



Expressive Speech Acts in Gus Miftah's Apology Videos

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Abstrak: This research employed a pragmatic approach to examine expressive speech acts in Gus Miftah's apology video. The types of speech acts of praise, thank and apologized are identified and classified based on the transcriptions of 2 apology videos. Gus Miftah resorts to these expressive acts to express what he then regrets, thanks, and also humbly do, so that the break in relationships or public trust that arises from a controversial statement can be repaired. The responses balance accountability for what he said with a willingness to improve his use of language, in public life as in other areas, to avoid similar stumbles. This investigation considers the critically strategic determinants of the functional utility of language in the effective management of social ruptures, the sustention of credibility and the cultivation of image a particularistic societal spectroscopy for elite public actors.

Keywords: Pragmatic approach, Expressive Speech Acts, Apology, Public trust, Controversial statement, Gus Miftah.



INTRODUCTION

Definition of language a system of sound symbols used by humans for communication with one another. Gorys Keraf (2004) explains that some of the essential functions of language are self-expression, communication, social integration and adaptation, and social control. Put another way, language serves not just an informative purpose, but is of much greater relevance to the identity of individuals and groups.

It follows that language is potentially one of the most potent forces to emerge within ourselves and across the society, built atop of and shaping our ideas, behavior, social relationships, etc. The way we use language is a reflection of our states of emotions and intentions but is also a reflection of our cultural values and so much more. The language we use to express ourselves means far more than just how we communicate. The use and influence of language on perceptions and behaviors reflect its diversity. Many researchers in linguistics, psychology, cognitive science, and philosophy have been intrigued by language and its impact on our thought, or cognition.

According to research, language can influence how people view the world around them. For example, the Sapir-Whorf hypothesis states that a language's structure influences the thought processes and worldviews of its speakers (Whorf, 1956). A different language could affect how we think about something, just as he observed how different languages often have different words for the same things or concepts, giving lives and pointing to distinct aspects of reality.

In addition, language is a strong means of maligning and influence. As such, public figures, politicians and leaders craft specific language to influence public opinion and rally supporters. Depending on the language used, this wording can provoke emotional responses reinforcing or challenging the image of social norms and values (Lakoff & Johnson, 2003). Talking the same language can make a difference, but we know the abuse of communication can only lead to confuse one each other and conflict. A good communicator is not only skilful but most importantly context sensitive and audience sensitive. Much of the time when a public figure violates the ethic of language, it results in backlash, as some of the recent controversies with celebrities and leaders have shown. This trend can be seen in the case of Gus Miftah, whose statements regarding iced tea sellers sparked a considerable backlash for being considered insensitive.

In recent days, an up-market preacher in Indonesia, Gus Miftah, came under public fire for a comment seen as derogatory to iced tea vendors. His statements provoked outrage among impacted communities and highlighted the way in which the sloppiness of language can ruin reputations and erode trust. As much as he is a spiritual figure, this serves to shine a light on the need for professional and courteous dialogue in all fields. Positivity should start from our public figures — as with Gus Miftah, who is known for their influence. Through polite and helpful words usage, they will understand and establish peace in society!

In pragmatics, expressive speech acts refer to speech acts that express the speaker's feelings or emotions. These acts are not just about conveying information but also describing attitudes or emotional reactions to certain situations. Expressive speech has a number of functions, including critique, complaint, blaming, praising, thanking, flattering, and apologizing.

The mapping of expressive speech acts is not limited to specific speech acts, but it is much wider as it covers everything from poetry, social media to film. One way for speakers to reach many different types of other people in different ways, sharing their own words and emotions, attitudes which, like all nuances of human beings, vary depending on the medium employed. It

emerges as a crucial key to unlocking the interplay between emotion and communication, and offers insight into how humans negotiate the intricacies of their emotive experiences across various scenarios and settings.

For the example, Researches That Focus on Expressive Speech Act in "Salamun 'Alaikum Wa 'Alainassalam" Poem by Anis Syaussyan. Through qualitative descriptive method and data collection methods; observation and noted, this research found types of representative speech acts in the form of criticizing, complaining, praising, blame (accusation), and insult. The results highlight when it comes to the emotional context of poetry, because it's a very powerful form of communication, and each expression has a deeper meaning.

In addition, based on research related to expressive speech acts analyzed in the video of "Cerita Cintaku", there are eleven kinds of expressive speech acts including praise, thank, congratulate, feel anger, sarcasm, means of encouragement, means of apology, and sorry. Even in social media towards messages that affirm gratitude for other's consideration, appropriation, and acknowledgment.

Lastly, the study of expressive speech acts in the movie "Gara-gara Warisan" focuses on the ways characters convey feelings through their lines. To our surprise, the most common sentiment words observed were gratitude and sadness, followed by criticism and praise. And what makes such dialogue meaningful beyond advancement of the storyline. These three studies thus complement each other in showing that expressive speech acts can be complex across communication modalities.

Differences in function and expression of emotion across contexts and mediums from these three studies on expressive speech acts help to contextualize communication. This study focuses on the context of Gus Miftah's apology video to examine how forms of regret and apology are acted in a way to build a strategy when passing relations become tense and how to get closer to the public. Pragmatically, this study not only uncovers the importance of language while using as an effective tool to rebuild social harmony, but also provides an alternative view than previous studies that are more emphasizing on expressive speech acts in poetry, social media, movies.

The purpose of this analysis is to explore how the phrases in Gus Miftah's apology video reflect expressive actions and how they contribute to our understanding of language use in social contexts. By analyzing the video in depth, we can learn more about the implications of word choice and its impact on public perception of Gus Miftah as a religious figure.

METHOD

This research uses qualitative methodology with content analysis to examine Gus Miftah's apology video. The process includes collecting and transcribing video data, identifying Expressive speech acts using Searle's Speech Act Theory, and analyzing the context to infer meaning and intent. Finally, data validation is done through expert opinions and cross-referencing relevant literature. This approach aims to reveal how Gus Miftah's language choices in his apology shaped public perception and improved social relations.

RESULTS AND DISCUSSION

This results and discussion part will elaborate the findings from the analysing of the two videos transcribed with regards to three types of expressive speech acts which are praising, thanking and apologizing. So this analysis is to see how do these three speech acts have been used by the speakers in the format of public communication on creating a positive relationship with the audience.

A. Data 1

Karena saya butuh silaturahmi dengan Kang Sonhaji karena sudah viral, beliau ini sering banget ikut ngaji akbar dimana mana. Sehingga yang saat itu niat guyon (becanda) malah disalah persepsikan, tapi apapun itu abah minta maaf sama Kang Son. Pie pendapatmu moro-moro (tiba tiba) rame? Gak nyangka ya niate guyon malah kedawan dawan (masalah makin panjang), tapi ya iki mau kita bisa pengajian disini, Alhamdulillah. Jadi tuan rumah e Pak Sonhaji, menyambut e gae esteh, kan aku juga biasa mborong mborong (membeli dagangan). Sering itu beliau ini betul betul penjual esteh pengajian spesialis jadi ikut kemana mana ngaji ,dan kena candaan. Jadi terimakasih pokok e. segera jadi jadwal yang dulu golek tanggal gak entuk, Insyaallah besok ngaji.

Translation Data:

Because I need to stay in touch with Kang Sonhaji because it has gone viral, he really often participates in grand recitation everywhere. So that at that time the intention of joking (joke) was misperceived, but whatever it was, Abah apologized to Kang Son. What do you think suddenly got crowded? I didn't expect it to be a joke, but we can recite here, Alhamdulillah. So the host, Mr. Sonhaji, welcomed me, I also used to buy merchandise. Often he is really a specialist recitation seller so he goes everywhere to recite, and gets joked about. So thank you anyway, soon the schedule that used to be looking for a date is not available, God willing, tomorrow we will recite the Quran.

B. Data 2

Assalamualaikum warahmatullahi wabarakatuh, saya miftah maulana habiburrahman, menanggapi yang viral hari ini. Yang pertama dengan kerendahan hati, saya meminta maaf atas kekhilafan saya. Saya memang sering bercanda dengan siapapun maka untuk itu atas candaan kepada yang bersangkutan, Saya akan meminta maaf secara langsung dan mudah-mudahan dibukakan pintu maaf untuk saya. Kemudian yang kedua saya juga minta maaf kepada masyarakat atas kegaduhan ini yang merasa terganggu dengan candaan saya yang dinilai oleh masyarakat mungkin berlebihan. Untuk itu saya minta maaf ini juga merupakan introspeksi bagi saya untuk lebih berhati-hati bicara di depan publik dan masyarakat. Saya juga sudah ditegur oleh Bapak Seskap yang hari ini berada dari Pam, untuk lebih berhati-hati menyampaikan pendapat dan pidato di depan masyarakat umum Terima kasih, Assalamualaikum warahmatullahi wabarakatuh.

Translation Data:

Assalamualaikum warahmatullahi wabarakatuh, I am miftah maulana habiburrahman, responding to what went viral today. First of all, with humility, I apologize for my mistake. I often joke with everyone, so for that joke to the person concerned, I will apologize directly and hopefully the door of forgiveness will be opened for me. Then secondly, I also apologize to the community for this uproar that was disturbed by my jokes that were considered by the community to be excessive. For this reason, I apologize, it is also an introspection for me to be more careful in speaking in front of the public and the community. I have also been reprimanded by Mr. Seskap

who is today from Pam to be more careful in expressing opinions and speeches in front of the general public. Thank you, Assalamualaikum warahmatullahi wabarakatuh.

C. Analysis

1. Praising

Praising refers to an expressive speech act that expresses admiration or approval of some attribute (whether general or specific), accomplishment, or action of someone (or something). It acts as a motivator and can boost the self-esteem of the person receiving the compliment significantly. Searle (1969) classifies praising as an expressive speech act, that expresses the actual speaker's feeling towards a given matter or person.

Data 1

GM: Tapi ya iki mau kita bisa pengajian disini, Alhamdulillah.

Translation Data

GM: But we can recite here, Alhamdulillah

The sentence “Alhamdulillah” is a praising expressive speech act that thanks and appreciates God for allowing them to conduct the recitation at Mr. Son's place, the iced tea vendor. This by no mean only shows personal gratitude from the speaker but also willingness to keep the air in a positive tone by mentioning the opportunity as a blessing. In other words, recognizing the value of the place and the time allowed for a recommended civilian activity which has potential spiritual and social merits.

2. Thanking

The thanking is an expressive speech act that is used to express the gratitude of someone for the help, kindness, or support provided. It recognizes the benefit of what the other person has done and strengthens social ties. According to Holmes (1995), thanking is an important aspect of politeness techniques in communication that plays a role in preserving peace and therefore harmony during social interactions.

Data 1

GM: Jadi terimakasih pokok e

Translation Data

GM: So thank you anyway

Data 2

GM: untuk lebih berhati-hati menyampaikan pendapat dan pidato di depan masyarakat umum, terima kasih.

Translation Data:

GM: to be more careful in expressing opinions and speeches in front of the general public, thank you.

The “thank you” sentence on two the data above is an expressive speech act thanking attitude because it means the speaker had to say thank you to anyone who assisted the implementation of the apology event, and providing input that means you are very helpful. This phrase conveys the speaker's gratitude for those who helped contribute directly and indirectly to the language of love at this event and also acknowledges their appreciation for constructive criticism. It indicates the speaker inquires the audience improving the good terms while displaying the speaker commitment towards continuous learning self-improvement.

3. Apologizing

Apologizing is often defined as an act of expressive speech through which an individual expresses remorse for an action that has harmed, offended or wronged another. It usually comes in the form of owning up to a mistake and a desire to atone. Trosborg (1995) states that apologies play a crucial role in conflicts and help in restoring compromised relationships after the violation.

Data 1

GM: tapi apapun itu abah minta maaf sama Kang Son

Translation Data

GM: but whatever it was, Abah apologized to Kang Son

Data 2

Yang pertama dengan kerendahan hati, saya meminta maaf atas kekhilafan saya. Saya memang sering bercanda dengan siapapun maka untuk itu atas candaan kepada yang bersangkutan, Saya akan meminta maaf secara langsung dan mudah-mudahan dibukakan pintu maaf untuk saya. Kemudian yang kedua saya juga minta maaf kepada masyarakat atas kegaduhan ini yang merasa terganggu dengan candaan saya yang dinilai oleh masyarakat mungkin berlebihan. Untuk itu saya minta maaf ini juga merupakan introspeksi bagi saya untuk lebih berhati-hati bicara di depan publik dan masyarakat.

Translation Data

First of all, with humility, I apologize for my mistake. I often joke with everyone, so for that joke to the person concerned, I will apologize directly and hopefully the door of forgiveness will be opened for me. Then secondly, I also apologize to the community for this uproar that was disturbed by my jokes that were considered by the community to be excessive. For this reason, I apologize, it is also an introspection for me to be more careful in speaking in front of the public and the community

The word “minta maaf” on the first data, and the apology statement longer on the second data are expression of the internal apology speech act emphasizing regret of the speaker on his actions. In the first-mentioned data, the speaker apologizes directly to a very specific person, Kang Son, to express a sense of personal responsibility. On the other hand, the second data shows that the apology is addressed to the public for the uproar caused by the overeager jokes. In the latter, rather, the speaker displays a willingness to reflect on him through acknowledging a string of errors and promising to be more careful with his words in public. What it means is that the

speaker would like to reconcile with the subject of the trust and demonstrate his genuine intention to make things right.

Type Of Expressive Acts	Amount found
Prasing	12,5 %
Thanking	25 %
Apologizing	62,5%

Table 1. The number of expressive acts that can be found in both video

Overall, from the analysis of the two videos, we can conclude that expressive speech acts, such as praising, thanking, and apologizing, are significant means to construct a favorable relationship between speakers and audiences in public communication. Whereas praise reinforces community spirit, encourages fellow audience engagement and builds rapport, the act of thanking, acknowledges people's support, expresses goodwill and establishes good faith for progress. When someone apologizes, he/she takes accountability and shows willingness to mend the ruptured relationship, which can actually lead to even greater trust and respect. To conclude, the use of these speech acts in a democratic way substantially contributes to a culture of respect and collaboration, reinforcing the idea that emotional expression is essential for building community.

CONCLUSION

In summary, this reflection of Gus Miftah's apology video analysis, even though expressing speech acts such as praising, giving thanks, and apologizing can be correlated, this visual understanding contributes enormously to the idea that focusing on speakers displays, and indeed, to create the audience something more meaningful through public communication. It could be seen that praising, determined for 12.5% of the expressive acts, causes a reinforcement of sense of community spirit and induces participation of the audience. The 25% of acts that are thanking, recognizing support, and goodwill lay the foundation for constructive conversation. Apologizing, in fact, accounted for 62.5% of expressive acts, emphasizing the role that accountability and the desire to heal relationships play. This showed how much the world tried to apologize, regain respect, and ultimately rebuild trust. Not only that, the effectiveness of the use of these speech acts can improve public acceptance of Gus Miftah as a religious figure, but such speech acts become a trend that values the tendency of using emotive language, thus becoming a social solidarity that effects togetherness and community social and political harmony.

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