

AN ANALYSIS OF EXPRESSIVE SPEECH ACT USED BY SANTRI OF ROUDLOTUT THOLIBIN KADEMANGAN KOTA PROBOLINGGO

Analisis Tindak Tutur Ekspresif Yang Digunakan Santri Dari Roudlotut Tholibin Kademangan Kota Probolinggo

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Abstract

This study aims to analyze the use of expressive speech acts employed by santri at Roudlotut Tholibin Islamic Boarding School in Kademangan, Kota Probolinggo, particularly during Bahtsul Masail activities. The study is motivated by the importance of pragmatic studies in understanding utterances based on social and cultural contexts within Islamic boarding school environments. In addition, studies concerning expressive speech acts in real santri interactions remain limited because most previous research focused on films, media, or general illocutionary speech acts. This research employed a descriptive qualitative method. The data consisted of santri utterances containing expressive speech acts collected through observation, recording, and note-taking techniques. The data were analyzed using Geoffrey Leech's speech act theory with a focus on the types of expressive speech acts. The findings reveal several types of expressive speech acts used by santri, namely criticizing, complaining, blaming, satire, praising, and apologizing. The most dominant types found were criticizing and complaining. The use of these speech acts was influenced by pesantren culture, social relationships among santri, and communication situations during discussion forums. This study concludes that expressive speech acts play an important role in maintaining social interaction, expressing emotional attitudes, and building communicative relationships within the Islamic boarding school environment.

Keywords: expressive speech acts, pragmatics, santri, Islamic boarding school, Bahtsul Masail

Introduction

Language is one of the most important instruments in human communication because it enables people to express ideas, emotions, intentions, and attitudes in social interaction. Through language, individuals can build relationships, exchange information, and maintain social harmony within society. Communication does not only involve the delivery of literal meaning, but also the implied meaning behind an utterance. Therefore, understanding language requires not only grammatical knowledge but also contextual understanding. In linguistics, the branch that studies meaning based on context is known as pragmatics. According to Leech (1983), pragmatics is the study of meaning in relation to speech situations, while Yule (1996) states that pragmatics concerns how speakers communicate meaning and how listeners interpret utterances within particular contexts. Pragmatics is important because it helps explain how language users convey intentions beyond the literal meaning of words.

One of the important topics discussed in pragmatics is speech acts. Speech acts refer to actions performed through utterances. When someone speaks, they do not merely produce sentences, but they also perform certain actions such as requesting, apologizing, thanking, criticizing, promising, or praising. Searle explains that speech acts are the basic units of communication because every utterance contains a communicative intention. In pragmatic studies, speech acts are commonly classified into several categories, namely assertive, directive, commissive, declarative, and expressive speech acts. Among these categories, expressive speech acts are particularly interesting because they reflect the psychological condition and emotional attitude of the speaker toward a situation or interlocutor. Expressive speech acts are used to express feelings such as happiness, disappointment, gratitude, criticism, apology, praise, complaint, or satire.

Expressive speech acts are frequently found in everyday interaction because humans naturally express emotions and evaluations during communication. According to Sari (2012), expressive speech acts include thanking, apologizing, congratulating, criticizing, complaining, blaming, praising, and satire. These utterances function not only as emotional expressions but also as social tools to maintain interpersonal relationships and politeness. In many communities, including educational institutions, expressive speech acts become an important part of communication because they reflect social norms, respect, and solidarity among speakers. The use of expressive speech acts is also strongly influenced by social background, culture, environment, and communication context. Therefore, analyzing expressive speech acts can help explain how language reflects social interaction in a particular community.

One educational environment that has unique communication characteristics is the Islamic boarding school or pesantren. Pesantren is an Islamic educational institution where santri live together and study religious knowledge under the guidance of a kyai. Daily interaction among santri involves not only formal learning activities but also informal communication in dormitories, discussion forums, and religious activities. In pesantren culture, communication is closely related to politeness, respect, solidarity, and religious values. As a result, expressive speech acts frequently emerge in conversations among santri because they often express opinions, criticisms, complaints, praise, and emotional attitudes during interaction. Furthermore, communication in pesantren is unique because it often combines Indonesian, regional languages such as Javanese or Madurese, and Arabic religious terms. This multilingual communication environment creates interesting pragmatic phenomena, particularly regarding the use of expressive speech acts.

One activity that highly reflects communication practices among santri is *Bahtsul Masail*. Bahtsul Masail is a discussion forum commonly conducted in

Islamic boarding schools to discuss religious and social issues based on Islamic references. In this activity, santri actively exchange opinions, provide arguments, criticize ideas, ask questions, and respond to others' statements. Such interaction creates rich linguistic data containing various expressive speech acts. During the discussion process, santri often produce utterances expressing criticism, complaint, blame, apology, and praise as part of their communication strategy. Therefore, *Bahtsul Masail* becomes an important setting for investigating expressive speech acts in real social interaction among santri.

Several previous studies have discussed speech acts and expressive speech acts in different contexts. Wahyuningtyas (2023) analyzed expressive speech acts in the movie *The King's Speech*, while Supri and Rahmatiany (2021) investigated expressive illocutionary acts in *The Longest Ride*. Other studies focused on speech acts in educational settings, such as Mudiawati et al. (2023), who examined teachers' speech acts in Indonesian language learning at an Islamic boarding school. Thohir and Utomo (2024) also analyzed illocutionary speech acts among female santri in daily conversations at pesantren. These studies provide important theoretical contributions to pragmatic research, especially concerning speech acts and expressive communication. However, most previous studies focused on films, media, or general illocutionary acts rather than specifically examining expressive speech acts in authentic pesantren interactions.

Based on the previous studies, there is still a research gap concerning the analysis of expressive speech acts used directly by santri in Islamic boarding school environments. Research on expressive speech acts in pesantren remains limited, particularly in formal discussion activities such as *Bahtsul Masail*. Most previous studies also focused more on fictional dialogues in films than on naturally occurring communication in educational and religious settings. Therefore, this study attempts to fill the gap by analyzing expressive speech acts used by santri of Roudlotut Tholibin Islamic Boarding School in Kademangan, Kota Probolinggo. The study specifically focuses on identifying the types of expressive speech acts produced during *Bahtsul Masail* activities and explaining their communicative functions within the pesantren environment.

This research is expected to contribute both theoretically and practically. Theoretically, the study enriches pragmatic studies, especially research related to expressive speech acts in educational and religious contexts. Practically, the findings are expected to help readers understand communication patterns among santri and the role of expressive speech acts in maintaining social interaction within pesantren culture. In addition, this research may serve as a reference for future researchers interested in pragmatics, speech acts, and language use in Islamic boarding schools.

Method

This study using a descriptive qualitative research design because the research focuses on describing and interpreting expressive speech acts in natural communication contexts. The data consisted of utterances produced by santri during *Bahtsul Masail* discussions at Roudlotut Tholibin Islamic Boarding School. Data collection techniques included observation, recording, and note-taking. The collected data were analyzed using Geoffrey Leech's theory of speech acts, particularly focusing on expressive speech acts such as criticizing, complaining, blaming, praising, satire, and apologizing. Through this method, the researcher aimed to provide a detailed explanation of how expressive speech acts are used in pesantren interaction and how they reflect the social and cultural values of santri communication.

Discussion and Result

Based on the analysis of 47 speech data found in the *Bahtsul Masail forum*, researchers identified six categories of expressive speech actions:

Types of Expressive Speech act	Amount of Data
Criticize	19
Complain	15
Blame	5
Praise	1
Apologize	1
Satire	1
Quantity	47

1. Criticize

This speech act dominated the results of the study with 19 data. This happens because of the characteristics of the *Bahtsul Masail* forum which is very dynamic. Students are encouraged to provide arguments and rebuttal to the opinions of other students who are considered to have no strong legal basis or are "flawed" in fiqh logic.

Utterance :

Moderator : "enggak usah di, enggak usah dijelaskan sampean cukup diibarati mausuf fiddimmahnya itu diibarati".

Siddiq : "siap pak"

Context :

The speech took place at night when the students carried out bathsu masail activities in the Islamic Boarding School Hall. The speech begins when the Moderator asks the other person for an analogy, then the other person explains it but he does not read the analogy. Finally the moderator said "enggak usah di,

enggak usah dijelaskan sampean cukup diibarati mausuf fiddimmahnya itu diibarati" so that the interlocutor says "siap pak".

Meaning of speech "enggak usah di, enggak usah dijelaskan sampean cukup diibarati mausuf fiddimmahnya itu diibarati" is a verb that means to criticize. The speech begins when the moderator asks for the analogy that is discussed, but the interlocutor does not mention the analogy, so the moderator says that. The function of the speech is to make the interlocutor read the words that are discussed. According to expressive indicators, these actions fall into the category of criticizing, because the moderator criticizes siddiq who does not read the like.

2. Complain

It found 15 data of complaints that were usually related to difficulties in understanding the text of the yellow book or the complexity of the problems discussed. Complaints also arise when the course of the discussion feels deadlocked or widened from the main topic.

Utterance :
Moderator : "yang lain diam"
Forum : "èngghi"
Context :

The speech took place at night when the students carried out bathsu masail activities in the Islamic Boarding School Hall. The speech begins when the Moderator sees a forum that is not conducive, meaning that many are speaking for themselves. Finally, the moderator said " yang lain diam " so that other speakers said "èngghi".

Meaning of speech " yang lain diam " is a verb that means to complain. The speech begins when the moderator sees an audience that is not conducive so the speaker says the speech. The function of the speech is to make the audience conducive again. According to expressive indicators, such actions fall into the category of complaining, because the moderator complains to an audience that is not conducive.

3. Blame

A total of 5 data showed blame, which often arises when there are errors in the reading of *the book* (book quotes) or legal interpretations that are considered fatal by other discussion participants.

Utterance :
Moderator : "gak usah gak usah merembet ke uref dulu"
Haris : "enggeh"
Context :

The speech took place at night when the students carried out bathsu masail activities in the Islamic Boarding School Hall. The speech begins when the

interlocutor is explaining his or her opinion but the speech expands. Finally, the moderator said "gak usah gak usah merembet ke uref dulu " So the interlocutor said "enggeh" and continued his explanation.

Meaning of speech "gak usah gak usah merembet ke uref dulu" is a verb that means to blame. The function of the speech is for the interlocutor to discuss what the moderator ordered so that it does not spread anywhere. According to expressive indicators, the act of such speech falls into the category of blame. So the interlocutor discusses what the moderator ordered.

4. Praise

Expressive speech flattering or praising is an act of speech that occurs due to several factors, namely due to the condition of the speech opponent that is in accordance with the existing reality, because the speaker wants to relieve the speech opponent, because the speaker wants to seduce the speech opponent, because the speaker wants to please the speech opponent, or because of a commendable act done by the speaker.

Utterance :

Moderator :”bagus, siap. Nah, ini sebenarnya dari ini yang saya tunggu tahkikan”

Alan :”siap pak”

Context:

The speech took place at night when the students carried out bathsu masail activities in the Islamic Boarding School Hall. The speech begins when the moderator gets an answer from the forum. Finally, the moderator said " bagus, siap. Nah, ini sebenarnya dari ini yang saya tunggu tahkikan " So that the interlocutor is praised by the moderator.

Meaning of speech "bagus, siap. tidak, ini sebenarnya dari ini yang saya tunggu tahkikan" is a verb that means praise. The function of the speech is to praise the interlocutor for asking a good question. According to expressive indicators, the act of such speech belongs to the category of praise. The moderator said the speech to the interlocutor because he had asked a good question.

5. Apologize

Apologize means apologizing to someone because the speaker feels they have done something unpleasant or unright. Meanwhile, in this context, the speaker said sorry because he was reluctant to talk to the other person.

Utterance :

Moderator :” Ngapunten Bapak Perumus izinkan menyimpulkan.”

Perumus :”siap pak”

Context :

The speech took place at night when the students carried out bathsu masail activities in the Islamic Boarding School Hall. The speech began when the moderator had found the answer from the forum. Finally, the moderator said "Ngapunten Bapak Perumus izinkan menyimpulkan" So that the interlocutor listens to the conclusions of all the answers submitted by the moderator.

Meaning of speech " Ngapunten Bapak Perumus izinkan menyimpulkan." is a verb that means to apologize. The function of the speech is for the moderator to apologize to the formulator to provide direction related to the discussion. According to expressive indicators, the act of speech falls into the category of apology. The moderator apologized to the formulator because the moderator was reluctant to ask for the time to ask for directions regarding the answer to the problem discussed.

6. Satire

Satire is a form of expression usually in writing, speech, or art that uses humor, irony, or satire to criticize the stupidity, mistakes, or weaknesses of a person or a circumstance. Meanwhile, in this context, the speaker satirizes the interlocutor because he cannot explain his own opinion.

Utterance :

Moderator :” Kalau gak enggak kuat ini saya peralihkan ke yang boleh”

Haris :”siap pak”

Context :

The speech took place at night when the students carried out bathsu masail activities in the Islamic Boarding School Hall. The speech begins when the moderator gets an answer from the interlocutor but he cannot explain the answer. Finally, the moderator said "Kalau gak enggak kuat ini saya peralihkan ke yang boleh" So that the interlocutor is offended by the moderator's words and the moderator switches to another audience.

Meaning of speech "Kalau gak enggak kuat ini saya peralihkan ke yang boleh" is a verb that means sarcasm. The function of speech is to satirize the interlocutor for giving an opinion but not elaborating more broadly with the answer. The function of the speech is for the moderator to satirize the interlocutor so that he can answer or explain his answer. According to expressive indicators, such speech actions fall into the category of satire.

Conclusion

The study concluded that students of the Roudlotut Tholibin Islamic Boarding School used various forms of expressive speech in their formal interactions. The dominance of critical speech shows that the pesantren

environment fosters a culture of critical thinking and the courage to express one's opinions within the framework of religious scientific discussion. Pragmatically, the use of this language is greatly influenced by the context of the discussion situation, where the truth of the law is the main goal, so that the emotional expressions that arise tend to be evaluative of the interlocutor's argument.

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