors are people who engage in conversations both directly and indirectly such as speakers and listeners, greeters and greetings, purposes and objectives related to the topic of speech that affects the use of language; the main speech factor consisting of the message and the body of the message. In connection with this, there is a peculiarity in the form of acts of speech Banyumas, namely at the beginning of speech, conveying the content and ending the speech. The form of speech relates to the words used, how they are used and the relationship between what is said and the topic of conversation. Second, the tone factor (tone, way, attitude) is the spirit in doing speech. Banyumas people when speaking have a peculiarities that is a loud tone but not angry, in every word there are always clear emphasis and in every speech is usually interspersed with humor or *dagelan* to

build communication to be more familiar. There is a distinctive and interesting choice of words or diction in each speech. This is also related to the norm factor of speech that is the rule that limits speech, for example what can be talked about and not, how to talk about it, smooth, rough open, dirty and so on. This norm refers to the rules of interaction between speakers and speech partners as well as the interpretation of discourses used and obeyed by both parties.

Sociopragmatics analysis in this study not only prioritizes the language but also the social environment that supports the language including the culture that covers it. Culture determines the standards of behavior, because culture is a system of norms that governs the ways of feeling and acting known to members of the community. In this case, Banyumas people who have *blakasuta* identity, the resulting speech tends to be frank, outspoken and what it is. However, often the speeches produced by speakers of the Javanese Banyumas dialect are considered by speech partners who have different cultures as rude speech, rude and considered as innuendo or criticism to the opponent of his speech. In fact, the speech appeared as a result of social aspects that are behind the emergence of speech, one of which is the Banyumas community that has *blakasuta* properties. In this case there is a relationship between polite language, Javanese culture and the use of Javanese language. Every speaker will surely try to speak politely. (Nadar, 2009) said that every speaker before making a speech must make a decision whether his speech will hurt the feelings of his opponent or not. If not, then the speaker will continue to deliver his speech without hesitation.

There are several cultural principles that underlie the way Banyumas speakers communicate. First, the principle of respecting others because of their standing in a society must be respected. Banyumas society generally believes that social relations in society are hierarchical that can be demonstrated through the use of language. Everyone needs to know their position in society so that social relations can be maintained properly. Therefore, everyone needs to respect others who are in a higher position. In Banyumas culture, to show a good manners required a high pragmatics awareness, because if seen by the way he spoke alone *cablaka* indirectly has identified that a person shows a disrespectful attitude. Second, the principle of avoiding open conflict to maintain harmonious relations. This can be shown by showing an emotive attitude, not rejecting requests for help from others bluntly (*blak-blakan* without *tedeng aling-aling*) and not saying unpleasant things directly. These principles are behind the Javanese people in expressing their opinions and desires.

CONCLUSION

Cablaka, blakasuta, straightforward egalitarian is a stereotypical character or character peculiarity owned by Banyumas people. This greatly affects the sociopragmatics competence of

Banyumas people in communicating daily. The characteristics of Banyumas dialect Javanese language are also seen from the use of harsh language, lack of language level, and the use of language does not regard the status. The form, type and strategy of Banyumas community speech is seen from the delivery technique which includes direct speech action, indirect speech action with certain sentence modes. Furthermore, based on the interaction of meaning that is not literal speech and the act of speech is not literal. The speeches produced by Banyumas people tend to be frank, outspoken and as they are. The use of Banyumas community language is identified more using the strategy of speaking in a straightforward way without further ado. However, often the speeches produced by speakers of the Javanese Banyumas dialect are considered by speech partners who have different cultures as profanity, rude and considered as satire or criticism to their opponents. In fact, the speech arises as a result of social aspects that are behind the emergence of speech, one of which is Banyumas people who have an *blakasuta* nature.

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