

## CHAPTER I

### INTRODUCTION

#### A. Background of the Study

People around the world use their language to communicate with the others. They use certain language that they can. Beyond the sentence they produce has specific meaning to the hearers. In this case, here we called it as a pragmatics. It can be promising, ordering, greeting, commanding, warning, inviting, congratulating, and so on.

Pragmatics is primarily concerned with what speakers mean rather than what words or sentences mean. Pragmatics concentrates on those aspects of meaning that cannot be predicted by linguistics knowledge alone and takes into account our knowledge about the physical and social world. The focus of pragmatic analysis is on the meaning of the speakers' utterances rather than on the meaning of the words or sentences. Utterances need not consist of complete sentences. Each utterance is a unique physical event created at particular point in time for a particular communicative purpose.

Representative, which commit the speaker to the truth of the expressed proposition (paradigm cases: asserting, concluding, etc) (Searle, 1976: 10-16). In other words, it is also the speakers represent external reality by making their words fit the world as they believe it to be (sating, describing, affirming).

The writer chooses the forty prophetic traditions by An- Nawawi because this book covers the needs all moslems deal with the world and day after life include believe, laws, relationship among people, and attitude.

It is also the compilation of the choosen prophetic traditions which have the superiority in the full of meaning and brief discussion. Those prophetic tradition is a unity of Islamic creed because it contains a half, one-third, or one-fourth of Islamic teachings.

This forty prophetic traditions compilation are usually used to teach moslems by many scholars to give the information about Islam. There is someone said that no less than 51 books discuss the commentary of this book.

The writer found some representative utterances in the Translation of Forty Prophetic Tradition by An-Nawawi. The examples of representative utterances found by the writer in The translation of Forty Prophetic Tradition by An-Nawawi is:

In the time when a man emigrated from Makkah to Madinah during the Hijrah for sake of marrying someone and not for sake of Islam. It is narrated on authority of Amirul Mu'minin, Abu Hafs 'Umar bin al-Khattab, God blesses him, who said: I heard the Messenger of Allah, peace be upon him, say:

**“Action are (judged) by motives (niyyah), so each man will have what he intended.** Thus, he whose migration (hijrah) was to Allah and His messenger, his migration is to Allah and His Messenger, but he whose migration was for some wordly thing he might gain, or for a wife he might marry, his migration is to that for which he migrated.”

The bold utterances above is interesting to dig deeper because that utterance is the heart of that prophetic tradition that can be applied in moslems daily life. It guides people to find the better way of life by doing or avoiding the activities from those prophetic traditions.

Related to the study which the writer taken and consider the use of the prophetic tradition above the writer wants to analyze the representative utterances found in that book to dig the meaning beyond the utterance. So, the writer decides to conduct a research entitled **The Representative Utterances used in The Translation of Forty Prophetic Tradition by An-Nawawi.**

## **B. Problems of the Study**

Based on the fenomena those are found, the writer decides the problems that will be discussed here. The problems are formulated as follows:

1. What are the pragmalinguistic variations of the representative utterances found in the translation of Forty Prophetic Tradition?

2. What are the illocutionary acts of representative utterances found in translation Forty Prophetic Tradition by An- Nawawi?

**C. Objective of the Study**

The objectives of the study are as follows:

1. to describe the pragmalinguistic variations of representative utterances found in the correct translation of the Forty Prophetic Tradition by An-Nawawi,
2. to describe the illocutionary acts of representative utterances found in the correct translation of the Forty Prophetic Tradition by An- Nawawi,

**D. Benefit of the Study**

This research has some benefits. Those are as follow:

**1. Theoretical Benefit**

This research will be a reference to analyze some books or other literature works to the other students in speech act frame especially based on the representative view. The research will also give the contribution of the development of knowledge, particularly the study of analyzing the representative utterances used in Translation of Forty Prophetic Tradition by An-Nawawi.

**2. Practical Benefit**

- a. This research suggests the teacher of prophetic tradition to learn more about the prophetic tradition not only on the surface but also beyond on the prophetic tradition includes it's context.
- b. The future researcher can make this research to be one of the references and he can analyze the other prophetic tradition books in the same topic.
- c. This research gives more contribution to the reader of prophetic tradition to help them understand easily by knowing the context beyond the prophetic tradition.

## **E. Research Paper Organization**

The researcher organizes her research paper into five chapters. It is written to help the readers understand the research paper.

Chapter I is Introduction. This chapter consists of background of the study, research question, objective of the study, benefit of the study, and research paper organization.

Chapter II is review of related literature. This chapter consists of previous study, underlying theory: pragmatics notion, pragmalinguistics notion, speech act, representative utterance, prophetic tradition.

Chapter III is research method. This chapter consists of type of the research, object of the research, data and data source, technique of collecting data, and technique for analyzing data.

Chapter IV consists of data analysis and discussion.

Chapter V is conclusion and suggestion.