

## Representation of Social Stigma Through Expressive Speech Acts in the Novel "Perkumpulan Anak Luar Negeri" by Grace Tioso

Moh Tsalis Fahmi<sup>1</sup>, Sutardi<sup>2</sup>, Daniar Sofeny<sup>3</sup>

<sup>1,2,3</sup> Universitas Islam Darul Ulum Lamongan, Indonesia

Correspondence Email: [mohtsalis.2022@mhs.unisda.ac.id](mailto:mohtsalis.2022@mhs.unisda.ac.id)

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### Abstract

This study examines the representation of social stigma through expressive speech in the novel *Perkumpulan Anak Luar Nikah* by Grace Tioso. Expressive speech used between characters not only serves as an emotional expression, but also as a means of formation, reproduction, and resistance to social stigma. This research aims to describe the form of expressive speech and analyze the representation of social stigma that is manifested through the speech of the characters in the novel. The method used is qualitative descriptive with a contextual pragmatic approach. Data in the form of speech between characters containing expressive speech was collected through reading and recording techniques, then analyzed using Searle's theory of expressive speech, Goffman's concept of social stigma, and the mechanism of stigma according to Link and Phelan. The results of the study showed that there are four forms of expressive speech, namely mocking, criticizing, complaining, and expressing dislike. The four forms represent social stigma through the mechanisms of labeling, stereotyping, separation, status loss, and discrimination against figures based on their birth status, ethnic identity, and social position. In addition to representing the reproduction of stigma, expressive speech also depicts the psychological impact and resistance of characters to social discrimination. This study confirms that pragmatic studies can reveal the social dimension of language in literary works, as well as show the role of language in shaping and opposing stigmatizing practices in society.

### Keywords

Expressive Speech Acts, Novel, Pragmatics, Representation, Social Stigma,



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## INTRODUCTION

Language is the main means of human interaction and building meaning in social life. Through language, individuals not only convey information, but also show identity, build social relationships, and express views on the surrounding environment. These various functions show that language has an important role in shaping the way humans understand and respond to various social phenomena that occur in society. In its use, the meaning of a speech is not only determined by linguistic elements, but also by the context behind it. Yusrina

et al. (2024:126) explained that context plays an important role in shaping and interpreting the meaning of speech so that language understanding does not only rely on linguistic aspects, but also on the situation, social relationships, and cultural background of the speaker. Thus, language serves not only as a means of communication, but also as a means of representing social realities in social life.

Language has the power to shape, maintain, and reproduce stigmas in social life. Tussa'diah and Kartika (2022:111) explain that the use of language can represent and maintain social stigma that develops in society. Speech that contains negative labeling, insults, ridicule, sarcasm, or social judgment is not only psychologically harmful, but can also put a person in a lower social position and affect the way society views certain individuals or groups. Anshori (2018:169) explained that words or phrases can have implications in providing stigmatization and social bad image, while through the structure and expression of language, the various labels used can contain pejorative meanings for the bearer. This shows that language not only functions as a means of communication, but also as a means that is able to build, maintain, and reproduce social stigma in social life.

The phenomenon of social stigma was first conceptualized by Erving Goffman through his work *Stigma: Notes on the Management of Spoiled Identity* (1963) as a form of social attributes that damage the identity and dignity of individuals in the eyes of society. Arbia and Sugitanata (2024:118) refer to Goffman who stated that stigma is an attribute that deeply discredits a person so that the individual is considered to deviate from the norms that apply in society. In line with that, Utami (2018:190) emphasized that stigma is a process in which the reactions of others damage the individual's identity so that stigmatized individuals are seen as flawed and of lower value than people in general. Goffman classified stigma into three types: abominations of the body, blemishes of individual character, and tribal stigma. In the context of social life in Indonesia, tribal stigma often appears against individuals based on birth background, ethnic identity, and gender identity, including children born out of wedlock. This condition shows that society still tends to judge a person based on the prevailing social and cultural construction, giving birth to various forms of labeling and unequal treatment.

In addition to the stigma classification proposed by Goffman, this study also utilizes the concept of stigma developed by Link and Phelan (2001) to explain the mechanism of stigma formation in social life. According to Link and Phelan (2001:367–368), stigma occurs through a series of interrelated processes, namely labeling (labeling of certain differences), stereotyping (associating labels with negative characteristics), separation (separation between "us" and "them" groups), status loss (decline in social status), and discrimination (discriminatory treatment). These five dimensions do not stand alone, but work simultaneously in social power relations so that individuals or groups that are labeled with certain labels experience systematic social losses. This concept is relevant to use in research because it allows researchers to identify in more detail the forms of social stigma represented through expressive speech in the novel *Perkumpulan Anak Luar Nikah* by Grace Tioso.

The representation of social stigma is not only found in the reality of daily life, but is also widely depicted in literary works. Literary works are a reflection of people's lives that not only create an imaginative world, but also record, interpret, and question the social realities that live in society, including stigmatization practices that often occur unconsciously. Mahardika et al. (2025:45–46) stated that literary works can be a medium to represent social reality as well as convey criticism of various phenomena that occur in society. One of the most authentic elements of literary works that represents social interaction is the dialogue between characters. Heppiyani, Supriyono, and Hufad (2021:72) explained that dialogue between characters in literary works is a reflection of social interaction that represents the reality of people's lives so that the speech of characters in novels is not only understood as a series of words, but also as a form of social action that contains certain goals, attitudes, and judgments towards other parties.

To uncover the social meaning hidden behind the characters' speech, an approach is needed that not only relies on linguistic structure, but also considers the context of language use as a whole. This approach is known as pragmatic. Yule (2022) states that pragmatics is the study of speaker meaning, which is how speakers use language to convey meaning in certain social contexts and situations. Pragmatics view language as a social action because through language a person can command, request, criticize, satirize, or express certain feelings to a speech partner. Saifudin (2019:2) explained that in using language, a person not only produces an isolated series of sentences, but also performs an action that can affect his or her speaking partner. Thus, through pragmatic studies, the meaning of speech between characters is not only understood literally, but also based on the purpose and social situation behind the speech.

Such a stigmatization phenomenon is clearly depicted in the novel *Unmarried Children Association* by Grace Tioso (2024) published by Noura Books. This novel raises various social issues that are close to people's lives, such as stigma against children out of wedlock, patriarchal cultural pressure, gender stereotypes, social marginalization, and power relations represented through verbal interactions between characters. The speech between the characters in this novel not only serves as an expression of the characters' emotions, but also as a means of actively building, maintaining, and reproducing social stigma through language. Speech such as 'Later you have a child, what is the haram child!' is an example of expressive speech in the form of social judgment that directly labels a person's birth status as something despicable, while at the same time exercising the function of stigmatizing by placing the targeted individual in a discredited social position.

This research is in line with a number of relevant previous studies. First, Agustine and Amir (2023) examined expressive speech in the novel *Rindu yang Baik pour Kisah yang Pelik* by Boy Candra using a qualitative descriptive pragmatic approach. The difference is that Agustine and Amir's research analyzed expressive speech in general without associating it with the representation of social stigma, while this study specifically integrated the analysis of expressive speech with the representation of social stigma. Second, Jannah, Djumingin, and Saleh (2023) examined the actions of commissive illocution speech and declaration in the novel

Ordinary People by Andrea Hirata using a qualitative descriptive pragmatic approach. The difference is that the study focuses on the types of commissive illocution speech and declaration and its relevance to Indonesian language learning in high school, while this study specifically examines expressive speech as a representation of social stigma against children out of wedlock. Third, Riyantiningsih and Israhayu (2025) examined the representation of social stigma in the novel *Pasta Kacang Merah* by Durian Sukegawa using a literary sociology approach, while this study used a pragmatic approach with a focus on expressive speech acts as a vehicle for stigma representation. Based on this mapping, research that specifically links expressive speech with the representation of social stigma against children out of wedlock through pragmatic approaches in contemporary Indonesian novels is still relatively limited. This gap is the novelty of this research.

Based on the background that has been presented, the formulation of the problem in this study is: (1) What is the form of expressive speech in the novel *Perkumpulan Anak Luar Nikah* by Grace Tioso? (2) How does expressive speech represent social stigma in the novel *Perkumpulan Anak Luar Nikah* by Grace Tioso?. In line with the formulation of the problem, the purpose of this study is to describe the form of expressive speech and analyze the representation of social stigma manifested through expressive speech in the novel *Perkumpulan Anak Luar Nikah* by Grace Tioso. This research is expected to provide benefits from three perspectives. Theoretically, this study expands the application of the theory of expressive speech as an instrument for the analysis of social phenomena in contemporary Indonesian literary works. Practically, the results of this research can help readers understand the social meaning behind the characters' speech and develop critical awareness of the use of language that has the potential to perpetuate stigma. Pedagogically, the results of this research can be used as teaching materials in pragmatic courses and literary appreciation in higher education.

## **METHODS**

This study uses a qualitative descriptive method with a contextual pragmatic approach. According to Sugiyono (2021:9), qualitative research is used to research objects in natural conditions with researchers as the main instrument and inductive data analysis. The contextual pragmatic approach was chosen because this study not only describes the form of expressive speech acts, but also interprets the meaning of speech based on the social context behind it. This research is a library research with the main data source for the novel *Perkumpulan Anak Luar Nikah* by Grace Tioso (2024). The research data is in the form of speech between figures that contain expressive speech acts and represent social stigma. Data collection was carried out through reading and recording techniques by selecting speech that met the research focus based on Searle's theory of expressive speech as well as Goffman's concept of social stigma and Link and Phelan's stigma mechanism.

Data analysis uses Miles and Huberman's interactive analysis model in Sugiyono (2021:246) which includes data reduction, data presentation, and conclusion drawn. At the

reduction stage, the data was classified based on the forms of expressive speech found in the novel so that four forms were obtained, namely mocking, denouncing / criticizing, complaining, and expressing dislike. Furthermore, each data was analyzed based on the form of expressive speech acts, then interpreted the representation of social stigma through the concept of Goffman stigma and Link and Phelan's stigma mechanism, which included labeling, stereotyping, separation, status loss, and discrimination. The validity of the data is carried out through theoretical triangulation by comparing the results of the analysis based on the three theoretical foundations so that the interpretation of the data is more valid and consistent.

## RESULTS AND DISCUSSION

This section of results and discussion presents an analysis of expressive speech acts in the novel *Perkumpulan Anak Luar Nikah* by Grace Tioso using a pragmatic study combined with the concept of social stigma. The analysis focused on four forms of expressive speech, namely mocking, denying/criticizing, complaining, and expressing dislike. The four forms were analyzed based on the context of speech to show how each form represented social stigma in the interaction between characters.

### Mocking Expressive Speech

The following is data on expressive speech acts with mocking forms.

Date 1:

Context: Martha's friends mock her after learning that her birth certificate lists the status of an out-of-wedlock child.

*"Martha... "Wow, that's right!" Out of Marriage! Martha is an illegitimate child."* (p. 149)

Dates 2:

Context: Mami Lieke talks to Elsy about the status of the child to be born.

*"And you will have a child, you child!"* (p. 205)

Dates 3:

Context: This speech was spoken by an immigration officer to Linda while handling her passport at the immigration office.

*"Amoi kaya" / "Ah, Chinese mah kaya-kaya." / "You know, this act is written by a child out of wedlock? Wow, how is this? Sweet doesn't have a father." / "You know, precisely because it's sweet, his sister's mother is also funny. "You may be confused as to who to choose to be your father."* (p. 223)

Data 1, Data 2, and Data 3 show that forms of mocking expressive speech represent social stigma through humiliation, labeling, and social status degradation. In the theory of expressive speech, ridicule is a form of expressing psychological attitudes in the form of insults or negative judgments towards the other party (Searle in Idrees, 2025:1163–1164).

In Data 1, the speech *"Martha... OUT-OF-WEDLOCK CHILDREN!"* and *"Martha the illegitimate child"* is a form of ridicule that directly attacks the identity of Martha's birth. Based on Goffman's concept, the speech represents tribal stigma because birth identity is used as an attribute that discredits the individual (Utami, 2018:190). In the perspective of Link and Phelan

(2001:367–368), the use of *the label "illegitimate child"* indicates a labeling mechanism that later develops into a status loss, because Martha is positioned as a target of bullying and exclusion in the school environment.

In Data 2, the ridicule is directed at children who are not even born through the label of *"illegitimate children"*. This speech still represents tribal stigma, but shows that stigma is symbolically passed on to the next generation. According to Link and Phelan (2001:367–368), the speech shows the process of labeling as well as separation, because children born out of wedlock are positioned differently from children who are considered legitimate by society.

Meanwhile, Data 3 shows a more complex form of ridicule because it combines ethnic stigma, out-of-wedlock child status, and abuse of women. The *phrases "amoi kaya", "china mah kaya-kaya", "don't have a father", and "confused about which one to be the father"* not only degrade the ethnic identity of the Chinese, but also attack the birth status and morals of Martha's mother. This data represents tribal stigma, as well as intersecting with the blemishes of individual character when Martha's mother is positioned to have a moral disability. In the framework of Link and Phelan (2001:367–368), this data shows stereotyping, labeling, separation, and discrimination, especially since these speeches are conveyed by state officials in public services.

The three data show that the act of mocking expressive speech represents social stigma through labeling, stereotyping, and insulting the identity of the figure. Through ridiculous speech, characters not only experience negative personal judgment, but are also placed in discredited social positions through the mechanisms of *labeling, separation, status loss, and discrimination*. These findings confirm that expressive speech not only represents the speaker's psychological attitude as stated by Searle (in Idrees, 2025:1163–1164), but also serves as a means of reproducing social stigma. This is in line with Goffman's concept of stigma which views certain attributes as the basis for discrediting individual identity and the stigma mechanism of Link and Phelan (2001:367–368) who explain that labeling, stereotypes, segregation, social status degradation, and discrimination are a series of interrelated processes in shaping stigmatization practices.

### **Expressive Speech Deprecating / Criticizing**

The following is data on expressive speech in the form of denunciation/criticism.

Dates 4:

Context: This speech was spoken by Ronny to Martha after Martha's old blog was discovered by a party with whom she was hostile, thus having a bad impact on Ronny's career at the company.

*"Think about it, who else is less likely to find your old blog if it's not the person who has a problem with you? If you listen to me, if you don't take care of politics, don't make a lot of politicians hate you, we wouldn't be like this. I might have been promoted by now."* (p. 94)

Dates 5:

Context: This speech was spoken by Mami Lieke, when she compared her family background from the Peranakan group with the Chinese Totok group (singkek) who she considered to be different social classes.

*"Singkek is different from us, they are not high in school, so their minds are also short, They can have many wives."* (p. 205)

Dates 6:

Context: This speech was spoken by Linda (Ai Ling) in an interview with Krisna, when she was asked to give a response to the problem of discrimination experienced by people of Chinese descent in Indonesia.

*"In my opinion, the fault is the Indo government. They failed to protect their citizens. Obviously we were born in Indonesia, obviously our parents were also born in Indonesia, so why are we still second-class citizens?"* (p. 308)

Data 4, Data 5, and Data 6 show that forms of expressive speech denouncing / criticizing represent various forms of social stigma, ranging from restrictions on minority group behavior to criticism of systems that perpetuate discrimination. In the theory of expressive speech, criticism is a form of expressing the speaker's psychological attitude towards certain circumstances or actions (Searle in Idrees, 2025:1163–1164).

In Data 4, Ronny denounces Martha by blaming her involvement in politics as the cause of problems that have an impact on their careers. The speech is an act of expressive speech that denounces because it contains a negative assessment of the actions of the speech partner. In Goffman's perspective, this speech represents the *blemishes of individual character* because Martha's choice is seen as an act that has a bad impact. Meanwhile, according to Link and Phelan (2001:367–368), the speech shows a *stereotyping* mechanism against Chinese women who are active in the political realm so as to indirectly reinforce the stigma that has developed in society.

In Data 5, criticism is directed at the Totok Chinese subgroup through the assessment that they are uneducated and immoral. This speech represents tribal stigma because group identity is used as the basis for negative labeling. In the framework of Link and Phelan (2001:367–368), these data show stereotyping and separation through the division between *"us"* and *"them"*. Thus, the practice of stigmatization in the novel does not only take place between the majority and minority groups, but also occurs within the minority group itself, thus strengthening the social hierarchy between subgroups.

In contrast to the previous two data, Data 6 shows criticism directed at the government as a party that is considered to have failed to protect citizens of Chinese descent. The saying *"why are we still second-class citizens?"* expressed disappointment at the discrimination experienced by minority groups. In the perspective of social stigma, these data reflect the status of loss and discrimination as described by Link and Phelan (2001:367–368). Unlike Data 4 and Data 5 which tend to reproduce stigma, criticism of Data 6 actually functions as a form of resistance to social structures that perpetuate inequality.

The three data show that the act of expressive speech denouncing or criticizing represents social stigma through negative judgments of individuals, groups, and social systems related to discriminatory practices. In contrast to expressive acts of mocking speech that directly present insults and labeling, the form of denouncing or criticizing shows that social stigma can be reproduced through negative evaluations of individuals or groups, as well as questioned through criticism of the injustices experienced by minority groups. These findings confirm that expressive speech not only represents the speaker's psychological attitude as stated by Searle (in Idrees, 2025:1163–1164), but also shows that language can be a means of reproduction as well as resistance to social stigma. This is in line with Goffman's concept of stigma regarding the discrediting of social identity and the stigma mechanism of Link and Phelan (2001:367–368) who explain that stereotypes, separation, status loss, and discrimination can be maintained or opposed through the practice of language.

### **Expressive Speech Acts of Complaining**

The following is data on expressive speech actions in the form of complaining.

Dates 7:

Context: The speech was delivered by Papa Martha in an interview when she told her experience as a citizen of Chinese descent in Indonesia.

*"Sometimes, people expect us, the Chinese, to love Indonesia unconditionally, beyond everything that has happened in the past. We have to prove, again and again, that we are loyal Indonesians. But, sometimes, it feels like it's never enough."* (p. 338)

Dates 8:

Context: This speech is spoken by Krishna recounting her childhood experience as a Chinese descendant.

*"When I was a kid, I hated the fact that I was Chinese. I used to be a journalist. After Sin Po was forcibly shut down, Emak's life was difficult. Engkong was often interrogated, called by the police, obliged to report, considered communist. Our house is often thrown with human excrement. When I was in elementary school, I didn't have the money to go to a private school, so I was forced to go to a public school. There, I was often ridiculed."* (p. 310)

Dates 9:

Context: This speech is spoken by Linda to Martha after Martha's family home burns down and Martha experiences a series of pressures due to her identity as a Chinese descendant involved in politics.

*"You know, it's not because your house is on fire, it's because you're a Chinese who was born in Indochina." Try if you were born in another country, if the name written on the deed is really your bokap name, do you really need to forge documents? Nope! We're so that we're Chinese living in Indo! Do you want to stop? Get out of this country!"* (p. 231)

Data 7, Data 8, and Data 9 show that the form of expressive speech of complaining represents the psychological impact of social stigma experienced by the characters. In contrast to the form of expressive speech of mocking or denouncing / criticizing which represents the process of forming social stigma, the form of expressive speech of complaining shows the

emotional experience of individuals who are subjected to stigma. In the theory of expressive speech, a complaint is a form of expression of disappointment, sadness, or burdened with a situation (Searle in Idrees, 2025:1163–1164).

In Data 7, Papa Martha complained about the demand that residents of Chinese descent constantly prove their loyalty to Indonesia. This speech represents tribal stigma because ethnic identity is the basis for the emergence of social suspicion (Utami, 2018:190). In the perspective of Link and Phelan (2001:367–368), this data shows a mechanism of separation and discrimination, because the Chinese group is positioned as a group that must continue to prove itself in order to be accepted as part of society. The complaints reflect not only the personal experience, but also the collective experience of minority groups.

In Data 8, the complaints develop into a more personal experience through the acknowledgment of *"I hate the fact that I'm Chinese."* The character's experiences of discrimination, intimidation, and ridicule show that stigma not only works on social relationships, but also affects the way individuals perceive themselves. This data still represents tribal stigma, but shows the impact of self-stigma, which is when individuals internalize society's negative judgments of their identity. In the framework of Link and Phelan (2001:367–368), the process includes labeling, stereotyping, status loss, and discrimination that takes place on an ongoing basis.

In Data 9, Linda complained about the fate of residents of Chinese descent who continue to experience various difficulties due to their ethnic identity. The speech is an expressive act of complaining because it expresses disappointment and despair about the situation experienced. In Goffman's perspective, this speech represents tribal stigma because ethnic identity is the basis for the emergence of unequal treatment. According to Link and Phelan (2001:367–368), the speech shows the mechanism of labeling, status loss, and discrimination, so that discrimination is seen as an experience that continues to be experienced by Chinese groups in Indonesia.

The three data show that the act of expressive speech complaining represents the psychological impact of social stigma experienced by individuals and minority groups as a result of the ongoing experience of discrimination. Through their grievances, the characters express exhaustion, pressure on their self-identity, and despair due to treatment that discredits their social status and ethnic identity. These findings confirm that expressive speech not only represents the speaker's psychological attitudes as stated by Searle (in Idrees, 2025:1163–1164), but also shows the social and psychological consequences of stigma. This is in line with Goffman's concept of stigma which explains that discredited identity can affect the way individuals perceive themselves, as well as the stigma mechanism of Link and Phelan (2001:367–368) which shows that labeling, stereotyping, status loss, and discrimination can have a lasting psychological impact on stigmatized individuals and groups.

### **Expressive Speech Acts Express Dislike**

The following is data on expressive speech actions in the form of expressing dislike.

Date:

Context: The speech was delivered by Papa Martha when discussing the status of Tata who in state administrative documents is recorded as an out-of-wedlock child.

*"Tata is not an illegitimate child. He's a wa-boy." / "Yes, definitely. The country that made him an illegitimate child." (p. 153)*

Date:

Context: This speech was spoken by Ronny when he learned that his family's property and belongings were looted and looted by the mob in a riot that was nuanced with ethnic discrimination, and one of the victims was a woman from a Chinese family who experienced sexual violence

*"Bastard! Sneeze! It's not your wife and children who are languishing in the bathroom until they become corpses! It's not your daughter who was stripped naked in the middle of the street!" (pp. 265–266)*

Date:

Context: A speech delivered by Martha expressing her views on the country and the future of her family.

*"Ron, as much as I love Indonesia, I don't want to sacrifice my children to fight to change a country that has never loved me." / "So far, the country has been described as the motherland. But, what kind of mother keeps demanding that her children sacrifice for her?" (p. 342)*

Data 10, Data 11, and Data 12 show that expressive forms of speech express dislike represent rejection of social stigma and injustice. In the theory of expressive speech, dislike is a form of negative evaluation of the speaker towards a certain situation or party (Searle in Idrees, 2025:1163–1164).

In Data 10, Papa Martha rejects the use of the label "illegitimate child" attached to Tata and shifts the cause to the state administrative system. This speech represents tribal stigma because birth status is used as the basis for social labeling. However, in contrast to the data in the mockery category, this speech represents resistance to social stigma. In the perspective of Link and Phelan (2001:367–368), the speaker seeks to reject the labeling and status loss mechanism that the state attaches to children through administrative records.

In Data 11, Ronny expressed his dislike through anger at the acts of violence experienced by residents of Chinese descent in the riots. The speech is an act of expressive speech expressing dislike because it shows a negative evaluation of the actions that cause the suffering of the victims. In Goffman's perspective, this speech represents tribal stigma because violence occurs due to the victim's ethnic identity. According to Link and Phelan (2001:367–368), the speech shows the mechanisms of discrimination that arise as a result of labeling and social segregation against minority groups.

Meanwhile, Data 12 shows the dislike directed at the state as an institution that is considered to have failed to provide protection and equality for minority groups. Martha's statement that she didn't want to sacrifice her children's future for the sake of a country that "never loved me" reflects the disappointment born of a prolonged experience of discrimination. In the perspective of Link and Phelan (2001:367–368), this data shows the

impact of status loss and discrimination, so that the state is seen as a party that contributes to maintaining social stigma against minority groups.

The three data show that expressive speech expresses dislike representing a rejection of social stigma through criticism of labeling, discrimination, and injustice experienced by minority groups. Through these expressions, the figures no longer just describe their experiences as victims of stigma, but also show awareness to question and reject stigmatization practices that are legitimized by society and institutions. These findings confirm that expressive speech not only represents the speaker's psychological attitude as stated by Searle (in Idrees, 2025:1163–1164), but also serves as a means of resistance to social stigma. This is in line with Goffman's concept of stigma which views stigma as a social construct that discredits individual identity and the stigma mechanism of Link and Phelan (2001:367–368) which suggests that labeling, stereotypes, segregation, social status degradation, and discrimination can be maintained or opposed through language practices. These findings also support Fatmawati and Ningsih (2024:209) who stated that expressive speech is influenced by context and power relations so that it can be a means to voice rejection of the practice of social stigma.

## CONCLUSION

Based on the results of the research, four forms of expressive speech were found in the novel *Perkumpulan Anak Luar Nikah* by Grace Tioso, namely mocking, denouncing / criticizing, complaining, and expressing dislike. These four forms not only function as expressions of the psychological attitudes of the characters, but also as a means of representing social stigma which is manifested through the mechanisms of labeling, stereotyping, separation, status loss, and discrimination. The representation of stigma in the novel arises based on the character's birth status, ethnic identity, and social position, and shows that language plays a role in forming, maintaining, and opposing the practice of stigmatization. In addition to representing the reproduction of stigma, expressive speech also reveals the psychological impact experienced by the character and shows various forms of resistance to discrimination and social injustice.

The findings of this study confirm that pragmatic studies, especially the analysis of expressive speech actions, can be used to uncover the social dimension of language in literary works, thus expanding pragmatic studies that focus not only on the function of communication, but also on the representation of social problems. This research is expected to be a reference for pragmatic and literary studies, especially research that examines the relationship between speech and social issues in literary works. However, this research is limited to the analysis of expressive speech in one novel so that further research can develop studies on other types of speech acts or use more diverse study objects to obtain a more comprehensive picture of the representation of social stigma in literary works.

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