Conference Paper

The Influence of *Thalibah* Arabic Learning Measures: Psychopragmatic Approach

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Abstract

Thalibah Arabic language proficiency can be assessed from the speech act process. There are several types of speech acts that can be used, but in this study the type of speech acts used are directive speech acts. This study aims to analyze the form and context of speech contained in the type of directive speech acts used by *ustadzah* to *thalibah* in communicating in Arabic. This study uses a qualitative research approach with an interactive model popularized by Miles and Huberman. The data source in this study is the form of speech spoken by the *ustadzah* and the context of speech produced by the *ustadzah* after the form of speech is obtained. Data collection techniques in this study were referenced techniques, recording techniques, and note-taking techniques. The results of this study found that directive speech acts that are more dominantly spoken by the *ustadzah* are governing, asking, and giving advice. The form of speech in the type of directive speech act found includes orders, requests, advice and prohibitions. The context of speech that is found is to rule, tell, instruct, require, request, advise, advise, direct, admonish, and prohibit.

Keywords: Directive Speech, Form and Speech Context, Arabic, Psychopragmatic.

1. Introduction

Language is a characteristic of a nation. Language can also reflect the life of a country. Definitely, many linguists define the meaning and meaning of the language itself. Language is speech sounds that are spoken by users to interact and communicate with each other. Language can be understood and understood by language users if the language rules are used as well as possible, orderly and unambiguous. According to Wibowo (2001: 3) language is a system of sound symbols that are meaningful and articulate (produced by spoken devices) that are arbitrary and conventional, which is used as a communication tool by a group of humans to give birth to feelings and thoughts.

The language studied in this case is Arabic, which is a language that is no stranger to foreign language learners and researchers, because Arabic is a foreign language / international language that is recognized as a world language in the United Nations

(UN) besides English, France, Mandarin and so on that have received recognition as official foreign languages used by various nations in the world.

Arabic has special characteristics and characteristics. According to Nasution (2010: 38) the characteristics that are specific in Arabic are: Arabic is very rich in vocabulary and synonyms. Arabic is a language that has distinctive characteristics, apart from its unique form of writing, as well as how to read words and sentences. This language has writing rules and writing rules, has gender markers (feminine and masculine), time markers on verbs, noun markers, and so on.

The use of Arabic in an active Arabic-speaking environment between ustadzah and thalibah is a routine that is carried out every day so as to create a maximum language atmosphere. Communication between Ustadzah and Thalibah which took place in teaching and learning activities was very interesting to study. Ustadzah who in communication activities must be able to describe the language through speech well and correctly in order to create a more pleasant atmosphere of language learning so that the thalibah become active. Language interaction can be realized through speech acts, one of which is directive speech acts. Directive speech acts are types of illocutionary speech acts in the form of speech intended to see the response of the thalibah in language activities.

Directive speech acts are a type of speech act used by speakers to tell others to do something. This speech acts to express what the speaker wishes to the addressee. According to Searle (in Leech, 1993: 164) directive speech acts are speech acts that produce an effect in the form of actions taken by speakers to the addressee.

The problems that will be discussed are (1) how the form of speech of the type of directive speech act carried out by the ustadzah to thalibah in the language environment, (2) how the context of speech is the type of directive speech act that results from the process of speaking to thalibah. So, in this case the role of pragmatics is not maximal, so it must be combined with the science of psychology, so as to produce a psychopragmatic approach.

2. Literature Review

According to Etikasari (2012) in her research entitled speech act directive in class discourse, she described the form, function, and context of speech acts directively in class discourse. From the results of the study it was found that the form and function of speech acts directively in class discourse included: instructions, orders, requests, invitations, urges, prohibitions, suggestions, and persuasions while directive speech

acts were found in the learning context in the introductory, core, and concluding activities.

She also stated that the form of directive speech acts in class discourse included (1) the form of directive directive speech acts, (2) the form of command directive speech acts, (3) the form of demand directive speech acts, (4) form of invitation directive speech acts, (5) the form of pressure directive speech acts, (6) prohibited directive speech acts, (7) form of directive speech acts suggesting, and (8) form of persuasive directive speech acts.

The use of the directive function of speech acts in class discourse includes (1) the directive function of the speech act in the learning process, (2) the directive command function in the learning process, (3) the directive request function in the learning process, (4) the action function directive speech invitations in the learning process, (5) directive function of speech acts in the learning process, (6) prohibited directive speech function in the learning process, (7) directive speech function functions suggest in the learning process, and (8) speech act function inducement directive in the learning process.

The context of directive speech acts in class discourse is found in preliminary, core, and final activities in learning which include (1) preliminary activities consisting of (a) directive speech acts in class discourse in the context of preparing class conditions, (b) directive invitations in class discourse in the context of apperception, (c) persuasive directive speech acts in class discourse in the context of conveying greetings and giving attention; (2) in the context of core activities consisting of (a) directive directive speech acts in class discourse in the context of evaluating task results, (b) directive directive speech acts in class discourse in the context of explaining material concepts, (c) directive speech acts governing discourse class in context explains, (d) demand directive speech acts in class discourse in the context of giving attention and motivation, (e) invitational directive speech acts in class discourse in the context of evaluating the results of training, (f) directive speech acts in class discourse on context explains the example, (g) directive directive speech acts in class discourse in the context of explaining material concepts, (h) prohibited directive speech acts in class discourse in the context of discipline, (i) persuasive directive speech acts in class discourse in the context of explaining examples, then (3) in the final activity found directive speech, namely directive speech act insistence on class discourse in the context of evaluating Student assignments.

3. Research Method

This study uses a qualitative approach that focuses on the overall description and elaboration of the process of language and Arabic to be able to provide linguistic scientific contributions to students as recipients of languages. This research is qualitative because it emphasizes more on the textual discourse that results from the transcripts of audio and video recordings as support, field notes, and documents relating to the problems in this study.

Activities in this study include data collection, data analysis, data interpretation, and then formulated for a conclusion that refers to the analysis of the data.

This study uses a qualitative approach using an interactive model presented by Miles and Huberman (2014) as stated in the following figure:
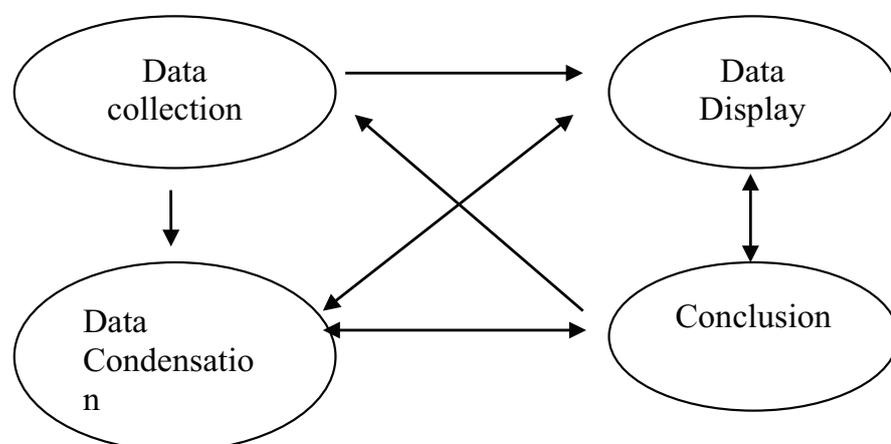

Figure 1: (Picture: Interactive Models of Miles & Huberman).

In the picture above, the stages in collecting data are the initial stages with the aim of getting an overview of the actual research data and data. In connection with the picture above, the analysis section is in 3 parts (flow), namely: condensation of data, display data, and drawing conclusions.

The source of research data was obtained from ustadzah speech in the language environment during the learning process taking place at the location of the study. Data collection techniques in this study used the refer, record, and note method. The method of collecting data in this study, namely observation, recording, data transcript, data identification. Next to analyze the data, theoretically this study uses an interactive model (Miles and Huberman, 2014), namely through recording, data transcripts, identifying data, and drawing conclusions.

4. Result and Discussion

Directive speech acts are included in the type of illocutionary speech acts. Illocutionary speech is a speech act that does not only function to say something according to what is spoken by speakers, but also can be used to do something.

At the location of the study there are data on speech forms and speech contexts spoken by the ustadzah to thalibah in class situations as follows:

Data (1): Speech form: نبدأ دراستنا اليوم بالبسملة

/nabda'u dira:satana: al-yauma bi al-basma:lati/

'We start today's lesson with basmalah '

Speech context : this utterance is delivered by the cleric to the thalibah before starting their lesson (smiling happily)

Based on the speech on the data (1) it is known that Ustadzah has produced a type of directive speech, namely a speech act that produces an effect in the form of an action that will be carried out by the addressee. In the utterance it means "to rule". Judging from the speech produced by the ustadzah it is clear that cognitive ustadzah has a deep understanding and the right perception of the context of the speech. While the ustadzah competence for the speech context is very well spoken and goes according to its performance. So that it can be said that ustadzah really knows who and what the utterances are said.

Data (2): Speech form: هيا نفتح كتابنا

/hayya: naftahu kita:bana:/

'Let's open our book '

Speech context : this utterance is delivered by the cleric to the thalibah before starting their lesson (smiling happily)

Based on the speech on data (2) it is known that Ustadzah has produced a type of directive speech that is a speech act that produces an effect in the form of actions to be taken by the addressee. In the utterance it means "instruct". Judging from the speech produced by the ustadzah it is clear that cognitive ustadzah has a deep understanding and the right perception of the context of the speech. While the ustadzah competence for the speech context is very well spoken and goes according to its performance. So that it can be said that the ustadzah was right to state to the thalibah, and they understood clearly.

Data (3): Speech Form: يا بنات !!! هل عندكن السؤال ؟

/ya: bana:tu hal 'indakunna al-sua:la/

'Oh girls! Are you have questions? '

Speech context: this speech is delivered by the cleric to the thalibah after completing the explanation and explanation of the subject matter (smiling happily).

Based on the speech on the data (3) it is known that the Ustadzah has produced a type of directive speech that is a speech act that produces an effect in the form of actions to be taken by the addressee. In the utterance it implies "telling" to ask something for what the thalibah might not yet understand. Judging from the speech produced by the ustadzah it is clear that cognitive ustadzah has a deep understanding and the right perception of the context of speech. While the ustadzah competence for the speech context is very well spoken and goes according to its performance. So that it can be said that the cleric knew very well who and what the utterances were said.

Data (4): Speech form: يا بنات !!! إلى أي صفحة وصلنا اليوم ؟

/ya: bana:tu ila: ayyi safhatin wasalna: al-yauma/

'O girls !!! Where's our study today? '

Speech context : this utterance is delivered by the cleric to the thalibah before starting their lesson (smiling happily)

Based on the speech on the data (4) it is known that Ustadzah has produced a type of directive speech, namely a speech act that produces an effect in the form of actions that will be taken by the addressee. In the utterance it means "instruct". Judging from the speech produced by the ustadzah it is clear that cognitive ustadzah has a deep understanding and the right perception of the context of the speech. While the ustadzah competence for the speech context is very well spoken and goes according to its performance.

Data (5): Speech forms: اسمعن كلام الأستاة

/isma'na kala:ma al-ustadzati/

'Listen to the words of the lecturer (female)'

Speech context: this speech was delivered by the cleric to the thalibah during the learning process and explanation of the material presented by ustadzah (happy smile).

Based on the speech on the data (5) it is known that Ustadzah has produced a type of directive speech, namely a speech act that produces an effect in the form of an action that will be carried out by the respondent, namely answering the question. In the utterance it means "to rule". Judging from the speech produced by the ustadzah it

is clear that cognitive ustadzah has a deep understanding and the right perception of the context of speech. While the ustadzah competence for the speech context is very well spoken and goes according to its performance.

5. Conclusion

The results showed that in applying the Arabic language proficiency process in an active Arabic-speaking environment between ustadzah and thalibah with a psychopragmatic approach, one way was to use directive speech acts that had the function: telling, asking, prohibiting, suggesting, asking, and inviting.

Speech forms and the context of speech on the type of directive speech spoken by the ustadzah to thalibah repeatedly and with good cognition, so that such Arabic-language activities can produce active Arabic language proficiency, and make thalibah more confident use the same form of speech to others.

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