

Types of Assertive Illocutions: In the Dawah of Dai in the City of Medan

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Abstract: Language plays a critical role in Islamic preaching (dawah). The language used by a dai (a person who gives dawah) in his preaching comprises a range of illocutionary acts which convey different meanings and is designed to produce an effect and impact onto his jamaah (congregants). Until today, there has been no research conducted to describe the types of illocutions of a dai when he preaches. Particularly, the type of assertive illocutionary act. According to that finding, the present study attempts to propose the types and subtypes of assertive illocutions of dai when he preaches. The method of this research is descriptive qualitative. The data of this research are dai speeches in the forms of words, phrases and sentences when he is preaching in the City of Medan. The data were collected using observation method supported by notetaking technique. The collected data were then analyzed using contextual analysis method and identity method with paraphrase technique. The results of the study highlight that the type of assertive illocutions of the dai is based on his belief in the truth of Quran proposition, hadith and ijma' or agreed opinions amongst the ulama (Islamic scholars) and the opinion of the dai himself. The types will then have different meanings, among others the sub-type of explaining, sub-type of predicting, sub-type of asserting, sub-type of proving, sub-type of suspecting, sub-type of approving, sub-type of concluding, sub-type of denying, and sub-type of telling and sub-type of establishing.

1 INTRODUCTION

Language plays a critical role in religious speeches, especially in the Islamic preaching (Suhandang, 2013). In the practice of dawah, language potentially plays persuasive function (Panggabean, 1981). This persuasive function is related to the dai's effort in influencing listeners' attitude through the language being used.

The language used by a dai has various meanings and objectives depending on the usage context. Occasionally, when giving dawah, a dai uses words with the intentions to ban, to command, to advise, to state, to express gratitude, to pray, to assert, to warn, to suggest, to explain, to presume, to predict, to agree, to allow and to threaten. Referring to this understanding, then a language used by a dai in giving dawah can be classified as the use of a series of various types of speech act which has the certain meanings, functions and objectives and is designed to bring some effects, influences, or causes to its listeners. But the reality is that it is rarely for a dai to

express his intentions openly using performative verbs.

Therefore, there needs to be an in depth analysis and interpretation in order to investigate the meanings of what the dai is trying to convey when giving dawah. Especially the meanings of the dai assertive illocutions, since on this illocution, a dai is tied to the truth of the proposition conveyed. Such an understanding implies that every assertive illocutions meaning of a dai has a truth that can be assessed. In other words, that each assertive speech acts a dai adjusts the words with the world (faith) (Searle, 1979).

As the core of the study of speech act, Searle develops and classifies speech act into five types, namely, 1. Assertives: a speech act involves the speaker on the truth of the proposition expressed. 2 Directives: a speech act meant for the listener to perform an action. 3 Commissives: a speech act that binds the speaker to an action that will be done in the future. 4 Expressive: a speech act that expresses a psychological attitude of the speaker towards certain condition. 5 Declarations: the illocution when the

performance is successful will result in a good correspondence between proportional contents and reality.

The proposed classification is based on three main principles, namely, (1) illocutionary point or an illocutionary act uttered by a speaker, (2) words adjusted with the reality of the world (word to world direction of fit), (3) psychological states/sincerity condition.

Table 1. Searle's Classification of Speech Acts (adapted from Yule, 1996)

Speech act type	Direction of fit	S = Speaker X = Situation
Assertives	make words fit the world	S believes X
Commissives	make the world fit words	S intends X
Directives	make the world fit words	S wants X
Declarations	word changes the world	S causes X
Expressives	make words fit the world	S feels X

Searle has also proposed the idea that the realization of the speech act use is influenced by four conditions, including (1) propositional contents condition (2) preparatory condition, (3) sincerity condition, and (4) essential condition (Searle, 1969). According to Searle, each of these conditions can distinguish the meanings of every speech act.

With regard to present study, there are some researches that have previously investigated the use of speech acts within Islamic preaching. For example, a research conducted by Maufur that discusses the speech acts of Buya Yahya when teaching at Al-Bahjah Islamic School Cirebon (Maufur, 2013). His study has not described clearly and specifically the realization of speech acts. Especially the type and meaning of speaker illocution. Damayanti, in her research, mentions that in giving dawah, a kiai is more dominant in using assertive speech acts. However, she did particularly not touch on the types and meanings of assertive illocutions of the dai under her study (Damayanti, 2014).

Rahayuningsih, Mujiman & Anita in thier research results concluded that the speech acts of a dai contains the relationship between human and God and the relationship amongst human beings. Nevertheless, in her research, she did not explain the type of assertive illocutions of the dai as her subject of study. Likewise, the results of the research

conducted by Salafah (2013) has not mentioned the type of illocutionary meanings of a dai when giving dawah . Her research results only mention the classification and functions of dai speech without describing the types of the illocutionary acts.

Based on the explanation of above research results, this research therefore seeks to discover the types and sub-types of assertive illocutions meanings of dai when giving dawah. This research needs to be conducted in order to discover the meanings of assertive illocutions of a dai precisely. Hence, an error and an interpretation ambiguity will not occur as a result of dai speech acts. Not to mention, the Ministry of Religious Affairs of the Republic of Indonesia has released a list of two hundred Muslim preachers recommended based on the criteria of qualified religious scholarly competence, good reputation, and high nationality committment. It indicates that all the while, Indonesian government has supervised and evaluated each of dai's speech act when giving dawah, including the truth of the dawah message conveyed. Based on the results of the supervision, the government recommended two hundred names out of thousands of dai in Indonesia to the Moslem community in Indonesia.

2 METHOD

The method of this research is descriptive qualitative. This research method aims to describe, summarize various conditions, situations, or various social reality phenomenon. This research also seeks to bring the reality into the surface as a feature, character, attitude, model, sign, or description about the condition of the situation, or specific phenomenon (Bungin, 2007). The data of this research are dai's speeches in the forms of words, phrases and sentences when giving dawah to people in the City of Medan. These data are the primary data as they are directly taken from the source. The data came from interviewees, namely dai who gave da'wah based on the context of Islamic preaching today, such as monotheism, fiqh, interpretation and contemporary Islamic studies.

The data were collected using observation method supplemented by notetaking technique (Sudaryanto, 2015). An observation method is used to observe the language used by a dai in giving dawah which is further written down by transcribing it in written form. The data that have been collected were then analyzed using contextual analysis method (Rahardi, 2009). Contextual analysis is an analysis technique applied on linguistic data by basing and relating a context.

The context mentioned here is the environment where the language is spoken. Such linguistic environment can be in the forms of physical environment and non physical environment. In other words, context can be understood as the background of knowledge shared by the speaker and listener, making the listener understand what the listener wants to convey (Leech, 1983).

3 RESULTS AND DISCUSSION

According to the objectives of the study, this section will present results and discussions of the research encompassing two things, namely: 1) type of assertive illocutions, and 2) sub-type of assertive illocutions meaning of dai when giving dawah in the City of Medan.

3.1 Result

Based on the results of the application of the research method described above, the following assertive speech acts were found.

Table 2. Assertive Illocution in the Dawah of Dai in the City of Medan.

No	Speech Acts	Classification	Illocutionary Acts
1	What is meant by someone with small impurity is the person whose wudhu (ablution) is invalidated, or someone with no wudhu. (IRHAS.11.F-15/04/2017)	Assertive	Explaining
2	And challenges faced by our children, our grandchildren in The future will be a lot more challenging than ours now. (ZMKS.141.TF-28/11/2017)	Assertive	Predicting
3	Tauhid cannot be divided - Allah as Rab, Allah as Ilah, believe in one God	Assertive	Asserting

	and to believe in another God is not supposed to be done by Moslems. (FZN13T-2042017)		
4	As we all can see, today, Islam is divided and split into several sects, which is against the teaching of the Prophet Muhammad, where at his time, Islam is only one [...]. (RAW.91.U-08/07/2017)	Assertive	Proving
5	Perhaps some parts or all parts have been discussed by myself, ustadz Hafiz or other preachers [...]. (RAW.09.F-01/04/2017)	Assertive	Suspecting
6	[...] Finally, it was brought and making it lawful, this is allowed if what is intended is only the goods only instead of the Quran. (IRHAS.43.F-15/04/2017)	Assertive	Approving
7	As previously mentioned, those with small impurity are prohibited from three things, performing prayers, and similar things, performing tawaf, touching and carrying mushaf. (IRHAS.50.F-15/04/2017)	Assertive	Concluding
8	[...] because we are not ulama (muslim theologians), not, we only read ulama's books, including me myself, I never position myself as	Assertive	Denying

	An ulama [...] (HFZ.17.T-15/04/2017)		
9	Likewise, those the believers, the martyrs, even though their bodies are buried in the ground, their souls are in the world of barzakh (purgatory), they in fact live in a different dimension. (ZMKS.58.TF-24/10/2017)	Assertive	Telling
10	Does not Allah accompany us all the time? (LTF.86.SB-26/02/2017)	Assertive	Establishing

ijma' or agreement of opinion amongst the scholars (Islamic scholars) and the opinion of the dai himself. This type will then list some types of classification subtype of assertive illocutions. Following the procedures proposed by Searle (1979), then the type is determined by certain conditions in accordance with linguistic characteristics and its context (Schiffrin, 1994). The conditions that can determine types of illocution classification include (1) *propositional contents*, (2) *preparatory condition*, (3) *sincerity condition*, and (4) *essential condition*. Below are types of assertive illocutions of dai's speeches in the city of Medan.

Table 3. Types of assertive illocutions of dai in the City of Medan

Propositional Contents	The truth of Islam based on the Quran, hadith and <i>ijma'</i> or agreement of opinion amongst Moslem scholars and the opinion of the dai himself (Ps)
Preparatory	Dai (Pn) has the facts, reasons, evidences and arguments on the Ps
	There is no greater clarity for Pn and his congregants (Pt) that Pt knows Ps
Sincerity	Pn believes Ps
Essential	Ps shows the facts of the speech

3.2 Discussion

Assertive speech act is a speech act that involves and binds the speaker to the truth of the proposition uttered. Therefore, the truth of each meaning of assertive speech act can be accepted. In other words, that every assertive speech act of the speakers adjusts the words with the world (his faith). In that case, in Islam, a dai must surely have deeper knowledge and ability to understand the content of Islamic teachings derived from the Quran and hadith of the Prophet Muhammad (p.b.u.h) Based on that competences, a dai must always express the truth of his speech derived from the holy Quran, hadith and *ijma'* or agreement of opinion amongst the scholars. This is the reason why they are called as the heirs of the prophet.

From the truth conveyed, type of assertive illocutions of the dai in this study is based on his belief in the truth of Quran proposition, hadith and based on the type of assertive illocutions of dai above, then the the sub-type of assertive illocutions in the speech act of the dai in the City of Medan is found as follows:

3.2.1 Assertive Sub-type of Explaining

Assertive Sub-Type of Explaining is based on dai's belief in Ps in explaining things. This category lists a number of assertive illocutions meanings including explaining, deciphering, describing, and telling. The parameters of this category is when one delivers the speech, dai stated Ps when dai expresses:

- i. A belief that there is a misunderstanding and confusion about worship etiquette or
- ii. incomprehension and
- iii. Moslem's ignorance towards Islamic legal case or laws.

The illustration of this category can be seen below.

- (1) What is meant by persons with small impurity is those persons whose wudhu (ablution) is invalidated or a person not in a state of wudhu or is without wudhu. (IRHAS.11.F-15/04/2017)

There is one way proposed by Austin (1962) in order to prove a speech is classified as an illocutionary speech, that is by enclosing speech act verbs in a speech. Yule mentions that the test as a performative hypothesis (Yule, 1996). The basic format of this hypothesis is "*I (hereby) Vp you (that) ...*". In this case, using paraphrase technique put forward by Sudaryanto[13] on a speech(1), then the meaning of assertive illocutions sub-type of Explaining can be tested for the truth. Consider the following paraphrase:

I hereby { explain describe decipher tell state } that What is meant by someone with small impurity is the person whose wudhu (ablution) is invalidated, or someone with no wudhu.

Based on the above paraphrase technique, it can be said that the speech (1) is assertive illocutions sub-type of explaining intended by the dai to explain, describe, decipher, tell, state something related to a certain case of person who is in a state of especially small impurity. In a nutshell, at the speech level (1) a dai tries to explain that a person who is in a state of small impurity is a Muslim who have not taken ablution. This means that he not in a state of purity with wudhu.

3.2.2 Assertive Sub-type of Predicting

Assertive Sub-Type of Predicting is based on a belief in Ps in predicting things that will happen. This category lists two assertive illocution meanings including to predict and to forecast. The parameters of this category is when one delivers the speech, dai stated Ps when dai expresses:

- i. A belief that things will happen as a reaction to today's phenomenon and condition of the Muslim society.

The illustration of this category can be seen below.

- (2) And the challenges faced by our children, our grandchildren in the future will be a lot more challenging than ours now. (ZMKS.141.TF-28/11/2017)

The truth test of this sub-type is also performed using performative hypothesis and paraphrase technique as previously mentioned. Consider the following paraphrase:

I hereby { predict forecast } That and challenges faced by our children, our grandchildren in the future will be a lot more challenging than ours now

Based on the above paraphrase technique, it can be said that the speech (2) is an assertive illocutions of sub-type of *predicting* intended by the dai to *predict* a thing about the challenges faced by Muslim's generation in the future. Through the speech (2) the dai predicts that the challenges faced by Muslim generation will be far more complex and bigger than today's challenges. Such big challenge is caused by the advance of technology that is not offset by the increased level of faith that lead Muslim society especially the young generation into the sinful deeds.

3.2.3 Assertive Sub-type of Asserting

Assertive Sub-Type of asserting is based on dai's belief in Ps in asserting something. This category lists a number of assertive illocution meanings including emphasizing and stressing. The parameters of this category is when one delivers the speech, the dai stresses that Ps when the dai expresses:

- i. A belief that there is a crucial thing and is the essence of legal case or law in the teaching of Islam.

The illustration of this category can be seen below.

- (3) Tauhid can not be divided - Allah as Rab, Allah as Ilah, believe in one God and to believe in another God is not supposed to be done by Moslems. (FZN13T-22042017)

The truth test of this sub-type is also performed using performative hypothesis and paraphrase technique as previously mentioned. Consider the following paraphrase:

I hereby { assert emphasize } That Tauhid can not be divided - Allah as Rab, Allah as Ilah, believe in one God and to believe in another God is not supposed to be done by Moslems.

Based on the above paraphrase technique, it can be said that speech (3) is assertive illocution of asserting which is intended by the dai to *assert* that tauhid cannot be divided into three different definitions. According to dai, division of tauhid into three is an improper thing to do and must be avoided. Such an understanding is not allowed.

3.2.4 Assertive Sub-type of Asserting

Assertive Sub-Type of proving is based on dai's trust on Ps in proving things. This category lists a number of assertive illocution meanings including proving and showing. The parameter of this category is when one delivers the speech, the dai proves that the preposition (Ps) when the dai expresses:

- i. His belief in the fact of the existence of occurrences, events, and situation related to Muslim society
- ii. And Muslim's ignorance towards legal case and or a law in the teaching of Islam based on his belief derived from the holy Quran, hadith and *ijma'* or agreement of opinion amongst the scholars.

The illustration of this category can be seen below.

- (4) As we all can see, Islam today is divided and split into several sects, which is against the teaching of the Prophet Muhammad, where at his time, Islam is only one[...]. (RAW.91.U-08/07/2017)

The truth test of this sub-type is also performed using performative hypothesis and paraphrase technique as previously mentioned. Consider the following paraphrase:

I hereby $\left\{ \begin{array}{l} \text{prove} \\ \text{show} \end{array} \right\}$ That As we all can see, today, Islam is divided and split into several sects, which is against the teaching of the Prophet Muhammad, where at his time, Islam is only one[...].

Based on the above paraphrase technique, it can be said that the speech (4) is assertive illocution of *proving* intended by the dai to *prove* that the condition and situation of Islam globally today is split up into different groups. It is no longer in unity as in the time of the Prophet and his companions.

3.2.5 Assertive Sub-type of Suspecting

Assertive sub-type of suspecting is based on dai's belief in the preposition (Ps) in suspecting an occurred event. This category lists two assertive illocution meanings including suspecting and predicting. The parameter of this category is when one delivers the speech, the dai suspects that Ps when the dai expresses:

- i. A belief that something has occurred.

The illustration of this category can be seen below.

- (5) Perhaps some parts or all parts have been discussed by myself, ustadz Hafiz or other preachers [...] (RAW.09.F-01/04/2017)

The truth test of this sub-type is also performed using performative hypothesis and paraphrase technique as previously mentioned. Consider the following paraphrase:

I hereby $\left\{ \begin{array}{l} \text{suspect} \\ \text{predict} \end{array} \right\}$ That perhaps some parts or all parts have been discussed by myself, ustadz Hafiz or other preachers

Based on the above paraphrase technique, it can be said that the speech (5) is assertive illocution of suspecting intended by the dai to *suspect* that some of his congregants have learned about the study of how to improve worship method that has been previously explained by other preachers besides himself.

3.2.6 Assertive Sub-type of Agreeing

Assertive sub-type of agreeing is based on dai's belief in Ps in agreeing with something. This category lists a number of assertive illocution meaning including agreeing, allowing and permitting. The parameter of this category is when the dai delivers the speech, he agrees that the preposition (Ps) when the dai expresses:

- i. A belief in something, occurrences, events, situation in accorded to the teachings of Islam that is based and derived from the holy Quran, hadith and *ijma'* or agreement of opinion amongst the scholars.

The illustration of this category can be seen below.

- (6) [...]this is allowed if what is intended is the material instead of the Quran. (IRHAS.43.F-15/04/2017)

The truth test of this sub-type is also performed using performative hypothesis and paraphrase technique as previously mentioned. Consider the following paraphrase:

I hereby $\left\{ \begin{array}{l} \text{approve} \\ \text{allow} \\ \text{permit} \end{array} \right\}$ That finally it was brought and making it lawful, this is allowed if what is intended is only the goods only instead of the Quran.

Based on the above paraphrase technique, it can be said that the speech (6) is assertive illocution of agreeing intended by the dai to *agree* that someone can bring the holy Quran and other items in the bag in the state of junub with the conditions that that person intends to only carry the item.

3.2.7 Assertive Sub-type of Concluding

Assertive sub-type of concluding is based on dai's trust in Ps in concluding something. This category lists a number of assertive illocution meanings including concluding, summarizing and summing up. The parameter of this category is when the dai delivers the speech, he concludes that the preposition (Ps) when the dai expresses:

- i. A belief that the dai reviews things that have been discussed and is in accordance with the teachings

of Islam which is based and derived from the holy Quran, hadith and *ijma'* or agreement of opinion amongst the scholars.

The illustration of this category can be seen below.

(7) As previously mentioned, those with small impurity are prohibited from three things; performing prayers, and similar things, performing tawaf, touching and carrying mushaf. (IRHAS.50.F-15/04/2017)

The truth test of this sub-type is also performed using performative hypothesis and paraphrase technique as previously mentioned. Consider the following paraphrase:

I hereby $\left\{ \begin{array}{l} \text{conclude} \\ \text{summarize} \\ \text{sum up} \end{array} \right\}$ That As previously mentioned, those with small impurity are prohibited from three things, performing prayers, and similar things, performing tawaf, touching and carrying mushaf.

Based on the above paraphrase technique, it can be said that the speech (7) is assertive illocution of concluding intended by the dai to *conclude his* study that there are three forbidden things for muslims when he is in the state of junub.

3.2.8 Assertive Sub-type of Denying

Assertive illocution of *denying is* based on dai's trust in Ps in denying something. This category lists a number of assertive illocution meanings including denying, refusing and refuting. The parameter of this category is when the dai delivers the speech, he denies that the preposition (Ps) when the dai expresses:

- i. A belief that the dai does not feel and does not think himself as perceived by the speakers. And his attitude is in accordance with Islam based and derived from the holy Quran, hadith and *ijma'* or agreement of opinion amongst the scholars.

The illustration of this category can be seen below.

(8) because we are not ulama (muslim theologians), not, we only read ulama's books, including me myself, I never position myself as an ulama[...] (HFZ.17.T-15/04/2017)

The truth test of this sub-type is also performed using performative hypothesis and paraphrase technique as previously mentioned. Consider the following paraphrase:

I hereby $\left\{ \begin{array}{l} \text{deny} \\ \text{refute} \\ \text{reject} \end{array} \right\}$ That because we are not ulama (muslim theologians), not, we only read ulama's books, including me myself, I never position myself as an ulama.

Based on the above paraphrase technique, it can be said that the speech (8) is assertive illocution of denying intended by the dai to *deny* that he is an the ulama. At that time, the dai does not think himself as an Muslim scholar as he can only read out some ulama's works and has not yet been able to produce Islamic books such as those produced by previous scholars.

3.2.9 Assertive Sub-type of Telling

Assertive illocution sub-type of telling *is* based on dai's trust in Ps in telling over something. This category lists a number of assertive illocution meanings including telling, reporting and recounting. The parameter of this category is when the dai delivers the speech, he tells a story that the preposition (Ps) when the dai expresses:

- i. trust with the fact of the existence of occurrences, events, situations associated with the human beings that have occurred in the past based on the belief that comes from the holy Quran, hadith and *ijma'* or agreement of opinion amongst the scholars.

The illustration of this category can be seen below.

(9) Likewise those the believers, the martyrs, even though their bodies are buried in the ground, their souls are in the world of barzakh (purgatory), they in fact live in a different dimension. (ZMKS.58.TF-24/10/2017)

The truth test of this sub-type is also performed using performative hypothesis and paraphrase technique as previously mentioned. Consider the following paraphrase:

I hereby $\left\{ \begin{array}{l} \text{tell} \\ \text{report} \\ \text{recount} \end{array} \right\}$ That likewise those the believers, the martyrs, even though their bodies are buried in the ground, their souls are in the world of barzakh (purgatory), they in fact live in a different dimension.

Based on the above paraphrase technique, it can be said that the speech (9) is assertive illocution of sub-type of telling intended by the dai to *tell* that the people who died in a state of martyrdom in fact remain alive in another dimension.

3.2.10 Assertive Sub-type of Telling

Assertive sub-type of establishing is based on the dai's belief in Ps in confirming his listeners' heart. This category lists two assertive illocution meanings including establishing and convincing. The parameter of this category is when the dai delivers the speech, he convinces that the preposition (Ps) when the dai expresses:

- i. A belief in the fact of occurrences, events, situations that can strengthen the confidence and passion in carrying out the commands of Allah s.w.t.

The illustration of this category can be seen below.

(10) Does not Allah accompany us all the time?
(LTF.86.SB-26/02/2017)

The truth test of this sub-type is also performed using performative hypothesis and paraphrase technique as previously mentioned. Consider the following paraphrase:

I hereby $\left\{ \begin{array}{l} \text{confirm} \\ \text{convince} \end{array} \right\}$ That Does not Allah accompany us all the time?

Based on the above paraphrase technique, it can be said that the speech (10) is assertive illocution sub-type of confirming intended by the dai to confirm that God is always with those who believe in Him and those who always in His path speech (10) this statement is uttered by the dai to convince his congregants to not to feel down in defending the religion of Allah s.w.t

4 CONCLUSIONS

The results of the study lead to the findings that the type of assertive illocutions of the dai is based on his belief in the truth of Quran proposition, hadith and *ijma'* or agreed opinions amongst the ulama (Islamic scholars) and the opinion of the dai himself. Those types have different meanings including sub-type of explaining, sub-type of predicting, sub-type of asserting, sub-type of proving, sub-type of suspecting, sub-type of approving, sub-type of concluding, sub-type of denying, and sub-type of telling and sub-type of establishing.

Based on the results of this research, it can be said that in principle a dai does not give dawah without academically strong arguments. All his assertive speeches is based on the truth of the Quran, hadith and *ijma'* or agreement of opinion amongst the scholars. It is therefore important that there should be another research conducted on assertive illocutions

by a dai that focuses on the realization of the indirectness of assertive illocutions of dai when giving dawah.

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