CHAPTER II

REVIEW OF RELATED LITERATURE

In analyzing this research, it needs the existence of theories to analyze the address terms. This chapter contains of several theories related to this research. The theories become the basic elements in doing this research. This research explains the theories started from Pragmatics, Speech Acts, The Classifications of Speech Acts, Assertive Acts, Directive Acts, Theories of Translation, Surah Luqman, and Previous Study.

A. Pragmatics

Levinson (1983:5) simply said pragmatics is the study of language usage. Pragmatics distinguishes two intents or meanings in each utterance or communicative act of verbal communication. One is the informative intent or the sentence meaning and the other the communicative intent or speaker meaning (Leech, 1983:61). Pragmatics is a branch of linguistics study. It focuses the study in the meaning of utterances.

Pragmatics concerns with four areas, namely the study of speaker's meaning, contextual meaning, how more gets communicated than said, and the expression of relative distance. Pragmatics concerns to people's assumption, people purposes, and the types of action that they are performing when they speak (Yule, 1996:4-5).

From those definition, it can be concluded that pragmatics is a study that discusses about the meaning of language in a communication as well as the relationship between the sentence and context of situation. There are many approaches for studying pragmatics such as deixis, implicature, presupposition, speech acts, and conversation structure.

B. Speech Acts

Speech acts will forever could not be separated with Austin's taxonomy. It focuses on communication acts which are performed through speeches. The utterances of some sentences must be treated as the performance of an act (Austin, 1962:121). He also states that sentences are not merely used to say things. In every utterance, the speaker performs an act as stating a fact or opinion, confirming or denying something, one is doing something, and hence, there are kinds of acts that are simultaneously performed.

Searle (1976:18) says if the speech act performed the utterances of a sentence in general function of the meaning of the sentence. While, Austin (In Levinson, 1997:236) involves three basic senses in which in saying something one are doing something and three kinds of acts. They are:

1. Locutionary Act

Austin (1962:109) states that locutionary act is roughly equivalent to uttering a certain sentence with a certain meaning in the traditional sense. Thus, locutionary act

is saying something with a certain meaning in traditional sense. In this case, it can be conluded in some points:

a. The utterance of a sentence which determines sense and reference.

b. The physical action to produce speech.

c. Locutionary act in saying something which is meaningful and can be understood.

Locutionary act is the act of saying something or what is said. For example, "Watch out! There is a car." The utterance is a warning to someone to be more carefully in crossing the road, because there is a car which quicken in speedily. Thus, it calls locutionary act.

2. Illocutionary Act

Illucotionary act is such as informing, ordering, warning, and undertaking. It utterances which have a certain (conventional) force. Searle (1976:136) claims the illocutionary act is the minimal complete unit of human linguistic communication. Whenever someone talk to each other, they are performing illocutionary act. The points are:

a. Using a sentence to perform a function.

b. The making of statement, an offer, a promise, etc. In uttering a sentence, by virtue of the conversational force associated with the sentence.

While, Austin (1962:109) focused on illocutionary acts, maintaining that here a person might find the force of a statement and demonstrate its performative nature. For example, to say "Don't run with scissors" has the force of a warning when spoken in a certain context. By hearing the statement and understanding it as a warning, the addressee is warned, which is not to say that the addressee must or will act in any particular way regarding the warning.

3. Perlocutionary Act

Perlocutionary act is a speech act that produces an effect, intended or not, achieved in an addressee by a speaker's utterance. Examples of perlocutionary are persuading, convincing, searing, insulting, and getting the addressee to do something, etcs. Perlocutionary act is the results or effects that are produced by means of saying something. For example, the speaker says "I have much money", then, the hearer's effect is they ask for some money or ask for a dinner treat, "Treat me at the Japanese restaurant to night". The effect of the hearer calls perlocutionary act.

From the description above, it can be concluded that in speech act the speaker at least produces three kinds of speech act. Those are locutionary act, illocutionary act, and perlocutionary act. Speech acts mostly discuss about illocutionary act that is the speaker intends the hearer to do something that the speaker's want. This conclusion, Austin (1962:139) stated his belief that studying words or sentences (locutionary acts)

outside of social context tells a little about communication (illocutionary acts) or its effect on and audience (perlocutionary acts).

C. The Classifications of Speech Acts

The classifications of speech act based on the theory of Searle (in Yule, 1996:53) defines that there are five types of general functions performed by speech acts, they are assertives, declarations, commissives, directives, and expressive.

1. Assertives

It was first introduced as representatives yet later Searle changed it as assertives. Assertives are those kinds of speech acts that state what the speaker believes to be the case or not, such as statement of fact, assertions, conclusions and descriptions. They are all examples of the speakers representing the world as their believe it (Yule 1996:53). Thus, statements of facts, assertions, conclusions, and descriptions are all examples of the speaker representing the world as he or she believes it is. "The earth is flat", "It was a warm sunny day", in these examples is illustrated the above mentioned.

2. Declarations

The speaker changes the word via utterance, in using declaration; the speaker must have the institutional role, in a specific context, in order to perform a declaration appropriately. Declarations are those kind of speech act that change the world through their utterances. The given examples below illustrate, the speaker has to have a special

institutional role in a specific context in order to perform a declaration appropriately: "Priest: I now pronounce you husband and wife", "Referee: You're out!", "Jury Forceman: We find the defendant guilty" (Yule 1996:53).

3. Commissives

The speaker indicates that he will do something in future. Commissives are those kinds of speech acts that speakers use to commit themselves to some future action. They express what the speaker intends, such as promise, threat, warning, and refusal. They can be performed by the speaker alone, or by speaker as a member of a group (Searle in Yule, 1996:54). For example: "I'll be back", "I'm going to get it right next time", "We will not do that".

4. Directives

The speaker wants the listener to do something. Directives are those kinds of speech acts that speakers use to get someone else to do something. They express what the speaker wants, such as commands, orders, requests, suggestions, etc. They can be positive or negative (Yule 1996:54). As illustrated in these examples: "Give me a cup of coffee. Make it black", "Could you lend me a pen, please?", "Don't touch that".

5. Expressives

The speaker expresses his feelings; it can be statements of pleasure, pain, like, dislikes, etc. Expressives are those kinds of speech acts that state what the speaker feels,

such as pain, like, dislike, joy or sorrow, complimenting, congratulating, thanking, and welcoming. As illustrated in the examples below, they can be caused by something the speaker does or the hearer does, but they are about the speaker's experience (Yule 1996:53), "I'm really sorry", "Congratulations", "Oh, yes, great!".

D. Assertive Acts

Assertives/representatives are those kinds of speech acts that state what the speaker believes to be the case or not. For example: stating, suggesting, boasting, complaining, claiming and reporting. It is commits the speaker to the truth. An assertive act is an illocutionary act; the speech deals with the words' real and intended meaning. Specifically, assertive act demonstrates a speaker's belief in the words of others he is reciting. Yule mention it as representatives in his book (1996:53) he stated that it tells about the truthfully of the utterance. In other words, it presents external reality by making their utterance or words fit with the world as they believe it to be. Assertions, conclusions, description or explanation are the examples of the speaker representing the world as he or she believes it is. Searle used the term "assertive" in stating this category. Cutting (2002: 17) adds that these acts can be used to perform some functions such as describing, claiming, hypothesizing, insisting and predicting. For example: "*no one can make a better cake than me*", this utterance is a assertive that utterance was stating some general truth (Peccei, 1999: 51). To describe or explain, to call, to classify, to identify, to claim, to diagnose, to hypothesize, to insist, to predict, and to boast are some performative verbs indicating these types of acts. There are several categories of

assertive acts. Searle and Vanderveken (1985:182) classify the sub categories in assertive acts into thirty two subcategories. However, here are just some the categories of assertive acts that researcher used in this study:

1) Claim

   Claiming is the same as the asserting if it is seen to the notion that is the notion of speaker right which means claiming is asserting something based on the speaker claim.

2) Affirm

   It is assertive which have the same illocutionary point, mode of achievement, degree of strength, proportional content conditions, preparatory conditions, and sincerity conditions as "assert". Affirming in this case, carrying the positive assertion as opposed to negative assertion.

3) State

   Stating something is connected to the notion of setting something forth or representing something normally for the benefit or edification of the hearer. Stating in the other hands will connect to the motion of setting something.

   Claiming, affirming and stating have the same illocutionary point, mode of achievement degree of strength, propositional conditions, preparatory conditions, and sincerity conditions as "asserting". They name the name of illocutionary force. Though "stating", "affirming", "claiming" and "asserting" are all subject to the same feature analysis in our system, there are none the less

important differences between them. These differences are not relevant from our purposes because in general they come from relations between sequences of illocutionary acts in conversation and not from within the structure of each act. In ordinary speech the notion of a statement has to do with giving a full account of something or taking an official position on something, as, for example when a politician makes a statement to the press. A statement in this sense would generally involve a series of assertive illocutionary act. Claiming and asserting are more closely connected to the notion of the speaker's rights, as when in a non-assertive sense of "claiming" and "asserting" one can speak someone's lying claim to something or asserting his right.

4) Disclaim

An act of disclaiming is the illocutionary denegation of claiming.

5) Assure

Assuring is done when one assures one tries to make the hearer feel sure, normally because he already has some doubts. To assure is the assertive act with the perlocutionary intention of convincing the hearer of the truth of the propositional content in the world of the utterance. This illocutionary intention increases the degree of strength of the illocutionary point and determines the preparatory condition that the hearer has some doubts about the truth of the propositional content.

6) Inform

To inform is to assert to a hearer with the additional preparatory condition that the hearer does not already know what he is being informed of.

7) Remind

Reminding is to assert to a hearer with the additional preparatory condition that the hearer once knew and might have forgotten the proportional content. Thus only by having more preparatory conditions attributing propositional attitude to the speaker. "Remind" is hybrid verbs because reminding does not need to be a speech acts at all. For example, someone was reminding of event in the past by eating and madeleine.

8) Criticize

Criticizing and praising is from another pair. To criticize someone or something is to assert that a certain state of affairs that has to do with him or it is bad while expressing disapproval of him or it.

E. Directive Acts

Directive act is an illocutionary act that makes the addressee doing something. Directive act helps the addresser to change the situation. Searle (1969) stated that directives are intended to produce some effect through action by the hearer: ordering, commanding, requesting, advising, and recommending are examples. Yule (1996) states "in using directives, the speaker attempts to make the world fit the words (via the hearer). It means that when use directive acts, the speaker tries to conform the words to the world through hearing. There are several categories of directive acts. Searle and Vanderveken (1985:198) classify the sub categories in directive acts into

twenty four subcategories. However here are just some the categories of directive acts that the researcher used in this study:

1) Ask

   "Ask" has two quite distinct uses. One is in the notion of asking a question and the second is the notion of asking someone to do something. Questions are always directives, for they are attempts to get the hearer to perform a speech act.

2) Urge

   To urge is simply to advocate a course of action. Urging has the additional preparatory condition that the speaker has reasons for the course of action urged.

3) Tell

   To tell a hearer to do something is to direct him in a manner (or mode) which does not give him the option of refusal.

4) Command

   A command is requires authority or at least pretended institutionalized power. It is to give an order from a position of authority.

5) Order

   To demand of the hearer that he does something while invoking a position of authority or of power over him.

6) Forbid

   Forbidding is the propositional negation of ordering.

7) Warn

Warn is the state of affairs that something is bad to do.

8) Advise

The speaker advices the hearer to do something.

F. IFIDs

Searle (1969: 30) states that illocutionary force indicating devices is include word order, stress, intonation contour, punctuation, the mood of the verb, and it also can called performative verbs. It means that there are several things in illocutionary force which have to be known before classifying the type of directive illocutionary acts in a utterance. While another linguist, Yule (1996:49) defines that illocutionary force is a slot for a verb that explicitly names the illocutionary act being perform. Cutting stated that the clearest example is the use of specific verb in an utterance. This verb is usually called as speech act as speech act verbs or performative verbs. Some verbs such as "To order, to warn, to promise," can be used to make the illocutionary function explicit, e.g "I order you to leave now".

Different from the others linguist, Austin states that other devices in speech, some of the role, which can be taken over by the device of the explicit performative (1962:73)

1. Mood

2. Punctuation, italic, and word orders

3. Adverb and adverbial phrase.

4. Gestures or ceremonial non-verbal action (winks, pointings, shruggings, frowns).

5. Circumstance of the utterance.

G. Theories of Translation

1. Definition of Translation

According to Collin Cobuild Dictionary (2006) translate is If something that someone has said or written is translated from one language into another, it is said or written again in the second language. In the concise Oxford English Dictionary, translation defined as a written or spoken expression of the meaning of a word, speech, book, etc in another language. Translation is the expression in another language (or target language) of what has been expressed in another, source language, preserving semantic and stylistic equivalences (Bell, 1993:4). Furthermore, Nida (1969:16) states that translation consist of reproducing in the receptor language the closest natural equivalence of the source language message, first in terms of meaning and secondly in terms of style.

2. Types of Translation

Roman Jakobson in Bassnett; (2014:25) makes a very important distinction between three types of translation:

a. Intralingual translation or rewording (an interpretation of verbal signs by mean of other signs in the same language). Intralingual translation is the translation within one language, for the example is from standard to education language. In this term, it can

involve dialect or paraphrase. Example: the rewriting of British novels for the North American market.

b. Interlingual translation or translation proper (an interpretation of verbal signs by means of some other language). Interlingual translation is the translation between some languages. Here, the translator translates language to other in different language. Example: J.K Rowling's Harry Potter children's book have been translated into over 40 languages

c. Intersemiotic translation or transmutation (an interpretation of verbal signs by means of signs of nonverbal signs system). The Intersemiotic translation is the translation that forms a group of signs to another (verbal sign to nonverbal sign). In this case, it can be music or image. Example: no smoking or exit signs in public places or icons.

H. Surah Luqman

Luqmān (Arabic: لُقْمَان) is the 31st chapter (sūrah) of the Muslim holy book, the Qur'an. It is composed of 34 verses (*āyāt*) and takes its title from the mention of the sage Luqman in verses 12–19. The surah conveys assurance of success to the Muslims at a time of persecution. It belongs to the middle or last group of Makkan surah, except verses 27 and 28, which revealed in Madinah.

Surah Luqman features many intertextual references, a quality that Quranic narrative is known for. Enhanced by what Carl Ernst calls "ring structure" it can be reinterpreted based on its inherent conceptual breaks.

This is the proposed breakdown of Surah Luqman and its "ring structure":

A: Verses 1-11 Omniscience and self-sufficiency of God for the betterment of mankind pt.1

Verses 2-5: The Righteous are mentioned and their good habits are encouraged

Verses 6-7: The disbelievers are highlighted, contrasting the early practices of pious practicers

Verses 8-11: Paradise is revealed as reward, God's omnipotence is prominently highlighted as being predominantly for the betterment of man

B: Verses 12-15 Rules and guidelines

Verses 12-13: Luqman bequeaths knowledge to his son, No partners may be ascribed to Allah, and He is the highest power

Verse 14: Obey and be good to parents, a powerful reference to the struggle of motherhood

Verse 25: It is reiterated that believers should not obey those [parents] which ascribe partners to God

X: Verses 16-17: The chiastic middle

Verse 16: Omnipotence of God is compared to ability to see everything [i.e. the size of a mustard seed]

Verse 17: It is revealed through prayer, forbidding wrong, and employing moderation, are the values a believer should aspire too.

B': Rules and guidelines pt. 2

Verses 18-19: Employ manners and moderation in society to better follow Allah

A': Verses 20-34 Omniscience and self-sufficiency of God for the betterment of mankind pt. 2

Verses 20-21: Disbelievers are called out once again and reminded of their punishment

Verses 22: Believers counter the disbelievers

Verse 23: The Prophet should not be sad that disbelievers are astray

Verse 24-34 The Omnipotence and infinite scope of God's power is reiterated

Verse 29-32: All of God's acts are for the betterment of mankind

Verses 34-34: Judgement day is a bookend, emphasizing the need for right practice and submission to God.

I. Previous Studies

Previous studies concentrated on speech acts have been conducted by several researchers. One of which is similar to this study is the one written by Trisnawati (2017) from IAIN Tulungagung under the title "Assertive and Directive Acts Found in "My

Name is Khan" Movie by Karan Johar". The result of her research showed that there are 43 data of asserting act, 6 data of concluding act, 12 data of describing act, 4 data of assessing act, and 3 data of complaining act. It means that asserting act is the most often appearing act than another acts. On the other hand, the researcher also found four types of directive act in "My Name is Khan" movie. It contains of 6 data express about advising act, 16 data of ordering act, 19 data of requesting act, and 6 data express suggesting act. Requesting act it the most often appears.

Furthermore, a study written by Rizal (2018) from State Islamic University of Sunan Ampel Surabaya under title "Directives Illocutionary Acts used in A-Qur'an surah Ali Imran" shows that he found 6 types of directive acts that used in surah Ali Imran. His data was taken from the translation text of the surah by Abdel Haleem. The total of data that he found was 61 data. The type of directive illocutionary act that used are request, question, requirement, prohibition, permission, and advice. The most frequently type of directive used in surah Ali Imran is request. And also there are some function of directive illocutionary act, they are invite, command, ask, forbid, warn, and permit.

Then, a study conducted by Santosa, Nurkamto, Baidan, and Sumarlam (2016) under the title "Pragmatic Study of Directive Speech Acts in Stories in Alquran" showed that there are 133 data of directive acts. The most frequently appearing type is command act with 60 data. The researchers concluded that it can be said that the stories in the Quran really contain messages, including a message to the people to carry out

the commands of God and away from His prohibition. The purpose is to crystallize the

basic principles of the movement of human history. Those principles later we call the

laws of God. He continues to invite people to reflect His guidance in life.