

EXPRESSIVE SPEECH ACTS AND CULTURAL VALUES IN COLLECTION OF SHORT STORIES 'WAHAH AL-ASDIQA'

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Abstracts

This study aims to describe expressive speech acts and cultural values of Arab society contained in a collection of short stories 'Wahah al-Asdiqa'. This research uses qualitative approach with content analysis method. First, the researcher reads and studies the data, then records some expressive speech acts, after that she classifies and analyzes the speech into expressive speech acts and cultural values of Arab society, and most recently interpretes the data. The data analysis found that in the 'Wahah al-Asdiqa' there are eight types of thanks using expressive speech acts, one replies from thank you, five apologies, seven greetings, two congratulations, fourty praises, five sad expressions, fourteen joyful expressions, and three offensive words, and there are some values of Arabic culture such as language, art, religion, technology, occupation, social organization, and science. Most of the culture of Arab society is based on the teachings of Islam, such as how to greet, praise always given to God, stories of prophets, culture makes poetry, etc. The expressive speech acts and cultural values must be taught to the Arabic students to improve expressive speech acts and have multicultural competence in communicating.

Kajian ini bertujuan untuk mendeskripsikan tindak tutur ekspresif dan nilai-nilai budaya dalam masyarakat Arab dalam kumpulan cerita pendek 'Wahah al-Asdiqa'. Penelitian ini menggunakan pendekatan kualitatif dengan metode konten analisis. Pertama, peneliti membaca dan mengkaji data lalu mencatat tindak tutur ekspresif, setelah itu mengklasifikasi dan menganalisis perkataan

tersebut dalam tindak tutur ekspresif dan nilai-nilai budaya dalam masyarakat Arab, dan kemudian menginterpretasikan data. Berdasar hasil analisis, ada delapan tipe ucapan berterima kasih yang menggunakan tindak tutur ekspresif, satu respon dari ucapan terima kasih, lima permintaan maaf, tujuh sapaan, dua ucapan selamat, 40 pujian, lima ungkapan sedih, 14 ungkapan bahagia, dan tiga kata hinaan, selain itu ada beberapa nilai budaya Arab seperti bahasa, seni, agama, teknologi, mata pencaharian, organisasi sosial, dan ilmu. Kebanyakan budaya masyarakat Arab didasarkan pada pengajaran Islam, seperti cara menyapa, pujian terhadap Tuhan, kisah-kisah nabi, budaya membuat puisi, dan sebagainya. Tindak tutur ekspresif dan nilai budaya harus diajarkan kepada siswa yang mempelajari Bahasa Arab untuk meningkatkan tindak tutur ekspresif dan memiliki kompetensi multi kultural dalam berkomunikasi.

Keywords: *culture; expressive speech acts; short stories; types*

Introduction

In communication, speakers and hearers must show sympathy and empathy towards a certain occurrence or circumstance in order to show sensitivity in establishing relationship. One of the ways is by using expressive speech acts. The reader of a short story also needs to understand the expressive speech act of the character so as not to get mistake in the interpretation of meaning. Based on the preliminary observation on a collection of short stories *Wahah al-Asdiqa'*, the researcher found some expressive speech acts that is interesting to study. "Speech act comes from the belief that language is used to perform an action, which focuses on the overlap of meaning and action as well as its relationship in language." (Al Ta'limi, 2017:10).

Speech act is the process of doing something during the conversation between the speaker and the hearer. Speech act discussion cannot be separated from the context contained in the speech. The context can be about the speech event, place, time, and social condition.

Pragmatically, there are three kinds of speech acts created by a speaker; locution, illocution, and perlocution acts. Searle, a pragmatic expert, then classifies the illocution acts into five forms of speech, such as: commissive, directive, expressive, assertive and declarative (Wijana & Rohmadi, 2011:21).

The main focus of this research is expressive speech acts. The expressive speech act is utterance used to express the psychological attitude of the speaker in a particular situation (Rahardi, 2005:36). In line with Rahardi's opinion, University of Qasdi Mervah Digital Library (2017) states "Expressive speech

act is an act of speech that has no special requirement in it, because the expression of the act of speech comes from one's heart and feelings about the circumstances around him. So what is in the hearts of speakers can be conveyed to the hearer."

Expressive speech acts arises when speakers express their psychological attitudes that can awaken the feeling, emotion, or expression. It can be said that the use of expressive expressions is to utter the psychological state, so that hearer can understand the speaker's feeling. There are several types of expressive speech acts, among them are: 1) gratitude (2) (الشكر), reply of gratitude (3) (الردّ على الشكر), apology (4) (الاعتذار), greeting (5) (التحية), congratulatory ((التهنئة)) (6) praise (7) (التعجب), sadness (8) (الحزين), happiness (الفرح), and 9) insult (الذم).

Research on speech act in printed media or teaching materials has its own benefit because the speech can later be taught and applied directly, such as research about the meaning of directive speech acts in comic of *Yowamushi Pedal* (Arifiany, 2016:1-16). In the current curriculum, comic is a material that should be learned in Junior High School, the number of dialogs contained in comics requires pragmatics study discussing about speech act. Learning about speech will absolutely have its own thrust when studying it through comics.

Another research was done by analyzing the translation of directive speech act in the novel *The Godfather* (Kuncara, 2013: 1-20). This study was conducted by reviewing the directive illocution acts in *The Godfather* Indonesian translation. The researcher found eight functions of speech act, which can be applied in daily life conversation. Various ways in uttering foreign language can help learner in understanding the grammar and meaning within it.

This recent study is certainly different from previous mentioned studies. There has not been any research on the expressive speech acts in a collection of short stories. Analyzing expressive speech act is substantial to study because in reading and at the same time analyzing the speech act, the readers can understand the flow and feel the emotion in that short stories. The expressive expressions are found in the dialogue between characters, such as the onset of problems, the existence of conflict and settlement that lies in the expressive expression of speakers and responses from hearers. Besides, expressive speech acts are often found in everyday conversation that can be learned from the written language in the short stories.

Wahah al-Asdiqa' is one of collections of short stories used in the Islamic University of Imam Muhammad bin Su'ud and can be used as an Arabic learning reference in Indonesia. The reason is that because it has a

variety of grammar that is easy to understand by the learners in beginner and intermediate levels. The book consists of five stories: matches, clubs, smiles, jamborees, and taking a walk. Those short stories have unique characteristic such as simple dialogs in each story, so that the speech on the dialogue can be studied and applied in everyday conversation.

The main reason of choosing *Wahah al-Asdiqa'* as research data is because there are cultural and Islamic values such as share work, cooperation, mutual help among scout groups at campground, praising God in every opportunity, and the like. Cultural elements within the short stories can be used as reference for Arabic learners so as to have multicultural competence which is useful for communication. There surely many differences between Arab and Indonesian culture.

Cultural value can be interpreted as the development of certain values in society to create harmony and balance (Koentjaraningrat, 2000:180). It is considered as the determinant of nation development because cultural value affects one's behavior, such as human-nature and individuals relationships, as well as determining what one wants and does not (Warsito, 2012: 99).

A nation or society is identical with their own culture, thus, studying about it increases new understanding for the learners so that good things can be applied in life. The development of a nation can also be observed from the relationship between people, environment, animals, and other elements which are based on culture.

There are seven elements of cultural values according to Koentjaraningrat (in Siska, 2016: 195). They are language, art, religious system, technology system, occupation, social organization, and science system. These seven values are the universal cultural values that always exist in every society.

The recent researcher refers to a study on directive speech act and cultural value in *Arabiyah bayna Yadaik* (Tatang & Syihabuddin, 2014: 119-129). Various speeches analyzed in the previous study, there are many things which can be used as learning source in terms of grammar, meaning, and cultural values. It is not similar because the previous one focused on directive speech act meanwhile the recent is on expressive. Moreover, *Arabiyah bayna Yadaik* contains simple grammar for beginner level of Arabic so that it lacks of creativity in the development of grammar that leads to monotonous. Unlike the mentioned book, *Wahah al-Asdiqa'* contains various grammatical structures in speech expression.

When studying Arabic, expressive speech acts containing in short stories can help teacher to explain to students about its use in Arabic, as well as to learn the style of expressive expression. Therefore, this study facilitates the students to apprehend the meaning within short stories. The speech acts used in those stories can also be practiced directly in the daily life context. In addition, the cultural values contained in the expressive speech act provide students with multicultural competence in communication.

Based on the above background and theory, the focus of this research is the expressive speech act and cultural values containing in a collection of short stories *Wahah al-Asdiqa'*. This study aims to describe, examine, and provide a deep understanding of expressive speech acts in the aforementioned short stories, especially those in the forms of gratitude, reply of gratitude, apologize, congratulatory, praise, sadness, happiness, and insult. Moreover, the purpose of this study is to provide the learning about Arab society's cultural values within those stories.

Research Method

This is a qualitative research using content analysis method, so it is not bounded by research place. The data is a collection of short stories *Wahah al-Asdiqa'* by Muhammad Ahmad Husain, to be specific, the researcher used expressive speech acts in Arabic language written in those short stories. The focus of expressive speech acts in this study includes gratitude, reply of gratitude, apology, congratulatory, praise, sadness, happiness, and insult, as well as the cultural values of Arab society.

This study uses inductive category development procedure of Philip Mayring (2000) which was conducted by: (1) reading and studying data in a collection of short stories *Wahah al-Asdiqa'*, (2) noting expressive speech acts, (3) classifying and analyzing the expressive speech acts, (4) analyzing the cultural values of Arab society contained in the expressive speech acts, and (5) interpreting the result of the study. The data validation was done by conducting discussion between the members of the researchers as well as the assistance of expert lecturers in the field of Arabic pragmatics.

Expressive Speech Acts of Gratitude

The results of data analysis found eight expressive speech acts of gratitude. One of the examples is shown here:

(a) أمين: شكرا لك يا فهد على ما قمت به

Amin: *Thank you Fahd for what you have done to me*

(b) كمسلم أولا وكزميل لك ثانيا فهد: لا شكر على واجب يا أمين فهذا واجبي

Fahd: No need to thank, this is my obligation Amin, also, first, this is my obligations as a Moslem, second it is my obligations as a friend.

Context: (1) speech event: Amin has got an accident while competing in a match and Fahd was the person who first helped him, (2) place: in the clinic, (3) time: in the morning, (4) social condition: Amin is grateful to Fahd for helping him out in the field and taking him to the clinic.

The underlined sentence in (a) is an expression of الشكر to show gratitude to someone. Its function is to show Amin's expression of gratitude to Fahd who has helped him. Fahd then gives response of gratitude by saying that what he has done was merely because Amin is his Moslem brother and also his friend. It is a must for the speaker to say gratitude toward someone whom gave a hand because the helper will be happy as what he has done was wholeheartedly appreciated.

Expressive Speech Acts of Replying of Gratitude

Based on the aforementioned data in expression of gratitude, the sentence (b) is included in the expression of replying of gratitude. Fahd (the hearer) thinks that Amin (the speaker) does not need to thank him for what he has done (taking Amin to clinic after sudden accident). Instead of only accepting Amin's gratitude feeling, Fahd says that it was his duty as a fellow Moslem and obligation as a friend. This shows his sincere feeling in helping someone so as to ease Amin who received help and to make Amin sure that Fahd was never burdened in helping him. In usual life context, a reply of gratitude is rarely spoken but only rewarded with a smile.

Expressive Speech Acts of Apology

The researcher found five expressive speech acts of apology as shown in the example below:

(c) باسم: لكم أنا آسف لتخلفي عن الموعد

Basim: *I apologize for breaking the promise*

(d) فهد: ما دمت تشعر بخطأ ما فعلته يا باسم

Fahd: *As long as you feel guilty for what you did.*

Context: (1) speech event: Basim reneged the promise to visit Amin, (2) place: on the roadside, (3) time: in the morning, (4) social conditions: Basim apologizes for breaking his own promise.

The sentence (c) above underlined is an expression of *الإعتذار* to show an apology to someone. The function of the speech is to show Basim's expression of apology to Fahd and Ziyad. He felt guilty for breaking the promise to visit Amin together. As for the response (d), Fahd forgives and does not mind Basim's mistake as long as he already felt guilty. When the speaker delivers an apology, he intends that the hearer will forgive the mistake. Apology expression was uttered because the speaker feels necessary to admit the mistake as he already broke what he promised earlier.

Expressive Speech Act of Greeting

There are seven expressive speech acts of greeting. One of them is shown as follows:

(e) القائد حسين: مرحبا بأمين عضوا جديدا بالفريق

Coach Husen: Welcome Amin as a new member in this group.

Context: (1) speech event: Amin enrolls as a new member in Scout activities, (2) place: in the scout association, (3) time: in the morning, (4) social condition: coach Husen feels happy and greets Amin as a new member of the Boy Scouts.

The sentence (c) is categorized in the expression of *التحية* to show greeting to someone who has just arrived. The function of the speech is to show the expression of greeting in welcoming Amin's entry as a new member in Scout activities. The coach Husen was delighted with Amin's decision and this scout activity gave Amin a warm greeting. When the speaker speaks the greeting, he wants the hearer to feel comfortable about his arrival.

Expressive Speech Act of Congratulatory

There are seven expressive speech acts of Congratulatory, for example:

(f) القائد حسين: نود أن نحتفل به ككشاف جديد في الاجتماع القادم

Coach Husen: We want to celebrate your presence as a new member at the upcoming meeting.

Context: (1) speech event: Amin has officially become a new member of the Scout Association, (2) place: in the scout association, (3) time: in the morning, (4) social condition: Coach Husen intends to congratulate Amin as a new member of the Boy Scouts.

The sentence (f) shows the expression of *التهنئة* for the new members by giving him a celebration. The function of the speech is to show the congratulatory expression in welcoming Amin's entry as a new member in the Boy Scout activities. Coah Husen was happy with Amin's decision, so he wanted to show his sincere congratulatory by doing celebration. When the speaker says the word of congratulations, he is proud of the hearer for the successful achievement.

Expressive Speech Act of Praise

Forty expressive speech acts of praise are found in the short stories and one of them is presented below:

(g) كريم: مَا أَجْمَلَ نَسِيمَ الصَّبَاحِ

Karim: What a beautiful breeze this morning.

(h) باسم: أَظُنُّ أَنَّهُ مَعَ مَرُورِ بَعْضِ الْوَقْتِ سَتُغَيِّرُ رَأْيَكَ يَا كَرِيمَ

Basim: I think, by the time, you will change your mind, Karim.

Context: (1) speech event: a group of young men traveling in the desert, where a beautiful remote oasis is the ultimate destination of their journey, (2) place: in the desert, (3) time: in the morning, (4) social condition: Karim is excited and interested in his traveling, as this is the thing he has been waiting for with his friends.

Sentence (g) is uttered to express one's praise for the beautiful and cool morning. It can also be interpreted as a form of gratitude toward God who has given the beautiful morning. Arabic language or *uslub* style in the sentence is an expression of *التعجب* which is seen in مَا أَجْمَلَ. The expression is a characteristic of the *uslub ta'ajjub* that follows the pattern of مَا أَفْعَلَ.

The speech function is to show the expression of praise for the pleasure that Karim got when feeling the beautiful morning wind. Basim then responded him in disagreement by saying that the weather will be very hot in the desert. When speaker delivers the expression of praise, the hearer can respond either agree or disagree that compliment/praise. Although the hearer does not agree with the expression of praise of the speaker, there is nothing wrong with the praise because that is what the speaker feels as a form of gratitude.

Expressive Speech Act of Sadness

Five expressive speech acts of sadness are found in the stories. The researcher presented one of them follows:

(i) أَرْجُو أَلَّا يَكُونُ قَدْ فَقَدَ مِنْكَ فَإِنَّ ذَلِكَ سَوْفَ يَحْزِنُنِي كَثِيرًا

I hope it does not disappear, because if it is lost it will make me very sad.

Context: (1) speech event: Basim told his father that he forgot where to put his father's pen, (2) place: at Basim's house, (3) time: in the afternoon, (4) social condition: Basim's father looked sad when Basim forgot where to put his pen.

The sentence (i) shows the expression of الحزين which Basim's father expressed. The function of the speech is to show a sad expression when knowing Basim's carelessness in keeping the gift from his father. When the speaker delivers sad expression, it means something bad or unexpected happens.

Expressive Speech Act of Happiness

There are fourteen expressive speech acts of happiness found in the collection of short stories, for example:

(j) فهو يتعلم الكثير من الهوايات التي يحبها

Fahd: And in the Scout activities, I also learn about the hobbies I like.

Context: (1) speech event: Fahd is explaining about Scout activities, (2) place: at Amin's house, (3) time: daytime, (4) social condition: Fahd is happy to be the member of Scout as he also studies about the hobbies he loves.

The sentence (j) is included in the expression of الفرح or happiness. The function of this speech act is to show Fahd's happy expression when he spoke about the Boy Scout activities. He thinks, Scout activities make him happy because he can also learn the hobbies he likes. When the speaker delivers happiness expression, it reveals positive and pleasant things that he feels when he goes through something.

Expressive Speech Acts of Insult

Three expressive speech acts of insult are also found in the short stories. One of examples is shown below:

(k) باسم: لقد كانوا قوما بلا عقول

Basim: They are the people who have no sense

Context: (1) speech event: Basim and his friends are talking about the people in the era of Prophet Ibrahim who once were the idol worshippers, (2) place: in the campground, (3) time: daytime, (4) social condition: Basim feels the people in that era were very stupid for worshipping the idols that they made with their own hands.

Sentence (k) is an expression of الذم or an insult. The function of the speech is to show an insulting expression toward the people in the era of Prophet

Ibrahim who once worshipped their handmade idols. For that reason, Basim strongly stated that they did not have any sense or, simply speaking, moron for worshipping idols rather than God. When a speaker delivers expression of insult, he feels negative and unpleasant toward something he dislikes.

From the results of this study, there are eighty-five expressive speech acts in total with various types of speeches mentioned above. Many kinds of expressive expressions are used to deliver the psychological state of being happy, sad, angry, etc. so that hearers can understand the feeling of the speaker.

Cultural Values Analysis in the Expressive Speech Acts

There are some cultural values of Arab society captured in the collection of short stories. The culture is in the forms of language, art, religion, technology, occupation, social organization, and science. Each of them is explained in the following paragraphs.

The language used in Arab society seems more straightforward in expressing their true expression or feeling. They like to praise something that looks beautiful or good in their eyes. The most commonly used mode of expression is the direct one. Since the majority in that country is Moslem, the language used by the people tends to reflect on Islam.

Arab people love art. It is proven in their hobbies of reciting and writing poems, as well as painting a picture in the desert. They spend their spare time to pour themselves in their hobby that is art. The poetry they wrote has Islam nuance to express their gratitude toward God's majesty.

Discussing the issue of religion in Arab society, it cannot be separated from Islam. It is true that Islam dominates their culture and it is reflected in their behavior such as greeting (*salam*), praising, glorifying God and all prophets. They are also polite, dutiful, respectful, loyal, honest, willing to help, and so forth. They have such behavior because of Islam lessons taught to them.

Technology is part of Arab society's interest. Since one of the people becomes an astronaut thanks to technology he works on, many youths who heard that story then are motivated to learn more about technology.

In term of occupation, in Arab desert, majority of people's job is hunting and farming. They live close with oasis that is considered as the source of their lives. Unlike people in the desert area, people in the city have variety of occupations.

One of the most visible social organizations is scouting. Here, Arab youths are taught to work together and help each other. They also try to live together with the surrounding community in the desert.

In term of science, youths in Arab put their education before everything. They realize that they need to school to improve their knowledge. They are also considered diligent and love to work together. However, they still maintain the relationship value by visiting the friends who are sick. In visiting, they also inform their friends about what they have missed during the classroom lesson.

Cultural values in Arab society are based on Islamic value for majority of people there is Moslem. It is reflected on the way they speak, behave, doing the hobby, socializing, and other things which were always based on Islamic values. Arab society also loves to praise and be grateful toward God because they believe that God always gives His blessing to people. There are similarities and differences of culture between Arab and Indonesia found while doing the cultural analysis of expressive speech acts in the collection of short stories *Wahah al-Asdiqa'*.

Table 1. Cultural Characteristics of Arab & Indonesia

No.	Cultural Characteristics	Arabic Culture	Indonesian Culture
1	Communication	The use of <i>dhomir</i> for men and women. In speaking, gender in grammatical structure should be taken into account. Direct and straight speech acts are often used in the everyday language. The greeting is based on Islamic teaching, "Assaammu'alaikum".	No different language for men and women. It is only different when the hearers are older. The language for elders and peers is different. Variation of language used (direct and indirect). Small talks are often used. Formal greeting is used such as "Good morning", "Hi", and "Bye".
2	Appearance	Not wearing jewelry because they do not want to look excessive. Clothes and school uniform covering most of the body based on Islamic sharia. Scout uniforms have specific attributes so they feel proud wearing it.	Students do not wear jewelry, but adults do. Some clothes and school uniforms follow the rule of Islam, and some do not. Similarly, the scout uniforms in Indonesia have particular attributes.

3	Appreciation	Arabs love to give someone awards for achieving success. There is no jealousy. They even appreciate casual things like admitting the truth after lying.	Rewards are only given for certain aspects. Praise is delivered for encouragement.
4	Grateful	Always being grateful to God in every opportunity. They openly express Allah's majesty and great creation. They also recite Quran and Hadith for life guidance. They have certain grammar for showing gratitude toward Allah.	People of Indonesia are always grateful for every moment in their lives and make Quran and Hadith as guidance for Moslem. The grammar of grateful and praise expressions is similar.
5	Relationship	Men and women interaction is restricted in social life. They can only interact for certain occasion such as in the school (education context).	No set boundary between men and women interaction.
6	Faith	Always involving God in every activity, even expressing gratefulness in the name of God. The majority is Moslem. Only celebrating two big days (Eid al-Fitr and Eid al-Adha). Eid al Adha is more festive than Eid al-Fitr because there is a pilgrimage from all over the world. At that time, many people volunteered in hajj activities	More tolerant toward religion, so all activities are based on what has been taught in each religion. There are several religion celebrations in Indonesia due to number of authorized religions. For example: Eid al Fitr for Moslem, Waisak for Buddha, and Christmas for Christians.

7	Attitude	Helping each other in every positive aspect is the characteristic of Arab society. All attitudes and deeds are always based on Islamic teaching.	Share work is a culture of Indonesian society that always exists in every social interaction. Politeness, hospitality, and mutual help also become the life foundation of Indonesian society.
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From Table 1, the culture of Arab society tends to be based on Islamic teaching. It is important for Arabic students to learn about the similarities and differences between Arab and Indonesia cultures in order to communicate smoothly across cultures. Arab culture needs to be learned so that it can be integrated into the learning process, by viewing the culture of Indonesia as a culture of origin, Arab culture as a foreign language culture, and Islamic culture as the majority of the Moslem population.

Conclusion

To sum up, there are eighty expressive speech acts in the collection of short stories *Wahah al-Asdiqa'*. They are briefly categorized as: a) eight speeches of gratitude expression, b) one speech of reply of gratitude, c) five speeches of apology, d) seven speeches of greeting, e) two speeches of congratulatory, f) forty expressions of praise, g) five speeches of sadness expression, h) fourteen speeches of happiness expression, and i) three speeches of insult.

The most encountered type of expressive speech acts in the short stories is the speech of praise expression. Arab society loves to praise everything good. They also praise for God's perfect creation and blessing. On the contrary, the least type of expressive speech acts found in *Wahah al-Asdiqa'* is replying gratitude because in general if someone said "thank you" then smile will be the simple reply.

Cultural values contained in expressive speech acts can be observed from several elements: language, art, religion, technology, occupation, social organization, and science. The cultural values of Arab society are so closely related with Islamic values which become their life guidance. It is shown in their polite behavior, respectful to parents, cooperative, honest, and so on.

The researcher further suggests that expressive speech act and Arabic culture need to be taught to the learners in order to apply the good things in the social life. Teacher's role is to help students understand deeply about types of expressive speech acts in Arabic so that it can be used in everyday conversation.

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