REPRESENTATIVE UTTERANCES
IN “QOMIK QURAN JUZ 9”

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ABSTRACT

ARIFAH PRATIKAYANI. A320100068. REPRESENTATIVE UTTERANCES IN “QOMIK QURAN JUZ 9”. MUHAMMADIYAH UNIVERSITY OF SURAKARTA. 2014

The aim of this study is to describe the pragmalinguistics form and the illocutionary acts of representative utterances used in Qomik Quran Juz 9 comic by Edusarana 2005. This study uses descriptive qualitative method. The data were written text of representative utterance used in Qomik Quran Juz 9 by Edusarana 20115. The data of pragmalinguistics form were analyzed by Anna Trosborg and the illocutionary acts were analyzed by Austin’s theory also added by Kreidler’s theory as the types of representative utterances.

The research findings showed that the pragmalinguistics form are downgraders: downtoners 5 data or 7,4%, understaters 1 datum or 1,5%, hedges 2 data or 2,9 %, subjectivizers 3 data or 4,4%, cajolers 4 data or 5,9%, and appealers 2 data or 2,9%; and upgraders: adjective intensifier 1 datum or 1,5 %, adverbial intensifier 21 data or 30,9%, commitment upgraders 23 data or 33,8%, lexical intensification 5 data or 7,4%, and do-instruction 1 datum or 1,5%. The intentions of them are based on the types of representative utterance, namely focus on information: announcing 6 data or 8,8%, declaring 10 data or 14,7%, disclosing 1 datum or 1,5%, explaining 12 data or 17,6%, expressing of boast 1 datum or 1,5%, expressing of getting angry 1 datum or 1,5%, expressing of need a help 1 datum or 1,5%, expressing of worry 1 datum or 1,5%, expressing of proud 1 datum or 1,5%, mentioning 6 data or 7,4%, proclaiming 2 data or 2,9%, relating 1 datum or 1,5%; focus on truth-value of utterance: affirming 8 data or 11,8% and asserting 3 data or 4,4%; focus on speaker’s commitment/ involvement in what is reported: confiding 1 datum or 1,5% and professing 2 data or 2,9%; focus on manner of communicating: hinting 2 data or 2,9%, implying 2 data or 2,9%, and intimating 2 data or 2,9%; focus on the nature of message: dictating 1 datum or 1,5%; and focus on aspect: predicting 1 datum or 1,5% and recalling 3 data or 4,4%.

Keywords: pragmatics, speech act, representative utterance, pragmalinguistics form
A. Introduction

The term *speech act* refers to the actions performed via utterances. Speech act commonly gives more specific labels, such as apology, complaint, invitation, promise, or request (Yule, 1996:47). Austin classifies three kinds of acts that are locutionary act, illocutionary act, and perlocutionary act. Locutionary act is the basic act of utterance or producing a meaningful linguistic expression, illocutionary act is an act of utterance with some kind of function in mind, and perlocutionary act is the consequence of recognizing illocutionary act. Furthermore, Searle (in Levinson, 1983:240) classifies five types of utterances, namely representatives, directives, commissives, expressive, and declarations. Utterances intends to make thing happens, especially representative utterance.

Representative is the utterance where the speakers represent external reality by making words fit the world as they believe it to be the case or not; they are stating, asserting, describing, affirming, concluding, etc. For example, in asserting utterances the speakers and the writers use language to inform what they know or believe. The language in assertive utterance is concern with information or facts. As a result, the goal of asserting is to inform something.

There is an example of representative utterance in *Qomik Quran Juz 9*.

(Context: A father who give knowledge about Islam especially people who is heir of the earth)

*TL: Ya, akhirnya orang Islam tidak berjaya di bumi.*
SL: Yea, and the moslems are not glorious in the world

TL: Razak, Allah memang mewariskan bumi ini pada manusia.....

SL: Razak, Allah endowed the world to the people......

The utterance in bold is the informing in representative utterances. From the example above, the locution is that a father says to his son that Allah endowed the world to the people. The illocution is a father believes that Allah gives this world to all people in the earth who can take care of the world. So the intention of the father to his son is informing that related to Al Qur’an chapter Al A’raf verse 128 about Musa said to his people that seek help in Allah and be patient. Verily, the earth is Allah’s. He gives it as a heritage to whom He wills of His slaves, and the blessed for the muttaqun.

As representative utterances, it is put the theory from Searle in Levinson (1983), however this utterances inform that commits the speaker to the truth of the expressed proposition. The data of this research come from Qomik Quran Juz 9 comic that is sixty eight data. This study specifically focuses on the variation of pragmalinguistic forms and the illocutionary acts of representative utterances. The theory of Trosborg (1995) is used to analyse the pragmalinguistic forms and the illocutionary acts of representative utterances is analyze based on the theory of illocution of Austin (1993). The researcher interested to this topic because in that comic has many kind of sentence in representative utterances so that the researcher wants to classify the class of utterances because no person take a research on this utterances.
B. Research Method

This research uses descriptive qualitative method because the writer describes the pragmalinguistic forms and the illocutionary acts of representative utterance based on the types of representative utterances, especially uttered by *Qomik Quran Juz 9*, the research by using Kreidler theory, Trosborg theory, and Austin theory.

The object of the research is representative utterance in *Qomik Quran Juz 9*. It is the first published by *PT Anak Sholeh Pratama* in Jakarta. The data of this research are written data that are the sentences containing representative utterance. The data source is *Qomik Quran* comic 2005 entitled *Qomik Quran Juz 9* taken from Edusarana *Qomik Quran* that the first published by *PT Anak Sholeh Pratama* in Jakarta.

In analyzing data, the writer uses descriptive technique as follow: (1) Describing pragmalinguistics form of representative utterance used in *Qomik Quran Juz 9* comic using Trosborg’s theory. (2) Describing the illocutionary acts or speaker intention of representative utterance used in *Qomik Quran Juz 9* comic using Austin’s theory also combines the types of representative utterance using Kreidler’s theory to support the intention.

C. Research Finding and Discussion

In research findings, representative utterance is the one of speech act that claims what the speaker believes to be case or not, also includes true or false. In this study, the writer finds some kind of representative that are focus on information, focus on truth-value of utterance, focus on
speaker’s commitment/ involvement in what is reported, focus on manner of communicating, focus on the nature of message, and focus on aspect. Therefore, every focus on representative utterance has a kind to share the utterance. The writer found the pragmalinguistics form and illocutionary act of representative utterance.

The pragmalinguistics form, the writer finds kind of the manner of communication between the speaker and the hearer. There are two types of pragmalinguistics form that are downgraders and upgraders. In addition, downgrader is the form of sentence or utterance based on the written word. Furthermore, upgrader is increase the impact of utterance on the hearer. The writer found downgraders such downtoners, understaters, hedges, subjectivizers, cajolers, and appealers. In upgraders the writer found such adjective intensifier, adverbial intensifier, commitment upgraders, lexical intensification, and do-instructions. The pragmalinguistics form are downgraders: downtoners 5 data or 7,4%, understaters 1 datum or 1,5%, hedges 2 data or 2,9 %, subjectivizers 3 data or 4,4%, cajolers 4 data or 5,9%, and appealers 2 data or 2,9%; and upgraders: adjective intensifier 1 datum or 1,5 %, adverbial intensifier 21 data or 30,9%, commitment upgraders 23 data or 33,8%, lexical intensification 5 data or 7,4%, and do-instruction 1 datum or 1,5%. The word which are consist of downtoners: just, only; understaters: a little; hedges: however; subjectivizers: think; cajolers: means; appealers: right; adjective intensifier: too; adverbial intensifier: so, really, actually; commitment upgraders: from the deep
meaning of utterance; lexical intensification: when the hearer doing something; do-instruction: do. The dominant pragmalinguistics form is commitment upgraders, because in this study more indicates the commitment of the speaker to the hearer. The writer found 23 data or 33.8% in this study.

There are some intentions used in the data. The intentions of them are based on the types of representative utterance, namely focus on information: announcing 6 data or 8.8%, declaring 10 data or 14.7%, disclosing 1 datum or 1.5%, announcing 6 data or 8.8%, declaring 10 data or 14.7%, disclosing 1 datum or 1.5%, explaining 12 data or 17.6%, expressing of boast 1 datum or 1.5%, expressing of getting angry 1 datum or 1.5%, expressing of need a help 1 datum or 1.5%, expressing of worry 1 datum or 1.5%, expressing of proud 1 datum or 1.5%, mentioning 6 data or 7.4%, proclaiming 2 data or 2.9%, relating 1 datum or 1.5%; focus on truth-value of utterance: affirming 8 data or 11.8% and asserting 3 data or 4.4%; focus on speaker’s commitment/ involvement in what is reported: confiding 1 datum or 1.5% and professing 2 data or 2.9%; focus on manner of communicating: hinting 2 data or 2.9%, implying 2 data or 2.9%, and intimating 2 data or 2.9%; focus on the nature of message: dictating 1 datum or 1.5%; and focus on aspect: predicting 1 datum or 1.5% and recalling 3 data or 4.4%. From the findings above, the writer finds 22 intentions and the most dominant intention is explaining that is 12 data (17.6%), while the numbers of other are less than explaining. The creator of Qomik Quran Juz 9 used explaining means to explain something to
make clear and avoid misunderstanding. The illocutionary act above analyzed based on the types of representative utterance. The types of representative utterances are focus on information: announcing, declaring, disclosing, explaining, expressing of boast, expressing of getting angry, expressing of need a help, expressing of worry, expressing of proud, mentioning, proclaiming, relating; focus on truth-value of utterance: affirming and asserting; focus on speaker’s commitment/ involvement in what is reported: confiding and professing; focus on manner of communicating: hinting, implying, and intimating; focus on the nature of message: dictating; and focus on aspect: predicting and recalling.

In discussion, the example of downtoners is I just want to share (saya hanya ingin berbagi) (010/QQJ9/The Blessed Life/Professing). This utterance is to make down the tone when the speaker said to the hearer. The word just, only, and please are found in the utterance above as the criteria of downtoners. The example of understaters is Oh no, I have a little to share (bukan begitu tapi lagi ada rezeki lebih) (059/QQJ9/Peaceful Heart/Disclosing). This utterance means that the speaker complaint the hearer because he want to share with his friend at that moment, it shows with the words oh no and a little as the criteria of understaters. The utterance which is show the varion of hedges is However, we are here to join the competition (tapi memang, tujuan saya kesini mau mendaftar untuk ikut omba tersebut) (006/QQJ9/The Blessed Life/Declaring). The words however and ended by the word actually is the
example of hedge. The other word is *some people believe that*. The example of subjectivizers is *I think the Ibrahim’s family has it* (saya lihat keluarga pak Ibrahim memiliki itu) (008/QQJ9/The Blessed Life/Explaining). It is the speaker’s personal opinion which identifies the subjectivizers. The writer found the word *think* and *I don’t want to* as personal opinion in the example of subjectivizers. *‘Harmonious’ means getting together well* (harmonis itu ya serasi, sesuai) (001/QQJ9/The Blessed Life/Declaring) as the example of cajolers. The word *means* is to show the variation of cajolers, that is the interpersonal level of discourse with the function of restoring harmony between two interlocutors. This variation also more found in this study because to show something. The example of appealers is *Right, but one day the Moslems will come back and gain glory again* (ya, tetapi suatu hari pasti orang-orang Islam akan bangkit dan kembali berjaya) (028/QQJ9/Who is Heir of the Earth/Predicting). This is discourse elements intended to elicit a response from the complainer, appealing to his/her understanding. The word *right* refers to appealers in this study.

Upgraders has the opposite function from downgraders, they increase the impact of utterance on the hearer. The features which belong to upgrader are intensifiers (adjective and adverbial intensifier), commitment upgraders, do-instruction and lexical intensification. The example of adjective intensifier is *I am happy, too. I will marry someone like dad when I grow up* (seneng banget Nabila punya suami ingin yang
happy and adding by too is the variation of adjective intensifier. The example of adverbial intensifier is Of course, we are. He is the best father in the world (seneng dong, ayah kan ayah terbaik sedunia) (002/QQJ9/The Blessed Life/Expressing). The words of course, the most/very, more than, so, really, actually are classified into adverbial part or adverbial intensifier. It is the second level which is found in this study after commitment upgraders, that is 21 data found in this study. The most dominant which is used in this study is commitment upgraders, that is 23 data found in Qomik Quran Juz 9 because in this study commitment upgraders is to show the deep meaning of utterance. The example is And opening our library is our way for that (dan membuka perpustakaan adalah cara kami untuk itu) (013/QQJ9/The Blessed Life/Proclaiming).

In this study, the writer found the word which includes the commitment upgraders, also the speaker commits with his/her statement to the hearer in order to clear the utterance. Such as opening, the modality, and because are to indicate commitment upgraders. It is appropriate with the utterance in the Qomik Quran Juz 9 because it is more clearly from the speaker to the hearer.

The other variation is do-instruction, in this study also found this variation. The example is Besides, we have to do the conviction prayer of two rakaat and be firm in the heart that we are going to commit the same sin again (selain itu diniatkan hati untuk tidak mengulangi dosa
In this utterance shows the word *do*, it means the hearer to do the action that is prayer two rakaat after say *istigfar* not to doing the same sin again. The example of lexical intensification is *I have the address of good messengers in Cimande. His name is Ki Fuad. He is well-known specialist for broken bones* (Razak punya alamat tukang urut di Cimande. Namanya Ki Fuad. Beliau terkenal ahli patah tulang) (015/QQJ9/The Yield/ of Patience/Implying). This utterance means that the hearer choice the another way of revealing an attitude, that is to go to Cimande to recover Umar’s leg until he get recover from his sickness. The other word which shows the lexical intensification is *you should be...*, *you can imagine*, etc.

In *Qomik Quran Juz 9* found some example of illocutionary act to apply in the real life in every chapter that shows Al Qur’an in chapter Al A’raaf and Al Anfal. Here, the example of every focus on representative utterances. The example of explaining is *Allah endowed the world to the people….Of course, those who can take care of the world* (Allah memang mewariskan bumi ini pada manusia….Tentu manusia yang bisa mengurus bumi) (023/QQJ9/Who is the Heir of the Earth/Explaining). This utterance must explain from the speaker to the hearer clearly. So, in *Qomik Quran Juz 9* found many kind of explaining to explain the statement and share the information to others. *Your family is the most harmonious* (keluarga bapak memang paling harmonis) (009/QQJ9/The
Blessed Life/Affirming) as the example of focus on the truth-value in classification of affirming. This utterance shows based on the validity that is Mr. Ibrahim’s family is the most harmonious because their family appropriate with the criteria of competition in the 17th August in their district. So, it is suitable with truth-value as the focus on the types of representative utterance. The example of confiding as focus on speaker’s commitment/ involvement in what is reported is Well. Actually our family wants Allah to open the door to blessing for us…..Because anything that we have and benefits others will insyaallah be blessed (Ya, sebenarnya keluarga kami ingin Allah membuka pintu keberkahan bagi kamu….Karena apa saja yang kita punya kalau bermanfaat juga buat orang lain insyaallah diberkahi) (012/QQJ9/The Blessed Life/Confiding). That is the speaker’s commitment in the utterance to the hearer, he commits if opening his library is the way to get Allah blessed. The example of focus on manner communicating in intimating is So, what are we going to do win the competition?….Dad, please register now (Yah, agar menang lomba kita harus apa?…Yah, sekarang saja daftarnya) (004/QQJ9/The Blessed Life/Intimating). The last utterance shows the intimating because they have the interpersonal relationship so Razak intimate his father to register the competition. It is the manner of communicated by Razak to his father. We learnt the Al Qur’an reading must be respected unlike the songs or useless chants (kalau bacaan Al Qur’an itu harus dihormati tidak boleh seperti mendengar lagu-lagu atau
nyanyian yang tak ada gunanya itu) (055/QQJ9/Listen to the Al Qur’an/Dictating) as the utterance of dictating in focus on nature of message that is the hearer should record what the message of the speaker. The example of focus on aspect in recalling is Dudung was so nervous and he wetted in his pants (Dudung sampai pipis karena ketakutan) (054/QQJ9/Listen to the Al Qur’an/Recalling). It is appropriate with the aspect of recalling the past event that is Dudung so nervous and wetted in his pants. This study concludes that more various the events involved the more various intentions of representative utterances will be found.

D. Conclusion

According to research findings and discussion above, the writer found the pragmalinguistics form and the illocutionary act of representative utterance used in Qomik Quran Juz 9 comic. The pragmalinguistics form that is used in Qomik Quran Juz 9 comic are downgrader: downtoners, understaters, hedges, subjectivizers, cajolers, and appealers; and upgraders: adjective intensifier, adverbial intensifier, commitment upgraders, do-instruction, and lexical intensification. The most dominant pragmalinguistics form is commitment upgraders which classifies into upgraders.

The illocutionary act of representative utterance used in Qomik Quran Juz 9 comic is announcing, declaring, disclosing, explaining, expressing of boast, expressing of getting angry, expressing of need a help,
BIBLIOGRAPHY


