

Assertive Speech Act in the *Sang Kyai* Comic to Teach Religious Value: A Pragmatic Study

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Abstract. Comics are very interesting media for writers to share their messages to the wider community—one of the most popular comics in Indonesia today is *Sang Kyai* comic by Ahmad Faizin Karimi. The comic always brings laughter to the readers because it contains humor, and at the same time, presents social, religious, cultural, and economic criticism related to contemporary issues. This article examines assertive speech acts contained in the comic using Searle's theory by dividing speech acts into six parts. The method used is descriptive qualitative. The assertive speech acts found in the comic include telling, reporting, stating, predicting, and bragging.

Keywords: *assertive speech acts, Sang Kyai cartoons, pragmatic*

INTRODUCTION

Comic is one of the propaganda media that is quite effective for certain circles. Comics have the power to convey the message of da'wah (Islamic teaching). The strength lies in the language used, which is concise, simple, and familiar. It has illustrated images that tell the contents of the speech. Hence, the readers feel invited to wander and imagine the story. Comics have many types and characteristics, according to the target audience. One of the comics that appeal to all groups is *Sang Kyai*. This comic has many fans, especially on social media like Facebook, WhatsApp, and Instagram. This comic is easy to access and well-liked because it tells actual, critical, and constructive events, as evidenced by many fans who like or comment on each issue.

This comic character is like the name of the *Kyai*, so the language used tends to enlighten the public. The speech acts always rectify the misguided thinking about the social reality that occurs. Therefore, this research is focused on examining speech acts in *Sang Kyai* comic by Ahmad Faizin Karimi. The speech acts being

studied were assertive speech acts, also called representative speech acts, by borrowing the theory of Searle's speech acts [1]. An assertive speech act is a form of speech act that binds the speaker to the truth of the proposition spoken. Meanwhile, Yule [2] defines assertive speech acts as an act of what the speaker believes.

This research observes speech acts of dialogue or conversations between characters contained in the *Sang Kyai* comic. The conversations are fascinating, which instill religious value to the reader with polite language and excite the readers. Several studies on assertive speech acts were previously conducted. For example, Diana Sari's [3] work entitled *Assertive Speech Acts on the Stand Up Comedy Suci 6 and its implication and Novi Safriani [4] Assertive Speech Acts in the Novel Woman with the Work of Hani Naqshabandi*. However, none of the previous research used comics, especially comic *Sang Kyai*, that contains a considerable amount of religious values.

METHOD

This is descriptive qualitative research where a pragmatic approach was used. The pragmatic approach was used to examine the implicit and explicit intentions of the speech being analyzed. The speech intentions, especially the implied ones, can only be identified through language use in a precise manner by considering the situation of the speech [5]. Qualitative data is the data in the form of words or pictures, not numbers. The data in this study are in the form of sentence excerpts or expressions that contain speech act based on the above theoretical concepts in the *Sang Kyai* comic. Data were collected using the documentation technique. That is, finding relevant data circulating in a series on social media. According to Patton [6], data analysis is the process of arranging data sequences and organizing them into a basic pattern, category, and description unit. He distinguishes it from interpretation, which gives a description pattern and looks for relationships between the dimensions of the description.

RESULT & DISCUSSION

The study results indicate that there are several types of speech acts used in Sang Kyai comic. The data can be classified into several categories:

Telling



Figure 1. Ahmad Faizin's Dilan Fad Document)

Title: Dilan Fad

A: If you meet Dilan, please tell him

B: Tell him what, dear?

A: It is not longing for the loved one that feels like a burden, instead, supporting a husband wholeheartedly to fight for Muhammadiyah

B: Great, you're a salihah wife

The conversation between the Kyai and his daughter with the title 'Dilan fever' falls in the category of telling because the speaker (P), the Kyai's daughter, wants to tell his father that it is not longing for the loved one that feels like a burden, instead, supporting a husband wholeheartedly to fight for Muhammadiyah as it involves the mind, energy, time, wealth, and even lives. This can be understood as the wife of a Muhammadiyah activist. She must be willing to support her husband to spread Islamic teachings for the benefit of the Ummah. So, the daughter wants to tell his father how she feels left by her husband's 'fighting' in Muhammadiyah.

Reporting

Title: Youth Milad

A: Today is May 2, the 8th Anniversary of Youth Organization

B: We carry the theme 'encouraging diversity' for better Indonesia

B: If diversity is not welcomed, it is hard for Indonesia to progress.

C: This is my simple message. In a fight, don't

wait until being asked or having free time. Like Indonesia, it would not have been independent if the fighters had waited for too long to fight.

A: I'm thrilled, Pak.

Other data classified as assertive speech acts is reporting. The data was found in a comic titled *Milad Pemuda*. The dialogue was between the speaker, the chairman of the Muhammadiyah Youth Group, and the tutor. In the conversation, what was interesting was MT's body language that faced the Kyai in a cross-legged position, reporting the developments in youth organizations to the Kyai. Assertive speech acts of reporting usually occur in the context of having a difference between those who report and those receiving the report, such as residents to the lurah, children to the father, or subordinates to superiors. The Sang Kyai comic context occurs between the child and the father. The father also gives more support and motivation to the child so that she can continue to be enthusiastic in teaching religious values through Muhammadiyah.

Declaring

Title: Beware of crazy ways

A: Report a lot of terror to clerics by people who claim to be crazy

B: Beware!! The way to terror is by being crazy; the person is not necessarily crazy

A: Close ranks to improve the security of unity

B: Ready Kyai. Monotheism, knowledge, and charity are weapons! Invite people to unite, and the police must dismantle this madness producer.

The speech context above states and reports that allied groups belonging to the assertive speech act occur under the title 'Beware of crazy ways.' The title is motivated by the number of cases in various regions in Indonesia, where murders and persecution of ulama committed by crazy people occurred. The incident became a big question for the public regarding why the victims were ulama, who were all targeted by crazy people. This is what underlies systematic engineering of crime and the way used by the PKI in the past when killing the scholars. These issues are depicted in a story between Kokam (Muhammadiyah Youth Force Preparedness Command) as Muhammadiyah soldiers who escort the scholars who are, in fact, the nation's assets. The comic illustrates the utterances stated by P to MT A: Report a lot of

terror to scholars and clerics by people who claim to be crazy. B: Beware!! The way of terror is indeed mad; the person is not necessarily crazy A: Close ranks to improve the security of unity B: Ready Kyai. Monotheism, knowledge, and charity are weapons! Invite people to unite, and the police must dismantle this madness producer.

Predicting

Indonesia Disbanded 2030

A: According to this book, Indonesia will have been dissolved in 2030

B: Indonesia will disperse sooner or later. America, China, all countries must disband because the world must be closed down.

A: Hehehe, yes, Pak Kyai. But can fiction books widely believed to be based on engineering and imagination be trusted?

B: Well, most politics are fabricated, but do you also believe it?

A: hehehe yes, yes sir

Based on the conversation above, there is another assertive speech act predicting a future condition based on the present context because what happens today will have implications for the future. This is written in the comic entitled *Indonesia Disbanded 2030*. The beginning of this comic came when there were pros and cons in the community due to PS's statement as the chairman of a political party in Indonesia, who said *Indonesia Disbanded 2030*. The statement was based on an analysis from a novel entitled *Ghost Fleet* by a world intelligence expert, who stated that *Indonesia Disbanded 2030* was based on specific indications, including debt and mortgaged sovereignty. What PS said were a caution and warning step, but the name of the political stage became an extraordinary excitement. Political opponents produced statements considered ridiculous because they were based on a fiction book. Because of the viral statement, Ahmad Faizin was appointed a comic book writer with speech acts. Below are some extracts from the comic:

A: According to this book, Indonesia will have been dissolved by 2030

B: Indonesia will disperse sooner or later. America, China, all countries must disband because the world must disband.

Humans sometimes forget to realize that they are more concerned with something beautifully wrapped than the original content, and busy predicting that Indonesia will disperse. However, if we realize, it is not only Indonesia that will be disbanded but also the entire universe. We are fighting in life for the benefit of the eternal afterlife.

Bragging

Title: Ngibul

A: Give me your statement here

A: Can be controlled there

B: It's the same as Ngibul

A: Who are you? I look in the mirror looking for your sins

C: Do people like to be angry and wish to threaten their position, Pak Kyai?

D: He said about water, but yes, other matters also joined in.

Another type of assertive speech acts is the bragging category. This is found in *Sang Kyai* comic titled *Ngibul* or in Javanese; it means to lie. The background of this emergence is the statement of AR related to the attitude of state officials who share certificates for an image, which can be done by a village chief or village head. AM sharply criticized the action as *Ngibul* because most of the country's assets were dominated by foreigners and fad.

The statement received a response from one of the other state officials in an angry tone. It threatened to find faults, which later became "reclamation." Mr. "reclamation" is classified as a versatile minister because he has held several important positions. This comic is unique in using satire, and there is a clear and firm statement between P and MT as follows.

A: Give me your statement here

A: Can be controlled there

B: It's the same

The dialogue above explains that *ngibul* is chosen as the title because there is a difference between the information conveyed there and those mastered here so that it is considered lying or *ngibul*. The comic with the title *ngibul* intends to clarify and enlighten the public about the nature of the truth between words and actions that are not contradictory.

CONCLUSION

Sang Kyai comic contains many moral and religious messages. Religion always invites people to do good and leave bad things. The moral is the implementation of faith [7]. This comic contains a good message for the readers. Besides, in the conversations, the *Kyai* has pragmatic power as described by Leech [8], which distinguishes the problem of illocutionary verbs and illocutionary power primary advises.

Based on the results of the study, there are several types of speech acts used in the *Sang Kyai* comic. The speech includes (1) telling, to explain and provide understanding to the reader with logical dialogue to create harmony; (2) reporting, which includes responsibility because essentially, every human being has responsibility; (3) declaring, as part of the attitude partiality towards something good; (4) predicting, to be aware of something that will happen with a variety of specific indications; and (5) bragging, as a

constructive form of something considered wrong, so it needs to be fixed.

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