

Illocutionary Acts of the Teacher to Students in the Novel *Al-Hidza'* by Selam Husen

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Abstract

This study aims to analyze the illocutionary speech acts employed by teachers toward students in Selam Husen's novel *Al-Hidzā'* using a pragmatic approach. Although speech act studies in modern Arabic literature have been widely conducted, research specifically examining illocutionary speech acts in teacher–student interactions as representations of power relations and educational practices remains limited. Pedagogical interactions in literary works reflect not only language use but also the ideologies, values, and power structures embedded in society. This study employed a qualitative descriptive method with a library research approach. The data were collected through close reading of the novel as the primary source and analyzed using John R. Searle's theory of illocutionary speech acts. The findings reveal twenty-two instances of illocutionary speech acts, consisting of seven directives, six expressives, four assertives, four commissives, and one declarative. Directive speech acts are the most dominant type, indicating that the teacher's language is primarily used to control students' behavior through commands, interrogation, and threats rather than to establish dialogic communication. This study contributes to the field of Arabic literary pragmatics by demonstrating that illocutionary speech acts function not only as communicative strategies but also as representations of power relations and critiques of hierarchical and authoritarian educational practices.

Keywords: Illocution, Pragmatic, *Al-Hidzā'* Novel

Abstrak

Penelitian ini bertujuan untuk menganalisis tindak tutur ilokusi guru kepada murid dalam novel *Al-Hidzā'* karya Selam Husen menggunakan pendekatan pragmatik. Penelitian mengenai tindak tutur dalam karya sastra Arab modern telah banyak dilakukan, tetapi kajian yang secara khusus mengkaji tindak tutur ilokusi dalam relasi guru–murid sebagai representasi kekuasaan dan praktik pendidikan masih relatif terbatas. Padahal, interaksi pedagogis dalam karya sastra tidak hanya merefleksikan penggunaan bahasa, tetapi juga ideologi, nilai, dan relasi kuasa yang berkembang dalam masyarakat. Penelitian ini menggunakan metode deskriptif kualitatif dengan teknik studi pustaka. Data diperoleh melalui teknik simak dengan membaca

novel sebagai sumber data primer, kemudian dianalisis menggunakan teori tindak tutur ilokusi John R. Searle. Hasil penelitian menunjukkan adanya dua puluh dua data tindak tutur ilokusi yang terdiri atas tujuh direktif, enam ekspresif, empat asertif, empat komisif, dan satu deklaratif. Tindak tutur direktif merupakan bentuk yang paling dominan, menunjukkan bahwa bahasa guru lebih banyak digunakan untuk mengendalikan perilaku murid melalui perintah, interogasi, dan ancaman daripada membangun komunikasi yang dialogis. Penelitian ini berkontribusi memperkaya kajian pragmatik sastra Arab dengan menunjukkan bahwa tindak tutur ilokusi tidak hanya berfungsi sebagai strategi komunikasi, tetapi juga sebagai representasi relasi kuasa dan kritik terhadap praktik pendidikan yang hierarkis dan otoriter.

Kata kunci: Ilokusi, Pragmatis, Novel Al-Hidzā'

INTRODUCTION

Language in literary works does not merely function as a means of storytelling, but also serves as a medium that represents various social realities, ideologies, cultural values, and the interpersonal relationships that develop within society. Through language, the author constructs a fictional world that allows readers to understand how characters think, behave, and interact in specific situations. Therefore, dialog in literary works cannot be viewed as ordinary conversations, but rather as linguistic constructions deliberately formed to support the plot, develop character traits, and represent social issues that concern the author. Thus, the analysis of language in literary works not only contributes to the understanding of linguistic aspects but also opens up space to interpret the social meanings contained behind the interactions between characters.¹

In linguistic studies, pragmatics examines language based on its use in communication contexts. The meaning of an utterance is not only determined by its grammatical form or lexical meaning, but is also influenced by the relationship between the speaker and the interlocutor, the purpose of communication, the speech situation, and the social context underlying it. This perspective shows that a statement can have different functions even though its linguistic form is the same. For example, a declarative sentence can function as a command, threat, insinuation, or request depending on the context in which the utterance is produced. Therefore, pragmatic

¹ Mohammad Syaefudin, *Sastra Kebahagiaan; Kajian Psikologi Positif Dalam Karya Sastra* (Yogyakarta: Graha Ilmu, 2020).

analysis does not stop at the literal meaning of an utterance, but rather seeks to uncover the communicative intent that the speaker aims to achieve through their speech act.²

One of the pragmatic studies widely used to uncover the function of language is speech act theory, particularly illocutionary acts. Illocutionary acts focus on the actions performed by the speaker through their utterance, thereby allowing researchers to explain the communicative intentions hidden behind a statement. In literary works, this approach becomes relevant because the dialog between characters essentially represents language actions deliberately constructed by the author. Each utterance not only serves to advance the plot but also builds relationships between characters, demonstrates emotional attitudes, reveals certain values, and represents the social dynamics developing within the text. Thus, the analysis of illocutionary acts provides a more comprehensive understanding of the pragmatic functions of language in literary works compared to analyzes that only focus on structural aspects.³

One of the modern Arabic literary works that is interesting to study through this perspective is the novel *Al-Hidzā'* by Selam Husen. Selam Husen is known as a writer who often highlights social realities and the life experiences of society through critical narratives. In this novel, the dialogs between the characters are intensively structured to depict the dynamics of life in the educational environment, making language a crucial element in building conflicts and character development. This condition makes *Al-Hidzā'* a relevant object for analysis through the study of illocutionary acts, because each utterance not only conveys information but also represents the purpose of communication, the speaker's attitude, and the social relationships that develop among its characters. In the novel *Al-Hidzā'*, the author presents the story of a character who harbors trauma from their school education experience. This novel depicts the educational institution as a space filled with power relations, where the teacher does not merely act as an educator, but rather as an authority figure who uses language to control, discipline, and subjugate students.⁴

The portrayal in the novel makes the teacher's discourse an important element that reflects authoritarian educational practices as well as a social critique of the repressive

² Arina Sa'diyah, Berlian Pancarrani, and Farida Yufarlina, "Tindak Tutar Ilokusi Dalam Novel Paradigma Karya Syahid Muhammad," *NARASI: Jurnal Kajian Bahasa, Sastra Indonesia, Dan Pengajarannya* 02, no. 01 (2024): 79–92, <https://doi.org/10.30762/narasi.v2i1.3061>.

³ Nofita Indah, Nailur Rahmawati, and Akbar Syamsul, "Tindak Tutar Ilokusi Pada Novel Zainy Barakat Karya Gamal Al-Ghitani (Kajian Pragmatik)," *Journal of Arabic Learning and Teaching* 10, no. 2 (2021): 89–95.

⁴ Selam Husen, *Al-Hidzā'* (Tūnis: Sūtimīdiyā li-n-nashr wa-t-tawzī', 2023).

education system. The relationship between teacher and student in the novel *Al-Hidzā'* is built through various forms of speech such as commands, prohibitions, threats, reprimands, and advice. These utterances not only function as tools of communication but also as instruments of power that influence the behavior and social position of the interlocutor. Therefore, the analysis of illocutionary acts in this novel becomes important to reveal how language is used to build and maintain hierarchical relationships in the educational environment. Such studies are also relevant because education is one of the social institutions that heavily relies on communication practices between teachers and students

This research uses the speech act theory developed by John R. Searle. Searle classifies illocutionary acts into five categories: representative, directive, commissive, expressive, and declarative, each with different functions and speech forms.⁵ This classification allows researchers to identify various intentions contained in the teacher's speech and explain their pragmatic functions within the context of the story. Representational speech acts are manifested in the form of statements, reports, assertions, and conclusions that serve to express reality or facts. Directive speech acts are utterances in the form of commands, requests, suggestions, or advice aimed at directing or regulating the actions of the interlocutor. Commissive speech acts are expressed in the form of promises, oaths, or threats that bind the speaker to future actions.⁶ Expressive speech acts include utterances such as thank you, apologies, complaints, praise, and blame, which are used to express the speaker's emotional attitudes or personal evaluations. Declarative speech acts are manifested in the form of prohibitions, approvals, decisions, and permissions that function to change social reality through utterance.⁷

Research on illocutionary acts has been conducted in various previous studies. Abd Razak et al., in their article titled "Expressive Illocution Speech in the Novel '*Al-Liṣṣu wa Al-Kilāb*' by Naguib Mahfouz," analyze the forms and functions of expressive speech acts in Mahfouz's work.⁸ Novita Indah et al. also study illocutionary acts in the novel "*Zainy Barakat*"

⁵ John.R.Searle, *Speech Acts An Essay In The Philosophy of Language* (England: Cmbridge University Press, 1969).

⁶ Halizah Hana, Atiq Muhammad, and Mirwan Akhmad Taufiq, "Tindak Tutur Ilokusi Pada Film Kartun *Al-Afwu* Pada Kanal Youtube Sukardi Hasanudin," in *Konferensi Nasional Bahasa Dan Sastra Arab* (Surabaya, 2025), 61–70.

⁷ Syarif Husein, Kholisin, and Sarali Gintsburg, "Illocutionary Speech Acts of Assertive , Directive , Expressive , Commissive , and Declarative in the Tweets of Jibran Kholil Jibran Account," *Arabiyatuna: Jurnal Bahasa Arab* 7, no. 2 (2023): 541–64.

⁸ Abd Razak Amir and Siti Masyitoh, "Expressive Illocution Speech in The Novel " *Al-Li Ṣṣ u Wa Al- Kilāb* " By Naguib Mahfouz (Pragmatic Study)" 1, no. 2 (2025): 95–104, <https://doi.org/10.15575/lughaat.v1i2.13>.

by Gamal Al-Ghitani, focusing on the identification of the forms and pragmatic functions of illocution.⁹ Meanwhile, Arina Sa'diyah et al. examined illocutionary acts in the novel *Paradigma* and found various forms of illocution, including assertive, directive, commissive, expressive, and declarative.¹⁰ Amelia et al.'s research on the novel *Rasa* by Tere Liye also showed a dominance of assertive, directive, commissive, and expressive illocutionary acts, although no declarative illocutionary acts were found.¹¹ As for Farah Nur Fakhriyah, she revealed that speech acts in novels can be analyzed through locution, illocution, and perlocution, and encompass various categories of illocution according to Searle's classification.¹²

Based on those studies, it can be concluded that the study of illocutionary acts generally focuses on identifying the forms and functions of illocution in literary works. However, research specifically examining illocutionary acts in the teacher-student relationship as a representation of power in the educational space is still relatively limited. Moreover, until now, no research has been found that examines illocutionary acts in the novel *Al-Hidzā'* by Selam Husen. However, this novel presents a representation of authoritarian education with the dominance of the teacher's speech as an instrument of control and discipline over the students. Therefore, this research not only offers a novel object of study but also presents a new perspective by linking the analysis of illocutionary acts and power relations in educational institutions through modern Arabic literature.

METHODOLOGY

This research is a qualitative descriptive study aimed at describing the forms of illocutionary acts of the teacher toward students in the novel *Al-Hidzā'* by Selam Husen.¹³ The approach used in the research is Library Research because the research data is obtained from written texts in the form of novels and relevant scientific sources. The primary data of the

⁹ Indah, Rahmawati, and Syamsul, "Tindak Tutur Ilokusi Pada Novel *Zainy Barakat Karya Gamal Al-Ghitani* (Kajian Pragmatik)."

¹⁰ Sa'diyah, Pancarrani, and Yufarlina, "Tindak Tutur Ilokusi Dalam Novel *Paradigma Karya Syahid Muhammad*."

¹¹ Amelia Puspita, Patriantoro, and JupitasariMellisa, "Tindak Tutur Ilokusi Dalam Novel *Rasa Karya Tere Liye*," *JPPK: Jurnal Pendidikan Dan Pembelajaran* 13, no. 8 (2024): 1638–45, <https://doi.org/10.26418/jppk.v13i8.83266>.

¹² Farah Nur Fakhriyah, "Analisis Tindak Tutur Dalam Novel *Perempuan Berkalung Sorban Karya Abidah El Khalieqy Analysis Of Speech Acts In The Novel Perempuan Berkalung*," *Arbitrer: Jurnal Pendidikan Bahasa Dan Sastra Indonesia* 2, no. 3 (2020): 273–82.

¹³ Adhi Kusumastuti and Ahmad Mustamil Khoiron, *Metode Penelitian Kualitatif* (Semarang: Lembaga Pendidikan Sukarno Pressindo, 2019), <https://books.google.co.id/books?id=637LEAAAQBAJ&printsec=copyright&hl=id#v=onepage&q&f=false>.

research consists of all the teacher-student dialogs in the novel *Al-Hidzā'*, while the secondary data includes books, journal articles, and previous research on pragmatics and illocutionary acts. The data collection technique uses the observation method with reading and note-taking techniques. The researcher read the novel intensively, marking the teacher's utterances that potentially contain illocutionary acts, and then recorded them into a data table. The unit of analysis in the research is the utterance unit (speech) of the teacher to the student that contains illocutionary intent. The sampling technique used is purposive sampling, which involves selecting utterances that are relevant to the research focus. The research instrument consists of a data classification table that includes data numbers, Arabic speech excerpts, Indonesian translations, speech context, speech act types, and classification reasons.

Data analysis is carried out through the following stages: (1) data reduction, which involves selecting relevant utterances; (2) coding, which involves assigning codes based on speech act categories; (3) classification according to John R. Searle's illocutionary act theory; Searle; (4) systematic presentation of data; and (5) drawing conclusions.¹⁴ The categories used include assertive/representative (stating, reporting, asserting), directive (commanding, requesting, forbidding, advising), commissive (promising, threatening), expressive (praising, blaming, complaining), and declarative (changing social status or state through utterance).¹⁵ To maintain data validity, the research implements peer checking through discussions with colleagues and expert validation with supervisors who understand pragmatic studies. As for the Arabic quotes, they were translated into Indonesian by the researcher, taking into account the context of the utterance and its pragmatic meaning to avoid any distortion of meaning.

DISCUSSION

Based on the identification results of the teacher's utterances to students in the novel *Al-Hidzā'* by Selam Husen, twenty-two data of illocutionary acts were found. The data were classified according to John R. Searle's theory of illocutionary acts, which includes directive, expressive, assertive (representative), commissive, and declarative. The classification results show that directive speech acts are the most dominant form because the educational background in the novel illustrates a hierarchical and authoritarian teacher-student relationship. The

¹⁴ Naning Setiani, Sutejo, and Akhmad Nur Ismail, "Tindak Tutar Perlokusi Dalam Novel Dunia Kecil Yang Riuh Karya Arafat Nur," *Prosiding Nasional Pendidikan*, no. 4 (2022): 111–24.

¹⁵ John.R.Searle, *Speech Acts An Essay In The Philosophy of Language*.

dominance of directive speech acts indicates that the teacher's language is more often used to control, regulate, and discipline students rather than to build dialogic communication.

Table of data on the number of illocutionary acts

Speech act data	Amount
Expressi	7
Expressive	6
Assertive	4
Commissive	4
Declarative	1
Total	22

Directive Speech Act

Directive Speech Acts, based on the data, indicate that utterances using directive speech acts are intended to influence the interlocutor or prompt them to take the action suggested by the speaker. Directive speech acts are manifested in commands, requests, demands, suggestions, objections, and so on.¹⁶ So, directive speech acts aim to convince and influence the interlocutor. The stronger the utterance or speech delivered by the speaker, the more it will influence the response of the interlocutor. Here are the utterances found in the novel "*al-Hidzā'*" by Selam Husen.

Code	Arabic Text	Transliteration (tentative)	Translation	Brief Context	Pragmatic Functionis	Page
D01	وبدي كل حدا مشترك بي الجريمة قدامي	<i>Biddī kull ḥadā mishtarak bi- hayy il-jānīmah 'uddāmī</i>	"I want everyone involved to stand in front of me,"	Guru menuntut pelaku kasus sepatu maju ke depan	Commanding	41
D02	العق الحذاء أيتها الكلب	<i>Il' aq al-ḥidhā' ayyuhā al-kalb</i>	"Lick that shoe, you dog!"	a physical- verbal punishment directed at Jihad.	Commanding	44
D03	أنت يلا خديو وصلوا على	<i>enta yalla khudūh waṣṣlūh 'al-bēto w ta'āl 'al-masīra</i>	"You! Come on, take her home and then come	Supervisor Nur ordered another student	Commanding	14

¹⁶ John.R.Searle.

	بيتو وتعال ع المسيرة		back to join the parade!"	to escort the injured Janiar.		
D04	من أحضر الحذاء إلى غرفة الصف يا بني ؟	Man aḥḍara al- ḥidhā'a ilā ghurfati aṣ-ṣaffi yā bunayya?	"Who brought that shoe to the classroom, child?"	The principal initiated a mass interrogation.	Requesting information	43
D05	تعال يا ابني تعال وخبيرنا مين عمل هيك	Ta'āl yā ibnī ta'āl w khabbernā mīn 'amil hēk	"Come here, child... tell us who did this."	The principal called Jahid in a gentle tone,	Commanding	43
D06	حدا بدو "يعترف ؟	Ḥada baddo yi'tarif?	"Does anyone want to confess?" (repeated every 15 minutes)	Long interrogation	Requesting information	46
D07	تعال لعندي "تعال"	Ta'āl la-'indī, ta'āl.	"Come here to me, come here."	The principal called Jahid like calling a dog.	Commanding.	47

Data D01 and D03 both have the function of regulating student actions. However, both are realized through different illocutionary strategies. In D01, the teacher does not use the imperative form, but rather a statement of their desire through the expression *biddī* ("I want"). Grammatically, the utterance is in the declarative form, but in the context of a school interrogation, the students understand that the teacher's desire is an order that must be immediately obeyed. Thus, D01 is an indirect speech act because its grammatical form does not align with its illocutionary function as a command. On the other hand, D03 explicitly uses the imperative form, namely *khudūh* ("take him") and *ta'āl* ("come back"), thus it is classified as a direct speech act. The difference between the two strategies shows that the teacher's authority is not only built through the imperative form but also through declarative utterances that, due to the speaker's institutional position, are understood as binding commands. This emphasizes that in the hierarchical teacher-student relationship, the illocutionary force is more determined by the context of power than by the grammatical form of the utterance.¹⁷

¹⁷nabila Retno, Indah Hapsari, And Riris Tiani, "Bentuk Dan Fungsi Tindak Tutur Ilokusi Serta Perlokusi Dalam Tuturan Film Agak Laen Karya Muhadkly Acho : Kajian Pragmatik" 2, no. 4 (2025): 321–33.

Additionally, directive speech acts in the novel are also manifested through interrogation, as seen in D04 ("Who brought those shoes to the classroom?"), D05 ("Come here, child... tell us who did this"), and D06 ("Is anyone willing to confess?"). D04 and D06 are in the form of questions, while D05 combines an imperative form with a request for information. However, the three utterances do not function as neutral questions to obtain information, but rather as interrogative strategies aimed at pressuring the students to confess. In a pragmatic perspective, the illocutionary force of the three utterances lies in the demand for compliance, not merely in seeking an answer. The questions posed by the teacher become part of an interrogation mechanism that creates psychological pressure, prompting students to admit mistakes, whether their own or those of their friends. Thus, the directive function is not always manifested through imperative sentences, but also through questions that contain demands for action.¹⁸

Directives in the novel are also accompanied by verbal violence and dehumanization. In D02, ("Lick that shoe, you dog!"), the teacher uses the imperative verb *il'aq* ("lick") combined with the insult *ayyuhā al-kalb* ("you dog"). The combination not only commands the student to perform a degrading action but also strips them of their dignity by equating them with an animal. Similarly, in D07 ("Come here, come here"), although lexically it is just a command to approach, the context of the utterance shows that the call is delivered in a degrading manner, treating the student like a dog being called by its owner. Therefore, the illocutionary force of both utterances is not merely directive, but also contains elements of dehumanization that reinforce the teacher's superior position over the student. These findings indicate that directive speech acts in the novel *Al-Hidzā'* do not merely function to direct the actions of the interlocutor as explained by Searle (1979), but also serve as a mechanism to maintain power relations within the school environment. Commands, questions, and calls are used as disciplinary instruments accompanied by intimidation, humiliation, and symbolic threats.¹⁹ Thus, the dominance of directive speech acts represents a hierarchical and authoritarian educational system, where

¹⁸ Nuraeni, Didin Nuruddin, and Nida Husna, "Directive Speech Acts in English Teachers' Classroom Talk: A Discourse Analysis in Indonesian Vocational High School," *IDEAS: Journal on Language Teaching and Learning, Linguistics and Literature* 13, no. 2 (2025), <https://doi.org/10.24256/ideas.v13i2.8554>.

¹⁹ Yuli and Nawawi, "Bentuk Tindak Tutur Direktif Guru Bahasa Indonesia Dalam Proses Pembelajaran Di Smp Negeri 1 Karang Bahagia," *Jurnal Manajemen Pendidikan Islam* 9, no. 2 (2023), <https://doi.org/10.18592/moe.v9i2.9954>.

student compliance is built through verbal control and symbolic violence, rather than through dialogic and participatory communication.

Expressive Speech Act

Expressive speech acts are a type of illocution used by speakers to express attitudes, feelings, or psychological states toward an event or conversation partner. Expressive speech acts can be realized by praising, criticizing, thanking, insulting, blaming, and condemning.²⁰ In the novel *al-Hidzā'* by Selam Husen, there are 6 expressive speech acts spoken by teachers to students that often appear in the form of insults and curses, reflecting the imbalanced power relations and practices of verbal violence in the world of education.²¹

Code	Arabic Text	Transliteration	Translation	Brief Context	Pragmatic Function	Page
E01	بلكي تتعلم النخوة من الكلب، ولك الكلب أكثر نخوة منك	<i>Balkī tit'allam in-nakhwah min il-kalb, w-lak il- kalb aktar nakhwah minnak</i>	"Even dogs have more honor than you."	The teacher insulted the student when the student was considered to have violated the rules.	Insulting	9
E02	يا كلب بدك تشتغل قواد لرفقاتك البنات في الصف؟	<i>Yā kalb, biddak tishtaghil qawwād la- rafīqātak il- banāt fi-ṣ-ṣaff?</i>	"Hey dog, do you want to be the pimp for your friends?"	The teacher scolded the student after the student delivered a letter from a senior to her female friend	Blaming and insulting	9
E03	يا ابن سني صرماية بدك تهرب من المسيرة ما	<i>Yā ibn sinīn ṣarmāye, baddak tahrab min il- masīra, mā?</i>	Hey dog, hey old shoe!"	The teacher scolded the student for trying to avoid the school parade.	Degrading and scolding	14
E04	يا كلاب حاطين صرماية	<i>Yā kilāb, ḥaṭṭīn ṣarmāye jamb ṣūret ir-ra'īs. Baddkon tgūlū</i>	"Hey dogs! You say the president's photo and	The teacher scolded all the students who were accused of	Condemning and scolding	39

²⁰ Puspita, Patriantoro, and JupitasariMellisa, "Tindak Tutar Ilokusi Dalam Novel Rasa Karya Tere Liye."

²¹ Fitria Friska Novianti, "Tindak Tutar Ilokusi Dalam Tayangan Mata Najwa 'Eksklusif: Ganjar Pranowo Dan Piala Dunia' (Kajian Pragmatik)," *KABASTRA* 3, no. 2 (2024): 253–66, <https://doi.org/10.31002/kabastara.v3i2.1338>.

	جنب صورة الرئيس بدكون تقولوا الرئيس والصرماية واحد ياحيوانات	ir-ra'īs w ṣ- šarmāye wāḥad, yā ḥayawānāt!	sandals are the same, you animals?!	insulting the president's photo.		
E05	يا كلب، ولك بدي طالع الدم من عيونك، بدي دم، أنا بدي دم	Yā kalb, walak biddī ṭalle' id- dam min 'uyūnak. Biddī dam. Anā biddī dam	"Dog, I want blood to come out of your eyes..."	Teacher Ma' Maddu was furious because he felt humiliated after being laughed at by the students	Venting anger	56
E06	فقد كنتم جهلة حمقى	Faqad kuntum juhalā'a ḥumqā	"You are stupid and foolish people."	The principal reprimanded all the students in a speech for being considered undisciplined.	Scolding and blaming.	63

Data E01, E02, and E03 show that expressive speech acts in the novel *Al-Hidzā'* are manifested through expressions of insult and cursing as a form of the teacher's anger toward the student. According to Searle (1979), expressive speech acts are used to convey the psychological state of the speaker toward an event or conversational partner. In all three data sets, anger is not expressed directly, but rather through the use of metaphors and evaluative labels. The expressions *il-kalb* ("dog") and *qawwād* ("pimp") are forms of negative evaluation that indicate the speaker's disapproval and condemnation of the student's behavior. Therefore, the illocutionary function of the utterance not only expresses emotions but also conveys a judgment about the character of the interlocutor. The lexical choices strengthen the expressiveness of the speech, making the insulting effect more powerful compared to if the teacher had simply expressed their anger directly.²²

²² Pramudya Dhanabhrata, Djatmika, and Miftah Nugroho, "Ketidaksantunan Tuturan Ekspresif Beserta Responsnya Dalam Serial Web Series 'Tilik the Series,'" *Artikulasi: Jurnal Pendidikan Bahasa Dan Sastra Arab* 5, no. 2 (2025): 176–93, <https://doi.org/10.17509/artikulasi.v5i2.89824>.

In E04, the expressive form expands its target from an individual to a group. The use of plural address indicates that the reprimand is no longer directed at a single student, but at the entire class. In that context, the teacher expressed their anger toward actions considered a serious violation. This change in the target of the speech act expands the scope of illocutionary power so that the evaluative effect is not only received by certain individuals but also by the entire group of students. This shows that the expressive function can be directed toward more than one conversational partner without changing its main purpose, which is to express the speaker's attitude toward an event. And data E06 shows that the expression of anger is manifested through the assessment of students' intellectual abilities using the words *juhalā'* ("fools") and *ḥumqā* ("idiots"). The utterance is not intended to convey factual information about the students' abilities, but rather to express the speaker's negative evaluation of their behavior.

In the perspective of speech acts, such evaluations are characteristic of expressive speech acts because they reflect the speaker's psychological attitude, not a commitment to the truth of the proposition as in assertive speech acts. Overall, expressive speech acts in the novel *Al-Hidzā'* are dominated by insults, curses, and condemnation. These findings indicate that the expressive function is not only used to convey the emotional state of the speaker as explained by Searle,²³ but also to strengthen the evaluative power of the utterance toward the interlocutor. In the context of teacher-student interactions, these expressive forms produce pragmatic implications in the form of hierarchical communication, as teachers' emotions are more often expressed through derogatory remarks rather than through dialogic forms of communication.

Assertive Speech Acts

Assertive speech acts are a type of illocution that bind the speaker to the truth of the proposition conveyed through statements, affirmations, reports, or predictions of a state that the speaker believes to be true.²⁴ Based on data from the novel *al-Hidzā'* by Selam Husen, the assertive speech acts spoken by the teacher character are often not neutral, but rather statements laden with threats, symbolic violence, and the legitimization of power.

²³ John.R.Searle, *Speech Acts An Essay In The Philosophy of Language*.

²⁴ John.R.Searle.

Kode	Arabic Text	Transliteration	Translation	Brief Context	Pragmatic Function	Page
A01	والله لأعلمك الأدب	<i>Wallāhi la- 'a'allimak al- adab</i>	"By Allah, I will teach you manners."	The teacher swears to educate the student who is considered ill- mannered after committing an offense,	Emphasizing	9
A02	فاكيد رح تتهدلوا كلكن	<i>Fa-akīd rah tatabahdalū kullukun</i>	"You all will suffer."	The teacher conveys that all students will receive punishment due to the shoe incident,	Emphasizing	63
A03	إي ها، طلع فيكون واحد أدمي،	<i>Ī hā, tali' fayakun wāḥid ādamī.</i>	"It turns out there is one child who still has a conscience."	The principal states that Jahid is the only student who still has a conscience in front of the other students,	Judging.	43
A04	يا كلب لو " معترف مين كان مع الحيوان جاهد وقتها كنت بتحكي	<i>Yā kalb, law ma'taraf, mīn kān ma' il- ḥayawān Jāhid? Waqtahā kunt tiḥkī.</i>	"If you confess, maybe you will struggle with that animal."	The teacher states the consequence the student will face if they confess their involvement in an incident	Predicting	63

Data A01–A04 show that assertive speech acts in the novel *Al-Hidzā'* are not used to convey information neutrally, but are dominated by judgments and predictions about the students' behavior. The characteristics of assertive speech acts are evident in A01 and A03, both of which contain evaluations of the students, although manifested in different forms. A01 contains a negative judgment about the students' morals, while A03 contains a positive judgment about a student who is considered brave for revealing the perpetrator. The difference in evaluation orientation indicates that the main function of both utterances remains the same, which is to express the speaker's belief about the quality or character of the conversation partner. Thus, the aspect that determines the classification of assertiveness is not the positivity or

negativity of the assessment, but rather the speaker's commitment to the truth of the evaluation conveyed.

The same pattern is also seen in A02 and A04, both of which are constructed through predictions about the consequences the students will experience. Although both utterances create a threatening effect, their illocutionary force remains assertive because the speaker states something they believe will happen, rather than making a commitment to perform an action as in commissive speech acts. This shows that in speech act analysis, the form of a threat is not always classified as commissive. If the focus of the utterance lies on the speaker's belief about a future state, then its illocutionary force remains assertive.²⁵ The findings show that the pragmatic function of assertive speech acts in the novel extends beyond their representative function. Judgment is used to establish standards of behavior that are considered right or wrong, while prediction is used to reinforce the student's belief in the consequences of their actions. Thus, assertive speech in the novel *Al-Hidzā'* does not merely state propositions as explained by Searle, but also functions to strengthen the persuasive power of the utterance through evaluation and prediction. That function remains within the realm of assertive because the core of its illocutionary act lies in conveying the speaker's belief in a proposition, not in giving commands or committing to actions.²⁶

Commissive Speech Acts

Through this speech act, the speaker expresses a commitment, promise, or threat regarding an action they will take. In the novel *al-Hidzā'* by Selam Husen, commissive speech acts uttered by the characters of the teacher and the supervisor generally appear in the form of threats and promises of punishment, which serve as a means of asserting power and control over students in a repressive educational system.

²⁵ Artati, Dian Eka, and Rokhmat Basuki, "Tindak Tutur Ilokusi Asertif , Direktif , Ekspresif , Komisif , Dan Deklaratif Pada Program Gelar Wicara Mata Najwa," *Diksa: Pendidikan Bahasa Dan Sastra Indonesia* 6, no. 1 (2020): 43–57, <https://doi.org/10.33369/diksa.v6i1.9687>.

²⁶ Putri Harefa et al., "Menganalisis Tindak Tutur Guru Dan Siswa Dalam Pembelajaran Bahasa Indonesia Kelas Vii Mts Ash Habul Kahfi," *Kata: Bahasa, Sastra, Dan Pembelajarannya* 13, no. 1 (2025): 322–30, <http://dx.doi.org/10.23960/Kata>.

Kode	Arabic Text	Transliteration	Translation	Brief Context	Pragmatic Function	Page
K01	سأرّي بك كل المدرسة	<i>Sa-'urabbī bika kull al-madrasah</i>	"I will educate the entire school through you!"	The teacher uses Jihad as an example of punishment for all students to deter them	Threatening	44
K02	والله الخليكون تصبروا بني آدمين	<i>Wallāhi la-khallīkun taṣīrū banī ādamīn</i>	"I swear to God, I will make you all into human beings!"	The principal promised to discipline all students through actions considered as training.	Threatening	40
K03	غداً سيعلق الحذاء برقاب كل من شارك في العملية وإن لم تعترفوا فكلكم ستلقون هذا المصير	<i>Ghadan sa-yu'allaq al-ḥidhā' bi-riqāb kulli man shāraka... wa-in lam ta'tarifū fa-kullukum sa-talqawna hādhā al-maṣīr</i>	"Tomorrow, these shoes will be hung around the necks of everyone involved... if no one confesses, you all will face this fate."	The principal stated that the involved students would be punished and all students would receive punishment if no one confesses.	Threatening	47
K04	الخليكون عبرة لمن يعتبر	<i>khallīkon 'ibra la-man ya'tabir</i>	"I will make you a lesson for anyone."	The principal swore to make the students a lesson for others during the interrogation process.	Threatening	41

Commissive speech acts in the novel Al-Hidzā' have a character that differs from the usual form of commissives, which are generally promises or offers. All the utterances found actually represent the teacher's commitment to impose punishment on the student. This shows that the commissive orientation in the novel is not directed toward providing benefits to the interlocutor, but rather toward conveying the consequences of the violations committed. Thus, the commitment expressed by the speaker is always related to repressive actions that will be realized at a later time. The strength of commissive illocution is built through a number of linguistic markers, such as the future tense form (sa-), oath expressions (Wallāhi, uqsim billāh), and conditional constructions (wa in lam ta'tarifū...). These elements not only show a plan of

action but also increase the level of certainty that the action will indeed be carried out. In Searle's perspective, this characteristic distinguishes commissives from other types of illocutions, namely the speaker's commitment to the action in the future.²⁷ Therefore, even though all the data contains threats, the basis for classifying them as commissives does not lie in the element of threat, but rather in the speaker's commitment to realizing that threat.

The variation in linguistic forms used also shows that commitment can be strengthened through different strategies. Educational rhetoric is used to frame punishment as a process of development, while religious oaths provide legitimacy to the speaker's sincerity. On the other hand, the use of conditions and time markers places punishment as a certain consequence if the teacher's demands are not met. The difference in strategies shows that the illocutionary force of commissives is not only determined by the lexical meaning of an utterance but also by the way the speaker builds the interlocutor's confidence in the execution of the promised action.²⁸ Thus, the commissive speech acts in the novel *Al-Hidzā'* emphasize a preventive function rather than an informative one. The commitment to punishment is not merely an expression of the speaker's intention, but a mechanism to influence the students' behavior before the action actually occurs.

Declarative Speech Acts

Declarative speech acts are speech acts that have the ability to change status, condition, or social reality through their utterance, provided that the utterance is delivered by a speaker who has authority in a specific context. The novel *al-Hidzā'* by Selam Husen contains declarative speech acts spoken by the character of the teacher, showing how language is used as a tool of power to impose punishments, permissions, and certain statuses on students.

Code	Arabic Text	Transliteration	Translation	Brief Context	Pragmatic Function	Page
DK01	هلق فينو يروح ع البيت	<i>Halaq finū yūḥ 'al-bēt</i>	Now she can go home	Ustadz Nur allowed Janiar to go home after she was injured due to punishment at school.	Granting permission.	14

²⁷ Fitria Ika Farizha, "Tindak Tutar Komisif Dalam Debat Pilkada Jakarta Tahun 2024," *Jurnal Yudistira: Publikasi Riset Ilmu Pendidikan Dan Bahasa* 3, no. 1 (2025), <https://doi.org/10.61132/yudistira.v3i1.1431>.

²⁸ Wini Tarmini and Yelmida, "Tindak Tutar Komisif Politikus Pemenang Partai Pemilu Di Indonesia Tahun 2019 : Kajian Pragmatik," *JOLLAR: Journal of Language Learning and Reseach* 1, no. 1 (2020).

Declarative speech acts derive their illocutionary force not from the content of the proposition conveyed, but from the institutional authority held by the speaker.²⁹ The utterance *Halaq fīnū yrūḥ 'al-bēt* ("Now he can go home") is a declarative form because the statement directly results in a change in the social status of the interlocutor. Before the utterance is spoken, the student is still bound by the obligation to participate in school activities, whereas after the utterance is delivered, the student gains the right to leave the school environment. This change does not require approval or further linguistic actions, but takes effect as soon as the utterance is produced by the authorized party. That aspect becomes the main distinguishing factor between declarative and directive. If directive speech acts aim to influence the actions of the interlocutor through commands or requests, then declarative speech acts create a new state through their utterance itself. In other words, its illocutionary effect is not to urge the interlocutor to act, but to bring about a change in status recognized within an institutional context. Therefore, the success of declarative speech acts highly depends on the speaker's authority and the underlying social context.

In the novel *Al-Hidzā'*, the granting of permission to go home demonstrates that language has a performative function as explained by Searle. The teacher's utterance not only conveys information about the student's condition but also simultaneously realizes an institutional action in the form of granting authorization. This finding emphasizes that declarative speech acts in the novel function as a mechanism that changes the social status of the interlocutor through language, thus the effectiveness of its illocutionary force depends on the legitimacy of the speaker's authority.³⁰

CONCLUSION

Based on the research findings, 22 illocutionary acts by the teacher toward the students were identified in the novel *Al-Hidzā'* by Selam Husen, consisting of seven directive acts, six expressive acts, four assertive acts, four commissive acts, and one declarative act. The dominance of directive speech acts indicates that the communication established by the teacher is more oriented toward controlling students' behavior through commands, interrogations, and demands for obedience rather than building dialogic interactions. Expressive, assertive, and

²⁹ John.R.Searle, *Speech Acts An Essay In The Philosophy of Language*.

³⁰ Puspita, Patriantoro, and JupitasariMellisa, "Tindak Tutar Ilokusi Dalam Novel *Rasa Karya Tere Liye*."

commissive speech acts show that the teacher's language is not only used to convey emotions, judgments, or commitments but also serves as a means of legitimizing power through insults, threats, and intimidation. As for declarative speech acts, they show that the teacher's institutional authority allows certain utterances to directly change a student's social status, such as granting permission to leave school. This research shows that Searle's classification of illocutionary acts not only helps identify the function of language based on its illocutionary form but also reveals how the pragmatic function of an utterance is influenced by social context and power relations. In the novel *Al-Hidzā'*, a speech act can have a more complex pragmatic function than its illocutionary form, for example, an assertive functioning as a threat or a directive manifested through an interrogative form. These findings indicate that the analysis of speech acts in literary works needs to consider the context of interaction and social relationships between characters, not just linguistic structure.

This research also contributes to the study of Arabic literary pragmatics, particularly in demonstrating how speech acts represent practices of power and symbolic violence within educational institutions. Through illocutionary analysis, this research shows that the teacher's language in the novel does not merely function as a communication tool, but also as an instrument to build compliance, discipline students, and maintain a hierarchical and authoritarian teacher-student relationship. Nevertheless, this research still has limitations because it only analyzes illocutionary acts spoken by the teacher character to the student in one novel and uses Searle's speech act classification perspective. Therefore, future research can expand the scope of study to other Arabic literary works, compare the speech relations between different characters, or combine speech act analysis with other pragmatic approaches, such as politeness, implicature, or critical discourse analysis, thereby providing a more comprehensive understanding of the representation of language, power, and ideology in literature.

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