

## CHAPTER V

### CONCLUSIONS and SUGGESTIONS

#### 5.0 Introductory Remarks

This last chapter presents conclusions and suggestions based on findings presented in the previous chapter. The conclusions are formerly presented (5.1) while suggestions are presented latter (5.2).

#### 5.1 Conclusions

This research investigated variations of speech act realizations in *The Jakarta Post readers'* forum. Problems in this research were formulated into two questions which were: 1) what kinds of speech act found in *The Jakarta Post readers'* forum and 2) what variations made when a speech act was realized. The categorization of speech acts was in the light of the taxonomy of communicative illocutionary acts proposed by Bach and Harnish (1979).

The research found that Constatives speech acts were the most frequently realized in *The Jakarta Post readers'* forum. It was realized 45 times (44,1 %) out of 102 locutions. The second frequently realized were Acknowledgments speech acts. It was realized 38 times (37,2 %) out of 102 locutions. At the last, Directives speech acts were realized 19 times (18,6 %). Next findings are in regards with variations generated by each category of speech acts. Eight variations were made when Constatives speech acts were realized; those are Assertives (57,7 %), Predictives (13,3 %), Descriptives (8,9 %), Informatives (4,4 %), Confirmatives (4,4 %),

Assentives (4,4 %), Dissentives (4,4 %) and Suggestives (2,3 %). Meanwhile, two variations were made when Acknowledgments was realized, namely Reject (97,3 %) and Congratulate (2,3 %). The last was Directives varying five variations which were Requestives (21%), Questions (10,5%), Requirements (31,5%), Prohibitives (10,5%) and Advisories (26,5%).

From the findings above, the research concludes that the readers' forum has been used to serve several functions in accommodating its contributors' beliefs, feelings and desires. In the research, the beliefs can be the contributors' statement of attitude towards a proposal to control acts showing a lack of religious tolerance or a habit of the contributors' mind that has been held for a long time and still continued. Another essential function is to accommodate the contributors' feelings. The feelings of dislike in form of anger and hatred expression towards agents which are considered to cause the less-tolerance acts were dominated the locutions. The last function is to accommodate the contributors' desires that the hearer(s) do future acts. In the research, the acts were commonly orders for the hearer(s)' change their behavior to have religious tolerance.

Factually, forces of comments delivered by the contributors pointing to the topic about a lack of religious tolerance commonly presented the Muslims negatively. It was deduced from analyses of head acts and supportive moves to determine variations of speech acts. The negative presentation was established by the realizations of the three categories of speech acts which were found. Specifically, the negative presentation was directly stated by direct blaming or complaint and indirect critique. It can be in form of direct order or asking and indirect advice stated in the

last part of the comments. In addition, the contributors provide reasons in form of beliefs to encourage a reasonableness of the blaming/complaint/critique or even an urgency of the order/asking/advice.

Since politeness is one of motivation for the speaker in performing certain speech act (Searle 1969), the contributors' speech act realizations were also examined from politeness aspects. The contributors' comments which were very often actualized in anger and hatred expression showed that most contributors spoke impolitely. Being commentators of a topic about a lack of religious tolerance, the contributors were placed in a face-threatening situation. A large amount of disappointment and hatred expressions damaged either positive or negative faces of the hearer (Brown and Levinson 1978). They mostly performed *on-record impoliteness* (Culpeper 2005) that explicitly assaulted the hearer's faces without considering the hearer's rights to maintain their faces at all. Being impolite, contributors obviously did not observe the *praise maxim* (Leech 1983). They did not minimize dispraise to the hearer while formulating the comments.

Since impoliteness is a more 'marked' phenomenon than politeness (Muniroh 2011), the contributors' purposes of speaking impolitely due to obviously express their dislike towards agents behind acts showing a lack of religious tolerance. In addition, the contributors' expectations that the hearer(s) change their behavior to have tolerance can be easily recognized.

## 5.2 Suggestions

The research was limited to categorize speech acts as well as its variations found in a readers' forum by using Bach and Harnish's (1979) speech acts classification. The next research can choose a speech acts in the classification and then dig it deeply like examining strategies in performing the speech act. Moreover, the classification was relatively newly applied in on the studies of speech acts, especially for *skripsi*. Thus the next researchers who are interested in investigating speech act can consider strengths of an intention-inference based speech theory to conduct future research. Besides Bach and Harnish, the theory of speech acts on the basis intention-inference approach was proposed recently by Allan (1998). So, the further research can explore it as a framework of the study.

This research used written data. The next research can use spoken data complied by an interview or an observation method. Otherwise, other special instruments can be used like Discourse Completion Test (DCT). It is due to know more the research participants' background. So, combining speech act analyses with other social aspects (such as gender analyses and power relations) can be done.

## 5.3 Concluding Remarks

The last chapter presents conclusions derived form the findings of the research.

Despite the conclusions, some suggestions for the next researcher accomplish the last part of the research.