Chapter I

Introduction

1.1. Background of the Study

Religious practices in the Java region cannot be separated from the local culture itself, especially the acculturation of local culture to Islam religion (Alif, Mafthukhatul and Ahmala 2020). The spread of Islam in the land of Java was initiated by 9 figures who had religious knowledge, commonly called *Walisongo* (Hatmansyah 2015). Walisongo spread Islamic teachings throughout Java from East Java to West Java. The local culture such as Javanese songs, poetry, *gamelan* and *wayang (*shadow puppet) usuall combined with the delivery of Islamic teachings. *Wali Songo* acculturated local culture with religion so that Islam religion can be accepted by the community because the local culture in that time still related to Hindu-Buddhism religious practices (Alif et.al 2020).

Wali Songo mostly applied local culture in the form of art, such as Sunan Bonang who spread Islam with the help of traditional musical instruments, gamelan, and Sunan Kalijaga also carried out the religious practice of spreading Islam by singing poetry, one of which is entitled 'Lir-Ilir' (Lufaefi 2018). The poetry that is sung has developed in Indonesia commonly called *syair* or *syi'ir* (in Arabic). Sucipto (2018) stated that *Syi'ir* is a sentence that is purposely composed using rhythms and poems that convey a beautiful fantasy or imagination. In creating old poetry there are messages that the creator wants to convey to the

listeners. In this era, there is one of the famous religious poetry in the Java region, especially East Java, is called *Syi'ir Tanpo Waton.*

The people of East Java have already familiar with *Syi'ir* Tanpo Waton which is played every day on the mosque speakers before the call to pray. The term Syi'ir is the Arabic language that is translated into Indonesian '*Syair*'. '*Syair*' means old poetry, each of which consists of four lines ending with the same sound (KBBI 2020). *Syi'ir* is one of the old traditions used by the ancestors known as *Wali Songo* to spread the religion of Islam (Buhori 2016). Nevertheless, *Syi'ir Tanpo Waton* is not played in all mosques in East Java. It depends on the ideology background and preference of the mosque board members.

'Syi'ir Tanpo Waton' religios poetry was created by KH. Muhammad Nizam from *Ahlus Shafa wal Wafa* Islamic boarding school in Simoketawang, Wonoayu, Sidoarjo (Saputri 2013). Several mosques in Surabaya play the *Syi'ir Tanpo Waton* religious poetry before the call to pray. Considering from the distribution of the religious poetry audio that broadcast in several mosques, then there is the importance intention of the speaker to be conveyed. It means, the *'Syi'ir Tanpo Waton'* religious poetry is the media of communication between the speaker and the listeners. In communication, context is important to help the hearers understand the speaker's intention (Almuslimah 2012).

Context is background knowledge delivered by the speaker and hearer which contributes to the hearer's interpretation of what the speaker means. In communication within context, of course, the intentions and messages contained

in utterances are expected to be conveyed and understood by the addressees clearly. Therefore, language is used as the way people perform their intention (J. Austin 1975). In other words, speech acts are defined as actions that change the discourse when the speaker utters it, and the recipient receives it (J. .. Searle 1979). The main focus of studying speech act is to comprehend what is the message that underlies every utterance because the core of communication is a message from the sender conveyed to the target (van Rule 2018). Speech act can be divided into three, locutionary act, illocutionary act, and perlocutionary act.

Locutionary act refers to the words uttered by the speaker; it can be formed in statements (declarative locution), questions (interrogative locution), or commands (imperative locution). Illocutionary act refers to the act performed by the speaker in uttering words. Illocutionary acts focus on the intention behind the words to indicate the purpose of the speaker in saying something. The perlocutionary act is the action that happens as the effect of the illocutionary act on the hearer. It can affect thought, action, or the feeling of the hearer (Noviyanti 2019). Therefore people perform using language to convey certain information to others, such as conveying ideology, and religious thought.

With the help of technology the spread of 'Syi'ir Tanpo Waton' religious poetry can be done widely. Yasmara Radio is radio community centered in Rahmat Mosque, Amir Hamzah 18, Surabaya which broadcasts *Syi'ir Tanpo Waton* daily before Adzan has the scope of broadcasting in Gerbangkertasusila (Gresik, Bangkalan, Mojokerto, Surabaya, Sidoarjo, Lamongan) area. Rahmat mosque is the oldest mosque in Surabaya, which become a pioneer of all other

mosques in Surabaya. Therefore the 'Syi'ir Tanpo Waton' religious poetry broadcasted in seveal mosues of Suabaya. Due to this interesting phenomenon, many previous studies have researched in the same field and there have also been other studies in the same object.

There have been many studies that analyzed illocutionary acts in different kinds of utterances. Noviyanti (2019) analyzed illocutionary acts in song lyrics which the form of expression and message conveyed has a tone, rhythm, and intonation. Illocutionary act analysis to the song lyric found out four categories of the illocutionary act and four types functions of illocutionary act. Different from Noviyani (2019), previous study by Tutuarima et.al (2018) analyzed speech act in the conversation between actors of a movie, and the study by Azhari et.al (2018) analyzed the speech act of classroom interaction.

Both studies concern speech acts which the Tutuarima et.al (2018) and Azhari et.al (2018) collect the data in the form of utterances from two people or more. The finding indicates not only the illocutionary act that is found but also the locutionary and perlocutionary act. However, the research can also be focused only on illocutionary acts even it is in a conversation. There has been previous research by Almuslimah (2012) investigate the illocutionary act of the main character in 'The Prince and The Pauper' movie. The study found five types of illocutionary act in the movie.

Some studies, for example, Rosyadi (2012) and Saputri (2013) analyzed *Syi'ir Tanpo Waton* from the lens of semiotics. Both studies have similar findings that

the Syi'ir was created to teach people to live in society within a religious basis, but Saputri (2013) has more specific findings based on the language, literature, and culture sign of the *Syi'ir.*

Based on all of the previous studies that have been reviewed, it shows Rosyadi (2012) and Saputri (2013) have the same area and object of the study but did not research the linguistic aspect. Almuslimah (2012) and Tutuarima et.al (2018) also have the same area of the study and the object of the study, but different in the title of the film and different in scope and limitation of their study. Azhari et.al (2018) has a different focus of the study in which they rely on the phenomenon that occurs right away. While Noviyanti (2019) conducted the research using the object of indirect speech act uttered by the speaker to the hearer.

Therefore Syi'ir Tanpo Waton is chosen because there is no previous studies conduct linguistic research on Religious poem. However, to find new insight about the underlying message in Syi'ir Tanpo Waton, this study will investigate deeper in linguistics aspect because the previous studies did not carry out in-depth analyzes of linguistics. In accordance to the gap of the previous studies, qualitative research that focuses on the illocutionary acts is suitable to find out the message behind the Syi'ir lyric. The theory by Searle (1979) is used to investigate the illocutionary acts found. Illocutionary acts are categorized into five categories; *Representative (Assertive), Directive, Expressive, Commissive, Declaration.* The theory of illocutionary act by Leech (1983) s also used to analyze the function of illocutionary act. The functions of illocutionary act are divided into four functions, *Competitive, Convivial, Collaborative, and Conflictive* (Leech 1983).

This study is important for the audience because it can avoid misunderstanding and misinterpretation of the *Syi'ir Tanpo Waton* which is broadcasted every day before prayer time. Moreover, this *Syi'ir* is very familiar to the people of Surabaya, not only Muslim but non-Muslim. By concerning the study into social and humanities, this *Syi'ir* can be studied in the social aspect, so that it also provides benefits to all aspects of society. This study is also important to introduce the culture that still exists in Surabaya that may not be known by many people because the language used represents the culture of the speaker. Despite people are familiar with the *syi'ir*, some people do not understand the meaning of the *syi'ir* lyrics because the language used is quite different from the everyday language use by Surabaya people. This study will make it easier for the public to understand the messages contained in the lyrics.

This qualitative research aims to identify the types of illocutionary acts that exist in the lyric of '*Syi'ir Tanpo Waton*' religious poetry to find the message behind the words, and also to explain the function of the illocutionary act found. By looking for illocutionary acts and their functions, we will find out the message that the speaker wants to convey. Furthermore, the researcher will interpret the finding based on the social and cultural background of the *Syi'ir Tanpo Waton* spread that relate to the Yasmara Radio broadcasting program.

1.2. Statements of Problem

Based on the background of the study, the researcher formulates the problems of the study as follows:

ILLOCUTIONARY ACTS IN...

1. What are the types of illocutionary acts found in *'Syi'ir Tanpo Waton'* religious poetry broadcasted in Surabaya?

2. What are the functions of illocutionary acts found in *'Syi'ir Tanpo Waton'* religious poetry broadcasted in Surabaya?

1.3. Objectives of the Study

Based on the statement of the problem, the researcher has the objective of the study as follows:

1. To identify the types of illocutionary acts found in the *Syi'ir* Tanpo Waton religious poetry broadcasted in Surabaya

2. To explain the functions of illocutionary acts found in the 'Syi'ir Tanpo Waton' religious poetry broadcasted in Surabaya

1.4. Significances of the Study

It is expected that the result of this study may give new insights to people in Surabaya regarding the language used in *Syi'ir* Tanpo Waton is not a daily language. In a larger segmentation, it is expected may provide a new understanding for people in the *Gerbangkertasusila* area, as the radio signal range. The result of this study also can avoid misunderstanding of underlying message in *Syi'ir* Tanpo Waton, especially to Muslims people. Therefore, the message behind the lyric of *Syi'ir* Tanpo Waton can be conveyed clearly and applied in social life between Muslims as a form of attention. Further, this study is expected to provide new ideas for the researchers who have an interest in the same area of study.

1.5. Scope and Limitation

This Study concerns on the field of pragmatics research, which analyze illocutionary acts that are found in *Syi'ir Tanpo Waton* religious poetry in Surabaya, which initially broadcasted by Yasmara Radio, and also focuses to the function of illocutionary acts found in it. The researcher focuses on the 11 minutes 20 second duration of *Syi'ir Tanpo Waton* religious poetry as the data source. The theory by Searle (1979) is used to found out the types of illocutionary act in the '*Syi'ir Tanpo Waton'* lyric, in which categorized into five types, *Representative (Assertive), Directive, Expressive, Commissive, Declaration*. The theory by Leech (1982) is used to investigate the function of illocutionary acts found in *Syi'ir* Tanpo Waton. The four functions purposed are *Competitive, Convivial, Collaborative, and Conflictive.*

1.6.Definition of Key Terms

Illocutionary Act   : The intended meaning performed by the speaker in uttering words. (J. .. Searle 1979)

Types of Illocutionary act: The classification theory of illocutionary act based on the direction of fit, which proposed by Searle (1976).

Functions of Illocutionar act: The classification theory of illocutionary act function based on the relation of illocutionary act purpose and social purpose, which proposed by Leech (1983).

Religious Poetry (Syi'ir): Type of poetry that has religious messages that want to be conveyed by the speaker to the hearer. It is also commonly named *Syi'ir* (Saputri 2013).

Syi'ir Tanpo Waton   **:** Literary work of old poetry created by KH. Muhammad Nizam contains religious messages. (Rosyadi 2012, Saputri 2013)