

THE FORM OF SPEECH ACT IN FEMALE STUDENTS' LIFE IN AL FALAH ISLAMIC BOARDING HOUSE KAMAL DISTRICT, BANGKALAN, MADURA (PRAGMATIC STUDIES)

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Abstract:

This study is focused on pragmatics. The object of this study is female students of Al-Falah islamic boarding school which is located at Dhemmarah Village, Kamal District, Bangkalan Regency, Madura. In islamic boarding house, the speaker of language for communication purposes based on its norms. Therefore, the forms of communication occurred among the speakers in Islamic Boarding School different with the speaker in public. This occurred since Islamic Boarding School community is multilingual community. Language variety used by students of Islamic Boarding School clearly taken place when they communicated orally. This language variety occurred as a consequence of different backgrounds of the students. This became a background of this research as speech acts that fulfill speech acts component of Dell Hymens' opinion to male students of Al-Falah boarding house Kamal, Bangkalan Madura. This study was descriptive-qualitative research which observes the objects in natural condition. Whereas the data collection techniques were observation, interview and documentation. The data analysis technique used was miles and huberman model analysis. This study would discuss eight component of speech acts based on Dell Hymnes' opinion then would be applied on obtained data from the research objects (male students of Al-Falah Boarding School, Kamal, Bangkalan Madura).

Key word: pragmatic, speech acts, female students boarding house

INTRODUCTION

Humans need communicating activities to achieve the certain goals. Its means, humans need others and groups or societies to interact, communicate, and share information each other. Interaction between speakers and partners makes established a communication, and then there is one subject, a specific purpose or certain purpose. It is called speech act.

Speech act occur between speakers and partners said happening consciously or not. However, essentially speaking act is happen between speakers with partners said with one topic of speech one time, place, and certain situations. Speech act can be happened anywhere and anytime, but in this study the researchers chose a boarding house in Al-Falah which located in the Village Dhemmarah, Kamal district, Bangkalan, Madura as a place of source data which related to speech act because the society is kind of multilingual society. The variety of languages used by the Islamic student is proof when communicating verbally. This diversity occurs due to differences in the background of each Islamic student called islamic student, in Javanese called santriwan(men) santriwati(women).

It means that language is the main communication tool and as the identity indicator tool of the language user community. In the Islamic boarding school area, certainly the users of the language for communication purposes based on the norms boarding school. Therefore, the form of communication occurs between speakers and partners in surround of boarding schools mostly have differences with the communication partners in the society.

The life in the boarding house environment of the member using the language of communication orally when interacting with friends, teachers, employees, and the surrounding society, the oral language which used during the activities inside the boarding house. Whether in the classroom, or outside the classroom (during the activities within the lodge happened). Al-Falah boarding school was chosen as a research location because this boarding school has various students' ages ranging from elementary school (SD) to senior high school (SMA), teenager to adulthood. In addition they not only come from age background, but also come from various regions in Madura, the districts are Bangkalan, Sampang, and Pamekasan. There is the diversity of local origin and age of islamic students found in the life of the boarding school is, it will create a diverse linguistic situation.

Based on the above explanation, the speech act will occur when the islamic student do an interaction with some people who lives in boarding school environment. Both of ustad and ustadzah,

teachers, friends, or people who are considered older, and the society who living around the boarding house. This is the background of this research with the under title "The Daily Speech Act of female students at Islamic Boarding house of Al-Falah Kamal, Bangkalan, Madura". The formulation of the research problem is how the form of speech acts that suitable the components of speech act according to Dell Hymes in santriwati's speech act in Al-Falah Kamal, Bangkalan, Madura.

This research needs to be analyzed because life in the lodge is very thick with all the diversity and still uphold the level of the class (such as the difference between the child of a ustad/ ustadzah with students lodge even though both have the same age as the result in the use of language which is expected to answer the subject matter of research. In addition, theoretically, this research is expected to add insight and knowledge of researchers in the field of linguistic studies, especially pragmatic. The insight is especially about the form of speech act that occur in everyday islamic student in Al-Falah, Islamic boarding house in Kamal, Bangkalan, Madura. Practically, this research can be used to increase the understanding of the varied regional languages contained in the Unitary State of the Republic of Indonesia (NKRI) and for the wider community this research can provide an overview of the extent of linguistic studies by utilizing the richness of regional languages, which then manifested in a study of events said that happened in the life of islamic student at Islamic boarding house of Al-Falah Kamal, Bangkalan, Madura.

METHOD

This research is a descriptive qualitative research. Qualitative research is a research method used to examine the condition of natural objects. According to Bogdan and Taylor (in Moleong, 2012: 4) which describes the qualitative research methodology as a produces descriptive data in the form of written or oral words of people and observable behavior.

Based on the opinion above, it can be understood that the results of the research is emphasized in the form of descriptions of the data collected and analyzed, is not the result of a number. While, in this research approach used in this research is pragmatic approach. It can be understood that researcher use pragmatic theory to be able to answer the formulation of predetermined problems.

The study is located in a lodge called Al-Falah which located in Kamal district, Bangkalan town, Madura precisely located in the Kamal Port area. The location of this lodge is located in the middle of the settlement in the village of Dhemmarah, Kamal district, Bangkalan, Madura ± 200 meters from Kamal Port . it is conducted for four days, with the details of a day used observational location and initial introduction with the informants, three days used to retrieve data intensively. The research period begins on Sunday, June 4, 2017 (observation), June 5, 2017 untill June 6, 2017 intensive data retrieval, and June 10, 2017 (intensive data retrieval and observator leaving the study site).

The research informants were the members of Al-Falah islamic boarding house students. The majority of Islamic student are still in school various (elementary, junior high school, and senior high school/MA) choose to live in boarding school because of some underlying things. Researchers dig information from informants, make direct observations by following the activities of Islamic student such as following the activities of praying and having conversation in boarding school environment. In addition to direct observation, researchers also conducted interviews to member of the islamic boarding house. The observation is done directly to location so that the researcher can get the natural data from the informant and know the speech act that is contained in the life of the students at Al-Falah islamic boarding school. While the data interview and documentation is also used to supporting data from the existence of a form of speech events contained in the life of Islamic boarding school Al-Falah.

Theoretical Framework

1. Speech act theory

Yule (2014: 99) defines speech act as an activity in which participants interact with language in conventional ways to achieve an outcome. So it can be understood speech act is a speech activity that involves between speakers and the opponent, or a language interaction involving social contact. This is supported by the opinion of Pateda (1987: 22) which explains that speech act with language event terms. According to him, language events are linguistic interactions involving social contact. Meanwhile, based on the opinion of Chaer and Agustina (2010: 47) explains the speech act it's the meaning the occurrence or linguistic interaction in one form of speech or more involving two parties, namely speakers and opponents said, in a single subject, in certain times, places, and situations. Exemplified the interaction between traders and buyers in the market within a certain time and use the language as a means of communication, so it is called speech events. However, Chaer pointed out a conversation that occurred between passengers who just knew, the conversation took place in a public vehicle (train). The

conversations that occur between the two are uncertain, because one passenger with other passengers just got to know. In addition to the erratic conversations, there was also a goalless conversation with varying languages. The conversation cannot be called a speech event, because the subject of conversation is erratic, aimless, and done by people who do not intentionally have a conversation.

A new conversation may be referred to a speech act if it fulfills the above-mentioned conditions (Chaer, 2010: 48), or as mentioned by Dell Hymes (in Chaer, 2010: 48) that a speech must meet eight components, which when the first letters are strung into the acronym speaking. The eight components are as follows.

S = <i>setting and scene</i>
P = <i>participants</i>
E = <i>ends: purpose and goal</i>
A = <i>act sequences</i>
K = <i>key: tone or spirit of act</i>
I = <i>instrumentalities</i>
N = <i>norm of interaction and interpretation</i>
G = <i>genres</i>

Setting with respect to time and place of speech progresses. While the scene refers to the situation place and time or psychological situation of the speaker. The different times, situations, and places of speech can lead to the use of different language variations. **Participants** are the parties involved in a speech. It can be a speaker with a listener, a greeter and a pesapa, or a sender and a recipient (message). The social status of a participant greatly determines the variety of languages used. **Ends** refer to a purpose and purpose of speech. **Act sequences** refer to a form of speech and speech content. This form of speech deals with the words used, how they are used, and the relationship between what is said and the topic of the conversation. **Key** refers to the tone, the way, and the spirit when a message is delivered: gladly, seriously, briefly, arrogantly, or mockingly. This can be manifested through gestures or gestures. **Instrumentalist**, refer to the language path used, such as spoken, written, telegraph or telephone. In addition, instrumentalists also refer to speech codes used such as language, dialect, framework, or register. **Norm of interaction and interpretation** refers to norms or rules of interaction. For example which related to how to interrupt, ask, or so. It also refers to the norm of interpretation of speech from the other person. **Genre**, refers to the type of delivery form. For example the narration, poetry, maxim, prayer and so on.

2. The levels of Speech in Madurese

The Madurese language is the same as other languages that have a level of speech. According to Efendi (2011: 67) level of speech contained in the language of Madura there are three. These three levels are described as follows:

- 1) Enja'-iya, the type of speech level is the same as general impolite in Javanese, which is the language used in daily conversations, or the language used by older people to younger people, or children of the same age . In other words the language at this level is a rough language.
- 2) Enngi-enten, which is the same level of speech as polite types called krama madya (in Javanese) by this level speech act by using language that is not too rough or not too subtle.
- 3) Engghi-bhunten, is the type of speech level same as with krama inggil in Javanese. This level is the highest level, the most refined language among other languages.

DISCUSSION

The form of speech act in everyday islamic student in islamic boarding school Al-Falah Kamal district, Bangkalan. Based on the research and data retrieval that has been done then it can be obtained

a data that will answer the problem formulation which has been described in the previous chapter, which is about the form of speech act based on the opinion of Dell Hymes in Islamic student speech in Islamic boarding school Al-Falah Kamal, Bangkalan, Madura as follows:

1. Setting: Focuses on the time, place, and situation

The acronym S is the first letter indicating that it corresponds to the place where a conversation took place, the timing of the event, and under what circumstances during the conversation, such as the following quote:

Researcher (F): If the fasting month like this, what time do you finish tadarusan?

Santriwati (S): 9 till 10 p.m. mbak. One santriwati one jus

Researcher (F): Oh, if you have terawih, who is the leader in your praying??

Santriwati (S): Mrs. Nyai is usually, but if Mrs. Nyai has trouble as the woman cannot pray, it will be changed by the older santriwati (June 4, 2017)

The quotation above is the activities during Ramadan. Namely tarawih and tadarus. The researchers asked the santriwati if the Islamic boarding house in the Ramadhan month, what time the tadarusan finished?. Santri replied that the tadarus will be finished around 9 until 10 p.m. Tarawih own in this princess who is the priest who?, Santri answered that is Ibu Nyai, but if the Mrs. Nyai was unable to attend then the older student will replace it. Setting can be seen from the words "santri" and "ibu nyai" of the two words can represent the core place of the conversation above, where the conversation above is in Islamic boarding house, because the two words are synonymous with Islamic boarding house, and supported by conversation -the next conversation. The above quotation is already criteria as an acronym setting and in accordance with the above explanation is acronym setting should include one of which is the place at the time of the conversation took place. The situation described in the above quote is an unofficial or casual atmosphere. In a conversation above the researchers asked about tadarus in Ramadan in a relaxed state while sitting in a mosque boarding house. It appears in the quoted Setting is the matter of time, place, and atmosphere in the event of speech.

P: Who is the leader in the prayer?

S: Mrs. Nyai

P: How if Mrs. Nyai cannot be leader?

S: Ustadzah. If there is no ustadzah....

P: Mbak Mila?

S: Usually over there, here

That's right here ... hahahaha

(June 10th, 2017)

Based on the conversation quotation above, according to the theory of Dell Hymes event component that is setting, in a conversation it should fulfill the setting component. It means that in the conversation contains the problem of time, place, and situation. So if it is examined more in the Islamic boarding house. This is evidenced by the conversation about the "prayer priest", "Nyi Tuan" (the name for an owner, teacher, and ustadzah in an Islamic boarding house). While situation in the conversation can be explained occurs in a relaxed situation. It is proven with the language spoken between speakers and partners who have the conversation.

2. Participants

The second letter on the acronym is P that marks the participants show the speakers, who speaker and listener. Between the speakers and listener, certainty has interacting and exchanging roles. Speaker as informers will turn into speakers, and listener will become speakers, and so on and on again until the conversation ends. Here's an excerpt from the participant:

P: Oh yeah, after you have terawih prayer, what you have to do?

S: Tadarus prayer

P: It's enjoy mbak

S: yeah

P: Do you member of UTM dormitory?

S: No, I'm Asmaul Husna member, In UTMS has dormitory which holy prayer too

P: Emmbbb, it's okay

(June 4th, 2017)

The utterance above discusses the tarawih and tadarus, the activities of the santriwati when Ramadan month. When finished tarawih santri do tadarus together except for the santriwati who has

menstruation. The above quote shows a participant with the response of speakers and listener who give each other information to his opponent.

- S : Sampeyan toman mondhuk?
(Do you ever lives in Islamic boarding house?)
- P : Buntèn tak toman, coman toman ngajih ketab koneng padèh sareng sampeyan sadhejeh, ketabbeh gondol ghi (sobung artènnah). Mangken gurunnah se ngarte'aghi sambel ejelassaghi apah maknanah se bedhe e dhalem ketab.
(never, but I ever have pray kitab kuning like you, the kitab it's does not mena'ng right. Than the teacher will give the meaning together and explain more the the inside meaning on that?)
- S : Enggih padhe sareng panekah. Manabi kuliah aseragaman ghi?
(yes it is same like that, do you wear uniform if going to study?)
(June 6th 2017)

The utterance above shows the presence of participants in a speech act, there are speakers and listener. Speakers can be speakers and listener can be speakers and so on. In the quotation above the speaker can change to a speaker proved by P, because to answering questions P also asked back to his opponent. Then answered by S as the opponent speaker.

3. Ends : purpose and goal

Then the third letter on the acronym is E which shows the purpose and goal of the conversation. These purposes sometimes depend on each participant. However, in a conversation it does not mean that the total intent and purpose of holding the conversation between each participant is different, but the intent and purpose are the same. Here is an excerpt from Ends, that is the purpose or goal of a conversation

- P : Do you still keep you dhuhah prayer if you at the home?
- S : rarely mbak, the mobile phone is on my hand always
(June 4th, 2017)

The utterances above discusses the dhuhah prayer, that is P as the interviewer and S is the santri who being interviewed. P trying to ask with a little satirical as santri, if they at home whether pray dhuhah or not? and the santri innocently replied that the average is rarely to do dhuha prayer, and more often to use their phone. From that we can be seen the purpose and the goal of the speaker, the purpose and intent of the above conversation is that although they will not be in the cottage anymore, and have continued to the higher level never change the habit, still as you do in the boarding house. The near example is to be keep istiqomah for dhuhah prayer. The purpose and goal of the quotation above can be regarded as acronym Ends, namely the existence of a purpose or intent of a speaker speech.

- P : Santreh bine' e kinto' wajib abhadih sarong ghi?
(Female student must wear sarung here?)
- S : Buntèn bedheh jagan se abhadih rok, namon lebbi nyaman abhadih sarong, polanah manabi abhadih sarong gampang kaangguy abhejeng.
(No one is wearing a skirt, but more comfortable wearing a sarung, because sarung is easier when we have prayer.)
(June 4th, 2017)

In the utterances above discussed about santriwati who mostly wear sarung but there are still wearing skirts. Most of them wear sarung because it is easier to pray, while taking ablution is also not difficult to carry such as wearing pants so as not to wet exposed to splashing water. The utterance has the goal that santriwati wearing sarung in his daily activities will facilitate theirselves in carrying out worship.

Every speech has been done between speakers and listener which have a certain purpose. This case also applies to the speech between santriwati and an ustad in a Kitab Kuning prayer at the Al-Falah, islamic boarding house as follows:

Santriwati (S) : “Ustadz seompamanah oreng la berse, mare dha’ nekah la socceh areh rebbuh sobbuneh. Tapeh bedeh alasan males se asocceh sampe areh sabtoh atou jumat. De’ kimmah kewajibannah, sholttah trus hukummah?”.

(ustadz how if there someone who have been sacred at Wednesday specially in subuh prayer. But she is lazy to wash until Saturday or Friday. How obligations the prayers, and laws?)

Ustadz (U) : “Leh ampet benne socceh?”

(It has finishe but she doesn’t want to wash be sacred?)

Santriwati (S) : “Enggi aslinah socceh tapeh ta’ asocceh. Trus mareh dha’ nekah akibat males ta’ asocceh sampe sabtoh atau jumaattah.”

(yes, basically she is able to sacred, but she doesn’t want to do it)

Ustadz (U) : “Hari rabu berarti orang suci keng ta’ socceh sampe’ areh sabtoh.

(It means that at basically she is able to be sacred, but she does to at Saturday)

(June 5th, 2017)

Based on the utterances above, there is a question which asked by a santriwati to ustad about sacred. The question is then confirmed and explained by ustad in question. With the activity of question and answer, santriwati got the answer according to his intention. Thus, the purpose of the santriwati's speech in the form of questions is to obtain the answer, knowledge, and solving of the proposed problem.

4. Act Sequence: form and the content of speech

In this act indicates that speech content is related to the topic or issue being discussed. While the form of speech refers to the diction or choice of words used. The following is an excerpt from the Act:

S1 : Eh Nul baca geluh engko’ lok ngerteh

(eh Nul, you read first, I don’t know)

S2 : Mil engko’ ghi’ Moles.

(mil, I'm still stomach ache)

S1 : Banyak belanje’ennah...

(Lots of groceries)

S2 : Banyak.

(it is a lot of).

S1 : Mon banyak engko’ mangkat katibik je’ ken meleh odeng.

(If you want to many groceries, I will go alone because I only buy shrimp).

S2 : Odeng Raja. Metorok Mbak Mil.

(big shrimp, I want too).

S2 : Enje’, engkok mangkat katibik.

(No, I will go alone).

(June 10th, 2017)

Based on the utterances above, it can be understood that the variety of topics or issues being discussed is a matter of going shopping. This is evidenced by the existence of the word "market" and "groceries". While the form of speech that occurs between satriwati 1 with santriwati 2 using diction in daily conversation, or in the level of Madura enje'-iyeh language.

Beside the utterances to the above, the quotation of a conversation that shows the contents of the utterance relating to the topic or issue discussed is found in the quotation below:

U : “Hari rabu berarti orang suci keng ta’ socceh sampe’ areh sabtoh. Maka bagaimana dari ini?”

(Basically at wednesday she is able to sacred but she doesn’t want still Saturday. How about this condition?)

Yeah, when arbi’ah, she was finished the menstruation, but she doesn’t want to sacred until Saturday. How about the law?

S : because she is lazy

U : beside she is lazy, how the laws of her laziness, she prays if she has sacred.

How if we get lezy, we don’t pray, how about it? It such as we leave our duty to pray intentionally.

(Juni 5th, 2017)

By the utterance above, it can be seen that the contents of the utterances between santriwati and ustad is related each other, they discuss one topic or the same problem that is about the law late in sacred.

5. Key: tone or spirit of act

In the Key aspect, the conversations performed by A and B can fulfill the criteria. A feel interested in the conversation to B brought with a passionate attitude. As the following utterances below:

- S: Mbak where are from?
 P: Im from nganjuk, do you know Nganjuk, do you ever go there?
 S: Never mbak, hehe
 P: Do you know jombang?
 S: Yes, I do
 P: Yeah, beside it is Nganjuk
 S: It's so far right?
 P: Yaeah, it is quite far. hehe.

(June 4th, 2017)

The high spirits delivered by P have implications for the way his tone tends to be high. the conversation continue intimately until the end of the conversation. Basically the purpose of the conversation is to ask a place of origin from the opponent. S is one of the female students of islamic boarding house of Al-Falah, very enthusiastic when interviewed. In the utterances above, one of the students interviewed P. So initially it was not P who asked exactly S who enthusiastically knew about the life of P. It can be seen that the conversation on the quotation above shows the Key element is the style of the participants' performance in telling the contents of the conversation, whether the speaker delivering in a relaxed, serious or visible tension. It is clear that the atmosphere of the conversation is relaxed and clear, without any element of forces.

- S : Sungkan manabi ka nyi toan.
 (embarrassed with Nyi Toan)
 P : Sungkan napah tako'?
 (are you embarrassed or afraid?)
 S : Badhe se nganggep korang ajher manabi atanyah ka ghuru.
 (Some people think it's impolite to ask the teacher.)

(June 4th, 2017)

The utterance above describes the way of polite santriwati speaking to the speaker or the interviewer, the santriwati using the second level of Madurese language "engghi-enten". Besides how to talk to Bu Nyai was different, the above quote shows that S did not dare to ask if Bu Nyai who teach. It is not because of fear or no materials to ask but someone says that if anyone asks the teacher then it is considered impolite or insolent. Moreover, their knowledge will not be useful.

6. Intrumentalites: Variety of languages

This indicates what language variants are used in the conversation, in other words, how the code is used in conversation or speech. There are the varieties or codes of various formal or non-formal languages and so on.

- S1 : Eh Nul baca geluh engko' lok ngerteh
 (eh Nul, you read first, I don't know)
 S2 : Mil engko' ghi' Moles.
 (mil, I'm still have stomach ache)
 S1 : Banyak belanje'ennah...
 (Lots of groceries)
 S2 : Banyak.
 (it is a lot of).
 S1 : Mon banyak engko' mangkat katibik je' ken meleh odeng.
 (If you want to many groceries, I will go alone because I only buy shrimp).
 S2 : Odeng Raja. Metorok Mbak Mil.
 (big shrimp, I want too).
 S2 : Enje', engkok mangkat katibik.
 (No, I will go alone).

(June 10th, 2017)

Based on the conversation above, it can be seen that among fellow santri in speaking using non-formal language variety, or in the Madurese language level used the first level, that is enje'-iyeh. Unlike the case when a santri confronts or talks with an older person or a new person he/she knows (the guest). This is evidenced by the following below:

- P : Kauleh serreng nengaleh e pasar Kamal treh-santreh nekah tak abhadih sandal. Ponapah jareya?
(I often see in Kamal market santri-santri does not wear slippers. Why?)
- S : Engghi manabi kaloar epakon tak abhadih sandal sareng nyi toan.
(yeah, Nyi Toan asked not to use slippers outside the boarding house.)
- P : Nyi toannah manabi kaloar ta' abhadih sandal jagan ghi?
Nyi Toan also do that?
- S : Buntan manabi nyi toannah abhadih sandal.
(No, Nyi Toan wears slippers)

(Juni 6th, 2017)

In the utterances above, a santriwati is talking to a guest (P), along the way the conversation happen between P with a santriwati (S), the S continues to use the formal language variety, that is, at the level of Madurese occupation on the second level is Engghi-Enten. The use of this Enggih-Enten level language means paying attention to an older person or guest using a finer variety of languages than the language used when have conversation with the peers.

7. Norm of Interaction and Interpretation: norms or rules interaction

This indicates the existence of norms or rules that must be considered in the utterance. How to express opinions, deny or ask questions, here are the utterance:

- P : What are you doing in your holiday if you aren't going home?
S : sleep mbak hahaha
- P : How you enjoy it, especially if you have menstruation. Hehehe. Relax in the bedroom without do any duties such as praying. Several days ago, I have friend who always came late to praying together, after salam she continued by herself. Bu nyai pays attention to her, then she asked why she always late. She is sleepy always.
- S : hahahahaha. How about your collage study, do you enjoy it?
P : Enjoy, but has the up and down, it's like senior high school, there are so many assignment and extra to suppor our future in som day later. You should keep spirit to do it.
- S : yeah mbk.
- P : how long the islamic boarding house was built?
S : it's very old..
- P : about eleven years?
S : more than eleven years, the members more than ever before.

(Juni 4th, 2017)

The conversation above discusses the activities at the islamic boarding house during the holidays, as well as information and experience from P to S while in boarding house. The utterance above is included in the norms or rules that exist. Although the language used is a bit not standard, but from the level of politeness to ask questions and provide answers and provide information to the opponent she speak already included in the good norm.

8. Genre: kinds of delivery form

This refers to the type of delivery form. Is the form of language in the delivery of the subject by using narrative formation, exposition, description, and argumentation. The following is the genre in the speech act based on the opinion of Dell Hymnes in santriwati's speech at Islamic boarding house of Al-Falah Kamal, Bangkalan, Madura

- Santriwati (S) : "Ustadz seompamanah oreng la berse, mare dha' nekah la socceh areh rebbuh sobbuneh. Tapeh bedeh alasan males se asocceh sampe areh sabtoh atou jumat. De' kimmah kewajibannah, sholttah trus hukummah?".
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(yes, basically she is able to sacred, but she doesn’t want to do it)

Ustadz (U) : “Hari rabu berarti orang suci keng ta’ socceh sampe’ areh sabtoh. Maka bagaimana dari ini?”

(It means that at basically she is able to be sacred, but she does to at Saturday. So how about this?)

(June 5th, 2017)

Based on the conversation above, the utterance happened was a conversation between a santriwati with Ustad in a holy book class of review. The content of the conversation that occurs between the two is a question from S to U about being pure, in expressing the question S explains in detail the problem then proceeds with the question. Based on the type of delivery form of language in the delivery (the main conversation) using the description form, which starts S describes the problem in detail, and then just proceed with the form of questions.

CONCLUSION

Based on the analysis which has been done, it can be concluded that in the communication process there are three related components. They are namely participants, information, and tools (language). Speech act will involve the participants with a single subject that takes place at a particular time, place, and situation. This speech act is marked by the existence of eight components (SPEAKING), which have been described above. The quotations /utterances that have been presented and the explanation are included in the speech act. However, the more dominant explanation as follow the components that exist in the speech act. The speech that took place in the santriwati or female student at islamic boarding house of Al-Falah Kamal Bangkalan Madura which fulfill with eight components of speech based on Dell Hymnes’ opinion.

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