



## The Use of *Roi* and *i'a* in Bima Language at District of Sape, Bima: A Sociopragmatics Study



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Abstract

### Keywords

*Bima community;*  
*Bima language;*  
*Sociopragmatics;*  
*Linguistic treasure;*  
*Roi and i'a;*

*Roi* and *i'a* are part of the linguistic wealth possessed Bima community. Since this is part of the linguistic treasure it is necessary to conduct research relating to the form, function, and factors affecting the use of *Roi* and *i'a*. Based on the said problems, the researcher thinks that it is necessary to study the use of *Roi* and *i'a* by Bima community. The theory used in this research is the theory of forms, functions, and factors causing speech acts in the language. The method used to collect data is observing and noting, recording, cooperating with informants, and doing introspection. Based on the finding and discussion conducted by the researcher, the results of this study can be summed up as follows: a) *Roi* and *i'a* in Bima community in the district of Sape can be grouped into three forms, namely: (1) word; (2) phrases; (3) clause. b) *Roi* in Bima community in district of Sape serves to (1) flatter, (2) express amazement, (3) admonish, (4) mock, (5) express happiness, (6) show politeness, (7) show the intimacy, (8) advise, (9) tell, (10) ask, (11) make an analogy or to unfold, (12) affirm, (13) express pique, and (14) insult. Whereas, *i'a* in Bima community in district of Sape serves to: (1) express anger, (2) tell, (3) express pique, (4) express disappointment, (5) insult, (6) express a surprise, (7) quip, (8) command, (9) express inbelief. c) The factors causing the use of *Roi* and *i'a* in Bima community in the district of Sape are (1) psychological factors and (2) social factors including social status, education level, age, and gender.

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## 1. Introduction

Politeness is a behavioral rule defined and agreed upon by a particular society leading the politeness becomes a condition agreed upon by social behavior. Therefore, the politeness is usually called *tatakrama* (etiquette). language politeness is traditionally governed by community norms and morality internalized in the context of local culture and wisdom. Speech is relative depending on the social distance of the speaker and addressee. In addition, the meaning of politeness and modesty is also understood equally in general, while the two are actually different in terms of meaning. The term of politeness refers to the grammatical arrangement of consciousness-based utterances in which everyone deserves to be served with respect while modesty means an awareness of social distance. Language politeness in the Bima community can be observed in conversation using *Roi*. *Roi* is the Bima language meaning praise in Bahasa. *Roi* is a word/phrase spoken by people considered to do good things and as a form of appreciation for our words and deeds that contain good manners. *Roi* is part of language politeness or modesty as it is part of the maxim of appreciation.

A community does not always consider and employ politeness in using language. There is rudeness in the language. Rude language in Bima community is known as *I'a* that means cursing. *I'a* is uttered to people who make us angry, annoyed, sarcastic, and so on. *I'a* is a part of the rude language. Rude language is closely related to sarcasm. In using *i'a*, the speaker makes use of various verbal words to express all kinds of displeasure and disrespect for the situation at hand.

*Roi* and *i'a* are part of the linguistic wealth possessed by the Bima community in general. Since this is part of the linguistic wealth, it is necessary to conduct research relating to the form, function, and factors causing the emergence of *Roi* and *i'a*. Based on the said problems, the researcher thinks that it is necessary to examine the use of *Roi* and *i'a* contained in the Bima community.

The use of *Roi* and *i'a* by the Bima community in doing speech acts in everyday communications certainly has its own function. *Roi* is a positive thing to say while *i'a* is defined as a negative thing to say. The next question we need to solve is why the community of Bima should use *i'a* in doing speech while it is not good or impolite to others. By this consideration, the reasons why Bima community keeps using *i'a* are interesting to be discovered.

## 2. Research Method

The method used in this research is descriptive qualitative method aiming at describing the results of research based on stages to analyze the data gathered based on the theory of [Miles and Huberman \(1994: 12\)](#). Data collection method used is participative observation method. To analyze the data gathering, recording and unstructured interview technique with equivalent intralingual method were accomplished. Meanwhile, in doing data presentation this study employed the informal and formal method.

### Theoretical Framework

Some of the previous studies considered to be relevant to this research include research on the implicatures and positive politeness of Jokowi's speech in EJ's Mata Najwa talk show and its implementation as teaching materials of Indonesian language in SMK ([Zain Syaifudin N, 2013](#)). Research

on the Realization of Bima Language Speech in the Neighborhood Office of Mbawa Village *Kecgoatan Donggo Kabupaten Bima a Sociopragmatics study* (Faryadin, 2013). Research on *Pisuhan in "Basa Suroboyoan": Sociolinguistic Study* (Tri Winiasih, 2010). Research on the Analysis of Forms and Functions of Bima Language Use by Teenagers in Ndano Na'e Village, district of Donggo (Syahbudin, 2015).

There are some terms in this research that need to be explained, namely the term *Roi* which is in *Mbojo-Indonesia Dictionary* (1985: 135) it is defined as praise. Meanwhile, according to the researcher *Roi* can be defined as *nggahi ma taho ro tupa dei ru'u ba ma ma ma karawi taho* (good words or polite words used to people who do good things). *Roi* aims at giving praise to others by using polite language to please the person listening to it.

In dictionary *Mbojo-Indonesia* (1985: 45), *i'a* means cursing. *I'a* is synonymous with *ba'a*. Meanwhile, according to researcher *i'a* can be defined as *nggahi sumpa ma iha ro da bae na'e nawa ru'u dou ma karawi iha* (bad word or sentence uttered to show anger to people who do bad things).

The use of theory in this study refers to the title of the study. Therefore, the theory associated with this research are as follows 1) sociolinguistic theory, 2) pragmatic theory, 3) sociopragmatic theory, 4) language variety, 5) language politeness, 6) sarcasm, 7) factors causing the emergence of praise and insults, 8) the use of Bima language.

### 3. Results and Analysis

#### The form of words *Ro'I* and *I'a*

Data 1

*"Irae, de kamberae na rada kone la Abrizal dambe"*

(Irae, so cheerful even more than Abrizal)

*Roi* in the sentence is *kambera* meaning very cheerful. *Kambera* in this sentence is a form of the word. The said event took place in an alley. There were mothers buying fish and vegetables. After finishing the purchase of fish and vegetables, a mother named Jasnin greeted a small kid who was picked up by her father. Mother Jasnin complimented her with the sentence of *Irae, de kamberae na rada kone la Abrizal dambe'* (Irae, so cheerful even more than Abrizal). Jasnin's mother compared the character of the child to her nephew's named Abrizal.

Data 12

*"Ti wara piti bote, raho kantuwu-ntuwu e"*

(No money **monkey**, ask for over and over)

The word *bote* means a monkey showing that the speaker was angry so that the speaker used the name of an animal to the addressee. The word *bote* is the use of *i'a* in the basic word form. The utterance that occurs in the data 12 above was caused by a child who asked for money to his mother. Her mother grumbles because her child is asking for money so many times.

#### The Phrase of *Ro'I* dan *I'a*

Data 8

*"Gaga pada farena ama la Hana doho taka deika"*

(what a great rice plant of Hana's father there)

The sentence is the term *Roi* that is *gaga pada*. The word *gaga pada* in the sentence is *Roi* in the phrase. Speech events that caused the conversation above took place at home residents. At that place, there was a conversation about the motorcycle and agriculture. They talked about a rice plant belonging to one of the families of those who had a conversation (interactants).

Data 1

*"Made ncora toi ha oto ngomi ma iha itika ta sama manusia"*

(May you die hit by a car because your faith is not good as a human)

The utterance of *made ncora toi pu oto ngomi ma iha itika ta sama manusia* showing that *i'a* is *made ncora*. *Made ncora* is *i'a* in the form of the phrase. The context in the above speech occurs because Yadin did not inform him that Herman was wanted by his mother. Speaker, Herman's parent was angry because tired of looking around. Then Herman was angry with Yadin because Yadin did not tell him that his parent was looking for him.

### The Clause of *Ro'I* dan *I'a* :

Data 9

*"Wancuku ngaumu duḃa ḡgomike, duḃa weaja ḃaju nahu rau keni"*

(you are really diligent in washing, wash my clothes as well)

The form of *Roi* said in the above utterance is *wancuku ngaumu*. The word *wancuku ngaumu* is *Roi* in the form of the clause. Speech events that caused the occurrence of the above context conversations occurred in a household. The speaker told the addressee to wash the clothes by using the *Roi wancuku ngaumu* with the purpose of praising for help to wash clothes.

Data 3

*"Wati si loa di kakai ma ndaḡi kai henca poda ngomi"*

(If you cannot be told, you can turn into a real ghost)

The utterance *wati si loa di kakai ma ndaḡi kai henca poda ngomi* shows that *i'a* is *ndadi to'i pu henca*. *Ndaḡi to'i pu henca* is a curse in the form of a clause. The utterance spoken in *i'a* above occurs when a father told his son to buy cigarettes. But instead of following the order that his father asked, his son joyfully played with his mobile phone.

### Function of *Ro'I* and *I'a*

#### Function of *Roi*

1. To Flatter

Data 1

*"Irae, de kamberae na rada kone la Abrizal ḡambe"*

(Irae, so cheerful even more than Abrizal)

The function of word *kambera* in the above utterance is praising to flatter the little boy recently seen by Ms. Jasnin.

2. To Express Amazement

Data 2

*"Naha kaboi poda la Sama ke, edaku ḃou boru honggo"*

(you are more handsome, Sama, I saw you just cut your hairs)

The word *kaboi* word in the utterance serves to praise that shows the amazement of the changes that occur in Sama that is the new style of his hair. Sukran uttered the word *kaboi* to show that his greater amazement. Although Sama looked handsome before, his appearance with new hair made Sukran praised him by saying sentence *naha kaboi poda la Sama ke*.

3. To Admonish

Data 3

*"Ngau ana nahu ake ḡambe, ne'e ese wali ampomu maḃu kadapa"*

(great my son, climb up again and let you fall)

The function of *Roi* in this utterance is to admonish the child to get off the fence so that the child does not fall.

4. To Mock

Data 4

*"Akaee, taḃe kakala kai honggo mu lenga? De ntika, nahu rau ne'e ja kakala ndede"*

(Where did you redden your hair buddy? Good, I also want to redden my hair)

The word *ntika* conveyed by the speakers serves to mock or make fun of the addressee who changed the color of his black hair to blonde. The word *ntikae* shows a mockery because the appearance of the spokesman who changed the color of his hair was considered not appropriate with the norm and did not also match the appearance of the interactant which were westernized when in fact he never went to school.

5. To Express Happiness

Data 5

*"De caru uta mbeḃa parongge ndawi mue, sampe nefa kone dou ne'e"*

(kelor -a type of vegetables- that you cooked is delicious so that I forget my boyfriend)

The word *caru* is a *Roi* that serves to express the joy or happiness of the speaker to what is presented by the host of the home that the speaker visited at that time. The speaker was very happy to eat the dishes served by his friend, the *kelor* ( a kind of vegetables) which he had not eaten for a long time. Therefore, while enjoying the cuisine of his friend the speakers felt happy.

6. To Show Politeness

Data 7

*"Na wancuku loa mbako ra lowi ariku ake"*

(You are so good in cooking, my sister)

The word *loa* in the sentence *na wancuku loa mbako ra lowi ariku ake* which shows the function of *Roi* smoothens the command to cook. The word *loa* conveyed by brother to his sister serves to have to do what is ordered by the speaker to his addressee.

7. To Show the Intimacy

Data 9

*"Wancuku ngaumu duḅa ḅgomike, duḅa weaja ḅaju nahu rau keni"*

(you are really diligent in washing, wash my clothes as well)

The function of the word *wancuku ngaumu* in the context of the above utterance is to express intimacy because the speaker hoped that his friend would wash his clothes by using proximity mode so that he could use his addressee to clean his clothes.

8. To Advise

Data 10

*"Anakku maloae, midira ana ndon!"*

(My smart son, please silence, yaa!)

The function of the word *maloae* in the above speech is to advise.

9. To Tell

Data 12

*"Wancuku ngauna lampa ndaina ana mone ku ke"*

(my son can really walk by himself)

Function of word *wancuku ngauna* in the above speech is to tell because the speaker hoped his son did not ask for carry and wanted to walk alone. The function of order or ask shown in the above sentence is in the sentence *ndaina ana mone ku* (walk by yourself my son).

10. To Ask

Data 18

*"Bune ku da raka kaimu juara lengae labo da ngalamu baca buku. Pala ma naha loa wali ma ngawa si tei wea nahu tugas ake"*

(How you get the achievement friend, while you are diligent to read a book, but you will be smarter if you want to teach me this task)

The function of the word *loa wali* in the above utterance is to ask for help to the addressee he said.

11. To Make An Analogy or to Unfold

Data 22

*"Na mo'o auku rimana ori mada ake"*

(My uncle is very generous)

The function of the word *na mo'o rima* in the above speech is to unfold or show sarcasm. The word *na mo'o rima* is a metaphor of praise that does not directly praise the good of his uncle.

12. To Affirm

Data 23

*"Syukur ja ntau ku lenga ma tupa ro caha ḅune ḅgomi akeeee, ma ngawa bantu lipi kani nahu ake"*

(So grateful to have a friend like you who can help me fold my clothes)

The function of the word *tupa ra caha* in the above utterance is to affirm the aim to tell his friend to help him.

13. To Express Pique

Data 29

*"De rombo ḅgomie, titaho poda di imbi"*

(You're really honest, totally unbelievable)

The function of *De rombo* said in the above utterance is to show a sense of pique because his brother told the speaker's mother that he skipped school. The *Roi* used in the above utterance shows that there is pique shown by the existence of the utterance *titaho poda di imbi imbi*.

#### 14. To Insult

Data 30

*"Kancilo ja ra pahu mu Rinae, aura kani na andou ke ipikai ntika na"*

(Your face is very glowing, Rina, what you use so you are so beautiful)

The function of the word *Kancilo* in the above speech is to insult others because Rina is considered excessive and inappropriate to wear thick powder because her skin is dark.

### Function of I'a

#### 1. To Express Anger

Data 1

*"Made ncora toi ba oto ngomi ma iha itika ta sama manusia"*

(May you die hit by a car because your faith is not good as a human)

*Made ncora* was spoken by the speaker to the addressee to express anger because the attitude of the said addressee is not appropriate with what should be done by human beings to other humans. The intention of the addressee was not good because he did not tell the speaker that he was sought by his parent. The speaker spoke malice to his listener.

#### 2. To Tell

Data 3

*"Wati si loa di kakai ma ndadi kai henca poda ngomi"*

(If you cannot be told, you can turn into a real ghost)

The utterance on data 3 was used by the speaker to have his son to do what he told him to do. To made his son did what was said by the speaker then he feared his son by saying that he would be a real ghost if he could not be told by his father.

#### 3. To Express Pique

Data 4

*"Ana dou au ma bengke ndake, made ulu ricu toipu paimda kasusana dou matuana"*

(This child is naughty, hope he dies soon so he does not trouble his parents)

Bejat

The utterance occurring in the data 4 above serves to express the pique of the speaker to the said addressee. *Made ulu* in the sentence aims at showing a sense of annoyance because the deed of a very naughty addressee so that anyone who saw his actions must be made upset.

#### 4. To Express Disappointment

Data 5

*"Fingi fanga auku ngomi ake, ba lao mu rewo labo wara karawi ma penti, ngaha toi pu bala ngomike"*

(You're so mischievous, why are you going to play when there's an important work, may woe be with you )

The word *ngaha toi pu bala* is a function to express the disappointment of the speaker, a father. The father felt disappointed with his son's behavior who often wanders when needed to work. The speaker is disillusioned with the way his son is wandering around while there is important work.

#### 5. To Insult

Data 11

*"Aina sawai ndadi dou re, pede re mu mpeke mango"*

(Do not be stingy people, later you will be skinny)

The word *mpeke mango* used in the sentence of data 11 serves to insult the addressee because the speaker thought that deed of the addressee who were so stingy against himself. Speakers assumed that the person who likes to hold the meal will be emaciated. The speaker insulted his addressee because he was too frugal when eating so that his body is *mpeke mango*.

#### 6. To Express A Surprise

Data 14

*"Raho to' ipu ncora ba oto ngomi re ba loamu lone ma ncara lao"*.

(May you die hit by a car because your faith is not good as human)

The utterance *ncora ɓa oto* in the above speech serves to express the surprise because he was surprised by his friend repeatedly. *I'a* spoken is not merely because of anger but because of surprise from the addressee who often makes him surprised and it made him say *ncora toi ɓa oto* which means hit by a car.

7. To Quip

Data 19

*"Dei ma ndawi nara taji nkaipu, sampula kagoko ede dei mena"*

(You are so great in dressing up but you are a fool and stupid)

The utterance was delivered to insinuate because in this sentence the mother said first that her son is good at dressing up but he cannot take his car out. Therefore, the speaker uttered *sampula kagoko* meaning very stupid.

8. To Command

Data 20

*"Na ono woku ɓa kamau, aina tele asa kantuwu"*

(Nati dilumat piton, jangan terus bawel mulutnya) (you will be pulverized by python, stop blabbing)

The utterance in the data 20 above serves to express the command to stop nagging and go home first. *I'a ono woku ɓa kamau* means being crushed by python indicates that the elder brother tells her sister to stop nagging as he said in the sentence *aina tele asa kantuwu* which means stop blabbing.

9. To Express Unbelief

Data 26

*"Mu made oke ku mu tala cowa si, mone!"*

(You will die by choking if you lie, man)

The use of *i'a* found in the utterance *mu made oke* meaning to die by choking serves to express mistrust because the mother feels disbelief with the confession of his son who said he did not take his mother's money. The unbelieving function is shown in the mother's sentence saying that *mu made oke ku mu tala cowa* means to die by choking if he lies. It is clear that the mother doubts the recognition of his son who did not take the money and still hope her son would admit that he took the money.

### Factors Causing The Emergence of *Ro'I* dan *I'a*

1. Psychological Factor

Data 4

*"Akaee, taɓe kakala kai honggo mu lenga? De ntika, nahu rau ne'e ja kakala ndede"*

(Where did you redden your hair buddy? **Good**, I also want to redden my hair)

Speech is influenced by psychological factors because *Roi* comes from the words of someone who does not like the appearance of the addressee. According to speakers, it is inappropriate to redden the hair because it is not appropriate with the customs and violates the norms of religion.

Data 1

*"Made ncora toi ɓa oto ɳgomi ma iha itika ta sama manusia"*

(May you die hit by a car because your faith is not good as a human)

The utterance *made ncora toi ɓa oto ɳgomi ma iha itika ta sama manusia* above is influenced by psychological factors, that is to vent the emotion in his heart the speaker envies the addressee.

2. Social Factor

The social factor causing the emergence of *Roi* and *I'a* is divided into four dimensions as follows:

a. Social Status

Data 8

*"Gaga pada farena ama la Hana doho taka deika"*

(what a great rice plant of Hana's father there)

Factor affecting the *Roi* is social status. In the conversation between a father and a woman who has the status of *umi* (a status given to people who have had haj) shows higher social status because she has made the pilgrimage.

Data 15

*"Aina ipi ngau ɳgahi asamu, na pepa pu fode"*

(Do not talk too much, you'll be hit by a tornado)

Factors that affect the event said above is because the debt collector's social status was degraded by the debtor. According to the speaker, the loan sharks should not be rude and arrogant to the debtor because the being a debt collector is a profession that is forbidden by religion; therefore, speaker feels that the addressee does not have to speak excessively.

b. Educational Factor

Data 18

*"Bune ku da raka kaimu juara lengae laḥo da ngalamu baca buku. Pala ma naha **loa wali** ma ngawa si tei wea nahu tugas ake"*

(How you get the achievement friend, while you are diligent to read a book, but you will be smarter if you want to teach me this task)

Speech on data 18 spoken by the speaker to the addressee is influenced by the factor of education. The underlying factor is because the speaker feels his friend (addressee) is very intelligent so that the speaker asked for help to teach about his schoolwork.

Data 17

*"Aina rai kaipi honda, pede ma **made h̄ate** tuta ta same re"*

(Do not ride your motorcycle so fast, you'll die where your head collide concrete)

This utterance is influenced by an educational factor. *I'a* is a warning and advice to young people who do not understand the situation and conditions happening. The lack of awareness due to the lack of knowledge possessed by the addressee.

c. Age

Data 1

*"Irae, de **kamberae** na rada kone la Abrizal ḡambe"*

(Irae, so cheerful even more than Abrizal)

The utterance occurs in the context of intimacy between speakers and listener caused by the factor of an age where the speaker who is a mother flatter a small child.

Data 3

*"Wati si loa di kakai ma ndaḡi kai **henca poda ngomi**"*

(If you cannot be told, you can turn into a real ghost)

*I'a* above is influenced by age factor marked by the use of word *nggomi*. The term *nggomi* in Bima language is used to greet younger people.

d. Gender

Data 2

*"Naha **kaboi** poda la Sama ke, edaku ḥou boru honggo"*

(you are more handsome, Sama, I saw you just cut your hairs)

The utterance in the above context is influenced by the factor of sex or gender. Sukran is a female sex telling *Roi* to Sama who is men. Sukran uttered the word *kaboi* which means handsome to Sama to show that she likes opposite sex.

Data 6

*"Ba loana hako lenga na lohi ra ana doun ni, **ncihi rompa ke**"*

(Why you bother your friend, what a bad you)

*I'a* above is influenced by sex factor because the abuse is spoken by a female teacher to a male student who is harassing his friend.

The description of the results of the analysis drags us to have some discussion as follows:

a. Analysis of Word Form *Roi* and *I'a*

The use of the root form of *Roi* can be found in the word *kamberae* "very cheerful", *kaboi* "handsome", *ngau* "great", *ntika* "great or goof", *caru* "delicious", *maci* "sweet", *loa* "smart", *maloae* "smart" caru "", *heba* "super", *meci* "", *caha* "diligent", *gaga* "good or great", *ntika* "beautiful", *taroa* "melodious", *rombo* "honest", and *kancilo* "glowing".

The word *kamberae* is a root word that is lexical because the original word is *kambere* "jolly" and get affixed / e / so it means very cheerful. The use of the word *maloae* "very smart" is



constructed from the root word *loa* "smart" after added by affixed / e / and the prefix /me/. The use of vowel / e / in the root word makes the word very smooth and sounds smoother when spoken.

While the use of the root word in the use of *I'a* can be identified in the data 28, that is the word *bote* "monkey" and *mpanga* "thief". These words are said as a root word because there is no other element attached to the word.

Besides the use of the root word, there is also a compound word that is *ncihi ncao* "fit or appropriate" which means singular because it consists of a combination of two words and cannot be inserted by another form. In compound word *ncihi ncao* there is also consonant repetitions *nc*. The use of *Roi* in the phrase can be identified by the use of *raso poda* "very clean", *tupa poda* "", *taho ro tupa* "very nice", *tupa ra caha* "very diligent". The use of *Roi* in the form of the clause is found in my *wancuku ngauna* "very great", *na mo'o auku rimana* "generous", *wancuku ngaumu* "you are very great". The use of the phrase in *I'a* in question is *made ncora* "die crashed". The use of *I'a* also has an extension form on the root. Invective in the form of the root word is the intangibles of monomorphemic words, and also derivatives as in: *made nañora* "die crashed", *made mahu* "dead fall", *made ulu* "die first", *made bate* "dead slammed", *made oke* "dead choked", *ana henca* "ghost boy", *ana lako* "puppy", *ana wawi* "piglets". Apart from extension in the derivative there is also a compound word that has a single meaning of a combination of two or more words and cannot be inserted by another form because if it is inserted by another form it is not a compound word but rather a phrase or clause as it appears on; *lako sunda* "whore", *lako damaja* "shameless", *sampake sampake* "stupid", and *kagoko sampula* "fool".

#### b. Analysis of Functions of *Roi* and *I'a*

Based on the sociopragmatic theory related to the use of speech acting function as suggested by Searle (1983), the function of the use of *Roi* as follows; 1) laud, 2) admiration, 3) admonish, 4) make fun, 5) fun, 6) refine, 7) familiarity, 8) advise, 9) order, 10) ask for help, 11) make up, 12) affirm, 13) annoyance, and 14) insulting. While *I'a* function as follows; 1) anger, 2) order, 3) resentment, 4) disappointment, 5) insult, 6) shock, 7) insinuation, 8) command, and 9) distrust. The data related to the function of *Roi* for flattering can be seen in data 1 and data 8 which is *kamberae* "very jolly" and *gaga poda* "very beautiful". These words are usually used to flatter because according to the context in the event that researcher observed, the utterance was delivered by the speaker to flatter to his addressee. The function of using *Roi* to express admiration or amazement is found in the data 2 saying *naha kaboi* "more handsome". The word of *Roi* found in data 2 serves to express a woman's admiration to a man for seeing a new hair of the man named Saman. The function of using *Roi* that is to admonish is found in data 3 identified by the word *ngau* "brave". Based on the context of the speech, the speaker conveys his reprimand by giving praise intending to reprimand the addressee. The function of using *Roi* for mocking is found in data 4 identified by the use of the word *ntikae* "very beautiful". This word was spoken by the speaker in the event aimed at making fun the addressee. The function of using *Roi* to express the excitement is in data 5 where the word *caru* "delicious" was used by the speaker because the vegetable cooked by his friend was so delicious so that he felt happy after tasting it. The function of using the politeness of *Roi* is found in data 7, which is *nawancuku loa* "very clever". The function of using *Roi* showing intimacy is found in data 9, data 13, and data 17 these are *nawancuku ngau mu* "great", *ngomi dou taho* "you are a good person", and *tenggo ro caha* "strong and diligent". The function of the use of *Roi* that is to advise is found in data 10 and data 16 which are *maloae* "smart", and *naha meci* "love more". The function of the use of *Roi* to command is found in data 12 *ie wancuku ngauna* "very great or able". The use of *Roi* to ask for help is found in data 18 that is *loaha loa* "getting smarter". The use of *Roi* to make an analogy is found in data 22 which is *na mo'o auku rimana* "very generous". The function of using *Roi* to affirm is found in data 23 and 24 which are *upa ro caha* "ductile and diligent" roya cigars and *ncihi ncao poda* "appropriate". The use of *Roi* to express pique is found in data 29 contained the word *rombo* "honest", and the use of *Roi* to insult is found in data 30 namely *kancilo* "very glowing".

As described above, the use of *I'a* to use function to describe the anger can be found in utterance as follows: *made ncora* "die crashed", *made mabu* "dead fall", *ma lohi ra'a* "vomiting blood", *lohi ra'a* "vomiting blood", *bote* "monkey", *ma pepaha fode* "dihempas tornado", *tuha hea* "dibacok", *lako sunda* "prostitute", and *lako damaja* "shameless". The use of *I'a* to tell can be found in some utterances such as *ma ndadi kai henca* "turn into a ghost". The function of the use of *I'a* to express quip are *made ulu ricu to'ipu* "died fast", *ndadi to'ipu ana lako* "be puppy", *tota nente to'ipu dou* "being chopped", *ana lako* (puppy), *made bate* "die by being thrown forcefully", *latota habha ha dou* (being chopped), and *ana wawi ncuwu* "wild pig". The use of *I'a* to show disappointment can be seen in these utterances including: *ngaha toipu bala* "being hit by clamity", *sampula sampake* "very stupid", dan *ade seta* "devil's heart". The use of *I'a* to insult were discovered in some utterances uttered by speakers such as *mpeke mango* "emaciated", *mpanga* "thief", dan *darere morina* "living poor". To express surprise the speaker used *I'a* by producing the utterance *raho to'ipu ncora ha oto* "hopefully you are hit by a car". *I'a* also used by speaker to quip can be seen in these utterances: *sampula kagoko* "awfully fool", *ana henca* "ghost kid", dan *henca rasa* "ghost of village". While, to command this study found an utterance in which the speaker used *I'a*, *na ono woku ha kamau* (be pulverized by python). The use of *I'a* for the last function that is to express inbelief is discovered from the utterance saying that *mu made oke* "die by choking".

c. Analysis of Factors Causing The Occurrences of *Roi* and *I'a*

Based on the theory proposed by Sumarsonon (2004: 61), sociolinguistics does not study about the relationship of language in society but also it also examines the relationship between social phenomena (phonemes, words, morphemes, phrases, clauses, sentences) and social phenomena (age, gender, social class, residence, education, occupation, attitude, etc.). As a social phenomenon, language and language use is determined not only by linguistic factors but also by nonlinguistic factors including social factors. Based on the said idea there are several factors behind the use of *Roi* and *I'a* in the Bima language spoken by speakers in the Boke village, district of Sape, Bima. The factors behind the appearance of *Roi* and *I'a* in doing speech acts are psychological factors and social factors including social status, education level, age, and sex or gender. This is in line with the theory affirmed by (Fishman in Suwito, 1991: 3).

Based on data analysis accomplished, it can be explained that for psychological factors Goleman (2001: 512) defines that emotional intelligence is the ability to recognize our own feelings and feelings of others, the ability to motivate ourselves and to build relationships with others. The reasons behind the use of *Roi* and *I'a* become the dominant thing behind the occurrence of speech events because of psychological factors relate to ourselves and others so it is said to be more dominant.

Psychologically, the factor affecting the use of *Roi* can be discovered in this study; for example, the utterance *ntika "beautiful"* was uttered by the speaker to the addressee because it is motivated by the psychological factor of the speaker who saw an inappropriateness between the listener's blond hair with his black face. And psychological factors can also be found in the use of *I'a* such as *made ncora* "die crashed" spoken by the speaker because he psychologically felt angry at his listener because the listener did not tell the speaker that he was sought by his mother. The next factor is a social factor which is divided into social status, education, age, and gender.

Social status factor in this study can be found in data 8, for example between the speaker and someone called umi (a status given to people who have had haj). This calling shows the social status of women which is different from women who have not taken the pilgrimage (who have not had haj). In terms of the level of education on the *Roi*, it can be seen in the data 18 in which the speaker felt that because of the level of knowledge owned by the addressee or listener who was very diligent in studying, the listener was very smart. the level of education factor in *I'a* occurred because of the lack of understanding of the addressee to the situation in which he kept riding his motorcycle even though *azan* (call to prayer in Islam) was called out. The speaker thought that this situation happened because the addressee never went to school and did not have awareness.

The next factor is the age factor. This factor can be revealed by the use of word *ngomi* "you" that is usually used to greet the peers or the younger ones. Speech that occurs in the data 3 in the use of *I'a* caused by the addressee who rejected the speaker's order to go buy cigarettes. Because of his anger, the speaker cursed his son by saying that if his son could not be told he would turn into a real ghost. The last factor found in this research is the factor of gender. This kind of factor can be observed in the event of *Roi* speech on the data 2 in which the speaker who was a woman admired the new appearance of her male friends after cutting his hair.

#### 4. Conclusion

Based on the findings and discussion of this research, the results of this can be concluded as follows. a) *Roi* and *i'a* in Bima community in the district of Sape can be grouped into three forms, namely: (1) word; (2) phrases; (3) clause. b) *Roi* in Bima community in district of Sape serves to (1) flatter, (2) express amazement, (3) admonish, (4) mock, (5) express happiness, (6) show politeness, (7) show the intimacy, (8) advise, (9) tell, (10) ask, (11) make an analogy or to unfold, (12) affirm, (13) express pique, and (14) insult. Whereas, *i'a* in Bima community in district of Sape serves to: (1) express anger, (2) tell, (3) express pique, (4) express disappointment, (5) insult, (6) express a surprise, (7) quip, (8) command, (9) express unbelief. c) The factors that cause the use of *Roi* and *i'a* in Bima community in the district of Sape are (1) psychological factors and (2) social factors including social status, education level, age, and gender.

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#### Statement of authorship

The authors have a responsibility for the conception and design of the study. The authors have approved the final article.

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