Turn-Taking Analysis Strategies Used in Istighotsah Universitas Nadhlatul Ulama Surabaya

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Abstract

The "istighotsah" activities from UNUSA becomes one of routine activities every week on Thursday afternoon to "knock on heaven's door" through a series of prayers and dzikir together. It can be a communicative meeting to refresh our soul and also strengthen the silaturahim both for UNUSA academic community and others NU members. The goal of this study is to determine the sorts of turn taking methods, how those strategies were used, and which tactics were more frequently used by host, presenter and audience members at recent UNUSA sessions in "istighotsah." The data was collected from Zoom recordings of five recent "istgighotsah" UNUSA meeting. Turn taking strategies were selected and categorized in accordance with the Stenstrom theory of turn taking strategies during analysis of the data. All three of Stenstrom's turn taking tactics (taking, holding, and yielding) were found to be effective in the interactions of the host, presenter and audiences in those five recordings of "istighotsah" UNUSA. These tactics/strategies were used to interrupt the host and presenter in order to arrange the timing and topic of the conversation, explain or ask something relevant to the host and presenter, hold the turn and keep talking, encourage the audience to react, and give the audience the signal to take turn and begin speaking. According to Stenstrom's theory (1994), the most commonly employed strategy in the data was taking the turn strategy, as indicated by this study. Conversational analysis of turn-taking strategy may be supported by the findings here. Furthermore, the reader of this study, particularly from applied linguistics will find it useful as a resource of their study.

I. Introduction

The term "istighotsah" seems familiar for people from Nahdlatul Ulama (NU). It can be part of a massive activity, gathering many people in one particular place, coordinated but without coercion. The meaning of "istighotsah" which is often held by nahdliyin is closely related to the historical relevance of NU, where the activity is always held on if that is any "dangerous" condition that considered to threaten the integrity of the nation and state. The activity of Istighotsah in NU's history has often been held since the independence period with more or less the same goal, trying to "knock on heaven's door" through a series of prayers and dzikir together.

According to Yufid (2012), for your information, the word "istighotsah" is taken from the Arabic root-language, "ghaatsa" which means "to help" or "to help". In its derivative meaning, the word "ghauts" can be relate to "in a state of danger (warning)". The word "istighotsah" in Arabic terminology is included in fi'il tsulatsi mazid or verbs that change meaning because there are additional letters, so the meaning becomes "asking

for help or assistance" because they are in danger. One sense of meaning with the word "istighfar" which means "asking for forgiveness", then "istighotsah" means "asking for help" to Allah SWT.

Nowadays, activity of "istighotsah" is very popular in the Indonesian Muslim community, so it does not only belong to NU circles only but has become a kind of general term that involves many people doing prayers or dzikir together. This routine activity has begun to shift into casual activities that we usually do for the "afterlife insurance", so whether or not "dangerous" current situation and conditions, NU still trying to do istighotsah events in a routine period, particularly in Universitas Nadhlatul Ulama Surabaya. UNUSA recognized that istighotsah certainly wish and "urges" Allah to keeping the condition of the earth and its contents for a better world to living also strengthen the silaturahim both for UNUSA academic community and others NU members as an example.

The istighotsah activities in UNUSA were held online via zoom application and become one of routine activities every week on Thursday afternoon, particularly at 15.30 during the pandemic. This activity is intended to maintain the good relationship of UNUSA academic community even though it is still limited to do offline activities. The theory that have been used for analyze these current activities of "istighotsah" UNUSA was by Stenstrom (1994).

Several researchers have examined about turn-taking strategy, including Khasanah (2015), Fathimiyah (2016), Jufadri (2018), Adabi (2019) and Sari et al. (2021). However, Stenstrom (1994) was the main source of their theory, but Jufadri (2018) and Adabi (2019) also cited Mey (2001) and Sidnell and Stivers (2013) as their secondary to accompany the Stenstrom (1994) as the main theory. Descriptive-qualitative method was employed in the preceding study to illustrate the reader about the many sorts of turn taking techniques and their functions. It can relate to the present study as data references that have been used by the writer.

II. Research Method

"Istighotsah" UNUSA meetings have been studied recently by using a descriptive qualitative method. In this study, the data are words or utterances from the host, presenter and UNUSA audiences who have just entered online zoom meetings at "istighotsah" UNUSA. Based on Stenstrom's (1994) theory, it can be set out to gain a deeper understanding and also detailed information on the various turn-taking tactics employed by the host, presenter and audiences at recent sessions of "istighotsah" UNUSA. This research was conducted on five recent UNUSA "istighotsah" meetings that were recorded on Zoom. Turn taking strategies were selected and categorized in accordance with the Stenstrom (1994) theory of turn taking strategies during analysis of the data. It is possible to take the turn, hold the turn, or yielding the turn in a conversation analysis according to Stenstrom's (1994) theory. These classifications were used to explain the data to answer the questions given in this study, which were then summarized for better study in the future.

III. Result and Discussion

Table 1. The results based on Stenstrom 's turn-taking theory

Turn-Taking Strategy			
Main Types of Turn-Taking strategy	**Sub-Types of Turn-Taking strategy**		**Frequency**
Taking the turn-strategy	*Starting up the strategy*		4
	Taking over strategy		11
	Interrupting strategy:	Alert comment	7
		Meta comment	3
Holding the turn Strategy	*Silent/Pause*		3
	Repeating word		4
	Filled pause and Verbal fillers		6
Yielding the turn Strategy	*Promoting Strategy*		1
	Appealing Strategy		1
	Giving up Strategy		1
Sub Total			41

3.1 Findings and Discussion

In "istighotsah" UNUSA zoom sessions, taking the turn approach is mostly adopted, according to the results of this study. Twenty-five examples of taking the turn strategy were provided. Taking a turn consists of four starting up strategies, eleven taking over strategies, and ten interrupting strategies (3 meta and 7 alert). To demonstrate how to keep the turn strategy in tact, here are some examples: three quiet pauses, four repeating words, and six pauses with vocal fillers. Last but not least, statistics from each part boosting strategy, appealing strategy, and giving up strategy is shown to show how to yield the turn. On the table 1, it shows the frequency of three turn-taking tactics.

3.2 Taking the Turn Strategy

When someone steps forward to speak, this is referred to as "taking the turn." To put it another way, there must be only one speaker at a time; after that, the next speaker waits for their turn (transition relevant places). When it comes to taking the next step, there were three categories: starting, taking over, and interrupting. Unusual words were used to begin the conversation by Mr. Afwan, host of "istighotsah" UNUSA. Here are some examples of effective ways to get a business off the ground.

1) Mr. Afwan : **Tes, satu, dua**. Cek satu. **Okay**?
   Operator or IT UNUSA : **Masuk, okay**.
   The above data shows that Mr. Afwan as the host is starting to test his audience response. The expressions ―tes, satu, dua in the beginning and middle of the sentence show that Mr. Afwan try to check his own voice and the operator respond to it to show to Mr Afwan that his voice is clear and they can hear him.

2) Mr Afwan : **Assalamualaikum bapak-ibu dan para mahasiswa**, apakah suara saya terdengar?

Audience : **Waalaikumsalam, terdengar**, Mas.

The above data shows that Mr. Afwan as the host is starting to test his audience response. The expressions ―tes, satu, dua in the beginning and middle of the sentence show that Mr. Afwan try to check his own voice and the operator respond to it to show to Mr Afwan that his voice is clear and they can hear him. The conversation occurred in a different place, Mr. Afwan was in his house/UNUSA, meanwhile the audiences were in the distant places that somehow far away from Mr Afwan as the host of the "istighotsah" meetings.

Then, taking over strategy consists of uptake, links, and interrupting. Below are the examples of a starting up strategy found.

3) Mr Afwan : **Bagaimana** bapak ibu? **Sehat semua, nggih**?
   Audience : **Nggih, alhamdulillah sehat. Mas Afwan sendiri bagaimana**?
   Mr Afwan : Nggih, sami, Alhamdulillah.

The audience appears to be giving the host an uptake expression, according to the data. It demonstrates that the host is asking a question to the audience about their current state, and the crowd directly responds by replying yes. The word "yes" might be used to show that the audience is on board. The conversation in blue is another example of an uptake. In response to a question from the crowd, Mr. Afwan confirmed his condition by nodding his head directly. As a result, the audience and Mr. Afwan gave each other a positive review. Use of the phrase "taking over technique" in this context shows that the host and the audience were utilizing this strategy to connect the preceding sentence and also to begin the new talks. So, they were employing two different methods to demonstrate agreement and begin a new conversation all at the same time.

4) Mr Afwan : Baik, bapak ibu, agenda selanjutnya adalah pembacaan ayat suci Al Quran yang dipimpin oleh Mahasiswa kita, Muhammad Bashori. **Kepadanya, waktu dan tempat saya persilahkan..**
   Bashori : **Baik, terima kasih atas kesempatannya. Bisa saya mulai ya**?
   Mr Afwan : Nggih, sami-sami, monggo.

Mr Bashori appears to be using an uptake expression on the host, as evidenced by the data. It demonstrates that the presenter is granting Mr Bashori permission to read from the Al Quran (qira'ah) and he responds by saying thank you for the opportunity that Mr Afwan has given to him. Mr. Bashori can show his agreement by saying "thank you." Then, the conversation in blue is another example of an uptake for Mr Bashori to asking to begin his reading. In response, Mr Afwan stated his approval. Mr. Bashori and Mr. Afwan, on the other hand, were exchanging pleasantries. When the host and Mr. Bashori use the phrase, they're implying that they're utilizing a takeover approach to link the preceding sentence to the new conversations. So, they were employing two different methods to demonstrate agreement and begin a new conversation all at the same time.

Then, there are Alert and Meta comments for interrupting approach. When the writer defined interrupting technique as a violation of the principles of conversational turn-taking, the writer discovered various data points that support the Stenstrom (1994) theory.

5) Mr Afwan : Baik, **monggo** kita langsung mulai saja untuk..
   Mrs Yani : **Sebentar**, mas Afwan, mari kita tunggu yang lain dulu, nggih.

Mrs Yani, the head of HRD, interrupts and takes over the turn from the presenter just as he begins the activity. She cut him off because she wanted the audiences who weren't there to be able to join in on the fun as well. The head of HRD has used an interrupting approach by cutting off the host conversation.

3.3 Holding the Turn-Based Approach (HTS)

Holding the turn strategy can be broken down in numerous ways: There are three ways to fill a pause: (1) pause, (2) lexical repetition, and (3) verbal fillers. Three silent pauses, four lexical repetitions, six data used verbal filler and fresh starts were detected by the writer.

The results of the study are shown in the following table:

6) Mr Syaikhon   : Jadii**.. um**, bagaimana ya, sebagai seorang muslim, saya mengakui **hmm**, bahwasanya..
    Audience   : nggih?

The presenter (Mr Syaikhon) uses "um" and "hm" to hold his turn while he thinks about what he wants to say in the aforementioned conversation. Using a field pause expression, he is holding the turn strategy in place. As he waits for the audience's response from his turn, he uses "..." as a silent pause. Another example of the hold-turn strategy's lexical repetition may be found in the following exchange:

7) Mr Syaikhon   : **Sedulur sedoyo**… ehem, **sedulur sedoyo**…
    Audience   : Nggiih…

The above conversation shows that the presenter of istighotsah (Mr Syaikhon) uses twice "sedulur sedoyo" as lexical repetition to indicates that he forgets what he wants to say, then, he spontaneously repeats the expression. We can see that there are a lot of resposenses by audience saying "nggih" to show that they respond to the host and or presenter. Depends to its function, the word "nggih" can be used for many terms of conversations, such as agreeing something, replying or responding the question with two manners, "what?" and "okay". This phenomenon can be the one of many uniqueness of analyzing the turn-taking in istighotsah because there are many words in Javanese language that are often used as a response and have many terms of their own. These words in the Javanese language that are often spoken highly uphold the values of Javanese culture that are polite, concise and unpretentious.

Then, the last of main types, we have Yielding the turn that is divided into three: (1) prompting turn strategy, (2) appealing turn strategy, and (3) giving up turn strategy. The writer only has a data for each Yielding the turn strategies, one for giving up turn strategy, one for promoting strategy and one appealing turn strategy.

8) Mr Syaikhon   : Sedulur sedoyo… masih semangat niki, nggih?
    Audience   : **Nggiih**…?
    Mr Syaikhon   : Lhoo… niki taksih semangat nopo mboten?
    Audience   : **Nggiih.**

Still related to the explanation above, the word "nggih", which can be used in various functions, the audience used this word to say what and yes. This word can create ambiguity in our interpretation; therefore, Mr. Syaikhon reiterates his question to confirm his assumptions regarding the audience's response to him. However, the audience can pretending not to understand about his question by saying "nggih", but in the second "nggih", they were directly answers Mr Syaikhon 's question with the excited tones rather than the first.

The greeting and the questions are used by the presenter to apply a promoting and appealing strategy such as the example below:

9) Mrs Yani   : Semoga istighotsah rutinan kita ini, dapat terus berjalan baik setiap minggunya ya, meskipun sudah bukan pandemi lagi nanti..

Mr Afwan   : Nggih, bu Yani, aamiin..
Mrs Umi   : Lho iyo tho', harus itu. Masa giliran susah *njaluk nang pangeran, giliran wes seneng lali..*
      Audience   : hehe, nggiih.

This conversation was begun after *dzikir*, when the event of Istighotsah has come to an end. Mrs Yani as the head of HRD express her gratitude and wish to create this event longer and becomes our weekly routine. Her expression somehow led to promoting strategy, and also Mrs Umi as Vice Rector III respond to Mrs Yani's gratitude, it can be inferred as appealing strategy because, in the sentence "Masa giliran susah *njaluk nang pangeran, giliran wes seneng lali"* can be reminder for the audience that this activity is good for maintaining our gratitude to our God. Furthermore, it can be appealing us as audience to follow this activity more excited.

Actually, this yielding turn is not as much those two main types above but it can be show that even the conversation is not too much in "istighotsah" UNUSA because of one-way communication is rather to use from all the data rather than two-ways communication, the audience here were still responding and hear all the tausiyah or spiritual material by Mr Syaikhon.

Turn-taking is used to start a conversation so that the writer can get to a conclusion. When the host or presenter feels hesitant to speak, this technique is employed. Taking over and interrupting technique were also used as part of the strategy of taking the turn. Both the viewers and the host favored the taking over strategy when it came to uptake (eleven uses). Even though there was dispute and agreement, it appears that the participants in the discourse did not overpower each other. Because the participants respond to each other, even if it isn't too much, the dialogue appears to be going well. There is a lot of cross-pollination between the host, presenter, and participants in this discussion. Conjunction terms are frequently used by participants to indicate that the discussion between the speaker and the listener is progressing well. Interrupting strategy was the final step in taking the turn strategy. Ten statements were identified by the researchers as indicating an interrupt strategy. The attendees interrupted the speaker seven times in order to take their turn. The speaker's turn was taken by the listener because he/she believed the speaker had something to say that needed to be heard. If a listener believed that the debate had progressed far enough to warrant more discussion, they would interrupt and begin a brand-new conversation instead.

Then, the speaker uses the holding turn theory to hold the turn or to continue talking. This method has multiple sub-strategies: silent/pause, lexical repetition, and verbal fills for the silence. The study found that there are six instances in which the audience and the host use silent/pause or spoken fillers. This tactic is employed to keep the speaker's turn open while mulling about what to say next. During the conversation, the speaker wanted to say something, but they had to employ field pauses or verbal fillers because they had forgotten what they wanted to say. The researchers discovered two silent gaps in all of the conversations they examined. The host was to blame for the sudden development of silent moments, as he had forgotten what he wanted to ask the audience. When he attempts to express anything essential, he loses his concentration and forgets. There were five instances of lexical repetition observed in all of the conversations studied. Many topics or discussions were left unanswered as a result of this method. Using this method, the speaker was able to keep his or her turn to speak and express the message he/she wished to impart to the audience. There's an added benefit to repeating a word or phrase, since it gives the speaker a little extra time to think about the next word. There was only one instance of the

tactic of giving up that was detected in the conversation, according to the data. The audience has given up on the presenter's question because they have given up on strategy.

IV. Conclusion

The goal of this study is to investigate the host, the presenter, and the audience's turn-taking approach in the "Istighotsah" UNUSA. This study employed Stenstroom's (1994) paradigm for conversational analysis to examine how people take turns speaking. There were three different ways to take turns. The first approach is known as "taking the turn," in which the speaker takes their turn while delivering their speech. Starting up, taking over, interrupting, overlapping, and repairing are the five subcategories of this method. When a person holds their turn, they are attempting to plan and manage what they want to say. Silent pauses, repeated words, filled pauses, and verbal fillers are all types of verbal fillers. The final step is yielding the turn, which means that the speaker offers the listener the opportunity to speak before they do so themselves. In the end, this study found that the most common approach for taking turns was the "beginning up" strategy. In addition, the speaker frequently employs the "alarm" comment. It is common for debate participants to utilize "alert" comments to draw attention to themselves, draw the attention of the audience, and interrupt others while they talk. A conversational analysis approach is critical to understanding the meaning of people's words, according to this study. As a result, both theoretical and practical contributions can benefit from this research. Conversational analysis of turn-taking strategy is supported theoretically by this work. Furthermore, the readers can use it as a resource for a course on applied linguistics.

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