

CONVERSATIONAL SPEECH ACT PATTERNS IN ARABIC BOOKS AT THE UNIVERSITY LEVEL

Siti Maesaroh,¹ Mirwan Akhmad Taufiq², Muhammad Ryan Charisma³, Muhammad Rashief Fawaz⁴

^{1,2,3}State Islamic University of Sunan Ampel Surabaya, Indonesia

⁴Hassan II University of Casablanca, Morocco

E-mail: ¹mysarohsiti@gmail.com, ²mirwan@uinsby.ac.id,

³m.ryancharisma@gmail.com, ⁴fawazmuhammadrashief@gmail.com

Abstract: The conversation has an essential role in the sustainability of an interaction. Conversation cannot be understood from these forms alone. That understanding must be linked to the context of the events taking place when the conversation occurred. This paper seeks to identify the forms of speech acts in Al-'Arabiyah Al-Mu'ashirah volume 1, taught at the university level, UIN Sunan Ampel Surabaya. This research uses descriptive qualitative and quantitative methods. The data analysis technique uses the concept of Miles and Huberman, which is used to analyze data containing speech acts in a conversation. This research finds three speech acts in the book: locutionary of 40 expressions, 166 expressions of illocutionary, and 16 perlocutionary. The most widely used patterns are illocutionary speech acts: assertive, directive, declarative, commissive, and expressive. These results indicate that the lesson h}iwa>r is almost always related to the conversation context. So, more is needed to learn conversation to explain the texts.

Keywords: Speech acts, Arabic Books, Pragmatics.

Introduction

H}iwa>r (conversation) cannot be understood simply as speech or language text in sound or written symbols. It is always related to a context that occurred when the incident occurred. Nevertheless, some people assume that the meaning of a word or sentence can be sufficiently understood in a definitive manner, either by referring to a language dictionary or by relying on societal conventions regarding its

meaning.¹ However, many words and sentences cannot have their meanings definitively determined based on such assumptions.² In Arabics, the study of this language phenomenon, according to Sami A. Hanna, is called *al-Maqa>miya>t* (المقاميات). According to Ali al-Khu>li, it is called the science of *al-rumu>ʕ* (علم الرموز).³ Ali Mahmud Hijji mentioned the various study terms above as *al-Maqa>ma>tiyah*, Ilmu *al-Maqa>s{id}*, *al-Bragmatiyah* and *al-Tada>wuliyyah*. However, the final term *al-Tada>wuliyyah* (التداولية) is more familiar to Arabic scholars.⁴

In terms of terminology, the term *al-Tada>wuliyyah* (التداولية) is better known to Western scholars as pragmatics, derived from the Greek "Pragma" which means action.⁵ The study of pragmatics is directly related to the primary function of language, namely as a communication tool. Geoffrey Leech stated that the study of language use in communication in general is called general pragmatics.⁶ Pragmatics focuses on studying the external structure of language, namely how linguistic units are used in communication (Wijana, 1996), to find out the meaning or intent of an utterance.⁷ Pragmatics can be categorized into applied sociolinguistic studies. The objects that are the focus of the study are varied; focus on deixis studies such as Al-Ghifari's research,⁸ presuppositions such as Karim's research,⁹

¹ Friendis Syani Amrullah Muhammad Choirul Umam, 'Bentuk Dan Makna Kalimat Imperatif Dalam Kitab "Ayyuha Al-Walad" Karya Imam Al-Ghazali: Kajian Semantik', *JALIE: Journal of Applied Linguistics and Islamic Education*, 07.02 (2023), 299–316.

² Ahmad Mukhtar Umar, *’Ilm Al-Dalalah* (Cairo: ’Alam Al-Kutub, 1998).

³ Muhammad Afifudin Dhimyathi, *Madkhal Ila Ilm Al-Lughah Al-Ijtima’iy* (Malang: Lisan Arabi, 2016).

⁴ Ali Mahmud Hijji Al-Sharraf, *Al-Afal Al-Injaʕiyah Fi Al-Arabiyah Al-Mu’ashirah: Dirasah Dilaliyyah Wa Mu’jam Siyaqiy* (Kairo: Maktabah Al-Adab, 2010).

⁵ Seung, *Semiotics And The Thematics In Hermeneutic* (New York: Columbia University Press, 1982).

⁶ Geoffrey Leech, *Prinsip-Prinsip Pragmatik* (Jakarta: Penerbit Universitas Indonesia, 1998).

⁷ Nurinna Arifiyani and Dkk, 'Pemaknaan Tindak Tutur Direktif Dalam Komik Yowamushi Pedal Chapter 87-93', *Japanese Literature*, 2.1 (2016), 1–11.

⁸ Faishal Al-Ghifari and Dedi Supriyadi, 'Bentuk Deiksis Pesona Kedua Dalam Novel 'Asyakir Qaus Qush Karya Sakinah Ibrahim Dan Novel Laskar Pelangi Karya Andrea Hirata (Kajian Pragmatik)', *Hijai*, 2.2, 41–53.

⁹ Karim and Dkk, 'Praanggapan Dalam Pamflet Sosialisasi Pelestarian Lingkungan Di Kabupaten Wakatobi', *Ilmu Budaya*, 7.2 (2019), 241–47.

implicatures such as Mohamed's research¹⁰ and speech acts such as Jamil and Aulia's research.¹¹ However, some examine pragmatics as a whole in that this research also discusses speech acts besides discussing deixis, presuppositions, and implicatures. This large number of studies indicates how important the study of pragmatics is in linguistics.

According to Kridalaksana, deixis is a language that changes form depending on who is speaking, where, and when he is speaking.¹² Based on the definition above, it can be understood that deixis is divided into three¹³ namely personal deixis or in Arabic called *isim dhomir*, time deixis such as: now, tomorrow, in Arabic it is called *isim zaman*, and place deixis or in Arabic known as *isim isharah*. Meanwhile, according to Mulyana, pre-suppositions are basic initial assumptions about the situation or language context so that the form of language becomes meaningful.¹⁴ Meanwhile, implicature is involved or becomes the subject of discussion. According to Austin, speech acts can be interpreted as all forms of speech.¹⁵

Of the various focuses of pragmatic studies, *Hakikat* (conversation) will connect with the study of this science. It means that life cannot be adequately understood if it is not analyzed using the speech act of a conversation because the main object of pragmatics itself is speech. As stated by Yule, pragmatics is the study of meaning conveyed by speakers and interpreted by listeners.¹⁶ So, more than learning *Hakikat* (conversation) is needed to examine the Arabic texts listed in the textbook. However, there must also be information showing the conditions and situations when the conversation took place. The relationship between the text and the speech acts of the language speaker will provide correct understanding in a conversation.

¹⁰ Raja Shaharudin Raja Mohamad and Zaitul Azma Zainon Hamzah, 'Penggunaan Implikatur Sebagai Medium Penjelas Akidah', *Linguistik*, 19.2, 1–9.

¹¹ Jamil dan Arifuddin Aulia, 'Tindak Tutur Imperatif (Kalam Amr) Dalam Teks Drama As-Sulthan Al-Chair Karya Taufiq Al-Hakim (Analisis Pragmatik)', *CMES*, 12.1, 52–64.

¹² Harimurti Kridalaksana, *Kamus Linguistik* (Jakarta: PT Gramedia Pustaka Utama, 2008).

¹³ Al-Ghifari and Supriyadi.

¹⁴ Mulyana, *Metode Dan Aplikasi Prinsip-Prinsip Analisis Wacana* (Yogyakarta: Tiara Wacana, 2005).

¹⁵ Leech.

¹⁶ George Yule, *Pragmatics* (New York: Oxford University Press, 1996).

Several studies that examine speech acts include research by Wahyudi,¹⁷ which focuses on studying lecturers' speech acts in language learning at UIN Maliki Malang. Kholid Akhmad Muzakki¹⁸ has also studied indirect speech acts in Surah al-Kahfi. Yusti Dwi Nur Wendah¹⁹ has also analyzed the form and function of directive speech acts in the film Ashabul Kahfi. This research focuses on analyzing the forms of speech acts contained in the *H}ima>r* (conversation) text of the book Al-'Arabiyah Al-Mu'ashirah volume 1.²⁰

The book Al-'Arabiyah Al-Mu'ashirah was written by Echehard Schulz, a German citizen, and translated by Bakhruddin Fanani, Uril Bahruddin, Miftahul Huda, Zakiya Arifa, Dewi Chamidah, Ghufon Hambali, and Makhi Ulil Kirom. This book is written based on the CEFR (Common European Framework of Reference for Languages) standard. The CEFR standard is internationally recognized as a common reference for assessing language proficiency.²¹ This book has been used as the primary reference in the intensive Arabic language learning program for all 1st and 2nd-semester students at UIN Sunan Ampel Surabaya for undergraduate programs from 2017. Since textbooks or learning materials are the most essential part of the teaching and learning process, although some argue that teaching methods are more important than learning materials.²²

This book consists of 2 volumes, each containing more than 300 pages. The first volume contains lessons 1-12, and the second contains lessons 13-24. Like Arabic books, this book also contains four language skills (*al-Mahara<t al-Lughawiyah*). Of course, there are several *b}ima>r* texts. The object of this study is the *himar* text as a form of speech and aims to reveal the form and pattern of speech acts in this conversation.

¹⁷ Wahyudi, 'Jenis Dan Fungsi Tindak Tutur Dosen Dalam Interaksi Pembelajaran Bahasa Di UIN Malang', *Tsaqafiyat*, 13.2, 336–60.

¹⁸ Kholid Akhmad Muzakki, 'Tindak Tutur Tak Langsung Dalam Surat Al-Kahfi (Kajian Analisis Pragmatik)', *Nazhruna*, 1.1 (2018), 1–26.

¹⁹ Yusti Dwi Nurwendah, 'Kajian Pragmatik Dalam Bahasa Arab: Analisis Bentuk Dan Fungsi Tindak Tutur Direktif Bahasa Arab Dalam Film Ashabul Kahfi', *Tsaqofiya*, 1.1, 1–15.

²⁰ Echehard Schulz, *Al-'Arabiyah Al-Mu'ashirah* (Jerman: Modernes Hocharabisch, 2011).

²¹ Muassomah Humayro Toha, Moh. Ainin, 'Implementasi CEFR Dalam Pembelajaran Bahasa Arab Dengan Kitab Arabiyah Baina Yadaik Di Pondok Pesantren Mambaus Sholihin Gresik', *JALIE: Journal of Applied Linguistics and Islamic Education*, 07.01 (2023), 133–48.

²² Muh. Sabilar Rosyad, 'Idealitas Dan Desain Pengembangan Bahasa Arab', *JALIE: Journal of Applied Linguistics and Islamic Education*, 04.02 (2020), 300–314.

Literature Review

Speech act pragmatics is one of the essential aspects of language learning. In recent decades, numerous studies have been conducted to examine speech act pragmatics in the context of language learning. However, there are still many gaps and limitations in previous studies that need to be addressed. Speech act pragmatics can be defined as the study of how language is used in social contexts to achieve communicative goals.²³ In the context of language learning, speech act pragmatics is crucial because it can help language learners understand how to use language effectively in social contexts.

John Searle introduced the Speech Acts theory,²⁴ which explains how language is used to perform communicative actions. Searle categorizes speech acts into several categories, including:

1. Locutionary Acts: Speech acts related to the use of language to convey meaning.
2. Illocutionary Acts: Speech acts related to the use of language to achieve communicative goals.
3. Perlocutionary Acts: Speech acts related to the use of language to influence the listener or reader.

This speech act theory was first introduced by Austin in 1959 AD, so he was called the pioneer of speech act theory. He stated that all utterances are not just words but are also a form of action, where everything the speaker says has a specific purpose or objective that he wants to convey in communicating.²⁵ So, every time someone says something, it can be called an activity or action. It is because every word or sentence contains a specific purpose or intent that influences the other person speaking. Meanwhile, according to Chaer and Leonie, speech acts are psychological symptoms that are determined by the language skills possessed by the speaker in dealing with specific situations.²⁶ So, every speech act must be distinct from the concept of speech situation. This concept emphasizes that speech acts are also influenced by the current environment.²⁷

²³ John Rogers Searle, *Speech Acts: An Essay in the Philosophy of Language* (Australia: Cambridge University Press, 1969).

²⁴ John Rogers Searle.

²⁵ Leech.

²⁶ Abdul Chaer and Leonie Agustina, *Sosiolinguistik Perkenalan Awal* (Jakarta: Rienka Cipta, 2010).

²⁷ Mirwan Akhmad Taufiq, "TA'TSIR AL-BPAH AL-LUGHAWIYAH 'ALA TA'LIM AL-LUGHAH AL-'ARABIYAH WA TA'ALLUMIHA LI AL-

Many studies have been conducted to examine speech act pragmatics in the context of language learning. For example, previous research conducted by Finda Rosita Dewi, Alifya Aenatul Nabila, Firli Safinah Az-Zahroh, Anna Murdianti, Asep Purwo Yudi Utomo, Zuhurul Anam, and Rossi Galih Kesuma, entitled "Analysis of Locutionary Speech Acts in Self-Improvement Video Posts on the Hawaariyyun Instagram Account," focused solely on locutionary speech acts while disregarding other types of speech acts, such as illocutionary and perlocutionary acts. In contrast, this study aims to explore all types of speech acts present in conversational texts found in higher education learning materials.

Another study related to this research is the one conducted by Nurinna Arifiany, Maharani Ratna, and Sriwahyu Trahutami, entitled "The Interpretation of Directive Speech Acts in the Yowamushi Pedal Comic, Chapters 87-93." Nurinna and her colleagues' research was limited to the interpretation of directive speech acts based on the context and situation within the comic. In contrast, this study has a broader scope, encompassing various types of speech acts -locutionary, illocutionary, and perlocutionary- found in Arabic language textbooks.

Another related study was conducted by Jamil and Arifuddin Aulia, titled "Imperative Speech Acts (Kalam Amr) in the Drama Text *As-Sulthan Al-Khair* by Taufiq Al-Hakim (A Pragmatic Analysis)." However, Jamil and Aulia's study is limited to imperative speech acts, which fall under illocutionary acts in drama texts. In contrast, this study covers all types of speech acts: locutionary, illocutionary, and perlocutionary acts.

Similarly, a study by Yusti Dwi Nurwendah, titled "Pragmatic Studies in Arabic: An Analysis of the Forms and Functions of Directive Speech Acts in the Arabic Language in the Film *Ashabul Kahfi*," focuses on one type of pragmatics -directive speech acts in Arabic- as found in the film *Ashabul Kahfi*. This research aims to describe the forms and functions of directive speech acts, which fall under illocutionary acts. The findings indicate that the directive speech acts in *Ashabul Kahfi* include direct speech acts, indirect speech acts in the form of imperative sentences, indirect speech acts in declarative sentences, interrogative sentences with question words, literal speech acts, and non-literal speech acts. This differs from the current study, which encompasses all types of speech acts: locutionary, illocutionary, and perlocutionary acts.

However, there are still many gaps and limitations in previous studies on speech act pragmatics in the context of language learning. For example, many studies have only focused on certain aspects of speech act pragmatics, such as directive or expressive speech acts, and locutionary acts, without considering other broader social contexts. To address the gaps and limitations in previous studies, this study uses the Speech Acts theory by John Searle. This theoretical framework considers broader social contexts and categorizes speech acts into several categories, including locutionary, illocutionary, and perlocutionary acts. In conclusion, this study aims to examine speech act pragmatics in the context of language learning. By using the Speech Acts theory by John Searle, this study can provide more objective and comprehensive results on speech act pragmatics in the context of language learning.

Method

The research uses qualitative and quantitative descriptive methods to explore descriptive and quantitative phenomena.²⁸ The primary data collection technique was studied by studying the *h}{iwa>r* texts in the book *Al-'Arabiyah Al-Mu'ashirah* volume one. The book has two versions: print and online. Secondary data is collected through documentation from library data, namely by examining references that examine speech acts. The data analysis technique uses the theory of Miles and Huberman²⁹ where the existing data is collected by carefully reading all the *h}{iwa>r* texts in the book *Al-'Arabiyah Al-Mu'ashirah* volume one. The data is reduced (processed and selected) based on which group the speech act falls into, after which the data obtained is presented in the form of a table and brief description, then the results are concluded.

Result and Discussion

The history presented in this book has different themes. Eleven *hi}{wa>r* (conversations) are among the twelve existing chapters. These themes are *Mukalamah Tilfuniyah*, *Fi al-Mat}{a>r al-Dauliy*, *Fi al-Ja>mi'ah, muka>lamatu bi al-Janwa>l*, *Fi Maktabi al-Safar*, *Fi> ma'rad } al-Kita>b al-Dauli>*, *Fi Bait al-T}{alabah*, *Hal Ta'rif al-Islam*, *Fi al-Safa>rah, liqa>' s}{ah}{a>fi>*, and the last theme *'Inda al-T}{abi>b*.³⁰ Based on the

²⁸ Djam'an Satori, *Metodologi Penelitian Kualitatif* (Bandung: Alfabeta, 2011).

²⁹ Satori.

³⁰ Schulz.

results of the analysis of *h{i}ma>r* data, it contained in the book *al-'Arabiyah al-Mu'as{irah}* three patterns of speech acts were found.

First Pattern, Locutionary Act / الفعل اللفظي

Based on data searches, forty expressions were included in locutionary speech acts. Among those expressions are:

"هو بخير والحمد لله. نعم، كنتُ عنده في البيت الجديد. ذلك البيت خارج

المدينة قريب من المسجد والمدرسة التركية والسوق المركزية للخضراوات".³¹

"He is fine. Yes, I was with him in a new house outside the city, the house is close to the mosque, school and central vegetable market."

The context of this expression was uttered by Muhammad when he met Maryam at the international airport. Maryam asked Muhammad about the condition of his friend Isa and whether Muhammad would stay with Isa after working in Cairo. Muhammad answered that, thank God Isa was in good condition (healthy), and he also lived with Isa in a new house close to the mosque, the Turkish national school, and the center of the vegetable market.

The purpose of this speech is to provide information according to the meaning of the sentence spoken to Maryam regarding the question she asked. Answers appropriate to the question and do not contain other speech meanings are following locutionary speech acts. It follows Searle's view, which states that locutionary speech acts are the activity of speaking with words, phrases or sentences that match the meaning they contain.³²

The second example is:

"نعم، هذا صحيح. هي الآن في الفندق"

"Yes, that is right, he is now at the hotel."

The context of this expression was said by Ahmad when talking to Shobah via telephone, and at that time, Ahmad was at the airport. Shobah asked Ahmad, "Did he meet Maryam at the airport?" Furthermore, he confirmed whether it was true that Maryam went to the hotel after leaving the airport. Ahmad answered yes, that is right. Maryam is now at the hotel.

The purpose of saying this sentence is to state that what Ahmad said is true and provide information to Ahmad regarding the question

³¹ Schulz.

³² Kunjana Rahardi, *Pragmatik Kesantunan Imperatif Bahasa Indonesia* (Jakarta: Erlangga, 2005).

he asked as to the meaning of the sentence spoken, not ambiguous or containing other meanings.

This expression is the same as the expression below:

"كل شقة بـ ١٠٠٠ دينار، هذا سعر خاص للطلبة الأجانب. الشقق كلها مفروشة

وبالإضافة إلى ذلك فيها جهاز تلفزيون وإنترنت لاسلكي مجاناً وهاتف ثابت"

"Each room/flat costs one thousand dinars. It is a special price for foreign students. "Each room has a mattress, television, free wi-fi internet and a home telephone."

The context of the expression above was spoken by an employee who works in the student dormitory office when asked by someone named Ahmad. He and 15 students from Kazakhstan will stay in the dormitory for a study tour for three months, starting April-June. He asked how much it would cost. Then the employee answered, the price for each room for foreign students is one thousand dinars, with this price you get a mattress, television, internet wi-fi and telephone facilities for free.

The purpose of this sentence is to provide information to Ahmad as an answer to his question, as the original meaning in the statement does not contain any other meaning. According to Chaer and Leonie,³³ this locutionary speech act is only a speaking activity that contains real meaning and can be understood directly. Wijana also strengthens the view above that a locutionary speech act is a speaking activity to state something according to spoken expression.³⁴ It can be called *al-Makna > al-H}aqi > qi >* in Arabic.

Second Pattern, Illocutionary Act / الفعل الإنجازي

Illocutionary speech acts are speaking activities whose expressions contain the function and meaning of words beyond the utterance alone.³⁵ This activity is identified as a speaking activity that aims to inform and get the speaker to do something intended in the speech. Illocutionary speech acts are difficult to identify because they relate to who is speaking, to whom he is speaking, and when and where the speech occurs. Chaer and Leonie³⁶ also emphasized that illocutionary speech acts are usually characterized by clear performative

³³ Chaer and Agustina.

³⁴ I Dewa Putu Wijana, *Dasar-Dasar Pragmatik* (Yogyakarta: Penerbit Andi, 1996).

³⁵ Wijana.

³⁶ Chaer and Agustina.

sentences, such as saying thank you, giving permission, ordering, offering, and promising.

Based on the search for illocutionary speech act patterns, 166 expressions were found. These expressions have several kinds of communicative functions, as stated by Searle. He classified these communicative functions into five forms.³⁷ The five types of speech forms that demonstrate communicative functions are described as follows:

1. Assertive (الإخباريات)

Assertive speech acts are illocutionary acts that bind the speaker to the truth of what is said, such as suggesting, stating, complaining and claiming. The verbs or fi'il that can be used in this assertive speech act include أرى (I see), أسمع (I hear), أفهم (I understand), and أوافق (I agree).³⁸

From the search results, 27 assertive illocutionary speech act expressions were found, including the following:

"نعم، شفتُ أحمد وأيمن جنب الموقف للتكاسي، هما بالسيارة"

"Yes, I saw Ahmad and Aiman next to the taxi parking lot, they were both using a car."

The context of these words was spoken by Maryam when she met Muhammad at the international airport. At that time, Muhammad asked Maryam if she had seen Ahmad and Aiman. Then Maryam answered that she had seen Ahmad and Aiman next to the taxi park, and they were both driving a car. The purpose of saying this expression was to state Muhammad that Maryam had seen Ahmad and Aiman next to the taxi park, and they were using a car. The sentence that shows the statement lies in fi'il madhi syuftu (I see). It is part of the assertive illocutionary speech act.

There was also an assertive form of complaint, as found in the following sentence:

"يبدو أن اليوم يوم نحس، ضاع اليوم كله في الانتظار دون جدوى"

"It seems today is an unlucky day. Just wasting time waiting for something that is not useful."

The context of these words was expressed by a young man named Akram to one of the employees at the embassy. At that time, the embassy office was busy. Many people were queuing

³⁷ Rahardi.

³⁸ Al-Sharraf.

with their respective needs. Akram, who felt like he had been waiting in line for hours, had yet to reach his turn. Finally, he immediately decided to go to the front to meet the employee so that he could be served immediately, but he was rejected by the employee and told to wait in line. After arriving at the queue, it turned out that there were requirements that had to be completed before they could be processed further. Finally, Akram felt angry and said the sentence above. The purpose of this sentence is to state that Akrom was disappointed and angry with what happened that day. He complained about how difficult it was to get the services he needed then. The expression of complaint is visible in the words he utters, namely *أن هذا اليوم يوم نحس* then clarified again with the following sentence, *ضاع اليوم كله في الانتظار دون جدوى*.

2. Declarative (الإعلانات)

Declarative speech acts are speaking activities that are used to declare something. These words are spoken by someone with a specific position so that the interlocutor agrees with something said, such as resigning, dismissing, appointing, excommunicating and sending. The verbs that can be used in this declarative speech act include *أنت حرّ* (you are free), *زوّجتك* (I will marry you).³⁹

From the search results, 4 expressions of declarative illocutionary speech acts were found, including the following:

"باسم الله الرحمن الرحيم، أشكركم باسي ونيابة عن الوفد الذي يرافقني وأحبّ في البداية أن أصحّح معلومة صغيرة وهي أنّ اسم معبدنا هو ((معبد الطاقات المتجدّدة)) وليس البديلة."⁴⁰

"In the name of Allah, the most merciful and most merciful, thank you all. On behalf of myself and as a representative, I would like to confirm a small statement regarding the name of our ma'had, the correct one is Ma'had Al-Thaqat Al-Mutajaddidab, not Al-Badilah."

The context of the above expression was uttered by an engineer named Ahmad Zahid Sholih, the director of Ma'had. During the interview, one of the female journalists made a slight mistake in referring to ma'had. Then, when the engineer was allowed to speak, he started the main point of his conversation by confirming the name Ma'had, which the journalist had mentioned

³⁹ Al-Sharraf.

⁴⁰ Schulz.

incorrectly. So, the purpose of the statement above is that the director of Ma'had wants to declare that the correct name of Ma'had is Ma'had Al-Thaqat Al-Mutajaddidah, not Ma'had Dirasat Al-Thaqah Al-Badilah. The declaration sentence is clearly visible in the lafadz وأحبّ في البداية أن أصحّح معلومة صغيرة وهي أنّ اسم معهدنا هو, Especially in the sentence أن أصحّح.

3. Directive (التوجيهات)

Speakers use Directive speech acts to influence their speech partners to carry out specific actions. It is like ordering, commanding, requesting, advising, recommending. The verbs that can be used in directive speech acts include اذهب (go), جرب (try), اترك (leave), أعط (give), ابحث (look for it).⁴¹

From the search results, 83 expressions of Directive illocutionary speech acts were found, including the following:

تفضّل

"Please"

The context of the conversation was spoken by Maryam when she was talking to Muhammad via telephone. Muhammad told Maryam that he had a question for Maryam, then Maryam invited him with the phrase "تفضّل". The purpose of this sentence was to allow Muhammad to ask questions. It means inviting Muhammad to ask him (Maryam) questions.

The second example, in question form, is like the example below:

"هل عندك شنطة؟ أنا بحاجة إلى شنطة كبيرة. أنا مسافر إلى إندونيسيا إن شاء الله"

"Do you have a suitcase? I need a big suitcase, I will go to Indonesia, God willing."

The context of this sentence was said by Muhammad when talking to Maryam via telephone. They are colleagues from Indonesia and live in the Middle East. Muhammad asked Maryam if she had a suitcase. Muhammad explained that he now needed a giant suitcase to return temporarily to Indonesia.

The purpose of Muhammad saying this sentence was so Maryam would lend Muhammad her suitcase. However, Muhammad did not directly express this request in the form of a command sentence, but using the editorial question sentence هل عندك شنطة؟

⁴¹ Al-Sharraf.

to what Ridhwan said. This sentence was meant to promise Ridhwan that he (Marwan) would accompany him to the international book exhibition tomorrow. It can be seen from his saying *إلى الغد بإذن الله*, a sentence in the form of a farewell expression but also containing the meaning of promising something.

5. Expressive (التعبيريات)

Expressive speech acts are speaking activities that show a situation related to what the speaker has done. It includes saying thank you, apologizing and congratulating. The verbs that can be used in this expressive speech act include *أشكر* (I am grateful), *أحسّ* (I feel), *أعتقد* (I am sure). Al-Sharraf, Al-Af'al Al-Injaziyah Fi Al-Arabiyah Al-Mu'ashirah: Dirasah Dilaliyyah Wa Mu'jam Siyaqiy, 231.

From the results of observing the text, 48 expressions of expressive illocutionary speech acts were found, including the following:

"مبروك!"

"Happy!"

The context of this sentence was spoken by a student named Ahmad when speaking to Maryam. At that time, they met, greeted each other, and then asked about the news. Next, she asked about her studies, and Maryam answered that there were courses classified as complex on campus. Some courses were just ordinary, but this was not a problem for her because she was able to complete all of these courses with the title Mumtaz, thanks to the grace given to her by Allah. Then Ahmad said this sentence. The purpose of saying this sentence is to give appreciation and congratulate Maryam on her success in completing all her courses with the title Mumtaz; apart from that, she also to express her admiration for Maryam for the success she has achieved and pray that what Maryam achieves will be accompanied by blessings.

Examples of other expressions are:

"وهذا ليس كلّ شيء، أحسنّ بالأم في الظهر بعد النوم وبعد الجلوس لمدة طويلة وليست عندي شهية للأكل في غالب الأوقات وأنام بشكل متقطع وعندي دوار"⁴³

⁴³ Schulz.

"This is still not much, I feel pain that appears in the middle of the day after sleeping and after sitting for a long time, I haven't had an appetite lately, and my sleep is also uncomfortable."

The context of this expression was uttered by a patient visiting a doctor to tell about the illness he was experiencing so that he could receive services and treatment to recover as before. The purpose of this sentence is to express that the patient is experiencing extreme pain. He experiences continuous dizziness, his heartbeat is getting faster, and he also feels pain in his stomach, so he has no appetite to eat and cannot sleep soundly. It made him tormented and in great pain. The expression which shows that the sentence above is expressive is the presence of the word أحسن.

Third Pattern, Perlocutionary Act / الفعل التأثري

Perlocutionary speech acts are speaking activities related to the speech partner's non-linguistic attitudes or behavior.⁴⁴ A statement uttered by someone often has an effect or influence (perlocutionary force) on the speaker. The effect or influence of this speech can be done intentionally or unintentionally by the speaker. According to Wijana,⁴⁵ perlocutionary speech acts are called the act of affecting someone. So, perlocutionary speech acts are acts whose pronunciation is intended to influence the person being said.

Based on text searches, 16 expressions were included in perlocutionary speech acts. Are as follows:

"لا تقلق يا صديقي! عندي وقت، أنا سأذهب معك، أمل أن أخذ صورة مع"

الكاتب المشهور وكتابا منه بتوقيعه. هكذا لن تذهب لوحده، ما رأيك؟"

"Don't worry friend, I have time, I will go with you, I want to take a photo with a famous writer carrying a book with his autograph on it. That way, you won't go alone, okay?"

Context: The expression above was said by a young man named Ridhwan when talking to Marwan. At first, Marwan asked Ridhwan why he did not answer his phone. Then Ridhwan apologized because he had just returned from a book fair. Marwan was disappointed that he was not told beforehand. Tomorrow is the last day of the exhibition, and he has to go there, but unfortunately, his friends will be busy, but he wants to go with others. Then Ridhwan said this sentence.

⁴⁴ Chaer and Agustina.

⁴⁵ Wijana.

The purpose of saying this expression is to influence Marwan as a speech partner so that he no longer feels worried because he has to go alone by promising he will go with him. Words that show the influence of making the interlocutor feel calm, happy and relieved are the sentence لا تقلق and the subsequent expression of promise.

"لا تقل هذا الكلام، أنت ما زلت شابًا وأمامك العمر كله. هيا، على بركة الله!"

"Do not say things like that, you are still young, the future is waiting for you; come on, may Allah always bless you."

The context of this expression was spoken by an embassy employee when facing a client complaining and giving up because he found it challenging to get the service he needed, to the point of sacrificing much time to wait. He said it was an unlucky day, just wasting time waiting for something useless. Then, the employee provided advice and support so the young man would not complain and be enthusiastic about living his days.

The purpose of this speech is to provide advice and support to a young man complaining and giving up because he feels difficulties with what he is facing. The way to give advice is by using fi'il mudhori' + la nahiyah, which shows the meaning of the prohibition, namely لا تقل هذا الكلام, then next using the khabariyah sentence, which shows the meaning of warning أنت ما زلت شابًا وأمامك العمر كله. Then the next thing was a call of "هيا" to rekindle the young man's enthusiasm and finally closed by praying for the young man always to be blessed by Allah SWT.

"طبعًا، ولكن ما أريد أن أقول منذ البداية هو أنني طبيبة نساء يا سيدي"

"sure, but what I wanted to say from the start is actually that I am a female doctor"

The context of this expression is a male patient who suddenly came to the female doctor on duty at the clinic without any prior agreement. The patient could not wait to immediately receive service from the doctor because he could not stand the pain anymore. He told the doctor all his complaints in detail and thoroughly so that there was no opportunity for the doctor to speak to convey his meaning that he did not accept male patients. Whenever the doctor wanted to convey his meaning, the patient immediately interrupted him with an explanation that strengthened his argument that he was sick and needed immediate treatment. Finally, he finished telling everything and asked the doctor whether what he had experienced was something dangerous.

Furthermore, can he still recover? Or should he go to the hospital? Then, the doctor answered with the expression above.

There are two purposes for saying this sentence. The first is to influence the person who is saying (the patient) so that he or she feels calm. It can be seen from the sentence "طبعاً" uttered by the doctor. The meaning of the word "definitely" here is to give the patient confidence that he will recover from the disease he is suffering. Then, the second goal is to direct the patient to look for another doctor because the doctor does not accept male patients. Apart from that, it also contains the intention of apologizing because he could not help the patient. The doctor conveyed this in the number of *khobariyah* "أنتي طبيبة نساء يا سيدي", but it contains the meaning of ordering/directing.

Conclusion

The data and analysis above shows that Illocutionary Speech Acts occupy the most significant number of conversations in the book *al-'Arabiyyah al-Mu'ashirah* volume 1, with details of 166 expressions out of a total of 222 expressions. The 166 expressions are divided into 27 assertive illocutionary speech acts, 83 directive illocutionary speech acts, four declarative illocutionary speech acts, four commissive illocutionary speech acts, and 48 expressive illocutionary speech acts. This phenomenon shows that learning Arabic conversation is not enough to teach the meaning of the texts of a conversation without providing information about the time, place, events, conditions and people involved in it.

The Arabic book, designed to teach patterns for general life purposes (*al-'Arabiyyah Lil H{aya>h*), requires a study of speech act patterns in every conversation to avoid misunderstandings. In contrast to books designed for specific teaching purposes (*al-'Arabiyyah Li Agrad} Khassah*), the conversation patterns have been given introductory information about the theme, time, situation and conditions in which the conversation occurs ⁴⁶. So, all books designed for public life need to study speech acts, including the book *al-'Arabiyyah al-Mu'a>s}irah* volume 2.

⁴⁶ Mirwan Akhmad Taufiq, *Taufiq: Al-Arabiyyah Li Bi'tsab Al-Hajj Al-Indunisiyah... - Google Cendekia* (Surabaya: JDS, 2018).

References

- Al-Ghifari, Faishal, and Dedi Supriyadi, 'Bentuk Deiksis Pesona Kedua Dalam Novel 'Asyakir Qaus Qush Karya Sakinah Ibrahim Dan Novel Laskar Pelangi Karya Andrea Hirata (Kajian Pragmatik)', *Hijai*, 2.2, 41–53
- Al-Sharraf, Ali Mahmud Hijji, *Al-Afal Al-Injaziyah Fi Al-Arabiyah Al-Mu'ashirah: Dirasah Dilaliyyah Wa Mu'jam Siyaqiy* (Kairo: Maktabah Al-Adab, 2010)
- Arifiyani, Nurinna, and Dkk, 'Pemaknaan Tindak Tutur Direktif Dalam Komik Yowamushi Pedal Chapter 87-93', *Japanese Literature*, 2.1 (2016), 1–11
- Aulia, Jamil dan Arifuddin, 'Tindak Tutur Imperatif (Kalam Amr) Dalam Teks Drama As-Sulthan Al-Chair Karya Taufiq Al-Hakim (Analisis Pragmatik)', *CMEs*, 12.1, 52–64
- Chaer, Abdul, and Leonie Agustina, *Sosiolinguistik Perkenalan Awal* (Jakarta: Rieneka Cipta, 2010)
- Dhimyathi, Muhammad Afifudin, *Madkhal Ila Ilm Al-Lughah Al-Ijtima'iy* (Malang: Lisan Arabi, 2016)
- Humayro Toha, Moh. Ainin, Muassomah, 'Implementasi CEFR Dalam Pembelajaran Bahasa Arab Dengan Kitab Arabiyah Baina Yadaik Di Pondok Pesantren Mambaus Sholihin Gresik', *JALIE: Journal of Applied Linguistics and Islamic Education*, 07.01 (2023), 133–48
- John Rogers Searle, *Speech Acts: An Essay in the Philosophy of Language* (Australia: Cambridge University Press, 1969)
- Karim, and Dkk, 'Praanggapan Dalam Pamflet Sosialisasi Pelestarian Lingkungan Di Kabupaten Wakatobi', *Ilmu Budaya*, 7.2 (2019), 241–47
- Kridalaksana, Harimurti, *Kamus Linguistik* (Jakarta: PT Gramedia Pustaka Utama, 2008)
- Leech, Geoffrey, *Prinsip-Prinsip Pragmatik* (Jakarta: Penerbit Universitas Indonesia, 1998)

Mohamad, Raja Shaharudin Raja, and Zaitul Azma Zainon Hamzah, 'Penggunaan Implikatur Sebagai Medium Penjelas Akidah', *Linguistik*, 19.2, 1–9

Muhammad Choirul Umam, Friendis Syani Amrullah, 'Bentuk Dan Makna Kalimat Imperatif Dalam Kitab "Ayyuha Al-Walad" Karya Imam Al-Ghazali: Kajian Semantik', *JALIE: Journal of Applied Linguistics and Islamic Education*, 07.02 (2023), 299–316

Mulyana, *Metode Dan Aplikasi Prinsip-Prinsip Analisis Wacana* (Yogyakarta: Tiara Wacana, 2005)

Muzakki, Kholid Akhmad, 'Tindak Tutur Tak Langsung Dalam Surat Al-Kahfi (Kajian Analisis Pragmatik)', *Nazḥruna*, 1.1 (2018), 1–26

Nurwendah, Yusti Dwi, 'Kajian Pragmatik Dalam Bahasa Arab: Analisis Bentuk Dan Fungsi Tindak Tutur Direktif Bahasa Arab Dalam Film Ashabul Kahfi', *Tsaqofiya*, 1.1, 1–15

Rahardi, Kunjana, *Pragmatik Kesantunan Imperatif Bahasa Indonesia* (Jakarta: Erlangga, 2005)

Rosyad, Muh. Sabilar, 'Idealitas Dan Desain Pengembangan Bahasa Arab', *JALIE: Journal of Applied Linguistics and Islamic Education*, 04.02 (2020), 300–314

Satori, Djam'an, *Metodologi Penelitian Kualitatif* (Bandung: Alfabeta, 2011)

Schulz, Eckehard, *Al-'Arabiyyah Al-Mu'ashirah* (Jerman: Modernes Hocharabisch, 2011)

Seung, *Semiotics And The Thematics In Hermeneutic* (New York: Columbia University Press, 1982)

Taufiq, Mirwan Akhmad, 'TA'TSIR AL-BI'AH AL-LUGHAWIYAH 'ALA TA'LIM AL-LUGHAH AL-'ARABIYAH WA TA'ALLUMIHA LI AL-NATHIQIN BI GHAIIRIHA', *Arabi: Journal of Arabic Studies*, 5.2 (2020), 231
<<https://doi.org/10.24865/ajas.v5i2.185>>

———, *Taufiq: Al-Arabiyyah Li Bi'tsah Al-Hajj Al-Indunisiyah...* - Google Cendekia (Surabaya: JDS, 2018)

Umar, Ahmad Mukhtar, *’Ilm Al-Dalalah* (Cairo: ’Alam Al-Kutub, 1998)

Wahyudi, ‘Jenis Dan Fungsi Tindak Tutur Dosen Dalam Interaksi Pembelajaran Bahasa Di UIN Malang’, *Tsaqafiyat*, 13.2, 336–60

Wijana, I Dewa Putu, *Dasar-Dasar Pragmatik* (Yogyakarta: Penerbit Andi, 1996)

Yule, George, *Pragmatics* (New York: Oxford University Press, 1996)