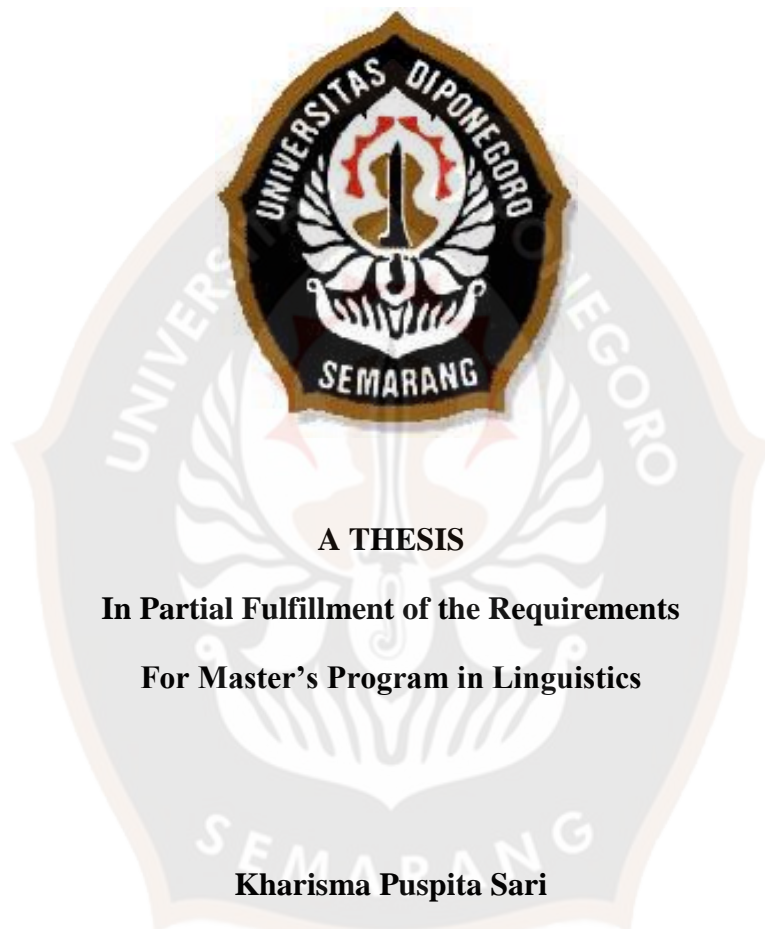


**ISLAMIC PRIESTS' DIRECTIVE SPEECH ACTS IN THE
TEACHING ACTIVITIES AT *PONDOK PESANTREN* AL
MUHAMMAD CEPU BLORA**



A THESIS

**In Partial Fulfillment of the Requirements
For Master's Program in Linguistics**

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ABSTRACT

This study aims to investigate two components: (i) illocutionary points of Islamic priests' directive speech acts in the teaching activities of *kitab kuning* at *pondok pesantren*, and (ii) meaning levels of Islamic priests' directive speech acts. In order to get the limitation of the study, the researcher decides scope of the study which is Islamic priests and teaching activities of *kitab kuning* at *Pondok Pesantren Al Muhammad Cepu Blora*. The study concerns with illocutionary points and meaning levels used by Islamic priests in the teaching activities of *kitab kuning* at *pondok pesantren*. The researcher investigates three Islamic priests. In terms of research design, the researcher designed this study as descriptive qualitative research. The recording monologue and the unstructured interviews are the data collection techniques. According to the result, I present two findings: (i) all of the the Islamic priets' directive speech acts in the teaching activities at *pondok pesantren* which contain second-order meaning, and (ii) 8 illocutionary points of Islamic priests' directive speech acts in the teaching activities at *pondok pesantren*: (a) prohibition, (b) order, (c) asking, (d) recommendation, (e) advice, (f) requirement, (g) instruction, (h) command. According to the analysis, I show three forms of second-order meaning of Islamic priests' directive speech acts: (a) metaphor, (b) simile, and (c) connotative meaning. As the first conclusion, I regard three findings: (i) almost of the Islamic priests' directive speech acts are metaphors, (ii) there is only one sample of simile used by the Islamic priests, and (iii) there is only one datum which indicates connotative meaning. As the second conclusion, I consider the second illocutionary point (=order) is the most commonly found in this study.

Keywords: Directives Speech Acts, Public Figures, Teaching Activities, Pondok Pesantren, Illocutionary Kinds, Meaning Levels

INTISARI

Penelitian ini bertujuan menginvestigasi dua komponen: (i) fungsi ilokusi dari tindak tutur para pemuka agama dalam kegiatan pengajaran kitab kuning di pondok pesantren, (ii) tingkatan makna dari tindak tutur para pemuka agama. Untuk mendapatkan batasan penelitian, peneliti menentukan cakupan penelitian yang mana hanya mencakup para pemuka agama dan kegiatan pengajaran kitab kuning di pondok pesantren. Peneliti meneliti tiga pemuka agama. Berkaitan dengan rencana penelitian, peneliti merancang penelitian ini sebagai penelitian deskriptif kualitatif. Perekaman monolog dan wawancara tidak terstruktur adalah teknik teknik pengumpulan data. Berdasarkan hasil analisis, saya menyajikan dua temuan: (i) semua tindak tutur direktif dari para pemuka agama mengandung tingkatan makna kedua, dan (ii) terdapat 8 macam fungsi ilokusi dari tindak tutur direktif para publik figur dalam kegiatan pengajaran di pondok pesantren: (i) larangan, (ii) suruhan, (iii) permintaan, (iv) rekomendasi, (v) nasihat, (vi) keperluan, (vii) instruksi, dan (viii) komando. Di samping itu, saya juga menunjukkan tiga bentuk dari tingkatan makna kedua dari tindak tutur direktif para pemuka agama: (a) metafora, (b) simile, dan (c) makna konotasi. Sebagai kesimpulan pertama, saya menyimpulkan tiga temuan: (a) sebagian besar tindak tutur direktif para pemuka agama mengandung metafora, (b) terdapat hanya satu contoh simile yang digunakan pemuka agama dalam kegiatan pengajaran, dan (c) juga terdapat hanya satu data yang mengandung makna konotasi. Sebagai simpulan kedua, saya menyimpulkan fungsi ilokusi kategori kedua (=suruhan) adalah yang terbanyak ditemukan dalam penelitian ini.

Kata-kata kunci: Tindak Tutur Direktif, Publik Figur, Kegiatan Pengajaran, Pondok Pesantren, Macam-macam fungsi Ilokusi, Tingkatan Makna

CHAPTER I

INTRODUCTION

In this chapter, I am presenting some subchapters as the introduction of the thesis such as background of the study, research problems, scope of the study, purposes of the study, significances of the study, and organization of writing.

1.1. Background of the Study

Especially in Moslem community, *pesantren* is considered as indigeneous educational institution (Masyhud & Khusnurdilo, 2005:1). The people regarded it as the place for seeking Islamic knowledge. Similar to the educational institution, *pesantren* has two main components: (i) teacher, and (ii) student. In the terms of *pesantren*, usually the teacher/Islamic priest is called *ustadz/kyai* and the students is called *santri*.

According to the General Chief of Islamic Institutional Affairs (2003:8), there are some main components in the *pesantren*: (i) *pondok*/ boarding house, (ii) mosque, (iii) *kyai*/ the public figure, (iv) *santris*/ the students, (v) teaching activities of *kitab kuning* (classical Islamic books). These components are regarded as identities of *pesantren*.

In this study, I investigated the teaching activities of *kitab kuning* at *pesantren*. As indigeneous institution, *pesantren* has classical method and

material. Usually, the teachers use the teaching method namely *ngi'rabi* and *maknani* while classical *kitab/books* namely *kitab kuning* are considered as main sources of teaching process.

In *pesantren*, Islamic priests also play role as the teachers. They are higher considerable than any other figures even in certain community like *pesantren*. In the teaching activities of *kitab kuning*, they give some subjects such as *Akhlaq* (moral education), *Tauhid* (Islamic theology), and *Fiqh* (Islamic laws), *Tarikh* (Islamic history), *Tasawuf* (Islamic philosophy), and *Akidah* (Islamic rules) and so on. The duty of teacher is to deliver Islamic values and messages. Through the teaching activities of *kitab kuning*, teachers give doctrine that the students have to apply in their daily life.

Directives speech acts are regarded as one function of communication (Searle 1979 cf Yule, 1996:54). People use directives speech acts to direct someone to do something. According to the previous explanation, the application of directives speech acts, can also be found in the teaching activities of *kitab kuning*. The Islamic priests who have authority are powerful in sending Islamic messages and values.

In the case of directive speech acts, Vandervaken aimed to investigate the set of illocutionary forces. According to him, these illocutionary forces are categorized as illocutionary points or illocutionary acts (1990:167). Based on his categorization, there are 56 illocutionary points of directive speech acts such as: prohibit, forbid, solicit, and ask (1990:189).

However due to the investigation in the teaching activities of *kitab kuning*, beside directive speech acts, I also found the meaning levels used by the Islamic priests. I found not only literal meaning/sentence meaning but also nonliteral meaning/speaker meaning.

Kittay explained two layers of meaning: (i) first-order meaning, and (ii) second-order meaning (1987:42). The first-layer is that the lexical meaning of a word and the second-layer is that the functions of first-order meaning. Additionally, she described there are some forms of second-order meaning such as metaphor, simile, indirect speech acts, and connotative meaning (1987:147).

So, I try to investigated the meaning levels and the illocutionary points used by Islamic priests in the teaching activities of *kitab kuning* at *Pondok Pesantren Al Muhammad Cepu Blora*.

1.2. Research Problem

According to the background of the study above, I formulate some problems of the study as follows:

- a. What are the illocutionary points used by Islamic priests in the teaching activities at *Pondok Pesantren Al Muhammad Cepu Blora*?
- b. What are the meaning levels used by Islamic priests in the teaching activities at *Pondok Pesantren Al Muhammad Cepu Blora*?

1.3. Objective of the Study

Based on research problems above, I can explain the objectives of the study as follows:

- a. To identify the illocutionary points used by Islamic priests in the teaching activities at *Pondok Pesantren Al Muhammad Cepu Blora*?
- b. To explain the meaning levels used by Islamic priests in the teaching activities at *Pondok Pesantren Al Muhammad Cepu Blora*?

1.4. Significance of the Study

In this sub chapter, I will explain the significances of the study as follows:

a. For Teachers

The result of this study can be used as reference for teachers in delivering teaching messages and purposes, so that teachers can regard it as new teaching pattern.

b. For the Researcher

The result of this research can enrich the researcher's knowledge of pragmatics study in teaching learning process.

c. For the Next Researchers

The findings in this study can be used for next researchers which focus on informal model of teaching activities like in *pesantren*.

1.5. Scope of The Study

The scope of the study is Islamic priests and teaching activities of *kitab kuning* at *Pondok Pesantren Al Muhammad Cepu Blora*. I investigated three Islamic priests. They are subjects of the research. The study concerns with illocutionary points and meaning levels used by Islamic priests in the teaching activities of *kitab kuning* at *pondok pesantren*.

As foundation of the study, I use some theories such as: (a) speech acts classification by Searle (1969), (b) illocutionary force indicating devices by Yule, (c) directive speech acts by Vandervaken, (d) theory of felicity conditions by Searle, (e) cognitive view of metaphor by Lakoff and Johnson, (f) theory of meaning orders by Kittay.

1.6. Organization of Writing

I divided this study into five chapters: (i) introduction, (ii) review of related literature, (iii) research method, (iv) finding and discussion, and (v) conclusion and suggestion. The complete description of each chapter will be shown below.

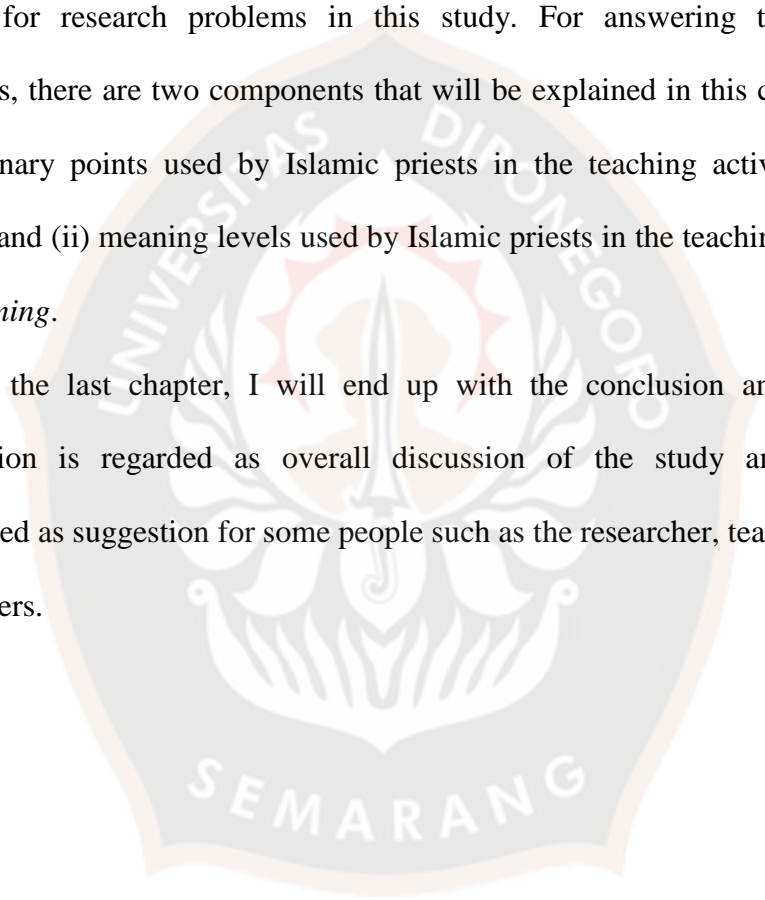
In this first chapter, I will explain some subchapters: (a) background of the study, (b) research problems, (c) objectives of the study, (d) significance of the study, (e) scope of the study, and (f) organization of writing.

In the second chapter, I will provide two subchapters: (i) the previous studies, and (ii) related literature. In this first subchapter, I will explain some previous studies and in the second subchapter, I will describe related theories as theoretical framework.

In the third chapter, I will discuss some subchapters: (a) description of the school, (b) research design, (c) research time and setting, (d) research subject, (e) research focus, (f) research instruments, (g) data collection techniques, and (h) data analysis techniques.

In the fourth ones, I will present finding and discussion. I consider them as answer for research problems in this study. For answering these research problems, there are two components that will be explained in this chapter: (i) the illocutionary points used by Islamic priests in the teaching activities of *kitab kuning*, and (ii) meaning levels used by Islamic priests in the teaching activities of *kitab kuning*.

In the last chapter, I will end up with the conclusion and suggestion. Conclusion is regarded as overall discussion of the study and suggestion considered as suggestion for some people such as the researcher, teachers and next researchers.



CHAPTER II

REVIEW OF RELATED LITERATURE

In this chapter, I will explain two subchapters: (i) previous studies, (ii) related literatures. In this first subchapter, I will explain some previous studies and in this second subchapter, I will use some related theories as theoretical framework.

2.1. Previous Studies

I consider some previous studies in this chapter: (i) *Analysis of Indirect Uses of Interrogative Sentences Carrying Anger* (Min & Park, 2007), and (ii) *The Illocutionary Acts of Gadget Commercial Advertisement of Nokia Official Website* (Al Manafi, 2010).

2.1.1. The first study was a research report by Min & Park (2007) entitled *Analysis of Indirect Uses of Interrogative Sentences Carrying Anger*.

This previous study is aimed to show how people use interrogative sentences/interrogative forms to express anger. The data were the transcripts of Korean romantic soap operas. Min & Park only took the utterances which had rich emotional expressions (anger). From those data, they wanted to explain how interrogative sentences influence the process of identifying the speaker's anger. As result of this study, they regarded some findings: (i) the speaker used interrogative sentences not only for asking or requesting something directly to the

hearers but also performing speech acts indirectly including rejection, refutation, and reproach, (ii) the interrogative words “why” and “who” are more powerful in order to show how the speakers express anger than any other words, and (iii) the speaker used interrogative sentences as appropriate device for emotional expression especially anger.

My current study differed from this previous study in having aims, data & data resources, research subject, and research focus. I took the data from the transcripts of classroom recording in the teaching activities of *kitab kuning*. Islamic priests in *pondok pesantren* are regarded as research subjects. Beside I aimed to identify not only the forms of interrogative sentences used by the speakers but also declaratives and imperatives ones. Furthermore, I also showed how the speakers regarded those forms as devices to present directive functions.

Beside those differences, there is point of similarity between my current study and this previous ones. The point is the researchers of both studies also investigate the indirect function of interrogatives sentences.

2.1.2. The second study was a thesis by Al Manafi (2010) entitled *The Illocutionary Acts of Gadget Commercial Advertisement of Nokia Official Website*.

This thesis aimed to investigate some components: (i) the functions of the speech acts in the English gadget commercial advertisement on Nokia official website, and (ii) the connection between the illocutionary acts and the functions of the advertisement. The data were 30 entries of advertisement in the Nokia official website. Al Manafi used surfing, recording, and downloading as the data

collection techniques. He found some results: (i) some functions in the advertisement: (directive, assertive, and commissive), (ii) the directive speech acts were the most commonly found in his study, and (iii) the gadget designer considered the directive functions as persuasive means (in order to attract the consumers).

My current study differed from his thesis in having data & data resources, research setting, research subject, aims, research focus, and data collection techniques. I only focused on the directive speech acts of Islamic priests in teaching activities of *kitab kuning* at *pondok pesantren*. I aimed to investigate some components: (a) meaning levels of Islamic priests' directive speech acts, and (b) illocutionary points. The research setting was in a classroom of *madrasah diniyah*¹ and Islamic priests are regarded as research subjects. Classroom recording and unstructured interviews are regarded as the data collection techniques.

Beside the differences, there is point of similarity between my current study and his thesis. Both studies also identify the illocutionary force indicating device (IFIDs) and illocutionary acts of directive.

2.2. Related Literature

In this second subchapter, I use some major theories as theoretical framework: (i) the theories of speech acts, (ii) directives speech acts, (iii) illocutionary force indicating devices (IFIDs), (iv) context and co-text, (v) metaphor, simile, and

¹See the definition in chapter 3

connotative, (vi) *pondok pesantren*, (vii) Islamic priests as public figure, and (viii) teaching activities of *kitab kuning*.

2.2.1. Theories of Speech Acts

In this first explanation, the researcher sequently explains some theories of speech acts: (i) the speech acts classification by Searle (1977:34) (cf Mey, 1993:163), and (ii) the direct and indirect speech acts by Yule (1996).

2.2.1.1. Speech Acts Classification by Searle (published in 1969)

The second theory is the speech acts classification by Searle (1977:34) (cf Mey, 1993:163). According to his classification, there are five categories: (i) representatives, (ii) directives, (iii) commissives, (iv) expressives, and (v) declarations.

The first category is representative/ assertive. It means that the speaker tells the hearer that she/he (the speaker) believes to be the case or not. In other words, the speaker brings the value as 'true' or 'false' but there is a core point that the speaker considers his/her words as truth condition. According to Yule, the kinds of assertives are: assertions, statements of fact, conclusions, and descriptions (1990:53).

The second category are directive. It means that the speaker orders the hearer to do something. The speaker wants to express what he/she wants. According to Yule, the kinds of directives are: command, order, request, and suggestion (1990:54).

The third category is commissive. It means that the speaker uses the words to commit herself/himself to some action in the future. According to Yule, the kinds of commissives are: promises, threats, refusals, and pledges and so on (1990:54).

The next category is expressive. It means that the speaker wants to express what he/she feels. According to Yule, the kinds of expressives could be statements of scary, anger, sorrow, happy, and so on (1990:53)

The last one is declarations. It means that the speaker changes the world through their utterances. According to Yule, the kinds of declarations are the declarations in a certain context with a decisive role (1990:53).

2.2.1.2. The Direct and Indirect Speech Acts by Yule

Based on the previous speech act classifications from Searle (1969), there are five general functions: (i) declarations, (ii) representatives, (iii) expressives, (iv) directives, (v) commissives. Besides Yule also explained structurally three forms of utterance: (i) declarative, (ii) imperative, (iii) interrogative (1996:55).

In terms of forms of utterances, please attend to these examples below.

You drink a cup of coffee. (declarative)

Do you drink a cup of coffee? (interrogative)

Drink a cup of coffee! (imperative)

According to those examples, there are three uses of those forms: (i) declarative form used to make a statement, (ii) interrogative form used to make a question, (iii) imperative one used to make command/request).

Based on those functions and forms above, Yule distinguished two kinds of speech acts: (i) direct speech acts, and (ii) indirect speech acts. When there is a direct relationship between the form and the function of utterances, it is called direct speech act. When there is indirect relationship between the form and the function of utterances, it is called indirect speech acts. When a declarative form and interrogative form is used to make request/ command, it is called indirect speech acts. Besides, when an imperative one used to make command/request, it is called direct speech acts.

2.2.2. Directives Speech Acts

In the case of directive speech acts, Vandervaken aimed to investigate the set of illocutionary forces. According to him, these illocutionary forces are categorized as illocutionary points or illocutionary acts (1990:167).

Based on his/her categorization, there are 56 illocutionary points of directive speech acts namely: direct, request, ask, question, inquire, interrogate, urge, encourage, discourage, solicit, appeal, petition, invite, convene, convoke, beg, supplicate, beseech, implore, entreat, conjure, pray, insist, tell, instruct, demand, require, claim, order, command, dictate, prescribe, enjoin, adjure, exorcise, forbid, prohibit, interdict, proscribe, commission, charge, suggest, propose, warn, advise, caution, alert, alarm, recommend, permit, allow, authorize, consent, invoke, imprecate, and intercede (1990:189).

2.2.3. Illocutionary Force Indicating Devices (IFIDs)

Yule in his book, explained the most significant devices for indicating the illocutionary forces namely IFIDs (illocutionary force indicating devices) (1990:49). According to this explanation, there are five devices for indicating illocutionary forces: (i) explicit performative verb, (ii) implicit performative verb, (iii) word order, (iv) intonation, and (v) stress.

To make things clearer, please refer to the following example.

- (1) I order you that you come to the party.
- (2) You come to the party.
- (3) Honestly, he is a bad boy.
- (4) Can I meet your sister (\\)

Falling intonation

- (5) I tell you that there is no one here²

In the utterance (1), there is the basic format for explicit performative verb as follows:

I hereby Vp you that you do something

(According to this IFID namely explicit performative verb, the speaker orders someone to come to the party).

In the utterance (2), the speaker implicitly expresses an utterance meaning which is shown below:

I hereby tell you that you come to the party.

(According to this IFID, the speaker may tells the hearers to come to the party).

²The underlined words indicate the stressed words

In the utterance (3), the speaker tells the hearer that he is a bad boy.

(According to this IFID, the speaker uses the word order to order the speaker that he/she believe that he is a bad boy.)

In the utterance (4), the speaker is asking the hearer a question---can she/he meet hearer's sister?

(According to this IFID, the speaker may ask the hearer that he/she call her/his sister.)

In the utterance (5), the speaker tells the hearer that there is no one here.

(According to this IFID, the speaker may tell the hearer that there is nobody around by using stress device.)

2.2.4. Theory of Felicity Conditions

In order to identify the illocutionary points of Islamic priests' directive speech acts, I used not only illocutionary force indicating devices by Yule (1996) but also the theory of felicity conditions by Searle (1969). According to him, there are some circumstances of felicity conditions: (i) propositional content, (ii) preparatory condition, (iii) sincerity condition, and (iv) essential rule (1969:64).

The first circumstance is propositional content. In term of directive speech acts, it means that the future actions of hearers that are asserted by speakers (1969:65).

The second circumstance is preparatory condition. In directive sense, it means that the conditions that are regarded as some basis for supposing the asserted proposition (1969:64).

The third one is sincerity condition. In terms of directive, it is described as that speaker wants hearer to do asserted actions (1969:66).

The last one is essential rule. Searle regarded it as counts as attempt to get hearer to do action (1969:66).

2.2.5. Context and Co-text

In this fourth subchapter, I will describe three sub explanations: (i) context, and (ii) co-text. The people need to concern with these terms when they investigate the meaning of the text.

2.2.5.1. Context

In terms of context, Halliday stated three features of the context: (a) the field of discourse, (b) the tenor of discourse, (c) the mode of discourse (1985:10).

The first feature is the field of discourse. It refers to topic that has some interpretations: (i) what is thing of the social action that is happening, and (ii) what are main components that the participants are talking.

The second feature is the tenor of discourse. It refers to participants that have some interpretations: (i) people who exist in the social action, (ii) the relationships among the people who exist in the social action (temporary relationship and permanent relationship), (iii) the type of speech role that the participants apply in the dialogue, and (iv) the type of speech role that the participants apply in the whole conversation.

The last one is the mode of discourse. It refers to some components: (a) the symbolic organization of the text (written or spoken or both of them), (b) the text status (as language act), (c) function of the text (spoken or written), and (d) rhetorical mode (what is being reached by the text).

2.2.5.2. Co-text

In this sub explanation, I will describe some components (a) the definition of co-text, and (b) the co-textual relation (coherence).

The definition of co-text is regarded as the first component that needs explanations. Widdowson considers co-text as the pattern of linguistic elements within a text (2007:41). This pattern indicates the connections among the previous texts and the other texts.

The second component is the co-textual relation. In the case of relations, Halliday explained that there is a set of linguistic resources that is regarded as coherence of a text. It means the representation of connection among one part of a text to the other texts (1985:48).

2.2.6. Theory of Meaning Orders by Kittay (1987)

In order to investigate the meaning levels of Islamic priests' directive speech acts, I used theory of meaning orders by Kittay (1987). She explained two layers of meaning: (i) first-order meaning, and (ii) second-order meaning (1987:42).

The first-layer is the first-order meaning. It means two meanings: (i) the lexical meaning of a word, and (ii) the combination of the lexical meanings of individual words (Kittay, 1987:42).

The second-layer is the second-order meaning. Kittay defines it as the functions of first-order meaning (1987:44). In other words, she explained that second-order meaning occurs when features of the utterance and its context indicate to the listeners that the expression of first-order meaning is not appropriate (1987:42).

In terms of second-order meaning, Kittay also explained that there are some forms of second-order meaning like metaphor, indirect speech acts, and connotative meaning (1987:147). In order to encourage the complete explanations, I will explain the theory of metaphors, simile, and connotative meaning that have been suggested by some people as follows.

2.2.7. Simile and Connotative Meaning

In this sub chapter, the researcher will explore four components: (i) simile, and (ii) connotative meaning.

2.2.7.1. Simile

There are some definitions of simile proposed by: (a) Randal Holme, (ii) Josef Stern, and (iii) Evan & Green.

The first is Holme' definition. He considers simile as the expression of similarity which is signalled by the existence of the words 'as' and 'like'.

According to him, this expression is to compare two things that are almost the same in characteristics. (2004:81).

The second is Stern' definition. He regards simile as the elliptical simile. According to Stern, metaphor differs from simile in terms of 'similarity and comparison'. Metaphor is expression of similarity while simile is expression of comparison. (2000:146).

The third one is Evan & Green's definition. Similar to the previous explanation, they also differentiate metaphor and simile. They consider metaphor as implicit comparison while simile as explicit comparison (2006:293). In other words, metaphor is comparison between two entities that is implicitly marked while simile is comparison between two entities which is explicitly marked by 'as' and 'like'.

The examples of simile :

'Tina's heart is as smooth as cotton'

'Tina's heart is smooth, like cotton'

2.2.7.2. Connotative Meaning

The researcher will explain some concepts of connotative meaning suggested by some experts: (i) Barthes, (ii) Cliff Goddard, (iii) Evan & Green, and (iv) Leech.

The first is Barthes' s concept. In terms of communication studies, he describes the definition of connotative meaning. According to him/her, connotation is an interaction among the sign, the feelings, the users' emotions,

and values of their culture (cf Fiske, 1990:86). So, he/she assume that connotative is emotional and subjective.

The second is Goddard's concept. In semantics, he considers connotation as associative meaning (Goddard, 1998:21). According to his explanation, connotation is an opposition of a fixed meaning. Similar to the previous explanation, Goddard also regarded connotative meaning as subjective meaning.

The third is Evan & Green's concept. According to them, in cognitive semantics, connotative meaning is association among essential aspects and non essential aspects of word meaning (Evan & Green, 2006:10). Essential aspect means that semantic core of a set of entities in the world that word can refer to while non essential aspect refers to cultural stereotypes, human's emotion, feelings, domestic habits, so on.

The last one is Leech's concept. Leech (1976) explained that connotative meaning is a change of dennotative meaning (cf Chaer, 2009:65). According to him, this change is resulted from more communicative value and feelings than its conceptual content.

2.2.8. Pondok Pesantren

In this subchapter, the researcher will explain: (i) the history and the definition of *pondok pesantren*, and (ii) main components existed.

2.2.8.1. History and Definition of *Pondok Pesantren*

Based on etymology, Dhofier regarded the word '*pesantren*' as derivation of the word '*santri or shastri*', the word '*santri*' was from Hindi Language (cf Muthohar, 2007:11). Besides Mas'ud explained that the word '*santri*' is that a person who seeks Islamic knowledge (cf Muthohar, 2007:12).

According to Muthohar (2007:11), the formulation of the word '*pesantren*' can be described as follows.

pe + santri + an = pesantrian = pesantren

Based on the word classification of Javanese language, the word *pesantren* was categorized as the new formed word namely *tembung daya wacaka* (See Setyanto, 2007:76). In Javanese, *tembung* means word. The word *santri* got the prefix *pe-* and suffix *-an*. The prefix and the suffix indicate the meaning of the word. The meaning refers to a place. It means that the place where the *santri* lives.

The *pesantren* was adapted from a model of Hindu school. According to General Chief of Islamic Institutional Affairs (2003), the early *pesantren* has existed since the *Walisongo*³ period. Historically, some communities in Java in that time were Hindu because the trades-people from Hindustani had spread their religion in these communities. Later on, Walisongo constructed model on a school similar to that of Hindu called *pesantren*. Later, it became the center of ancient Islamic educational institution.

³ the spreaders of Islam religion in Java Island

Similar to the other educational institutions, the *pesantren* also had two main components: (i) the teacher, and (ii) the students. In the term of *pesantren*, usually the teacher is called *ustadz/kyai* and the students called *santris*.

2.2.8.2. Main Components Existed

Based on General Chief of Islamic Institutional Affairs (2003:8), there are some main components in the *pesantren*: (i) *pondok*/ boarding house, (ii) mosque, (iii) *kyai*/ the public figure, (iv) *santri*/ the students, (v) teaching activities of *kitab kuning* (classical Islamic books). These components are regarded as the identities of the *pesantren*.

The first component is *pondok*/ boarding house. This building is that the place where the *santris* and the teacher/ *kyai* live. The female rooms are usually separated from the male rooms. The management of the *pesantren* usually release strict rules in order to limit the *santris*' activities.

The second component is mosque. In the *pesantren*, mosque has double functions: (i) the place where the people pray, and (ii) the place where the people digest Islamic knowledge. The *santris*, their teachers and *kyai* regarded it as the place where they do a lot of praying schedules such as five times praying, *tarawih* praying, *Fridays* praying, etc. Besides they also regarded it as the place where they do activities in digesting Islamic knowledge such as reciting holly Qur'an, and teaching activities of *kitab kuning*. However, some *pesantrens* also conduct the teaching activities in the classrooms.

The third one is *kyai*/ the teacher. In the *pesantren*, *kyai* is regarded as the owner or the founder of the *pesantren*. Besides Sulaiman explained that some people differentiate between *kyai* and *ustadz* (2010:7). According to him, *kyai* has more knowledge and more powerful than *ustadz*. However, both of them are considered as the teacher in the *pesantren*.

The next component is *the santri*/the students. Based on General Chief of Islamic Institutional Affair (2003), there are two kinds of *santri*/ student: (i) *santri mukim*/ living student, and (ii) *santri kalong*/ nonliving student. *Santri mukim* is that *santri*/student who lives permanently in boarding house in the *pesantren*; she/he joins all activities in the *pesantren*. Besides *santri kalong* is that *santri* who does not live permanently in the *pesantren*. However, *santri kalong* only join the teaching activities of *kitab kuning*. They will go home if the teaching activities have finished.

The last one is teaching activities of *kitab kuning* (classical books of Islamic). All of the students in the *pesantren* have to join these activities. Generally, based on classifications of *kitab*, there are three levels of students: (i) beginner, (ii) intermediate, and (iii) advanced. These activities are usually conducted in the mosque and classrooms.

2.2.9. Islamic priests as public figure

Similar to the previous explanation, *kyai* is regarded as the owner and the public figure in the *pesantren*. Besides him, the family of *kyai* or *keluarga ndalem* are

also considered as the Islamic priests in the *pesantren*: (i) *bu nyai/ kyai*'s wife, (ii) *gus/ kyai*'s son, and (iii) *ning/ kyai*'s daughter (Muthohar, 2007:105).

In the hierarchy of *pesantren*, especially *kyai*, all of those figures have high position. Briefly, the community consider the following reasons: (i) charisma (Mas'ud, 2006:18) (Sulaiman, 2010:101,105) (Muthohar, 2007:105), (ii) leadership (Sulaiman, 2010:106), and (iii) religio-feodalisme (Sulaiman, 2010:106).

The first reason is charisma. It means that *kyai* is regarded as the extraordinary and powerful figure. The students/*santris* and the other people in the *pesantren* regard him as the founder who has the more knowledge than other people. The *santris* will obey everything what he commands.

The second reason is leadership. It means that the founder or the owner is considered as the highest leader. *Kyai* as the owner of the *pesantren* has higher authority than the other parties in leading the *pesantren*.

The third one is religio-feodalism. It means that *kyai* is regarded as the figure who has more knowledge than the *santris* and the teacher/*ustadz*.

2.2.10. Teaching Activities of *Kitab Kuning* (Classical Islamic Books)

The last major theory is teaching activities of *kitab kuning*. These activities are considered as the identities of *pesantren*. Usually, the management of *pesantren* regarded these activities as the obligatory activities. In this sub chapter, the researcher will explain three sub explanations: (i) the definition of *kitab kuning*,

(ii) the kinds of *kitab kuning*, (iii) the levels of *kitab kuning* learners, and (iv) approaches in teaching *kitab kuning*.

The first sub explanation is the definition of *kitab kuning*. In literal meaning *kitab kuning* is regarded as yellow book. However due to General Chief of Islamic Institutional Affairs, *kitab kuning* means that classical books that contained Islamic knowledge and typed in yellow paper (2003:3).

The second sub explanation is the kinds of *kitab kuning*. Generally, there are nine kinds of the *kitab*s that are delivered by the teachers in the *pesantren*: (i) *tajwid*/ phonetic and phonology of holly *Quran*, (ii) *tafsir*/ translation of holly *Quran*, (iii) the science of *tafsir*, (iv) *hadits*/ second law of Islam, (v) *aqidah*/ trust, (vi) *akhlaq*/ moral education, (vii) *fiqh*/ Islamic law, (viii) *ushul fiqh*/ the history of Islamic law, and (ix) *nahwu*/syntax and *sharaf*/ morphology (Dhofier in Muthohar. 2007:25).

The third one is the levels of *kitab kuning* learners. Similar to the previous explanation, there are three levels of learners: (i) beginner, (ii) intermediate, (iii) advanced. So, each *kitab*/book has three levels of difficulties based on the learners (beginner, intermediate, and advance). For example, for the *tajwid* subject, there are three levels of *kitab*s: (i) *syifaul jinan* for beginner, (ii) *syifaul rahman* for intermediate learners, (iii) *qira'atul sab'ah* for advance learners. However, each *pesantren* also has its own management in dividing the levels of the learners. Like in the *Pondok Pesantren Al Muhammad*, the management divides the learners into six levels or classes.⁴

⁴See in chapter 3

The last one is the approaches in the teaching *kitab kuning*. Generally, General Chief of Islamic Institutional Affair (2005) explained that six approaches in the teaching activities of *kitab kuning*: (i) the psychological approach, (ii) the sosio-cultural approach, (iii) the trust/*aqidah*, (iv) the historical approach, (v) the philosophical approach, (vi) the functional approach.

The first is the focus on the psychological approach: (a) the students' moral education and (b) buiding character. The teacher/*kyai* gives his students moral values like patience, modesty, and obedience.

The second is the focus on the socio-cultural approach: (i) personality value, (ii) sociability value. The teacher/*kyai* advises his students to be a sociable people. Beside, he also gives them personal value.

The third one is the focus on the trust/*aqidah*: (i) Islamic law, (ii) religiosity. The *kyai* gives his students religeous value.

The next one is the focus on the historical approach are: (i) the previous stories of the Islamic Islamic priests. The teacher advises his students to explore the values of those stories.

The further one is the focus on the philosophical approach: (i) philosophical values of Islamic law. The teacher orders his students that they deeply explore those value from certain material.

The last one is the focus on the functional approach. The *kyai*/the teacher hopes that all of those advices and values are functional for the students' moral education.

In this study, the researcher wants to show how the teachers/the Islamic priests apply all of those approaches in the teaching activities. In order to achieve this goals, I regard the directive speech acts as the research focus. I consider all of the major theories above as theoretical framework in this study of Islamic priests' directive speech acts in the teaching activities at *Pondok Pesantren Al Muhammad*.



CHAPTER III

RESEARCH METHOD

In this chapter, I will explain some sub chapters namely description of the school, research design, research time and setting, research subject, research focus, research instruments, data collection techniques, and data analysis techniques.

3.1. The Description of the School

I investigated Islamic Priests' directive speech acts in the teaching activities of *kitab kuning* at *madrasah diniyah* Al Muhammad. This *madrasah diniyah* (nonformal school) belongs to an Islamic boarding school namely *pondok pesantren* Al Muhammad.

Pondok Pesantren Al Muhammad is a popular *pesantren* in Bora Regency. This *pesantren* is located on Bora Street number 151 Cepu Bora Central Java. The place is easily accessed from any side. The people can reach the location by some means of transportation. There are approximately 400 *santris* (students) from different regions who stay and study there recently.

According to the classification of *pesantren* by The General Chief of Islamic Institutional Affairs (2003), Al Muhammad is regarded as *pesantren* type B that has several characteristics such as: (i) the students stay in the

boarding house, (ii) there is integrated learning model of formal and nonformal school, (iii) the curriculum is clear, (iv) the *pesantren* holds nonformal school namely *madrrasah diniyah* (education religious school).

Based on the learning model, all of the *santris* (students) study in formal and nonformal school. Formal school is conducted the morning up to evening. For example: junior high school, senior high school, and university/ high institute. Besides nonformal school is conducted two times a day: (i) starting from 08.30 up to 10.00 p.m, (ii) starting from 04.00 up to 06.00 a.m.

In nonformal school, the male and the female are separated in different classrooms. In this *pesantren*, many *kitab kuning* (ancient books for Islamic studies) are delivered by the teachers. The books contain some subjects such as *Nahw* (Arabic syntax), *Sharf* (Arabic morphology), *Akhlaq* (moral education), *Tauhid* (Islamic theology), and *Fiqh* (Islamic laws), *Tarikh* (Islamic history), *Tasawuf* (Islamic philosophy), and *Akidah* (Islamic rules).

Due to the learning curriculum, there are some levels of the *kitab kuning* that are delivered by the teachers: (i) preparatory (SP/*Sekolah Persiapan*), (ii) beginner/class I, (iii) intermediate/class II, (iv) upper intermediate/ class III, (v) pre advanced level/ class IV, (vi) advanced level/ class V. The preparatory class consists of two classes; SP Pa and SP Pi. Beginner level consists of two classes; I Pa and I Pi. There are three classes for intermediate; II Pa, II Pi A, and II Pi B. Two classes for upper intermediate III Pi and III Pa. Two classes for pre advance level; IV Pa and IV Pi. Two classes for advance level; V Pa and V Pi.

The *kitab*s for the SP level is *imlaq* and *tarikh nabii*. The next *kitab*s for class I are *jurumiyyah*, and *amsilatul tasrifiyah*. The *kitab*s for class II are *matan taqorib* and *amsilatul tasrifiyah*. The *kitab*s for class III are *fatul qorib*. The *kitab*s for class IV are *ta'lim muta'allim*, and *arbain nabawi*. Advanced level *kitab*s are *fatul qorib* and *bulughul maram*. All of those *kitab*s are written in Arabic language.

The teachers used a common method in the teaching activities of *kitab kuning*. There are three steps in the teaching activities of *kitab kuning*. Firstly, the teachers read the materials and translate them word by word into Javanese language. In the same time, the students are listening to the teachers and give the punctuations on the *kitab*s. These activities are regarded as *ngi'rabi*. Secondly, the students are writing the meaning of the texts in their own *kitab*. This second activities are called *maknani*. After conducting these two steps, the teacher and the students were discussing the material.

3.2. Research Design

I designed this study as descriptive study. According to Soegeng Ysh, the researcher would describe information, fact, and characteristic by using systematical organization. (2006:135). In this study, I describe two main components of Islamic Priests' directive speech acts: (i) meaning levels, and (ii) illocutionary points.

Besides descriptive design, I also use qualitative approach. Wray et.al explained that in qualitative study, a researcher needs to conduct long term

investigation, very detailed and close perusal of data, and usually small numbers of research subject (1998:96).

3.3. Research Setting and Time

In the research, I only investigate upper intermediate female classroom /III Pi. The class is considered as the setting of the research because all of the Islamic Priests of the *pesantrens* have lectured on the *kitab*s in the class.

I have conducted the research for more than one month. The time for conducting the research started from September 19, 2012 up to October 17, 2012. I investigate the teaching activities two times a day: (i) starting from 08.30 up to 10.00 p.m, (ii) starting from 04.00 up to 06.00 a.m.

3.4. Research Subject

The researcher decided to choose the subjects of research purposively. The three Islamic Priests who teach the upper intermediate female students are considered as the subjects of the research. In the *pondok pesantrens*, the owners of foundation are regarded as Islamic Priests or the community called them as *keluarga ndalem*. They are Abdul Chalim Mujtaba, Muh. Husaini, Atik Rahmawati.¹

¹See the complete profile in Appendix 4 page 4.

3.5. Research Focus

The researcher considers Islamic Priests' directive speech acts in teaching activities of *kitab kuning* as focus of the research. From this focus, I investigate two components: (i) meaning levels of Islamic Priests' directive speech acts, and (ii) illocutionary points.

3.6. Research Instruments

The researcher uses some instruments like audio recorder and list of questions, in order to get the data.

3.7. Data Collection Techniques

The researcher will explain data, data resource, and method for collecting data in this sub chapter.

3.7.1. Data and Data Resource

The researcher uses two kinds of data resources; (i) the primary, and (ii) the secondary data.

The primary data are recording monologues taken from the Islamic Priests. Duranti explained that a researcher can collect data recording by listening, seeing, and remembering activities and utterances in the research location (Duranti, 1997:116). From this data recording, I only take the directive speech acts purposively.

Besides the primary data, I also use the secondary data. It is transcript of unstructured interviews. Arikunto explained that a researcher has to organize and arrange main questions in unstructured interviews (2006:227). However, during the interview, she/he can develop the questions. Consequently, the researcher can do reviewing and rechecking the primary data.

3.7.2. Method of Collecting Data

The researcher uses some techniques in collecting the data. These methods are recording technique, and unstructured interviews.

First technique is recording technique. A researcher of qualitative project can collect the data by recording all the utterances and activities in the research location (Duranti, 1997:116). In this study, I successfully record Islamic Priests' monologues in the teaching activities of *kitab kuning*.

Second method is unstructured interviews. Idrus explained that this method is the most appropriate for qualitative research (2009:107). From this theory, the interviewer arranges and develops the main questions in order to extend and review the primary data.

3.8. Data Analysis Technique

To get appropriate analysis, the researcher uses some methods. I use these methods to investigate some components of Islamic Priests' directive speech acts such as meaning levels and illocutionary points.

There are four steps of data analysis. The first step is to collect the primary and the secondary data. The primary data were taken from audio recording while the secondary data were taken from unstructured interviews. The second step is to choose the directive speech acts purposively. The third ones is to analyze the data according to theories proposed by some people. The last ones is to present the result of analysis in a detail description.

In order to encourage the fourth step, I use some theories as the foundation for analyzing the data. The first theory was the theory of illocutionary force indicating devices as coined by Yule (1996:49). The second theory was the theory of illocutionary points by Vandervaken (1990:189). According to him, there are 56 illocutionary points of directive speech acts though I only find 8 illocutionary points in this study. The third one was the theory of felicity condition by Searle (1969). Besides in terms of meaning, I use the theory of meaning orders by Kittay (1987). She explained that there are two orders of meaning: (i) first order of meaning and (ii) second-order of meaning. The last theory was the theory of abductive inferencial from Krippendorf (2004:36). He explained that the abductive inferencial process that is regarded as connection between the empirical phenomena and knowledge in the factual context. Through this process, I can find the

descriptive accounts of the text such as meaning, referring objects, entailing objects, and provoking objects.

The last step is to present the result of analysis in a detail description. In order to support this step, use the theory of paraphrasing from Sudaryanto (1993). Through this process, I completely present some components of the Islamic Priests' directive speech acts like meaning, speaker, type, and so on.



CHAPTER IV

FINDING AND DISCUSSION

In this chapter, the researcher explains findings and discussions. I regard them as the answer to the research problems in this study. For answering these problems, there are two components that will be explained in this chapter: (i) illocutionary points of Islamic priests' directive speech acts, and (ii) the meaning levels of Islamic priests' directive speech act.

In this findings and discussions, there are two kinds of speech acts: (i) direct and (ii) indirect speech acts. The classifications of speech acts are based on the function of directive which Vandervaken considers it as illocutionary points.

According to Vandervaken, there are 56 illocutionary points of directive speech acts (1990: 189). However, due to my available data, I identify 8 illocutionary points: (i) prohibition, (ii) order, (iii) asking, (iv) recommendation, (v) advice, (vi) requirement, (vii) instruction, (viii) command. The second illocutionary kind (order) is the most commonly found in this study. I found 32 directive speech acts but only 24 speech acts that are considered as the best represent data.

1. Prohibition

There are four speech acts in my data that can be regarded as prohibition. All of them are indirect speech acts. I would like to analyze the speech acts (typed in

bold fonts) but I want to show the co-text as well as to be regarded as supporting utterances.

Besides the co-text, I also present the context of the speech act. Each speech act has its topic. What I mean by context here is (i) the topic, (ii) the time, (iii) the place of the utterance. Since the data are in Javanese and Indonesian, I have to supply also their English translation for their reader's convenience. The followings are samples of speech acts taken from the collected data.

The first sample is to show that a teacher in classroom wanted to forbid her students to do something bad (behave like children and make class noisy). The complete description of context of utterance will be shown below.

There is a teaching activity of *kitab kuning*, held in a classroom at 08.30 p.m. Suddenly, this teaching activity was interrupted because the light was off. Consequently, the students in the class were very noisy and the teacher was angry. The utterance of the teacher will be described in data (1).

(1) “..dengarkan saya ya, kan kebanyakan sudah mahasiswa di kelas ini...bagi saya, walaupun lampunya mati, pelajaran tetap lanjut...itu bukan suatu hambatan, suatu halangan...**sampeyan kuwi cah cilik... kalo lampu mati jadi malas dan berteriak asyiiik.**” (transkrip 2/female/ning atik/20.30 WIB/01-10-2012)

“..Listen to me, please..most of students in the class are university students...for me, although we have blackouts, we will continue the lesson.it is not an obstacle and a barrier.. **you are like children.. if you have blackout, you will shout out fu:::n.**”

In terms of analysis, the speech act (typed in bold) can be regarded as directive speech act, with the comprehensive analysis as described below.

“..Sampeyan kuwi cah cilik \.... kalo lampu mati jadi malas dan berteriak asyiiik...”

The symbol (\) indicates falling intonation

Based on the transcription of purposive data, the terminal pitch movement of the utterance (*sampeyan kuwi cah cilik \kalo lampu mati jadi malas dan berteriak asyiiiik*) is falling. The previous utterances (*dengarkan saya ya, kan kebanyakan sudah mahasiswa di kelas ini...bagi saya, walaupun lampunya mati, pelajaran tetap lanjut...itu bukan suatu hambatan, suatu halangan*) also can be used as supporting data of this intonation. Besides, the construction of the utterance (*sampeyan kuwi cah cilik (\)..kalo lampu mati jadi malas dan berteriak asyiiiik*) is declarative. The function of this declarative form is to assert the situation that the students/P2/the hearers are children. In the context, the teacher revealed these utterances when the light was off and the students have been very noisy in the class so that the inference of declarative (data 1) is false. Additionally, there is co-text can be considered as supporting utterances (*kalo lampu mati jadi malas dan berteriak asyiiiik...*). Because the teacher was angry, the intonation can be used as device for indicating illocutionary force. The speaker wants to use indirect speech act to reveal the illocutionary force. The reason is the construction of the speech act is like question but the function is directive.

The speech act also can be analyzed with the concept of felicity conditions (propositional content, preparatory condition, sincerity condition, essential rule). The first component is propositional content which means that the students do something the teacher likes (they do not make class

noisy). Because these activities as like as children, the teacher forbid her students to do like that. Besides, in fact the students were university student which have been mature enough. The second component is preparatory condition. There are some conditions that are considered as trigger of this utterance like the light in the classroom was off and the students did something the teacher does not like (made class noisy and shouted *fu:::n*). The third component is sincerity condition which is that the teacher wanted her students to be silent and quiet in the class eventhough the light was off and the teaching activity was interrupted. The last component is essential rule which means that the teacher prohibit her students from making class noisy and shouted *fu:::n* when the light was off. According to those felicity conditions, the speech act can be categorized as prohibition.

However, the speech act has some meaning levels (literal meaning and nonliteral meaning). The first level namely the first-order meaning which means that the speaker, if it paraphrased (with falling intonation), it will sound something like (are you children\*sampeyan kuwi cah cilik*\..). The second level meaning namely the second-order meaning which means that the speaker, if it paraphrased, it will sound something (are you childish \... have you not been mature yet\). The proposed meaning is in contrast with the fact that the students actually have been mature enough.

In the term of lighting classroom, please refer to this second data. In order to understand context, the complete description will be shown below.

There is a teaching activity of *kitab kuning* in a classroom at 08.30 p.m. Before teaching, the teacher/ the speaker found something (there were so many lamps on in the boarding house). So, she was angry. The complete utterance of the teacher will be stated in data (2).

(2) “..kalo malam mbak, ini percuma. Sampeyan <u>mbuang duit</u>, <u>mbakar</u>¹ <u>duit</u> , ngerti sampeyan...Terlalu banyak lampu yang nyala, mbak.” (transkrip 2/female/ning atik/20.30 WIB/01-10-2012)

“...if we use too many lamps, we will do useless activity at night.. you waste money, (you) burn money . You have understood..There are so many lamps on, students...”

In terms of analysis, the speech act (typed in bold) “*sampeyan mbuang duit, mbakar duit*” can be regarded as directive speech act, with the comprehensive analysis below.

Sampeyan mbuang duit, mbakar² duit,

From the transcription of purposive data, the terminal pitch movement of some words (underlined words) in the utterance (*sampeyan mbuang duit, mbakar duit*) are stressing. Besides, the construction of those utterance can be categorized as declarative. The function of this declarative form is to assert the situation that the students/P2/the hearers waste money and burn money. However, there are co-text that can be regarded as the supporting utterances (*ngerti sampeyan...Terlalu banyak lampu yang nyala, mbak*) so that the assertion is false. From those explanation, the words stress and the word construction (word order) can be used as device for indicating illocutionary force. The speaker wants to use those devices to reveal indirect

¹The underlined words indicate the stressed words

²The underlined words indicate the stressed words

speech act because the construction of the speech act is declarative but the function is directive.

In order to get the description of illocutionary point, the speech act can be analyzed with concept of felicity conditions (propositional content, preparatory condition, sincerity condition, essential rule). Propositional content is that the students did not do something bad (use extravagant lighting) because there were so many lamps on in the boarding house. Preparatory condition is that the students did something the teacher does not like, there were so many lamps on in the boarding house, and finally the teacher was angry. Sincerity condition means that the speaker wants her students to use efficient lighting and also they use lamps as necessary as they can. Essential rule is that the teacher prohibits her students from using so extravagant lighting in the boarding house at night. The reason is if there are so many lamps on in the boarding house, management of *pesantren* will spend more money. Based on those felicity conditions, the speech act can be categorized as prohibition.

Similar to the previous data, the speech act also has some meaning levels (literal meaning and nonliteral meaning). From the context, the speaker wants to use nonliteral meaning to reveal her illocutionary force. The first-order meaning is that the speaker tells the students that they waste money and they burn money. The second-order meaning is that the speaker tells the students that the students use extravagant lighting. If the students use extravagant lighting, they will spend much money. The nonliteral

meaning is that the speaker prohibits the students from using extravagant lighting.

Another sample of data which have nonliteral meaning is shown below.

The teaching activity was in a classroom at 08.30 p.m. The speaker was listening to what the students were reading. According to her, the students do not read the text exhaustively. In this context of teaching activity of *kitab kuning*, the teacher and the students were exploring material by using the Arabic language. Based on rules of this language, there is a rule of phonetics and phonology namely *tajwid*. In a session of reading practice, a text is wrongly pronounced by a student. So, the teacher could not understand the meaning well.

(3) "...santri kudune <i>ojo ngethok bacaan</i>Maksude dadi gak enak dipahami maknane.." (Transkrip 11/female/ning atiek/20.30 WIB/05-10-2012)

"... don't cut the text. we can not understand the meaning ..."
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In terms of analysis, the speech act (*ojo ngethok bacaan*) can be considered as directive speech act. The comprehensive analysis will be shown below.

"...santri kudune ***ojo ngethok bacaan***"

Based on the construction above, the data (*santri kudune ojo ngethok bacaan*) can be categorized as declarative. The speaker wants to use this declarative form to assert the situation that the hearers/P2/the students are

not allowed to cut the text. However, there is co-text can be used as supporting utterances (*..maksude dadi gak enak dipahami maknane..*) so that the assertion is false. Besides, there is also performative verb *ngethok* instead of *ojo* which indicates prohibition. The speaker uses those devices to reveal indirect speech act because the construction of the speech act is declarative but the function is directive. From those explanation, the speaker uses those devices to reveal prohibition.

In order to encourage the illocutionary point, the speech act can be analyzed with the concept of felicity conditions (propositional content, preparatory condition, sincerity condition, essential rule). Propositional content is that the students did not do something the speaker does not wants (they read the text wrongly). Preparatory condition is that in a session of reading practice, a text is wrongly pronounced by a student. Besides, the meaning could not be understood well by the teacher and the students. Finally, the teacher was angry. Sincerity condition is that the teacher/P1 wants the students to read the text comprehensively in order to the other students and the teacher could understand the meaning well. Essential rule is that the teacher/P1 prohibits the students from reading and pronouncing the text wrongly.

The speech act (*ojo ngethok bacaan*) has some meaning levels (literal meaning and nonliteral meaning). The first-order meaning is that the speaker tells the students that he prohibits them from cutting the text. She regarded a text as a concrete thing that could be cut such as a tree. The second-order

meaning is that the speaker tells the students that he prohibits them from interrupting the reading (of text). The proposed meaning is that the speaker forbids the students to pronounce the text wrongly. Based on the rule of Arabic phonetic and phonology (*tajwied*), the meaning will not be understood well if they pronounce the text wrongly.

The next sample of naughty student, please attend to the following data.

The teaching activity was in a classroom at 04.56 a.m. During the activity, the students were not interested in the material. They have been very noisy in the classroom. The speaker/ the teacher have warned them not to be noisy but they ignored it.

(4) “..santri gak ngerti carane nggayuh cita cita. Ora gelem dinasehati....kuwi jenenge santri nakal. **santri sing dadi kertas diobong ora kobong, kain diguyang ora teles_dadi panganan ora iso dipangan...**” (transkrip 5/male/gus chalim/ 04.56 WIB/ 2-10-2012)

“.....the student who does not understand how to reach his/her dream; he/she ignores teacher’s advice; we called him/her naughty student. **The student; if he/she were a paper, someone could not burn it; if he/she were cloth, someone could not make it wet; if she/he were food, it could not be eaten..**”

In terms of analysis, the speech act (*santri sing dadi kertas diobong ora kobong, kain diguyang ora teles_dadi panganan ora iso dipangan*) can be categorized as directive speech act. The complete analysis will be described below.

“...santri sing dadi kertas diobong ora kobong, kain diguyang ora teles, dadi panganan ora iso dipangan³...”

According to the terminal pitch of movement, some words in the speech act (*..santri sing dadi kertas diobong ora kobong, kain diguyang ora teles, dadi panganan ora iso dipangan..*) are stressing. Besides, based on the construction, the form of that speech act is declarative. The speaker uses this declarative form to assert the situation that the students/P2: if he/she were a paper, someone could not burn it; if he/she were cloth, someone could not make it wet; if she/he were food, it could not be eaten. However, there is context that can be considered as supporting utterances (*..santri gak ngerti carane nggayuh cita cita. Ora gelem dinasehati....kuwi jenenge santri nakal*). So, this assertion is false. The speaker/P1 uses those devices (the word stress and the word order) to reveal indirect speech act. From the context, the speaker wants to use those devices to deliver directive speech act. He wants to prohibit his students to ignore the teacher's warning.

In order to encourage the illocutionary point, the speech act can be analyzed with the concept of felicity conditions (propositional content, preparatory condition, sincerity condition, essential rule). Propositional content is that the students did not do something bad/ the teacher does not like. Preparatory condition is that the students/P2/the hearers have been very noisy in the class, they have ignored the teacher's warning and the teacher was angry. Sincerity condition is that the speaker wants his students to

³The underlined words indicate the stressed words.

attend the teacher's warning. Essential rule is that the speaker prohibits his students from ignoring the teacher's warning.

The speech act (*..santri sing dadi kertas diobong ora kobong, kain diguyang ora teles, dadi panganan ora iso dipangan..*) has literal and nonliteral meaning. The first-order meaning is that the speaker tells the students that (i) if he/she were a paper, someone could not burn the paper; (ii) if she/he were a cloth, someone could not make the cloth wet; (iii) if she/he were food, someone could not eat the food. Firstly, he regards the students as things (paper, cloth, food). Secondly, the activities (burning, watering, eating) are regarded as warn.⁴ The second-order meaning is that the speaker tells the students that the students will become naughty student if the students ignore teacher's advice. The meaning is that the speaker forbids the students to ignore warning when the teaching activity is in progress.

2. Order

There are 10 speech acts that are order but I only analyze 4 speech acts. All of them are indirect speech acts. They are taken in the teaching activity at different time from male different speakers. The data are also in Javanese and Indonesian so that I have to supply also their English translation for their reader's convenience. The followings are samples of speech acts taken from the collected data.

⁴Transcript interview (06-10-2012/gus chalim/ male/08.00 am.)

The first sample is to show that a teacher orders his students that they obey strict rules.

The teaching activity was in a classroom at 05.10 a.m. In the middle of the teaching activity, the speaker who also played as headmaster of boarding house, explain new strict rules. The new strict rules were the new schedule arrangement for the students (*santri*). The teacher regarded the rules as strict rules because there were so many schedules that have been joined by the students. Consequently, they have no time as free as the other students out of the boarding house. The teacher ordered his students to obey the rules.

(5) “...*ta’ umum na aturan jadwal anyar ning pondok, luwih rapet, gak ana wektu nggo ngluyur, dadi sampeyan kudu luwih disiplin ya....guru ngongkon santri kudu ditahan ning pondok...*” (transkrip 17/male/gus husain/05.10 WIB/17-10-2012)

“..the teacher orders that the students are locked in the boarding house..”

In terms of analysis, the speech act (*guru ngongkon santri kudu ditahan ning pondok*) can be classified as directive speech act. The complete analysis would be described below.

“...*guru ngongkon santri kudu ditahan ning pondok...*”

According to the construction, the speech act (*guru ngongkon santri kudu ditahan ning pondok*) can be categorized as declarative. The speaker/P1 uses this declarative form to assert the situation that the teacher orders his students to be locked in the boarding house (*pesantren*). However, there is co-text/previous utterances (...*ta’ umum na aturan jadwal anyar ning pondok, luwih rapet, gak ana wektu nggo ngluyur, dadi sampeyan kudu luwih disiplin ya..*) can be used as supporting the utterances that the inference is false. Additionally, there is

performative verb '*ngongkon*' that indicates order. The speaker/P1 uses those devices (the word order and the explicit performative verb) to reveal indirect speech act. The speaker wants to order that the students have to obey the new strict rules that announced by management of *pesantren*.

In order to explore the illocutionary points, the speech act can be analyzed with the felicity conditions. Propositional content is that the students could obey the new strict rules. Preparatory condition is that in the middle of teaching activity, the speaker who also played role as the head of *pesantren*, announced the new strict schedules in the *pesantren*. Sincerity condition is that the speaker/P1 ordered his students to obey the new strict rules.

The speech act has literal meaning and nonliteral meaning. The speaker wants to use the nonliteral meaning to deliver his order. The first-order meaning is that the speaker tells the students that the students are locked in the boarding house. He regarded the students as prisoners. The second-order meaning is that the speaker tells the students that they have to obey strict rules (in the boarding house). The proposed meaning is that the speaker orders his students that they obey new strict rules. The new strict rules are the new schedule arrangement for the students (*santri*). The teacher regarded the rules as strict rule because there are so many schedule that have been joined by the students. Consequently, they have no time as free as the other students out of the boarding house.

The next sample data is to show that a teacher orders his students that they digest more than a book.

The teaching activity was in a classroom at 04.56 a.m. During the activity, the speaker explained that the students have to learn many books from basic level up to advanced level. From this explanation, the students looked bored.

(6) "... *sampeyan kudu mempelajari banyak kitab. **Lha, sampeyan nembe mangan sak kitab.***" (Transkrip 9/male/gus chalim/ 04.56 WIB/04-10-2012)
 "...you must learn many books.. and **you just have eaten a book ..**"

In terms of analysis, the speech act (*sampeyan nembe mangan sak kitab*) can be categorized as directive speech act. The comprehensive analysis will be shown below.

"...Lha, sampeyan nembe mangan sak⁵ kitab..."

According to the construction, the speech act (*sampeyan nembe mangan sak kitab*) can be classified as declarative. The speaker/P1 uses this declarative form to assert the situation that the students have just eaten a book. However, there is co-text that can be regarded as supporting utterance (*sampeyan kudu mempelajari banyak kitab*) so that the assertion is false. Besides, the terminal pitch movement of a word (*sak*) in data (6) is stressing. The speaker uses those devices (the word order and the word stress) to reveal indirect speech act. He wants to order his students to obey the new strict rules.

In order to encourage the illocutionary point, the speech act (*lha sampeyan nembe mangan sak kitab*) can be analyzed with the felicity conditions. Propositional content is that the students could digest more than a book and they can learn them comprehensively. Preparatory condition is

⁵The underlined word indicates the stressed word

that the students looked bored in the teaching activity, and they have to digest have just learned a book. Sincerity condition is that the speaker wants his students to digests more than a book. Essential rule is that the teacher orders his students to digest more than a book.

The speech act has some meaning levels (literal meaning and nonliteral meaning). The speaker wants to use the nonliteral meaning to reveal his order. The first-order meaning is that the speaker tells his students that they just have eaten a book. He regarded a book as food. The second-order meaning is that the speaker tells the students that the students just have learn a book. The proposed meaning is that the speaker orders his students that they learn more than a book.

Another sample of data which has metaphorical meaning is shown below.

The teaching activity was in a classroom at 04.56 a.m. In the context, the speaker sat in the west part of the room. In this activity, there was a student who faced east and was busy chatting with her classmate in the corner. Consequently, she sat facing backward from the speaker.

(7) "...lho kae kok ana murid sing madhep ngetan. Golek ilmu madhep ngetan kuwi ora sopan, ndhuk... " (transkrip 5/male/gus chalim/ 05.56 WIB/ 2-10-2012)
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"...Lho, there is a student who faces east. It is impolite, students.."

In terms of analysis, the speech act (*golek ilmu madhep ngetan kuwi ora sopan, ndhuk*) can be classified as directive speech act. The complete analysis can be described below.

“...*golek ilmu madhep ngetan kuwi ora sopan, ndhuk...*”

According to the construction, the speech act (*golek ilmu madhep ngetan kuwi ora sopan, ndhuk*) can be classified as declarative. The speaker/P1 uses this declarative form to assert the situation that there is a student who faces east is busy chatting with a friend in the corner. According him, it is impolite. However, there is context that there is a student who was busy chatting with her classmate when the teaching activity is in progress. According to the speaker, she.the student/P2 is naughty student. So, the speaker/P1 wants to use indirect speech act to reveal his order. Those device (the word order can be used as device for indicating illocutionary force. He uses those device (word order) to deliver illocutionary force. He order his student to face him when the teaching activity is in progress.

In order to encourage the illocutionary point of the speech act (*golek ilmu madhep ngetan kuwi ora sopan, ndhuk*), lets analyze the speech act with the felicity conditions. Propositional content is that the student could face the teacher when the learning activity is in progress, the student have to attend the teacher’s explanation, and the student have to be silent and quiet in the class when the teaching activity is in progress. Preparatory condition is that there is a student who faced east and was busy chatting with her classmate in the corner and she sat facing backward from the speaker. Sincerity condition is that the speaker wants the student to faces him when

the teaching activity is in progress. Essential rule is that the teacher orders his student that she faces him when the teaching activity is in progress.

The speech act (*golek ilmu madhep ngetan kuwi ora sopan, ndhuk*) has some meaning levels. The speaker/P1 wants to use nonliteral meaning to reveal his order. The first-order meaning is that in the context, the speaker placed his position in west and there is a student who faces east is busy chatting with a friend in the corner. According to him, it is impolite. He regards: (i) the east position as the impolite position, (ii) the west position as the polite position. The second-order meaning/ metaphorical meaning is that the speaker tells his student that there is a student who does not faces him (when the teaching activity is in progress). According him, it is impolite.

The next data is to show that a teacher tells his students the people's age and their death.

The teaching activity was in a classroom at 04.42 a.m. The teacher was explaining the students a chapter of predestination.

(8) “..*ojo kuwatir...sampeyan kudu percaya, Sing Kuoso wes garis manungsa..umure lan matine..*” (transkrip 8/ male/gus chalim/male/04.42 WIB/03-10-2012)

“..don't worry...**honestly, God has predestined people's age and their death..**”

In terms of analysis, the speech act (*sampeyan kudu percaya, Sing Kuoso wes garis manungsa, umure lan matine*) can be categorized as order.

The complete analysis will be shown below.

“...sampeyan kudu percaya, Sing Kuoso wes garis manungsa..umure lan matine..”

According to the construction, the word order of the speech act *“...sampeyan kudu percaya, Sing Kuoso wes garis manungsa..umure lan matine..”* can be classified as declarative. The speaker wants to use this declarative form to assert the situation that the speaker tells the students that God has lined people’s age and their death. However, there is adverbial clause ‘*sampeyan kudu percaya*’ that can be regarded as the supporting utterance so that the speech act indicates order. The speaker uses those devices (word order and adverbial clause ‘*sampeyan kudu percaya*’) to deliver his order. He wants to reveal indirect speech act. Those devices (the word order and the adverbial clause ‘*sampeyan kudu percaya*’) can be used as devices for indicating illocutionary force. He wants to order his students that they believe that God has predestined people’s age and their death.

In order to explore illocutionary point, lets analyze the speech act with the felicity conditions. Propositional content is that the students could believe that God has predestined peoples’ age and their death. Preparatory condition is that the teacher was explaining the students a chapter of predestination. Sincerity condition is that the speaker wants the students to believe that God has predestined peoples’ age and their death. Essential rule is that the teacher orders his students to believe that God has predestined peoples’ age and their death.

The speech act “....*sampeyan kudu percaya, Sing Kuoso wes garis manungsa..umure lan matine..*” has some meaning levels. The speaker/P1 wants to use nonliteral meaning to deliver his order. The first-order meaning is that the speaker tells the students that God has lined people’s age and their death. He regarded age and death as a picture. The second-order meaning is that the speaker tells the students that God has predestined peoples’ age and their death. The meaning is that the speaker orders the students that they believe that God has predestined people’s age and their death.

3. Asking

In this term of directive, Vandervaken explains that there are two different purposes of asking (1990: 190). First purpose means that the speaker wants to ask a question to hearer. Second purpose means that the speaker wants to request something.

There are 4 speech acts that are asking. All the speech acts are indirect speech acts. Similar to the previous illocutionary points, the data are also in Javanese and Indonesian so that they are translated into English. The followings are samples of speech acts taken from the collected data:

The first sample is to show that a teacher asked her students a request. They are requested to be a soft-hearted person.

The teaching activity was in a classroom at 08.30 p.m. During the activity, all the students were sleepy. So, the speaker said “*you do not want to be soft-*

hearted person” when she is explaining material. According to her, the soft-hearted person is not sleepy when she/he receives advice.

(9) “**..Sampeyan gak pengen dadi wong sing atine lembut..** Wong sing atine lembut kuwi indah. Dia ora ngantuk ketika mendapat nasihat atau pelajaran...” (transkrip 2/female/ning atik/20.30 WIB/01-10-2012)

“**...You do not want to be soft-hearted person..**He/she is not sleepy when he/she receives advice.”

In terms of analysis, the speech act (*sampeyan gak pengen dadi wong sing atine lembut*) can be categorized as directive speech act, the complete analysis will be described below.

“**..Sampeyan gak pengen dadi wong sing atine lembut... **...”

The symbol (\) indicates falling intonation.

Based on the terminal pitch of movement, the speech act (*sampeyan gak pengen dadi wong sing atine lembut*) is falling. Besides, the construction of the speech act is declarative. The speaker uses this declarative to assert the situation that the students do not wanted to be soft-hearted people. However, based on the context, the speaker uses her speech act to ask her students a question “*do not you want to be a kind-hearted person?*”. So, the inference is false. The speaker wants not only to assert the situation but also to reveal illocutionary force. This falling intonation can be regarded as the device to reveal illocutionary force. He wants to deliver indirect speech act. She wants to request that the students must be kind-hearted people.

In order to encourage the illocutionary point of the speech act (*sampeyan gak pengen dadi wong sing atine lembut*), let's analyze the speech act with the felicity conditions. Propositional content is that the students were not sleepy when the learning process was running (according to the context). Preparatory condition is that all the students were sleepy and looked bored. Sincerity condition is that the speaker wants the students were not sleepy when the learning process was running. It indicates that they are kind-hearted people. Essential rule is that the teacher asked that they were not sleepy when the learning process was running.

The speech act (*sampeyan gak pengen dadi wong sing atine lembut*) has some meaning levels. The speaker wants to use nonliteral meaning to reveal her asking. The first-order meaning is that the speaker asks the students a question “do not you want to be smooth-hearted person?” She regarded the meaning of smooth as that of kind. The second-order meaning is that the speaker is asking the students a question (do not you want to be kind-hearted person?). The proposed meaning is that the speaker tells the students that a soft-hearted person is a kind-hearted person.

The next data which has also second-order meaning will be attached below.

The teaching activity was in a classroom at 04.56 a.m. In the occasion, the speaker was explaining the steps of learning *kitab kuning*. The students must have gained effort because there were so many books (*kitab*) that

should be learned by them. So, he advised them to do some steps like reading, understanding, memorizing and so on.

(10) “...*opo sampeyan gak ngerti dedalane belajar..yo kudu ngapalke, sinau, maknani, mahami, lan saliyane...*” (transkrip 5/male/gus chalim/ 04.56 WIB/ 2-10-2012)

“..so, **do not you know learning road?...**”

In terms of analysis, the speech act (*opo sampeyan gak ngerti dedalane belajar*) can be considered as directive speech act. The comprehensive analysis will be shown below.

“...*Opo sampeyan gak ngerti dedalane belajar..* \”

The symbol (\) indicates falling intonation

According to transcription of purposive data, the terminal pitch of movement, the speech act (*opo sampeyan gak ngerti dedalane belajar*) is falling. Besides, there is co-text (*..yo kudu ngapalke, sinau, maknani, mahami, lan saliyane..*) can be considered as supporting utterances. The speaker uses this falling intonation to ask the students question “*do not you know learning steps?*” This device (falling intonation) can be used for indicating illocutionary force. The teacher/the speaker/P2 wants to deliver indirect speech act. Those device (the falling intonation) can be used as device for indicating illocutionary force. He also wants to request that the students know learning steps.

In order to discover the illocutionary point from the speech act (*opo sampeyan gak ngerti dedalane belajar*), lets analyze the speech act with the

felicity conditions. Propositional content is that the students gained some steps like reading, understanding, memorizing, etc in learning *kitab kuning*. Besides, there is co-text can be used as supporting utterances (*yo kudu ngapalke, sinau, maknani, mahami, lan saliyane..*). Preparatory condition is that the speaker was explaining the steps of learning *kitab kuning*. Sincerity condition is that the teacher wants the students to gain some steps like reading, understanding, memorizing, etc in learning *kitab kuning*. Essential rule is that the teacher asked that they gained some steps like reading, understanding, memorizing, etc in learning *kitab kuning*.

The speech act (*opo sampeyan gak ngerti dedalane belajar*) has some meaning levels. Similar to the previous data, the speaker wants to use nonliteral meaning to reveal his asking. The first-order meaning is that the speaker asked the students a question “*do not you know learning road?*” She regarded a road as steps. The second-order meaning is that the speaker asked his students a question (do not the students know how to learn?/ do not the students know the steps of learning?). The proposed meaning is that the speaker asks the students a question “*do not you know learning steps?*”.

The last sample of data which has two different purposes of asking as shown below.

The teaching activity was in a classroom at 04.56 a.m. He was explaining the verses of *ar ra'du*. According to him, the students must have gained effort in order to get mercy giving from God in realizing their dream.

So, he advised them to do some steps like studying, praying, working, etc.⁶

He said “*trus sampeyan ngerti dalane pinuju sukses?*”

(11) “*..trus sampeyan ngerti dalane pinuju sukses..sampeyan kudu sinau, dongan, yo nek wes mampu kerjo, miturut dalam risiko sing halal...*” (transkrip 5/male/gus chalim/ 04.56 WIB/ 2-10-2012)

“so, **do you know a road to success..**”

In terms of analysis, the speech act (*trus sampeyan ngerti dalane pinuju sukses*) can be regarded as directive speech act. The comprehensive analysis will be shown below.

“*..trus sampeyan ngerti dalane pinuju sukses..|*”

According to transcription of purposive data, the terminal pitch movement of the speech act (*trus sampeyan ngerti dalane pinuju sukses*) is falling. Besides, there is co-text that can be used as supporting utterances (*sampeyan kudu sinau, dongan, yo nek wes mampu kerjo, miturut dalam risiko sing halal*). The speaker uses his falling intonation to ask his students a question “*do the students know the steps to gain success?*”. This falling intonation can be used as device for indicating illocutionary force. The speaker/P1 wants to reveal indirect speech act. He also wants to request the students that they know steps to gain success.

In order to encourage the illocutionary point, let's analyze the speech act (*trus sampeyan ngerti dalane pinuju sukses*) with the felicity conditions. Propositional content is that the students gained some steps like studying, praying, working, etc in realizing their dream. Preparatory condition is that

⁶ Transcript interview (06-10-2012/male/gus chalim/08.00 WIB)

the speaker was explaining the verses of *ar ra'du* and according to him, the students must have gained effort in order to get mercy giving from God in realizing their dream. Sincerity condition is that the teacher wants the students to gain some steps like studying, praying, working, etc in realizing their dream. Essential rule is that the teacher asked that they gained some steps like studying, praying, working, etc in realizing their dream.

The speech act (*trus sampeyan ngerti dalane pinuju sukses*) has some meaning levels. The speaker wants to use nonliteral meaning to reveal his asking. The first-order meaning is that the speaker asked the students a question “*do not you know road to gain success?*” Similar to the previous speech act, he regarded a road as steps. The second-order meaning is that the speaker asked the students a question “*do not you know steps to gain success?*”. The proposed meaning is that the speaker asks the students a question “*do not you know steps to gain success?*”

4. Recommendation

The next illocutionary point is recommendation. People recommend something means that he/she advises someone to do something which is good in general (for speaker and hearers). The following speech acts are samples taken from the collected data.

The first sample is to show that a teacher recommends his students to be patient people. The speech act contains metaphorical meaning. I will explain this analysis as shown below.

The teaching activity was in a classroom at 05.10 a.m. The teacher and the students were discussing the chapter of patience in the *kitab kuning*. According to him, a student needed to conduct a long process in reaching a dream. It means that she/he also needed more time. The speaker/the teacher regarded a cocoon as illustration.

(12) “.. *ta’ gambarna, kepompong sing ngadhakno proses. Kalau dia pengen mabur, pengen dadi kupu kupu sing apik, dia harus menunggu lama, berproses..nek sampeyan pengen sukses, yo kudune ngadhakno proses sing suwe..* ” (Transkrip 17/male/gus husain/05.10 WIB/17-10-2012)

“...i described how cocoon processed..if it wanted to fly; if it wanted to be a beautiful butterfly, it would wait for a long time; it conducted process...if you wanted to be a success person, you would conduct a process..it needed more time...”

In terms of analysis, the speech act (*ta’ gambarna, kepompong sing ngadhakno proses*) can be classified as directive speech act. The complete analysis will be shown below.

“...*ta’ gambarna, kepompong sing ngadhakno proses...*”

According to the construction, the speech act (*ta’ gambarna, kepompong sing ngadhakno proses*) can be categorized as declarative. It means that the speaker/P1 wants to assert the situation that the speaker tells the students about a cocoon process. Based on the context and co-text, there are some utterances (...*Kalau dia pengen mabur, pengen dadi kupu kupu sing apik, dia harus menunggu lama, berproses..nek sampeyan pengen sukses, yo kudune ngadhakno proses sing suwe..*) that indicates order. Besides, there is performative verb ‘*ta’ gambarna*’ which can be used as device for indicating illocutionary force. The speaker wants to use those

devices (word order and explicit performative verb) to deliver indirect speech act. The speaker recommends his students to be patient person.

In order to explore the illocutionary point of the speech act ((*ta' gambarna, kepompong sing ngadhakno proses*), lets analyze the speech act with the felicity conditions. Propositional content is that the students could be patient people. Preparatory condition is that The teacher and the students were discussing the chapter of patience in the *kitab kuning*. According to him, a student needed to conduct a long process in reaching a dream. The speaker/the teacher regarded a cocoon as illustration. Sincerity condition is that the speaker wants the students to be patient people (in realizing their dream). Essential rule is that a teacher recommends his students to be patient people.

The speech act (*ta' gambarna, kepompong sing ngadhakno proses*) has some meaning levels. The speaker/P2 wants to use nonliteral meaning to reveal his recommendation. The first-order meaning is that the speaker tells the students about a cocoon process. He regarded a student as a cocoon. As illustrated, a cocoon has to conduct long process and take more time in order to gain a perfect form of a butterfly. The second-order meaning is that the students are required to be modest people. According to him, the students also have to conduct long process in order to make their dream come true.⁷ The proposed meaning means that the speaker recommends his

⁷Transcript interview (20-10-2012/male/gus Husain/ 08.00 a.m.)

students to be patient people. He recommends his students to be patient people in making their dream come true.

In another sample of patience, there is a different example of metaphorical meaning. Please attend to the following data.

The teaching activity was in a classroom at 05.10 a.m. The teacher and the students were still discussing the chapter on patience in the *kitab kuning*. The speaker illustrated it with a snake's behaviour. According to him, a student needed to conduct a long process in realizing a dream. It means that she/he also needed more time. The speaker/the teacher regarded a snake as illustration.

(13) “..sama juga ular.. *santri kudu seperti ular...* kalo dia pengen punya sisik baru, punya kehidupan baru, dia sengsara dulu.....dia tapa brata, dia puasa..” (Transkrip 17/male/gus husain/05.10 WIB/17-10-2012)

It is like a snake.....**the student must be like a snake**..if it wants to have a new scaly; a new life, it has to conduct hard processes...it has to meditate; it has to conduct a fast...”

In terms of analysis, the speech act (*santri kudu seperti ular*) can be classified as directive speech act. The complete analysis will be described below.

“...*santri kudu seperti ular...*”

According to the construction, the speech act (*santri kudu seperti ular*) can be categorized as declarative. The speaker/P1 uses this declarative form to assert the situation that the students/P2 must be a snake. However, there are utterances that can be considered as co-text (*kalo dia pengen punya sisik baru, punya kehidupan baru, dia sengsara dulu.....dia tapa*

brata, dia puasa). This co-text indicates directive speech act. So, the inference of declarative is false. That device (declarative form/the word order) can be used as device for indicating illocutionary force. The speaker wants to reveal indirect speech act. He wants to recommend his students that they have to be patient people.

In order to encourage the illocutionary force, let's analyze the speech act (*santri kudu seperti ular*) with the felicity conditions. Propositional content is that the students could be patient people in order to make their dream come true. Preparatory condition is that the teacher and the students were discussing the chapter of patience in the *kitab kuning*. According to him, a student needed to conduct a long process in reaching a dream and the speaker/the teacher regarded a snake as illustration. Sincerity condition is that the speaker wants the students to be patient people (in realizing their dream). Essential rule is that a teacher recommends his students to be patient people.

The speech act (*santri kudu seperti ular*) has some meaning levels. The speaker wants to use nonliteral meaning to reveal his order. The first-order meaning is that the speaker tells that the students must be like a snake. He regarded a student as a snake. Based on his explanation, a snake has to conduct long process in order to gain the perfect skin. The second-order meaning is that the speaker tells that the students must be like patient people. According to him, the students also have to conduct long process in order to realize their dream. It means that the speaker recommends his

students to be patient people. He recommends his students to be a patient person in realizing their dream.

Here is another sample is to show that a teacher recommends his students to do something intentionally. The speech act also contains metaphorical meaning.

The teaching activity was in a classroom at 05.10 a.m. The teacher and the students were discussing importance of an intention in doing something. According to the speaker/ the teacher, if people do activity intentionally, they will get mercy from God.

(14) “..kalo dari ilmu fikih... setiap aktivitas tanpa niat, iku gak ana regane, gak payu di dol. ” (Transkrip 17/male/gus husain/05.10 WIB/17-10-2012)
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“ according to fiqh science; if you do something without an intention; it has no value at all, no one will buy it.. ”
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In terms of analysis, the speech act (*setiap aktivitas tanpa niat, iku gak ana regane, gak payu di dol*) can be classified as directive speech act. The comprehensive analysis will be shown below.

“...**setiap aktivitas tanpa niat, iku gak ana regane, gak payu di dol.**”

According to the construction, the speech act (*setiap aktivitas tanpa niat, iku gak ana regane, gak payu di dol*) can be categorized as declarative. The speaker uses this declarative form to assert the situation that if the students do something without intention, it will not be a valuable thing. Based on the context, the speaker wants to deliver not only declarative function but also directive function. He wants to reveal directive speech act. The device (word order) also can be used for indicating illocutionary force.

He wants to recommend his students to do activity intentionally. The reason is if the students do activity intentionally, they will get mercy from God.

In order to get illocutionary point, lets analyze the speech act (*setiap aktivitas tanpa niat, iku gak ana regane, gak payu di dol*) with the felicity conditions. Propositional content is that the students could do each activity intentionally in order to realize their dream. Preparatory condition is that The teacher and the students were discussing importance of an intention in doing something. According to the speaker/ the teacher, if people do activity intentionally, they will get mercy from God. Sincerity condition is that the speaker wants the students to do each activity intentionally. Essential rule is that a teacher recommends his students to do each activity intentionally.

The speech act (*setiap aktivitas tanpa niat, iku gak ana regane, gak payu di dol*) has some meaning levels. The speaker/P1 wants to use nonliteral to reveal his recommendation. The first order meaning is that the speaker tells if the students do something without intention, it will not be a valuable thing. Consequently, nobody will buy it. He regarded an activity as a commodity. The second-order meaning is that the speaker tells the students if the students do each activity without intention. According to him, it will get mercy from God. The proposed meaning is that the speaker recommends his students to do each activity intentionally.

5. Advice

Another example of illocutionary kind is advice. It is different from recommendation, when someone advises someone to do something, that it would be good only for him/her. Based on classification of illocutionary points of directive speech acts made by Vandervaken, I found 4 speech acts as attached follows.

The first sample is to show that a teacher advises his students to do effort in gaining success. I will explain this analysis as shown below.

The teaching activity was in a classroom at 04.56 a.m. Continuing the utterances⁸, the speaker tells some metaphors (learning road and road to success). According to him, learning road means some effort such as reading, memorizing, and understanding. Besides road to success means other efforts such as praying and studying. From these meaning of metaphor, the speaker wants to tell that the students have to practice all of those efforts.

(15) “...*sampeyan ngerti dalane belajar lan dalane pinuju sukses. Nek sampeyan ngambah dalane, sampeyan bakal tekan masa depan sampeyan .*” (transkrip 5/male/gus chalim/ 04.56 WIB/ 2-10-2012)

“you know the learning road and the road to success. **If you tread on the road, you will come to your future..**”

In terms of analysis, the speech act (*sampeyan ngerti dalane belajar lan dalane pinuju sukses. Nek sampeyan ngambah dalane, sampeyan bakal tekan masa depan sampeyan*) can be classified as directive speech act. The complete analysis will be shown below.

⁸ See utterance (10) and utterance (11)

“..sampeyan ngerti dalane belajar lan dalane pinuju sukses. Nek sampeyan ngambah⁹ dalane, sampeyan bakal tekan masa depan sampeyan..”

Based on the construction, the speech act (*sampeyan ngerti dalane belajar lan dalane pinuju sukses. Nek sampeyan ngambah dalane, sampeyan bakal tekan masa depan sampeyan*) can be categorized as declarative. The speaker uses this declarative form to assert the situation that the speaker wants to tell the students that if they tread on the road, they will come to your future. The road means the learning road and road to success. However, the context shows that the speech act indicates advice. Besides, according to the transcription of purposive data, the terminal pitch of movement of a word in the speech act (*sampeyan ngerti dalane belajar lan dalane pinuju sukses...Nek sampeyan ngambah dalane, sampeyan bakal tekan masa depan sampeyan*) that is stressing. Those devices (the word order and the word stress) can be used as devices for indicating illocutionary force. The speaker/P2 wants to reveal indirect speech act. He wants to advise his students to practice all of mentioned efforts that are regarded as learning road and road to success.

In order to get the illocutionary point, lets analyze the speech act (*sampeyan ngerti dalane belajar lan dalane pinuju sukses...Nek sampeyan ngambah dalane, sampeyan bakal tekan masa depan sampeyan*) with the felicity conditions. Propositional content is that the students could gain

⁹ The underlined word indicates the stressed word

efforts such as praying and studying in realizing their dream. Preparatory condition is that the teacher and the students were discussing some metaphors (learning road and road to success). Sincerity condition is that the speaker wants the students to gain efforts such as praying and studying in realizing their dream. Essential rule is that a teacher advises his students to gain efforts such as praying and studying in realizing their dream.

The speech act above also has some meaning levels. The speaker/P1 wants to use nonliteral meaning to reveal his advice. The first-order meaning is that the speaker wants to tell the students that if they tread on the road, they will come to your future. The road means the learning road and road to success. He regarded 'treading' or '*ngambah*' as practicing effort. The second-order meaning is that the speaker tells the students if they gain some efforts such as praying and studying, they will realize their dream. The proposed meaning is that the speaker advises his students to practice the effort in order to realize their dream.

The next finding is advice of being bold as to present speech about religious matters. The speaker advises his students to be so bold as to present the speech in front of audiences. The speech act has connotative meaning.

The teaching activity was in a classroom at 05.10 a.m. The teacher and the students were discussing speech about religious matters. The teacher told the students that he and people hoped they were so bold as to present the speech in front of the audiences.

(16) “..ning wes lulus saka pondok,,**masyarakat mengharap sampeyan iso ngomong ning ngarep,,,,,**” (Transkrip 17/male/gus husain/05.10 WIB/17-10-2012)

“...when you graduated from boarding house’ education system... **the people hope that you can show speech in front of audiences...**”

In terms of analysis, the speech act (*masyarakat mengharap sampeyan iso ngomong ning ngarep*) can be regarded as directive speech act. The comprehensive analysis will be described below.

“,,**masyarakat mengharap sampeyan iso ngomong ning ngarep...**”

Based on the construction, the speech act (*masyarakat mengharap sampeyan iso ngomong ning ngarep*) can be classified as declarative. The speaker/P1 uses this declarative form to assert the situation that the speaker tells the students that people hope they are so bold as to present the speech about religious matters in front of people. However, the context indicates that the speaker wants to reveal directive function so that the inference of declarative is false. Besides, there is performative verb ‘*mengharap*’ that indicates advice. Those devices (the word order and the explicit performative verb) can be used as devices for indicating illocutionary force. The speaker wants to deliver indirect speech act. He uses the word order and the performative verb *masyarakat mengharap* to advise his students to be so bold as to present the speech about religious matters in front of audiences.

In order to encourage the illocutionary point, let's analyze the speech act (*masyarakat mengharap sampeyan iso ngomong ning ngarep*) with the felicity conditions. Propositional content is that students to be so bold as to

present the speech in front of audiences. Preparatory condition is that the teacher and the students were discussing the chapter about religious matters. The teacher told the students that he and people hoped they to be so bold as to present the speech in front of the audiences. Sincerity condition is that the speaker wants the students to be so bold as to present the speech in front of the audiences. Essential rule is that a teacher advises his students to be so bold as to present the speech in front of the audiences.

The speech act (*masyarakat mengharap sampeyan iso ngomong ning ngarep*) also have some meaning levels. The speaker based on the context, wants to reveal nonliteral meaning. The first-order meaning is that the speaker tells the students that people hope they are so bold as to present the speech about religious matters in front of people. The speaker regarded the concept of “in front of people” as “in front of the audiences”. The second-order meaning is that the speaker tells the students that people hope they are so bold as to present the speech about religious matters in front of audiences. I consider the speech act as having connotative meaning. It means that the speaker advises his students to be so bold as to present the speech in front of the audiences.

Another sample is to show that a teacher advises his students to be patient person (in learning *kitab kuning*). The speech act also contains second-order meaning.

The teaching activity was in a classroom at 04.49 a.m. The teacher and the students were discussing the chapter of learning rules. According to him, if the students want to digest a comprehensive sequences of *kitab kuning* (from basic level up to advanced), they may need more time.

(17) “..... <i>ta kandhani, santri sinau kitab kuwi nandur,,,</i> ...” “(Transkrip 13/male/ gus chalim/ 04.49 WIB/07-10-2012)”
“... i tell you that studying (book) is planting process..... ”

In terms of analysis, the speech act (*ta kandhani, santri sinau kitab kuwi nandur*) can be categorized as directive speech act. The complete analysis will be described as follows.

“...*ta kandhani, santri sinau kitab kuwi nandur...*”

According to the construction, the speech act (*ta kandhani, santri sinau kitab kuwi nandur*) can be regarded as declarative. The speaker uses this declarative form to assert the situation that the speaker tells his students that studying book is planting. Based on the context, the speaker wants to not only tells something to the students but also deliver directive function. Besides, the explicit performative verb ‘*ta’ kandhani*’ can be used as device for indicating illocutionary force. The speaker/P1 wants to reveal indirect speech act. He wants to advise his students to be patient in learning *kitab kuning*.

In order to get the illocutionary point, lets analyze the speech act (*ta kandhani, santri sinau kitab kuwi nandur*) with the felicity conditions.

Propositional content is that students could digest a comprehensive sequences of *kitab kuning* (from basic level up to advanced). Preparatory condition is that the teacher and the students were discussing the chapter of learning rules, according to the teacher, if the students want to digest a comprehensive sequences of *kitab kuning* (from basic level up to advanced), they may need more time. Sincerity condition is that the speaker wants the students to digest a comprehensive sequences of *kitab kuning* (from basic level up to advanced) completely. Essential rule is that a teacher advises his students to digest a comprehensive sequences of *kitab kuning* (from basic level up to advanced) completely.

The speech act (*ta kandhani, santri sinau kitab kuwi nandur*) also has some meaning levels. The speaker wants to use nonliteral meaning to deliver his advice. The first-order meaning is that the speaker tells his students that studying book is planting. He regarded studying as planting. It grows from a lowest range up to highest range. Consequently it also need more time to grow. The second-order meaning is that the speaker tells the students if the students want to digest a comprehensive sequence (from basic up to advanced level), they may need more time. The proposed meaning is that the speaker advises his students to be patient in learning *kitab kuning*.

The next term of long life education is shown when a teacher advises her students to learn all the time. Please attend to the following data.

The teaching activity was in a classroom at 20.30. p.m. The teacher and the students were reviewing the middle/ the past chapter of *kitab kuning*. During the class, there are some students look lazy. Consequence, the teacher asked them. The students said that they were university students and would have already passed the advanced level of the *kitab*. So, they do not need to review the previous chapter. The teacher was angry and said “*lho ora masalah ngono, golek ilmu niku sampek tuo*”. According to her, the students have to learn all the time.

(18) “ <i>Aku wes tuo..wes mahasiswa...Lho ora masalah ngono, golek ilmu niku sampek tuo...</i> ” (transkrip 2/female/ning atik/20.30 WIB/04-10-2012)

“ <i>..i am getting old..Lho, that is not my point, you should look for knowledge until you become old..</i> ”
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In terms of analysis, the speech act (*Lho ora masalah ngono, golek ilmu niku sampek tuo*) can be classified as directive speech act. The complete analysis will be shown below.

“*...Lho ora masalah ngono, golek ilmu niku sampek tuo...*”

According the construction, the speech act (*Lho ora masalah ngono, golek ilmu niku sampek tuo*) can be classified as declarative. The speaker uses this declarative form to assert the situation that the speaker tells the students that they should learn until they are old. Based on the context, the speaker wants to reveal assertion but also directive function. The word order can be used for indicating illocutionary force. The speaker/P1 wants to

reveal indirect speech act. The speaker uses the word order to advise her students to learn all the time.

In order to encourage the illocutionary point, let's analyze the speech act with felicity conditions. Propositional content is that students could learn *kitab kuning* immediately. Preparatory condition is that the teacher and the students were reviewing the middle/ the past chapter of *kitab kuning*, there are some students look lazy, and the students said that they were university students and would have already passed the advanced level of the *kitab*. So, they do not need to review the previous chapter. Sincerity condition is that the speaker wants the students to digest a comprehensive sequences of *kitab kuning* immediately. Essential rule is that a teacher advises his students to digest a comprehensive sequences of *kitab kuning* immediately.

The speech act act (*Lho ora masalah ngono, golek ilmu niku sampek tuo*) has some meaning levels. The speaker uses nonliteral meaning to deliver her advice. The first-order meaning is that the speaker tells the students that they should learn until they are old. She regarded the concept of “until they are old” as “all the time” or “immediately”. The second-order meaning is that the speaker tells the students that they should learn a comprehensive sequences of *kitab kuning* immediately. The proposed meaning is that the speaker advises her students to learn all the time/ immediately.

6. Requirement

The next illocutionary kind is requirement. When someone requires something, she/ he require something with preparatory condition. In this case, preparatory condition means that conditions are needed to reach the purposes and functions of speech acts. Based on classification from Vandervaken of illocutionary points of requirement, I found 2 speech acts as follows.

The first sample is to show that a teacher requires his students to modest person. Please attend to the following data.

The teaching activity was in a classroom at 04.56 a.m. The speaker was explaining modesty and tradition in the boarding house. He considered the menu of meals and he said “*tempe terhormat ning pondok*”.

(19) “.... <i>tempe ki terhormat ning pondok</i> , amarga ora ana panganan liyane...” (Transkrip 9/male/gus chalim/ 04.56 WIB/04-10-2012)
“... tempe (soybean curd paddies) is considered respectable in the boarding house. The reason is the cook does not serve any other food...”

In terms of analysis, the speech act (*tempe ki terhormat ning pondok*) can be regarded as directive speech act. The complete analysis will be shown below.

“...*tempe ki terhormat ning pondok*...”

According to the construction, the speech act *tempe ki terhormat ning pondok* can be classified as declarative. The speaker/P1 uses this declarative form to assert the situation that the speaker tells the students that *tempe* is considered respectable in the boarding house. However, based on the

context and co-text (*amarga ora ana panganan liyane*), the speaker wants to not only deliver his declarative function but also directive. The word order can be used as device for indicating illocutionary force. The speaker uses this device to reveal indirect speech act. The speaker uses the word order and the word stress to require his students to be modest persons. The reason is that although the main menu in the boarding house is only *tempe*, the students must regard it as important menu. The cook does not serve any other menu.

In order to encourage the illocutionary point, let's analyze the speech act with the felicity conditions. Propositional content is that students to be modest people. Preparatory condition is that the speaker was explaining modesty and tradition in the boarding house. He considered the menu of meals as the symbolism of modesty (because in that time *tempe* is cheap menu). Sincerity condition is that the speaker wants the students to be modest people. Essential rule is that a teacher requires his students to be modest people.

The speech act (*tempe ki terhormat ning pondok*) indicates some meaning levels. The first-order meaning is that the speaker tells the students that *tempe* is considered respectable in the boarding house. The speaker regarded the *tempe* as a mankind. The second-order meaning is that the speaker tells the students that '*tempe*' is the only food in the boarding house. The reason is the cook does not serve other food. Although the main menu in the boarding house is only *tempe*, the students must regard it as the

important one. The proposed meaning is that the speaker requires his students to be modest person.

The next sample is to show that a teacher requires his students to manage time and schedule well.

The teaching activity was in a classroom at 04.56 a.m. The teacher was explaining schedule management in the *pesantren*. According to him, the students had to manage their time well. They were required to understand their schedule in the boarding house.

(20) “..*guru ngongkon santri kudu iso ngiris waktu..tugelan samene dienggo ngaji, samene dienggo sinau, samene dienggo turu..*” (transkrip 5/male/gus chalim/ 04.56 WIB/ 2-10-2012)

“...the teacher orders that the students are capable of slicing the time..She /he spend some hours on reading kitab; she/he spend some hours on learning;she/he spend some hours on sleeping.. “

In terms of analysis, the speech act *guru ngongkon santri kudu iso ngiris waktu* can be classified as directive speech act. The complete analysis will be shown below.

“..*guru ngongkon santri kudu iso ngiris waktu...*”

According to the construction, the speech act *guru ngongkon santri kudu iso ngiris waktu* can be categorized as declarative. The speaker/P1 wants to use this declarative form to assert the situation that the speaker tells the students that the teacher requires them to be able to slice their time and schedule well. However, based on the context and co-text (*tugelan samene dienggo ngaji, samene dienggo sinau, samene dienggo turu*), the speaker wants to reveal not only assertion but also directive function. Besides, there is explicit performative verb ‘*ngongkon*’ that indicates requirement. Those

devices (the word order and the explicit performative verb) can be used as devices for indicating illocutionary force. The speaker wants to reveal indirect speech act. The speaker uses the word order and the performative verb *guru ngongkon* to require his students that they must be able to manage their time.

In order to get illocutionary point, let's analyze the speech act *guru ngongkon santri kudu iso ngiris waktu* with the felicity conditions. Propositional content is that students could manage their time well and understand their schedule in the boarding house. Preparatory condition is that the teacher (plays role as the head of *pesantren*) was explaining schedule management in the *pesantren*. Sincerity condition is that the speaker wants the students to manage their time well and understand their schedule in the boarding house. Essential rule is that the teacher requires his students to manage their time well and understand their schedule in the boarding house.

The speech act *guru ngongkon santri kudu iso ngiris waktu* indicates some meaning levels. The speaker uses nonliteral meaning to reveal his requirement/indirect speech act. The first-order meaning is that the speaker tells the students that the teacher requires them to be able to slice their time and schedule well. He regarded two concepts of mapping: (i) time and schedule as something like a cake that could be sliced(ii) slicing as managing time. The second-order meaning is that speaker tells the students that the teacher requires them to be able to manage their time well.

The proposed meaning is that the speaker requires the students that they must be able to manage their time and schedule. According to him, the students are required to be able to manage: (i) some hours for reciting holly Quran; (ii) some hours for learning; (iii) spend some hours for sleeping, etc.

Another sample of data which has metaphorical meaning is shown below.

The teaching activity was in a classroom at 04.56 a.m. The teacher and the students were discussing a chapter on time management. According to the teacher, time can be regarded as a sword.¹⁰ It can be used as weapon. However, the speaker tells his students that they will be loser if they sleep all the time and do not study hard. Besides they will get nothing.

(21) “..nek turu terus, males sinau... *Yo percuma, gak oleh opo opo. Mesti rugi nek santri ora iso nganggo pedang e..*” (transkrip 5/male/gus chalim/ 04.56 WIB/ 2-10-2012)

“ if you (students) sleep all the time and do not study hard, you (students) will get nothing. It is useless...**You (students) will be loser if you do not use the sword well..**”

In terms of analysis, the speech act *Yo percuma, gak oleh opo opo. Mesti rugi nek santri ora iso nganggo pedang e* can be regarded as directive speech act. The complete analysis will be shown below.

“...*Yo percuma, gak oleh opo opo. Mesti rugi nek santri ora iso nganggo pedang e...*”

¹⁰Based on arabic proverb entitled *al waktu kasshoif* means time is sword (cf Transcript interview (06-10-2012/male/gus chalim/08.00 WIB)

According to the construction, the speech act *Yo percuma, gak oleh opo opo. Mesti rugi nek santri ora iso nganggo pedang e* can be categorized as declarative. The speaker wants to use declarative to assert the situation that the speaker tells his students that they will be loser if they do not use the sword well. Based on the context and the co-text *nek turu terus, males sinau*, the speaker wants to deliver directive function. The device (the word order can be used for indicating illocutionary force. He wants to deliver indirect speech act. The speaker uses it to require the students that they manage their time well. According to him, the students will be loser if they sleep all the time and do not study hard. Besides, they will get nothing.

In order to encourage the illocutionary point, lets analyze the speech act (*Yo percuma, gak oleh opo opoMesti rugi nek santri ora iso nganggo pedang e*) with the felicity conditions. Propositional content is that students could manage their time well. Preparatory condition is that The teacher and the students were discussing time management in the *pesantren*. Sincerity condition is that the speaker wants the students to manage their time well. Essential rule is that the teacher requires his students to manage their time well and understand their schedule in the boarding house.

The speech act *Yo percuma, gak oleh opo opoMesti rugi nek santri ora iso nganggo pedang e*) also indicates some meaning levels. The first-order meaning is that the speaker tells his students that they will be loser if they do not use the sword well. He regards time as sword. The second-order meaning is that the speaker tells his students that they will be loser if they

do not manage their time well. The proposed meaning is that the speaker requires the students that they manage their time well. Besides he prohibits his students from sleeping all the time and being lazy.

The next data is sample of data which also has metaphorical meaning. The second sample is show that a teacher requires the students to make their dream come true. The analysis is shown below.

The teaching activity was in a classroom at 04.56 a.m. The teacher was explaining the students that they have to gain steps in order to make their dream come true. Similar to the datum (10) and the datum (11), the efforts in this context are activities like studying, praying, etc.

(22) “ <i>.para santri kudune ngerti carane nggayuh cita cita..</i> ” (transkrip 5/male/gus chalim/ 04.56 WIB/ 2-10-2012)
“ ...the students should know how to realize dream.. ”

In terms of analysis, the speech act *para santri kudune ngerti carane nggayuh cita cita* can be classified as directive speech act. The complete analysis will be shown below.

“*.para santri kudune ngerti¹¹ carane nggayuh cita cita..*”

According to the transcription of purposive data, the terminal pitch movement of some words in the speech act *para santri kudune ngerti carane nggayuh cita cita* are stressing. Besides, based on the construction, the speech act also can be classified as declarative. The speaker uses this declarative form to assert the situation that the speaker tells his students that they know how to reach their dream. However, based on the context, the

¹¹The underlined words indicate the stressed words.

speaker wants to reveals not only assertion but also directive function. The devices (the word order and the word stress) can be used for indicating illocutionary force. The speaker wants to reveal his indirect speech act. The speaker uses the word order and the word stress to require his students that they know how to make their dream come true.

In order to get the illocutionary point, lets analyze the speech act with the felicity conditions. Propositional content is that the students gained some steps like studying, praying, working, etc in realizing their dream. Preparatory condition is that the speaker was explaining the verses of *ar ra'du*, and according to him, the students must have gained effort in order to get mercy giving from God in realizing their dream. Sincerity condition is that the teacher wants the students to gain some steps like studying, praying, working, etc in realizing their dream. Essential rule is that the teacher asked that they gained some steps like studying, praying, working, etc in realizing their dream.

The speech act *para santri kudune ngerti carane nggayuh cita cita* indicates some meaning levels. The first meaning is that the speaker tells his students that they know how to reach their dream. He regards dream as concrete thing that can be reached. The second-order meaning is that the speaker tells his students that they know how to make their dream come true. The proposed meaning is that the speaker requires the students that they know how make their dream come true. Similar to the utterance (10)

and utterance (11), the effort in this context are activities like studying, praying, etc.

7. Instruction

The researcher only finds one instruction. As an instructor in a relevant condition, the speaker who is more knowledgeable than the students, she/he may directly order someone to do something. The followings are samples of speech acts taken from the collected data.

The first datum is an instruction for the students to memorize *kitab kuning*. The teacher have instructed her students to read the material in the *kitab* for many times. The teacher has instructed her students to read the material in the *kitab* for many times.

The teaching activity was in a classroom at 8.30 p.m. In a session, the speaker was guiding the students in a memorizing test. According to her, the students could not memorize material comprehensively and exhaustively. So, she said “*ta’ kongkon dimasukke ke ruang pikiran mu*” Based on the *kitab*, the teacher and the students were already having shared knowledge as mentioned in the phrase “*dimasukke ke ruang pikiran mu*” so that they have understood what teacher mean.

(23) “...jangan dibaca (*kitab*) cuma sekali saja..tak kongkon berkali kali..**ta’ kongkon dimasukke ke ruang pikiran mu..**” (Transkrip 14/female/ning atiek/20.30 WIB/10-10-2012)

“...you read it (book) once...i order you that you read it over and over..**i order that you put it into your mind’s room..**”

In terms of analysis, the speech act *ta' kongkon dimasukke ke ruang pikiran mu* can be classified as directive speech act. The comprehensive analysis will be shown below.

“...ta' kongkon dimasukke ke ruang pikiran mu...”

According to its construction, the speech act (*ta' kongkon dimasukke ke ruang pikiran mu*) can be categorized as declarative. The speaker/P1 wants to use this declarative form to assert the situation that the speaker tells the students to put (the material) into room in their minds. However, based on the context and co-text (*jangan dibaca (kitab) cuma sekali saja..tak kongkon berkali-kali*), the speech act indicates instruction. Besides, there is explicit performative verb ‘ta kongkon’ that also indicates directive function. Those devices (the word order and the explicit performative verb) can be used for indicating illocutionary force. The speaker uses the word order and the performative verb to instruct the students to memorize the material comprehensively and exhaustively.¹²

In order to encourage the illocutionary force, let's analyze the speech act with the felicity conditions. Propositional content is that the students could memorize material in the *kitab* comprehensively and exhaustively. Preparatory condition is that in a session, the speaker was guiding the students in a memorizing test. According to her, the students could not memorize material comprehensively and exhaustively. Sincerity condition is

¹² Transcript interview (ning atik/female/15-10-2012/09.00 a.m.)

that the speaker wants the students to memorize material in the *kitab* comprehensively and exhaustively. Essential rule is that the teacher instructs her students to memorize material in the *kitab* comprehensively and exhaustively.

In terms of meaning, the speech act (*ta' kongkon dimasukke ke ruang pikiran mu*) also indicates some meaning levels. The first-order meaning is that the speaker tells the students to put (the material) into room in their minds. The second-order meaning is that the speaker tells the students that she orders them to memorize material comprehensively. She regards concept of “*dimasukke ke ruang pikiran mu*” as memorizing. The proposed meaning is that the speaker instructs her students to memorize the material comprehensively and exhaustively.

8. Command

The researcher also finds only one command. It means that a speaker orders somebody to do something with authority and institutionalized power. The followings are samples of speech acts taken from the collected data.

The first sample is command of strict rules. Similar to the utterance (5), the teacher commands his students to obey the rules. The new strict rules are the new schedule for the students (*santri*). The teacher regarded the rules as strict rules because there are so many schedule that the students have complied with. Consequently, they are as not free as the other students who stay out of boarding house.

The teaching activity was in a classroom at 05.10 a.m. In the end of the session, the teacher and the students were discussing announcement of the new strict rules in the boarding house. The teacher and the students regarded the rules as strict rule because there are so many activities on the schedule the students have to comply with. Consequently, they are as not free as the other students who stay out of boarding house. In this context, the teacher played role as the headmaster of boarding house. He has authority to tell the students announcement.

(24) “.. <i>ana peraturan sing mengikat para santri ...</i> ” ,,”(Transkrip 17/male/gus husain/05.10 WIB/17-10-2012)
“.. there are rules binding up the students..... ”
“there are some strict rules that have been obeyed by the students..”

In terms of analysis, the speech act *ana peraturan sing mengikat para santri* can be considered as directive speech act. The comprehensive analysis will be shown below.

“..*ana peraturan sing mengikat¹³ para santri ...*”

According to the construction, the speech act *ana peraturan sing mengikat para santri* is regarded as declarative. The speaker uses this declarative form to assert the situation that the speaker tells the students that there are rules binding up the students. Besides, based on the transcription of purposive data, terminal pitch movement of the word in the speech act *ana peraturan sing mengikat para santri* is stressing. Those devices (the word order and the word stress) can be used for indicating illocutionary

¹³The underlined word indicates the stressed word.

force. The speaker wants to use those devices to reveal indirect speech act. The speaker uses the word order and the word stress to command his students to obey the strict rules.

In order to encourage the illocutionary point, let's analyze the speech act *ana peraturan sing mengikat para santri* with the felicity conditions. Propositional content is that the students obey the new regulation (strict rules). Preparatory condition is that in the end of the session, the teacher and the students were discussing announcement of the new strict rules in the boarding house. Sincerity condition is that the speaker wants the students to obey the new regulation (strict rules). Essential rule is that the teacher commands his students to obey the strict rules.

In terms of meaning, the speech act *ana peraturan sing mengikat para santri* has some meaning levels. The first-order meaning is that the speaker tells the students that there are rules binding up the students. He regarded rules as rope. The second-order meaning is that the speaker tells the students that the students obey the new regulation (strict rules). The metaphorical meaning is that the speaker commands his students to obey the new strict rules in the boarding house.

CHAPTER V

CONCLUSION AND SUGGESTION

In this chapter, I will provide two subchapters: (i) conclusions, and (ii) suggestions. The first sub chapter is considered as the overall discussion of the study and the second sub chapter is regarded as suggestions for some people like teachers and next researchers.

5.1 Conclusion

According to the findings and discussions, I can describe some conclusions as follows:

1. All of the the Islamic priests' directive speech acts in the teaching activities at *pondok pesantren* contain second-order meaning. It means that all of the Islamic priests' directive speech acts have nonliteral meaning or nonlexical meaning. However due to the finding and discussions, I also find there are three forms of second-order meaning: (a) metaphor, (b) simile, and (c) connotative meaning. Furthermore, almost of the Islamic priests' directive speech acts are metaphors. The samples of data which indicate metaphors are: (i) *sampeyan mbuang duit, mbakar duit*, (ii) *santri sing dadi kertas diobong ora kobong, kain diguyang ora teles_dadi panganan ora iso dipangan*, (iii) *guru ngongkon santri kudu ditahan ning pondok*, (iv) *ana peraturan sing mengikat para santri*, and so on. Besides there is only one sample of simile used by the Islamic priests like *sampeyan kuwi cah cilik*.

Finally, there is also only one datum which indicates connotative meaning like *masyarakat mengharap sampeyan iso ngomong ning ngarep*.

2. There are 8 illocutionary kinds of Islamic priests' directive speech acts in the teaching activities at *pondok pesantren*: (i) prohibition, (ii) order, (iii) asking, (iv) recommendation, (v) advice, (vi) requirement, (vii) instruction, (viii) command. The second illocutionary point (=order) is the most commonly found in this study. The samples of order used by the Islamic priests are: (a) *guru ngongkon santri kudu ditahan ning pondok*, (b) *lha, sampeyan nembe mangan sak kitab*, (c) *golek ilmu madhep ngetan kuwi ora sopan, ndhuk*, (d) *sampeyan kudu percaya, Sing Kuoso wes garis manungsa, umure and matine*, and so on.

5.2 Suggestion

In this sub chapter, I will explain the suggestions for some people as follows:

1. For teachers

The first suggestion is for the teachers. The researcher of this current study hopes that the findings in this study are useful for the teachers in delivering the teaching purposes, messages, and values.

2. For next researchers

The second suggestion is for the next researchers. They can focus on other speech acts used by Islamic priests in the teaching activities of *kitab kuning* in *pesantren* like: (a) declarations, (b) representatives, (c) commissives, (d) expressives. Besides they also can identify not only the

Islamic priests but also the other teachers in *pesantren*. Furthermore, they can investigate the teaching activities in *pesantren* not only according to the study of pragmatics but also to those of sociolinguistics, discourse analysis, dialectology, and so on.



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APPENDIX 1

1. Prohibition

- (1) “..dengarkan saya ya, kan kebanyakan sudah mahasiswa di kelas ini...bagi saya, walaupun lampunya mati, pelajaran tetap lanjut...itu bukan suatu hambatan, suatu halangan...**sampeyan kuwi cah cilik...** kalo lampu mati jadi malas dan berteriak asyiiiik.” (transkrip 2/female/ning atik/20.30 WIB/01-10-2012)
- (2) “..kalo malam mbak, ini percuma. **Sampeyan mbuang duit, mbakar duit**, ngerti sampeyan...Terlalu banyak lampu yang nyala, mbak.” (transkrip 2/female/ning atik/20.30 WIB/01-10-2012)
- (3) “...santri kudune **ojo ngethok bacaan**Maksude dadi gak enak dipahami maknane..” (Transkrip 11/female/ning atiek/20.30 WIB/05-10-2012)
- (4) “..santri gak ngerti carane nggayuh cita cita. Ora gelem dinasehati...kuwi jenenge santri nakal. **santri sing dadi kertas diobong ora kobong, kain diguyang ora teles_dadi panganan ora iso dipangan...**” (transkrip 5/male/gus chalim/ 04.56 WIB/ 2-10-2012)

2. Order

- (5) “...**guru ngongkon santri kudu ditahan ning pondok...**” (transkrip 17/male/gus husain/05.10 WIB/17-10-2012)
- (6) “... **sampeyan kudu mempelajari banyak kitab. Lha, sampeyan nembe mangan sak kitab..**” (Transkrip 9/male/gus chalim/ 04.56 WIB/04-10-2012)
- (7) “...lho kae kok ana murid sing madhep ngetan. **Golek ilmu madhep ngetan kuwi ora sopan, ndhuk...**” (transkrip 5/male/gus chalim/ 05.56 WIB/ 2-10-2012)
- (8) “..ojo kuwatir...**sampeyan kudu percaya, Sing Kuoso wes garis manungsa..umure and matine..**” (transkrip 8/ male/gus chalim/male/04.42 WIB/03-10-2012)

- (9) “ (a) waktu kuwi pedang. (b) Percaya to, pedang kuwi iso kanggo nyacah bajangan, mbacok terong lan ngethok timun..(c).sampeyan iso mangan kabeh kuwi mau...” (transkrip 5/male/gus chalim/ 04.56 WIB/ 2-10-2012)
- (10) “..sing paling penting, sampeyan cinta pada ilmu lan paham carane mencintai ilmu...” (Transkrip 9/male/gus chalim/ 04.56 WIB/04-10-2012)

3. Asking

- (11) “..**Sampeyan gak pengen dadi wong sing atine lembut**...Wong sing atine lembut kuwi indah. Dia ora ngantuk ketika mendapat nasihat atau pelajaran...” (transkrip 2/female/ning atik/20.30 WIB/01-10-2012)
- (12) “...**opo sampeyan gak ngerti dedalane belajar..**” (transkrip 5/male/gus chalim/ 04.56 WIB/ 2-10-2012)
- (13) “..**trus sampeyan ngerti dalane pinuju sukses..**” (transkrip 5/male/gus chalim/ 04.56 WIB/ 2-10-2012)

4. Recommendation

- (14) “.. **ta' gambarna, kepompong sing ngadhakno proses**. Kalau dia pengen mabur, pengen dadi kupu kupu sing apik, dia harus menunggu lama, berproses..nek sampeyan pengen sukses, yo kudune ngadhakno proses sing suwe.. ” (Transkrip 17/male/gus husain/05.10 WIB/17-10-2012)
- (15) “..sama juga ular.. **santri kudu seperti ular**... kalo dia pengen punya sisik baru, punya kehidupan baru, dia sengsara dulu.....dia tapa brata, dia puasa..” (Transkrip 17/male/gus husain/05.10 WIB/17-10-2012)
- (16) “..kalo dari ilmu fikih...**setiap aktivitas tanpa niat, iku gak ana regane, gak payu di dol.**” (Transkrip 17/male/gus husain/05.10 WIB/17-10-2012)

5. Advice

- (17) “...sampeyan ngerti dalane belajar lan dalane pinuju sukses. **Nek sampeyan ngambah dalane, sampeyan bakal tekan masa depan sampeyan .**” (transkrip 5/male/gus chalim/ 04.56 WIB/ 2-10-2012)
- (18) “..ning wes lulus saka pondok,,**masyarakat mengharap sampeyan iso ngomong ning ngarep,,,,,**” (Transkrip 17/male/gus husain/05.10 WIB/17-10-2012)
- (19) “.....**ta kandhani, santri sinau kitab kuwi nandur,,,,,**” “(Transkrip 13/male/ gus chalim/ 04.49 WIB/07-10-2012)
- (20) “**Aku wes tuo..wes mahasiswa...Lho ora masalah ngono, golek ilmu niku sampek tuo...**” (transkrip 2/female/ning atik/20.30 WIB/04-10-2012)
- (21) “...sampeyan ngerti dalane belajar lan dalane pinuju sukses. **Nek sampeyan ngambah dalane, sampeyan bakal tekan masa depan sampeyan .**” (transkrip 5/male/gus chalim/ 04.56 WIB/ 2-10-2012)
- (22) “..kanggone murid,.pedang iso kanggo perang lan mateni musuh...” (transkrip 5/male/gus chalim/ 04.56 WIB/ 2-10-2012)
- (23) “..nek turu terus, males sinau... Yo percuma, gak oleh opo opo. **Mesti rugi nek santri ora iso nganggo pedang e..**” (transkrip 5/male/gus chalim/ 04.56 WIB/ 2-10-2012)

6. Requirement

- (24) “.... **tempene terhormat ning pondok, amarga ora ana panganan liyane...**” (Transkrip 9/male/gus chalim/ 04.56 WIB/04-10-2012)
- (25) “..**guru ngongkon santri kudu iso ngiris waktu..tugelan samene dienggo ngaji, samene dienggo sinau, samene dienggo turu..**” (transkrip 5/male/gus chalim/ 04.56 WIB/ 2-10-2012)

(26) “*..nek turu terus, males sinau... Yo percuma, gak oleh opo opo. Mesti rugi nek santri ora iso nganggo pedang e..*” (transkrip 5/male/gus chalim/ 04.56 WIB/ 2-10-2012)

(27) “*..para santri kudune ngerti carane nggayuh cita cita..*” (transkrip 5/male/gus chalim/ 04.56 WIB/ 2-10-2012)

(28) “*...ta kongkon maca surat al waqi’ah rutin untuk jalan riskimu...*” (Transkrip 19/male/gus husain/05.05 WIB/17-10-2012)

7. Instruction

(29) “*..jangan dibaca (kitab) cuma sekali saja..tak kongkon berkali kali..ta’ kongkon dimasukke ke ruang pikiran mu..*” (Transkrip 14/female/ning atiek/20.30 WIB/10-10-2012)

8. Command

(30) “*..ana peraturan sing mengikat para santri ...*” „”(Transkrip 17/male/gus husain/05.10 WIB/17-10-2012)

APPENDIX 2

TRANSCRIPT OF UNSTRUCTURED INTERVIEW

UMUM (28-10-2012)

Kula mulai nggeh..maturnuwun napa kesempatan ingkang sampun diparingaken. Kula mulai nggeh ingkang pertama pertanyaan ingkang umum rumiyin,

1. **Tanya:**

Letak geografis pondok nika kan cepu pondok pesantren al muhammad cepu menawi saged diparingi gambaran kados pundi letak geografis ipun?

Jawab: Nggeh letak pondok al muhammad punika jalan blora 151 wonorejo cepu blora jadi kira kira itulah,

Secara geografis nika perbatasan nggeh caket bengawan solo, ?

Jawab:

perbatasan antara jawa tengah dan jawa timur kalau jawa timur di bojonegoro atau dalam spesialis lagi padangan, kalau jawa tengah nya cepu.

2. **Tanya:**

dari letak geografis ipun yang napa santri ingkang sami mondok nika saking pundi mawon?

Jawab:

jadi rata rata bisa diambil garis besar, rata rata yang mendominasi itu tiga dari blora kabupaten blora dari purwodadi dan bojonegoro rata rata adapun dengan yang lain ya dari lamongan cuma sedikit dari tuban sedikit terus dari sumatra ya beberapa orang , demak ada, yang lainnya itu ada yang lain, tapi tidak seperti tiga kabupaten itu. Lamongan , tuban

Tanya:

wonten ingkang bahasa napa santri ingkang saking luar jawa napa sunda napa ?

Jawab:

ada, jakarta, kalimantan ada, tapi sekedhik, kalimantan ada mbak

3. **Tanya:**

Berkaitan dengan bahasa ibu, nah berarti kan bahasa ibune kebanyakan jawa nggeh dialek jawa tengah jawa timur dari tiga kabupaten itu, ?

Tanya:

Iha menawi wonten ingkang saking luar jawa menika, ?

Jawab:

kalo yang digunakan di pondok rata rata sudah itu nantinya sudah bahasa cepu meskipun dari daerah masing masing kalo dialeknya lho, biasanya mereka itu untuk penyesuaian itu ya tiga sampai enam bulan lah, dari bahasa mereka sendiri biasanya dari lamongan lah bojonegoro jakarta untuk penyesuaian nya itu rata rata mereka begitu tiga sampai enam bulan logat logat nya tau dialek dialek nya masih menggunakan bahasa mereka tapi kalau setelah setengah tahun itu insya Allah sudah bahasa daerah asli terutama di sini ya cepu dan sekitarnya. Di pondok itu rata rata yang digunakan bahasa cepu walaupun mereka dari daerah yang berbeda beda tapi lama lama yang digunakan itu. Mayoritas.

4. Tanya:

Dados macam macam bahasa dalam artian wonten pinten bahasa nggeh dhateng pondok? Niki nggeh termasuk bahasa arab, wonten peraturan mboten penggunaan bahasa secara umum asing?

Jawab:

Secara umum nggeh kalo yang ada di pondok nggeh bahasa asli daerah cepu, trus bahasa kromo dan bahasa indonesia, kalo pun ada dialek itu hanya semacam apa e celotehan celotehan sebentar mawon bukan menjadi bahasa kebiasaan sehari sehari ngoten terutama ya itu bahasa cepu sendiri, bahasa indonesia dan bahasa kromo.

5. Tanya:

Wonten mboten peraturan ingkang penggunaan bahasa maksudipun ngeten menawi dhateng kegiatan pondok misale wonten kegiatan pondok napa muhadhoroh kedah bahasa arab trus diniyah bebas, trus sehari hari bebas, wonten napa pas napa kedah inggris napa peraturan napa wonten ngoten mboten?

Jawab:

Ada tidaknya peraturan , jadi kalo peraturan nya sih tidak ada peraturan tertulis tidak ada jadi kalo itu mengalir saja jadi seumpama ada kegiatan muhadhoroh rata rata mereka menggunakan bahasa indonesia, kalau bahasa jawa halus sering dan bahasa jawa ngoko, peraturan tertulis tidak ada (ngoko ngoko inggil kromo halus nya, cuman itu tadi apa ketika ada kegiatan belajar mengajar itu untuk anak anak yang baru itu saya tekan kan kan biasanya kalo anak baru datang tidak tahu nggeh merelka masih bawa bahasa dari daerah mereka sendiri sendiri, saya tekan kan di sini itu bahasanya dua, itu peraturan yang tidak tertulis itu sifatnya himbuan bahasa indonesia dan bahasa jawa halus. Jadi kalo tidak bisa bahasa jawa halus lebih baik bahasa indonesia, nah itu untuk karena kan kalo yang masih anak anak pendatang dari mana mana kan macem macem nanti bahasanya tercampur baur padahal disini kan sudah kadang kalo harus ngoko nggeh janghan sampai ngoko yang kasar tapi saya kira sedang sedang lah lare lare)

6. Tanya:
Berarti wonten boten perbedaan strata formal informal , formal niku pas pengajaran nipun kegiatan belajar mengajar ten pondok informal sehari hari wonten mboten perbedaan nipun, maksude nek menawi formal kedah indonesia kalih jawa thok menawi informal nggeh matur monggo wonten dialek rupa rupa napa mboten?

Jawab:

ya ada bedanya, kalau tata formal itu rata rata menggunakan bahasa indonesia dan kalau memang bahasa jawa rata rata bahasa halus kromo kalau formal kalau informal ya mereka rata rata menggunakan bahasa jawa biasa ngoko halus rata rata itu (atau kromo yang paling bawah)

7. tanya :
menawi napa komunikasi kalian keluarga ndalem selaku wonten peraturan ?

jawab:

mereka nggeh jawa halus , kromo halus kalo kepada guru terutama kalau kepada keluarga ndalem itu mesti bahasa jawa halus, (pada guru juga kalo kepada guru masih ada indonesia nya nggeh)

8. Tanya:
Penggunaan bahasa para gurunipun selaku publik figur dalam pengajaran kitab biasanipun napa?

Jawab:

(nek kula niku nggeh niku bahasa yang untuk menjelaskan itu bahasa indonesia tapi kadang nggeh bahasa jawa karena bahasa indonesia itu sifatnya untuk menjelaskan tapi kalau untuk menasihati untuk selingan itu bahasa jowo,)

Karena gini kalau dalam bahasa pengajaran kitab itu ada maknani istilahnya lha maknani itu mesti menggunakan bahasa jawa jadi mesti untuk penjelasannya untuk pengembangannya biar mudah pemahaman itu menggunakan bahasa indonesia tapi yang namanya pengajaran kitab kembali lagi karena ada maknani itu yang mengharuskan menggunakan bahasa jawa jadi kadang sesekali juga bahasa pengantarnya juga pake bahasa jawa sesekali tapi umumipun menggunakan bahasa indonesia pengantarnya, tapi kalo maknani harus jawa karena tidak bisa bahasa indonesia , maknani itu tidak bisa diganti selain bahasa kitab itu sendiri seperti utawi iki iku itu bahasa asli kitab (ada rumusan nahwu nya jadi tidak bisa diganti dengan bahasa lain niku “ing ndalem ing “ itu semua mengandung tata bahasa grammar ada peraturan ne.

KHUSUS (28-10-2012)

1. Tanya:
Berkaitan dengan publik figur, bahasa ibu apa yang dipunyai nggeh? Nggeh punika lengkap dengan dialek nya.

Jawab:

Male: kalo saya, itu bahasa ibunya karena asalnya adalah lamongan, ya berarti saya dialeknya adalah bahasa lamongan cuma gini saya itu dari mulai kelas satu Tsanawiyah itu sudah keluar, sudah keluar dari lamongan, di Mojokerto, di Banten, Jepara, Kupang jadi e,,saya sudah tidak tahu lagi bahasa asli ato bahasa ibu saya itu saya gunakan atau tidak kadang saya itu sudah tidak terasa, paling paling kelihatannya hanya bahasa Jawa Timur gitu aja, gak tahu kalo lamongan ato bahasa Mojokerto, itu jadi kalo di sini ya saya, e masih belum bisa pas untuk dialek sini, itu masih belum bisa orang orisinil sini, jadi masih kelihatan Jawa Timurnya.

Female: bahasa ibu nggih niku bahasa asli Jawa, Jawa niku kulo niku ngeten gumbulan ne saya itu dari kecil, juga dari berbagai daerah nggih soalnya saya tidak hidupnya gumbul niku tidak dengan Wong Cepu asli tapi dari pundi pundi, saking mriki, kulo saking alit kan mpun diemong dadi ngomong e niku mbek Wong Wong niku nggih campur campur, wes gedhe gedhe nggih entuk dugi pundi paling Jawa Timur kulo nggih Jombang, Jakarta jadi nggak tahu logatnya ini jatuhnya kemana, dialeknya jadi nggih iku tesik campuran bahasa ibu nggih bahasa Jawa.

Tanya:

Garis besar Jawa nggih bahasa ibunya?

Jawa:

Nggih Jawa.

2. Tanya:

Ibid.

3. Tanya:

Pengajaran kitab nika nggih termasuk makasudipun wonten pinten secara umum kegiatani pun?

Jawab:

Untuk kegiatan pondok secara garis besar ada dua jadi ada Al-Quran dan ada pengajaran kitab, dalam hal ini namanya sebenarnya kitab kuning, Iha kitab kuning macem macem ada tafsir Jalalain, ada Adgkar, ada ta'lim muta'alim itu yang diajarkan di pondok sini secara umum, itu, itu yang ada di pondok.

4. Tanya:

Sejauh mana peran publik figur dalam kegiatan pengajaran kitab

Jawab:

Jadi gini kalo di sini itu e peran publik figur sangat penting, dan itu bukan hanya di sini kalo namanya pondok itu e seorang publik figur itu katakanlah kyai, itu sangat besar pengaruhnya jadi kegiatan di sini itu semata mata kalo sudah dievaluasi baik itu kalo diperhatikan oleh publik figur itu mesti kegiatannya rapi, makane di sini belum kuat kepengurusannya, dalam arti untuk menyuruh, Female (nggih peran niku sangat)

Male: jadi peran publik figur terutama kyai di pondok pesantren itu sangat penting karena semua kegiatan terutama pondok itu dari kyai dari pondok makanya untuk sukses dan tidaknya pengajaran pondok itu sangat tergantung peran kyai jadi di sini pengurus atau apa itu hanya sekedar membantu saja dan peran nya masih belum kuat kalau dibiarkan sendiri jadi masih peran publik figur masih sangat penting

5. Tanya:

Berarti tentang pengajaran kitab ingkang garis besar wau bahasa napa ingkang digunakan dalam penyampaian materi ? bahasa napa mawon menawi wonten lebih dari setunggal

Jawab:

Kalo penyampaian materi kebiasannya menggunakan bahasa indonesia dan jawa krama, kalopun seupama ada bahasa ngoko itu biasanya hanya untuk menirukan gaya bahasa yang dipake untuk sehari hari saja misalnya hanya untuk contoh saja,

6. Tanya:

Bahasa pengajaran ingkang ba'da subuh nika pola wonten ingkang sampun kulo cermati wonten pertama pemaknaan yang kedua penjelasan isi kandungan , lha pemaknaanipun jawa nggeh terus kemudian penjelasan nya wonten jawa indonesia , pola ne kados pundi kok ngoten ? kenapa mboten jawa sedanten trus indonesia sedanten? Arab sedanten? Menawi ingkang sampun kulo cermati utawi piro dan sebagainya wonten penjelasan nya wonten nasihatnya)dadi wong niku kudu kathah syukur cing misale ngoten?

Jawab:

Jadi kalo seandainya ada bahasa jawa itu jawa ngoko itu hanya untuk mendekatkan pada sisi kenyataan ne ngoten jadi kenyataan yang ada itu sebenarnya begitu maka biasanya publi figur untuk menirukan gaya bahasa mereka , gaya bahasa jawa ngoko mereka, dadi penggunaan jawa ngoko itu sebenarnya lebih kepada untuk pendekatan kebiasaan sehari hari.

Tanya:

Trus wonten campur kode bahasa indonesia nipun napa? Kados pundi nggeh meskipun sekedhik nggeh?

Jawab:

Tetap sebagai bahasa pengantar, kalo formal itu memang begitu bahasa indonesia yang paling mendominasi bahasa indonesia yang kedua bahasa halus yang ketiga ya ngoko tadi itu.

7. Tanya:

Salajengipun tentang kitab teaching pas ba'da subuh menika kan hanya satu arah, maksudipun guru selaku publik figur mendominasi mboten wonten tanya jawab napa timbal balik

Jawab: karena itu peradaban di pondok atau budaya pesantren itu kalo di al muhammad sini mengadopsi budaya pondok salaf yang rata rata itu metodenya masih tempo dulu tempo dulu masih satu arah karena di situ ada makna ketawadhu'an kalo dulu dulu kyai kalo sudah dhawuh kan gak ada yang berani jawab kalo tidak ditanya gak ngomong, jadi terutama masih alasannya masih pake metode pondok salaf.

8. Tanya:

Pola pengajaran kitab teaching pas ba'da subuh menika, pola ne napa pemaknaan dulu baru penjelasan terus kemudian baru nasihat nika pola seperti diterapkan umum e di pondok , kenapa nggeh seperti itu ? terstruktur terprogram urut? Urut rapi ngoten? Mangke materi malih trus nasihat penjelasan , mangke pemaknaan penjelasan malih nasihat malih, kados rapi ngoten sampun budaya napa wonten pripun?

Jawab:

Karena kalo pelajaran di pondok itu kan atao di sini khususnya ta'lim itu kan bahasa arab aslinya maka untuk biar memahamkan itu dimaknai dulu kalo pelajaran di pondok itu menggunakan bahasa asli kitab nya itu bisa lebih memudahkan karena di situ ada praktek nahwu, ada praktek sorof, dadi baru nanti keterangan dari arab itu disampaikan dengan bahasa indonesia bahasa jawa, bahkan kadang kadang juga bahasa jawa ngoko itu memang dari dulu sudah begitu karena memang asalnya itu bahasa arab trus nasihat nasihat karena memang yang namanya manusia atau yang lebih khususnya di sini kan santri tempatnya lupa manusia itu itu mesti ada nasihat nasihat seperti itu jadi kita mengingatkan apa tujuan mondok peraturan yang ada di sini jadi macem macem isinya.

Tanya:

Sedikit lebih mendalam nggeh, pola nasihat nya kadang lebih ngagem perumpamaan misal ipun wong boros iku ibarat e mbakar duit kan ngoten kan ibarat, wong kuat iku rak kudu sing iso ngangkat besi iso macul tapi ngibadah e entheng,kersane napa? Esensi nasihat ipu napa? Inggang kulo serat kados menika.

Jawab: karena gini mbak itu yang ngaji kan gus chalim yang diwawancarai gus husain, perumpamaan nipun saking ning atik

Tanya:

(wong sing hatine lembut menika nek dikei nasihat ora ngantuk cah)? Kenapa mboten langsung aja ngantuk?

Jawab:

Itu keluar secara mengalir saja jadi kira anak anak itu nggak merasa kalo "oyo" itu kan mereka itu nanti.

Jadi perumapamaan itu biar mengena terus bisa dibuat sebagai pengingat untuk mempermudah pokoknya dibuatkan gambaran saja jadi lebih pada ingatan nya itu nggak mudah lupa, lebih mengena lebih merasuk ke dalam hati.

9. Tanya:

Kyai yang identik dengan laki laki .

10. Tanya:

Tentang diniyah, untuk ustadzah pola pengajaran ne nggeh sama , maknani trus penjelasan ? kenapa kados ngoten?

Jawab:

Yang dipelajari kan kitab yang berbahasa arab, jadi ditranslate dulu ke dalam bahasa ibu, bahasa jawa, setelah paham satu per satu makna nya, paham kedudukan nya ini sebagai apa kan kalo grammar kan english kalo bahasa arab itu i'rab nya, ngerti kedudukan nya ini apa ketika bisa dipahami, bahasa arab tadi baru dijelaskan secara gamblang lagi tidak terikat dengan susunan bahasa arab tadi.

Kalo untuk kata kata nasihat di sini sebenarnya tidak semua itu nasihat kan materi sama seperti di bahasa inggris juga kan ada grammar di bahasa arb juga namanya nahwu, jadi kalau grammar isinya ya tidak nasihat jadi sama seperti pelajaran pelajaran lain ya umum dalam bahasa arab sama seperti bahasa inggris kalopun ada itu selingan nasihatnya jadi ada bab bab tentang suku kata tentang kalimat tentang kedudukan di satu kalimat sama.

Jadi kalo ada nasihat mesti ya tidak mesti kalo waktunya mepet hanya materi saja yang diulas tapi kalo waktunya luas ada apa gitu ngomongnya nasihatnya mengalir saja tidak terikat dengan isi kitab

Maka kalo diniyah itu kan pelajaran nya banyak mbak ada yang seumpama kalam, masalah teologi tauhid kan ada trus masalah nahwu kan ada banyak macam macam kitab nya juga , maslah akhlah, fiqih, trus masalah ini nah kalo ini nasihat nasihat ini lebih kepada kitab akhlak qodarul qolak, ta'lim muta'alim, taqoirul mufidah, lebih kepada itu, tapi meskipun nahwu terkadang juga ada // ini kalo kita berbicara tentang diniyah , jadi ini itu banyak kitab nya ada lebih dari lima belas kitab,yang dipelajari di diniyah.

11. Tanya:

Dhateng diniyah, bahasa pengantar e nika napa? Dalam pengamatan kan wonten campur kode nggeh? Wonten dua bahasa yang mendominasi, indonesia dan jawa halus ingkang ustadzah ipunlebih halus dalam menyapa murid muridnya, lha kados nika wonten pola tersendiri napa pripun ? penyengajaan napa mengalir piyambak ? napa pripun?

Jawab: karena ini diniyah maka tidak seperti di sekolah sekolah umum jadi sifat nya lebih santai dari segi bahasanya itu tidak formal jadi tidak mengaruskan bahasa indonesia tapi lebih banyak bahasa indonesia jadi sebagaian juga bahasa

jawa karena itu tadi makna kitab nya itu semua itu rata rata harus maknai ada maknai kitab lha maknai kitab itu menggunakan bahasa jawa maka mau tidak mau mesti ada jawanya mesti ada campuran nya jawanya mesti ada karena itu untuk memaknai itu sedangkan untuk pengembangan untuk lebih mendapatkan pengantar supaya anak anak paham itu menggunakan bahasa indonesia, (kenapa maknani menggunakan bahasa jawa?)

Karena bahasa jawa itu konon katanya bahasa yang lebih luas macam macam itu nya pa namanya bahasa nya itu beraneka ragam kaya, kemudian)

//jadi bahasa makna itu sudah disesuaikan dengan jawanya gitu//dalam maknani kan ada istilah kalo maknani kan biasanya ada objek predikat objek predikan kalo di arab itu nanti ada muftada' khobar , muftada itu ditandai dengan mim nanti orang orang itu bacanya utawi, kan bahasa jawa, kho iku ditandai kho saja bacanya iku berarti sudah pasti wajib bahasa jawa tidak bisa dihindari karena itu mengandung makna rumusan grammar, ing ndalem iku ndho misalnya jadi bahasa jawa itu tidak bisa hilang kalo di diniyah karena memang itu kitab nya tadi kaitan nya dengan tata bahasa tadi// m: dadi membumikan napa ya membumikan grammar bahasa arab ke dalam bahasa jawa.

12. Tanya:

ibid

13. Tanya:

Female publik figur, nyerempet budaya pondok nggeh ingkang ngaji ba'da subuh kan satu arah kan sampun ngoten dhateng diniyah walo ada tanya jawab nggeh murid lebih banyak diam, kenapa wonten seperti itu kan yang ngajar publik figur keluarga ndalem wonten tawadhu e napa priipun wonten bedanipun napa mboten?

Jawab:

F; jadi kebetulan kalo di diniyah yang saya ampu pelajaran tata bahasa nahwu jadi untuk tanya jawab itu kalo karena objek saya ini perempuan nggeh memang kalo perempuan itu nggeh saya rasa ketikan saya tanya biasanya ketika sebelum saya masuk itu saya mengulas materi yang telah lalu itu saya beri pertanyaan paham napa mboten jawaban nya juga iya dan tidak nanti ketika saya kadang tidak paham pun lha itu tergantung objeknya tidak apa namanya kalo anaknya aktif ya saya kira bertanya itu berani belum paham itu berani kalo tapi kalo saya rasa sejauh ini kalo perempuan itu lebih banyak tawadu' kesopanan menjawab apa yang saya berikan pertanyaan saja tidak nggeh, kalo perempuan itu lebih banyak menjawab pertanyaan saya saja tidak sifatnya tidak timbal balik berbeda dengan anak laki laki mereka berani mengemukakan pendapat tidak hanya di situ tapi berkembang, kalo begini kasusnya bagaimana kalo begini bagaimana tergantung objeknya.

Tanya:

Dados sakjanipun mboten wonten napa maksud e, tradisi nek bertanya niku kan mboten tawadu terose ngoten nggeh?

Jawab:

F: Jadi di ngaji pagi sebenarnya juga bukan begitu sebenarnya ini saya lo saya kalo gus husain ini kan karena ada sisi tawadu nya kalo saya itu tadi yang katakan tidak ada anak bertanya hanya satu arah saja itu karena apa? Sistem nya itu memang ceramah jadi kalo untuk bertanya lagi jadi sifatnya doktrin yang di sifat pengajian umum yang pak kyai yang ngajar tapi kalo diniyah kan memang apa anaknya juga terjangkau semua artinya sifatnya kalo itu kan satu masjid ini sifatnya umum bisa bisa saja sih sebenarnya karena ya tradisi salaf tadi kalo yang ngaji umum tadi //m: jadi publik figur kalo di pondok pesantren namanya kyai ato publik figur kalo pengajian di pobndok ni sistem nya memang satu arah dan tidak ada proses tanya jawab tidak ada//f: kalo// m: berbeda //trus kalo di diniyah , diniyah itu pelajaran nya kan macem macem dan ada sebagian pelajaran itu memang harus ada tanya jawab, kayak seumpama grammar kalo dalam bahasa inggris grammar ini kan dalam bahasa arab nahwu itu mesti harus ada proses tanya jawab nya karena itu tentang masalah pemahaman bukan doktrin bukan pitutur jadi sebetulnya harus ada tanya jawab, coba disini female kalo yang ngajar publik figur e kayaknya seolah olah tidak bisa hilang jadi ada rasa tawadu kalo mungkin bertanya kalo memang gak penting banget itu tidak berani tanya , jadi gitu, jadi sebenarnya harus ada tanya jawab juga karena itu tadi peradaban budaya perempuan itu masih ada tidak bisa dihapus seratus persen meniru sekolah sekolah kayak seumpama gambaran nya itu di kampus yang ada bahkan ada debat ada apa itu di pondok masih kuat bahkan apalagi kalo yang ngajar itu publik figur nya itu mereka menjawab itu paling hanya sesekali dan lebih banyak diam nya jadi memang harus dibedakan pelajaran nya ,ada pelajaran yang memang harus ada tanya jawab nya karena sifat nya itu bukan nasihat bukan pelajaran akhlak bukan apa .

Tanya: berarti dengan demikian wonten dua metode ruh pendekatan yang berbeda nggeh, kalo ngaji bakda subuh kan

Jawab:

Ya beda, kalo di bakda subuh itu memang ful murni satu arah dan mengadopsi pelajaran salaf tempo dulu kalo di diniyah lebih pelajaran kitab yang sudah pengajarannya meniru pelajaran formal dalam hal ini aliyah gitu Cuma pelajaran nya agama gitu mawon.

14. Tanya:

Dua duanya publik figur nika sering menggunakan bahasa apa dalam konteks informal kepada santri santrinya?

Jawab:

Informal sebenarnya lebih banyak menggunakan bahasa jawa halus jawa kromo begitu pun juga sebaliknya santri,

15. Tanya: menawi formal?

Jawab:

Menawi dhateng formal tidak harus, jadi lebih seperti umumnya pengajaran , umumnya pengajaran itu kan bahasa indonesia trus diselingi juga dengan bahasa jawa bahasa jawa ngoko,

16. Tanya:

Untuk ustazah kaliyan ustazipun selaku publik figur lebih senang menyebut murid nya tao santrinya dengan sebutan napa nggeh?

Kalo male sampeyan kalo female lebih sopan lebih halus malah sering menyebut jenengan,?

Jawab:

Kalo penyebutan santri itu kalo kata panggilnya itu biasanya itu kang , kang untuk menyebut santri putra, kalo santri putri itu nduk, kalo kata ganti kamu itu menggunakan jenengan yang pling banyak menggunakan sampeyan.



APPENDIX 3

The Description of the School

(Pondok Pesantren Al Muhammad Cepu)

Pondok Pesantren Al Muhammad is a popular *pesantren* in Blora Regency. This *pesantren* is located on Blora Street number 151 Cepu Blora Central Java. The place is easily accessed from any side. The people can reach the location by some means of transportation. There are approximately 400 *santris* (students) from different regions who stay and study there recently.

According to the classification of *pesantren* by General Chief of Islamic Institutional Affairs (2003), Al Muhammad is regarded as *pesantren* type B that has several characteristics such as: (i) the students stay in the boarding house, (ii) there is integrated learning model of formal and nonformal school, (iii) the curriculum is clear, (iv) the *pesantren* holds nonformal school namely *madrasah diniyah* (education religious school).

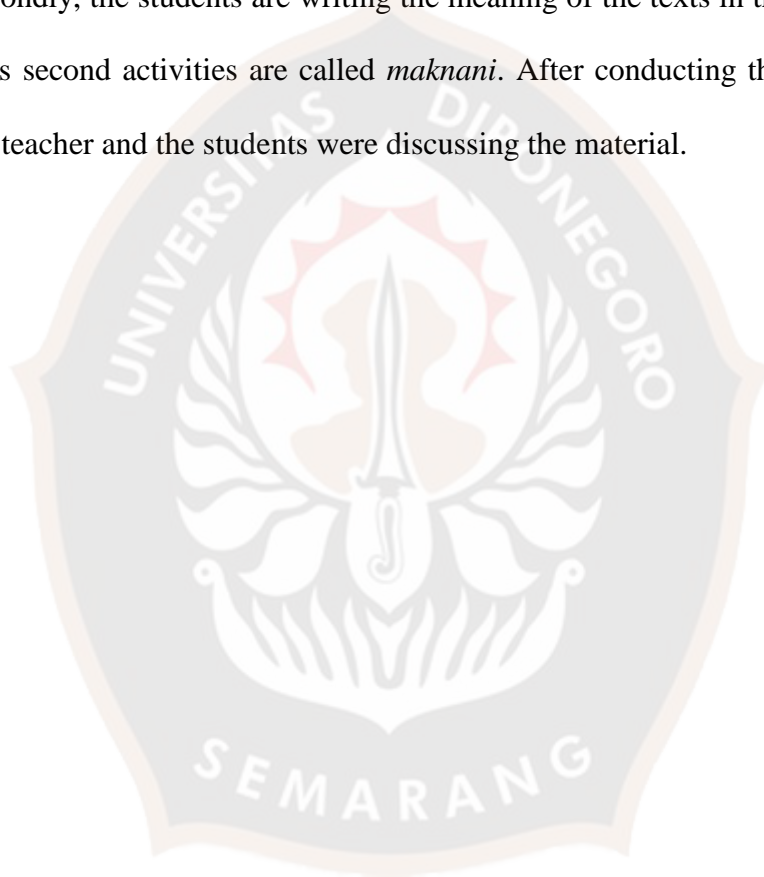
According to the learning model, all of the *santris* (students) study in formal and nonformal school. Formal school is conducted the morning up to evening. For example: junior high school, senior high school, and university/high institute. Besides nonformal school is conducted two times a day: (i) starting from 08.30 up to 10.00 p.m, (ii) starting from 04.00 up to 06.00 a.m.

In nonformal school, the male and the female are separated in different classrooms. In this school, many *kitab kuning* (ancient books for Islamic studies) are delivered by the teachers. The books contain some subjects such as *Nahw* (Arabic syntax), *Sharf* (Arabic morphology), *Akhlaq* (moral education), *Tauhid* (Islamic theology), and *Fiqh* (Islamic laws), *Tarikh* (Islamic history), *Tasawuf* (Islamic philosophy), and *Akidah* (Islamic rules).

According to the learning curriculum, there are some levels of the *kitab kuning* that are delivered by the teachers: (i) preparatory (SP/*Sekolah Persiapan*), (ii) beginner/class I, (iii) intermediate/class II, (iv) upper intermediate/ class III, (v) pre advanced level/ class IV, (vi) advanced level/ class V. The preparatory class consists of two classes; SP Pa and SP Pi. Beginner level consists of two classes; I Pa and I Pi. There are three classes for intermediate; II Pa, II Pi A, and II Pi B. Two classes for upper intermediate III Pi and III Pa. Two classes for pre advance level; IV Pa and IV Pi. Two classes for advance level; V Pa and V Pi.

The *kitab*s for the SP level is *imlaq* and *tarikh nabii*. The next *kitab*s for class I are *jurumiyyah*, and *amsilatul tasrifiiyah*. The *kitab*s for class II are *matan taqorib* and *amsilatul tasrifiiyah*. The *kitab*s for class III are *fatul qorib*. The *kitab*s for class IV are *ta'lim muta'allim*, and *arbain nabawi*. Advanced level *kitab*s are *fatul qorib* and *bulughul maram*. All of those *kitab*s are written in Arabic language.

The teachers used a common method in the teaching activities of *kitab kuning*. There are three steps in the teaching activities of *kitab kuning*. Firstly, the teachers read the materials and translate them word by word into Javanese language. In the same time, the students are listening to the teachers and give the punctuations on the *kitab*s. These activities are regarded as *ngi'rabi*. Secondly, the students are writing the meaning of the texts in their own *kitab*. This second activities are called *maknani*. After conducting these two steps, the teacher and the students were discussing the material.



APPENDIX 4

GAMBARAN UMUM OBJEK PENELITIAN

A. Gambaran Umum Obyek Penelitian.

Dalam gambaran umum obyek penelitian ini penulis memusatkan pembahasan : 1. Sejarah singkat berdirinya Pondok Pesantren Al Muhammad Cepu, 2. Letak Geografis Pondok Pesantren Al Muhammad Cepu, 3. Struktur organisasi Pondok Pesantren Al Muhammad Cepu, 4. Infrastruktur Pondok Pesantren Al Muhammad Cepu, 5. Daftar Pengasuh, Ustadz, Ustadzah Pondok Pesantren Al Muhammad Cepu. Adapun uraian tersebut adalah sbb. :

1. Sejarah Berdirinya Pondok Pesantren Al Muhammad Cepu.

1.1. Pendiri.

Pondok Pesantren Al Muhammad Cepu didirikan oleh Almarhum Bapak KH. Drs. Muhammad Rifa'i Idris dan Almarhumah Ibu Hj. Ni'matul Izzah, BA.

1.2. Dasar Pemikiran.

Untuk mencerdaskan kehidupan bangsa adalah tanggungjawab pemerintah, masyarakat dan keluarga serta insan yang ada berupaya untuk mewujudkannya. Kecerdasan untuk membentuk manusia yang seutuhnya yang bertaqwa kepada Allah SWT, berbudi luhur dan berahlak mulia yang merupakan tujuan hidup muslim. Guna mewujudkan tujuan manusia yang cerdas dan berahlak mulia, berbudi luhur serta taqwa kepada Allah SWT memerlukan proses yang lama dan panjang.

Pondok pesantren merupakan salah satu wadah untuk mencerdaskan dan membentuk manusia yang berahlak mulia dan bertaqwa kepada Allah SWT. Pondok Pesantren Al Muhammad Cepu Al Muhammad Cepu merupakan salah satu lembaga sosial dan pendidikan untuk mewujudkan serta membantu pemerintah dalam membentuk manusia seutuhnya, menciptakan manusia yang

berbudi luhur, berahlak mulia dan bertaqwa kepada Allah SWT. Adapun tujuan utama adalah menciptakan kesinambungan belajar di lingkungan pondok pesantren dari pendidikan yang rendah sampai perguruan tinggi. Dimana hingga kini masih jarang sebuah pondok pesantren memiliki lembaga pendidikan dari pendidikan dasar sampai perguruan tinggi dan ini merupakan cita-cita semenjak berdirinya Yayasan Pondok Pesantren dan Madrasah Al Muhammad Cepu. Diharapkan dapat menelorkan manusia-manusia yang berilmu, beramal sholeh dan berbudi luhur serta taqwa kepada Allah SWT merupakan realisasi dari ajaran Islam dan bentuk pengamalan Pancasila. Hal tersebut sebagaimana telah diamanatkan dalam Undang Undang Dasar 1945. Ini suatu upaya berpartisipasi dalam pembangunan bangsa dan negara, khususnya pembangunan masyarakat di Kabupaten Blora dalam bidang mental sepiritual.

Eksistensinya tidak lepas dari faktor-faktor yang mendorong kelangsungan Pondok Pesantren Al Muhammad Cepu ini diantaranya adalah proses pembelajaran dilaksanakan di lingkungan Pondok Pesantren Al Muhammad Cepu yang telah memiliki Sekolah Umum dan Madrasah yang mayoritas menginginkan melanjutkan ke jenjang pendidikan yang lebih tinggi dan tidak pindah atau tetap nyantri di pondok pesantren, mengingat problem biaya maka mereka dapat melanjutkan pendidikan sambil bekerja. Pondok pesantren di seluruh Indonesia masih sedikit sekali. Bahkan di kabupaten Blora belum ada perguruan tinggi yang bertempat di pondok pesantren padahal niat ke pondok pesantren di samping mendalami ilmu agama juga ingin sekolah dan kuliah sehingga menjadi ulama' yang intelek dan intelek yang ulama'. Disamping itu di sekitar Pondok Pesantren Al Muhammad Cepu berdasarkan penelitian, menunjukkan bahwa perkembangan pendidikan sekolah dasar dan lanjutan tingkat atas terdapat

kemajuan yang sangat signifikan. Dilihat dari jumlah lembaga dan kelulusan siswa sekolah dasar sampai sekolah lanjutan terdapat kurang lebih 4000 siswa, jika 10% meneruskan ke Pondok Pesantren Al Muhammad Cepu berarti sudah terdapat 400 siswa, hal ini belum ditambah dari luar kota. Inilah yang membuat optimisme dalam mengembangkan pondok pesantren ini.

Demi kelangsungan perkembangan dan pengembangan Pondok Pesantren Al Muhammad Cepu telah menyediakan sarana dan prasarana yang sebaik mungkin, baik ruang pembelajaran dan perkuliahan, perpustakaan, laboratorium dan lain-lain. Dana diperoleh dari Pondok Pesantren Al Muhammad Cepu adalah uang dari santri dan sumbangan dari pihak lain yang sah dan halal. Juga tenaga pengajar yang berkelayaan, baik ustadz, guru tetap maupun tidak tetap, karyawan tetap dan komponen pimpinan yang mumpuni. Di samping itu perkembangan kelimuan ditunjang dengan pengkajian-pengkajian kitab, perpustakaan, ketrampilan kursus dan lain-lain.

1.3. Profil Pondok Pesantren Al Muhammad Cepu.

Pondok Pesantren Al Muhammad Cepu di bawah naungan Yayasan Pondok Pesantren dan Madrasah Al Muhammad Cepu yang beralamat di Jalan Blora Nomor 151 Kelurahan Cepu Kecamatan Cepu Kabupaten Blora Provinsi Jawa Tengah Telepon 0296-421515 Kode Pos 58312. Pondok pesantren ini didirikan oleh almarhum Bapak Drs. KH. Muhammad Rifa'i Idris dan almarhumah Ibu Hj. Ni'matul Izzah, BA serta Bapak KH. Nawawi Idris.

Yayasan dan pondok ini berdiri pada tanggal 06 April 1988 dengan badan hukum di depan notaris Bapak Yatiman Hadisupraja, SH dengan nomor 167 / 1988. Kemudian untuk menyesuaikan situasi dan kondisi maka diadakan perubahan akte notaris pada tanggal 01 Oktober 1997 dengan nomor 722/1997. Sekarang Yayasan Pondok

Pesantren dan Madrasah Al Muhammad Cepu di pimpin oleh Istri kedua Almarhum KH. Drs. Muhammad Rifa'i Idris yaitu Ibu Nyai Dra. Hj. Nur Lathifah, MA.

Di samping itu, dalam mengurus jalannya pesantren, Bu Nyai dibantu oleh beberapa anggota keluarga ndalem. Selaku publik figur dalam pesantren, anggota keluarga ndalem sangat berperan dalam pengaturan kegiatan pondok. Beberapa anggota keluarga ndalem yang secara langsung mengatur jalannya pondok pesantren adalah ning Faiz Rahmawati, S.Th.I. dan ning Faiz Farichah, SHI, MSI, gus Abdul Halim, MHI. dan gus M. Chusaini SHI.

2. Letak Geografis Pondok Pesantren Al Muhammad Cepu.

Pondok Pesantren Al Muhammad Cepu sebagai obyek penelitian berlokasi di Jalan Blora Nomor 151 Lingkungan Wonorejo Kelurahan Cepu Kecamatan Cepu Kabupaten Blora Provinsi Jawa Tengah. Adapun batas-batas Pondok Pesantren Al Muhammad Cepu adalah sbb. :

- a. Sebelah Utara : Jalan Blora Nomor 151.
- b. Sebelah Timur : Perumahan Kampung.
- c. Sebelah Barat : Jalan Lorong Kampung.
- d. Sebelah Selatan : Sawah dan Tegal.

2. Struktur Organisasi Pondok Pesantren Al Muhammad Cepu.

No	Jabatan Pengurus	Nama Personal
1	Penasehat	1. KH. Maemun Zubair
		2. KH. Nawawi Idris
		3. Prof. Dr. Maghfur Utsman
2	Ketua Umum	Dra. Hj. Nur Lathifah Rifa'i, MA.

	Wakil Ketua 1	Abdul Halim, MHI.
	Wakil Ketua 2	M. Chusaini SHI.
3	Sekretaris Umum	Drs. Kadarismanto, M.Pd.I.
	Wakil Sekretaris	Adi Kusmanto, S.Pd.I, M.M.Pd.
4	Bendahara Umum	Faiz Farichah, SHI, MSI.
	Wakil Bendahara	Anisah, S.Pd.I.
5	Seksi-Seksi	
	5.1. Ketua Seksi Pendidikan	Drs. H. Noor Hadi MA, M.M.Pd.
	Wakil Ketua Seksi 1	Drs. Ali Mahmud
	Wakil Ketua Seksi 2	Faiz Rahmawati, S.Th.I.
	5.2. Ketua Seksi Ketenagaan	Drs. H. Akhmad Kholid, M.M.Pd.
	Wakil Ketua	M. Ruslan, SHI, M.M.Pd.
	5.3. Ketua Seksi Sosial	Drs. Slamet, MM, M.Pd.
	Wakil Ketua Seksi 1	H. Suyantoro
	Wakil Ketua Seksi 2	H. Yatin
	5.4. Ketua Seksi Da'wah	H. Baidlowi Nawawi, Lc.
	Wakil Ketua Seksi 1	Karsipan, SHI.
	Wakil Ketua Seksi 2	Sariman, SHI.
	Wakil Ketua Seksi 3	Khoirin Niswati

	5.5.	Ketua Seksi Perlengkapan	M. Faiz Zainal Muttaqin
		Wakil Ketua Seksi 1	IG. Purnomo, S.Pd.I.
		Wakil Ketua Seksi 2	Mansur Rosyadi, S.Sy.
	5.6.	Ketua Seksi Humas dan Hukum	Dr. H. M. Yasir, SH, M.Si.
		Wakil Ketua Seksi 1	Briptu Sugiarto
		Wakil Ketua Seksi 2	Kuswiwi Tarningsih, A.Mbid.

4. Infrastruktur Pondok Pesantren Al Muhammad Cepu.

No	Nama Infrastruktur	Jumlah
1	Masjid Jannatul 'Alim	1 buah
2	Asrama Pondok Putra	2 gedung
3	Asrama Pondok Putri	2 gedung
4	Kamar Mandi Asrama Pondok Putra	10 buah
5	Kamar Mandi Asrama Pondok Putra	15 buah
6	Dapur Pondok Pesantren	2 buah
7	Halaman	2 buah
8	Tempat Parkir	2 buah
9	Kolam Renang	1 buah
10	Rumah Pengasuh	2 buah
11	Pertokoan	5 buah

5. Daftar Pengasuh dan Ustadz Ustadzah Pondok Pesantren Al Muhammad Cepu.

No	Nama Pengasuh dan Ustadz Ustadzah	L/P
1	Dra. Hj. NUR LATHIFAH, MA.	P
2	FAIZ FARICHA, SHI, MSI.	P
3	ABDUL HALIM, MHI.	L
4	FAIZ RAHMAWATI, S.Th.I.	P
5	M. HUSAINI, SHI.	L
6	ACHMAD HADIZIK ASNAWI	L
7	K. ZAINURI	L
8	IG. PURNOMO, S. Pd. I.	L
9	M. RUSLAN, SHI, M. MPd.	L
10	ZAINURROHIM, SHI.	L
11	MUJAHIDIN, S. Pd. I.	L
12	KARSIPAN, SHI.	L
13	ANWAR, S. Pd. I.	L
14	TAUFIK HIDAYAT, SHI.	L
15	MUTAQIN, S. Sy.	L
16	UMAR ALI, S. Pd. I.	L
17	MUCHLISIN, S. Pd. I.	L
18	ILYA MUHAROM	L
19	IDIATURROHMI	P
20	FAHIMAH	P
21	SIXMAD SANDI	L

22	SITI MUTI'AH	P
21	M. NUR QOSIM	L
22	HABIB MUTHO'IN	L
23	NUR FATHONAH	P
24	ROFIATUN NIHAYAH	P
25	ULYA BASYIROH	P

