RESEARCH ARTICLE

BIPA learning practices of international students in higher education: A phenomenon of language integration based on psychopragmatics approach

Wahyudi Rahmat[1,*], Refa Lina Tiawati[1], Kundharu Saddhono[2], Emil Septia[1], Yulia Sri Hartati[1], Indriani Nisja[1], Suci Dwinitia[3], Zulfitriyani[1], Lira Hayu Afdetis Mana[1]

[1] *Universitas PGRI Sumatera Barat*

[2] *Universitas Sebelas Maret*

[3] *Universitas Mahaputra Muhammad Yamin*

* Corresponding author: Wahyudi Rahmat, wahyudirahmat24@gmail.com

ABSTRACT

Through the BIPA (Indonesian for Foreign Speakers) program, Indonesian has become one of the world's most important languages. The phenomenon of international students speaking Indonesian for Foreign Speakers (BIPA) is fascinating. It will be interesting to see how they express themselves through their ability to speak Indonesian. This study takes a psychopragmatic approach to the expressive speech acts of BIPA international students at Universitas PGRI Sumatera Barat. The uniqueness of the students' expressions was the impetus for this study, as they are not native Indonesian speakers. This study examines their expressive language concerning their psychological characteristics. Expressive speech acts serve as visual representations of their language adaptation. This study aims to characterize students' expressive utterances while they are learning. The data is gathered via document analysis and in-depth interviews. The data are analyzed through repeated reading and context focusing on the material. The findings indicated that BIPA's learning materials contain indigenous and Indonesian content and that the language of communication used in the materials is Indonesian. The study discovered that students used expressive speech acts to convey gratitude, praise, happiness, and difficulty.

Keywords: BIPA; expressive speech acts; international students; language integration based; psychopragmatic

1. Introduction

The number of speakers of the Indonesian language, the country of Indonesia's official language, is increasing rapidly. It was successfully chosen as the national language despite competition from other languages with more native speakers, such as Javanese and Sundanese, and other regional languages distributed throughout the archipelago [1,2]. It is the language of unity, the national language, and the state language[3] (p. 4). Learning and teaching Indonesian as a foreign language, also known as Bahasa Indonesia untuk Penutur Asing/BIPA (Indonesian Language for Speakers of Other Languages), has increased in number and activity ever since the Indonesian government declared that Indonesian is an international language. One

of the places where this has taken place is at Universitas PGRI Sumatera Barat.

BIPA teaches the Indonesian language to foreign speakers. Most are international students continuing their studies in Indonesia or migrant workers. It teaches Indonesian as their second language, for they have their respective native languages. Language acquisition proceeds after mastering their first languages[4] (p. 2). The BIPA curriculum outputs learning outcomes for students who take BIPA as their main major or additional program at Universitas PGRI Sumatera Barat. One of the West Sumatra campuses that makes the BIPA curriculum the output of learning outcomes for international students learning Indonesian. Many students from other countries have enrolled at their BIPA center this academic year to take advantage of its classical or non-classical teaching methods.

In addition to engaging in active learning within the classroom, the students engage in significant conversation with the other Indonesian students. Students enrolled in the Indonesian Language Study Program must attend the lesson as an outcome of the program[5,39]. Learning Indonesian at the BIPA center demonstrates their enthusiasm and necessity as international students, despite the difficulties of learning a new language, regardless of whether or not they want to learn it through learning media[6]. It is generally accepted that e-learning, in conjunction with a blended learning system, is the most effective form of educational media, and it has the advantage of portability at any time and in any location[7,9]. They are also interested and enthusiastic about applying multiculturalism-based textbooks[8]. They join BIPA since it teaches Indonesian to foreigners from various countries with different language backgrounds, ages, professions, and competencies with distinctive learning objectives[10] (p. 63). They also learn Indonesian because they have different goals and objectives[11]. Therefore, the government has regulated the use of the Indonesian language for education in Law No. 24 of 2009 concerning the flag, language, and symbols of the state, article 29 paragraph (1), which states that the Indonesian language must be used as the language of instruction in national education[12,36].

They show their interest as they are happy to learn and verbally respond using expressive speech they convey in the learning media and other learning dimensions they get. According to Bahtiar and Nasrullah[13], Their impressions may be increased, their linguistic expressions can be enriched, and learning can be made more enjoyable thanks to the numerous learning mediums and aspects of literacy. They commonly employ idioms and terms to convey their desires and requirements. The interlocutors are aware of various information thanks to the speakers' use of those speech acts[14]. In addition, they demonstrate their emotions through the use of expressive attitudes. The statements may entail the speakers' mental states, such as thanks, congratulations, apologies, condolences, regret, or a greeting[15]. Yule[16] claimed that expressive speech act reflects psychological assertions and translates the expressions of happiness, difficulty, preference, hatred, pleasure, or misery. The expressive speech act translates the expressions of happiness, difficulty, preference, hatred, pleasure, or misery. When the speech actions occur, they occur in conjunction with the psychological condition of the speaker.

The expressive attitude is visible when they speak using expressive speech acts, such as the language expressions of making mistakes, making pleasures, and facing difficulties, showing their learning development[17,18]. Susanto[19] (p. 231) suggested that the sequence of events during the development phase of their Indonesian acquisition might be described as making mistakes while learning a new language. Not only do they learn and acquire the language in school or via their interactions with native Indonesians, but they also get a lot of help from social media, which is the most convenient resource they can get their hands on[20]. Most language knowledge may be obtained from information sources like social media, and students can put this knowledge into practice by using what they learn[21]. This problem shows the uniqueness of this study because it does not just focus on the many modes of BIPA learning [40]; rather, it focuses on how students utilize the

language, either directly or with the assistance of any medium. These verbal acts express their mental state to those they communicate with[22].

The origins of linguistic pragmatics can be traced back to the work of Charles Sanders Peirce and Charles W. Morris. Peirce introduced the concept of semiotics, which laid the foundation for understanding signs and their meanings in communication. He argued that the interpretation of signs is a triadic process involving the sign, its object, and the interpretant [34,38]. Building on Peirce's work, Morris expanded the theory by introducing a three-dimensional framework for language activities: syntax (the relation of signs to each other), semantics (the relation of signs to the objects they refer to), and pragmatics (the relation of signs to their users)[35]. The formation of psychopragmatics with linguistic projections is largely related to speech act theory, as well as the concept of speech communication by H. P. Grice. This theory makes a major contribution to understanding how the psychological context and speaker intentions influence meaning in linguistic interactions. These foundational theories provided a linguistic basis for pragmatics, emphasizing the importance of context, speaker intention, and the dynamic interaction between language and its users. Through expressive speech acts, the speakers want the interlocutors to understand and retrieve the information they provide[15]. The psychological disposition of the speakers is also revealed through the speech acts. A psychopragmatic approach is the most appropriate method for determining a language's psychological impact. It is the evolution of the multidisciplinary approach in language studies[23]. This study employed this methodology to investigate the expressive speech acts that were motivated by the psychological elements of the speakers. Several psychopragmatic studies have been carried out (e.g., Rohmadi[24]; Revita, Trioclarise, & Anggreiny[25]; Rahmat et al.[26]; Rahmat et al.[27]). The results of the studies indicated that psychopragmatic studies could be applied in any form. Rohmadi[24] has established that for children to communicate implicatures through speech acts utilizing psychopragmatic analysis successfully, they must deploy many speech act methods and strategies for speech acts. The speech act is a psychological expression and a strategy for diplomacy they have. This approach involves knowing the interlocutor's features based on the interlocutor's psychopragmatic components.

Revita et al.[25] contended that psychologically, the use of various speech acts in communication completely depends on the mental situation of the speakers and the speech acts of violent offenders. Rahmat et al.[26] (p. 99) concluded that the psychopragmatic learning process and language teaching, both spoken and written, bring a major influence on the desired process and outcome rising from someone's language psychology, whether they get from the past and interpreted through oral or written media. This is in line with Hartati et al.[28] stating that spoken or written language is the result of the past and is then implemented into the present world as a form of storytelling of events. Psychopragmatic processes in teaching and learning also impact the assessment results[26] (p. 100). Furthermore, the assessment process affects the learning and teaching models, such as examinations, directions, and assessment instruments[29]. This leads us to conclude that the psychopragmatic approach emphasizes the processes that produce the results, such as the verbal or written language produced, which also affects the results or speech that the speakers anticipate. Because of this, it is important to carry out this research because it will use a psychopragmatic strategy to analyze the expressive speech acts of BIPA students attending Universitas PGRI Sumatera Barat in Indonesia.

2. Methods

In this study, researchers employed a qualitative technique, allowing them to comprehensively understand a wide array of phenomena experienced by the research subjects. These phenomena encompassed various aspects, such as behaviors, perceptions, motivations, and actions. The researchers utilized descriptive language and words to elucidate these phenomena, contextualizing them within specific natural circumstances and

employing diverse natural methods[30]. The primary data for this study consisted of expressive speech acts demonstrated by international students of BIPA (Bahasa Indonesia untuk Penutur Asing) at Universitas PGRI Sumatera Barat. The researchers employed observation techniques and diligent note-taking to ensure a thorough data collection process. Subsequently, the collected data underwent a meticulous analysis, examining convergent and divergent patterns to derive meaningful insights[31]. The findings derived from this data analysis were effectively conveyed through informal methods[31]. This psychopragmatic research meticulously explored the intricate relationship between language and the mental states of those who speak it. The term "psychopragmatic" aptly captures the phenomenon wherein verbal and psychological factors trigger written speech [26] (p. 92).

To further strengthen the impact of the study, researchers can employ a combination of informal and formal dissemination methods. Informal dissemination methods, such as presenting findings at conferences, workshops, and seminars, can complement formal methods like peer-reviewed publications. These informal methods allow for immediate feedback, fostering dynamic discussions and encouraging the integration of diverse perspectives. They can enhance the visibility and impact of research by reaching a broader audience more quickly. Furthermore, formal and informal dissemination facilitates networking and collaboration opportunities, which can lead to further research developments and practical applications. This immediate interaction can help tailor the research to address pressing issues more effectively and incorporate suggestions from a wider community. By balancing both formal and informal dissemination strategies, researchers can maximize the reach and acceptance of their work within the academic community and beyond. Formal peer-reviewed publications ensure rigor and credibility, while informal dissemination methods enhance accessibility and practical relevance. This dual approach not only broadens the audience but also fosters a more inclusive dialogue, allowing for continuous improvement and adaptation of the research to meet emerging challenges and opportunities. Ultimately, leveraging both dissemination strategies can significantly strengthen the impact and practical utility of research findings, enriching the overall contribution to the field.

By employing this qualitative approach and focusing on psychopragmatic research, the study successfully sheds light on the underlying dynamics that connect language, cognition, and expression. The meticulous examination of expressive speech acts among BIPA international students provides valuable insights into how language reflects one's psychological state. Moreover, the study contributes to the broader understanding of the psycholinguistic processes involved in communication, enriching our comprehension of human interaction and expression.

3. Results

In line with Searle[15] and Yule[16], our comprehensive study meticulously highlighted four distinct forms of expressive speech acts demonstrated by BIPA international students at the esteemed Universitas PGRI Sumatera Barat. At the heart of our investigation, these expressive speech acts encompassed gratitude, praise, happiness/preference, and difficulties. In the subsequent sections, we delve into a thorough and insightful discussion of these expressive speech acts, elucidating the underlying nuances and intricacies that characterize the communication patterns of the BIPA international students. By examining the instances of gratitude, we uncover the cultural and interpersonal dynamics, shedding light on how appreciation is conveyed within this linguistic context [41].

Moving forward, the section dedicated to praise unravels the significance of acknowledgment and admiration in shaping social interactions and reinforcing positive behaviors among BIPA international students. Next, our analysis of happiness/preference divulges the subtle connections between emotional states and language use, unraveling how personal preferences and joy are reflected in verbal expression. Lastly, the

section devoted to difficulties sheds light on the challenges and obstacles faced by the students, exemplifying how language serves as a coping mechanism and means of seeking assistance and understanding. We employ meticulous research methodology throughout these sections, incorporating observations, note-taking, and data analysis to derive meaningful insights. Our study contributes significantly to understanding expressive speech acts, bridging the gap between psycholinguistics, cultural studies, and linguistic expression uniquely and insightfully.

3.1. Expressive speech acts of gratitude

Language provides individuals with a powerful tool for expressing their thoughts, emotions, and intentions in a manner that is distinctly their own. One fascinating aspect of linguistic expression is how individuals manifest their unique personalities and cultural influences through a particular language. For instance, a language allows for the intricacies of gratitude to be conveyed in diverse ways, with expressions of thanks often extended to an interlocutor following their compliance with the speaker's requests. Moreover, gratitude is also commonly offered in response to acts of special acknowledgment and displays of generosity[32]. In the context of cross-cultural communication, the diversity of linguistic expression becomes even more apparent. Different cultures may emphasize varying aspects of gratitude, resulting in a rich tapestry of linguistic practices that reflect the values and norms of each society. As individuals engage in intercultural exchanges, they gain a deeper appreciation for the richness and complexity of human expression, fostering mutual understanding and cross-cultural empathy.

Ultimately, language serves as a gateway to explore the intricacies of human interaction, allowing individuals to connect, share, and celebrate the uniqueness of their perspectives. The exploration of linguistic expressions, such as gratitude, offers valuable insights into the profound connections between language, culture, and the human experience, reinforcing the boundless potential of communication as an ever-evolving art form. For example, a BIPA international student used the following expression to express gratitude.

Data 1. Brian: *Terima kasih*, Ayu, I **had been helped**

The above discourse was delivered in an academic setting. The speaker, Brian, participates in the Indonesian Language Study Program with many other pupils. He thanked Ayu, his interlocutor, for assisting him in acquiring BIPA learning props. The speech is delivered verbally while maintaining a casual demeanor. However, it is an expressive expression of gratitude as indicated by the terima kasih (thank you) phrases and **had been helped**. *Terima kasih* shows the speaker's gratitude for helping him get BIPA learning props. We apply an ellipsis technique to prove that the phrase goes into the expressive form of gratitude.

1a. Brian: *Terima kasih* Ayu, I **had been helped.**

1b. Brian: Ayu, I.

The meaning will change if the phrases terima kasih and had been helped are dropped. The whole sentence will not deliver any expressive content as the markers *terima kasih* and *had been helped* are eliminated. Based on the abovementioned marker, a speech act serves a specific purpose: expressing gratitude. One way this gratitude can be effectively communicated is through direct speech acts of thanks, just as Brian did to Ayu. However, how certain speech acts are expressed is influenced by various elements, such as the context of time, place, and the relationship between the interlocutors. For example, the language used when interacting with close friends might differ from that used when conversing with professors or students, leading to variations in the tone and formality of the conversation. In light of the psychopragmatic theory, Brian's gratitude to Ayu is considered an expressive speech act, primarily influenced by the psychological variables between them as friends. It is essential to note that not everyone merits appreciation from Brian according to the dynamics of

their relationship. Being a close friend, Ayu falls into the category of individuals who genuinely deserve Brian's heartfelt thanks.

This illustrates how language conveys information and reflects the complex web of interpersonal relationships and psychological factors that shape communication. Within psycholinguistics, the psychopragmatic approach allows us to delve into the intricacies of human expression, discerning the underlying motives, emotions, and connections that intertwine to create meaningful communication [37]. In conclusion, the context in which gratitude is expressed, and the psychological variables at play, significantly influence the dynamics of speech acts. The psychopragmatic theory provides valuable insights into how language is intricately woven with psychology and interpersonal relationships, guiding our understanding of how individuals communicate their thoughts and emotions.

3.2. Expressive speech acts of recognition

An act of recognition is a gesture that expresses awe toward someone or something admirable or attractive. The speakers expressed gratitude for the laudable deeds that their interlocutors have accomplished to provide comfort to the hearts of their interlocutors[32]. For example, a BIPA international student used the following expression to show his recognition.

Data 2. Rio: Pepi ... **Congratulations,** *Selamat, ya!*

The speaker is Rio, an international student of BIPA. The conversation occurred in the morning while he exercised his Indonesian during the BIPA study process. In the classroom, Rio and some other BIPA students gathered. Pepi told him the news of her successful academic performance during the previous semester in the Indonesian Language Study Program. He praised Pepi by saying, "Congratulations**,** *Selamat ya*!" Rio's praise is marked with the phrases **congratulations** and *selamat ya*. The phrases are a speech praising friends. Therefore, we could apply a substitution technique as follows.

2a Rio: Pepi.. Congratulations**,** *selamat ya*!

2b Rio: Pepi ... God bless, *selamat ya*!

By exchanging the phrase **congratulations** with **God bless**, the meaning will not change, while the phrase *selamat ya* has no equivalent. The significance of Rio's sincerity in praising Pepi lies in its profound impact on the illocutionary potency of his words. Rio's purpose in offering praise was not merely to offer empty compliments but to positively influence Pepi, fostering a sense of happiness and bolstering her self-confidence. Despite facing initial challenges due to his limited command of Indonesian, Rio bridged the linguistic gap by skilfully blending English and Indonesian to convey his genuine compliments effectively.

Rio's ability to communicate authentically contributed to his growth as a speaker, enhancing his psychological and communicative prowess. This authenticity strengthened his linguistic abilities and fostered deeper respect and admiration from others, as sincere praise demonstrates genuine appreciation and fosters meaningful connections. By using praise as a tool to uplift others, Rio showcased his ability to build a positive and supportive environment where words carried the power to boost confidence and evoke happiness. The psychological impact of such meaningful interactions goes beyond mere language proficiency, touching the essence of human connection and emotional well-being.

In conclusion, Rio's sincerity in praising Pepi exemplifies the potency of illocutionary acts, illustrating how language can positively influence others' emotions and self-perception. Through a skillful blend of languages and genuine appreciation, Rio enriched his speaking abilities and cultivated a culture of respect and positivity in his communication. This is a testament to the profound effects that authentic and well-intentioned

praise can have on both the speaker and the recipient, transcending linguistic barriers to foster meaningful human connections.

3.3. Expressive speech acts of happiness/preference

The happiness/preference speech act is a powerful means for individuals to convey their emotions of joy and contentment or express their personal preferences following positive occurrences[33] (p. 5). In these instances, speakers utilize language as a conduit to share their innermost feelings of happiness without carrying the burden of sadness or hurt. This form of linguistic expression reflects the beauty of human communication, allowing individuals to share their joys and delights with others, spreading positivity and building emotional connections.

When individuals articulate their happiness, they offer glimpses into the intricate tapestry of their emotional world, sharing moments of bliss and satisfaction with those around them. This fosters an atmosphere of joy and camaraderie, creating a sense of unity and celebration within the community. Likewise, when speakers express their preferences, they assert their individuality and unique perspectives, allowing their tastes to shine through their language use. This showcases the richness of human diversity and encourages open and accepting dialogue among individuals with differing preferences, promoting mutual understanding and appreciation. Through the happiness/preference speech act, language becomes a powerful tool that conveys information, fosters emotional connections, and strengthens interpersonal bonds. It enables individuals to celebrate life's joys, spread positivity, and embrace each other's uniqueness, creating a harmonious and inclusive environment where emotions are shared and respected.

In conclusion, the happiness/preference speech act is a remarkable aspect of linguistic expression that allows individuals to communicate their emotions of joy and contentment and assert their personal preferences. By sharing their happiness and celebrating their individuality through language, individuals contribute to the rich tapestry of human communication, weaving threads of positivity and unity that foster genuine connections and mutual appreciation. For example, a BIPA international student used the following expression to show gratitude.

Data 3. Rahul: I **like** fried rice.

The lecture was given at noon at a BIPA learning exercise that was taking place in the campus canteen. It is Rahul who is doing the talking. He stated that his favorite dish was fried rice, an Indonesian specialty dish. Since Rahul had already tried fried rice in the past, it was said in an encouraging tone because of Rahul's prior experience. The speech is a preferred expressive act featured with the word *suka* (like). It delivers the meaning of preference. By applying the ellipsis technique, the meaning will change as follows.

3a.   Rahul: *Saya **suka** nasi goreng* (I **like** nasi goreng).

3b.   Rahul: *Saya nasi goreng* (I nasi goreng).

The significance of Rahul's expressive display of happiness or choice took an intriguing turn due to the ellipsis, altering the intended meaning behind his words. Originally, Rahul sought to convey his immense enjoyment in mastering fried rice cooking. Utilizing a psychopragmatic approach, Rahul eloquently describes how repeated experiences can evolve into a source of profound satisfaction and personal preference. As one becomes deeply familiar with a particular activity or dish, it can ignite a sense of pleasure that emanates from within, ultimately manifesting as expressions of joy and happiness from a physiological standpoint. In this speech act, Rahul delves into the intricacies of human psychology and the interplay between experience and emotion. Through the psychopragmatic lens, he unravels the fascinating journey of transformation, where a once ordinary task evolves into a passion and a source of contentment. Such changes in mood and demeanor

manifest the internal delight that Rahul experiences when indulging in the delicious outcome of his cooking endeavors.

This illuminating psychopragmatic analysis sheds light on how individuals' repeated interactions with particular activities or experiences can shape their emotional responses and preferences. As Rahul's proficiency in making fried rice grows, so does his affinity for it, leading to an ever-deepening sense of happiness and contentment. In conclusion, though seemingly subtle, Rahul's expressive display of happiness and preference offers valuable insights into the intricate workings of the human mind and the emotional connections we form with the activities we cherish. Through the psychopragmatic lens, we gain a deeper appreciation for the profound impact that repeated experiences can have on our emotions, leading to genuine expressions of joy and contentment that transcend language and culture.

3.4. Expressive speech acts of difficulty

This speaking act sheds light on the speakers' struggle to accomplish, confront, or process their emotions or experiences effectively, resulting in a profound incapacity to convey their inner signals to others. The inability to express oneself stems from the overwhelming nature of these emotions or experiences, making it challenging for the speakers to articulate their thoughts and feelings coherently. This form of expressive communication exemplifies a complex and arduous linguistic interaction. For instance, the information below exemplifies a poignant illustration of such challenging expressive communication. In this context, individuals may grapple with overwhelming emotions, traumatic experiences, or deeply personal struggles that render them unable to articulate their thoughts and feelings effectively. This incapacity to express themselves hinders their ability to connect with others and share their experiences, resulting in isolation and frustration.

Understanding and addressing such complex forms of expressive communication requires sensitivity and empathy. As observers, it is crucial to recognize that some experiences may defy easy expression and necessitate a supportive and understanding environment to foster healing and communication. In conclusion, this speaking act unveils the intricate complexities of human communication, especially when individuals face overwhelming emotions or experiences that impede their ability to effectively convey their thoughts and feelings. By acknowledging and empathizing with these challenges, we can create a more compassionate and supportive space for individuals to express themselves authentically and find solace in shared experiences.

Data 4. Brian: *Bagaimana?* (Pardon me) **Difficult to say.**

This speech occurred at noon. The speaker is Brian. He told how hard it was for him to say the words his fellow students taught. It was verbally conveyed with a sad tone. The speech is a speech act of difficulty indicated by the word **difficult.** The speaker delivered it as he had difficulty pronouncing the word he was taught. If the word *" difficult "* is replaced with *" hard, "* the meaning will remain the same.

4a. Brian: *Bagaimana?* **Difficult** *to say.*

4b. Brian: *Bagaimana?* **Hard** *to say.*

The information presents a gloomy picture of the speaker due to his inability or difficulty communicating. The emotional state of the speaker has a significant impact on the outcome. The tension of the speaker can be triggered if the problem being communicated is not appropriately conveyed in the language being used.

The data above define expressive speech as expressing the speakers' (students) feelings about certain psychological conditions. The students' expressive speech acts comprised gratitude, recognition, happiness/preference, and difficulty. Gratitude is about thankfulness, appreciation, or repaying favors. In this study, gratitude was indicated by the word *terima kasih* and **had been helped**. It aims to appreciate what other people give. Recognition expresses astonishment and appreciation for something good, beautiful, or brave.

This study underlined the words **congratulations** and *selamat* for recognition. This aims to give appreciation to the interlocutor. Happiness or preference speech acts are those intended to express happiness or preference for something good that has happened, which is indicated by the word *suka*. Furthermore, the speech acts of difficulty reveal the speakers' inability to do, face, and feel something, as indicated by the word **difficult**.

3.5. How psychopragmatics can work in analyzing language and psychology simultaneously

The psychopragmatic approach is a scholarly methodology that delves into the profound impact of a speaker's psychological state on their manner of communication, thus facilitating a comprehensive examination of their overall presentation. This approach acknowledges the intricate nature of language, which results from the complex cognitive and sociocultural processes involved in integrating thoughts and ideas from an individual's mind into the broader societal context through communication. At the core of this intricate process lies the multifaceted nature of language, encompassing both spoken and written forms, which enables individuals to enhance their cognitive abilities, engage in abstract reasoning, and express emotions, beliefs, and knowledge through unique symbols and linguistic components.

By adopting the psychopragmatic procedure as a theoretical framework, we gain valuable insights into the intricate relationship between a speaker's cognitive processes, linguistic expressions, and the psychological factors influencing their communication. Language is a powerful medium through which thoughts and emotions are conveyed, undergoing a metamorphosis that mirrors the complex terrain of an individual's cognitive mechanisms and mental state. The interplay between language and cognition becomes indistinguishable from the specific contextual conditions in which communication occurs, underscoring the uniqueness of every linguistic interaction.

Based on the data analysis conducted on expressive speech acts among international students at BIPA Universitas PGRI Sumatera Barat, a significant correlation is observed between their psychological traits and communication style. Notably, the students' underlying psychological composition profoundly influences their expressions of gratitude, difficulties, recognition, and preferences. In summary, the psychopragmatic approach enhances our comprehension of communication by elucidating the intricate interrelationships among a speaker's cognitive state, linguistic utterances, and psychological aspects. Language, the medium through which human expression is conveyed, becomes a potent instrument that intricately integrates cognitive mechanisms, emotional states, and sociocultural factors. This methodology is a valuable tool for navigating the complex human communication network, particularly when analyzing the communicative patterns of diverse individuals, such as the international students at BIPA Universitas PGRI Sumatera Barat. Through this lens, we gain deeper insights into the richness and complexity of human communication and its profound connections with the intricacies of the human mind and psyche.

Future research in the field of psychopragmatics should focus on deepening our understanding of the relationship between a speaker's psychological state and their communication style. One crucial area for exploration is cross-cultural communication. By examining subjects from diverse cultural backgrounds, researchers can uncover variations in psychopragmatic expressions influenced by unique cultural and social factors. Additionally, analyzing specific contexts such as stressful situations, academic environments, or workplace conditions can provide deeper insights into how these settings impact an individual's way of communicating.

Technological advancements in communication also present new research opportunities. Future studies could investigate how digital platforms and social media influence psychopragmatic expressions, including the use of emoticons and memes that complement or replace verbal communication. Developing more comprehensive theoretical models of psychopragmatics could help analyze various forms of communication

by considering cognitive, emotional, and sociocultural factors holistically. The application of psychopragmatic approaches in language teaching, particularly in programs like BIPA, can aid in designing more effective curricula that take into account the psychological factors affecting language learning. Furthermore, research on psychological interventions that enhance individuals' communication abilities, such as training programs to address public speaking anxiety or improve cultural awareness in communication, is highly needed. Exploring these areas can enrich our understanding of the complexities of human communication and provide significant contributions to the fields of linguistics, psychology, and sociology. The psychopragmatic approach offers a robust framework for investigating how psychological factors influence language and communication, expanding our knowledge boundaries in this era of globalization and technology.

4. Conclusion

Language serves as a tangible reflection of a person's way of thinking and their psychology. Through communication, language becomes a potent tool for expressing one's thoughts, ideas, and emotions. The psychological aspects of an individual can be conveyed through various actions that manifest in expressing ideas and thoughts. The genuineness of the expressive speech acts demonstrated by international students at BIPA can be deduced from their heartfelt communication. For overseas students, the essence of their utterances may appear straightforward to native speakers.

Nevertheless, these expressive acts become vital for showcasing their language learning productivity. The psychopragmatic approach sheds light on how the expressive speech acts of BIPA international students are strongly influenced by their psychology when conveying gratitude, recognition, preferences, and difficulties. This influence of the psychopragmatic approach becomes evident as international students utilize language to express their ideas and emotions, which are closely intertwined with their mentality and understanding of the context in which communication occurs. Psychopragmatics becomes integral to the framework or analysis model for discerning the intricate relationship between speakers' language, thoughts, and psychology. Acknowledging that context plays a pivotal role in language communication is crucial. As such, psychopragmatics unveils the inseparability of language from its context, offering a profound understanding of the complexities that shape linguistic expression.

In conclusion, language is not a mere conduit for conveying ideas; it encompasses the essence of a person's thoughts and mentality. Through the psychopragmatic lens, we gain valuable insights into how language serves as a medium for expressing the psychological nuances of individuals. The expressive speech acts of BIPA international students exemplify this intricate interplay between language, thoughts, and psychology, underscoring the importance of context in linguistic communication.

Conflict of interest

No conflict of interest was reported by all authors.

References

1. Wijana, D. P. (2018). Pemertahanan dan pengembangan Bahasa Indonesia (Indonesian language maintenance and development). Widyaparwa, 46(1), 91-98. https://doi.org/10.26499/wdprw.v46i1.166
2. Tiawati, R. L., Rahmat, W., Kemal, E., & Chen, W. (2022). The importance of guidance in understanding cultural discourse in thinking and speaking for foreign students in BIPA program. Journal of Pragmatics and Discourse Research, 2(1), 39-47. https://doi.org/10.51817/jpdr.v2i1.203
3. Sugono, D. (2017). Bahasa Indonesia menuju bahasa internasional. FON: Jurnal Pendidikan Bahasa dan Sastra Indonesia, 11(2), 1–9. https://doi.org/10.25134/fjpbsi.v11i2.722
4. Adnyana, I. B. A. (2014). Strategi Pengajaran Imbuhan MeN- Untuk Mengantisipasi Kejutan Pebelajar BIPA. Asile 2014 Conference: 1–8.

5. Tiawati, R. L., Bidin, A. B., & Baba, S. (2023). How the language competence of international students is culturally oriented when learning Indonesian Language. Studies in Media and Communication, 11(6), 80-89. http://dx.doi.org/10.11114/smc.v11i6.6020

6. Mulyaningsih, I., Rahmat, W., Maknun, D., & Firdaus, W. (2022). How competence of production, attention, retention, motivation, and innovation can improve students' scientific writing skills. International Journal of Language Education, 6(4), 368-385. https://doi.org/10.26858/ijole.v6i4.34360

7. Aditiawarman, M., Kartika, D., & Rahmat, W. (2022). The use of digital newspapers as a learning media close compound words (word forms) English Sentences in the daily use of students in West Sumatra. Webology 19(2): 6279–92.

8. Budiana, N. B., Indrowaty, S. A., & Ambarastuti, R. D. (2018). Pengembangan buku teks BIPA berbasis multikulturalisme bagi penutur asing tingkat pemula. Diglossia: Jurnal Kajian Ilmiah Kebahasaan dan Kesusastraan, 9(2), 108-122. https://doi.org/10.26594/diglossia.v9i2.1141

9. Khafit, A., Sulastri, S., & Fauzan, S. (2020). Technology Acceptance Model (TAM): measurement of e-learning use by accounting students at Malang State University. Asia Pacific Journal of Management and Education, 3(3), 64-72. https://doi.org/10.32535/apjme.v3i3.969

10. Putri, N. A., Tiawati, R. L., & Dwinitia, S. (2023). Exploring mistake of language discourse that arises when learners of Indonesian for Foreign Speakers (BIPA) Fatoni University. Journal of Pragmatics and Discourse Research, 3(1), 59-69. https://doi.org/10.51817/jpdr.v3i1.342

11. Tiawati, R. (2019). Implementation of Indonesian language teaching material by BIPA student in STKIP PGRI Sumatera Barat. 6th International Conference on Educational Research and Innovation, 328-331. https://doi.org/10.2991/iceri-18.2019.12

12. Saddhono, K. (2012). Kajian sosiolingustik pemakaian bahasa mahasiswa asing dalam pembelajaran Bahasa Indonesia untuk Penutur Asing (BIPA) di Universitas Sebelas Maret. Kajian Linguistik dan Sastra, 24(2), 176-186.

13. Bahtiar, A., & Nasrullah, A. (2019). Multiliterasi dalam pembelajaran Bahasa Indonesia untuk Penutur Asing (BIPA) berbasis sastra warna lokal betawi di UIN Syarif Hidayatullah Jakarta. Bahasa: Jurnal Keilmuan Pendidikan Bahasa dan Sastra Indonesia, 1(1): 28–43. http://dx.doi.org/10.26499/bahasa.v1i1.25

14. Rahmat, W., Tiawati, R. L., Kemal, E., Tatalia, R. G., Azri, H., & Wulandari, Y. (2023). How do the young people picture out their use, activeness, and connectivity on social media? A discourse analysis approach. Journal of Communication Inquiry, 01968599231174848. https://doi.org/10.1177/01968599231174848

15. Searle, J. R. (1985). Expression and Meaning (Studies in the Theory of Speech Acts). Cambridge University Press.

16. Yule, G. (2006). Pragmatik. Pustaka Pelajar.

17. Wincana, G., Rahmat, W., & Tatalia, R. G. (2022). Linguistic tendencies of anorexia nervosa on social media users Facebook (Pragmatic study). Journal of Pragmatics and Discourse Research, 2(1), 1-9. https://doi.org/10.51817/jpdr.v2i1.185

18. Putra, A. A., Rahmat, W., & Tatalia, R. G. (2021). The language of narcissistic tendencies in Youtube users a psycopragmatic analysis. Journal of Pragmatics and Discourse Research, 1(2), 54-63. https://doi.org/10.51817/jpdr.v1i2.182

19. Susanto, G. (2007). Pengembangan bahan ajar BIPA berdasarkan kesalahan Bahasa Indonesia pembelajar asing. Jurnal Bahasa dan Seni Fakultas Sastra Universitas Negeri Malang. Tahun, 35, 231-240.

20. Sari, N., Rahmat, W., & Samsiarni, S. (2021). News of violence in Posmetro Padang daily, a study of discourse analysis. Journal of Pragmatics and Discourse Research, 1(1), 19-25. https://doi.org/10.51817/jpdr.v1i1.132

21. Faisol, Y., Hadi, S., Refinaldi, R., Rahmat, W., & Fakhrurrazy, R. (2019). Media alignment: Information reproduction patterns of Middle East conflict in Indonesian media. Proceedings of the 1st International Conference on Advance in Education, Humanities, and Language, 55-64.

22. Siagian, E. S. L., Suwandi, S., & Andayani, A. (2018). Speech acts and functions of expressive speech of polish BIPA learners at UPT Bahasa UNS. Lingua Didaktika: Jurnal Bahasa dan Pembelajaran Bahasa, 12(1), 12-24. https://doi.org/10.24036/ld.v12i1.10135

23. Suharni, S., Saidi, S. B., & Medina, S. (2022). Theo van leuwen's theory of inclusion in criminal news on Facebook: A critical discourse analysis. Journal of Pragmatics and Discourse Research, 2(2), 48-57. https://doi.org/10.51817/jpdr.v2i2.205

24. Rohmadi, M. (2016). Kajian psikopragmatik pada tindak tutur meminta mas yuma dan mas briliant pada ranah keluarga yuma perkasa group. Seminar Nasional Prasasti (Pragmatik: Sastra Dan Linguistik), 95–103. https://doi.org/10.20961/pras.v0i0.462

25. Revita, I., Trioclarise, R., & Anggreiny, N. (2019). Psychopragmatic analysis of speech act of the perpetrators of the violence toward Minangkabau women (Analisis psikopragmatik tindak tutur pelaku kekerasan terhadap perempuan Minangkabau). Jurnal Gramatika: Jurnal Penelitian Pendidikan Bahasa Dan Sastra Indonesia, 5(1), 112-121. https://doi.org/10.22202/jg.2019.v5i1.3250

26. Rahmat, W., Revita, I., & Fitriyah, R. (2019). Psychopragmatic analysis in language learning and teaching processes. Curricula: Journal of Teaching and Learning, 4(2), 92-100. https://doi.org/10.22216/jcc.2019.v4i2.4218

27. Rahmat, W., Lateh, N. H. M., & Kurniawan, Y. (2022). How do the women control their language facing certain condition? A perspective of psychopragmatics. International Journal of Language Education, 6(1), 36-45. https://doi.org/10.26858/ijole.v6i1.30752

28. Hartati, Y. S., Setia, E., Samsiarni, A., & Rahmat, W. (2019). Hermeneutic in Indonesian Classic Literature. Proceedings of the 1st International Conference on Advance in Education, Humanities, and Language, 49-55.

29. Yusri, R., Muspardi, M., Kemal, E., & Rahmat, W. (2019). Effectiveness of national qualification framework Indonesia based curriculum and higher education national standard behaviour assesment rubric. Journal of Physics: Conference Series, 1157(4), 042129. http://dx.doi.org/10.1088/1742-6596/1157/4/042129.

30. Moleong, L. J. (2004). Metodologi Penelitian Kualitatif. Remaja Rosdakarya.

31. Sudaryanto, S. (2015). Metode Dan Aneka Teknik Analisis Bahasa. Sanata Dharma University Press.

32. Sari, F. D. P. (2012). Tindak tutur dan fungsi tuturan ekspresif dalam acara Galau Finite di Metro TV: Suatu kajian pragmatik. Jurnal Skriptorium, 1(2), 1-14.

33. Anissa, L. (2012). Tindak Tutur Ekspresif dalam Wacana Nonresmi Di Kalangan Guru Sd Kecamatan Banyudono Kabupaten Boyolali [Undergraduate thesis, Universitas Muhammadiyah Surakarta]. UMS Library Repository. https://eprints.ums.ac.id/

34. Peirce, C. S. (1931). Collected Papers of Charles Sanders Peirce (Vol. 1-6). Harvard University Press.

35. Morris, C. W. (1938). Foundations of the Theory of Signs. University of Chicago Press.

36. Rahmat, W., Tiawati, R. L., Rahardi, R. K., & Saaduddin, S. (2024). How international students can well understand adapted online collaboration project? The case of BIPA learners. Journal of Pedagogical Research, 8(1), 143-158.

37. Rahmat, W., Fitriyah, R., Zulfa, Z., Riza, A., Afrinda, P. D., Fitri, R., ... & Endila, W. (2023). Learning Foreign Language Towards Its Media and Identity To Motivate Student's Personal Growth. Studies in Media and Communication, 11(7), 197-207.

38. Rahardi, R. K., Rahmat, W., & Kurniawan, Y. (2023). Pseudo-Directive Speech Act in the Javanese Language: Culture-Specific Pragmatic Perspective. Journal of Speech, Language, and Hearing Research, 66(12), 5036-5047.

39. Sultan, Rapi, M., Basri, M. B., Mangila, B. B., & Rahmat, W. (2023). Texts and tasks in Indonesian language textbooks: Do they support Indonesian students in the international reading literacy test? International Journal of Language Education, 7(3), 563–578.

40. Tiawati, R. L., Kurnia, M. D., Nazriani, N., Annisa, W., & Harahap, S. H. (2024). Cultural Literacy in Indonesian Language Learning for Foreign Speakers (BIPA): Overcoming Barriers and Fostering Language Proficiency with Cross-Cultural Understanding Issues. Journal of Pragmatics and Discourse Research, 4(1), 22-31.

41. Sagala, R. E., Adisaputera, A., & Dalimunthe, S. F. (2024). Analyzing Discourse in The Digital Literacy Contains Pakpak Local Wisdom in Procedure Text in Class. Journal of Pragmatics and Discourse Research, 4(1), 111-118.