

CHAPTER 1

INTRODUCTION

A. Background of the Study

In daily life people often use directive utterances to communicate with the others. Kreidler (1998:189) states that the utterance which has the intention that the speaker tries to get the addressee to perform some acts is called directive utterances. Directive utterance is one kind of speech act. It is used by the speaker to get someone to do or not to do something. The directives utterances are also have different meaning or speaker's intentions. They may request, order, suggest, advice, forbid, etc by using directives utterances. The speaker's intention can be seen directly or indirectly. It can be seen directly in imperative form, whereas indirectly can be seen in the other forms.

Al-Qur'an is the holy book of moeslemthat contains the guidance of human life. Al-Qur'an contains Allah saying. Muslims believe thatAl-Qur'anis the book of divine guidance and direction for humanity and consider the text in its original Arabic to be the literal word of God revealed to Mohammad through the angel Gabriel over a period of twenty-three year and view the Al-Qur'an as God's final revelation to humanity. Al-Qur'an contains many kind of directive utterences from Allah addressed to human beings. The directive utterences mean to perform some acts or refains from

performing some acts such as praying to Allah and doing good acts. Allah commands people to fulfill their duties as moeslem such as, saying two sentences of confession of faith, praying to Allah, fasting and self-control during the blessed month of Ramadan, zakah by giving 2.5% of one's savings to the poor and needy, and doing Hajj. Here the researcher analyzes the data from English translation of Holy Al-Qur'an particularly on the verses of five pillars of Islam by Mehmed Mahmudoglu, M. Jafar Nankar, Rinat and Khajaci in some surahs.

Al-Qur'an has many directive utterancers, especially the verses of five pillars of Islam. The exsamples of directive utterences that can be found in Al-Qur'an in verses of five pilars of Islam contain order to:

فَاعْلَمْ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ وَاسْتَغْفِرْ لِذَنْبِكَ وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ۗ وَاللَّهُ يَعْلَمُ مَتَّعَلِبَكُمْ
وَمَثْوَاكُمْ

So know, (O Muhammad), that there is no deity except Allah and ask forgiveness for your sin and for the believing men and believing women. And Allah knows of your movement and your resting place. (Muhammad:19)

Through the verse above Allah states that ask forgiveness for their sin and for the believing men and women. The message of the verse above is that Allah tells Muhammad that there is no God except Allah. People must believe that there is no God that to be worshiped except Allah. Then Allah command to His creatures to ask forgiveness to Allah for their sin. Allah is the merciful so whoever asks forgiveness He may accept it. In the Sahih, it is recorded

that Allah's Messenger used to say, (*O Allah, forgive my sin, my ignorance, my immoderation in my affairs, and all that You know better about my (faults) than myself. O Allah, forgive for me my joking, my seriousness, my unintended error, and my deliberate (mistakes) -- and I have done of all that.*) Allah also commands to pray for the other moeslem, because all off moslem in the world are comrade. And Allah is Omniscient, He know everything what the people do in the world.

The utterance above is stated by Allah. The addressees of this utterance are Muhammad and His creatures. It tells about Syahadat.

Another example is:

يَا أَيُّهَا الَّذِينَ آمَنُوا لِمَا تَقْرَبُوا الصَّلَاةَ وَأَنْتُمْ سُكَارَىٰ حَتَّىٰ تَعْلَمُوا مَا تَقُولُونَ وَلَا جُنُبًا إِلَّا عَابِرِي سَبِيلٍ حَتَّىٰ تَغْتَسِلُوا^٢ وَإِنْ كُنْتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُمْ مِنَ الْغَائِطِ أَوْ لَامَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ^٣ إِنَّ اللَّهَ كَانَ عَفُورًا غَفُورًا

O you who have believed, do not approach prayer while you are intoxicated until you know what you are saying or in state of janabah, except those passing through (a place of prayer), until you washed (your whole body). And if you are ill or on a journey or one of you comes from the place of relieving himself or you have contacted women and find no water, then seek clean earth and wipe over your faces and your hands (with it). Indeed, Allah is ever Pardoning and Forgiving. (An-Nisaa: 43)

Allah states to His believed servants to not approach prayer while they are intoxicated until know what they are saying or in state of *janabah*, except

those passing through (a place of prayer), until they washed (their whole body). And if they are ill or on a journey or one of them comes from the place of relieving their selves or they have contacted women and find no water, then seek clean earth and wipe over their faces and their hands (with it). The message of this utterance above is Allah prohibit his servants who have believed praying while in drunk condition. People who drunk are unconscious they do not know the meaning what they say in that state. Such mentioned in surah Al- Maeda verse 90 that *O you who believe! alcoholic drinks, gambling, Al-Ansab, and Al-Azlam are an abomination of Shayatan's handiwork. So avoid that in order that you may be successful.* The state of *janabah* means in sexually impure condition. In jannabah state people are forbade to attend the mosque except only pass the mosque. In this verse also explains about Tayamum when people are sick and in a journey, comes from toilet, or touch women but do not find water or prohibited to use water when have certain diseases people are allowed to use clean earth, rubbing your face and both hands. Such in hadith of Ibn Majah recorded that Abu Dharr said *“clean earth is pure for the Muslim, even if he does not find water for ten years. When he finds water, let him use it for his skin, for this is better”*. Actually Allah will give pardon to His creatures and forgive their sin except the sin of polytheism.

The utterance above is stated by Allah and the addressees are his believed creatures. This utterance talks about prohibiting of establish prayer when in the state of drunk and tells about tayamum.

The writer is interested to analyze the directive utterances found in the translation of Holy Al-Qur'an particularly about five pillars of Islam with the title A Pragmatic Analysis of Directive Utterances in The Translation of Holy Al-Qur'an Particularly on The Verses of Five Pillars of Islam.

B. Limitation of the Study

This research concerns with directive utterances in the English translation of Al-Qur'an particularly verses about five pillars of islam that are found in some chapters such as Muhammad:19, Ali-Imran: 18, Ali-Imran: 64, An- Nahl: 36, Al-Ankabut: 45, An-Noor: 56, Al-Ahzab: 33, Al-Baqarah:83, Al-Baqarah: 43, Al-Baqarah: 110, Ibrahim: 31, Ibrahim: 40, Taha: 132, Al-Baqarah: 238, Al-Baqarah: 239, An-Nisaa: 43, Al-Isra: 110, Al-Hajj: 26, Al-Hajj: 77, Al-Jinn: 18, At-Tawba: 28, , Al-Baqarah: 183, Al-Baqarah: 184, Al-Qasas: 77, Al-Munafiqoon: 9, Ar-Room: 38, Al-Hadid: 7, Al-Baqarah: 254, An-Nisaa: 2, Al-Hajj: 27, , Al-Baqarah: 196, Al-Baqarah: 197, Al Maa'idah: 96, Al-Baqarah: 199, Al-Baqarah: 200..

The framework that used in this research is pragmatics theory. Pragmatics is distinct from grammar, which is the study of the internal structure of language.

C. Problem Statement

Based on the background above, research problem can be formulated as:

1. What are the illocution meaning of the message contained in the directive utterances in holy Al-Qur'an particularly on the verses of five pillars of islam?
2. What are the linguistics forms of the directive utterance in holy Al-Qur'an particularly on the verses of five pillars of Islam?

D. Objective of the Study

1. To describe the illocution meaning of the directive in holy Al-Qur'an particularly on the verses of five pillars of islam.
2. To describe the linguistics forms of the directive utterance in holy Al-Qur'an particularly on the verses of five pillars of Islam.

E. Benefit of the Study

The writer hopes this research gives contributions; the benefits of the study will be distinguished into two benefits:

1. Academic Benefit
 - a. This research can be used as reference by other researcher who will conduct further research dealing with directive utterances.
 - b. This research will give more information to the next writer who discusses similar or related study.

2. Practical Benefit

- a. The research finding will enrich the theories in pragmatics, especially in directive utterances.
- b. To the readers are able to recognize directive utterances in holy Al-Qur'an particularly on the verses of five pillars of Islam.

F. Research Paper Organization

The research paper organization is given in order that the readers could understand the content of the paper. The paper will be divided into five chapters:

Chapter 1 is introduction which consists of background of the study, , problem statement, objective of the study limitation of the study, the benefit of the study, and the research paper organization.

Chapter II is underlying theory discusses previous study, the notion of pragmatics, pragmatics principles, speech act theory, the classification of speech act, linguistics form, and translation of Al-Quran.

Chapter III is research method deal with the type of research, object of the research, data and data source, method of collecting data, and technique of analyzing data.

Chapter IV are research finding and discussion the research finding will be elaborated to identify the form of the directive utterances in English Translation of Al-Qur'an and to describe the

speaker's intention of the directive utterances in English Translation of Al-Quran.

Chapter V are Conclusion and suggestion.