CHAPTER I

INTRODUCTION

1.1 Background of the Stuy

Language is inseparable from what is called discourse. Discourse is a kind of language form of social practice determined by social structures. This statement gives an explanation about language, which is a part of society and social process. Usually when the people read or hear utterances, they try to understand the definition of word and they also understanding the meaning of the writer or speaker conveys. Any discourse needs Pragmatics. It is supported by George Yule (1985:97), that study of 'intended speaker meaning' is called pragmatic. Based on Paltridge (2006:52) Pragmatics is the study of relation between language and context that are grammatical in structure of language. Pragmatic is not only study in grammatical structure of word and sentence, but it also study to the intend meaning of the speaker. The meaning of utterances is depended on interpretation of hearer. Human uses utterances in different language and different context.

From the utterances, human can understand about what others talking about, in linguistic itself there is a term which called speech acts. Speech acts is the study of the meaning and the function of an utterance. The speech is used to clarify what the speaker does. Austin (1965: 108) in his book "How to Do Things with Words", stated that there are three types of speech acts; they are Locutionary Act, Illocutionary Act, and Perlocutionary Act. Furthermore Yule in book Pragmatic (1996) classified illocutionary acts into five classes (Yule.1996:53), they are

1

declaration, assertive, expressive, directive, and commisive. First, Declarations is kind of speech act that change the world via their utterance. Second, Assertive is the kind of speech act that state what the speaker believes to be the case or not. Third, Expressive is the kind of speech act that state what speaker feels. Such as pain, joy, and etc. fourth, Directive is a kind of illocutionary act that speakers use to get someone else to do something, such as orders, command, and etc. fifth, Commissive is kind of illocutionary act that speakers use to commit themselves to some future action. Such as; threats, refusals, etc.

Directive illocutionary act frequently used by society around us, it can make the hearer to do what the speaker's say. Mey (2009:1017) stated that directive Illocutionary act can express the speaker's wish that the hearer do such thing and are uttered with the presumption that the hearer is under gone obligation to carry out the question. The hearer is free to respond the speaker's utterance. So, the hearer can be rejected or accepted the utterance.

The analysis of Directive illocutionary act frequently has been conducted by some researcher in various objects. Permana and Citraresmana (2017) conducted the study about attempts to investigate the frequentative verb of directive illocutionary acts used in the English translation of the holy Qur"an by Muhammad Asad. As seen on result and discussion, there are two kinds of directive illocutionary act used in the English translation of the holy Qur"an by Muhammad Asad and they are commanding and requesting. Commanding occurs 575 times in the English translation of the holy Qur"an by Muhammad Asad divided into five frequentative verbs i.e. "say" 349 times, "fear" 85 times, "bring/come" 60 times, "look"/"wait"/"grant"/"behold" 44 time, and "worship"

37. According to the context, the speaker who most used commanding is God and the hearers are humans. It shows that the powerful speaker in the context is God who ask or order humans to do something in direct way. The speakers who use requesting are humans and Satan. They request something to God. According to the context, humans and Satan are powerless so they request something to God.

The next relevan about this was by Machmud and Zen (2016) employed about there are thirteen surahs containing oath utterances based on the fixed pattern proposed by Ibnul Qoyyim criteria (by using the object of oath complement of object formula). In addition, the speaker in swearing oath mostly uses concrete objects as the objects of oath, such as: stars, the sun, the moon, and so forth.The speaker uses these objects of oath in attempting to be more communicative to the hearer since concrete objects will be more understandable and make sense to the hearer rather than the abstract ones. In this case, the hearer gets more sense of the objects signified since they are in the form of real objects generally can be seen and heard, for instance: it will give a more powerful oath emphasize for the hearer to use the sun as the object of oath rather than the angel of death which is in the form of abstract object.

There are several scopes of pragmatics such as deixis, implicature, presupposition, politeness and speech act. Speech act is the action performed by producing utterances (Yule, 1996:48). Speech act consists of three related acts, they are: locutionary act, illocutionary act, and perlocutionary act. Locutionary act is the basic utterance or producing meaningful linguistic expression, illocutionary act is the communicative force of the utterances or simply it is speaker meaning through the utterances, and perlocutionary act is the effect

intended after producing the utterance. Illocutionary act is divided into five categories they are declaration, representatives, expressive, comissives and directives. Directive utterance is type of speech acts in which the speakers use to get somebody to do something. There are several types of directive utterances such as ordering, commanding, prohibiting, requesting, suggesting etc. According to Yule (1996:54) directive means the utterances that speaker uses to get someone else to do something and express the speaker wants. It means that directive utterance is a part of speech acts which is used to make people do something that the speaker or writer wants in the future.

In this research the writer is interested to analyze the utterances found in holy Qur'an surah At-Takwir, Al-Infithar and Al-Inshiqaq. Islamic holy Qur'an is the holy book of muslim.There are a lot of utterances that can be analyzed using pragmatic theory especially speech act. At-Takwir, Al-Infithar and Al-Inshiqaq are the surah (act) explain about the oath in domsday how God gives human (muslim) a lot of warnings in their live, a part of the surah also contains some advices upon different fields of life, and some encouragements to prayer, almsgiving, trust and considering Allah. In that act has a containt and meaning about the judgment day event where Allah proclaimed. Di dalam surah tersebut memeliki kandungan akan terjadinya hari kiamat yang mana Allah ujar kan dalam surah tersebut. These speeches/ utterances are marked with statements that are formally spoken with witnesses to God or to something that is considered sacred (to strengthen its truth and sincerity and so on). Besides that, the statement accompanied is determined to do something to strengthen the truth or dare to

suffer something if the statement is not true. And a firm promise or pledge (will fulfill something).

Meanwhile Louis Ma'luf (2009) in arabic contexs, the oath spoken by the Arab usually uses the name of Allah or other than Him. In essence, the oath uses something that is exalted like the name of God or something that is sanctified. For instance in the surah of At-Takhwir chapter 1-3.

Iżasy-Syamsu Kuwwirat (1) Wa Iżan-Nujμmungkadarat (2) Wa Iżal-Jibālu Suyyirat (3)

Translation
When the sun is folded up(1) When the stars fall, losing their lustre(2) When the mountains vanish (like a mirage)(3)

Based on the translation above, it could be seen that the utterances of "*When the sun is folded up*" contained meaning illocution act which means the utterance has a tight explicite performative sentences with the right intention and belief. It was revealed by the next act namely "*When the stars fall, losing their lustre*". Here, there is a meaning that contain illucution which shared and interpretation about the evident will happening in the end of life.The oath utterances in that sample was marked by the object of star which contains the end of life.

Based on the data above it can be revealed that pragmatic is the study of the relationships between forms and the users of the forms. It relates to speakers and beliefs, their understanding of the context in which a sentence is uttered, and their knowledge of how language can be used to inform, persuade, mislead, etc. The Qur'an which is in Arabic language has rich pragmatic issues to conduct since it comes to be the main important point to interpret and understand the

meaning of its utterances. Besides, the importance of Qur'an's interpretation connected with the goal and advantages as the guiding book which characteristics of operational applicative for Allah vision, and also be the greatest way which accompanies all Muslim's life to the everlasting (Ahmad al-syarbashi, 1962:15).

Speech act theory is a subfield of pragmatics. It is concerned with the ways in which words can be used not only to present information but also to carry out actions. Speech acts might be requests, warning, promises, apologies, greetings, or any number of declarations. According to Yule (1996), speech act is a study of how the speakers and hearers use language. Speech act is the utterance that occurs and act refers to an action.

Speech act is an utterance as a functional unit in communication. In attempting to express themselves, people do not only produce utterances containing grammatical structures and words, they perfom action via those utterances. Common people will difficult to know all the utterance meaning of the Qur'an, such as the oath utterances. It can be found various examples of the oath utterances in the noble Qur'an, for example in *QS At Takwir* ayahs 1 by Abdullah Yusuf Ali's *"idza syamsu kuwwirat"* mean "When the sun is folded up"

According to al-Suyuthi (juz II: 134) and al-Zarkasyi (juz III: 41-42) in Nawawi (2009: 1), this surah using object after the oath utterance intends to get attention from the Arabs of that time. It gives precious insight in Arabic literature. There are still several other oath utterances using the name of things, places, God, and any other abstract nouns. Therefore, the pragmatic study of the Qur'an mostly deals with the illocutionary analysis to be the underlying theory in this study.

Speech act theory was introduced in 1975 by oxford philosopher J.L. Austin in "How to Do Things with Words" and futher developed by American philosopher J.R. Searle. It considers three levels or components of utterances : Locutionary acts, Illocutinary acts, and perlocutionary acts.

From that phenomenon, the researcher tries to conduct the study of illocutionary act of the oath utterances especially in the verses of surah *At-Takwir* in Abdallah Yousuf Ali's English translation of the noble Qur'an.

1.2 The Problems of the Study

The problems of the study are formulated as the following.

1. What types of speech acts are used in oath utterences of English translation of the Al Qur'an in surah At-Takwir, Al-Infithar and Al-Inshiqaq?

2. How are the speech acts realized in oath utterences of English translation of the Qur'an in surah At-Takwir, Al-Infithar and Al-Inshiqaq ?

3. Why are the speech acts used in the way they are ?

1.3 The Objectives of the Study

In line with the statement of the problems, the objectives of the study are.

1. to find th types of speech act used in oath utterences of English translation of the Al Qur'an of surah At-Takwir, Al-Infithar and Al-Inshiqaq

2. to describe the realization of speech act used in oath utterences of English translation of the Al Qur'an of surah At-Takwir, Al-Infithar and Al-Inshiqaq

3. to derive reasons for the use of speech act in oath utterences of English translation of the Al Qur'an of surah At-Takwir, Al-Infithar and Al-Inshiqaq

1.4 The Scope of the Study

The scope of this study is limited to oath utterances of dosmsday, types, realization and reason of speech act used of translating Al-Qur'an of surah At-Takwir, Al-Infithar and Al-Inshiqaq of English translation. Particularly the oath utterences. The types of speech act in this study based on the Searli's theory (1976:10). Namely locutionary, illucutionary and prelecutionary act. The realization of speech act based on Yule (2006). They arre direct and indirect act and the reason of speech act based Austin (1962) covers conventionality, actuality and intentionality of situation.

1.5 The Significance of the Study

The findings of the study are expected to be relevant and significant theoretically and practically. The findings will give some contributions to all the readers for those who are concerned with this field. In the following significances of the study are stated theoretically and practically.

a. Theoretically

Theoretically, the finding of the study are expected

(1). to add up new horizon to theories of linguistics, and
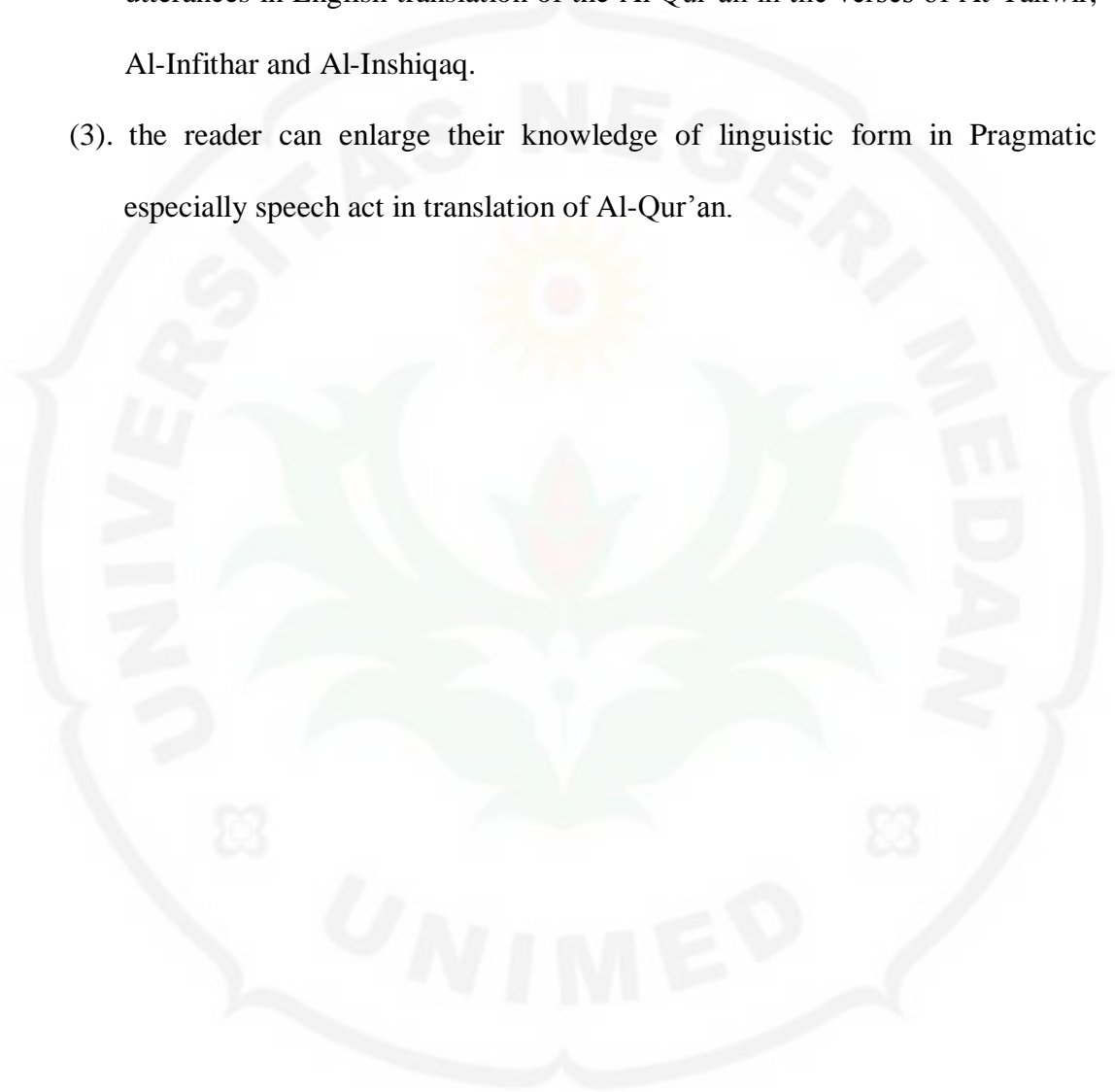
(2). to become reference for previous studies.

b. Practically

Practically, the usefulness of the findings is described as the following

(1). to encourage readers, especially those who are interested to know speech acts of the oath utterances in English translation of At-Takwir, Al-Infithar and Al-Inshiqaq.

(2). to provide information and insight how the uses of speech acts of the oath utterances in English translation of the Al Qur'an in the verses of At-Takwir, Al-Infithar and Al-Inshiqaq.

(3). the reader can enlarge their knowledge of linguistic form in Pragmatic especially speech act in translation of Al-Qur'an.