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SPEECH ACT ANALYSIS IN SOCIAL INTERACTIONS OF ADOLESCENTS IN TAPAK SUCI TRAINING AT MUHAMMADIYAH BANGKALAN

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Abstract

Language is the primary medium for humans to communicate and interact in social life. In pragmatic studies, language is not merely a tool for transmitting information but also a means of performing actions. This concept is reflected in the theory of speech acts introduced by Austin (1962) and later developed by Searle (1969). This research examines adolescents' speech acts during Tapak Suci martial arts training within the Muhammadiyah Bangkalan community. The purpose of this study is to describe the forms and functions of speech acts used during training sessions and to analyze the role of language as a medium for shaping discipline, motivation, and social solidarity. This study employs a descriptive qualitative method using observation, recording, and note-taking techniques. The data were analyzed based on George Yule's (1996) theory of speech acts, which classifies them into three categories: locutionary, illocutionary, and perlocutionary acts. The findings reveal four main types of speech acts—directive, expressive, commissive, and declarative. Directive acts are used to give instructions, expressive acts to convey emotions, commissive acts to show commitment, and declarative acts to establish rules or group values. The results demonstrate that communication during Tapak Suci training serves not only a technical purpose but also functions as a means of character building, discipline formation, and social solidarity among members. Thus, speech acts reflect the social and religious values embedded in the moral development of Muhammadiyah adolescents in Bangkalan.

Keywords: speech acts, pragmatics, adolescents, Tapak Suci, social interaction

Abstrak

Bahasa merupakan sarana utama manusia untuk berkomunikasi dan berinteraksi dalam kehidupan sosial. Dalam konteks pragmatik, bahasa tidak hanya digunakan untuk menyampaikan informasi, tetapi juga berfungsi sebagai alat untuk melakukan tindakan. Hal ini terlihat dalam konsep *tindak tutur* yang dikemukakan oleh Austin (1962) dan dikembangkan oleh Searle (1969). Penelitian ini menelaah tindak tutur remaja dalam kegiatan latihan Pencak Silat Tapak Suci di lingkungan Muhammadiyah Bangkalan. Tujuan penelitian ini adalah

mendeskripsikan bentuk dan fungsi tindak tutur yang digunakan selama proses latihan berlangsung serta menganalisis peran bahasa sebagai sarana pembentukan kedisiplinan, motivasi, dan solidaritas sosial. Penelitian ini menggunakan metode deskriptif kualitatif dengan teknik observasi, perekaman, dan pencatatan. Analisis data mengacu pada teori tindak tutur George Yule (1996) yang membagi tindak tutur menjadi lokusi, ilokusi, dan perlokusi. Hasil penelitian menunjukkan bahwa dalam interaksi latihan Tapak Suci ditemukan empat jenis tindak tutur utama, yaitu direktif, ekspresif, komisif, dan deklaratif. Tindak tutur direktif digunakan untuk memberikan instruksi dan arahan, tindak tutur ekspresif digunakan untuk mengekspresikan perasaan dan emosi, tindak tutur komisif menandai komitmen terhadap tindakan, sedangkan tindak tutur deklaratif menetapkan aturan dan nilai kelompok. Temuan ini menunjukkan bahwa komunikasi dalam latihan Tapak Suci tidak hanya berfungsi secara teknis, tetapi juga berperan penting dalam membangun karakter, kedisiplinan, serta solidaritas sosial antaranggota. Dengan demikian, tindak tutur menjadi cerminan nilai-nilai sosial dan keagamaan yang ditanamkan dalam pembinaan remaja Muhammadiyah Bangkalan.

Kata kunci: tindak tutur, pragmatik, remaja, Tapak Suci, interaksi sosial

INTRODUCTION

Language plays a vital role in human life as the primary medium for communication and social interaction. Through language, individuals not only exchange information but also perform social actions, build relationships, and negotiate meaning and power within society. Pragmatically, language is viewed as a form of social action that carries particular functions depending on the speaker's context and intention (Leech, 1983).

Austin (1962) introduced the concept of *speech acts* in *How to Do Things with Words*, arguing that every utterance constitutes an action. Searle (1969) further developed this concept by classifying speech acts into five categories: assertive, directive, commissive, expressive, and declarative. This framework has become a foundation for modern linguistic studies, including research on social and cultural communication.

In adolescent life, particularly within communities such as Tapak Suci Muhammadiyah, language serves as a key medium for moral and social identity formation. Tapak Suci, as a branch of the Muhammadiyah movement, functions not only as a martial arts organization but also as a center for character and spiritual development. Through interactions among trainers, seniors, and members, various speech acts occur that include instructions, encouragement, humor, and moral reminders.

Previous studies on speech acts in Indonesia have mainly focused on education, media, or politics. (Toyiba et al., 2023). However, the sports and martial arts context remains relatively underexplored. In martial arts communication, language plays a crucial role not only in giving

commands but also in fostering motivation, discipline, and unity. Hence, this research seeks to explore how speech acts function in the training interactions of Tapak Suci adolescents in Muhammadiyah Bangkalan.

The objectives of this study are to:

1. Identify the types of speech acts used by adolescents during Tapak Suci training sessions.
2. Analyze the social functions of those speech acts in shaping discipline, solidarity, and Islamic moral values.

Method

This study uses a descriptive qualitative approach to describe language phenomena in their natural context. The research site was Muhammadiyah Bangkalan, where adolescent members of Tapak Suci regularly train. The data were analyzed using George Yule's (1996) classification of speech acts locutionary, illocutionary, and perlocutionary. The analysis followed Miles and Huberman's (2015) model of qualitative data analysis: data reduction, data display, and conclusion drawing. Triangulation was used to ensure validity and reliability.

Result and Discussion

1. Types of Speech Acts Identified

Four dominant types of speech acts emerged in adolescents' interactions during Tapak Suci training:

a. Directive Speech Acts

These were primarily used by trainers or senior members to provide instructions or orders. Example: *"Berbaris dengan rapi"!"* and *"Siapkan posisi kuda!"* Their function was to maintain discipline, order, and coordination throughout the training session.

b. Expressive Speech Acts

Used by members to express feelings such as exhaustion, excitement, or admiration. Example: *"Wow, aku sangat lelah!"* or *"Gerakan itu bagus banget!"* These utterances create emotional bonds and mutual understanding within the group.

c. Commissive Speech Acts

Expressing commitment or promises related to training. Example: *"Ayo kita berlatih lagi bersama malam ini!"* This type reinforces responsibility and team cooperation.

d. Declarative Speech Acts

Performed when a trainer establishes a new rule or decision. Example: *"Siapa pun yang datang terlambat harus melakukan lima kali push-up!"* These utterances immediately alter the social situation, setting new standards for behavior.

2. Social Functions of Speech Acts

Speech acts in Tapak Suci training fulfill several key social functions:

a. **Building discipline**, through commands and directives that shape physical and mental readiness.
b. **Enhancing solidarity and motivation**, through expressive utterances such as encouragement, praise, or humor.
c. **Instilling moral and spiritual values**, through advice and prayers before training sessions.

Communication between trainers and members reflects a balanced relationship of authority and familiarity, reinforcing both respect and unity. Language thus becomes a central tool for teaching not only martial skills but also moral conduct and cooperation.

Conclusion

This study concludes that speech acts play a fundamental role in shaping the communication patterns of adolescents in Tapak Suci Muhammadiyah Bangkalan. The four main types of speech acts identified, directive, expressive, commissive, and declarative, serve not merely as tools for instruction but also as vehicles for transmitting discipline, solidarity, and religiosity. Language in the Tapak Suci context functions as both a technical and a moral medium. Through speech acts, trainers and members construct a social environment that promotes cooperation, respect, and shared Islamic values. This research contributes to

pragmatic studies by offering insights into how language functions within sports and community training settings. It also highlights how speech acts can foster social harmony and character development among youth.

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