

# The Illocutionary Speech Acts of *Insha'Allah*:

## Pragmatic analysis of teachers talks in daily school activities

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**Abstract**—However *Insha'Allah* is a compulsory marker in Muslims' talks to make future plans and promises, Muslims, in recent days, have different perspectives on when, where, how, and to whom they use *Insha'Allah*. The present study was aimed to explore the illocutionary acts of the conditional pragmatic marker (CPM) *Insha'Allah* in teachers' talks. The study uses a descriptive qualitative method to describe the research data; teachers' talks on social media. The results showed that the CPM *Insha'Allah* in teachers' talk has different illocutionary forces: commissives, assertive, directive, and expressive. CPM is a multi-purpose expression in different contexts of teachers' talks and the possibility of the illocutionary force is varying according to the speakers' faith background and the understanding of the expression itself. As the speech act with which the CPM is most frequently associated is that of promising; the effect or the perlocutionary act of *Insha'Allah* is depend on the close relationship between the interlocutor and the listener, the context of utterance, and when referring to an event which will undoubtedly occur in the future. The misuse of the CPM *Insha'Allah* between the interlocutor and listener *Insha'Allah* leads to face-threatening act; e.g. fail to promise.

**Keywords**—*Insha'Allah*; illocutionary act; pragmatic markers; teachers talk

### I. INTRODUCTION

However, *Insha'Allah* is a compulsory marker in Muslims' talks to make future plans and promises, Muslims, in recent days, have different perspectives on when, where, how, and to whom they use *Insha'Allah* [1-5]. Furthermore, the substitution of *Insha'Allah* in Muslims' discourse by other discourse markers is notable. For example, the CPM *Insha'Allah* in Arabic culture is substituted with تمام Tamam (lit. alright) and in Indonesian language the it is substituted with *siap* (lit. deal/alright). This linguistic phenomenon of substitution of discourse markers or pragmatic markers diminishes the linguistic function of the CPM *Insha'Allah* as it is recommended by the Holly Quran.

### II. THEORETICAL FRAMEWORK

Pragmatic markers or discourse markers cannot be separated from any type of discourse in different contexts, e.g. the discourse of teachers' talk. In this study, I prefer to use the term pragmatic markers rather than discourse markers because they go beyond the syntax of a single clause and express the

meaning of what is unsaid in a spoken discourse that is the illocutionary acts of pragmatic markers. It can be assured, from the primary definition of the pragmatic markers that the central function is to express the relation of the relevance of an utterance to the preceding utterance or to the context [6].

#### A. Characteristics of Pragmatic Markers

Pragmatic markers have their own characteristics. (1) They are predominantly a feature of oral rather than of written discourse. (2) They appear with high frequency in oral discourse. (3) They are short and phonologically reduced items. (4) They may occur sentence initially. (5) Sentence medially and finally as well. (6) They are considered to have little or no prepositional meaning, or at least to be difficult to specify lexically. (7) They may occur outside the syntactic structure or loosely attached to it, they have no clear grammatical function; they seem to be optional rather than obligatory features of discourse. (8) They may be multifunctional, operating on the local and global levels simultaneously though it is difficult to differentiate a pragmatically motivated from a nonpragmatically motivated use of the form [6].

Pragmatically, pragmatic markers have been widely studied from different perspectives and domains. For example, pragmatic markers, as used in teaching and learning languages [7-9] used by immigrants [10] as used in casual discourse [11], as used in scientific text [12], relation between discourse markers and politeness [13], the acquisition of discourse markers [14], and pragmatic borrowing [15]. The conditional pragmatic marker *Insha'Allah* can be studied from the pragmatic perspective, especially the theory of speech acts.

#### B. Theory of Speech Acts

The theory of speech acts was initiated by Austin. Austin proposes a set of three simultaneous types of acts, namely locutionary act (the meaning of the statement itself), the illocutionary act (the contextual function of the act), and the perlocutionary act (what is achieved by saying something). Continually, Searle developed the notion of illocutionary act or the direct theory of speech acts and proposed five basic types of Illocutionary acts, namely **directive** (e.g., ask, order, command, request, beg, plead, pray, entreat, invite, permit, advise, demand, etc.), **commissive** (e.g., guarantee, promise, swear, refuse, threaten, etc.), **representative/assertive** (e.g., affirm, believe, conclude, deny, report, state, etc.) **declarative**

(e.g. declaring war), and **Expressive** (e.g., apologizing, thanking, inviting, etc.). In addition to the five-illocutionary forces, there are constitutive rules.

The constitutive rules define the very conditions that make a particular act an act of *command* or *assertion* rather than a *declarative* act. These constitutive rules according to Searle are **the propositional content rule, the preparatory rule, the sincerity rule, and the essential rule** [4]. To illustrate the constructive rules, consider the following example from ‘*I will see you in my office this afternoon*’, would state that the propositional content of that every utterance should be about a future action performed by the speaker [4]. The second constitutive rule called preparatory condition deals with the context in which the utterance is being performed. This rule states that in order for the act of promising to be performed with full intent there has to be some sufficient reason for the listener is willing and receptive of the speaker’s future action. In this particular instance, the preparatory condition consists of saying that the speaker should be able to see my students this afternoon. Regarding, the sincerity condition requires that the speaker have the intent to carry out his promise. In this case, the speaker should be willing to see his students this afternoon. If the speaker is perceived to be dishonest by the hearer, then there is no reason for the hearer to believe that the speaker has fulfilled the sincerity condition of the act of promising and this in turn makes the act of promising vacuous. The first condition for the fulfillment of the set promising is the satisfaction of the essential condition, which states that the speaker intends to perform the act of promising and live up to his obligation. The constructive rules can be applied to the study of the conditional pragmatic marker *Insha’Allah*.

### C. Previous Research on the Pragmatics of *Insha’Allah*

The conditional pragmatic marker *Insha’Allah* has been widely studied from different angles and in different contexts. Pragmatically, the expression has been studied by many researchers [1,4,16-18]. These studies conclude that however *Insha’Allah* is highly required in conversations about future activities and promises, *Muslims* in recent days’ use *Insha’Allah* to refer to different illocutionary acts. For example, in Jordanian Arabic the pragmatic marker *Insha’Allah* is used to function as directives, commissives, and expressive and there are three different discourse markers of the same pragmatic marker that are *Insha’Allah* (if God Permitted), *inradallah* (if God wanted), and *bidnallah* (by the permission of God) and can be used for making plans in the future [16]. Another study found that there are four illocutionary forces of the pragmatic marker *Insha’Allah* promises, threats, warnings, expressive [2].

To date, the study of the pragmatic markers in general and the conditional pragmatic marker *Insha’Allah*, in particular, has been researched from different angles and in different contexts but still, there are some important remaining issues that have to ponder. One of the remaining dangerous issues that this study focus on is the replacement of the *Quranic* CPM *Insha’Allah* with other different various kinds of *non-Qur’anic* PMs like *siap/sip, ok/okay, deal ...* in Indonesian language.

The present study is an exploration of the fundamental expression *insha’Allah* as used by teachers of Islamic boarding schools in their daily discourse at school. More specifically how do teachers use *Insha’Allah*, what illocutionary acts are performed by using *Insha’Allah*, and to what extent do they implement or involve the CPM *Insha’Allah* in their talks. In addition, to look at how do Muslims in Indonesia misunderstand the CPM *Insha’Allah*.

Thus, this research was inspired by the idea that Allah SWT recommends Muslims in the Holly Quran to avoid making plans and promises to do anything in the future unless they say *Insha’Allah*, ‘as Allah the ultimate agent who can will the occurrence of future events’ [16].

### III. METHOD

The study is a qualitative descriptive aims to, pragmatically, describe the pragmatic use of the conditional pragmatic marker *insha’Allah* in teachers’ talks in daily school activities at a boarding school in Indonesia. The participants in this study are twenty teachers who use the school channel in Telegram Messenger. The same number is also chosen for the interview.

The data includes thirty texting in Telegram School Channel with the name ‘Assyifa BSW’ that contain the CPM *Insha’Allah*. The thirty texting are divided categorized into fourteen situations, namely students’ test results, appointments, asking for help, monitoring students outside the class, making jokes, salary discourse, language festival ALFEST, students’ data registration, report to the principal, asking permission, planning for the *Tahfidz* examinations, weather discourse, health issues, school announcements, the discourse of the official opening of Al-Syifa B.S.

The data took four months to be collected starting in September 2017 and ending in December 2017. The data in taken from Assyifa BSW channel is in three languages Indonesian, English, and Arabic. The Arabic and Indonesian texting are carefully translated into English, so that the pragmatic meaning cannot be lost.

For data analysis, the study uses Searle’s theory of illocutionary speech acts where he suggested five illocutionary speech acts, namely commissive, expressive, directive, assertive, and declarative. In addition, Searle makes a distinction between the essential condition and the sincerely condition.

### IV. DATA ANALYSIS

There is no better way to start discussing the expression *Insha’Allah* than to trace it back to the Holly Quran [2, p. 196]. The conditional pragmatic marker *Insha’Allah* is basically a Quran verse and has been mentioned six times in the Holly Quran. It is mentioned in Surah *Al-Kahaf* (chapter 18, the cave) verses 23-24, *Al-Takwir* (chapter 30, the Cessation) verse 29, *Al-Baqara* (chapter 1-3, the Cow) verse 70, *Yusuf* (Chapter 12-13) verse 99, *Al-Qasas* (Chapter 20, the Narrations) verse 27, *Al-Safat* (Chapter 23, The Arrangers) verse 102, and *Al-Fath* (Chapter 26) verse 27.

Linguistically, the expression *إن شاء الله* *insha'Allah* is a phrase (the original form as mentioned in the noble Qur'an) consists of three segments/words and each segment/word has its own meaning. The three segments/words are *in-* (lit. 'if' or in), *Shaa-* (lit. will), and Allah (lit. God). The phrase is well known worldwide by Muslims.

The pragmatic function of the Verse 'ayah', in which the CPM *Insha'Allah* is mentioned has a connection with the theory of performative theory of speech acts in the sense that the different types of the speech act theory initiated by Austin and then developed by Searle can be found in Verses 23-24 *Surah Al-Kahf*.

The argument can be justified as follows; Allah SWT said in the Quran that [...] and never say of anything, "I shall do such and such thing tomorrow" except (with the saying), "If Allah wills!" and remember your Lord when you forget [...].

To put Austen's formula on the Quran's formula one can find that in the previos Ayah that are 'never say of anything', which is equal with 'locutionary act', 'I shall do such and such thing tomorrow' which is equal with 'the illucationary act, and finally 'If Allah wills' which is equal with 'perlocutionary act'. This argument is represented in figure (1) in which the theory of speech acts is summarised in one Verse in the Holly Quran.

It can conclude that the theory of speech acts mentioned in the holy Quran, as a source of every social and sceintific theory as well as the development of the universal linguistics that deal with the linguistics facts, is preceding the theory of speech acts initiated in Western countries.

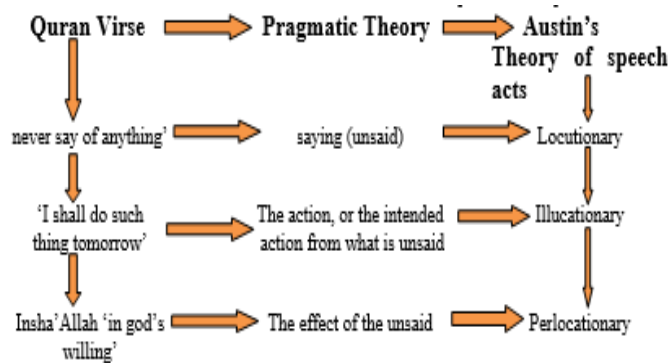


Fig. 1. The theory of speech acts in the Quran equivalent.

This study aims to discuss the illocutionary acts of the conditional pragmatic marker *Insha'Allah* as it is used by teachers in their daily discourse at Boarding schools.

A. The Illucationary Speech Acts of *Insha'Allah*

The following section presents the analysis of the obtained data and presents how frequently the pragmatic marker *Insha'Allah* appears in teachers' talk/s at Al-Shifa Boarding School adapting the Searle's classification of speech acts, namely directive, expressive, commissive, assertive, and declarative. In addition, illustration of the illocutionary acts of the pragmatic marker *Insha'Allah* as used by the teachers in their talks will be provided in specific contexts. The general findings are summarized in table 1 below.

TABLE I. SUMMARY OF THE ILLOCUTIONARY FORE OF INSHA'ALLAH

No	Illocutionary force	Type of force	F	%	
1.	Commissive	Promising	6	20	56,7
		Planning	11	37	
2.	Assertive	Concluding	3	10	23,3
		Suggesting	1	3,3	
		Confirming	1	3,3	
		Boasting	2	6,7	
3.	Directive	Ordering	2	6,7	6,67
4.	Expressive	thankful	3	10	13,3
		Apologizing	1	3,3	
Total			30	100	100

Table 1 shows that the pragmatic marker *insha'Allah* has the most frequently occurrences as a commissive illocutionary force with seventeen occurrences function as promising and planning for future activities represented with 56.7. The use of the pragmatic marker as an assertive illocutionary force has seven occurrences function as concluding, suggesting, confirming, and boasting represented with 23,3 occurrences. Directive illocutionary fore has two occurrences function as ordering and represented with 6,67. Finally, the use of *insha'Allah* as expressive illocutionary force has four occurrences function as thankful and apologizing and represented with 13,3. Following is the illustration of the illocutionary force of the pragmatic marker *insha'Allah* in teachers' talks at Al-Shifa boarding school.

B. Commissives

Commissives are type of utterances that commit the addressee to do something, e.g., promising, planning, threatening, and offering. In other words, it can be said that commissives are 'a change in the world by means of creating an obligation' [19] and the obligation might be a promise. Thus, the pragmatic marker *insha'Allah* has two functions in the category of commissive illocutionary force, namely promising and planning. Consider the following example between the teacher and the school principal talking about a student walking aimlessly at the school yard.

Teacher A : [...] *akhir akhir inin terlihat lalu-lalang siswa di sekitaran sekolah.*

[...] a moment ago, there were students playing around the school.

The Principal: *silahkan, kalau melihat langsung di tegur aja ya.*

Go on, if you see any student catch him directly.

Teacher A : *Insha'Allah akan saya lakukan [...]*

In God's willing, I will do.

Teacher : *sudah di tegur, pak.*

I have caught him.

The principal: *Baik.*

That is good

What makes the illocutionary act of the pragmatic conditional marker in example 1 a promise is the factor of using the progressive model *akan* “will” that is located after the CPM *insha’Allah*. The second factor is the ‘direction’ where the force of promising is assigned as ‘request’ and directed towards the speaker [19].

Thus, the promise in example 1 has been completely done and, in this situation, it can be said that the force of the pragmatic marker is strong obligation as the illocution (S) has the power (the Principal). Strong obligations/promises might be found in teachers’ discourse especially in serious contexts where the speech act are directed from High to Low, such as discourse of school meetings and discourse of school announcements. Therefore, many of the data in this study are categorized as strong force of promises and plans because of their serious conditions and the power of the locutionary force.

Now, consider the following example in which the force has a weak possibility and sometimes the effect of the illocutionary act is completely undone or leads to misunderstanding between the S and the H.

Speaker : *Semua WKS hafal Al-Quran, di sini semua hafal, kan?*

All the school agents are Quran memorizers, right?

The Principal: *Insha’Allah, dalam process.*

In God’s willing, in progress.

While the speech act in example one above functions as a strong promise, example 2 is a commissive and functions as a weak plan. The speaker has the presupposition that the answer to his illocution act will be yes or *siap* (in Indonesian language) rather than *Insha’Allah*. Thus, in this context the S and the H are sharing the same knowledge that the force of the pragmatic marker *Insha’Allah* has less possibility than the pragmatic marker *siap* that is widely used in Indonesian culture.

In Indonesian culture, especially in the Sundanese society, the possibility of the prelocationay act of the CPM *insha’Allah* is less than 50%. It can be concluded that if the participants in the discourse are close friends or equal in social power/distance (for example, High = High or Low = Low), then the effect of *insha’Allah* is less than 50%. Nevertheless, if the participants are not close friends or with different social power that is “High to Low” (e.g., between the principal and the teacher) the use of the conditional marker as promise has the possibility of more than 50%. However, there are differences in the ways people use promises from one culture to another, which cause misunderstanding and cause cross-cultural prejudice [19].

In some contexts, the CPM *Insha’Allah* is used as yes/no questions and sometimes as ok [1]. For example, in Jordanian Arabic the rider wanted to get off the car the S utters this utterance ‘Can I get off here?’ the driver answered ‘*Insha’Allah*’ which means ‘yes you can get off in here’ or it might mean ‘Ok you can get of here’. The phenomena of avoiding the answer locutionary act by yes the H takes himself away from what is called the “essential condition” which states that “S (speaker) intends that the utterance of T (sentence) will place him under an obligation to do A” [20].

### C. Assertives/representatives

The second illocutionary act of the CPM *insha’Allah* is assertive and functions as concluding, suggesting, confirming, and boasting. Assertive can be defined as ‘to commit the speaker to something’s being the case, to the truth of the expressed proposition’. Therefore, it seems that the CPM *insha’Allah* might be function as an assertive on teachers’ talk/s and might be categorize as commitment that something is being the case for teachers and society. Consider the following examples from teachers’ talk at the ceremony of the School Operational day.

T. Sudiman: *Insha’Allah komitmen kami bisa membuat mudah akses ke Al-Shifa B.S*

In God’s willing. Our commitment is to make ease access to Al-Shifa B.S.

T. Sudiman: *Insha’Allah kita siap untuk kerja bersama untuk mendidik anak kami.*

In God’s Willing. We are ready to work together to educate our children.

It is clear enough that example (3a &b) contains commitments that are determinable and it can be emphasized that the commitments are dimensions that might be that belief is considered to be true or false. The proposition in example (a) contains the CPM *insha’Allah* that is a conditional marker and the performative verb *memuat mudah* ‘make ease’ is considered to be suggesting or insisting rather than putting it forward as a hypothesis or swear the fact that of making ease for society to register their children at the school. The proposition in 3 (b) is much more putted forward to the degree of belief and commitment. In other words, by mentioning the two pragmatic markers *insha’Allah* and *siap* in the same proposition the illocutionary act is boasting and the S is taking about the ability of the school to word hand in hand with the Ministry of education to educate the students.

Finally, I can assert that the degree of perlocutionary act of any proposition preceded or followed by the pragmatic marker *insha’Allah* is determined by some criteria of the speaker, such as honesty, has strong faith, and commitment.

### D. Directives (Impreive Sentences)

Directives can be defined as utterances that constitute attempts by the speaker to get the hearer to do something [21]. The pragmatic marker *insha’Allah* might be function as a directive illocutionary force in teachers’ talk/s and teachers at Al-Shifa Boarding School use the pragmatic marker *insha’Allah* in their talk to order each other to join some activities inside the school. Consider the following example.

T. Huda : *Ambil surat undangannya di rumah dinas saya ya, klo saya dah berangkat ke wanareja insyaallah ada istri saya di rumah.*

As can be observed, (4) functions as a directive speech act, namely as an order for the H to do something that the S recommends. The relationship between the performative verb *ambil* ‘take’, functions as an order, and the existence of the S’

wife at home is connected with the pragmatic conditional marker *insha'Allah*. The proposition in (4) constitute of two propositions, namely the action of order that is located in the first proposition and the conditional solution in the second proposition.

#### E. Expressive

Expressive are expressions used to express the psychological state specified in the sincerity condition about a state of affairs specified in the propositional context [21]. Searle adds that in performing an expressive, 'the speaker is neither trying to get the world to match the words nor the words to match the world, rather the truth of the expressive proposition is presupposed' [21]. Therefore, the pragmatic marker *insha'Allah* in teachers' talk/s might be function as expressive illocutionary force. To illustrate that take the following example.

- T. Fajri : *SM tambah AC lagi? Ada 4 AC brarti... padahal ruangan SM gak lebih besar dari ruang Guru. Khusus AC di Sm adl interuksi pak Dokter Sulaiman Langsung.*
- T. Hussein : *Kalau 1 AC juga insya Allah cukup menghibur di ruang Guru mah.*

As shown in (5), the proposition functions as expressive, namely functions as well wishing that one AC is enough for cooling the teachers' office. Generally, well-wishing is the most frequency speech act with which the expressive marker of *insha'Allah* is associated due to its future-oriented character [2]. In addition, the proposition starts with a conditional *If-clause* and then a regulation future or a conditional marker *Insha'Allah*. Meaning that, the approximately of the perlocutionary act is determined by the pragmatic marker *insha'Allah*.

It seems that, in some cases, the CPM *insha'Allah* function as expressive illocutionary act in the form of politeness. Muslims use *insha'Allah* to wish someone all the best and to get well soon of something unpleasat happned. The following example illustrates this fact.

- T. Aulia : *ماذا بك يا أخي؟*  
What happened?
- Me : *أصابني زكام.*  
I ve got Flu.
- T. Aulia : *ظهور إن شاء الله*  
Get well soon, In God's Willing.

As sown in (6), the participants in the discourse seem to share the same knowledge about the Arabic language and the Islamic culture. Thus, the use and even the understanding of the pragmatic marker in the school are varying from teacher to another. The pragmatic marker in the proposition in (6) is uttered by a teacher (an Arabic language teacher) who shares the same knowledge with me (as a native speaker of Arabic) about Arabic discourse and pragmatic use of *insha'Allah*. Consequently, the S reply to me in a highly polite way that 'get well soon' followed by *the* pragmatic marker *insha'Allah*. In

Arabic culture, the well-wish speech act can be highly uttered with the words of our Allah, e.g., *Alhamdulillah, inshaallah, tabarakallah, and subhanallah*. On the contrary, in Indonesian culture, to response to such illocution might be '*semoga cepat lekas*' literally 'get well soon'.

#### V. DISCUSSION

The section discusses the findings according to Searle classification of Illocutionary force and finds out the illocutionary forces of the PDM *inshaallah*. It can be generalized that the CPM *insha'Allah* has different illocutionary forces namely commissives, assertives, directives, and expressives [20].

Indonesian language has a large number of discourse markers [22], and they can be either particles or phrases. *Isha'Allah* is a phrase as it is usually written by Indonesians. Back to its original source (the Holly Quran), it can be argued that the pragmatic marker *insha'Allah* consists of three words independently, namely *in, Sha', and Allah* and it spelt out by the KBBI online as four syllables, namely *in.sya. Allah*. the way of writing *إن شاء الله* is still a controversy between teachers. Some argue that it can be spelt of two independent words '*insya*' and '*Allah*', others argue that it can be spelt as one word '*insha'Allah*'. Therefore, the study recommends the use of the form of one word and the way of recitation *Insha'Allah*, [4].

Teachers at Al-Shifa Boarding School use the CPM *insha'Allah* as a commissive to function as promise and planning activities of an undoubtable actions in the future. Although the PDM *Insha'Allah* is 'a linguistics device reflecting the concept of predestination in Musilm Societies' many teachers at Al-Shifa B.S. start neglecting the PDM and begin to replace the CPM *insha'Allah* by other DMs such as *Okay, Siap, Sudah, Pasti*, etc. In Tunisia, for example, for atheists living in a Muslim Society, the CPM *insha'Allah* does not have any relation with the predestination but used in a non-serious way to avoid disagreement with the speaker, to see something comforting, and/or to reply to requests, which is not going to be, fulfilled [14].

However, *Insha'Allah* is an illocutionary act that might have a direct effect; many of the propositions in teachers' talk/s do not contain a propositional content and no sincerity condition. Meaning that, the proposition has no a future action and the speakers (teacher/s) have not the intent to carry the out their promise [4]. To illustrate that, Searle analysed the illocutionary act of the sentence "Hello", which has no perlocutionary effect, in English language [20]. He added that, if the speaker says "hello" and *means it* he will have intentions (a) the hearer is being greeted by the spekaer, (b) being greeted by means of getting him to recognize one's intention to graet him, (c) gets him to recognize one's intention to great him in virtue of his knowledge of the meaning of the sentence "Hello". The utterance "Hello" does not contain a propositional content and no sincerity condition [20]. However, the aforementioned conditional and contextual situation in which the illocutionary of *Insha'Allah*, the effect sometimes depends on the speaker himself.

The effect of the commissives illocutionary act as promise and plan depends on the person on the sincerity condition of the speaker; the willing of the speaker to carry out the promise or conduct the predictable plan. In Indonesian culture, the possibility of the commissive illocutionary act to be done might be less than 50%, according to the data of this research. The constrative theory of speech acts says that the performance of a promise can be only achieved by three factors, namely the preparatory rule, the sincerity rule, and the essential rule [4]. Thus, the effect of the conditional pragmatic marker *inshaallah* is determined by three factors, namely the power of the Speaker, the context in which the conditional marker is used, and the speakers' faith background.

As assertive, the conditional pragmatic marker *Insha'Allah* functions as concluding, suggesting, confirming, and boasting. Teachers at Al-Syifa use the CPM *insha'Allah* in reference to commitments for the future and these commitments will be the case. Sometimes it is not the case. Therefore, found that '*Insha'Allah* is used when speakers do not want to make a commitment' [4]. This happens when the speaker is not interested in the interlocutors' request, offer, and invitation [4], avoid offending interlocutors' feeling. However, the use of *insha'Allah* is recommended, teachers use the pragmatic marker *siap* instead.

The pragmatic marker *siap* is pragmatically equal with the pragmatic marker *ok* in English language, and usually followed by the CPM *insha'Allah* as in '*Insha'Allah* kita *siap* untuk'. The same can be seen in the directive speech act of *insha'Allah* in which there is strong relationship between the performative verb and the PDM *insha'Allah*.

The *insha'Allah* CPM in teachers' talk functions to express the speech acts of well-wishing and as politeness behavior, to avoid social conflict, to maintain face, and to preserve harmony of one fails to fulfill one's request or invitation, and misjudgement or speakers feel hesitated in making suggestions [4,23]. Therefore, the PDM is most frequently used in teachers' talks when intending to express their thanks and well wishes for others.

## VI. CONCLUSION

The study presented the findings of the illocutionary acts of the conditional pragmatic marker *inshaallah* as used by teachers in their daily talks at Al-Shifa boarding school. The study has suggested that the conditional pragmatic marker is widely used by Muslims in different contexts with different manners. Therefore, there are different ways of writing the expression; some of them have changed the literal meaning and the pragmatic function of *inshaallah*. The pragmatic functions, e.g., the illocutionary force of the expression *inshallah* are commissives, directives, expressive, and assertive. Power, ideology, context, the speakers' Islamic faith background are factors surrounded the use, function, and the effect of *Insha'Allah* in teachers talk/s. in addition, the conditional pragmatic marker is a linguistic device used to avoid or fulfil a direct promise of a predictable action and to release out from the sincerity condition.

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