



Directive politeness in the tausiah of ustaz Adi Hidayat

(Kesantunan berbahasa dalam tindak tutur direktif pada tausiah Ustaz Adi Hidayat)

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Abstract: The purpose of this study is to describe (1) the form of directive speech and (2) speech action strategies in the framework of politeness in the language of Ustaz Adi Hidayat. This research is qualitative with a pragmatic approach. The method used is descriptive analysis. The form of data in this study is words, phrases, clauses, sentences, and paragraphs that represent the form of directive speech and speech action strategies. The data collection technique uses the look and note technique. The data in this study was analyzed using three steps, namely (1) reducing the data, (2) presenting the data, and (3) drawing conclusions. The results of this study are (1) the form of directive speech in the form of (a) the act of commanding is marked by the words please, pay attention, and come on; (b) the act of prohibition is marked by the word don't; (c) the demanding act is marked by the word must; and (d) the act of begging is marked by the word beg with polite language at a polite level and (2) the strategy of speech action in the form of (a) the strategy of positive politeness/familiarity is marked by sentences that contain jokes, (b) without strategies is marked by sentences that contain ridicule, and (c) indirect or disguised strategies are marked by sentences that contain sarcasm. The act of directive speech in Ustaz Adi Hidayat's tausiah tends to use a form of ruling with a positive politeness strategy in the form of jokes. The use of directive speech accompanied by jokes can provide a polite feel. The nuances of manners in the context of language can be an important factor so that information can be well received by speaking partners. This research contributes to the study of pragmatic, language politeness that can have theoretical implications in the realm of public speaking such as lectures and speeches, as well as in the context of learning.

Keywords **Language politeness, Speech act strategy, Directive speech act, Form of speech act**

Abstrak: Tujuan penelitian ini adalah mendeskripsikan (1) wujud tindak tutur direktif dan (2) strategi tindak tutur dalam kerangka kesantunan berbahasa tausiah Ustaz Adi Hidayat. Penelitian ini berjenis kualitatif dengan pendekatan pragmatik. Metode yang digunakan adalah deskriptif analisis. Bentuk data dalam penelitian ini adalah kata, frasa, klausa, kalimat, dan paragraf yang merepresentasikan bentuk tindak tutur direktif dan strategi tindak tutur. Teknik pengumpulan data menggunakan teknik simak dan catat. Data dalam penelitian ini dianalisis menggunakan tiga langkah, yaitu (1) mereduksi data, (2) menyajikan data, serta (3) menarik kesimpulan. Hasil dari penelitian ini adalah (1) wujud tindak tutur direktif berupa (a) tindak memerintah ditandai oleh kata *silakan*, *perhatikan*, dan *ayo*; (b) tindak melarang ditandai oleh kata *jangan*; (c) tindak menuntut ditandai oleh kata harus; dan (d) tindak memohon ditandai oleh kata *mohon* dengan kesantunan berbahasanya pada tingkat yang sopan dan (2) strategi tindak tutur berupa (a) strategi kesantunan positif/keakraban ditandai dengan kalimat yang memuat gurauan, (b) tanpa strategi ditandai dengan kalimat yang mengandung ejekan, dan (c) strategi tidak langsung atau tersamar ditandai dengan kalimat yang memuat sindiran. Tindak tutur direktif dalam tausiah Ustaz Adi Hidayat cenderung menggunakan bentuk memerintah dengan strategi kesantunan positif berupa gurauan. Penggunaan tindak tutur direktif yang diiringi dengan gurauan dapat memberikan nuansa santun. Nuansa santun dalam konteks berbahasa dapat menjadi faktor penting agar informasi dapat diterima dengan baik oleh mitra tutur. Penelitian ini berkontribusi pada studi pragmatik, kesantunan berbahasa yang dapat memberikan implikasi teoretis pada ranah public speaking seperti ceramah dan pidato, serta dalam konteks pembelajaran.

Kata Kunci **Kesantunan berbahasa, Strategi tindak tutur, Tindak tutur direktif, Wujud tindak tutur**

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INTRODUCTION

Humans are social creatures who live in groups so that they interact with each other in one environment. In these various interactions, humans use language as a medium. Conventional language makes humans able to understand the information conveyed when communicating (interaction) activities. Noorhana et al., (2017) stated that two people use language in communication by taking turns speaking to achieve the purpose of communication. Furthermore, language enables individuals to engage in the sharing of experiences, the display of their identity, and the demonstration of their existence within a community. The use of language in accordance with the context can also be a medium to show existence and self-identity (Iswatiningsih & Pangesti, 2021). Lukman & Said (2022) also emphasized that the use of polite language always has a correlation with the rules (norms) that have been agreed upon as a form of cultural identity or social environment.

The act of communicating through the use of language can be observed in a multitude of situations throughout the course of an individual's life. One of them is in the *tausiah* or recitation delivered by Ustaz Adi Hidayat, Lc., M.A. in the July 2018 period. In line with this, Indriantini et al., (2019) also emphasized that *tausiah* (recitation) is a method of da'wah used to improve the quality of faith of religious people. The *tausiah* offers an opportunity to investigate a range of linguistic phenomena, including directive speech acts, speech strategies, and their role in language politeness. This is because the selection of words must be considered so that each speech act still maintains educational values that can motivate speech partners (worshippers in *tausiah*) (Lutfitasari et al., 2019).

Directive speech acts are forms of speech acts that intend to persuade speech partners to take certain actions (Prayitno, 2017). Searle (1975) also emphasizes that directive speech acts are speech acts with the aim that speech partners carry out an activity intended by the speaker. The intention that the speaker wants to convey can be understood through the theory of speech acts and situations inherent in communication (Hartinah et al., 2021; Prastio et al., 2020). Perform the actions described in directive speech acts, such as begging, asking, commanding, demanding, and prohibiting, to achieve this. The substance of directive speech acts is of significant importance in the context of language politeness devices, as they have the potential to negatively impact (bring down speech partners) the relationship between speakers. In line with this opinion, Waljinah et al., (2019) assert a close relationship between the form of speech, speech acts, speech functions, and speech strategies.

Speaking strategy is a crucial indicator for achieving a high level of language politeness. Speaking strategy serves as a means for speakers to demonstrate their politeness through the medium of language (Kusumaswarih, 2018). Speaking strategies aim to foster harmony in communication so as to shrink the threat to speech partners. Speech events can be characterized by both negative and positive face threats. Negative face threats arise when communication lacks politeness, leading to negative interpretations from speech partners. Conversely, positive face threats serve as strategies to avert these negative interpretations (Purnama & Sukarto, 2022). To reduce or even prevent the emergence of these threats, Brown & Levinson (1987) identified four politeness strategies, namely (1) no strategy (bald-on-record strategy); (2) positive politeness strategy (3) negative politeness strategy, and (4) indirect strategy (off-record politeness strategy).

A review of speech acts and speech strategies is required to ascertain the level of politeness exhibited in the use of language. Applying language politeness is crucial to prevent chaos in communication events. Using vocabulary in communication that is not aligned with norms and culture can also lead to issues, such as using impolite words that could potentially offend speech partners and convey an impression of arrogance. In line with this, Anggraini et al., (2019) state that politeness is not only shown in behavior, but also needs to be applied in speaking by using good vocabulary (language), tone, and intonation.

The use of language that is polite and respectful is of great importance in the context of communication. Nursita et al., (2022) emphasized that language politeness is a form of language performance that represents the distance of social relations (closeness) between speakers and speech partners. The existence of language politeness has the potential to facilitate the transfer of information to speech partners. In line with this, Daniel et al., (2020) argue that although politeness is relative,

politeness in language can be an indicator of the achievement of communication goals. Prayitno et al., (2022) also assert that language politeness in communication (conversation) is used to consider the selection of polite, respectful, and civilized language to make the communication situation between the two parties more comfortable. Neglecting the principles of speech acts and speech act strategies within the context of communication increases the likelihood of neglecting language politeness. This neglect can result in misunderstandings, which in turn can lead to social conflicts.

One example of social conflict that frequently occurs is when students refuse to accept advice, prohibitions, and orders from their teachers. As reported in the national mass media (Detiknews), students challenged teachers to a fight that led to expulsion from school (Rahayu, 2023). Students felt offended when the teacher reprimanded them for not keeping their clothes (uniforms) in order, which motivated the incident. The feeling of offence can be triggered by the utilization of directive speech acts that are less polite in nature. Andersson (2024) asserts that the use of impolite speech acts can cause sentiments and feelings of displeasure in speech partners. Furthermore, Olmen et al., (2023) assert that verbal speech acts are among the most susceptible forms of offense. Therefore, when engaging in communication that involves directive speech acts, it's crucial to choose the appropriate speech act strategy to ensure politeness. The existence of politeness can reduce the appearance of offended feelings that cause misunderstanding.

The findings of previous research indicate a strong correlation between the use of directive speech acts and language politeness. According to some previous studies (Badelah et al., 2019; Diana & Manaf, 2022; Marizal et al., 2021; Monica & Afrita, 2020; Safitri & Utomo, 2020; Ulfa & Astuti, 2022), language politeness frequently accompanies teachers' directive speech. The focus of the research conducted by Badelah et al., (2019); Diana & Manaf (2022); Marizal et al., (2021) examines the use of politeness principles in directive speech acts, specifically in the context of teachers' communication during the learning process. The findings reveal that teachers often utilize directive speech acts to convey instructions or orders, often guided by the maxims of wisdom and praise.

Research related to speech act strategies was conducted by Arisnawati (2017); Kusumaswarih (2018); Wiranty & Ramaniyar (2023). The objective of the three studies is to provide a description of the politeness strategies employed in communication. The findings of these studies indicate that the use of positive politeness strategies, such as making offers, is a prevalent phenomenon. In addition, positive politeness strategies are also used to reject the text is defined using specific words and phrases "sorry" and "thank you". To maintain a polite atmosphere in communication and avoid offending speech partners, positive politeness strategies are being used.

In light of the findings of preceding studies, this research introduces a fresh perspective on directive speech acts and speech act strategies within the context of language politeness. It is in accordance with the type of discourse presented by ustaz Adi Hidayat who presents persuasive discourse through *tausiah* which is dominated by directive speech acts. Ma et al., (2024) assert that persuasion is one of the functions that are closely related to directive speech acts. Persuasion is technically similar to suggestion which aims to persuade and influence the attitudes, behaviors, and beliefs of others (speech partners) (Pramesti & Martutik, 2020). It is of significant importance to gain an understanding of this research the form of directive speech acts and directive speech act strategies in the framework of language politeness in Ustaz Adi Hidayat's speech. The objective of this study is to delineate the form of directive speech and speech action strategies within the context of politeness in the language of Ustaz Adi Hidayat's Tausiah. The findings of this study may be utilized by educators to encourage students to exhibit enhanced moral conduct. Additionally, this research can make significant contributions to the field of public speaking and public communication. For instance, it's crucial to uphold language politeness in lectures and speeches to accomplish communication objectives without causing offense to speech partners.

METHOD

This research is qualitative with a pragmatic approach. Qualitative research is an approach that uses non-numerical data (words and pictures) to explore, discover, and describe the meaning,

experience, process, and purpose of the phenomenon being studied (Creswell, 2017; Jason & Glenwick, 2016). The method in this study uses descriptive analysis to describe and find the form of directive speech acts and speech act strategies in the framework of language politeness in Ustaz Adi Hidayat's tausiah. To dissect the focus of the study, the theory of directive speech acts and speech act strategies are used.

The research data source is Ustaz Adi Hidayat's tausiah video in July 2018 with the link <https://youtu.be/gBpPGZAoWDk>. The data in this study are words, phrases, clauses, sentences, and paragraphs that represent the form of directive speech acts and speech act strategies. The data collection technique uses listening and recording techniques consisting of several steps, namely; (1) listening to Ustaz Adi Hidayat's tausiah videos on the Akhyar TV Official youtube channel carefully; (2) transcribing the data objectively; and (3) classifying the data according to the indicators to be analyzed. Data classification is carried out to classify data in accordance with the formulation of predetermined problems.

Milles et al., (2014) emphasized that the analysis of qualitative data should be done intensively. The data in this study were analyzed through three steps, namely (1) the data that have been collected are reduced based on the research focus, namely directive speech acts and speech act strategies, (2) the results of data reduction are presented in accordance with the substance of the research focus in the form of direct quotes, and (3) drawing conclusions based on the results of the analysis of the data that have been presented. The three stages of data analysis were carried out periodically and consistently until reaching the conclusion stage. The process of completing this research is carried out with deductive techniques that attempt to dissect facts and data that are general to specific.

RESULTS AND DISCUSSION

The results showed that in Ustaz Adi Hidayat's tausiah there are forms of directive speech acts, namely (1) commanding (*memerintah*), (2) prohibiting (*melarang*), (3) demanding (*menuntut*), and (4) begging (*memohon*). In addition, three speech act strategies were found, namely (1) bald-on-record strategy, (2) positive politeness strategy, and (3) indirect or disguised strategy (off-record politeness strategy).

Forms of directive speech acts

The results of the analysis on the tausiah video conducted by Ustaz Adi Hidayat obtained several forms of directive speech acts. The directive speech acts are in the form of begging, commanding, demanding, and forbidding. The following is an explanation of the findings of the form of directive speech acts sorted by the frequency of data occurrence from highest to lowest.

Commanding

Commanding speech acts are characterized by the use of rising intonation at the beginning then low at the end of the utterance. Commanding speech acts aim to give a signal, command, or rule to do something. In addition, the speaker also has higher authority (physical, psychological, and institutional authority) than the speech partner. Commanding speech acts are characterized by several lexical uses such as the use of the particle “-lah” as well as the verb-forming suffixes “-kan, ayo, and coba”. Besides aiming to give orders, imperative speech acts also aim to try to invite and ask for requests directly (Putri & Zulaeha, 2020). The following data excerpt demonstrates the existence of commanding speech acts.

(1) Ustaz: “*Silakan* Anda urutkan, saya beri contoh Muhammad bin Abdullah, bin Abdul Muthalib, bin Hasyim sampai turun firman Allah di Quran surah ke 2 ayat 185.” (Hidayat, 2018:07.50)

Data (1) illustrates the form of commanding directive speech acts. It is characterized by the word *silakan* followed by the clause “Anda urutkan”. The sentence means that the speaker gives instructions to speech partners to sort the hudan (guidance) brought by Prophet Adam to Prophet Muhammad SAW. Bongo et al., (2021); Leech (2016) emphasized that directive speech acts are a form

of language that is spoken so that speech partners perform an action according to the orders or instructions conveyed by the speaker.

On the other hand, there are also data that contain commanding speech acts. The data is as follows.

(2) *Ustaz: “Perhatikan orang-orang seperti ini oleh Nabi SAW, diberikan porsi khusus, disiapkan satu kalimat dan dimohonkan kepada Allah untuk setidaknya diberikan lima kenamaan dalam kehidupannya.” (Hidayat, 2018:01.51)*

Data (2) was spoken by Ustaz Adi Hidayat with the intention of telling the speech partner (congregation) to pay attention to the people who attended the tausiah. Those are the people whom the Prophet Muhammad SAW asked Allah to give five virtues so that his life would be better. In contrast to people out there or who are not present because of their worldly affairs.

In addition, there are also other data that show the existence of commanding speech acts. The data is as follows.

(3) *Ustaz: “Ayo apa tugas suami ketika sudah menikah? Ayo angkat tangan!” (Hidayat, 2018:40.00)*

Data (3) shows a commanding speech act which is characterized by an utterance in the form of the word **ayo** which means invitation. The context of the speech occurred when Ustaz Adi Hidayat tried to give commands to the congregation to answer questions. Leech (2016) states that directive speech acts can be used to produce certain effects on speech partners through actions such as commanding, advising, requesting, pleading, and recommending. The directive speech act of commanding (giving command) is in the form of making rules for answering questions by raising his hand and then answering. The existence of commands and rules triggers speech partners to do what Ustaz Adi Hidayat has instructed. Furthermore, the socially elevated status of Ustaz Adi Hidayat also influences speech partners' willingness to follow his instructions. The results of this study are in line with the research of Yanti et al., (2022) who found that commanding speech acts are speech acts that aim to instruct speech partners in the form of commanding, dictating, and regulating.

Prohibiting

The form of speech act of prohibiting is characterized by the use of high intonation. The goal of forbidding speech acts is to prevent speech partners from doing or giving anything. Forbidding speech acts usually have lexical markers in the form of “do not”, “prevent”, “check”, and “prohibited”. Forbidding speech acts are also used to provide restrictions related to what is allowed and what is not allowed (Putri et al., 2019). The following data excerpt illustrates the act of prohibiting speech.

(4) *Ustaz: “Jangan Allahu a'lam, (sambil tertawa) bagaimana aktivitasnya?” (Hidayat, 2018:49.31)*

Data (4) shows a form of directive speech act of prohibiting. It is characterized by the use of the word **jangan** which is spoken with high intonation. The form of directive speech acts prohibiting is used by the speaker so that the speech partner does not just answer with “Allahu a'lam”, but by explaining the activities of a lizard whose life is attached to an object, namely the wall. The use of lizard activity examples is used by speakers to provide understanding related to sustenance. Although sustenance has been arranged by Allah, it still needs to be sought by making efforts.

The directive speech act of prohibiting in data (4) reflects the use of the maxim of agreement. Leech (2016) describes the maxim of agreement as a form of linguistic politeness that creates a match in speech or communication. The use of prohibitive directive speech acts becomes a strong form of expression to provide similarity (compatibility) in forming and harmonizing standards related to politeness (Leech, 2016). Speakers perform prohibitive directive speech acts to ensure a smooth

communication process. The study's findings align with [Fadilah's \(2019\)](#) research, demonstrating that the prohibitive speech act aims to communicate a prohibition to speech partners.

Demanding

The form of demanding directive speech acts is characterized by the use of high intonation. In addition, it also makes requests with “firmly” and must be fulfilled by speech partners ([Wijayanti & Utomo, 2021](#)). Demanding speech acts usually have lexical markers in the form of “*tuntut*”, “*harus*”, and “*wajib*”. The speech act of demanding can be identified through the following data excerpt.

(5) Ustaz: “*Tidak cukup hanya dengan Aamiin, tapi **harus** dibuktikan tanda pertama itu. Paling enak ya bilang Aamiin itu?*” (Hidayat, 2018:04.46)

Data (5) illustrates a type of directive speech act that involves making demands. It is characterized by the word **harus** which is uttered by Ustaz Adi Hidayat. The use of demanding directive speech acts is delivered using high intonation because it aims to make speech partners fulfill the speaker's wishes. Ustaz Adi Hidayat as the speaker requires the congregation who attend the tausiah to be a good person. When the speech partner (congregation) answers with the word “aamiin”, then Ustaz Adi Hidayat gives a loud request to prove that the congregation attending is indeed a good person before Allah. The results of this study are in line with the research of [Lailika & Utomo \(2020\)](#) who found that the speech act of demanding is coercive and must be fulfilled by speech partners. [Leech \(2016\)](#) asserts that directive speech acts contain illocutionary power so that they can persuade speech partners to do something. In line with that, [Searle \(1976\)](#) also asserts that directive speech acts have persuasive intentions towards speech partners. Speech partners manifest this persuasive intent through their actions ([Rohmadi et al., 2023](#)). In contrast to the research results of [Burnette & Calude \(2022\)](#) who found the use of uncommon directive speech acts in demanding, especially expressed through appeals.

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Begging

The form of the directive speech act of begging is characterized by the use of descending intonation. In addition, the speech act of begging aims to ask respectfully. This is usually characterized by the presence of lexical markers in the form of “*mohon*” and “*harap*” ([Waljinah et al., 2019](#)). The speech act of begging can be seen through the following data excerpt.

(6) Ustaz: “***Mohon** maaf apabila nanti saya langsung dari Quran dan Hadist karena itu pesan Qurannya sejak pertama Quran diturunkan. Siapa manusia pertama?*” (bertanya kepada para jamaah). (Hidayat, 2018:11.25)

Data (6) shows a form of directive speech act of begging. This is indicated by the use of the word **mohon**. The context of the speech was produced at the beginning of the tausiah video as an

introduction in starting to discuss the theme “Life Motivation for Those Who Are Constantly Troubled” (*Motivasi Kehidupan untuk yang Terus Dilanda Masalah*). The form of the directive speech act of begging is produced to apologize to the congregation because Ustaz Adi Hidayat explains by using the Al-Quran and hadith as a foundation (basis) then followed by the opinion of the scholars. Ustaz Adi Hidayat is not too fond of theorizing so that the form of directive speech acts of pleading is used so that the congregation is able to accept the methods used by Ustaz Adi Hidayat. In addition, it also aims to ask for something respectfully so that speech partners (worshippers) are not offended.

In addition, there are also other data that show the existence of speech acts of begging. The data is as follows.

(7) Ustaz: “Nanti jika sudah masuk ke fase-fase rumah tangga, maka yang besar jadi kecil, yang kecil tidak akan membesar. Saya tutup dulu sebentar **mohon** izin lebih sedikit ya”. (Hidayat, 2018:58.42)

Data (7) also shows a form of directive speech act of begging. The use of the word **mohon** is one of the indicators of directive speech acts that aim to influence speech partners (Astari et al., 2023). The context of the speech act of begging in the data means that Ustaz Adi Hidayat wants to give a less or brief explanation. Time constraints made Ustaz Adi Hidayat give a brief explanation. Therefore, Ustaz Adi Hidayat asked to be given permission to give a brief explanation regarding how Allah provides sustenance to His creatures, including in a household. The results of this study are in line with the research of Lee & Lee (2022); Stambo & Ramadhan (2019) which state that the use of speech acts begging aims to ask politely and kindly to speech partners so that the instructions (requests) can be well received. However, it is different from Tara & Azizah (2022) whose research results found that the directive speech act of begging is reflected as a hope that the speaker gets something so that it tends to be interpreted with polite seduction. The directive speech act of begging is also very important to consider the burden given by the applicant. If the burden of the requestor is low such as small tasks, then the requestor does not need to mitigate (soften the speech) (Yazdanfar & Bonyadi, 2016).

Searle (1975) asserts that directive speech is a speech that aims to make speech partners do something intended by the speaker. Based on the context of the speech in data (6) and (7), the speaker tries to ask the speech partner to understand when the speaker conveys briefly. The understanding is requested by the speaker in the hope that there will be no misunderstanding between the speaker and the speaking partner, so that the communication process can run according to the speaker's wishes.

The explanation above leads to the conclusion that commanding is the directive speech act that occurs most frequently. This is because commands are a form of direct speech. Furthermore, within the communication context of *Tausiah*, religion has established both commands and prohibitions. The existence of orders and prohibitions is what makes the context of *tausiah* as one of the da'wah media tend to use directive speech acts in the form of orders to become better human beings. Ustaz Adi Hidayat's directive speech acts during the *tausiah* fall into the category of polite speech. This is due to the use of the words “mohon”, “harus”, “jangan”, and “silakan”. The use of the words “mohon” and “silakan” is a form of the maxim of wisdom. Leech (2016) states that the maxim of wisdom basically aims to limit speech partners from having the opportunity to say “no” or reject the speaker's wishes. As a result, the speaker employs polite vocabulary during the speech to ensure that the speech partner complies with the speaker's wishes.

On the other hand, the use of the words “harus” and “jangan” which seem to be forced is accompanied by a smile to foster a joking atmosphere so that no speech partner is offended. In line with that, Rahayu (2020) emphasized that the principle of politeness is one of the strategies to maintain the self-image of speech partners through the use of good language. Thus, most of the findings are consistent with previous research. However, the commanding directive speech acts used by Ustaz Adi Hidayat are sometimes inconsistent. This is because some contexts use invitation to give orders.

Speech act Strategies in Ustaz Adi Hidayat's Tausiahs

Based on the analysis of Ustaz Adi Hidayat's tausiah video, three speech act strategies were found. The speech act strategies are (a) positive politeness strategy or familiarity, (b) bald-on record strategy, and (c) indirect or disguised strategy (off-record politeness strategy). The speech act strategy often used by Ustaz Adi Hidayat in his speech is a positive politeness strategy or familiarity.

Positive Politeness Strategy or Familiarity

Speakers use the positive politeness strategy, also known as familiarity, as an informal strategy to demonstrate familiarity with their speech partners (Syahrin, 2020). This strategy is characterized by an attempt from the speaker to show familiarity through jokes. Additionally, speakers strive to convey a sense of shared fate and desire. This approach aims to reduce the social distance between speakers and their speech partners. The following data excerpt reveals effective politeness strategies.

(8) Ustaz: *“Anda orang Bandung disebut baik oleh teman-teman di Bandung. Orang Bekasi belum tentu menyebut Anda baik, bahkan orang Jakarta belum tentu kenal Anda. Indonesia menyebut Anda yang terbaik, tapi orang Afrika mimpi aja belum pernah liat Anda.”* (Hidayat, 2018:03.00)

Data (8) shows a joke made by Ustaz Adi Hidayat on the sidelines of his speech. The joke is found at the end of the utterance which is delivered accompanied by a smile. The implementation of the speech act strategy alleviates tension during the tausiah process. This strategy can enhance the intimacy between Ustaz Adi Hidayat and his congregation, leading to a more harmonious atmosphere. Brown & Levinson (1987) state that the positive politeness strategy is a representative form of normal linguistic behavior found among close friends who try to eliminate face threats through certain expressions.

In addition, there are other data that show positive politeness strategies. This can be seen through the following data excerpt.

(9) Ustaz: *“Di Jawa Barat itu sekarang lagi marak nabi. Di Jawa barat hampir tiap bulan, pak ada nabi baru. Sekarang nabi barunya ada di Karamang. Dulu saya liat di catatan Kementerian Agama, saya kira itu yang terakhir di batasan Jawa dengan Sunda, yaitu Cirebon. Bikin ajaran yang namanya Jasun (Jawa Sunda), nabinya Tuginin. Saya kira selesai gitu kan, ternyata pindah ke beberapa tempat yang baru.”* (Hidayat, 2018:17.14)

Data (9) reveals that Ustaz Adi Hidayat intended his speech to be humorous. The speech partner (congregation) mispronounced the name of the last prophet in Islam, prompting Ustaz Adi Hidayat to chuckle. As a result of the error, Ustaz Adi Hidayat penned a pertinent joke about the Sunda Empire event, which had garnered significant attention on social media platforms. The purpose of the joke is to ensure that the congregation, or speech partner, doesn't mispronounce the name of the last prophet. Fear arises when the prophet's name is incorrect, indicating a lack of faith. Thin faith will easily lead people to inappropriate beliefs. People use jokes as advice to ease the tausiah's conditions and reduce social distance, thereby fulfilling the tausiah's intended purpose. Brown & Levinson (1987) assert that social distance is an important sociological aspect in determining the level of politeness of speakers to speech partners.

On the other hand, Ustaz Adi Hidayat also shows an optimistic attitude towards speech partners (congregation). This is obtained through the following data excerpt.

(10) Ustaz: *“Demi Allah saya katakan dari semua manusia yang beraktivitas tepat di saat ini, ternyata Anda yang dipilih oleh Allah SWT.”* (Hidayat, 2018:00.40)

The optimistic attitude is spoken with the aim that speech partners are able to foster the perspective that they are better. This is because not everyone is able to attend the tausiah event which is used to study religion. However, the speech partners (congregation) are the people chosen by Allah

to be present in His house, namely the mosque. The optimistic attitude possessed by Ustaz Adi Hidayat is shown by the existence of speech that contains an oath.

The jokes and optimistic attitude shown by Ustaz Adi Hidayat are a form of positive politeness strategy. The strategy aims to make the conversation (communication) situation more comfortable. Prayitno et al., (2022) assert that the selection of polite, respectful, and civilized language serves to eliminate problematic communication situations. The findings of this study are similar to the results of Syafitri & Arief (2023) who found that in the context of tausiah, Ustaz and Ustazah as speakers tend to use positive politeness strategies. However, there are differences in expression when using positive politeness strategies. Ustaz Adi Hidayat tends to use jokes and optimistic attitudes as the substance of positive politeness strategies, while Ustazah Oki Setiana tends to use identity markers from the same group (Islamic group). This is reinforced by Brown & Levinson (1987) who emphasized that positive politeness strategies have ten strategy substances, including optimistic speech, joking speech, and speech that shows identity similarities.

Bald-on Record Strategy

This strategy is used to speak frankly or without preamble. No strategy is characterized by not reducing the threat to the face of the speech partner so that the speech partner has the potential to feel surprised, embarrassed, and uncomfortable. Additionally, this strategy employs direct imperative sentences and incorporates emergency expressions. No strategy, as defined by Saragi (2020), is a speech strategy that enables speech partners to understand the speaker's intention directly, without the need for prior interpretation. The following data does not reveal any strategy.

(11) Ustaz: “**Kebangetan** kalau kalian masih menjadi makmum, soalnya pasti jadi imam.” (Hidayat, 2018:36.29)

Data (11) shows the use of speech act strategy without strategy (bald-on record strategy). This can be known by the use of the word **kebangetan** which indirectly means to demean the speech partner (congregation). The use of the word **kebangetan** also has the potential to humiliate and make speech partners feel uncomfortable. This is because the use of the word **kebangetan** has the potential to mock speech partners. The ridicule is able to threaten the face of the speech partner. Brown & Levinson (1987) assert that some intrinsically face-threatening actions can threaten negative and positive face.

In addition, there are other data that show the existence of a bald-on record strategy. The strategy has the potential to humiliate and can cause discomfort to the speech partner. It can be found through the following data.

(12) “Masya Allah. Hidup nyaman. Dalam sepekan masih bisa mengaji dengan Malaikat Jibril. 168 jam ada waktu untuk belajar. **Antum bukan nabi, bukan rasul, surga belum jelas sampai siang ini. Amalan masih berantakan, hisab masih menegangkan, bukan pemimpin, bukan panglima, istri satu, masih banyak yang jomblo. Begitu kan? Belum punya waktu mendekati pada Allah, antum maunya apa sebenarnya, ya?**” (Hidayat, 2018:10.40)

In data (12) it is in the context when Ustaz Adi Hidayat tries to explain the theme of households. It was associated with the household conditions of the Prophet Muhammad SAW who had nine wives and he was the most pious person on earth. In addition to his extraordinary devotion, the Prophet Muhammad also served as a leader in both global and domestic affairs. However, Ustaz Adi Hidayat's use of the word **bukan** followed by negative vocabulary can trigger embarrassment and discomfort in speech partners. The emergence of shame and discomfort is due to the use of bald-on record strategy that blatantly mocks, insults, and demeans speech partners. Therefore, Linares-Bernabéu (2023) asserts that in the communication process it is necessary to use speech act strategies

to bring up other alternatives such as follow-up questions and verbal humor carried out by speakers in order to deviate the face threat to speech partners.

In line with [Syafitri & Kusumaningtyas \(2022\)](#) whose research results found that when there are conditions that require speakers and speech partners to cooperate so that the bald-on record strategy is used at a similar level of coercion. The strategy forces speakers and speech partners to express requests directly when they are in a state of urgency. [Brown & Levinson \(1987\)](#) asserted that expressing wishes directly without any intention to minimize the threat to speech partners is a strategy commonly used when dealing with emergency situations.

Off-Record Politeness Strategy

Indirect or disguised strategies are strategies used to provide insinuations against speech partners. The insinuation is conveyed by creating ambiguity in the conversation and exaggerating speech so that the speech partner gives an interpretation related to what is being discussed ([Musnandar et al., 2022](#)). Off-record politeness strategy is found in the following data excerpt.

(13) *Ustaz: "Masya Allah, **ini antum sebetulnya siapa ini?**" (sambil tertawa). (Hidayat, 2018:12.10)*

Data (13) shows an off-record politeness strategy. It is caused by Ustaz Adi Hidayat's speech insinuating the speech partner (congregation) about low knowledge and insight. This is indicated by the question, **ini antum sebetulnya siapa ini?** The question shows an indication of ironic satire but is packaged with a question whose answer contains ambiguity so that it makes the speech partner to interpret the answer himself. Despite the obvious Muslim identity of the speech partner (congregation), the speaker's question casts doubt on the speech partner's Muslim identity. According to [Brown & Levinson \(1987\)](#) explained that indirect or disguised politeness strategies have fifteen substances, including using ironic speech, using ambiguous speech, and obscuring messages. The results of research related to this speech act strategy are different from [Syafitri & Arief \(2023\)](#) whose findings are in the form of indirect or disguised politeness strategies in Ustazah Oki Setiana Dewi's tausiah using the substance of speech that has presupposition meaning. In addition, [Alvarez & Miller-Ott \(2022\)](#) also emphasize that the use of off-record politeness strategies is not tied to a specific intention, so the meaning of what you want to communicate can still be negotiated.

Other data that shows the use of off-record politeness strategy in the form of innuendo is as follows.

(14) *"Anda bukan nabi, bukan rasul, gantengnya Anda tidak seganteng Nabi Yusuf. Anda lewat ibu-ibu mendadak kepeleset gitu kan? Sedangkan Anda jaub dari Allah. **Anda kurang apa lagi?**" (Hidayat, 2018:08.41)*

Data (14) reveals sarcasm directed towards the congregation that attended the tausiah. The satire is raised by comparing the congregation with Joseph who was a prophet. Although the Prophet Yusuf was very handsome and received a guarantee of heaven, the Prophet Yusuf always drew closer to God. However, the congregation who are not as handsome as the Prophet Yusuf and are not guaranteed heaven by Allah, and are still far from Allah have no effort to get closer to Allah. The satire uttered by Ustaz Adi Hidayat was intended to make the congregation realize that the Prophet Yusuf, who had received a guarantee of heaven, was still always getting closer to God. The congregation should also follow in the footsteps of the Prophet Yusuf. The use of off-record politeness strategy in the form of insinuation can function to harmonize the speech act with the context. The alignment is intended so that speech partners can understand what should be done without reducing the elements of language politeness. In line with this, [Verschueren \(2021\)](#) states that success in maintaining the bond between speakers and speech partners can be carried out by considering elements of language politeness to convey communicative intent adequately.

Based on the explanation provided above, this study found that the speech act strategies used by Ustaz Adi Hidayat were largely inconsistent with previous studies. Although there is consistency in the use of substance without strategy (bald-on record strategy) in the form of conditions that force to cooperate,

there are differences in findings in other strategies. The difference arises from the frequent incorporation of jokes into Ustaz Adi Hidayat's speech act strategy, which serves to lessen the perceived threat to speech partners.

CONCLUSION

Based on the analysis of Ustaz Adi Hidayat's tausiah video, four forms of directive speech acts were found, namely (1) commanding acts marked by the words *silakan*, *perhatikan*, and *ayo*, (2) prohibiting acts marked by the word *jangan*, (3) demanding acts marked by the word *harus*, and (4) begging acts marked by the word *mohon*. The form of directive speech acts that tend to be used is commanding. This is because the communication that occurs is in the context of tausiah. Tausiah as one of the methods of da'wah seeks to convey the commands and prohibitions recommended by religion. The existence of the intention to convey commands and prohibitions is the cause of the frequency of occurrence of commanding directive speech acts to dominate.

In addition, there are three speech act strategies used by Ustaz Adi Hidayat, namely (1) no strategy, (2) positive politeness strategy, and (3) indirect strategy (disguised). The results also show that Ustaz Adi Hidayat in his speech tends to use directive speech acts in the form of commanding with positive politeness strategies in the form of jokes. The directive speech acts applied by Ustaz Adi Hidayat based on the principle of speech act strategy, it can be concluded that the level of language politeness of Ustaz Adi Hidayat is in the polite category.

This research can provide theoretical implications for directive speech acts and speech act strategies by maintaining language politeness. In addition, this research can also provide implications for deepening studies related to directive speech acts and speech act strategies oriented to the use of persuasive diction. For future researchers who will study directive speech acts and speech act strategies within the framework of language politeness, it is recommended to use different objects and theoretical foundations. It is needed so that the next study can provide a new perspective in viewing directive speech acts and speech act strategies within the framework of language politeness. Various new perspectives are needed to create complexity in the field of directive speech acts and speech act strategies while maintaining language politeness. If these aspects are complex, then the purpose of communication will be easily achieved without sacrificing (reducing) the elements of language politeness.

DECLARATIONS

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