

DIRECTIVE SPEECH ACTS USED BY SANTRI OF ROUDLOTUT THOLIBIN ISLAMIC BOARDING SCHOOL IN KADEMANGAN KOTA PROBOLINGGO

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Abstract: This study analyzes the directive speech used by the students of the Roudlotut Tholibin Probolinggo Islamic Boarding School. This study aims to describe the types of directive speech actions that exist in students of the Roudlotut Tolibin Islamic Boarding School. The scope of this research is a pragmatic field and is carried out in four places, namely Hall, Classroom, Musholla and Canteen. Speech act is a theory that considers that the meaning of linguistic expressions can be explained by following the rules that apply when performing speech acts. The speaker chooses utterances that fit the context. Directive speech is an act of speech that contains the intention of the other person to do something. Among students, there are also many uses for directive speech. Santri is a term for someone who is studying at an Islamic boarding school. The method used is descriptive-qualitative, with data collection techniques through observation and recording and using domain analysis and taxonomy. The data source consists of all Santri conversations. The research was carried out at the Roudlotut Tholibin Islamic boarding school which is located at Jl. KH. Fadhol Kademangan Kademangan Kota Probolinggo. The results of the analysis showed that there were five types of speech actions in students, namely Commanding 66 data, Suggesting 42 data, 35 data, Advice data, and Challenging 12 data. The act of commanding speech is more found because speech occurs between teachers and students.

Keywords: Pragmatics, Speech Acts, Directive Speech acts, Santri.

INTRODUCTION

Humans cannot live alone in this world because humans are social creatures. As social creatures, humans always want to interact with others. In interacting with others, humans need language as a means of communication. Language is used to convey ideas, thoughts, and opinions. Language is a very important component for humans, and cannot be separated from all human activities and interactions as social beings.

Language appears in the form of actions or speech acts. According to Searle, (Arsytania 2020) speech acts is a theory that considers that the meaning of linguistic expressions can be explained by following the rules that apply when performing speech acts, such as reprimanding, affirming, commanding, calling, promising, questioning, asking, and warning.

This is in contrast to the theory that linguistic expressions have meaning depending on whether or not the utterance is precise, speech acts here explain linguistic meaning in terms of the use of utterances and sentences when speaking. The context and situation in which the speech is spoken become a guide for the speech partner in understanding the message of the speaker, and vice versa, the speaker chooses utterances that are appropriate to the context so that the message conveyed can be understood by the speech partner and avoid misunderstandings.

The context and situation of the speech where the speech is spoken is a reference for the other speaker to understand the message of the speaker. Likewise, the speaker will choose utterances that are in accordance with the reference context, so that the message spoken can be understood by the opponent and misunderstandings in communication can be avoided. In this case, the most appropriate field to study is the pragmatic field.

Speech acts are the study of pragmatics proposed by Austin (1975) and later elaborated by Searle (1979), which provides a framework for understanding the illocutionary power of language, focusing on the intent of utterances. In the study of pragmatics, speech acts emphasize the question of the intent of a speech act and relate it to who, to whom, where, and how one speaks. In addition, pragmatics examines the purpose of speakers' utterances as well as their context. As a fundamental consideration, context is needed to explain the meaning of speech. In other utterances, for the speech partner to understand the message to be conveyed, the speaker must have a certain purpose in speaking (Halil et al. 2023).

The use of speech is not only found in the community but also widely found among Santri in Islamic boarding schools. Mastuhu (1994:6) defines that Islamic boarding schools are traditional Islamic institutions to understand, appreciate and practice the teachings of Islam (*tafaqquh fi al-dîn*) by emphasizing the importance of Islamic religious morality as a guideline for daily community life. There are many types of Speech Acts Used by Santri when they communicate with others such as assertive, directive, expressive, commissive and others.

Roudlotut Tholibin is one of the boarding schools in Kota Probolinggo. This pesantren is one of the oldest Pesantren Islamic boarding schools in kota Probolinggo which was established in 1875 looking at the year of death of the founder of the Islamic boarding school Kyai Faqih (Bujuk Pakis). Roudlotut Tholibin Islamic Boarding School also has formal institutional units such as elementary school, junior high school, and high school. Many Santri live in this pesantren from several regions such as Probolinggo, Lumajang, Jember, and other regions (Ali, n.d.)

This research focuses on the directive speech used by Santri in conversations with their friends. Therefore, this study aims to analyze and describe the directive speech acts in the conversation. The selection of directive speech actions in Santri of the Roudlotut Tholibin Islamic boarding school is based on several reasons so it is worth researching. First, the Roudlotut Tholibin Islamic boarding school is one of the oldest and largest boarding schools in kota Probolinggo (Terbaik 2019) second, the Santri of the Roudlotut Tholibin Islamic Boarding School come from several areas in East Java, the third is the geographical location of the Roudlotut Tholibin Islamic Boarding School is in the city area.

This study aims to explain the types of directive Speech Acts Used by Santri Islamic boarding school Roudlotut Tholibin. This research takes the object of Santri Roudlotut Tholibin Islamic boarding school because it is a place where researchers live and there is a speech in the form of a unique directive speech act to be studied. Directive speech acts that appear can be in the form of Orders, Pleas recommends. Therefore, it is interesting to examine this study.

METHOD

This research design uses qualitative descriptive methods. In qualitative research, a researcher speaks directly and observes several people and interacts for several days to study the setting, habits, behavior, and physical and mental characteristics of the person under study. Qualitative research is research in the form of spoken or written utterances observed in detail to understand the meaning implied in documents or objects. The type of research used in this study is descriptive. (Moleong, 1998:3) says that the descriptive method is carried out solely based on facts or phenomena that are empirically alive in the speakers.

The data in the form of utterances, phrases, clauses, and sentences were obtained from conversations with students of the Roudlotut Tholibin Islamic boarding school. The primary data in this study are all conversations that contain directive speech acts spoken by Santri. Secondary data in this study were obtained from books, journals, theses, and other data that can help the data become relevant. the data collection method used in this study is the participatory observation method. Participatory observation is a method in which the researcher engages in the daily activities of the person being observed or who is used as a source of research data. The data collection techniques in this study are recording techniques and record techniques. The data acquisition was carried out by recording Santri conversations using a *Redmi note 10 Pro* brand mobile phone.

ANALYSIS AND FINDING

The analysis of data was collected from the speech of Santri of Roudlotut Tholibin Islamic Boarding School in Kademangan kota Probolinggo. The theory of directive speech acts is used to understand the intent or purpose of the speaker's speech such as commanding, requesting, suggesting, and others. The data analyzed comes from the speech used by Santri of Roudlotut Tholibin Islamic Boarding School in Kademangan, Kota Probolinggo.

The following are the result of the analysis of directive speech used by Santri of the Roudlotut Tholibin Islamic Boarding School, Kademangan Kota Probolinggo:

Commanding

Data 1

Utterance :

Cak Arip : “Maso’... maso’”
Alif : “èngghi”

Context: The speech occurs in the afternoon when the students of Diniyah school are in the Hall of the Islamic Boarding School. The speech begins when the teacher sees the student coming late and standing in front of the door. Finally, the speaker says "maso'.. maso'" so that the opponent immediately enters the classroom as intended by the speaker's utterances.

The utterance "maso'" is a Madurese language that means to enter. This utterance is a verb that means to come (go) into (a room or other). This utterance is repeated twice to emphasize or strengthen the utterance. With a high tone, the speaker's speech can be interpreted as an order to enter the class to the person he is talking to. According to the directive command indicator, the commanding speech act is intended to order the person he is talking to to do something that is mentioned in his speech. So Cak Arip's speech to Alif is a form of directive commanding speech act.

Suggesting

Data 51

Utterance :

Alfan : "apal pon cak"

Cak Dani : "bâcah polè"

Context: The speech occurred during the Al-Miftah study of class 1 ibtida'iyah which took place in the second floor classroom. The speech began when the Speaker (teacher) asked the speech partner (Santri) to reread the previous lesson but they did not want to because they had memorized it. Finally, the speaker suggested the speech partner to read it by saying the utterance "bâcah polè" so that they could memorize it better.

The utterance "bâcah" is a Madurese language which means "to read", but with a high tone and the presence of a person being spoken to, the utterance "bâcah" in the speech means "read". While the utterance "polè" is a Madurese language which means "again" this utterance contains the meaning of repeating previous work. So that the speaker's speech (teacher) can be interpreted as a suggestion to read the previous lesson to the speech partner (student). Because according to the directive indicator suggesting that the speech act of suggesting is intended to give advice to the speech partner to do something well so that the teacher's speech to the student is a form of speech act of suggesting.

Requesting

Data 58

Utterance :

Imdad : "cak ijin"

Cak Dani : "dâmma'ah?"

Imdad : "jedding cak"

Context: The speech occurs when the Al-Miftah study of grade 1 elementary school is taking place. The speech begins when the speaker (student) has a stomachache and then asks permission to go to the bathroom. Finally, the speaker asks permission from his speech partner (teacher) to allow him to go to the bathroom.

The utterance "cak" is a fragment of the utterance "cacak" which means older brother. This utterance in Madurese is used to call or greet an older brother, but in the context of this speech, the utterance "cak" is used by students to call the teacher in class. While the utterance "ijin" means "permission". In this speech, the utterance "ijin" is expressed in a low tone because it aims as a request or is the same as asking for permission. The speaker's speech (student) can be interpreted as a request to be allowed to go to the bathroom to his speech partner (teacher). Because according to the directive indicator of asking, the speech act of asking is intended to ask something to the speech partner politely so that the speech partner grants it. So Imdad's speech to Cak Dani is a form of speech act of requesting.

Advising

Data 45

Utterance:

Cak Arip : "Jhâ' Ijin to"

Zaki : "èngghi"

Context: The speech occurs during Islamic school lessons. The speech begins when the speaker (teacher) is approached by the speech partner (student) who asks permission to go to the bathroom for the second time. Finally, the speaker advises the speech partner not to ask permission repeatedly.

The utterance "jhâ'" is Madurese which means "don't" this utterance is used to prohibit someone from doing something. The utterance "ijin" is Madurese which means "permission" this utterance is a statement of granting or agreement to allow. While the utterance "To" is a non-standard utterance from "terros" in Madurese. The utterance "to" means "continue". This utterance is an adverb that contains the meaning of never stopping or always.

So the phrase "jhâ' ijin to" textually means don't always ask permission or don't keep asking permission. The speaker's (teacher's) speech can be interpreted as advising the speech partner not to ask permission repeatedly because the lesson is in progress. Because according to the directive indicator of advising, the speech act of advising is intended to advise or remind

the speech partner of something that he will do. So Cak Arip's speech to Zaki is a form of speech act of advising.

Challenging

Data 101

Utterance :

Moderator : **"teman-teman paham?"**

Audien : "paham"

Context: The speech occurred during a deliberation activity in the Islamic boarding school prayer room attended by students in grades 2, 3 and tsanawiyah and students who had graduated. The speech began when the moderator saw the audience silent after listening to Iqbal's explanation. Finally, the moderator challenged the audience to answer or ask questions about what had been explained.

The utterance "teman-teman" is Indonesian. This utterance is a repetition of the utterance "teman" which means people who have been known for a long time and often interact in certain matters. The utterance "paham" means a person's ability to know or interpret something. This utterance is spoken in a questioning tone. The speaker's speech can be interpreted as challenging the audience so that they are motivated and answer or ask questions. Because according to the directive indicator of challenging, the speech act of challenging is intended to motivate the speech partner and do what the speaker wants, namely answering or asking what has been explained. So the moderator's speech to the audience is a form of challenging speech act.

There are 5 types of directive speech acts found in students of the Roudlotut Tholibin Islamic Boarding School, namely:

Table 1. Types of Directive Speech Acts

No	Types of Directive Speech Acts	Amount of data
1	Commanding	66
2	Suggesting	42
3	Requesting	35
4	Advising	10
5	Challenging	12
	Total	165

Based on the research results, 66 data were found in the form of directive speech acts. Command speech contains the intention of an order by the speaker to the speech partner to carry out the speech. This speech usually uses a high tone and is carried out by older people or teachers to students.

CONCLUSION

Based on the results of data analysis on directive Speech Acts Used by Santri of Roudlotut Tholibin Islamic Boarding School in Kademangan Kota Probolinggo, researchers can conclude the types of directive speech acts in students, there are five types of directive speech acts from 165 speech data, namely Commanding 66 data, Requesting 35 data, Suggesting 42 data, Advising 10 data, and challenging 12 data.

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