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ADVISING SPEECH ACT IN AN INTERACTIVE STORY TELLING PERFORMED BY AN ISLAMIC KINDERGARTEN TEACHER

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ABSTRACT

The aim of this study is to describe the speech act of advising found in an interactive story telling event in a classroom setting. The speech act of advising is one of the sub type of directive speech act based on Searle's classification which is different from other subtypes such as suggesting. The data on the speech act were taken first by identifying the interaction occurring as the unit of analysis, then points out the units which show advising. Finally, using the theory of speech act and politeness and considering social and cultural contexts, a description of any aspects related to the speech act of advising was proposed. This study found that advising is not performed directly in story telling. Instead, most of the utterances reflect indirect advices. Within the framework of intertextuality and the function of story telling in educational context, the writer comes to signify that a storytelling activity enables the teacher performs many kinds of advises delivered in non threatening mode. Comparative study on the effectiveness of indirect advice through story telling and direct advice should be the prospective further study.

Keywords: *speech act, directive, advising, story telling, educational context*

INTRODUCTION

Telling a story is a form of delivering mandate or message. In the event of storytelling, several components of communication appear, namely the storyteller as the messenger, the story as the message, and the listener as the message receiver. All forms of message are material for study in discourse analysis. In this paper, the writer is interested in studying speech acts. Speech action originates from the theory put forward by Austin (1962) and Searlie (1969) which states that language is not

only used to describe the world but to take action.

Austin (1962) proposed a speech act taxonomy of the acts of locus, illocution, and perlocution. Searlie (1979) developed illocutionary speech acts into five forms of speech, each has communicative functions, namely assertive, directive, expressive, commissive, and declarative. One thing that stands out in storytelling events is the emergence of messages that are meant to influence listeners' thoughts about the values of life. Therefore it is assumed that directive speech acts are mostly found in the events of storytelling. A directive

speech act is a form of speech intended by the speaker to make an impact so that the listeners takes certain actions, for example ordering, pleading, advising, and recommending. Among the sub-speech acts, advising is a speech act which is assumed to exist in a storytelling event.

Descriptions of speech acts can be implemented in the language learning process, namely how a speaker can perform speech acts appropriately to meet goals in communication. In other words, one's understanding of speech acts is a form of communicative competence. Storytelling is a speech event that is often used by teachers to convey messages easily and attractively. Meanwhile, one of the teacher's roles is as an advisor. Thus the description of advising speech acts in storytelling activities can provide an overview of various aspects related to the achievement of certain communicative goals, especially advising.

METHOD

This is a descriptive qualitative study on a classroom discourse. It applies speech act theory as one the approaches to discourse analysis suggested by Schiffirin (1994). The data was taken through direct observation and recording. The recorded data was then transcribed, coded, and classified based on unit analysis. Each unit was identified whether showing the characteristics of advising speech act. Furthermore, the advising speech act data was described based on the theoretical framework of speech acts. To get a clear picture of advising speech acts, the comparisons of sub types of directive speech acts; namely

recommending and suggesting was made to ensure that the identified data belong to advising speech act.

FINDINGS AND DISCUSSION

Related to the various discussions in the literature review above, the writer tries to apply various theories in describing directive speech acts in interactive story telling event in class, namely the concept of speech acts, directive speech acts, advising speech acts, politeness, and the function of storytelling. The following is a description of the author in interpreting the data obtained based on the theoretical study that has been stated above.

1.1. The indirect speech act of advising
Storytelling activities require the use of linguistic and paralinguistic features in conveying messages. Often the message or good deeds intended by the storyteller are not spoken directly. The storyteller uses words to tell the story, so based on the speech act theory, it means that he takes actions. Of course in storytelling activities, storytellers are not just telling a life story, but more than that explicitly or implicitly expressing the meanings of life which are intended so that the listeners absorb these values in him to eventually have certain behaviors as intended by the storyteller. Based on this understanding, it implies that the main speech acts in story telling are directives. This is also related to the communicative purpose of storytelling events. Referring to the functions of story telling according to Mathew which are in this context limited to some functions, namely: 1) defining individuals and

groups; 2) simplifying and providing perspective; 3) communicating the moral and ethical position and values that must be transferred and maintained; 4) describing the appropriate response in life or behavior models; 5) defining respect

and the intricacies of the path to virtue and harm.

All of those functions can be performed using directive speech acts, especially advising. This can be described as follows:

Table 1. Conditions in Advising Speech Act

The Function of Story Telling	The Conditions of advising speech acts	Felicity conditions	Remark
Function 1 Defining individuals and groups,	Content Proposition Condition: Preparation Condition: Sincerity Condition Essential Condition	The entry of individual or group images in the mind of the listener after hearing the fairy tale The ability to define an individual or a group is important so that listeners can identify the people around them The speaker believes that if the listener has this ability, he will be able to put himself better in life If the listener does that he will be able to live a good life	the speaker hopes this will happen in the future The speaker has a reason The speaker believes that it is being done for the good of the listener The listener can benefit from doing what the speaker suggests
Function 2 Simplifying and Giving Perspectives,	Content Proposition Condition: Preparation Condition:	The emergence of a certain perspective on something after hearing story The ability to perceive is important in order to have a reference to what is considered good and bad	the speaker hopes this will happen in the future The speaker has a reason

	<p>Sincerity Condition</p> <p>Essential Condition</p>	<p>The speaker believes that the listener needs to have the ability to perceive</p> <p>If the listener does that he will be able to live a good life</p>	<p>The speaker believes that it is being done for the good of the listener</p> <p>The listener can benefit from doing what the speaker suggests</p>
<p>Function 3 Communicating the moral and ethical positions and values that must be transferred and maintained,</p>	<p>Content Proposition Condition:</p> <p>Preparation Condition:</p> <p>Sincerity Condition</p> <p>Essential Condition</p>	<p>Listeners can accept certain morals, values, and ethics after hearing fairy tales</p> <p>The ability to understand moral and ethical positions and certain values is important as a reference</p> <p>The speaker believes that if the listener has this ability, he will differentiate between good and bad values</p> <p>If the listener does that he will be able to live a good life</p>	<p>The listener hopes that the listener can perform certain actions in certain situations after hearing the story</p> <p>The ability to act appropriately under certain conditions is important</p> <p>The speaker believes that if the listener has this ability, he will act correctly in his life</p>
<p>Function 4 Describing appropriate responses to life or behavioral models,</p>	<p>Content Proposition Condition:</p> <p>Preparation Condition:</p> <p>Sincerity Condition</p>	<p>The listener hopes that the listener can perform certain actions in certain situations after hearing the fairy tales</p> <p>The ability to act appropriately under certain conditions is important</p> <p>The speaker believes that if the listener has this ability, he will act correctly in his life</p>	<p>the speaker hopes this will happen in the future</p> <p>The speaker has a reason</p> <p>The speaker believes that it is being done for the</p>

	Essential Condition	If the listener does that he will be able to live a good life	good of the listener The listener can benefit from doing what the speaker suggests
Function 5 Defining appreciation and the twists and turns of the road to virtue and harm	Content Proposition Condition:	The speaker hopes that listeners can understand the consequences of an action after hearing a story	he speaker hopes this will happen in the future
	Preparation Condition:	The ability to see the consequences of an action is important for the listener	The speaker has a reason
	Sincerity Condition	The speaker believes that if the listener has this ability, he will choose a good way for his own safety	The speaker believes that it is being done for the good of the listener
	Essential Condition	If the listener does that he will be able to live a good life	The listener can benefit from doing what the speaker suggests

Based on the description above, it can be said that the communicative function offered in story telling fulfills the conditions for advising speech acts. Therefore, in identifying the speech acts, the writer tries to interpret the data based on the possible function of the part of the

story that is displayed through interactive dialogues between teachers and students in storytelling events.

The following is the result of overall data where advising speech act was found in great quantity in the story telling.

Table 2. Advising Speech Act in Story Telling

Unit Analysis	Advising Speech act	Number of function	Function 1	Function 2	Function 3	Function 4	Function 5
53	34	50	7	18	11	12	2
%	66%		14%	36%	22%	24%	4%

Based on the table, it is identified that of 53 unit analysis, as many 34 or 66% containing advising speech act. This study also found that one unit analysis may contain more than one function. It was found 50 functions with different category. The highest function is function 2, simplifying and giving perspectives. The lowest is function 5, defining appreciation and the twists and turns of the road to virtue and harm.

In interpreting the data, the author is not tied to direct utterances, but connects them with the communicative function of the utterances, as part of educational efforts and transcribes them with utterances that might be expressed when performing direct speech acts.

The use of indirect speech acts can be understood considering that directive speech acts include speech acts that threaten faces. The integration of those values is carried out in such a way by using the principle of politeness so that it

is not perceived by listeners as an action that threatens the face as a condition for receiving a message.

1.2. Advising in interactive story telling

As stated in the previous section, the communicative function of fairy tales described in this study fulfills the conditions for advising speech acts. Of the fifty-three units of analysis, thirty-four contained advising speech acts (66%), The following table contains information about the content of advice in each language function

Table 3.1. Advising Contents

The function of Story Telling	The advices	Remark
1. Defining Individual and Groups	<ul style="list-style-type: none"> - What slave means - Slave analogy - The description of the protagonist character in the story - The description of the antagonist caharcters in the story - The enemies of Islam - Faithful people - A good Muslim 	Directing the listener's mind about the existence of different entities around him, there are slaves, bad people, good people, believers, enemies of Islam, Muslims

<p>2.Simplifying and providing perspective</p>	<ul style="list-style-type: none"> - The story has a title - What slave means - slave analogy - Definition of slave - Definition of slave - Definition of slave - Description of the antagonist - Islam is a good religion, nothing makes us sad when we are Muslims - Fellow Muslims are brothers, so they must love and protect each other - Faithful people will always face challenges - The enemies of Islam do not like the believers so they often hurt the believers - A believer will remain in his belief even though he is tortured - Only to Allah do we surrender - Children must know the meaning of the word 'ahad' - Do not accept seduction for faith - Allah's help will definitely come - People we should fight against are people who are hostile to Allah - The enemy of Allah is a person who likes to torture others 	<p>Directing perspectives, views of complex concepts into simple concepts, about slaves that do not exist in the cultural reality of the listener, views of Islam, Muslim brotherhood relations, who are the enemies of Islam, etc.</p>
<p>3 communicating the moral and ethical positions and values that must be</p>	<ul style="list-style-type: none"> - When the story begins, children must listen - Interrupting the conversation is not good, so 	<p>Directing listeners to the values that must be adhered to in relation to various ethics and morals in carrying out</p>

<p>transferred and maintained,</p>	<p>children shouldn't do that</p> <ul style="list-style-type: none"> - When someone tells a story, children must listen carefully - The good way to hear is not to speak - Asking is allowed after the teacher has finished telling the story - When hearing stories, they must be orderly - When hearing stories, children should pray - When starting the activity, you should read basmalah - Saying the call to prayer is a good deed - Loving Rosul is a good deed - Loving the prophet Muhammad is a good deed 	<p>daily activities</p>
<p>4.Describing appropriate responses to life or behavioral models,</p>	<ul style="list-style-type: none"> - Islam is a good religion, nothing makes us sad when we are Muslims - Fellow Muslims are brothers, so they must love and protect each other - A believer will remain in his belief even though he is tortured - Only to Allah do we surrender - Not giving up to the unbelievers - Do not accept seduction for faith - If we get help from Allah we have to say hamdalah - People we should fight against are people who are 	<p>Instructing the listener on how to behave or act when faced with various problems in his life as a Muslim</p>

	hostile to Allah - Provide opportunities for people who can do a good job - A good Muslim continues the teachings of the prophet Muhammad - When starting the activity, you should read basmalah - After finishing the story the children have to say hamdalah	
5. Defining appreciation and the intricacies of the path to virtue and harms.	- Allah's help will definitely come - God's help will come	Directing the listener's mind that everything has a result or reward

Based on the table, it can be explained that a story telling function can contain more than one advice. The advice presented here is written based on both linguistic and non-linguistic analysis. The non-linguistic factor referred to is the socio-cultural context that underlies the speech act. The social context in this case is viewed from the relationship between teachers and students which is not symmetrical in the educational framework. The vast gap in age requires teachers to use very simple linguistic features to make it easy for students to understand. Moreover, the content of the story is very "heavy" in terms of intertextuality. At a very young age, of course, it is difficult for students to really understand the propositions contained in these story. Values are instilled with indirect directive speech acts that make use of fairy tale characters as actors in those actions. Apart from the social context, this study also pays attention to the cultural

context. The school where the data was collected is a school that is oriented towards Islamic education. Therefore, Islamic values are always instilled in the educational process.

The culture that encompasses the culture of Islamic education cannot be separated from the behavior of the figures in this teaching which must be used as a standard measure. Therefore, interpretation is always directed at the context of Islamic culture.

Example 1

Q: Please listen to the story that Ibu Yuli will read again. Can you?

S: Yes, we can

T: *Tolong dengarkan kembali cerita yang akan dibacakan oleh ibu yuli. Bisa?*

S: *Bisa*

The above utterance is considered to have an advising speech act. Linguistically, the form of speech is an imperative sentence, namely to rule. The utterance also has a governing condition, but in the context of education, these commands are something that benefits the person being ruled. Another example is "the children please line up before going to class". Teachers do this because it is to foster discipline in children. The advantage lies with the listener when he does the command. So the utterance has more meaning to advise than to command. The meaning of the utterance is that the unit of analysis number 1 is "when the story begins, the children must listen". It is a norm that must be remembered by students so that they can listen to the story as well as possible.

Example 2

T: Bilal turned out to be a slave, what is a slave, students?

S: I don't know

T: Bilal itu ternyata adalah seorang budak, budak itu apa anak anak?

S: Nggak tahu

At first glance the utterance contains a questioning speech act. However, in this context the teacher is not the one who does not know the information being asked. Therefore the question is intended to direct the listener's mind so that awareness arises to understand the meaning of the word slave. The speaker tries to get the listener to understand the unfamiliar concept of the word 'slave'. This condition fulfills the requirements of advice. So in other words

the teacher actually wants to communicate to students 'Students, slaves existed in ancient times. So you have to know what is meant by slave'. If the students know the meaning of that word, then they will be able to understand various things related to the practice of slavery. This will help them understand the story better. So according to the conditions advising, the listeners will benefit if he does that.

Example 3

T: Children, Bilal is very sad. When he called to prayer, usually the voice is loud. But when the prophet Muhammad died, Bilal "Allohu akbar, Allohu akbar" He said.

S: Crying

T: Anak-anak, Bilal sangat sedih sekali. Ketika adzan, biasanya suaranya lantang. Tapi saat nabi Muhammad meninggal, Bilal " Allohu akbar, Allohu akbar" Katanya.

S: Nangis

The above utterance is in the form of a statement. However, in this context the author interprets it as an advice. The teacher not only aims to tell Bilal's feelings but to suggest the correct feeling, namely the feeling of love for the prophet Muhammad. So the implication of this utterance is an advice about loving the Prophet as a good deed. The act of crying because of Rosul's departure is an acceptable act.

That is the description of the advising speech acts in interactive story telling. This paper does not intend to conclude whether such a storytelling style is effective in

conveying messages. What is clear is that the content of fairy tales advises on how to identify everything around us, perceive abstract reality, acknowledge certain norms, ethics and values, act in certain ways in response to certain events, and think that every action has its impact. To find out the perlocutionary force of a fairy tale, it is necessary to carry out further research by examining the comparison of the effects of speech if it is performed in different mode, for example, directly or indirectly.

CONCLUSION

Of the fifty-three units of analysis, thirty-four or 66 % contained advising speech acts. One unit analysis may contain more than one function. Overall, it was found 50 functions with different categories. The highest function is simplifying and giving perspectives. Both linguistic and non-linguistic information such as the context of the situation, social and culture are applied in getting the meaning of the discourse. The advice implied in the story telling was performed in indirect directive speech act. Direct non-positive directive speech acts are not found in interactive story telling in this study. Story telling provides advice which are useful to build good characters for children.

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