

Directive Speech Acts of the Catholic Priests on the Rite of Confession of Sin and the Implementation of Penance by Catholics in Medan City

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ABSTRACT

The directive speech acts of the Catholic Priests are communication or speech that is conveyed to the penitent to apply penance in real life. Penitence is received by the penitent when confessing sins to the Priests. This research aimed to describe the factors of the minimum participation of Catholics to confess sins, the speech acts of the Priest's directive, and the application of Catholic penance. The research problem was based on interviews with 2 (two) priests who said that only 2.05% of the 24,444 Catholics confessed. The research subjects consisted of 12 priests and 25 Catholics who were selected by purposive sampling. The technique of collecting data used Google Form contains questions answered by the Priests and the people. The theoretical approach used a pragmatic approach while the research approach used descriptive qualitative and data analysis by reducing, presenting data, and drawing conclusions. To measure the validity of the data used triangulation techniques. The results showed that the factor of the lack of confession was that the people did not understand confession; it was considered that confession was not guaranteed its confidentiality; the people were ashamed and afraid to confess their sins. The directive speech acts of the Priests to Catholics consist of speech acts that are asking, inviting, suggesting, ordering, and expecting. The point was that people confess their sins to the Priest. Catholics practice penance in the form of prayer, charity, charity work and service to others, abstinence voluntarily, and sacrificing. Finally, both the priest and the congregation recommended that a catechesis program on the confession of sins be held to increase the active participation of the people in confessing sins

both in quantity and quality. The results of this study were useful for helping priests to formulate programs or make catechetical policies for confession of sins to Catholics. Besides, it is useful to increase the active participation of Catholics to confess their sins according to the orders of the Catholic Church.

Keywords: Directive Speech Act, Catholic Priests, Penitence, Confession of Sins

INTRODUCTION

Speech acts in communication include constative, directive, commissive, and offerings. Speech acts take place in every speech event. A directive speech act is a speech act intended by the speaker (Priests) so that the speech partner takes action according to what is stated in the speech. The indicator of directive speech is an action taken by the speech partner (penitent) after hearing the speech.

One of the speech events is the confession rite performed by Catholics to the Priests in the Church. Confession of sins is that Catholics confess their sins to legitimate servants (ordained priests), repent of sins, repair themselves from evil deeds. The wailer confession is the priest or bishop ordained who has potestas ordinis (power of ordination) to the faithful who receive absolution (forgiveness) and get reconciliation (atonement).

A person who confesses his sins in front of the priest is called a Penitent. Penitence is an act of repentance by Catholics, namely prayer, charity, charity

work, service to others, abstinence voluntarily, and sacrifice. Penitence is conveyed through the speech act of the Imam's directive to the penitent in the confession rite.

The research problem was based on interviews with 2 (two) priests who served in one of the St.Yosef Catholic Churches Delitua, on March 15 and 22 2019, there were 24,444 people and only 500 people or 2.05% of Catholics who confessed (Ermina, 2020). Yet it is based on empirical and biblical facts that all people have sinned and have fallen short of the glory of God [19 Roma, 3:23]. This kind of situation is relevant to the results of Arndt Büssing's (2015) research on pastoral workers in Rome that 55% practice the sacrament of confession and perform it for less than a year or do not practice it every year (Arndt, 2015). Arndt Büssing, etc. just practice once a year (Arndt, 2016). This is actually a form of disobedience from the official teachings of the Church and disobedience not only to the teachings of the sacrament of confession but also sin in engaging in immoral practices. For example, in Angele Deguara's research, some people abort or neglect their children but feel that their relationship with God is fine, even though this is actually a sin that should be confessed before God through Priests (Angele, 2019). This indicates that behavior like this does not indicate an increase in good behavior and morality according to Luzolo (2008). If this occurs, "moral decadence" will become a threat to the Catholic social order (Paul, 2020). Because actually the offender who promotes good behavior, and morality is more likely to receive forgiveness than the sinner who does not change (Luzolo, 2008). Gunnar Gutsche (2017) says that this is what is often ignored, namely ignoring or non-compliance with the social norms and values that apply to religion, resulting in loss of utility because one's personal religious identity affects personal cultural values and norms (Gunnar, 2017). Besides, sometimes individuals oppose and reject religion (Igor, 2016). Rejection of religious

values, for example, rejection of the value of confession, namely the value of forgiveness. Rejection of religious values, for example, when someone acts from behavior that is not in accordance with religious teachings. For example, the case of homosexuality in the study of Gay, where Borys admitted his homosexual relationship to priests and priests explained that it was worse than murder. However, in the end, he did not want to confess his sins again. This research explains that there is Sylvester who then ran from the confession room and did not get absolution. This case is called Igor as a spiritual dilemma (Igor, 2016). Even so, the Pope still stated that homosexuality and abortion are sins (David Shaw, 2015) (David Shaw, 2016).

Confession of sins makes everyone enthusiastic in carrying out religious practices (beliefs) and even people can have a positive life. This was recognized by priests through the media Catholics Come Home (CCH) which stated that with the results of a survey of belief practices that half (50%) reported positive changes in people who practicing religious beliefs more enthusiastic in doing devotion at Sunday Mass. There is an increase in the number of people confessing sins (the sacrament of repentance) and many are correcting (validating) their marriages (Michael, 2012).

Based on the above phenomena, the formulation of research problems is 1) What are the factors causing the lack of participation of Catholics in confession to the Priests? 2) How is the speech act of the Priest's directive to the Penitent (Catholics who confess their sins) in the rite of confession? 3) How is the application of penitence (acts of repentance) performed by the Penitent after the rite of confession? This study aims 1) to analyze and describe the factors causing the lack of participation of the people to confess their sins to the Imam 2) to analyze and describe the speech acts of the Priest's directive to the Penitent (Catholics who confess sins) in the confession rite, 3) to analyze and describes the application of penitence (repentance)

performed by the Penitent (people who confess their sins) after the rite of confession.

LITERATURE REVIEW

Directive

Actions Speech act according to Searle is a theory that tries to study the meaning of the language which is based on the relationship between speech and the actions conveyed by the speaker (Rusminto, 2015). The term speech act was first coined by Austin (1962), in his writing *How to Do Things with Words*, which states that although sentences can be used to preach something, the pronouncement of sentences in certain cases can be considered as the implementation of actions/deeds (Yeşim, 2020). A directive speech act is a speech partner carrying out the action intended by the speaker in each speech. The directive speeches referred to are collecting, urging, pleading, suggesting, ordering, giving cues, and so on (Vina, 2019).

The speech acts are discussed in a pragmatic study that examines language from the aspect of actual usage. Speech act is an utterance as a function of communication, which means that the utterance or utterance contains meaning (Mursia, 2017). That is, the main subject of pragmatics is speech acts not sentences as units in grammar (Yuliarti, 2015). Pragmatics is the study of the meanings conveyed by speakers and the content of pragmatic analysis is what is meant by each utterance (Karomatul, 2016). According to John R. Searle (1969) speech acts are divided into three types of action, namely: local acts (locational acts); illocutionary acts (illocutionary acts), and perlocutionary acts (acts perlocutionary). Perlocutionary action refers to the effect a speaker produces by saying something. Speech acts in communication include constative, directive, commissive, and offerings. Speech acts take place in every speech event (Angele, 2019). It is in this vein that recognition (public) is an example of a perlocutionary speech act (Yeşim Yaprak

Yıldız and Patrick Baert: 2020) (Yeşim, 2020).

Speech acts and speech events are two symptoms found in the communication process (Chaer, 2010). Speech acts are expressed in a straightforward manner so that they are easily understood by speech partners (Rusminto, 2010). A directive speech act is a speech act intended by the speaker so that the speech partner takes action according to what is stated in the speech (Rachman, 2015). Included in this directive speech act include speech asking, inviting, compelling, suggesting, urging, ordering, collecting, ordering, begging, challenging, giving on cue. The indicator of directive speech is that there are actions taken by the speech partner after hearing the speech (Yuliarti, 2015). One of the speech incidents is the confession of sins committed by Catholics.

Confession of Sins

Confession of sins is one of the orders of the Catholic Church/religion which is carried out at least once a year, namely the Lenten season (March, before Easter) and the Advent period (November before Christmas) (David, 2010). Confession involves the Priests as speaker and penitent as speech partner. Confession of sins is that the faithful confess their sins to legitimate servants (ordained priests), repent of sins, intend to improve themselves [17^{Kan.959}]. Confession or transmission of sins frees us and initiates peace (reconciliation) with others [18¹⁴⁵⁵].

The sacrament ritual of penance or confession or often referred to as reconciliation can solve human problems by openly confessing sins and the perpetrator of the penitent can ask for forgiveness through speech acts from the competent authority or the priest to be granted absolution (Tom, 2019). Sin is rooted in the heart and gives rise to bad outward things (Al. Purwa, 2007) such as fornication, theft, murder, adultery, greed, crime, leaving God [19^{Mark 7: 21-23; Luke 15: 11-32}]. This sin describes the mental activity, a state of mind, or what

Evagrius calls the "category of thought". For example, greed or lust describes something that is happening in the mind. This thinking is mainly obsessive and leads to sinful behavior (Scott, 2014). This forgiveness of sins requires confession, remorse, and extraordinary efforts by the offender not to do it (David, 2010). This deadly sin serves as an early warning system that lives will be lost due to disharmony, hopelessness, and inner conflict (Rein, 2007). Because it is necessary to confess sins because of its benefits. The benefits of confession (Martasudjita, 2003) are reconciliation with Allah; reconciliation with members of the Church, reconciliation with All Creation and Creation.

Catholic Priest-Confession Servant

Confession is carried out in front of the Catholic Priest as a confessor [17^{Kan965-966}] who has the power of ordination (potestasordinis) to give absolution legal. Absolution is a statement of forgiveness or deliverance of personal sins to the person who repents given by the Priest [19^{Romans 3; 9-10}]. Priest is only a "servant" confession of sins because only God can forgive sins [18¹⁴⁴¹]: "Your sins have been forgiven" [19^{Mark 2: 5; Luke 7:48}]. Due to the blessing of His divine authority (God), he gave power (potestasordinis) to humans (Priests) so that it could be carried out in His (God) name. Lord, Jesus Christ entrusted the exercise of the power of absolution to the apostolic office (Priest) in other words to the ordained Priest entrusted with the "ministry of confession" or the ministry of reconciliation [19^{John 20: 21-23}]. As the father of confession, the priest must present God's goodness, acting in the person of Christi. The priest becomes a clear sign of the mercy of Allah who forgives, keeps the secret of confession [18¹⁴⁶¹].

Operationally, the procedures for confession (Markus, 2014) are 1) Inner Preparation, Entering the Room of Confession, Kneeling in the Room of Confession, Sign of the Cross, Direct Confession to the Priest (Komisi, 2014),

Advice and Penance from the Priest, Penitent Saying Penitential Prayers, Absolution, Speech Thank You and Pray. Confession of sins done in this way includes two essential elements, namely the activity of the penitent who repents under the power of the Holy Spirit, namely repentance, confession, acceptance, or penance (S. Laurensius, 2013).

Penitent and Penance

A person who confesses his sins in front of the priest is called a Penitent. The subjects of confession (penitent) are people who have been baptized into the Catholic Church and can use their minds. The penitent (sinner) must have full spiritual health. He must "make penance" for his sins, must properly correct the wrong, this election is called "Penance". Penance (repentance action) consists of prayer, charity, fasting, charity work, service to others, abstinence voluntarily, sacrifice, and so on ... "[18¹⁴⁶⁰]. The penitence is conveyed by the priest to the penitent (sinner) through his speech at the time of the confession rite in the Church or prayer places [17^{Kan.964}]. The penitence contains directive speech acts delivered by Imam to the speech partners (Penitent). Priest's directive speech acts are intended so that the speech partner (penitent) takes action (penitence) by what is stated in the speech.

RESEARCH METHODS

Research Design

The design of this study used a qualitative descriptive approach in which the researcher describes the object and the results of the study in a narrative form. The approach used in this research is a pragmatic approach, which focuses on the language used to communicate in certain situations. This approach was chosen because the object in this study was speech acts (Fenda, 2016). Pragmatics deals with the analysis of what people mean by their utterances and their meanings so that they can influence one's actions (Karomatul, 2016).

Research Informants

This research was conducted in Catholic churches in the city of Medan and its surroundings. The research subjects (informants) were selected by purposive sampling, meaning that the researcher determined the research subjects who really understood the information they wanted to get. The informants specified in the study were 12 (twelve) priests conventual as confession servants (speakers), the priest served and resided in the Catholic Church pastor in Medan and 25 (twenty-five) Catholics (penitent) who had confessed sins against priests Conventual.

Data Sources and Analysis

The data sources of this study consist of primary data and secondary data. The primary data of the research are 1) the factors causing the lack of participation of the people to confess sins to the Priest 2) the speech acts of the Priest's directive to the Penitent (Catholics who confess their sins) in the confession of sins, 3) the application of penitence (acts of repentance) carried out by the Penitent (people who confess their sins) after the rite of confession. Meanwhile, secondary data is information or documentation related to directive speech acts and confession of sins. In other words, the source of the data is the result of data about "The Directional Actions of Catholic Priests in Confession Rites and the Application of Penitence by Catholics in Medan City" The data collection technique in the research used Google form which was filled honestly by research informants, namely filled by priests. Conventuals and Catholics (penitent) who understand and can provide information according to research objectives. To streamline the research process and to achieve maximum research objectives, the researcher prepared an instrument in the form of a question guide. Data analysis was performed by reducing data, presenting data, and drawing conclusions. Data analysis was carried out in stages, namely, 1) data transcription, 2) data identification, 3) data classification, 4)

data interpretation, 5) data description. To determine the validity of the data, an examination technique was needed (David, 2016), namely the Triangulation criteria. Besides, the application of pension is analyzed using the formula percentage (%) = (number of parts)/total amount) x 100%.

RESEARCH RESULTS

The Factors of the Lack of Confession

The Conventual Priests stated that in quantity only a small proportion of Catholics come to confess their sins to the Priest. The priest from Santo Yosef Paroki, Delitua RP. Pascal Hanoë, OFMConv, stated "De facto, it is no longer in demand. Very few people came to this final confessional. If there is only during Lent and Advent. On normal days, especially the Saturday and Sunday leading up to the Eucharist, people rarely come to ask for confession". RP. Pascal observed that recently Catholics have become less interested in confessing sins. Apart from that the Priest, Catholics stated the same thing as seen in the following picture.

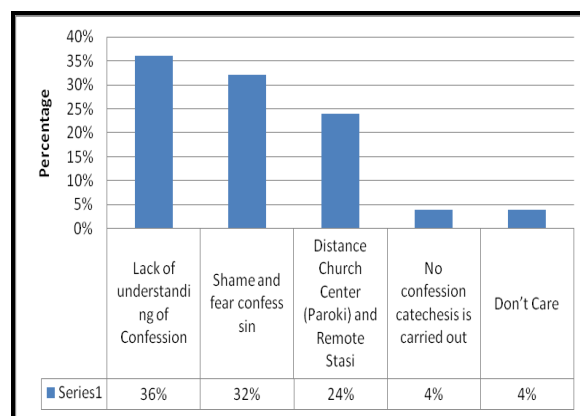


Figure 1: The Factors of Lacking the Confession of Sins

The factors of the minimum number of Catholics confessing sins due to several reasons (Ermina, 2020): the understanding of confession is not optimal, shame or fear of confessing sins, the distance from the place where the confession is carried out is very far from the place where the people live, catechesis confession of sins has not been carried out and some people do not care about the rules of the church.

Directive Speech Acts of the Catholic Priest's in the Confession Rite

The directive remarks from the Conventual priests (Ermina, 2020) are shown in the table below.

Table 1: Directive Speech Acts of the Catholic Priest's at the Confession Rite

No	Directive	Speech of the Priest's Directive for Catholics
1	Requesting	<ol style="list-style-type: none"> Confessing sins because confession can renew the spiritual element of man to be healthier. Be aware of one's own vulnerability because of the temptation to fall into sin. Creating a harmonious relationship between humans and God, neighbor, and nature.
2	Inviting	<ol style="list-style-type: none"> Confess sins to the Priest to be free from sins without waiting to commit mortal sins. Confessing sins to the Priest because humans lack a strong potential to refuse evil offers Do not be ashamed and afraid to confess sins because the confidentiality of confession is maintained Learn the meaning and practice of repentance
3	Suggest	<ol style="list-style-type: none"> Actively confess sins for the sake of reconciliation between God and others and environments can be created. Actively participate in confessing sins to obtain God's blessings in life. Confessing sins at least once a year so that life changes for the better. Strengthen the catechetical/sacrament teaching staff of confession. Priests make a schedule of confession services.
4	Exhort (Cry)	<ol style="list-style-type: none"> Understand the sacrament of confession (Penance) as a means of cleansing people from sins. Recognizing the importance of confessing sins so that God's will is understood Having joy in confessing sins Eliminating shame and fear of confessing sins to the Priest. Follow the catechesis of confession to understand its meaning and substance.
5	Expecting	<ol style="list-style-type: none"> Be aware of the actions that have been done and be able to take responsibility for them. Understanding the substance of the sacrament of confession. Applying penance in family, community, and church life. Increasing the intensity of the confession of sins

The directive speech of the priests above consists of utterances that are, ask, invite, suggest, call, and expect. In brief, the content of each speech is for the people to confess their sins according to the rules of the Church and to apply penance both in family life, the Church and, society.

The Application of Penance Confession of Sins by Catholics in Medan City

The implementation of penance by Catholics is operationally described as follows (Ermina, 2020):

Prayer

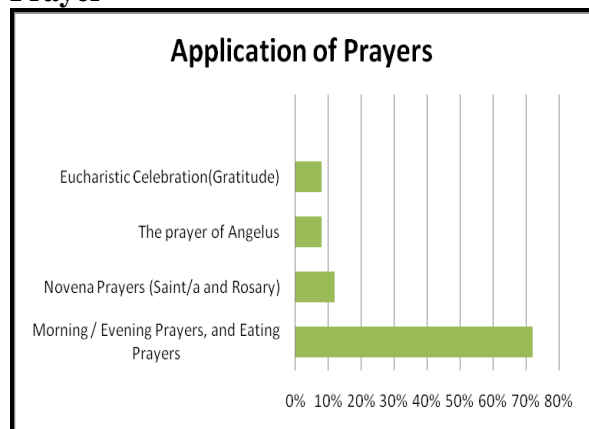


Figure 2: Application of Prayers

Penitence applied by the people in the form of prayer practice. The types of

prayers that are often carried out every day are shown in Figure 2.

The types of prayer that people do are praying morning/evening and prayers before and after meals, Novena, Angelus, and following the Eucharistic celebration.

Charity

Penitence in the form of charity is also applied by people (Ermina, 2020) who confess their sins, which is explained in table 2.

Table 2: Application of Charity

Application of Charity	1	Providing food and drink to the poor
	2	Giving money to street singers (disabled)
	3	Donating clothes to the orphanage
	4	Providing social assistance (money/goods) to the bereaved
	5	Action Fasting for Development (APP) Praspakah Period

Charity is applied by the community by providing food and drink for the poor, giving money to street singers and the disabled, donating clothes to the orphanage. Care, providing social assistance to the bereaved, and providing fasting (money) during Lent.

Charity and service to fellow

Charitable works that are applied to the people can be seen in the image below (Ermina, 2020):

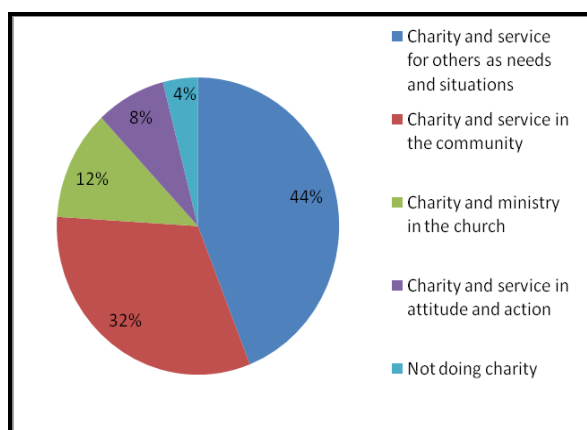


Figure 3: Application of Charity and Service

Application of charity work by the Catholics first; according to needs, situations and is humane in nature, for example providing food to hungry people, providing food to children in orphanages, providing material assistance to grieving people and visiting elderly people. Second, services in the community, for example, working together with other communities to clean roads or gutters and clean up rubbish. Third; spiritually-ecclesiastical namely cleaning the church environment, decorating or decorating the church creatively during religious holidays, and performing fasting actions by giving money to poor people. Fourth; service through attitudes and actions

Abstinence Voluntarily

Catholics practice general abstinence during Lent or before Easter. Voluntary abstinence can be seen in the image below (Ermina, 2020):

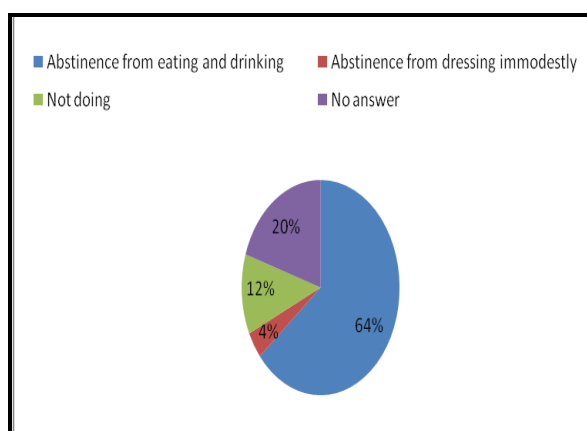


Figure 4: The Application of Voluntary Abstinence

Catholics practice abstinence voluntarily by abstaining from eating and

drinking, abstinence from dressing immodestly, not practicing and there are no people who do not answer.

Sacrifice

Operationally the application of sacrifice can be seen in the following figure (Ermina, 2020):

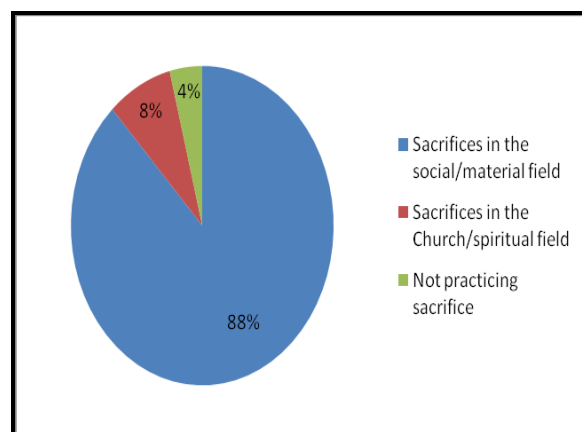


Figure 5: Application of the Victim

First; socially, namely every day reduce the amount of rice cooked than usual. This was done by each family who later gave it to the poor and hungry, giving clothes to those in need. Second; spiritually, namely taking the time, energy and mind in carrying out worship at the homes of other Church members in turns, participating in spiritual song practice in the Church, being willing to follow novena prayers within the scope of the Church on certain days, coming to pray at the homes of people experiencing grief, maintain the safety and cleanliness of the Church environment.

DISCUSSION

The sacrament of confession is obligatory to obtain forgiveness of sins (absolution) and penance which is conveyed by the Priest to the people during confession (Ermina, 2020). A Priest is seen as a professional who can be trusted to absolutely maintain the confidentiality of information or confession (Lindsay, 2015). Confession of sins is not a confession made in public. This is because public recognition is at the same time a strategy to eliminate guilt and responsibility through various rhetorical strategies and constitutes a speech

act that is performative (Yeşim, 2020). The law of the Catholic Church keeps the confession of sin secret, that the sins of the people are strictly prohibited from being published by the priest in any form.

There are several reasons for the obligatory and meaning of confession. First; Reconciliation with God (Christological Aspect) means that the sacrament of confession reconciles man with God and the receipt of forgiveness is freed from the anger, hatred, and fear felt as a result of psychological, emotional, physical, or moral harm (Luzolo, 2008). Second; Reconciliation with the Church (Ecclesiological Aspect), namely reconciling the relationship of believers with Church members. Third; Reconcile with all creatures and the environment, feel God's love directly or through others, and establish a beautiful spirituality with the created nature (Adam, 2002). Fourth; the forgiveness of human sins. The beginning of forgiveness occurs when the process of forgiveness is followed not only by the elimination of negative thoughts, feelings of revenge, and hatred towards the criminals, but also when positive thoughts and feelings about the perpetrator arise (Stanisław, 2019). Humans find peace. Specific things that stress humans include feeling upset because something happened unexpectedly, feeling unable to control important things in life, believing in people who can handle personal problems, being angry because something happened out of control, not being able to handle everything. A problem with something being done. All this because of emotions and thoughts (Klaus, 2016). Therefore, for the sake of forgiveness, the sinner commits an act of forgiveness. Apology usually implies that the perpetrator acknowledges the harm caused to the victim, accepts responsibility for the harm, expresses remorse and humility, asks for forgiveness, and is committed to changing his life and avoiding repetition of hurtful acts (Luzolo, 2008).

Based on the mandatory reasons and the meaning of confession, there is no need

to be ashamed and afraid. Shame like this can be triggered by various social contexts and the strongest shame appears in the context of the church congregation, especially on women (Angele, 2019). Thus, the Priest has stated the promise of celibacy to administer the sacrament as a form of discipline and commitment to follow Christ and morally the Church assigns Priesthood to the Priest (Klaus, 2016). So, in fact, there is no reason for the people to express fear and shame to confess their sins to the Priest. For the Priest, working in the pastoral ministry in the Church is considered a religious vocation, so prayer and sacrament services are considered to have an important and central role in the life of the priest (Arndt, 2016).

The consequence of confessing sins is the application of penance, namely prayer. Spiritual life such as prayer and eucharistic celebration is expected to be a source of the spiritual experience of mercy and burning love for God and others (David, 2010). Although in most cases the priests are a lot celebrate Holy Mass each day while the people celebrate on a weekend while most of the private prayer conducted by pastoral workers every day, especially by the deacons (Arndt, 2015). Therefore, it is suggested that people can find strength in prayer and receiving the sacrament, especially the sacrament of confession (sin) (Paul, 2020). Prayer is a way of relating to God and is useful for maintaining health centers, even prayer is important for mental health (Arndt, 2015). A healthy relationship with God can sustain one's life (Klaus, 2016). This interpretation is like the contemplation of Mary which shows the availability of time for contemplation without ruling out other work such as that of Marta (Abdulhamit, 2020). Second; Charity. Every Christian or so-called pastoral worker is expected to care for others, to be motivated to actively care for others based on religious beliefs and teachings, namely doing good, caring for others, recognizing Christ in others, and spreading God's love to others (Arndt, 2015). Third; Charity work,

service, sacrifice to others. Peer service is seen in prosocial-Humanistic practices, namely thinking about those in need, paying attention to others, actively helping others, advocating for equality, and doing good (Arndt, 2016). Charity and service are love, charity, generosity, and gratitude. Besides, providing assistance to charities and those in need, giving assistance without expecting anything in return, living a simple life, and deepening the integrity including the integrity of service to others (Scott, 2014). Fourth; Voluntary Abstinence, for example, can be done by trying to dress modestly in attending celebrations such as the Eucharist (David, 2016). Other abstinence like to eat meat, smoking abstinence, abstinence from salt, sugar or candied abstinence, abstinence entertainment, and so on. In other words, people may choose to abstain according to their respective situations and conditions (Ermina, 2020). In other words, the implementation of abstinence is not excessive. It is not exaggerated that fasting and abstinence can be done by fasting once, reducing food and drinking, eating in moderation and enjoying food, forming healthy habits, and facing problems directly (Scott, 2014).

CONCLUSION

The priests (conventual) in Medan, have conveyed speech acts that it is directive to Catholics which consists of directive speech acts that are asking, inviting, suggesting, ordering, expecting all of which contain messages so that Catholics can actively participate in confessing sins to the Imam so that the people will receive forgiveness and the salvation of the world and the hereafter. Furthermore, the penitence applied by the community includes performing acts of prayer, giving, charity work, and serving others in need, abstinence voluntarily, and willing to sacrifice. Finally, priests and the congregation as a whole recommend or give suggestions that catechesis on confession is carried out and that confession is carried out

in all churches, both city center and village churches.

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