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**TINDAKAN PIDATO Pidato MOTIVASI USTADZ FAQIH SYARIF DALAM ACARA “SHAK
TUHAN BESOK ADALAH JUMAT” DI SMART FM RADIO**

**SPEECH ACTS OF USTADZ FAQIH SYARIF’S MOTIVATIONAL SPEECH IN THE “THANKS
GOD TOMORROW IS FRIDAY EVENT” ON SMART FM RADIO**

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ABSTRACT

The purpose of this study is to describe the locutionary forms of Ustadz Faqih Syarif’s motivation in the Thanks God Tomorrow is Friday event on Smart FM radio. Ustadz Faqih Syarif’s motivational illocutionary speech act in the thanks god tomorrow is Friday event on smart fm radio. The method used in this research is descriptive qualitative method. The method of data collection in this research is the method of listening. The source of this research data is a recording of the motivator event Ustadz Faqih Syarif in the Thanks god tomorrow is Friday event on smart Fm radio. Based on the presentation of the results of the research and discussion, it is concluded that the forms of locutionary speech acts in the Thanks God Tomorrow is Friday event are divided into two types, namely development techniques and indirect speech acts. development techniques are dominated by informative, descriptive speech acts, while narrative speech acts are declarative, interrogative and imperative.

Keywords: *speech act, perlocutionary, motivation.*

Abstrak

Tujuan penelitian ini adalah mendeskripsikan bentuk-bentuk lokusi motivasi ustadz faqih syarif dalam acara *thanks god tomorrow is Friday* di radio smartfm. Tindak tutur ilokusi motivasi ustadz faqih syarif dalam acara *thanks god tomorrow is Friday* di radio smart fm. Metode yang digunakan dalam penelitian ini adalah metode kualitatif deskriptif. Metode pengumpulan data dalam penelitian ini adalah metode simak. Sumber data penelitian ini berupa rekaman acara motivator Ustadz Faqih syarif dalam acara *Thanks god tomorrow is Friday* di radio smart Fm. Berdasarkan pemaparan hasil penelitian dan pembahasan, maka disimpulkan bahwa Bentuk-bentuk Tindak tutur lokusi dalam acara *Thanks God Tomorrow is Friday* di bagi menjadi dua macam yakni teknik pengembangan dan tindak tutur tidak langsung. teknik pengembangan didominasi oleh tindak tutur informatif, deskriptif, sedangkan tindaan tutur naratif yaitu deklaratif, interogatif dan Imperatif.

Kata Kunci: *tindak tutur, perlokusi, motivasi.*

1. INTRODUCTION

Humans engage in conversation because they share a bond with one another through their shared use of language in social situations. Because of the tight connection they share, humans and language are two aspects of our world that just cannot be separated. Language is the most crucial tool for humans to use in communicating, and language has the ability to express a notion or an idea. As a communication tool that is always used by humans to convey an explanation, ideas, ideas, and feelings to others (Lubis, 1993), the function of language is to serve as a communication tool (Lubis, 1993). Because a language plays such an important role in human life, particularly in interacting with other humans, it should not come as a surprise if a language becomes an interesting topic of discussion for the reader.

Language, with all of its varied purposes and meanings, is able to permeate every facet of social life. Language plays an important part in humans' ability to communicate effectively in any endeavor they choose to pursue since it enables them to express themselves in a variety of contexts. According to an explanation that was provided by (Pamungkas, 2012), there are four different functions of language in general. The first function is official communication, the second function is technical discourse, the third function is public speaking, and the fourth function is conversation with highly respected humans.

According to the explanation that was provided earlier, in the area of formal discussions in the context of communication, there are numerous sections that necessitate the use of official language. One of these sections is while having a dialogue with superiors or professors, for example. Or a lecturer whose identity is unknown. Speech acts frequently take place during the process of communication, which takes place frequently because basic human needs motivate people to communicate.

Suyono (1991) argued an event is an utterance that has uniformity, fullness, and unity across a set of components. These components include the purpose of the speech, the participants in the speech, and the diversity of speech. To put it another way, a speech event is a direct occurrence that takes place during the communication process between the speaker and the listener in the context of the circumstances of the listener. Speech events are activities that interact with language in various ways to be able to achieve a result of speech events because of the occurrence of linguistic interactions in one form of speech involving the speaker and the interlocutor in one speech, in accordance with the opinion of Yule (1996), who explains that speech acts are activities that interact with language in various ways to be able to achieve a result of speech events. time, location, and the circumstance of the speech

Due to the presence of speech events that take place in seminars and talk shows, attendees are expected to pay great attention to the speakers of speech language during the seminar. Ustadz Faqih Syarif (Spiritual Motivator), in his role as a speaker at the *"Thanks God Tomorrow is Friday"* event, makes an effort to effectively communicate with his speech partners, who are radio listeners. This makes the event one of the "talk shows" that is important to examine. in order to revive a person's waning or nonexistent internal motivation and get them back on track. It is the goal of the person who is trying to motivate others to make the communication process successful by selecting the appropriate words and phrases to deliver their message in such a way that the words and phrases are able to move people emotionally and cause them to become more motivated.

The statements of Ustadz Faqih Syarif provide an enlightenment that helps a person find the force of his innate motivation so that he can be excited when confronting the many obstacles and issues that life presents. This can be used as a reference to show that the motivator in speech acts is responsible for carrying out an important process in speaking in order to achieve the goal of communicating, and that process is the utilization of language for certain functions that pay

attention to the social context and social diversity of the speakers. The motivating language that was used in the event Thanks God Tomorrow is Friday had significance and function, and this was done so that people might become aware that the speech that was given by Ustadz Faqih Syarif was highly advantageous for himself and his family.

Because the manner of speech delivered by UFS in the event contains meanings that are capable of affecting the speaker's mindset after listening to his speech, the Thanks God Tomorrow is Friday program on smart FM radio was selected as a data source for this study. This decision was made because the program is broadcast on Fridays. The fact that there will be speaking events in the event that require an understanding between one person and another as a kind of contact in communication activities was a major factor in the decision to select the Thanks God Tomorrow is Friday program as the winner of the contest.

Additionally, the speaker at this event, Ustadz Faqih Syarif, always gives lectures that can increase the motivation of listeners. The speech acts carried out in each of his lectures are interesting to study because they are full of words that motivate listeners. In addition, this event features a speaker who always gives lectures that can increase the motivation of listeners. Because there have been other studies on speech acts in the past, this kind of research on speech acts is not something brand new in the field of language studies. On the other hand, this study needs to be carried out because the subject matter of the investigation differs from that of earlier research. The motivational speech that leads to a spiritual strengthening that takes place between the speaker, Ustadz Faqih Syarif, and the speech partner is the object of this study, and it is highly interesting because of it (radio listener). Praise be to God, the following day is Friday, and you may listen to Pragmatic Study on Smart FM radio.

2. LITERATURE REVIEW

2.1. Leech's Speech Acts

A speech act is the single element of language communication, and it serves a purpose by exhibiting a certain psychological symptom in an individual. The speech act is dependent on the speaker, who must fulfill a number of requirements before they may generate a phrase. This is consistent with the assertion made by Richards (in Suyono, 1991: 5), who argues that speech actions are the things that we actually do when we speak, or the minimal unit of speaking that can be considered to have function. Suyono's study was published in 1991.

According to Leech (1993: 4), speech acts take into account five different kinds of aspects, including the speech situation, which consists of the speaker and the speech partner, the context of the speech, the purpose of the speech, and the speech act as an action/activity that involves verbal speech. According to the thoughts expressed by Suwito in his work titled "Sociolinguistics: Theories and Problems," there are a variety of speech events that are included in social phenomena, and there are interactions between speakers in particular circumstances. Therefore, speech acts are typically individual symptoms that are psychological in origin and are decided by the speaker's linguistic skill in the context of coping with certain circumstances. When the focus of a speech event is on the purpose of the event, then more attention is paid in speech actions to the meaning or meaning of the act in the speech (Rohmadi, 2004:30).

According to Searle's viewpoint, which is presented in his book, there are three distinct kinds of activities that can take place on the part of speakers (in Rohmadi 2004:30). In reference to locutionary acts, Leech (in Setiawan, 2005:19) gives several different formulae for what constitutes a locutionary act. A significant portion of locutionary speech acts include the speaker informing the speech partner that the words they are using have a particular meaning and reference. As a result of a number of restrictions, one might reach the conclusion that locutionary acts can be broken down into three distinct categories: narrative, descriptive, and informative acts.

2.2. Direct Speech Acts

A method known as direct speech act is one of the many different forms of speech act selection that can be made depending on the structure of the speech act. In English, there are three basic sentence types, which are known as declarative, interrogative, and imperative sentences. Additionally, there are three general communication functions, which are known as statements, questions, and orders/requests. This is because there is a simple structural separation between the three general types of speech acts given in English. Speech acts can be characterized as expressive, representational, directive, commissive, or declarative, as stated by Searle (in Rohmadi, 2004). Motivation is a part of the driving factor that provides encouragement, which can trigger the emergence of enthusiasm and also change the behaviour of humans or individuals to lead to better things for themselves. Motivation is a part of the driving factor that provides encouragement, which can trigger the emergence of enthusiasm.

3. METHOD

This type of research is qualitative because in analyzing the data it does not use numerical calculations. According to Sudaryanto, (1993; 24) with qualitative research from various sources and types of data various sources are written photos and statistics. The data source for this research is the recording of Ustadz Faqih Syarif in the program Thanks God Tomorrow is Friday on radio Smart FM 88.9 from 4 February to 28 March 2022. The data sources on the recordings used are only four episodes as follows.

- 1) Episode 4 February 2022 entitled “*Waspadalah Dengan Bisikan Setan*”
- 2) Episode 11 February 2022 entitled “*Bersyukurlah*”
- 3) Episode 18 March 2022 entitled “*Memaafkan itu Indah*”
- 4) Episode 25 March 2022 entitled “*Perbaiki Diri*”

From this research, there are some speech acts expressed by Ustadz Faqih Syarif. In accordance with the formulation of the problem, the data in this study are divided into two, namely as follows. Data on the forms of motivational locutionary speech acts of Ustadz Faqih Syarif in the “*Thanks God Tomorrow is Friday*” event. The data were in the form of words and sentences spoken by Ustadz Faqih Syarif in the “*Thanks God Tomorrow is Friday*” event. Data on motivational illocutionary speech acts Ustadz Faqih Syarif of “*Thanks God Tomorrow is Friday*”. The data is in the form of words and sentences spoken by Ustadz Faqih Syarif in the “*Thanks God Tomorrow is Friday*” event.

Data collection from this study was carried out using the Listen method. The Listen method is used because it is very beneficial for this research, in accordance with Sudaryanto’s opinion (1993) that the documentation method is the main method when researchers carry out content analysis methods. Analysis of the contents of the symbols that exist in certain media then from the symbols that are processed and analyzed. The data collection technique was carried out through the following stages: recording technique, note-taking technique, data collection using one of three transcriptions, namely transcription, and data coding. Data coding aims to provide evidence of the existence of speech data obtained from data sources. Data coding is done using slots, namely there are five slots in understanding a data and the five slots consist of: slot one showing the serial number of the data, the second slot showing the title of the lecture, the third slot showing the transcription page, the fourth slot showing the transcriptional paragraph/paragraph, and the fifth slot showing the transcription page. transcription line. An example of the code is (data sequence number/lecture title/transcription page/paragraph/line) and can be shortened and easier to understand, namely: (01/WDBS/5/II/7).

In this data analysis method, the method used is adapted to the problem and research objectives. The stage of data analysis is part of various stages that are very decisive, at this stage, because there are rules governing the existence of the object of research that must be obtained.

(Mahsun, 2012). In this study, the analysis used is an inductive data analysis with content analysis method because it aims to find out various types of speech acts, namely motivational locutions, motivational illocutionary speech acts by UFS spiritual motivation and responses from listeners. With this data analysis technique is intended to find answers to research questions that have been formulated previously. Content analysis techniques are used to analyze the data collected by using the documentation method (Sudaryanto, 1993).

4. RESULT AND DISCUSSION

From the data examined in the results of this study in line with the formulation of the problem, which is as follows: (1) What are the Locution Forms of Ustadz Faqih Syarif's Motivation in the "Thanks God Tomorrow is Friday" program that airs on SMART FM radio? (2) What is the inspirational illocutionary speech that Ustadz Faqih Syarif delivers during the program "Thanks God Tomorrow is Friday" program broadcasting on SMART FM radio? On a more technical level, the two problem formulations will be discussed in the following order, sequentially according to the sub-problems brought up in the discussion:

Forms of Locutionary Speech Acts

There are three types of locutionary acts, namely (a) narrative locutionary speech acts, (b) descriptive locutionary speech acts, (c) informative locutionary speech acts.

Narrative-type locutionary speech acts

Narrative speech acts can be interpreted as discourse with various main targets, namely as actions that will be interwoven and in a series into an event during the narrative timeline that will answer various questions about what has happened. Locutionary speech acts of narrative type are as follows:

- (1) *kita pernah dengar cerita orang yang dulu ada orang dianggap gila ketika menanam mangrove hutan bakau ternyata apa yang dilakukan dia tidak menuruti bisikan-bisikan setan apa yang terjadi, seluruh desa dapat menghasilkan kepiting dan sekarang orang itu menjadi pakar hutan bakau di undang dimana-mana, SD aja gak tamat.*(71/WDBS/10/I/6)

The data is a narrative speech act because of a speech event. In the data, an incident narration of an elementary school child who did not finish school could be beneficial to the environment and could produce a crab and a mangrove expert. This is evidenced by the data ("Menanam mangrove hutan bakau ternyata apa yang di lakukan tidak menuruti bisikan-bisikan setan apa yang terjadi seluruh desa bisa menghasilkan kepiting dan sekarang beliau menjadi pakar hutan bakau di undang dimana-mana SD aja gak tamat"). The data is a story of events about useful people in an environment who do not obey the devil's whispers.

Descriptive-type of Locutionary Speech

Locutionary speech acts of descriptive type create for the creation of lawful power to the speech partners, as if they see and really feel for themselves this object as a whole descriptive must be able to create a model of imagination for the speech partners, but this effect does not require the speech partners to be directly involved in providing immediate response. Locutionary speech acts of descriptive type are as follows:

- (2) *Rendah diri, penakut, mencla-mencle, pesimis, berfikir kecil dan sebagainya.* (85/WDBS/11/IV17)

The data above is a descriptive speech act because it describes a pessimist. The data describes the speech of a pessimist who is not confident. This is evidenced by the data ("Rendah diri, penakut, mencla-mencle, pesimis, berfikir kecil dan sebagainya"). The data is a description of the influence of the devil's whispers that cause behavior like the one above for us to be timid, pessimistic and think negatively.

Informative-type locutionary speech act

Informative type locutionary speech acts are a form of discourse that contains meaning, so that listeners get the message from the speech they hear, because informative language forms

discourse that has meaning in such a way that the listener or speech partner catches the message to be conveyed by the speaker. Informative type utterances are as follows.

- (3) *Di perhatikan jika seorang terbelesit dalam dirinya yang melakukan kejahatan dan mengikari kebenaran maka itu sebuah bisikan setan dan jika terblesit dalam dirinya untuk melakukan kebaikan dan membenarkan yang benar dan itu bisikan malaikat, berarti indikatornya ketika bisikan-bisikan itu mengarah kepada kemaksiatan mengarah kepada kejahatan mengarah untuk mencegah kebenaran, maka itu berarti bisikan setan dan ternyata rasullulah memberikan warning ngasih tanda-tandanya, kemudian lagi melanjutkan jika seorang dalam dirinya bisikan kebaikan pujilah allah jika merasakan kejahatan maka mintalah lindungan kepada allah dari godaan setan yang terbentuk. (23/WDBS/3/IV/19).*

The data is an informative speech act because it is in the form of advice. The advice in the data contains advice if someone feels he has committed a crime and denies the truth of the devil's whispers, while if someone does good, the angel whispers. This is evidenced by the data (*"Jika seorang terblesit pada dirinya untuk melakukan sebuah kejahatan dan mengikari kebenaran maka itu bagian dari sebuah bisikan setan dan jika terblesit dalam dirinya untuk melakukan kebaikan dan membenarkan yang benar dan itu merupakan bisikan malaikat"*). The quote from the data states that the speech of advice that recognizes the whispers of Satan and the whispers of angels that the whispers of Satan will do evil always disobey God's commands and always leads to disobedience, that is, the whispers of Satan, while for the whispers of angels to always do good, justify what is right, always lead to something positive if we feel there is something wrong with us, the quote states that the speech of advice that recognizes the whispers of Satan wicked, then pray to Allah to be pardoned for falling prey to Satan's enticements..

Indirect Speech

Direct speech acts can be made based on their structure, because the simple structural separation between the three types is general in nature, given that there are three basic sentence types, it can be seen that there is a relationship between three structural (declarative, interrogative, imperative) and three general communication functions (statement, question, order/request) by Yule (2006).

#Declarative Sentence

Ternyata ada hadist yang menyebutkan bisikan malaikat dan itu terjadi. itu menjadi pertarungan kita sendiri bingung menentukan itu bisikan setan atau bisikan malaikat (17/WDBS/3/I/8).

The data is a declarative sentence (declarative) that provides information. The news sentence in the data contains information about a hadith that mentions the whispering of an angel as a battle with the whisper of an angel. This is evidenced by the data (*"Ternyata ada hadist yang menyebutkan bisikan malaikat dan itu terjadi dan itu menjadi pertarungan kita sendiri bingung menentukan itu"*). The datum is the utterances of whispers of angels and whispers of demons fighting in our ears.

Dalam hadist disebutkan seorang muslim menanam tanaman untuk dimakan oleh manusia sedekah, binatang maupun lain nya. semua merupakan sedekah baginya sampai diakhirat apa ndak luar biasa.(44/B/30/III/9).

#Interrogative Sentence

Ketika saya di dhalimi oleh anak saya, saya dendam tapi saya luapkan saya pergi dari rumah dan ini sharing bagaimana solusinya ustadz, ahmad Surabaya (36/B/52/II/6).

The datum is an interrogative sentence (interrogative) that asks something. The interrogative sentence in the data contains the question of how to solve it so as not to hold grudges against children. This is evidenced by the data (*"ketika saya di dhalimi oleh anak saya, saya dendam tapi saya luapkan saya pergi dari rumah dan ini shering bagaimana solusinya"*).

kutipan tersebut yang menunjukkan merupakan tuturan bertanya tentang solusi untuk menahan marah kepada anaknya

#Imperative Sentence

Tanpa kita sadari kan begitu menyalahkan orang lain,menuding, mengeluh, loyo kalau kita loyo ya allah ini setan. Allhamdulillah himinas syaiton nirrojim langsung ambil air wudhu kemudian baca istiqfar kemudian baca audibillah himinas syaiton nirrojim (79/WDBS/11/I/1).

The data is a command sentence (Imperative) to state the command sentence, invitation and request. The invitation sentence in the data (56) contains an invitation when we feel sluggish with the devil's whispers we say "Alhamdulillah himinas syaiton nirrojim" immediately take ablution water then read istiqfar then read *audibillah himinas syaiton nirrojim*. Hal tersebut dibuktikan dengan data ("*Tanpa kita sadari kan begitu menyalahkan orang lain,menuding, mengeluh, loyo kalau kita loyo ya allah ini setan. Allhamdulillah himinas syaiton nirrojim langsung ambil air wudhu kemudian baca istiqfar kemudian baca audibillah himinas syaiton nirrojim*"). The datum is an invitation to always read istighfar.

Illocutionary Speech Act

Illocutionary speech acts are speech that not only serves to inform something, but also to do something. Locutionary speech acts have several types, namely: Expressive, Representative, Directive, Commissive and Declarative.

#Expressive

There are many expressive speech acts which include utterances of thanking, complaining, congratulating, flattering, praising to blaming and criticizing. For example, a sentence like this "*sudahlah gak usah neko-neko,gak usah muluk-muluk apa mungkin kamu rugi. nanti saya dah belum sekarang, belum saatnya apa iya,apa mungkin ngaca dong dan masih banyak ragam bisikan setan dan itu ternyata bisikan-bisikan orang yang melemahkan kita*" (11/WDBS/2/V/16).

The data is an expressive speech act that criticizes. Expressive speech acts in the data contain about criticizing people who say negative sentences. This is evidenced by the data ("*kalimat seperti ini sudahlah gak usah neko-neko,gak usah muluk-muluk apa mungkin kamu rugi, nanti saya dah, belum sekarang belum saatnya apa iya,apa mungkin ngaca dong dan masih banyak ragam bisikan dan itu ternyata itu bisikan –bisikan orang yang melemahkan kita*"). These data are speeches criticizing people who often say negative things that weaken us and there are still many kinds of whispers that can weaken us, we must be aware of the whispers of the devil.

#Assertive

Representative speech act is an utterance that states, to demand, admit, show, report, give a testimony, mention and speculate. This speech act serves to state something so that it can be judged as true or not. For example "*Jadi sahabat nabi namanya abu bin masuud, pelajaran berharga tentang bagaimana mengenali bisikan setan atau bisikan malaikat dan itu dikeluarkan oleh Andul Masuud, RA*" (21/WDBS/3/III/14).

The data is a representative speech act that shows. The representative speech acts in the data contain about showing that the companions of the prophet Abu bin Masuud recognized the devil's whispers and whispers. This is evidenced by the data ("*Sahabat nabi namanya Abu bin Masuud, pelajaran berharga tentang bagaimana mengenali bisikan setan atau bisikan malaikat*"). The data is an utterance stating his friend the prophet how the whispers of angels and whispers of demons can be a lesson.

#Directive

Directive speech acts are the types of speech acts that express the utterances of asking, inviting, forcing, suggesting, urging, ordering, demanding, ordering, urging, pleading, challenging, giving cues.

Yang kita lakukan setiap ketemu siapapun, setiap selesai melakukan kegiatan apapun ketemu orang maaf ya atau sekarang ada jejaring sosial, kita bisa tulis siapapun orang mohon maaf, karena apa kemana kita tidak tahu kapan hal itu tiba andaikan mereka tahu (58/MII/55/III/14).

The data is a directive speech act requesting. The directive speech acts in the data contain apologizing to anyone after doing activities, after talking to other people after playing on social networks we always say sorry. This is evidenced by the data (“*Yang kita lakukan setiap ketemu siapapun, setiap selesai melakukan kegiatan apapun ketemu orang maaf ya atau sekarang ada jejaring sosial, kita bisa tulis siapapun orang mohon maaf*”). The data above is a directive speech act, namely because the speech above is a pleading speech because every time we meet anyone wherever we are on social networks we can say sorry because every word we say hurts us we don't know we should always apologize.

Commissive Speech Act

A commissive speech act is a speech act that states the speaker to carry out various things mentioned in his speech, for example swearing, promising, threatening, expressing ability. Commissive speech acts are as follows:

Apa lagi di dalam kehidupan yang modern yang sekelerestis, semacam ini memunculkan masyarakat yang egois itu ada alasan untuk marah. (9/MII/48/VI/12).

The data is a threatening commissive speech act. The commissive speech act in the data contains speech about taking action in the future, modern life gives rise to a selfish society. This is evidenced by the data (“*Dalam kehidupan yang modern yang sekelerestis, semacam ini memunculkan masyarakat yang egois itu ada alasan untuk marah*”). The data shows that commissive speech is because the speech above is a speech that will be carried out in the future because modern life gives rise to selfish people, reasons for getting angry.

Declarative Speech Act

Declarative speech acts, namely the type of speech that states speech with the intention of impressing, deciding, canceling, prohibiting, granting, permitting, classifying, lifting, forgiving, forgiving, declarative speech acts as follows.

Jangan berfikir namanya karya atau prestasi sesuatu yang kemudian anda berfikirnya sulit tapi prestasi yang luar biasa contoh tadi sebenarnya ingin menyelamatkan lingkungan dia bikin namanya model bank sampah. Jadi maksudnya orang itu dia punya sampah di kumpulin dan dijual ditimbang dijual sama mereka itu sebagai tabungan model tabungan, tapi tabungan bukan tabungan yang berupa uang tapi berupa sampah-sampah apa yang bermanfaat dikumpulin. sma aja disekolahan tanpa disadari membantu tetang lingkungan gede disurabaya ada contohnya. Kemudian saya brosing di internet luar biasa sederhana. Bagaimana agar masyarakat Surabaya memiliki kepedulian lingkungan (150/B/45/III/6).

5. CONCLUSION

Based on research data, conclusions concerning Ustadz Faqih Syarif's motivational speech acts in the Thanks god tomorrow is Friday event on smart FM radio: Pragmatic Studies are offered in this part. The findings can be summarized thusly:

As many as 25 advising utterances make up the majority of the locutionary speech acts in the Thanks God Tomorrow is Friday program. Seven non-descriptive speech acts remain to be described. There are six utterances of events in the narrative speech actions. Nine utterances of news phrases (declarative), eight utterances of interrogative sentences (interrogative), as well as command sentences (Imperative) are found in direct speech acts.

The “*Thanks God Tomorrow is Friday*” program’s illocutionary speech acts are dominated by expressive speech acts that criticize up to eight statements. Then there are 7 amazing declarative speech acts, 1 utterance, 4 forgiving utterances, utterances classifying 1 utterance, and utterances prohibiting 1 utterance, while three utterances show in assertive speech acts. For directive speech acts, there are three utterances: the utterance of pleading, the utterance of proposing, and the utterance of encouraging.

Based on the findings of this study, below are some recommendations. Before performing research, it is preferable for future researchers who are interested in this topic to strengthen the theory to be employed. This will ensure that the findings are focused and in-depth in the end. As in this study, researchers who use audio data sources must be careful while transcribing data.

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