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VARIETIES OF ILLOCUTIONARY SPEECH OF MADURESE RELIGION TEACHERS AT YPI AL-KHOIRIYAH

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Abstract. his study aims to describe the illocutonary speech of the Madura language religion teacher at the Al-Khoiriyah Islamic Education foundation in the analysis of book study learning. The method used in this research is descriptive qualitative method. The data source uses the utterances of a Madura language religion teacher who is teaching book studies at the Al-Khoiriyah Islamic Education Foundation. Data collection techniques using observation and note-taking techniques. As dor data anaysis by describing utterances that have been transcribed in accordance whit the pragmatic theory of illocutionary speech acts. The results of the study show that the analysis of illocutionary speech acts of religious teachers in learning book study using the Madura language is 5 illocutionary speech acts, namely (1) assertive illocutionary speech acts, (2) directive, (3) commissive, (4) expressive, and (5) declarative. assertive speech acts with the intention of informing and forbidding are more often used indirectly by religious teachers.

Keywords: ilocutionary speech acts, utterances in Madura language, pragmatics.

INTRODUCTION

The learning process in pesantren includes a speech event. Speech act is the utterance of a sentence to state that an intention of the speaker is known to the listener (Riadi, 2020). In doing speech, a speaker, in this case a religious teacher, must understand the language context to determine an utterance. The context in this case is the basis for consideration in the meaning of an utterance of language use in communicating to students and the surrounding community who participate in the study of the book. In communication activities, speakers and speech partners perform speech acts not only conveying or uttering sentences, but also followed by actions. Therefore, in order for the action in speech to be in accordance with the wishes or can be realized, it is necessary to consider several aspects (Marta, 2017). For example, when a religious teacher is explaining his religious syi'ar with polite speech acts, it means that the religious teacher implies that what he says is true and should be guided by students and the community in everyday life. Thus there are a number of considerations decided by the speaker in the selection of his speech. The politeness of the speech acts of religious teachers should be an example for the students and the people who speak Madurese, because in general religious teachers deliver their lessons using polite speech. If the religious teacher is not polite in speaking, then the students and the community as listeners will question the truth of what he said. So the religious teacher in conveying his religious syi'ar must choose his speech.

Leech (1996) says pragmatics is the study of how speech has meaning in situations. Speech that becomes utterances, words conveyed by speakers or people who invite speech that has meaning or intent in certain ongoing circumstances. Yule (2006:3) says pragmatics is the study of the meaning conveyed by speakers (or writers) and interpreted by listeners (or readers). In communication, the process of conveying messages occurs between speakers and speakers. A speaker will capture the meaning revealed by the speaker. Thus, in pragmatics, meaning is defined

in relation to speakers or language users (Leech in Nadar, 2009: 2). This shows that politeness in speech plays an important role in understanding people's behavior in everyday life. The intended speech community is a community with a diverse background of social and cultural situations. Therefore, politeness in speech is very dependent on society and its environment.

Illocutionary speech acts are what the speaker wants to achieve when saying something, and can be an act of stating, promising, threatening, apologizing, predicting, commanding, requesting, and so on. Illocutionary speech acts can be said to be the most important acts in the study and understanding of speech acts. Illocutionary speech acts have indeed been done with various objects and different subjects. However, by examining illocutionary speech acts that focus on taking data on the speech of a Madurese religious teacher is still rare. Madurese language is now increasingly eroded in its use in the younger generation in urban areas with a combination of Indonesian and Madurese speaking communities. The lack of vocabulary mastery is also an obstacle to interpreting an utterance according to context. By analyzing the utterance that intends to take the meaning of pragmatic studies can understand the intent and purpose of the utterance. Not only that, the speech partner will also respond according to the speaker's intention.

In this study raised three problems that will be discussed, namely: (1). How is the illocutionary speech act of religious teachers who use madura language in YPI Al-akhoiriyah? (2). What are the illocutionary speech acts that occur? (3). What factors cause the occurrence of illocutionary speech acts?

Speech Actions

Speech act is an action that is preceded by an utterance or speech that can be understood by the listener or speech partner for the purpose and purpose. It can also be seen the correlation of the definition of speech acts according to Yule (2006: 82) Speech acts are actions that are displayed through speech. Thus it can be concluded that when communicating speech acts have psychological and social functions, as well as a means to do something through actions spoken through the mouth.

With regard to speech acts, Austin (1962) divides speech acts into three parts, namely locutionary acts, illocutionary acts, and perlocutionary acts. The division is described as follows:

a). Locutionary Act

A locutionary act is an act that states something but the act does not demand responsibility from the interlocutor. (Austin, 1962: 108) states that locution is only saying something, conveying information, speaking, asking, and others.

b) . Illocutionary Acts

Illocutionary acts have the opposite meaning from locution. Illocutionary acts are acts that express something with the intention of the content of the speech to hold the speaker accountable.

c). Perlocutionary Acts

Perlocutionary action is an action that affects the psychological condition of the interlocutor in order to comply with the speaker's wishes.

Criteria of Speech Acts

Different from Austin, (Leech, 1996) divides illocutionary speech acts based on criteria, namely assertive, directive, commissive, expressive, and declarative. Starting from this opinion, it can be described as follows:

a. Assertive

Speech acts that are bound to the truth of the spoken preposition. Such as stating, telling, explaining, proposing, boasting, predicting, expressing opinions, and reporting.

b. Directive

Speech acts that produce an effect spoken by the speaker. Such as ordering, commanding, requesting, prohibiting, suggesting, pleading, demanding, and giving advice.

c. Commissive

A speech act that is bound to a future action. Such as promising, offering, threatening, pledging, and vowing.

d. Expressive

The speech act is bound to an utterance that expresses a psychological attitude implicitly. Such as thanking, congratulating, apologizing, criticizing, praising, complaining, and so on.

e. Declarative

The speech act is an act that is bound to the content of the preposition with its original state. Such as deciding, canceling, allowing, baptizing, firing, pardoning, sentencing, excommunicating or banishing, and so on.

RESEARCH METHOD

This research uses a qualitative descriptive research method using pragmatics theory. The approach used is a methodological approach, namely a qualitative and descriptive approach. The qualitative approach is used as for research whose data are words. The qualitative research is in the form of the quality of verbal forms in the form of speech. The data in the form of oral speech is obtained from the learning process of book studies using Madurese language at Al-Khoiriyah Islamic Education Foundation. The data source in this research is a language event or speech event of a religious teacher who is conducting book study learning using Madurese.

The selection is based on the richness of sociolinguistics and the variety of functions of illocutionary acts in it. The method or technique of data collection used in this research is the method of listening and recording. The listening method is used to find out the language selection used by speakers in conveying learning. While the note method is used to transcribe data about the utterances used in the lesson. Data collection is done by downloading the video of Zakat Fitrah Time on the Youtobe Al-Khoiryah Ku channel. After getting the video, data transcription was then carried out. This method is carried out to obtain data in accordance with the formulation of the problem. The tools used in this research are humans, devices, and notebooks.

The human here is the researcher himself who is also the key instrument, namely planning, implementing, collecting data, analyzing data and being the pioneer of research. The steps used by researchers in analyzing data are first, compiling the data of speech uttered by religious teachers of the Al-Khoiriyah Islamic Education Foundation. Second, analyzing and interpreting data with various illocutionary speech acts. And the third is making conclusions about the speech acts of religious teachers of the Al-Khoiriyah Islamic Education Foundation.

RESULT AND ANALYSIS

From the research results, the following data were obtained:

Table 1. Data Analysis

No.	Type of Speech	Speech
1	Assertive telling	*Wektonah zekat petra se wejib begitu maso' ka malem tellasen* (waktunya zakat fitrah yang wajib begitu masuk pada maalam lebaran)
		Zekat petra wejib begi oreng se odi' neng duwe' wektoh (zakat fitrah waajib bagi orang yang hidup di dua waaktu)
		Ken mon matenah sampek malem tellasen maka wejib zekat (tapi kalau wafatnya sampai malam lebaran, maka tetap wajib zakat)
		Oreng wejib zakat petra syaratthe kodhu nyapo' duwe' wektoh (orang wajib zakat fitrah syaratnya harus sempat hidup di dua waktu)
2	Directive Prohibit	*Jhe' pah aghebei hokom dhibik* (ya jangan pas buat hukum sendiri)
		Jhe' pa talambhes, Jhe' pa ngade' ghelluh sampe' ka bulen Sya'ban (jangan sampai kelewatan, jangan terlalu

		awal sampai ke bulan Sya'ban)
3	Commissive Threaten	*Seompamah bede oreng ghi' anyabeh, bede oreng ghi' odi' areh Ahad terakhir Romadhon pas terros ghi' odi' sampe' malem tellasen, maka oreng nekah* **wejib zekat petra makkeh maren isya' mateh!** (misalnya ada orang yang masih bernyawa, ada orang yang masih hidup hari Ahad terakhir Ramadhan dan tetap hidup sampai malam lebaran, maka orang tersebut **wajib zakat fitrah meskipun setelah isya' wafat!**)
		Keranah ghi' bhuruh oreng ghellek, terakhi bulen Romadhon ghi' odi', maka **wejib zekat makkeh kol sanga' malem pah mateh** (sekiranya orang tadi, terakhir bulan Ramadhan masih hidup, maka **wajib zakat meskipun jam sembilan malam pas wafat**)
4	Expressive Complain	**Leh, kan odi' la olle sangang bulen,** *ye kan odik e laen alam* (**loh, kan hudupya sudah sembilan bulan,** ya kan hidupnya di alam lain)
		Deddhi bulen Sya'ban la azekat (orang masih bulan sya'baan malah udah zakat)
5	Declarative Authorize	*Tangghel settong bulen Romadhon la azekat, tangghel duwe' Romadhon la azekat,* **olle! Asalkan ghi' e delem bulen Romadhon** (tanggal satu bulan Ramadhan sudah bayar zakat, tanggal dua Ramadhan sudah bayar zakat, **boleh! Asalkan masih di bulan Ramadhan**

1.1.   Assertive Illocutionary Speech Acts

The speech acts used by religious teachers in learning book studies using Madurese language are assertive illocutionary speech acts. An example of an assertive speech act of telling.

Context: During the book study, the religious teacher reads the behavior of the people or the habits of the people who are less precise in understanding the procedures for Zakat Fitrah and when to do it. The religious teacher gave an explanation regarding this matter.

Religion teacher: "wektonah zekat petra se wejib begitu maso' ka malem tellasen, saompamah malem senin, makah begitu maso' malem senin oreng Islam wejib azekat..."

"Zakaat al-fitr is due on the eve of Eid (Eid al-Fitr), for example, if the eid night is on Monday, then on Monday night Muslims are obliged to give Zakaat..."

The religion teacher's speech is an illocutionary speech that is an assertive speech act. In addition, the speech appears as a form of thought of a religious teacher towards santri and the community who still lack understanding of zakat. The religious teacher intends to explain or inform as evidenced in the sentence "*wektonah zekat petra se wejib so maso' ka malem tellasen*" which means "the time for zakat fitrah which is obligatory once it enters on the night of Eid" the sentence is said to be an assertive illocutionary speech because the speaker says the sentence intends to inform the public regarding the time of zakat fitrah so that people are no longer confused about when to pay zakat.

1.2.   Directive Illocutionary Acts

Directive illocutionary speech acts are speech acts that have the intention that their speech partners do something about what is said by the speaker. Examples of directive illocutionary acts of madurese religious teachers in learning are prohibiting.

Context: Remembering the habits of the people who are still negligent in the matter of zakat, in this case the religious teacher gives an affirmation in the form of a prohibition against the community and students

Religion teacher: "*olle e paka ade' azekat during epaka ade' ghik edelem month of Ramadan, jhe' patalambhes jhe' pangade' ghelluh until ka month of Sha'ban*"

"*It is permissible to give zakat early as long as it is still in the month of Ramadan, don't miss it, don't be too early until the month of Sha'ban.*"

The speech uttered by the religious teacher is a type of directive illocutionary speech act with the intention of prohibiting the community not to be too early in paying zakat and remain consistent in paying zakat according to the time. While the speech that intends to prohibit is evidenced by the sentence "*jhe' pa talambhes jhe' pangade' ghelluh until ka bulen Sya'ban*" which means in Indonesian "don't miss it, don't be too early until the month of Sha'ban". The example sentence is a directive illocutionary speech. Based on the speech, it is clear that the speaker intends to prevent an action by prohibition. In accordance with the definition of directive illocutionary speech acts according to Yule (2006: 93) directive is a type of speech act used by speakers to tell others to do something. It can also be explained that directive is a speech act that states something and also contains the intention behind its speech.

1.3.   Commissive Illocutionary Acts

In the study that uses Madurese language, there are illocutionary speech acts that bind the speakers to perform actions at another time. Examples of commissive illocutionary speech acts are threatening.

Context: In this study, the religious teacher emphasized and emphasized the obligation to pay zakat.

Religious teacher: " *saompamah bedeh oreng ghi' odi' areh Ahad terakhir Romadhon pas terros odi' sampe' malem tellasen, maka oreng nekah wejib azekat petra makkeh maren isya' mateh!* "

"For example, if someone lives on the last Sunday of Ramadan and stays alive until the night of Eid, then that person is obliged to pay zakat even after the time of death!"

The religion teacher's speech is a type of commissive illocutionary speech act. In the speech, the religious teacher affirms to the community so that the community does not neglect the obligation to pay zakat. According to the speech, the affirmation made by the religious teacher is in the form of a threat. This is evident in the sentence "oreng nekah wejib azekat petra makkeh maren isya' mateh!" which means "that person must pay zakat even after isya' death!". The religious teacher's threatening sentence was delivered in a threatening tone with the aim of emphasizing to the community about the obligation of zakat. The speech is intended so that people do not underestimate the obligation to pay zakat. Thus, it can be said that the speech is a type of commissive illocutionary speech that has the intention of emphasizing with a threat.

1.4.   Expressive Illocutionary Acts

Expressive illocutionary speech acts are speech acts that refer to utterances that are interpreted as evaluations of the things mentioned in the religious teacher's utterances using Madurese. Examples of expressive illocutionary speech acts are complaining.

Context: The event occurred when the religious teacher remembered the habits of his community who did not understand the time to pay Zakat Fitrah.

Religion teacher: "olle e paka ade' zekat as long as e paka ade' ghik e delem bulen Romadhon, jhe' pangade' ghelluh until' ka bulen Sya'ban, deddhi len sha'ban la azekat

"paying zakat can be done at the beginning as long as it is still in the month of Ramadan, don't be too early until the month of Sha'ban, it is still the month of Sha'ban even already zakat"

The utterance is an utterance that has the type of expressive illocutionary speech act. In the speech, the religious teacher intends to express what is felt in the current condition. Judging from the speech, the speaker feels disappointed with his interlocutor so that the complaining utterance appears. From the utterance, the speaker hopes that the listeners can improve their habits in terms of giving zakat. The utterance in the form of complaint is evidenced in the sentence "deddhi len Sya'ban la azekat" which means in Indonesian "it is still the month of Sya'ban even already zakat". This can be seen from the existing truth of the situation and conditions faced by speakers and speech partners. Thus the speech is a type of expressive illocutionary speech that has the intention of expressing complaints.

1.5. Declarative Illocutionary Speech Acts

Declarative illocutionary speech acts are speech acts whose content is related to real things that are happening. (Searle 1969) defines declarative illocutionary speech acts as speech acts intended by the speaker to create new things. Examples of declarative illocutionary speech acts on religious teachers, namely allowing.

Context: The Religious Teacher Allows The Santri And The Community To Pay Zakat At The Beginning Of The Month Of Ramadan.

Religion teacher: "tangghel settong Romadhon la azekat, tangghel 2 Romadhon la azekat, olle! As long as ghik e delem bulen Romadhon"

"On the first day of Ramadan, pay zakat, on the second day of Ramadan pay zakat, it's okay! As long as it's still in the month of Ramadan"

The utterance is an illocutionary utterance of the type of permitting declaration. The religious teacher allows the students and the community to pay zakat at the beginning of the month of Ramadan. Based on the speech, the religious teacher conveyed directly as well as allowed the students and the community to give zakat at the beginning of Ramadan. The speech that intends to allow is evidenced in the sentence "olle! As long as ghik e delem bulen Romadhon" which means "boleh! As long as it is still in the month of Ramadan" the word "olle" in Indonesian "boleh" is spoken by the speaker so that the interlocutor understands and can apply it at any time.

CONCLUSION

Based on the findings and discussion, it is concluded that the variety of illocutionary speech acts of Madurese religious teachers at YPI Al-Khoiriyah is found (1) assertive type of illocutionary speech acts consisting of four kinds of verbs, namely, telling; (2) the directive type of illocutionary speech act consists of two kinds of verbs, namely, forbidding; (3) the commissive illocutionary speech act consists of two kinds of verbs, namely, threatening; (4) the expressive illocutionary speech act consists of two kinds of verbs, namely, complaining; (5) the declarative type of illocutionary speech act consists of one verb, namely, allowing. As for the data found in this study, the speech act of telling is most often used indirectly by religious teachers.

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