Teacher's Speech Acts in Indonesian Language Learning at Islamic Boarding School

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Abstract

Pesantren, or Islamic boarding school, is one of the places where speech acts occur between teachers and students. The linguistic phenomena in the Islamic boarding school environment are very diverse. This study aimed to describe teachers' speech acts in learning the Indonesian language in class VIII at Islamic Boarding School Salsabila Samarinda, focusing on exploring locutionary, illocutionary, and perlocutionary acts. This study used a qualitative descriptive research method to describe the phenomenon. The data source was the teacher's speech in Indonesian language learning. The data collection techniques used in this research were observation, recording, and transcription. In this study, the data obtained were the results of recordings that were transcribed to obtain written notes from the subject. The data analysis techniques used were collecting, analyzing, and interpreting data. The results showed that the speech acts found in Indonesian language learning are locutionary acts in the form of news and question, illocutionary acts in the form of directive utterances, and perlocutionary acts of convivial and motivational functions. The locutionary acts spoken by the teacher in the Indonesian language learning process were 52 utterances, illocutionary acts were 30 utterances, perlocutionary acts were 25. The teacher's speech acts in the boarding school environment have particular characteristics like using Islamic terms, Arabic language, and containing religious motivation in the utterances. The results of this research might have implications to contribute to insights about locutionary, illocutionary, and perlocutionary acts in the boarding school environment.

Keywords: Indonesian language learning, Islamic boarding school, speech acts

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A. Introduction

Pesantren, or Islamic boarding school, is one of the Islamic Education Institutions in Indonesia. It is also an educational institution that is quite old and has developed along with the development of Indonesia. Many aspects of Islamic boarding schools are always interesting to discuss, such as the history, development, education system, and even the process of organizing or developing Islamic boarding schools today. Pesantren is an Islamic educational institution that accommodates some *santri* (students) to study religious knowledge under the guidance of *Kiyai* (Herman, 2013).

The linguistic phenomena in the Islamic boarding school environment are diverse such as speech acts. Speech acts are not just speech but speech with purpose and meaning, in which the interlocutor is expected to react or act after hearing the speaker's statement. The speech act is the smallest part of linguistics which can take the form of sentences (Anggraini, 2020).

Chaer and Agustin define speech as a person's psychological identity, and the speaker's language skills determine its continuity under certain conditions. This speech act emphasizes the meaning or importance of the speech act. Thus, the speech acts used by a person are determined by many factors, namely, linguistics, interlocutors, situations, and language structures used (Nurifa et al., 2018). In general, the branches of linguistics are divided based on the object of discussion. One of them is pragmatics, a branch of linguistics that studies the relationship between the external context of language. Verhaar says that Pragmatics is a branch of linguistics that considers language structure as a medium of communication between speakers and listeners and as a reference to linguistic signs of the "non-linguistic" issues being discussed (Nurfadhila et al., 2021).

Speech acts could be in the forms of locutionary, illocutionary, or perlocutionary. According to Tarigan, locutionary acts perform actions or provide information to state something (Insani & Sabardila, 2016). In locutionary acts, there is another part called the news form of locutionary acts. Locutionary acts in the form of news are speech acts solely intended to inform the interlocutor of the actual events (Puspita & Diana, 2014). Meanwhile, the function of illocutionary acts is to state action (Wiranty, 2015). The perlocutionary act is an utterance that influences the audience. Influence can be caused by speakers intentionally or unintentionally (Oktavia, 2019).

Previous research (Yuliana et al., 2013) explained that there are illocutionary acts and pragmatic power in the teacher's speech during the learning process. The study presents much data regarding the teacher's illocutionary speech acts that are very strong toward students, namely influencing, ordering, reprimanding, criticizing, suggesting, praising, deciding, insinuating, and scolding. Similar research at the high school level in the Aebobo sub-district of Kupang City (Ahmad, 2020) explained four forms of imperative speech acts in the teaching and learning process. They are speech acts containing the imperative meaning of the command, speech acts having an acute sense of order, speech acts containing the critical importance of the request, and speech acts including the crucial purpose of persuasion. Imperative meaning speech contains the critical importance of the request, and speech acts have the crucial meaning of persuasion.

This research focused on speech acts in the Islamic boarding school environment. It aimed to describe the form of teacher's speech acts in Indonesian language learning of class VIII at Islamic Boarding School Salsabila Samarinda. This research is expected to help develop insights and give a new perspective to linguistics

and the study of pragmatics, especially the speech acts of teachers in class VIII, Indonesian language learning in the context of Islamic boarding schools.

B. Literature Review

Every human being, since birth, has been endowed by God Almighty with the ability to language. Individuals with language skills mean they have learned to use the language well. Communicative skills influence one's ability to use good language. The better the communicative skills of a person, the better the person's communication (Amfusina et al., 2020).

There are many aspects of language, one of which is pragmatics. Pragmatics is the study of language based on its use in society. Pragmatics is a branch of linguistics that covers the theory of using language in the form of speech that carries a specific meaning (Solihatun et al., 2022). Searle explained three kinds of speech acts in language use: locution, illocution, and perlocution (Yuliana et al., 2013).

Research on speech acts has been conducted at various levels of education. At the senior high school level, a study found that the function of the teacher's motivational speech can influence or convince students to learn well and become better people in the school environment and community environment (Sasmaya et al., 2019). Another study at the junior high school level showed that the more often teachers use indirect speech, the greater and stronger its pragmatic power to provide information, praise, convince, and reprimand students (Yuliana et al., 2013). Research on the speech acts of *santri* and *ustadzah* in learning the Amsilati book at Darussalam boarding school found more violations of the maxim of quantity than other maxims (Normalita, 2020). Specifically, from the pragmatics review, Yani's research found that the theory of speech acts from the pragmatic aspects of locution, illocution, and perlocution that occur in the learning process in the classroom at the high school level are grouped into three speech acts (Yani, 2015).

In another study in the context of online learning, Vebryanti's research found that teacher and student interactions produce many speech acts in the form of giving information, asking for responses, or influencing someone to do good things. The process of speech acts cannot be separated from the presence of speakers and interlocutors; if one of them is absent, then it is called one-way communication (Vebryanti & Syah, 2021). Previous research on speech acts in *santri* by Riris stated that the determinants of discourse or language politeness include two things, namely linguistic factors and non-linguistic factors. Linguistic factors that determine language politeness include the use of appropriate diction and language style in delivering lectures. Non-linguistic factors are the student's age, level of education, and students' character (Tiani, 2016).

This research focused on the teacher's locutionary, illocutionary, and perlocutionary acts in Indonesian language learning of class VIII at Salsabila Islamic Boarding School. Locutionary acts intend to say something. Illocutionary acts are utterances to apply something. Meanwhile, perlocutionary acts focus on the effects caused by the speaker's utterance on the listener (Susmita, 2019).

C. Method

The research method used was qualitative descriptive, a type of research whose process is carried out with specific rules in natural life to study and understand a phenomenon (Fadli, 2021). The research was conducted for three weeks at Salsabila Boarding School Samarinda during the Indonesian language classes. The data

examined by researchers were in the form of conversation or spoken language that occurred in the interaction of the teacher and students in Indonesian language learning of class VIII Salsabila Boarding School Samarinda. Observation, recording, and transcribing were the techniques used to collect data. Data analysis started with collecting, presenting, and reducing data; the final stage was concluding data based on the research results. The data analysis mechanism can be seen in the following figure (Miles et al., 2014).
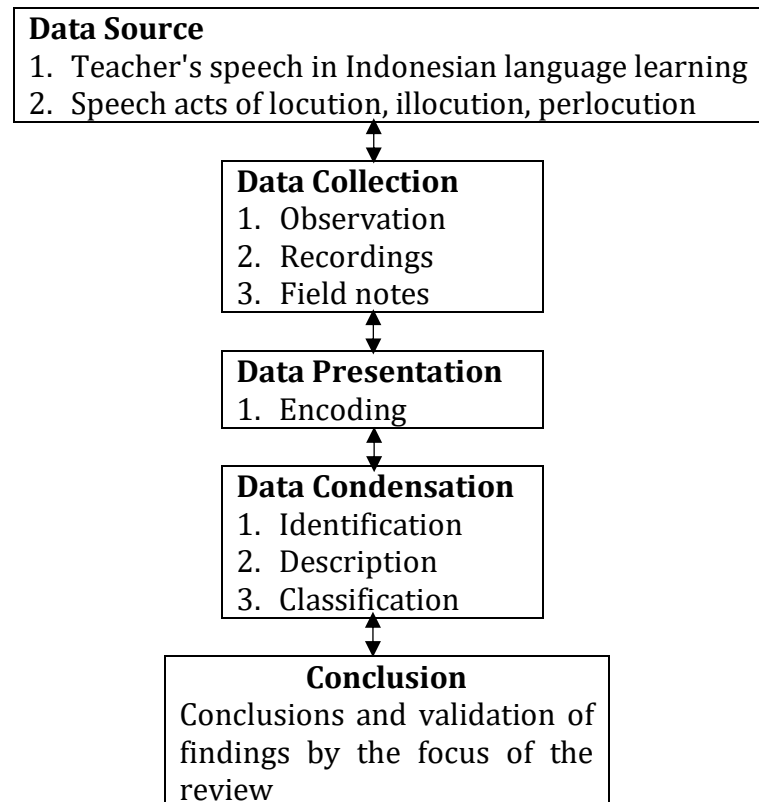
Data Source
1. Teacher's speech in Indonesian language learning
2. Speech acts of locution, illocution, perlocution

Data Collection
1. Observation
2. Recordings
3. Field notes

Data Presentation
1. Encoding

Data Condensation
1. Identification
2. Description
3. Classification

Conclusion
Conclusions and validation of findings by the focus of the review

Figure 1. Data Analysis Mechanism

D. Findings and Discussion

This section will describe the research results and discussion based on locution, illocution, and perlocution data in Indonesian language learning of class VIII at Salsabila Boarding School. The data is analyzed according to the speech act types.
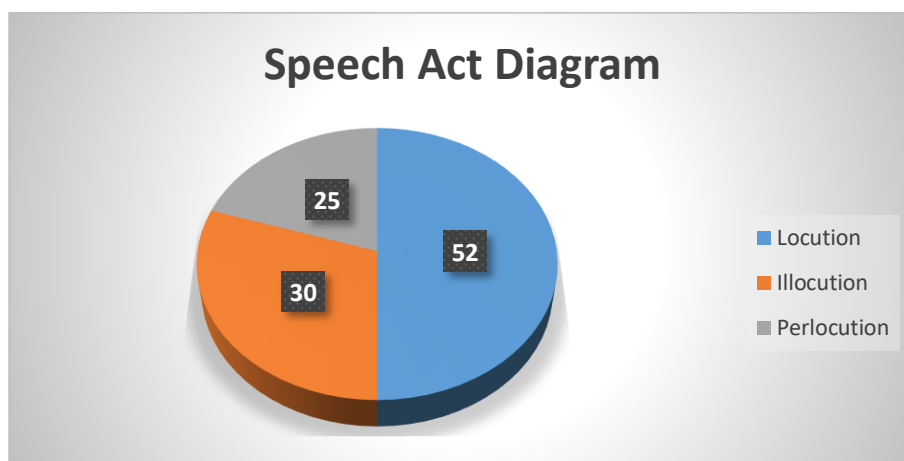

Speech Act Diagram

- Locution: 52
- Illocution: 30
- Perlocution: 25

Figure 2. Speech Act Diagram

Based on the figure, locutionary acts spoken by teachers in the Indonesian language learning process are 52 utterances, illocutionary acts are 30 utterances, and perlocutionary acts are 25 utterances. This data shows that teachers often use locutionary, illocutionary, and perlocutionary acts in the Indonesian language learning process, with locutionary acts as the most often used.

1. Locutionary Acts

Here are some examples of the locutionary acts from the data.

Teacher: "*Nah, jadi yang dimaksud dengan puisi merupakan karya sastra yang berasal dari ungkapan hati dan perasaan penyair sebagai bentuk mengekspresikan diri.*" (Well, what is meant by poetry is a literary work that comes from expressing the poet's heart and feelings as a form of self-expression).

Teacher: "*Baiklah anak-anak, Ibu akan jelaskan materi hari ini tentang salah satu unsur instrinsik pada novel yaitu tentang latar. Latar dibagi menjadi tiga yaitu latar tempat, latar waktu dan suasana.*" (Well, students, I will explain today's materials about one of the intrinsic elements of a novel, which is the setting. A setting is divided into three, namely the setting of the place, the setting of time, and the setting of the situation).

Teacher: "*Sama seperti tahun-tahun sebelumnya, untuk saat ini kalian tidak boleh izin pulang sampai waktu libur tiba kecuali ada alasan yang syar'i.*" (As last year, for now, you are not allowed to ask permission to go home until the holiday comes, except if there are shar'i reasons).

The first and second utterances occurred when the teacher explained while writing learning materials on the board. The teacher's statements are locutionary utterances to convey information to the interlocutor. The teacher has no other intentions than to give information to the interlocutor or students in the classroom. Locutionary acts of conveying information do not require any reaction from the interlocutor because it only presents information without requiring an answer (Fitriana et al., 2020). Based on the research findings, locutionary acts of conveying information occurred more often during learning and teaching. The teacher still uses the lecture method, so locutionary acts to convey information often occur in the classroom. The teacher explains many teaching materials and uses the board to write down what the teacher presents.

The third utterance is information the teacher conveys that is not related to teaching materials but to the school's regulations. The teacher mainly uses the term "shar'i reasons" meaning "justifiable reasons based on the Sharia principles", which is usually used in the Islamic boarding school context. This finding shows that in conveying information, boarding school teachers sometimes use specific Islamic terms different from those at general schools.

Not only locutionary acts that convey information often occur in the data. In other data, locutionary speech acts in the form of questions also occurred. Here are some examples.

Teacher: "*Kayfa haluk kula awladi?*" (How are you doing, all my students?)

Teacher: "*Siapa yang masih ingat apa yang dimaksud dengan novel?*" (Who still remembers what novel is?)

Teacher: "*Sebelum ibu tutup pelajaran hari ini, ada yang mau bertanya*?" (Before closing today's lesson, do you have any questions?)

In the first speech data, the teacher asked how the students were doing in Arabic even though it was Indonesian language learning. This utterance becomes a specific utterance in the boarding school context because boarding school students are encouraged to master Arabic. Hence, all boarding school teachers usually use Arabic based on their capacity. Indonesian language teachers may only use Arabic occasionally, like asking how the students are doing. The second and third utterances ask the students whether or not they understand the material presented, checking the student's understanding. This speech act often occurs when the teacher finishes explaining the learning material to ascertain whether the students understand the material that the teacher conveyed. Speech acts that look successive clarify the answer to the question (Rukmana et al., 2017). There are two possibilities of locutionary acts in the form of questions occurring in learning. First, the teacher understands locutionary acts so that they can use them in the teaching and learning process. Second, when doing a speech, the teacher and students have the purpose of a speech to convey the intention to the interlocutor in an interrogative sentence (Adhiguna et al., 2019; Sainab et al., 2022; Suryandaru et al., 2022).

Based on the data of this study, the locutionary acts in the form of news is the speech conveyed by the teacher that aims to provide information to the interlocutors. At the same time, the locutionary act in the form of the question is a speech questioning the extent of student understanding related to the material the teacher delivered and how the students are doing during the learning and teaching process. Based on the research findings, the question form of locution is the most common during the learning process. Of the 52 utterances of locutionary acts, 30 were in the form of questions, while 22 were in the form of news. This is in line with a study by Luthfiyanti that found locutionary speech acts in the form of questions as the most speech acts that occur during the learning and teaching process in the classroom, both spoken by teachers to students and vice versa (Luthfiyanti, 2017).

2. Illocutionary Acts

Directive illocution is a speech intended to bring about effects on the listener. Here are some examples:

Teacher: "*Ulangi paragraf deduktifnya saja*!" (Repeat the deductive paragraph only!)

Teacher: "Sebelum pelajaran dimulai, silakan ambil sampah di bawah kursi masing-masing!" (Before we start the lesson, please pick up trash under your desk!)

In addition to containing information, the above speeches include orders for the interlocutor to follow or do the speaker's requests or orders, for example, to repeat reading the deductive paragraph material in the discourse and to pick up trash. The utterances in the data are directive utterances in the form of orders. The teacher conveyed the utterances so the students would do what the teacher told them. The expression characterizes the command form in the data "*ulangi*" (repeat) and "*ambil*" (pick up), which are expressions of affirmation at the beginning of a sentence, such as an exclamation. In the explanation data above, the

speech acts performed by the teacher are not only to make interlocutors do what is said. There are specific meanings; for example, when the teacher asked the students to repeat only the deductive paragraph, it was to check whether the students knew or understood which one the deductive paragraph was. When the teacher asked the students to pick up trash before the lesson, the teacher would not start the class if the class was still messy or dirty. The illocutionary speech acts state something and have a specific intention behind the address.

Searle, in the book "Speech Acts", explains that directive illocutionary speech acts are speech acts that aim to influence interlocutors to take actions, such as ordering, requesting, advising, and recommending (Arifiany et al., 2016). The results of this study are in line with Agustina Darwis' article about directive speech acts in junior high schools stating that one of the speech acts is in the form of a command sentence that contains the meaning of asking or ordering someone to do something according to what the speaker wants (Darwis, 2019). Directive illocutionary speech acts are speech acts that aim to make the interlocutor do what the speaker orders (Setiawan, 2022). Previous research by Badelah found that most speech acts found were directive speech acts in the form of commanding (Badelah et al., 2019).

3. Perlocutionary Acts

Perlocutionary acts have a convivial function, in which the speech partner will be happy if given a compliment. The convivial function is a speech with manners, to use politeness to find opportunities for conviviality (Nafianti, 2012). Here are some examples.

Teacher: "*Masya Allah, Ibu senang masuk kelas delapan karena selalu bersih dan wangi.*" (Masha Allah, I like entering class eight, what a clean and fragrant classroom!)

Teacher: "*Aisyah lebih cantik ya teman-teman kalau rambutnya tidak terlihat keluar dari jilbab*?" (Aisyah looks beautiful if her hair doesn't go out from her veil, doesn't she?)

The purpose of the first speech is appreciation conveyed by the teacher to students who have kept the class clean and motivating them to maintain their cleanliness. The teacher used the Arabic word "*Masha Allah*", meaning "what Allah has willed", which is usually used when seeing something beautiful or good. In Islam, it is a way of praising Allah for good things by using good (*thayyibah*) sentences. Previous research by Ida found that the conversation conveyed by the speaker during the podcast is enjoyable, so it affects the interlocutor, who becomes excited and passionate about telling stories with the speaker (Wedasuwari, 2022). Another study found that acceptance and praise conveyed by the principal make the teacher happy and feel welcome to teach (Haryani & Utomo, 2020). It can be concluded that perlocutionary speech acts, that have a convivial function seen through the expression of the speaker's joy, can affect the interlocutor's feelings to be joyful.

In other data, perlocutionary speech acts encourage and motivate, which can be interpreted as giving hope, support, and courage. Here are some examples.

Teacher: "*Ayo ada lagi yang ingin mencoba menjawab pertanyaan ibu*?" (Does anyone want to try to answer my question, again?)

Teacher: "*Siapa yang bisa menyelesaikan soal ujian dengan benar maka akan Ibu beri hadiah.*" (I will give a prize to whoever can answer the exam questions correctly)

Teacher: "*Menjadi santri memang harus sabar Nak dalam menuntut ilmu walau jauh dari orang tua, tapi Allah sudah berjanji di dalam Alqur'an bahwa akan mengangkat derajat orang-orang yang memiliki ilmu pengetahuan beberapa derajat.*" (Being a boarding school student needs to be patient in learning knowledge and far from parents, but Allah has promised in the Qur'an to elevate the knowledgeable people a few degrees)

The first utterance encourages students to answer the teacher's questions because other previous answers might be insufficient or incorrect, or other students could have different answers. Hence, the teacher encourages them to speak up. Meanwhile, the second utterance tries to motivate students to do their best in solving the exam questions; one of the reasons is that they want to get a prize from the teacher. The third utterance is a common utterance spoken by teachers in boarding schools to motivate and encourage students to study diligently despite being far from their parents. The research found that religious motivation from teachers to the students affects the success of Arabic language learning as evidenced by the ability of students to use active Arabic and through the achievement in language competitions (Prihantari & Saputra, 2018).

The research findings show that teachers commonly speak motivational speech acts in boarding schools as closing speech in the teaching and learning process. Given that the students are far from their families and have different backgrounds, motivational speeches like this can provide confidence and enthusiasm to continue learning even though they are far from their parents. The motivation conveyed by the teacher is very influential in children's daily life in carrying out the routine in the boarding school. This finding contradicts or differs from research by Syibli Maufur that mentioned that the closing speech act is done in two ways: concluding and praying. The concluding speech act aims to emphasize and classify the material delivered while praying to give appreciation so that the audience is always present in learning (Maufur, 2013).

E.   Conclusion

Based on the research findings and discussion, it can be concluded that the forms of speech acts found in Indonesian language learning of class VIII at the Salsabila Boarding School are locutionary acts in the form of questions and news, directive illocutionary acts, and perlocutionary acts of convivial and motivational functions. The teacher's speech acts in the boarding school environment have particular characteristics like using Islamic terms, Arabic language, and religious motivation in the utterances. This research is expected to help develop insights and contribute to linguistics and the study of pragmatics, especially the speech acts of teachers in Indonesian language learning. In addition, this research can inspire or serve as a reference for further research so that similar analysis can be continued. For further research, it is recommended that other researchers expand the research topic to the speech acts of teachers and students in a different context. The results of this research might have implications to contribute to insights about locutionary, illocutionary, and perlocutionary acts in the boarding school environment.

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