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A handwritten signature in dark ink, appearing to be 'Afi Ni'amah', written over a horizontal line.

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THE ILLOCUTIONARY ACTS USED IN KH. ANWAR ZAHID'S SPEECH

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Abstract

Nowdays speech is one effective way to influence people in a bulk. It has purpose to make the listeners to act like the speaker's since most of speech consists of illocutionary acts. There are five kinds of illocutionary acts as assertive, commissive, directive, expressive and declarative. This research aimed at identifying how the directive illocutionary acts were used in KH. Anwar Zahid's speech based on Yule's classification as "*Command, Request, Warning, Invitation and Advice*". The researcher used content analysis to conduct the research with pragmatics approach. The data were in the form of utterances related to directive illocutionary acts. The steps of collecting the data were downloading, watching, transcribing, reading the transcription, selecting the data based on the directive illocutionary acts and coding. The steps of analyzing the data were identifying the data taken minimally 3 different utterances based each kinds of directive illocutionary acts, interpreting, applying the theory and drawing the conclusion. The findings showed that KH. Anwar Zahid used all 5 kinds of directive illocutionary acts in his speech. Briefly, directive illocutionary is used to give an order to the listeners. They are two ways how he delivered his speech both direct and indirect.

Keyword : Speech Acts, Illocutionary Acts, Directive Illocutionary Acts, KH. Anwar Zahid, speech.

Saat ini pidato merupakan salah satu cara yang efektif dalam mempengaruhi masyarakat. Pidato bertujuan untuk membuat pendengar untuk melakukan apa yang pembicara harapkan. Ada 5 jenis illocutionary acts seperti asertif, komisif, direktif, ekspresif dan deklaratif. Penelitian ini dimaksud untuk mengidentifikasi jenis ilokusi yang digunakan di pidato KH. Anwar Zahid berdasarkan klasifikasi Yule seperti "*Perintah, Meminta, Larangan, Ajakan dan Nasehat*". Peneliti menggunakan analisis isi dan pendekatan pragmatik. Data berbentuk kata yang berkaitan directive ilokusi. Instrumen yang digunakan adalah data video berdasarkan pidato KH. Anwar Zahid. Langkah mengumpulkan data antara lain mengunduh, menonton, mentranskrip, memilih data berdasarkan directive dan pemberian kode. Langkah analisis dilakukan melalui beberapa tahap antara lain identifikasi data untuk diambil 3 data berbeda, menganalisa data, mengimplementasikan teori dan mengambil kesimpulan. Data menunjukkan pidato KH. Anwar Zahid mengandung 5 jenis direktif ilokusi. Singkatnya, direktif ilokusi mengandung kata untuk meminta seseorang untuk melakukan sesuatu secara langsung maupun tidak langsung.

Kata kunci : Speech Act, Ilokusi, Direktif Ilokusi, KH. Pidato Anwar Zahid.

Introduction

People cannot deny that they need one another their surrounding and environment. To do it, people use language as a toll of communication. Language is a mean of conveying ideas, thoughts

and feelings (Mulyati, 2010). Language occupies an important role in human interaction. It gives the big influence to people since it is as the way to have interaction among them. And also, the language used is to establish and maintain a social interaction in their relationship.

Nowadays speech is one of effective ways to influence people in a bulk (Basofi, 2008). Even though it is done monologue but actually it consists of something which can influence people to take an action after listening it. Most people do not realize that performing can be done via utterances. It is called as a speech acts (Yule, 1996). Speech acts is divided into three as locutionary, illocutionary and perlocutionary acts. Locutionary is the basic of utterance (Horn, 2006). It is also called as *The Act of Saying Something* (Horn, 2006). It gives the point information to the listeners what the speakers have Searle in (Hickey, 2002), disclosed an illocutionary act is a speech act used to communicate something to the addressee via the communicative force. It has an explicit word to demand the listener to take an action. There are five kinds of illocutionary based on Searle's classification in (Valeika, 2010) such as assertive, commissive, directive, declarative and expressive. While perlocutionary act is the message that the addressee gets, his or her interpretation of what the speaker says which causes the listeners to do something (Horn, 2006). To understand well about the kind of speech acts used in a speech, the researcher conducted a research about how the illocutionary acts used in KH. Anwar Zahid's speech especially about directive since mostly speech consisted of kind of directive. People like to order someone to act what they want. It is called as directive. The directive illocutionary act is used to get the listeners to do something (Valeika, 2010). It gives a command to the listener to act like what the speakers order. It can be positive (order) or negative (prohibition). There are some kinds of directive based on (Valeika, 2010), such as command, order, request, suggestion, warning, advice, and invitation. Yule in (Trinawati, 2017), stated commanding is having the authority to give an instruction to someone else to do something. Command is a way to ask or give interaction to the listener to act something what the speaker says. Request is used to express a politeness or asking for something to the listener. (Trinawati, 2017). It is a way to beg something to the listener. Prayitno in (Ariyani, 2017), stated that advice is a guidance from a person which consists of knowledge that can be used as the reason for the listener to do something. Warning is a language act that aims to forbid the listener to do something (Ariyani, 2017). Yule in (Trinawati, 2017), stated invitation is an act to persuade the listeners to do something together. This research was conducted to analyze out the directive illocutionary acts used in a speech and it could develop the understanding the directive illocutionary in daily life.

Method

The research was conducted by using qualitative content analysis (Dornyei, 2007) since the data used in this research was KH. Anwar Zahid's speech related to directive illocutionary acts. The research instrument is a tool to collect the data (Ary, 2010). In this research, the research instrument was video data. The source data was taken from video downloaded titled "*Gaya Hidup Melu Artis ? Yo Bungkok Gegere Bojomu*" while the data was utterances related to directive illocutionary acts in the video. The data collection procedures used by the researcher are listening and transcription. Sudaryanto in (Banondari, 2015), stated that the listening method is the way to obtain the data by listening the usage of certain language. The steps were downloading, watching, transcribing, reading, selecting and coding. The last step was analyzing the data such as identifying the the data finding from data collection after selecting from the data transcription related to directive illocutionary acts and gather them based on the directive classifications. Interpreting, the researcher analyzed the chosen utterances in each kinds of directive illocutionary. He chose the different characteristic in each kind of them. After that he applied the theory to back up the analyzation. And the last was making conclusion.

Result

Based on the research about "*How KH. Anwar Zahid used illocutionary acts in his speech*" taken from source titled "*Gaya Hidup Melu Artis - Yo Bungkok Gegere Bojomu*". The researcher found some utterances related to illocutionary acts in directive such as command, request, advice, warning and invitation based on Searles' classifications. The following the analysis:

a. Command

Command is the directive words that intent to ask the listeners to act something. It has the authority to give an instruction. It can be seen from the following data below:

"*Alhamdulillah*" atas izin Allah, atas kehendak Allah, atas kasih sayang dan pertolongan Allah, malam ini kita dapat sama-sama hadir berkumpul, bersilaturahmi, berdzikir, berdoa bersholawat dan Insyaallah bertolabil ilmu dalam rangka hormat peringatan tahun baru Islam 1439 H. Dirangkai dengan syukuran nikah Mbak Siti Muflihatin melawan Mas Rohmat Nuril Huda".

"*Alhamdulillah*, God still allows us to attend, to keep in touch and to learn in Islamic Anniversary and wedding party celebration".

COM - 01

The word "**Alhamdulillah**" in Islam means thanking to God who always gives his mercies and blessings to his creatures in this world. It was said in the beginning of the speech indirectly to ask and remind the audiences thanking to God because he still allowed them to attend to the agenda which was held at that time. As the audiences, they must realize that it was stated to ask the audiences to remember what God has given.

b. Request

Request is the speech which aims to invoke and expect the listeners to make what the speaker said becomes reality. It can be seen from the following data below:

“Mohon maaf, kulo dugi radi terlambat ngeranten iki mau geh tesh katah sanget tamu-tamu engkang ngersak aken ziaroh. Saestu kulo nyuwun agengipun pengapunten”

“I am sorry for coming late because there are many people coming to visit me at home”.

REQ – 01

The utterance “I am sorry” is actually related to expressive illocutionary acts. It is used to perform what the speaker feels about something to the listener. But in this occasion, it belongs to a request directive illocutionary as he requested the audiences and also the committee to forgive him. He said it in the beginning of his speech to perform what he felt since he was late attending to the agenda. Because of his lateness, the agenda could not be started the agenda like the schedule was. It is He told to the audiences, he was late attending to the agenda because there were many people coming to see him at home since he had just come back from Mecca. So, he indirectly requested to the audiences to forgive him because he could not come on time like the invitation agreement.

c. Advice

Advice is guidance which consists of knowledge that can be used to take the decision by the listeners. It can be seen from the following data below:

“Orang yang dalam hidupnya menyia-nyiakan waktu, maka nanti ketika sudah mati pasti geton. Ya Allah, gusti mugi jenengan wangsolaken kulo teng dunyo meleh. Hidupkan kembali aku. Kembalikan aku ke dunia meskipun sekejap”.

“The person who wasted time in his life, then later when he died he would regret it. O God, return me to the world again. Turn me back. Return me to the world even only for a while”.

ADV – 02

The utterance above indicates an advice illocutionary act. It is used to advise people what they should do and what they should not. In this occasion KH. Anwar Zahid tried to give suggestion or advice to the listeners who attended to the agenda to use their times, their chances living in this world as good as possible to do the good thing. He explained that time would never be back anymore. The day today was not the same the day yesterday, the day tomorrow was not the same the day today. Every time they passed would never return. He also clarified that **“Chance Would Never Come Twice”** based on the previous explanation, the speaker said they would regret when they pass away but nobody would realize it since regret always comes in the end. For those people who could not use their time well, later

when they are away from the world, they would ask to their God to return them back in to the world to alive again in resolving what they did not even though only for the time being.

d. Warning

Warning aims to forbid the listeners to act something which can make them suffer. It can be seen from the following data below:

“Jangan meremehkan waktu”

“Do not underestimate time”.

WAR - 03

The word “***Do not***” is usually said in order to forbid someone to do something. KH. Anwar Zahid used it in his speech to clarify the direct illocutionary force which is used to prohibit the listeners to act something. Something here is about underestimating time. Why he said that because most of people like to waste their time to do useless thing. He also gave clarification during the speech by explaining a Hadith to support his statement. It says “every morning when the sun rises, It tells, dear people, I am a new time. So do not waste me and I will never return until the end of the world”. It explains clearly that time will never have the same. This morning is not yesterday morning and also it is not tomorrow morning. Time which is wasted or used by people will not ever return. So he forbid the listeners not to underestimate time since it is related to the all activities and very important. Having good management will lead the people to decrease the regret in the future. A chance will never come twice. Use time as good as possible to get useful thing in people’ life or regret because people cannot do what they had to do to reach their success. He also gave more detail that the failure people are not who did big mistakes in their lives but those who could not use their time and chance. Having good management is one the thing to get success.

e. Invitation

Invitation consists of the intention of the speaker to invite the listeners act something together. It can be seen from the following data below:

“Kulo jenengan kudu selalu waspada selalu ati-ati, soale setan niku ra trimo neng enek wong apik-apik koyok panjenengan ngeten niki, setan ora trimo”.

“Let's always be careful, since Satan does not accept if there are good people like all of you.”

INV – 01

The word “***you and I***” means “***we***”. It is usually said in order to invite or persuade someone to do something. KH. Anwar Zahid used it in his speech to clarify the direct illocutionary force which is used to invite the listeners to act something. He invited the audiences to stay alert and be more careful of Satans since they never let Adam’s children to be good. And he read one ayah which tells about Satans revenge. It is said “since you

punished me, I swore I would make immoral being nice so many human being will do it and go astray like me". Based on the ayah above, the preacher tried to invite the audiences to keep themselves from the Satan's traps. He also clarified that immoral must be fun while worship looks exhausting and awful. He also gave some examples where immoral looks good in human being's views. Doing corruption, it is nice to do, they do not need to work hard but they will earn much money. Drinking alcohol looks nice. There are many people who are drunk and do immoral things like ignoring praying, fighting, even vanishing someone's life since they do not realize what they do. So Satans will never give up how to make Adam's children fallen into bad, they will never let them to be in the paradise and they will be in the hell in hereafter.

Discussion

Based on the analysis above, the finding showed that the speaker used 5 kinds of directive illocutionary based on Searle's classification as command, request, advice, warning and invitation.

a. Command

Command is having the authority to give an instruction to someone else to do something (Yule, 1996). KH. Anwar Zahid gave command to the listeners since he had the authority in doing it as a preacher. There are two strategies used both direct and indirect. Based on the analysis, it can be taken that the directive illocutionary acts based on command can be understood as direct command by some elements like a word "must", and imperative sentence while indirect command by saying a word which is commonly known by most of people as "directive" like "Alhamdulillah" in Islamic religion.

b. Request

Request is used to express a politeness or asking for something to the listener (Yule, 1996). KH. Anwar Zahid requested to the listeners to act like he wanted to have. There are two strategies used both direct and indirect. Based on the analysis, it can be taken that the directive illocutionary acts based on request can be understood as direct request by an expression of "asking for forgiveness" and a word "try", and indirect command like a satire utterance.

c. Advice

Advice is used to mention an idea, possible plan, or action for other people to be considered (Yule, 1996). KH. Anwar Zahid gave advice to the listeners since he had some ideas and experiences. There are two strategies used both direct and indirect. Based on the analysis, it can be taken that the directive illocutionary acts based on advice can be

understood as direct advice by using a word “should” and indirect advice by telling an experience done by a certain person and knowledge which possessed.

d. Warning

Warning is the statements produced to prohibit the listeners to act something (Vanderveken, 1996). KH. Anwar Zahid warned the listeners to do something which can make them bad. There are two strategies used both direct and indirect. Based on the analysis, it can be taken that the directive illocutionary acts based on warning in KH. Anwar Zahid’s speech can be understood as direct warning by saying “do not” while indirect warning by giving a treat which can be appeared because of doing something.

e. Invitation

Invitation is an act to persuade the listeners to do something together (Yule, 1996). KH. Anwar Zahid invited to the listeners to perform something in the same time. There are two strategies used both direct and indirect. Based on the analysis above, it can be concluded that the directive illocutionary acts based on invitation in KH. Anwar Zahid’s speech can be understood as direct invitation by saying “Let’s” and indirect invitation by giving an idea a clue to do something together.

Based on the data analysis, the researcher found 24 directives illocutionary acts found in KH. Anwar Zahid’s speech on the titled “*Gaya Hidup Melu Artis ? Yo Bungkok Gegere Bojomu*” which consist of 5 commands, 4 requests, 6 advices, 4 warnings, and 5 invitations. So the most directive illocutionary appeared in his speech in the title above is advice (6), while the fewest directive illocutionary is request (4) and warning (4).

Conclusion

Based on the analysis, it could be concluded that they were five types of directives illocutionary acts used in KH. Anwar Zahid’s speech. Those were command, request, advice, warning and invitation. There were 24 directives illocutionary acts found in which consisted of 5 commands, 4 requests, 6 advices, 4 warnings, and 5 invitations. Based on the discussion command was usually preceded by giving an order word like “must”, imperative sentence and a word which related to give an order to the listeners. Request was preceded by indirect words to start the motion and in the end what wished by the speaker was done by the listeners like “try” or asking for forgiveness. Advice was an activity to give suggestion what the listeners should do or not like “should” or by telling experiences. Warning was usually preceded by a word “Do not” to prohibit

the listeners doing something. Invitation was to invite the both speaker and listener to acts something together. Briefly, directive illocutionary was used to give an order to the listeners. They are two ways how he delivered his speech both direct and indirect. For the other researcher, it can be one of the references in learning about speech act and the researcher hopes that there will be another researcher who will conduct the same topic to complete this researcher in the same field like commissive, assertive or declarative.

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