

A PRAGMATIC ANALYSIS OF THE UTTERANCES IN WELCOMING RAMADHAN VIA SOCIAL MEDIA WHATSAPP

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Abstract

Ramadhan is the holy month for Muslim to do self-purification. In order to welcome *Ramadhan*, the most common expression is saying happy *Ramadhan*. This expression is followed by asking for an apology and praying for getting a blessing. The objectives of this writing are to identify logical sequences of utterances as in welcoming *Ramadhan* and factors that influence utterances used.

Data are selected from utterances which express users feeling in welcoming Ramadhan 1439 H. The utterances are sent via WhatsApp by lecturers of Andalas University. An interview is conducted to observe factors that affect utterances used. In collecting data, the observational method is supported by note-taking, interviewing, and recording. Then, the results are presented in formal and informal methods.

Keywords—types of utterances, affecting factors, Ramadhan, WhatsApp

INTRODUCTION

One of the primary function of language is to maintain the continuity of the relationship between the speaker and the hearer (Wardough, 1998). Language is analogous as a tool with complicated rules and is used to regulate how a speaker's utterance keeps his interpersonal relationship (Wijana, 1996). Both of them imply that the rules in language procedures differ from one community to others or from one language to others. The hearer and the speaker maintain their relationship through keep understanding each other in communication. On the other hand, some factors cause misinterpretation in conversation. Therefore, context is used by speaker and hearer in interpreting the messages.

Nowadays, speaker and hearer use social media to share the information rapidly. Users apply social media to create their social networks for any purposes. The existence of social media allows the implementation of language function is a communication tool. In this case, WhatsApp is used familiarly because it has no conditions must be obeyed. They also can access WhatsApp features easily. Through WhatsApp, the users convey their idea and express their feeling on any occasion. WhatsApp is not only used personally between two users but also is applied as a group discussion. Like other social media, the users are not limited by time and distance to keep in touch.

WhatsApp group is used by communities who have the same activities and purposes. They use WhatsApp group to share related information. One of the communities is lecturers of Andalas University. They create some WhatsApp groups which consist of different or similar group members. A lecturer can involve in several WhatsApp groups which relate to lecturer's needs. The lecturers have various backgrounds, such as gender, culture, education, work experience, department home base, structural position, and so forth. As *Tri*

Dharma of Higher Education, in each semester a lecturer has responsibilities in lecturing, research, and community service. Meanwhile, a lecturer has to involve in any committees which are as complementary. Therefore, lecturers of Andalas University are members of more than one WhatsApp group.

Furthermore, WhatsApp is also used for special moments. For example, before *Ramadhan*, members use WhatsApp groups for welcoming *Ramadhan*. *Ramadhan* is the holy month since Muslims have to fast in a month and does worship because of Muslims strive to get rewards from Allah SWT and back to *fitrah* in *Eid Al-Fitr*. Before *Ramadhan*, Muslims forgive each other in order to do self-purification. Directly, they meet, shake hands, and forgive one another. Indirectly, they send various messages to express their happiness in welcoming *Ramadhan* and their apology through social media. WhatsApp is one of the alternatives which is applied.

Muslims' apology messages through WhatsApp are speech events which are used in welcoming *Ramadhan* which is as context. In this case, language is used as a tool for expression. Through language, people convey and express variously about their pleasure, sadness, joy, or sorrow. For example, a message in WhatsApp about welcoming Ramadhan 1439 H can be seen below.

Assalamualaikum WW. Bapak/Ibu Yth.
Selamat menjalankan ibadah *Ramadhan*, bulan penuh rahmat dan ampunan...
Semoga Allah meridhoi semua amalan ibadah kita, Aamiin...
Mohon maaf lahir batin.

The message above was sent by a lecturer through social media WhatsApp. In this message, the speaker expresses his happiness and gratitude in welcoming *Ramadhan*. This message consists of Main Act to apologize and Supporting Acts to greet, welcome and pray. The utterances in this logical sequence are 4 in 1 which use various types of utterances. They are assertive, directive, and expressive.

METHOD OF THE RESEARCH

Data are selected from utterances which express users' feeling in welcoming Ramadhan 1439 H. The utterances are sent via WhatsApp by lecturers of Andalas University. The interview is conducted to observe factors that affect utterances used. In collecting data, the observational method is supported by note-taking, interviewing, and recording. Data are analyzed to find out the types of utterances are used, the speech sequences and users' reasons that influence utterances used. Then, the results are presented in formal and informal methods.

ANALYSIS AND DISCUSSION

WhatsApp is an alternative application that is used to replace users' attendance in conveying users' apology and happiness in welcoming Ramadhan 1439 H. The utterances in WhatsApp are data, and Ramadhan 1439 H is the context in this research. Both of them are used to identify types of utterances, speech sequences and also users' reasons that influence utterances used.

لَرْحِمِ
اللَّهِ

Ya Allah...., dipenghujung bulan Sya'ban ini ku kirimkan Do'a utk saudara-2 ku, sahabat-2 ku & orang-2 yg kuhormati serta orang-2 yg kucinta. Beri mereka kesehatan, tawadhu' dalam Iman, keluarga yg bahagia, rizki yg barokah, serta terimalah amal ibadahnya dan pertemukanlah mereka dengan *Ramadhan* yg segera datang . Aamiin Yarobbal alamin ..

saya dan Keluarga mengucapkan Mohon Maaf Lahir dan Bathin.....

MARHABAN YA RAMADHAN

"Rumah Gadang Maimbau Pulang"
"Tanah Rantau Manahan Hati"
"Jikok Salah Talampau Gadang"
"Maaf Dipinto Satulus Hati"

"Buruang Balam Mandi di Tabek"
"Daun Pandan di Rumpun Padi."
"Salam Basalam Kok Indak Dapek"
"Tarimolah Pasan Ambo Kaganti Diri"

"Arok Padi Batam Lasuang"
"Tasuo Bareh lah Jadi Nasi"
"Arok Diri Batam Langsuang"
"Hanyo Pasan di WA Kaganti Diri"

"Jalan ka Baso Basimpang Ampek"
"Singgah Mandi di Sicincin"
"Dek Bulan Puaso lah Samakin Dakek"
*"MOHON MAAF LAHIR DAN BATHIN..."

Menurut Imam Ghozali tiga tingkatan orang berpuasa.

Pertama, puasa orang awam (Shaumul 'Aam).
Ini sekedar menahan haus, lapar dan nafsu.
Akibatnya, puasa tidak berdampak pada perilaku.

Kedua, Puasa khusus (Shaumul Khusus).
Disamping hal di atas, mereka berpuasa dg berharap ridha Allah Swt. Insya Allah teejadi perubahan perilaku dan ibadah. Orang2 ini termasuk orang shaleh yg muttaqin. Ketiga puasa sangat khusus (Shaumul Khususil Khusus). Ini puasa para Rasul, Nabi dan Waliyullah.

Kita termasuk tingkatan yang mana?

**SELAMAT MENUNAIKAN IBADAH PUASA
RAMADHAN 1439 H**

الصِّيَامُ عَلَيْكُمْ
الَّذِينَ
الَّذِي أَيُّهَا يَا

MOHON MAAF LAHIR DAN BATHIN

اللَّهُ الرَّحِيمِ

Ya Allah, dipenghujung bulan Sya'ban ini aku kirimkan Do'a utk saudara-2 ku, sahabat-2 ku dan orang-2 yg kuhormati serta orang-2 yg kucintai dan kusayangi.

Berilah mereka kesehatan, tawadhu' dalam Iman, keluarga yg bahagia, Sakinah, Mawadah dan Warohmah, rizki yg barokah, serta terimalah amal ibadahnya dan pertemukanlah mereka dengan *Ramadhan* yg segera datang ini.

Aamiin YRA.....

**MARHABAN YA RAMADHAN, MOHON MAAF LAHIR & BATHIN
atas salah dan khilaf selama ini...**

وَبَرَكَاتُهُ اللَّهُ عَلَيْكُمْ

Marhaban ya Ramadhan

Subhanallah, Walhamdulillah, Walaillahailallah, Allahuakbar

Lahaulawalaa quwwataillabillahi 'Aliyyul 'Aaziim

Mohon Maaf Lahir Bathin.

Selamat menjalankan shaum Ramadhan 1439H.

Assalamualaikum ww

بخير - في - منكم منا تقبل - يا -

Kepada bapak dan ibu

"DENGAN KERENDAHAN HATI "

**Saya atas nama pribadi dan keluarga menyampaikan Permohonan Maaf
Atas Segala Kesalahan Selama Ini - serta saya mengucapkan**

SELAMAT MENUNAIKAN IBADAH PUASA RAMADHAN 1439 H

الصِّيَامُ عَلَيْكُمْ الَّذِينَ أَيُّهَا يَا

الَّذِينَ

MOHON MAAF LAHIR DAN BATHIN

بِخَيْرٍ صِيَامًا صِيَامَنَا اللَّهُ

Wassalamu'alaikum wr. wb..

**TAQABALALLAH MINNA WA MINKUM TAQABALALLAH YA
KARIEM SIAMANA WA SIAMAKUM**

7 hari Allah SWT menciptakan Bumi yg di dalamnya terdapat 7 Benua, 7 Samudra & di atasnya ada 7 lapis Langit dgn 7 warna pelangi, maka surat pertama dlm Al-Qur'an (Al-Fatehah) terdapat 7 ayat & tanpa terasa 7 hari lagi kita akan memasuki bln suci *Ramadhan*

7 hari lagi nafas menjadi tasbih,

7 hari lagi tidur kita menjadi ibadah,

7 hari lagi doa2 kita di ijabah Allah,

7 hari lagi ibadah kita di lipat gandakan.

Tapi itu semua tak akan terjadi sebelum semua saling mema'afkan

***Marhaban ya syahri *Ramadhan*** Mohon maaf lahir & bathin ☐

Selendang emas tenunan sendiri, elok dipakai sambil menyanyi, WA dikirim pengganti diri, sebagai tanda silaturrahmi.

Tari piring rentak melayu, rentak langkah hitung delapan, bulan *Ramadhan* diambang pintu, khilaf dan salah mohon dimaafkan.

Marhaban ya *Ramadhan*.

Mohon maaf atas salah dan khilaf. ☐

SURAT PERMOHONAN MA'AF...

No. : 01/Rmdn/1439 H

Lamp. : Penting

Perihal : Permohonan Maaf

MENGINGAT :

7 hari lagi sudah memasuki bulan Suci
Ramadhan 1439 H.

MENIMBANG :

Kesalahan yang telah saya perbuat baik
sengaja maupun tidak di sengaja.sudah banyak
banget (tak terhitung).

MEMPERHATIKAN :

Tentang saling mema'afkan sesama umat
muslim untuk menjaga Silaturahmi adalah
perintah Allah SWT.

MEMUTUSKAN :

**"DENGAN KERENDAHAN HATI DAN
SUNGGUH SUNGGUH"**

Saya atas nama Jon Affi dan Keluarga
menyampaikan Permohonan Maaf Atas Segala
Kesalahan Selama Ini - serta ingin mengucapkan

:

**SELAMAT MENUNAIKAN IBADAH
PUASA RAMADHAN 1439 H**

الصِّيَامُ عَلَيْكُمْ الَّذِينَ أَيُّهَا يَا

الَّذِينَ

MOHON MAAF LAHIR DAN BATHIN

بِخَيْرٍ صِيَامَكُمْ صِيَامَنَا اللَّهُ

Wassalamu'alaikum Warahmatullahi
Wabarakatuh.□□□

Menurut Imam Ghozali tiga tingkatan orang berpuasa.

Pertama, puasa orang awam (Shaumul 'Aam). Ini sekedar menahan haus, lapar dan nafsu. Akibatnya, puasa tidak berdampak pada perilaku. Kedua, Puasa khusus (Shaumul Khusus). Di samping hal di atas, mereka berpuasa dg berharap ridha Allah Swt. Insha Allah teejadi perubahan perilaku dan ibadah. Orang2 ini termasuk orang shaleh yg muttaqin.

Ketiga, puasa sangat khusus (Shaumul Khususil Khusus). Ini puasa para rasul, nabi dan waliyullah. Kita termasuk tingkatan yang manakah?

Selected data above present various messages in WhatsApp that are written in mother languages, Bahasa, and foreign languages. The messages consist of figurative language, benediction, invocation, advice, apology, and also expectation. This diversity represents users' appreciation in welcoming Ramadhan 1439 H.

Discussing the types of utterances are used, Searle (1979) states briefly the classification that relates to Austin. Searle identifies them as elaborated below:

1. *Assertive*. The point or purpose of the members of the Assertive class is to commit the speaker (in varying degrees) to something is being the case, to the truth of the expressed proposition. All of the members of the assertive class are assessable on the dimension of assessment which includes true and false
2. *Directives*. The illocutionary point of these consists in the fact that they are attempts (of varying degrees, and hence, more precisely, they are determinates of the determinable which includes attempting) by the speaker to get the hearer to do something. They may be very modest "attempts" as when I invite you to do it or suggest that you do it, or they may be very fierce attempts as when I insist that you do it.
3. *Commissives*. Austin's definition of commissives seems unexceptionable, and I will simply appropriate it as it stands with the caveat that several of the verbs he lists as commissive verbs do not belong in this class at all, such as "shall", "intend", "favour", and others. Commissives then are those illocutionary acts whose point is to commit the speaker (again in varying degrees) to some future course of action.
4. *Expressives*, The illocutionary point of this class is to express the psychological state specified in the sincerity condition about a state of affairs specified in the propositional content. The paradigms of expressive verbs are "thank", "congratulate", "apologize", "condole", "deplore", and "welcome". Notice that in expressive there is no direction

of fit. 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 expressed proposition is presupposed. Thus, for example, when I apologize for having stepped on your toe, it is not my purpose either to claim that your toe was stepped on or to get it stepped on.

5. *Declarations*. It is the defining characteristic of this class that the successful performance of one of its members brings about the correspondence between the propositional content.

In welcoming Ramadhan 1439 H via WhatsApp, all types of utterances are applied by users. Assertive is used when senders tell the truth of Ramadhan. This truth convinces receivers to believe it.

Users use directives to ask apology each other. Ramadhan is as the holy month for Muslims to purify themselves. An apology is the main acts in welcoming Ramadhan.

Commissives relates to users' expectation become *fitriah*. Users intend to do all worship and kindness in Ramadhan.

Users' happiness in welcoming Ramadhan are reflected in giving felicitation to each other. Senders and receivers do this reciprocity in their messages.

Declarations can be found in users' *takbir*, *tahlil*, and *tahmid*. They are used to declare the greatness of *Allah SWT*.

All types of utterances can be seen in welcoming Ramadhan 1439 H via WhatsApp. They are combined in interesting messages. Users create beautiful messages to ask apology and also to express their happiness and grateful.

Studying about the speech sequences, Revita (2015) formulates speech sequence into four categories in research about request. They are (a) (1) 1 in 1; (b) 2 in 1; (c) 3 in 1; and (d) multi acts in 1. Revita explains that sequence means the order of the utterance to come to the request itself. In other words, speech sequence relates to apply appropriate strategies to get the goal. Therefore, this research adopts the formulation above to identify the speech sequences of types of utterances in each WhatsApp in welcoming Ramadhan 1439 H.

The four categories of speech sequences in elucidation below:

1. type of utterance in 1 sequence. This strategy only contains one type of utterance.
2. types of utterances in 1 sequence. This strategy uses two types of utterances.
3. types of utterances in 1 sequence. This strategy utilizes three types of utterances.
4. Multi types of utterances in 1 sequence. This strategy applies more than three types of utterances.

All categories of speech sequences can be seen in welcoming Ramadhan 1439 H via WhatsApp. All types of utterances are applied the random pattern in speech sequences. They are used briefly to create impressive messages.

The different strategies in each speech sequence represent users' expression in welcoming Ramadhan 1439 H. In this case; the chosen speech sequence is due to several reasons. Revita (2010) identifies some aspects influencing the choice of choosing the strategy. They are:

1. *The Characters of the Speaker.* Revita says that every individual has their characteristics. Some are patient, and some others are temperamental. These characteristics may sometimes be reflected from the way they speak or from the strategy they choose in communication
2. *The Competence of the Speaker.* Revita tells that knowledge may influence someone in speaking. Knowledge is of relatedness to the linguistic repertoire. The larger one's linguistic repertoire, the better their knowledge in speaking. This statement is in line with several choices of ways in communication. Those who know more will speak properly in a proper situation.
3. *The Psychological Aspect of the Speaker.* Revita claims that the psychological condition of the speaker can also be seen from the way they speak. When someone is in anger, the language tends to be rude or the suprasegmental aspects, like intonation or dynamicity, is unstable.
4. *The Relationship among the Participants.* Revita mentions that the relationship between the participants much more influences their language in various interactions. Two close friends will speak differently from two people who just met. This is in line with whether their relation is close or not. Every community has its own way of communicating. This way is categorized uniquely since this makes them different from others. This uniqueness may reflect their identity.

The users are lecturers at Andalas University. They have similarities and also differences each other. Their similarities can be seen academically. Besides that, their differences can be affected by related factors that have been explored by Revita before. Users' basic characters have been built in their family for many years. These basic characters influence users' competence to convey their idea and feeling in social life. Their soft skill reflects their ability to communicate smartly. They can conduct it well if they have no psychological problems. Users communicate smoothly and avoid misunderstanding. These three factors influence senders in sending a message about welcoming Ramadhan 1439 H to receivers. In this case, the relationship between users is considered to choose the appropriate message.

SUMMARY

The cyber phenomenon is applied to shorten the distance between users. In welcoming Ramadhan 1439 H, users use WhatsApp as an alternative application. Even they do not communicate directly face to face but they can convey their expression friendly, warmly, and impressive. Asking apology and also giving felicitation, advice, and benediction can be found in the users' speech sequence. In this case, users are affected by their characters, competence, psychology, and relationship.

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