

SLOGAN OF “KULIAH SAK NGAJINE” IN PERSPECTIVE OF SPEECH ACT

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Abstract

This study aims at investigating speech act behind the slogan of "*kuliah Sak Ngajine*". Theory of speech act employed is the one belonged to Austin which consists of three kinds i.e. locution, illocution, and perlocution. Based on qualitative method used it is discovered that locutionary act of this slogan refers to having studying both common academic learning and Islamic courses. Illocution act of this slogan imply that *Kuliah Sak Ngajine* is having learning process followed by *irfani* values in order to make values of *kepesantrenan* emerge. Perlocutionary act of *Kuliah Sak Ngajine* slogan indicates that not all the students implement learning process by *irfani* values properly.

Key term; slogan, speech act.

INTRODUCTION

What is stated is not necessarily what is intended. It is Yule (2010)'s view of language phenomenon –or speech. There might be distinctions between literal and implied meanings of a speech which requires the appropriate interpretation (Sankaravelayuthan, 2018) –in which people called it Pragmatics. It could exist in any kind of speech including slogan. Slogan refers to a group of words which imply a reward in an aesthetic way easy to read, to utter and to remember (Urdang and Robbins, as cited in Pratiwi, 2018). Moreover, Dass (2014) argues that slogan is a fundamental element of a brand's platform that assists in shaping its identity and delimiting its positioning. Slogan also can be defined as a linguistic phenomenon which denotes the values and norms of human societies (Bariq, 2017). Broadly speaking, slogan is a speech which has certain messages and denotes an identity.

Furthermore, Bariq (2017) reveals that language and religion have obvious interrelation throughout the world that is unable to ignore. His notion then could bring out a term of religious slogan. Religious slogan is as a shortened clearly worded and condensed piece of language with an obvious goal (At-Tublaani, as cited in Bariq, 2017). There is an institution slogan which indicates religious message i.e. "*Kuliah sak ngajine*". This slogan

belongs to IAI Al Qolam Malang. The phrase “*Kuliah sak ngajine*” is derived from Javanese language which means studying both science and Islam.

The slogan of “*Kuliah sak ngajine*” becomes urgent to investigate due to some functions of slogan. Commonly slogan is created to symbolize what the service looks like through memorable words addressed to the public and target people (Pratiwi, 2018). It is also aimed to give certain message in the mind of the target people (Yolanda, 2018). Another function of slogan is to provide a unique and significant contribution to an institution's identity (Kohli, 2007). In short, to uncover IAI Al Qolam’s service, message, and identity, that slogan it is necessary to identify using pragmatic approach –it is an approach to see implied meanings of a speech (Yule, 2004) –along with speech act as the selected theory.

One can use language to do things such as making promises, placing names in nomination, offering congratulations and swearing testimony. This is what Fromkin (2011) calls as speech act. Meanwhile, Alsri (n.d.) defines speech act as an action which happens through language and gesture to state what the one intends to utter. Yule (2010) also conveys that speech act is an action carried out in saying something. In other words, it is an utterance serving a function in communication such as an apology, a greeting, a request, a complaint, an invitation, a compliment, or a refusal. The word “*sorry*”, for example, is used to perform an apology. Simply speaking, the three experts have similarity in defining what is called speech act theory i.e. the belief that meaning and action are related to language.

Furthermore, Austin (as cited in Haucsa et al, 2020) and Searley (as cited in Bublitz, 2011) have different views of kinds of speech act. According to Searley speech act consists of declarative, representative, directive, expressive, and commissive ones. Meanwhile, Austin (Rudiawati, 2018) conveys that speech act composes of three kinds i.e. locution, illocution, and perlocution. Locutionary act refers to the literal meaning of what is said (Oshima, 2010). A sentence “*It's hot in here*”, for instance, has the referring expression *you*, and the predicating expression *is hot*. Illocutionary act is certain action undertaken by the speaker of what is uttered (Haucsa, et al, 2020). Illocutionary act of a sentence '*It's hot in here*' could be an indirect request for someone to open the window, an indirect refusal to close the window because someone is cold and a complaint implying that someone should know better than to keep the windows closed (expressed emphatically). Perlocutionary act is defined as the effect as a consequence of the utterance (Bublitz, 2011). Perlocutionary meaning of a sentence '*It's hot in here*' is the result in someone opening the window.

Speech acts of slogans have previously been examined by some researchers (Inderagiri, 2013; Widyaka, 2014; Musthofa, 2017; Alam, 2017; Rudiawati & Fitria, 2018). These five researchers investigate speech act of slogan in advertisements. There have been no studies of speech act on academic slogan –especially at a college. If identifying speech act in ad slogans might be beneficial for marketing of the companies the products belong to, examining the ones in academic slogan could be valuable for the campus branding –in this case it might also refer to the campus’s identity. It is,

thus, necessary to identify slogan of “*Kuliah sak ngajine*” using speech act theory. Those previous researchers analyze their data using theory speech act by Searley –in which this theory relies much on the messages intended (Bublitz, 2011). Meanwhile, slogan of “*Kuliah sak ngajine*” will be investigated using Austin’s theory of speech act since these theories emphasize both on the speech’s intention and the effects of the speech toward the speech addressers. To uncover implied meanings of the slogans these previous researchers interpret by themselves using the slogans’ contexts. It might make the results of the interpretation seem quite subjective. Accordingly, in this present study slogan of “*Kuliah sak ngajine*” will be interpreted based on both context and some respondents ‘interpretations – including students and chiefs of IAI Al Qolam –to avoid subjectivity. To sum up the previous studies of speech acts yield the gaps that have to be filled in. The gaps, then, lead to formulation of the objectives of this current study i.e.to discover locutionary act, illocutionary act and perlocutionary act of “*Kuliah sak ngajine*” slogan. The results of identifying this slogan using speech act are advantageous not only for setting out this campus’s identity –or even ideology –but also for evaluating how far the students balance both “*kuliah*” and “*ngaji*” in real and actual life.

Definition of Speech Act

Speech act is defined as an action performed in saying something (Yule, 2010, p. 133). In other words, it is an utterance serving a function in communication such as an apology, a greeting, a request, a complaint, an invitation, a compliment, or a refusal. The word “*sorry*”, for example, is used to perform an apology. Speech act theory was developed from the belief that meaning and action are related to language.

Kinds of Speech Act

1. Locutionary act is the literal meaning of what is said. A sentence “*It’s hot in here*”, for instance, has the referring expression *you*, and the predicating expression *is hot*.
2. Illocutionary act refers to the social function of what is said. Illocutionary act of a sentence ‘*It’s hot in here*’ could be an indirect request for someone to open the window, an indirect refusal to close the window because someone is cold and a complaint implying that someone should know better than to keep the windows closed (expressed emphatically). Searle (1969) classified illocutionary acts into five general types.
 - a. Declarations: utterances which carry no information about the world outside language at all because they refer to themselves. E.g.:
 - *I swear to... .*
 - *I sentence you to death.*
 - *I hereby open the Theater House.*
 - *I hereby name this ship ‘Aurora’.*
 - b. Representative: stating or describing what the speaker believes to be true. It has three kinds:
 - statements of fact e.g. *The earth is round*
 - assertions e.g. *Chomsky didn’t write about peanuts*
 - descriptions e.g. *It was a sunny day*

- c. Expressives: stating what the speaker feels (psychological states) including expressing pleasure, pain, likes, dislikes, joy, sorrow, etc.
E.g.
- *I'm really sorry.*
 - *Congratulations!*
 - *Oh, yes, mummy, great, mmmm!*
- d. Directives: speech acts that speakers use to make someone else do something such as, commands, orders, requests, suggestions, etc.
e.g.
- *Gimme a cup of coffee. Make it black.*
 - *Could you lend me a pen please?*
 - *Don't touch that.*
 - *Could you close the window?*
- e. Commissives: expressing what the speaker intends including promises, threats, refusals, pledges, plans, etc.
e.g.
- *I'll be back.*
 - *I'm going to get it right next time.*
 - *We will not do that.*
 - *I'm going to Paris tomorrow."*
3. Perlocutionary act is defined as the effect of what is said. Perlocutionary meaning of a sentence 'It's hot in here' is the result in someone opening the window.

METHOD

This current study is undertaken due to three objectives. The first one is to find out lexical meaning of “*Kuliah sak ngajine*” slogan (locutionary act). The second one is to identify implied meanings of “*Kuliah sak ngajine*” slogan (illocutionary act). The last one is to examine the effects of “*Kuliah sak ngajine*” slogan toward the addressers (perlocutionary act). Accordingly, qualitative research along with pragmatic approach is employed to discover the answers for the objectives. Qualitative research refers to a research in which the data are in the form of utterances which require comprehensive exploration and interpretation as well as the results of the research is represented using words containing rich description of the analyzed data (Muyassaroh, 2016).

The data of this present study is in the form of utterance i.e. the slogan of “*Kuliah sak ngajine*”. Analysis of speech acts of this slogan will also be elaborated deeply using words. Additionally, pragmatic approach is defined as a distinct level of meaning –not social and cultural meaning, yet individual, intention-based meaning which could supplement the logical, propositional, and conventional meanings put through a linguistic code (Muyassaroh, 2016).

In this present study, the slogan of “*Kuliah sak ngajine*” is viewed in perspective different level of meanings i.e. both explicit and implicit meanings. Austin’s classification of speech act which composes of locutionary act, illocutionary act, and pelocutionary act is employed for exposing aforementioned research objectives. The first research objective that is to find out locutionary act –i.e. lexical meaning –of “*Kuliah sak ngajine*”slogan, is identified using grammatical semantics. Moreover, the second research objective is aimed to know the intended messages –i.e. illocutionary act –of “*Kuliah sak ngajine*”slogan. Accordingly, it is required to interview the initiators of this slogan instead of subjectively interpreting illocutionary act of it. This interview will be addressed to three chiefs of IAI Al Qolam who have initiated the slogan. Similarly, when illocutionary acts of this slogan have been found out, it is necessary to identify the effects of the slogan toward the addressers (perlocutionary acts) –in this case is IAI Al Qolam students –for answering the third research objectives. The effects meant here how IAI Al Qolam students have implemented “*Kuliah sak ngajine*”slogan in their study. To know this, sixteen students of IAI Al Qolam students from different department will be interviewed.

RESULTS AND DISCUSSION

To uncover implied meanings behind *Kuliah sak ngajine* slogan (KSNS), it is necessary to see it from the angles of locution, illocution, and perlocution. The locution here is discovered using KBBI¹. The illocution is identified based on meaning of *Kuliah sak ngajine* slogan according to a chief of this campus taken from deep interview. The perlocution is investigated based of interview toward ten students of the campus. The results from the three kinds of speech act then are presented below to uncover the real meanings of KSNS as findings of this current study.

1. The Locution of KSNS

Locution is defined as the literal meaning of what is said (Oshima, 2010). Thus, the meanings can be got from dictionary. The word "*kuliah*" according to KBBI V refers to following courses at a college. Meanwhile, "*sak ngajine*" is Javanese language. "*Sak*" is defined as along with. "*Ngajine*" means studying about religion. Accordingly based on the literal meanings of respective word on *Kuliah sak ngajine*, locution of KSN can be referring to conducting study not only on conventional courses but also on religion ones.

2. The Illocution of KSNS

Illocution refers to certain action undertaken by the speaker of what is uttered (Haucsa, et al, 2020). So, to get the intended meaning of KSNS, the ones behind the slogan -i.e. rector and vice chancellor 1-were deeply interviewed. Result of the interview uncovered the real meanings of the slogan. One of them was about the similarity and differences between "*Kuliah*" and "*ngaji*". The two terms has the same meaning i.e. learning process. However, what makes them different is values. In this case "*ngaji*" values of "*Irfani*" so that values of *kepesantrenan* might emerge. So *ngaji* here is not necessarily about studying either *kitab kuning* or Quran.

Irfani based learning process here might be in line with learning concept by Imam Ghozali who has revealed that learning (*ta'lim*) is divided into two kinds i.e. *ta'lim insani* and *ta'lim rabbani*. *Ta'lim insani* refers to learning from human as in conventional knowledge got from research etc. *Ta'lim rabbani* is learning from God. In this case it is classified into two namely from inside (*tafakkur*) and from outside (from *ilham* or *wahyu*).

Ta'lim insani here is implemented as in common learning in any college. Similarly, *tafakkur* can be done individually or in group outside the classroom in the form of group discussion, reviewing articles, summarizing materials etc. In short, *ta'lim insani* and *tafakkur* here are the manifestation of *kuliah*. Meanwhile, *ngaji* meant in this slogan is the implementation of the second *ta'lim rabbani* -i.e. *ilham* or *wahyu*. This kind of *ta'lim* can be achieved by *tirakat*, *mujahadah*, *istighotsah*, and *doa*. This four aspects have been developed by this campus to stimulate learning process which has values of *Irfani* or *pesantren*. Those aspects are implemented in the forms of *doa*, *istighotsah*, *khataman*, *ziaroh pimpinan*,

¹ Standard dictionary of Indonesian

course of studi *pesantren*, *tawassul*, particular rules of dressing, and *KKN PAR*.

Doa is done to start and end the class. Certain lecturers added *tawassul* toward founder of this campus along with those who have relation to the material to be taught -usually called *sanad*. *Istighotsah* is carried out every Saturday. It is obligated only for students who are at the campus and not having class. *Khataman* is done every Wednesday at *musholla*. Certain students who are expert in reciting Quran are selected to do *khataman*. In terms of dressing every Friday male students are obligated to wear *sarung* while female students wear either batik or white dress. Furthermore, this campus has program of KKM of PAR based on *maqashid syariah*. In conclusion, implied meaning of KSNS might refer to learning process which *Irfani* values in order to maintain *pesantren* tradition to this campus.

3. Perlocution

Perlocution is defined as the effect as a consequence of the utterance (Bublitz, 2011). Accordingly, to ensure the effect of KSN - whether the students have implemented Julian as well as *ngaji* -some students of various departments have been interviewed. The first point talked in the interview was about *doa* before and after the class. According to them some lectures led them to *doa* but some did not. *Doa* for starting the class was al *fatikhah* surah -sometimes was followed by *tawassul* toward founders of this campus. Similarly, at the end of the class the lecturers left them to *doa* of *kafarotul majlis*.

The next implementation of KSNS is *istigotsah*. This program was carried out once a week. The respondents stated various statements in terms of the *istigotsah*. Some of them followed the agenda when they did not have class. One of them stated that her following was because she was interested in and wanted *barokah*. Some of them never followed because they had no class when schedule of *istighotsah* was conducted. Even some of them never knew that this campus has the program of *istighotsah*.

Khataman every Wednesday is the next implementation of KSNS. This program is done at *musholla* by some students who have experts in reciting the holy Qur'an. However, some students who have been interviewed revealed that they never joined since they have their own agenda. Only one of the students said that she joined the program of *khataman* as a listener sitting at the *musholla*.

The next manifestation of KSNS is having discussion outside class which means the discussion which is based on the students' initiative. Some of the respondents said they never have discussion outside the class. Only few of them who did so.

In case of the course of *kepesantrenan* i.e. Studi *Pesantren* commoly the respondents said that they got nothing at the course. However, at campus they implemented some behaviors related to *kepesantrenan* like *salaman* every seeing lectures etc.

The last implementation of KSNS is the rule of wearing *sarung* for male students and white or batik dress every Friday. Some of the respondents said that they followed the rules while some others did not.

The slogan of *Kuliah sak ngajine* which carries applicable meanings that the students should obey is not conducted well in terms of *doa*, for example. Not all the students do *doa* before and after the class since not all their lectures led them to do so. Accordingly, to really implement "*kuliah*" along with "*ngajine*", *doa* must be the first rule this campus has to obligate for any classes. It is not only for realizing the slogan but also for making the learning and teaching process *barokah* and run well. The next one is *istighotsah*. This program is only followed by those who have classes and will. In other words, there is no certain rules in case of this. Even some of them do not know that this campus has that kind of program. That is why, there should be a particular socialization about this program at least for informing them the importance of *istighotsah* for their learning process. Meanwhile, the students should be obligated to join *khataman* on every Wednesday if they have no class, at least only as listeners. The students also should be encouraged to have discussion outside class. Moreover, lectures of *Studi Pesantren* should make sure their students get their points of the courses and implemented them especially at campus. Moreover, there should be certain rules about students' behaviors when they see the lectures. Furthermore, campus should have certain rules for the students who do not follow ways of wearing on Friday.

CONCLUSION AND SUGGESTION

The slogan of *Kuliah sak ngajine* indicates different meanings depending upon different kinds of speech act. Based on locution, this slogan refers to having studying both common academic learning and Islamic courses. Meanwhile, Illocution of this slogan imply that *Kuliah sak ngajine* is having learning process followed by *Irfani* values in order to make values of *kepesantrenan* emerge. Furthermore, perlocution of *Kuliah sak ngajine* sloga demonstrates that not all the students implement learning process by *Irfani* values properly.

Based on the findings and the discussion, recommendation for are derived for this campus. That is this campus should really implement all aspects behind the slogan of *Kuliah sak ngajine* such as *doa*, *istigotsah*, *tawassul* etc. Meanwhile, for the next researchers who are interested in investigating the same area, they can use theory of speech as by Searley. They can also use questionnaire.

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