

SPEECH ACTS IN ENGLISH TRANSLATION OF THE HOLY QUR'AN SURAH AL-KAHFI BY ABDULLAH YUSUF ALI

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***Abstract** The most iconic study of pragmatics is speech acts, it is understood as the actions which are expressed by utterances. The objective of this research is to identify kinds of speech acts and also speech function (based on Searle category) in the English translation of the Holy Qur'an Surah Al-Kahfi by Abdullah Ali. This research used a qualitative approach. The population consisted of 110 interpretation texts of Surah Al-Kahfi, with nine samples taken as the data of the research chosen by using a purposive sampling technique. There are some steps in analyzing the data. They are: (i) Reading the entire English Interpretation of the Holy Qur'an Surah Al-Kahfi by Abdullah Yusuf Ali, (ii) Identifying the data in situation context, kinds of speech acts, and also speech function based on Searle category, (iii) Concluding the data which have been collected. The result of the research has some points. They are: (i) There are 9 verses which have kinds of speech acts phenomena, it involves locutionary, illocutionary, perlocutionary (ii) Those illocutionary acts involve assertive (stating, boasting), directive (recommending, requesting, advising, commanding). It is possibly engaging another issue on the meaning of translation in the pragmatics view (such as deixis, entailment, reference, implicature, presupposition) or another subject (Surah).*

Keywords: Abdullah Yusuf Ali's translation. Pragmatics, Speech acts, Surah Al-Kahfi, Verses

A. INTRODUCTION

Pragmatics defines as the study of the relation of signs to interpreters (Zoltan Gendler, 2005: 12). Pragmatics has a central part or issue of the context analysis,

which is speech acts. It takes part outside the language dimension of communication. Pragmatics is defined as contextual meaning or relation of signs to the interpreters. It has some components. They are deixis, reference, entailment, implicature, presupposition, and speech acts. The appropriate use of the speech acts acquired through the experiences within the culture is essential in the embodiment of the social relationships. Speech acts are known as the action or intent that a speaker accomplishes when using language in context, the meaning of which is inferred by the hearers.

The unit of linguistic communication is not, as has generally been supposed, the symbol, word or sentence or even the token of the symbol, word or sentence, or even the token of the symbol, word or sentence, but rather the production or issuance of the symbol or word or sentence in the performance of the speech acts. In other words, speech acts are basic or minimal units of linguistic communication (John R. Searle, 2011: 12). Stretching research in the Holy Qur'an is a matter of great interest today, especially on pragmatics' view (for this context, speech acts). This is because the holy Qur'an is not only contained of future information forms and stories of the past or information that can be proven scientifically but also language aspects. Even, Sayyid Qutb on his book at- Tashwir al Fanni fi al Qur'an said that the appeal of the Holy Qur'an when it was revealed was not located in the miracle of the Shari'a but the beauty of its language (Mia Fitriah Elkarimah, 2017:181). It does not mean that the scientific cues and legal content contained therein are less attractive, in its time the object of the study has not been able to give born to amazement over to wonder of language.

Then, what is the relation between pragmatics (on speech acts) with the Qur'an If we only use language structural analysis (Semantic study). It will not be sufficient to understand because the Holy Qur'an text that is full of meaning and also uses

Arabic locality. In the short term, it is not enough to limit the study only towards grammatical structure analysis. We need more than that to get the sense of the text and certainly require additional devices, in this case, the pragmatics study of the speech acts to reveal the layers of messages contained in the text.

According to basic understanding in speech acts by Austin, that verse can be classified into three types or kinds of speech acts. They are locutionary, illocutionary, and perlocutionary. The locutionary act of that verse (utterances) is "As to those who believe and work righteousness, verily we shall not suffer to perish the reward of any who do a (single) righteous deed", because the form of utterances is called as locutionary, for this part, it just has force meaning without tension to do something, even affect the hearer or listener by speaker' utterance. Then, it will be illocutionary when the utterances by the speaker have an effort to inform their mind by doing something. That verse that the speaker (Allah) meant to promise for his servant about the reward for every single their righteousness work. Furthermore, in illocutionary form, there are some components which are contained on it such as, commissive, declarative, representative, directive, expressive.

Based on the verse above, that is including of Commissive form. Because in Commissive form, it is a speech acts which has a function to explain a commitment of future event or action by a speaker like a promise. That verse tells us if the word "we" as the speaker (Allah) will give a reward for the believers and work righteousness, even they do a single thing of work righteousness. This condition is still needed to realize. It can be showed by using the word "will", as the main indicator to determine this utterance is including future commitment form. So that the researcher is interested in analyzing the speech acts utterances in the holy Qur'an surah Al-Kahfi, this research entitled: "Speech acts In English Translation Of The Holy Qur'an Surah Al-Kahfi By Abdullah Yusuf Ali."

Pragmatics is the study of those relations between language and context that is grammaticalized or encoded in the structure of language (Khaqiqotul Jauharin, 2014: 8). Pragmatics itself is a part of a Semiotics study where Semiotic is one of some branches of Macrolinguistic (Muhassin, 2014: 3). Furthermore, Levinson, states pragmatics involves some focuses of study such as a deixis, reference, entailment, implicature, presupposition, and speech acts (Faiz Mubarak, 2016: 10). Here explanation for each of them: The first, deixis is a technical term from Greek, it is for a basic thing which we do by speech. It means "pointing" via language. Kinds of deixis are not little such as Person deixis, spatial deixis, temporal deixis, discourse deixis. The second, reference is related to the speaker's purpose (e.g in introducing a thing) and speaker's sureness (If: The listener can get a specific purpose or not) in using language. The third, entailment is something that logically exists or follows what is confirmed in speech. Fourth, implicature is the main sample of much information that informed than what the speaker has said. The fifth, presupposition is a thing which is assumed by the speakers as the events before producing a speech. The last, speech acts are actions that expressed through speech.

B. RESEARCH METHOD

In conducting this research, the researcher uses qualitative descriptive in which it aims to identify kinds of speech acts and also speech acts phenomena in the Holy Qur'an Surah Al-Kahfi by Abdullah Yusuf Ali. Moreover, accords to Leedy if it is a method of research that simply looks with considerable accuracy at the phenomena of the moment and describes precisely what phenomenon has observed.

Research subject

According to Lofland and Lofland, source data in qualitative research is the collection of words and action, another form such as document, etc. Research subject or another words of research object is by kinds of speech acts and also speech acts' function of Surah Al-Kahfi by Abdullah Yusuf Ali, so data that researcher uses as the literature from two research object, they are primary sources (English translation of the Holy Qur'an surah Al-Kahfi by Abdullah Yusuf Ali) and also secondary sources (Interpretation book, books theories, Etc which supports this research).

Research technique

The technique of this research is purposive sampling or internal sampling. It means if this research has aimed to get the data correctly and it also should be suitable for the research purpose.

Speech acts analysis

Speech acts define as the actions which are expressed by utterances or speech (George Yule, 2014: 82). Generally, speech acts divide into two scopes, direct speech acts and also indirect speech acts. Then, J.L Austin as an initiator of speech acts study, he classifies kinds of speech into three forms, they are locutionary acts, illocutionary acts, and perlocutionary acts (J.L Austin, 1962: 108).

Locutionary acts is the basic speech that is only producing the words but has no tension or purpose towards the speech or utterances, just an act of saying something, it has meaning but has no purpose even, an effort to affect the hearer or listener. For example: "Cat is a pet". The utterance has a literal meaning based on the theory. It has a function to say in literal meaning and there is no other aim.

Illocutionary acts is performed via the communicative force of an utterance or an act of doing something. For example, I promise you that I will come to your home tonight. The utterance means not only gives information about the promise but also ask the hearer to prepare something related to the speakers coming.

Perlocutionary acts is called by an act of affecting something. For example: If the speaker says, "There is a snack near from your feet", it will cause the hearer to get her scream or ask for help others.

Context is the essential part that cannot be separated with speech acts. It is context. Context is background knowledge assumed to be shared by speaker and hearer and which contributes to the hearer's interpretation of what the speaker means by given utterances. Gumperz and Hymes construct the acronym of SPEAKING for describing the aspect of speech. Those are setting and scene, participants, ends, act sequence, key, instrumentalities, interaction, and genre.

Speech acts function

Speech acts function is also known as types of illocutionary acts. Here, kinds of speech function based on John R. Searle category (John R.Searle, 1979: 12)

Declarative a kind of speech acts that change the world via their utterance; eg resigning, dismissing, christening, naming, excommunicating, appointing, sentencing.

Example: (Priest) I pronounce you husband and wife.

According to Searle, Representative or assertive in illocutionary acts is a kind of committing the speaker to the truth of expressed proposition: eg stating, suggesting, boasting, complaining, claiming, reporting, notifying, asserting, concluding, denying, confessing, predicting.

Example: Chomsky did not write about peanuts. That form is including of asserting.

Expressive is a kind of speech acts that states what the speaker feels. They express psychology expressions can be statements of pleasure, pain, likes, dislikes, joy, or sorrow.

Example: Oh, yes, great! That statement is including of Joy.

Directives are utterances that are attempts by the speaker to get the addressee to do something such as ordering, commanding, requesting, advising, recommending, forbidding, warning, insisting.

Example: Could you lend me a pen? This is including of requesting.

Commissives are those kinds of speech acts that speakers use to commit themselves to some future action. They express what the speaker intends. They are promises, threats, refusal, pledge.

Example: I will be back. This statement is including of promising.

Research Instrument

The researcher uses herself as the main research instrument through reading, identifying, and collecting surah Al-Kahfi text by Abdullah Yusuf Ali and making it as data by using the theory of J.L Austin and John R. Searle speech acts which is contained in the Surah Al-Kahfi text.

The technique of Analyzing Data

In collecting data, the researcher needed to find the printed version of the English translation of the Holy Qur'an then signed the speech acts utterances there. In analyzing the data, the researcher took some following steps:

1. Reading the entirety of the Holy Qur'an Surah Al-Kahfi.

2. Identifying the situation context, kinds of speech acts, and speech function are used in the English translation of the Holy Qur'an surah Al-Kahfi.
3. Categorizing and describing the data which have been collected.

C. FINDINGS AND DISCUSSION

The researcher analyzes the kinds of speech acts and also speech acts function (based on John R.Searle category) in script English Interpretation of The Holy Qur'an Surah Al-Kahfi by Abdullah Yusuf Ali. The verse of the Cave contains 110 verses, but only nine verses or data which is chosen by using a purposive sampling technique. Here researcher shows into three data:

Data 1

Locutionary act: Behold, the youths betook themselves (2337) to the Cave: they said, "Our Lord! bestow on us Mercy from Thyself, and dispose of our affair for us in the right way!"(2338)

Illocutionary act: The youths cave requested the Mercy and also dispose of their affair or case to their Lord (Allah) implicitly, the word "bestow" and "dispose" on that verse showed their hope for the helping of Allah. So, in another word, illocution of this data is the speaker (the seven youths cave) hopes or a request from Allah' Mercy and His disposing of their case.

Furthermore, in Yusuf Ali's explanation, the youths cave is seven (Christian) of Ephesus (a city name in Roman Empire) who was persecuted by their reign of the Roman Empire, his name is Decius. They left the town and hid in a cave in a mountain nearby. They fell asleep for some generations or centuries, even according to Syria writer he suggested that they went to sleep in the reign of Emperor Decius (who reigned from 249-251 A.C. and was a violent persecutor of Christians); and that they awoke in the reign Theodosius II, who reigned from 408

to 450 A.C). The youths woke up when the wall which sealed up the caves were being demolished. They still thought of the world in which they had previously lived. They had no idea of the duration of time. But, when one of them went to the town to purchase provision, he found that the whole world had changed. At last, the great ones of the land visited the cave and verified the tale by questioning the man's companions. This popular story circulating from mouth to mouth would necessarily be vague as to dates and vary very much in detail.

Perlocutionary act: This verse has two perlocution acts. First, in verse eleven, "Then We draw (a veil)(2339) over their ears, for several years, in the Cave, (so that they heard not)." Second, on verse twelve, "Then We roused them,(2340) to test which of the two parties was best(2341) at calculating the term of years they had tarried!" Those verses are including of perlocution act of verse ten. If verse ten we found it as "request act in speech function" so, we may say those (utterance) as perlocution act if they indicate as the response from listener or reader.

In the explanation on the verse eleven means that Allah (as the listener of the youths cave) responded they are requesting by "...Drew (a veil) over their ears..". The word "their" on that utterance refers to the seven sleepers or the youths cave. So, Allah tried to protect them from the world. It causes (the youths cave) to saw and heard nothing. Furthermore, in Yusuf Ali commentaries, by this utterance or this verse, as the servant, we may obtain spiritual lessons on the youths cave' story.

The second response of verse ten is in verse twelve, "...Then We roused them, (2340) to test which of the two parties was best (2341) at calculating the term of years they had tarried!.." This verse means that the speaker (Allah) raised them

from their sleep or whatever condition they had fallen into, so they began to perceive the things around them, but only with the memories of the time at which they had ceased to be in touch with the world. Another, when they woke to consciousness, they had lost all count of time. We have to learn the lesson that men as good as ourselves may yet differ as to their reactions to certain facts and that in such matters dispute is unseemly.

Speech function: This verse has two types of speech function. At the beginning of the piece utterance of this verse is "Behold, the youths betook themselves..." It indicates if the speaker tried to tell the youths cave story. So, this data is including of assertive (stating) where the speaker commits to the truth by her/his utterance to the listener. Then, the utterance is continued by a piece of a statement from the seven sleepers, here is this "...Our Lord! Bestow on us Mercy from Thyself, and dispose of our affair for us in the right way!". The using words "bestow" and also "dispose of", it shows the requesting or hope of something. As we know, in the illocution explanation, the youths cave felt dictator reign, it was the Roman Empire, because they were in faith (Christian), so that they hoped or request on God' Mercy on their case.

Data 2

"When ye turn away from them and the things they worship other than Allah, betake yourselves to the Cave: Your Lord will shower His mercies on you and disposes of your affair towards comfort and ease."(2346).

Locutionary act: "When ye turn away from them and the things they worship other than Allah, betake yourselves to the Cave: Your Lord will shower His mercies on you and disposes of your affair towards comfort and ease."(2346)

Illocutionary act: This verse told condition when the youths (Christian) left the town to hide at the cave what all they did then, based on recommending of God

(Allah) and His help. So, illocution of this verse is the speaker (Allah) recommended for the youths to hide at the cave and would like to give His help overall their case.

Perlocutionary act: This verse has perlocution act, as we as know in previous explanation (verse eleven), Allah told how He showed His help on seven sleepers' case by recommending them to hide on the cave. We may suppose that this utterance which speaker recommended for the youth, then they (the youths cave) did. Some verses indicate the youths' cave did what the speaker (Allah) recommends. Here they are verse thirteen, verse seventeen, and verse eighteen.

Speech function: Based on the data 2 (verse sixteen), that verse is including of directive (recommending) form, where directive describes the speaker' represent to get the addressee to do something. This verse or utterance contains a statement that has to be realized by the listener. it showed by a piece of the utterance "... betake yourselves to the Cave...", that statement contains recommendation indirectly. Then, the youths cave (as the hearer on this utterance) did it. This is why this data is labeling as a directive (recommending) form.

Data 3

"Nor do I deem that the Hour (of Judgment) will (ever) come: Even if I am brought back to my Lord, I shall surely find (there) something better in exchange."(2378)

Locutionary act: "Nor do I deem that the Hour (of Judgment) will (ever) come: Even if I am brought back to my Lord, I shall surely find (there) something better in exchange."(2378)

Illocutionary act: Much of human thought if "better" means more wealth and more power. This was also happening on a man who did boasting with his neighbor in the parable.

By this utterance, the speaker boasted himself in his love of the material.

Perlocutionary act: Verse thirty-seven is the response of the speaker on his boasting. Here is this (His companion said to him, in the course of the argument with him: "Dost thou deny Him Who created thee out of the dust, then out of a sperm-drop, then fashioned thee into a man? 2379), what a man' neighbor (who did boasting on the parable) says, by the verse thirty-seven as the response, he tried to remind him if we (as the human being) no need to boast in every single what we have on this temporal place (world).

Speech function: The third data (verse thirty-six) told about the parable of two men where the first man did boasting to his neighbor (the second man on the parable). It was reflected by this piece of utterance "...: "Nor do I deem that the Hour (of Judgment) will (ever) come: Even if I am brought back to my Lord..." He showed his arrogant implicitly by saying that piece of utterance. Then, the other man responded to him by reminding him to accepting the truth if they are just a part of the properties of the creature (Allah). Considering this phenomenon, so the researcher classified this data as an assertive form (boasting). Because there is an effort to commit the listener to the truth by his utterance

D. CONCLUSION AND SUGGESTION

Conclusion

Most of the people (especially the Moslem) know if the holy Qur'an is Allah's speech which is sent to His messenger (our prophet, Muhammad) as the preacher of His revelation (Islam) by Gabriel. It has to be public knowledge. There are nine data or verses from 110 verses that have kinds of speech acts phenomena, it

involves locutionary, illocutionary, perlocutionary (based on John Austin theory). Considering the result in illocutionary acts, so this Surah has speech acts function as John Searle, it involves Assertive (stating, boasting), directive (recommending, requesting, advising, commanding). There 5 data or verses that have more than one speech function. All the data cover the relation of each verse in the sense of its function.

Suggestion

From the conclusion above the researchers proposes to explain how speech acts occur in the utterances of English Translation surah Al-Kahfi of Abdullah Yusuf Ali based. Then, for the other researcher who is interested in pragmatics study (especially speech acts), not only the speech acts view, but it possibly based on deixis usage, reference, entailment, implicature, so on. Then, the cave is only one surah from 114 surahs on the holy Qur'an, you may also use the other Surah, even other media such as magazine, script movie, script drama, and so on which can also be the object pragmatics study. Furthermore, the researcher expects the reader or other researcher that this research will be useful for future improvement of pragmatics study, especially research against the Holy Qur'an.

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