

# CHAPTER I

## INTRODUCTION

### A. Research Context

Islamic Holy Scripture is the Holy Book of Muslim which consists of life direction and guidance for Muslim by Allah *Subhanhuwata'alla*. In the Islamic Holy Scripture especially the chapter of Al-A'raf, can be found many directive utterances. For example in the Chapter Al-A'raf (QS. 24: 11)

*(Allah) said: "Get down, one of you an enemy to the other [i.e. Adam, Hawa (Eve), and Shaitan (Satan), etc.]. On earth will be a dwelling-place for you and an enjoyment, - for a time." (Al-A'raf: 24)*

Through the verse 24 of Al-A'raf above, the meaning of the command uttered by Allah is that **“Adam and his wife have to leave the heaven and live on earth”**. The implicature of Allah’s command is merely there is a meaning alteration in the first and second utterance. The first utterance *“Get down, one of you an enemy to the other [i.e. Adam, Hawa (Eve), and Shaitan (Satan), etc.]”* indicates that when Adam and Hawa down to the earth, they will be an enemy to each other, but in the second utterance *“On earth will be a dwelling-place for you and an enjoyment, - for a time”* indicates that earth is the dwelling place for Adam and Hawa to enjoy. It is simply attached by convention lexical expression to show their situation on the earth *“an enemy to the other”* and *“dwelling-place for you and an enjoyment”* that appear the implicature. Because there is no special context when Allah giving commands to leave the heaven and live in the earth as the demand of breaking Allah’s command, the utterance is concluded to **conventional implicature**.

From the simple example above it is clear that a lot of meanings in Islamic Holy Scripture should be understood by the readers. Basically Islamic Holy Scripture consists of knowledge and law. It is important for the reader to understand the meaning of knowledge and law through command.

Command does not only appear in the imperative sentence but also in another form of sentence. Understand the meaning and the form of command is not easy. It needs more analysis to get full intended meaning. The writer is greatly interested in doing her research dealing with identification of the form and meaning of the directive utterances in English translation of Islamic Holy Scripture chapter Al-A'raf.

Pragmatics is the study of English usage. It helps people understand about what the meaning is intended by others. Communication is the most important activity of human life which uses language to produce expression and to give information. People have to understand what the others say with their language, and know the intended meaning. The utterance in which the speaker tries to get the addressee to perform some acts is called directive utterance. There are some kinds of directive utterance: commanding, ordering, requesting, prohibiting and suggestion.

In the real communication of people daily life, someone may ask others to do something either by direct commanding or using it more polite pattern of command. It is not a great matter to the addressee to do what the speakers intention through the speaker's utterances. While on the indirect manner, the addressee needs to seriously interpret what was being communicated by the speaker because the intention of speech is implicitly communicated. Both direct and indirect command is very influenced by the context.

The followings are some examples of simple directive utterances which are commonly used in our communication:

- (1) Come to your lecturer after this class!
- (2) Do you feel that it is a hot morning?

The former refers to the command while the later refers to request. In the first example, the speaker suggests the addressee to come to the lecturer after class. The intention of the speaker is directly stated with command. While, the second utterance does not only a question form, but also an indirect utterance.

The writer is interested in analyzing the whole intention of directive utterances found in the English translation of Islamic Holy Scripture particularly on the chapter which fully tells as clearly as the history of torment for not obedient creatures in the past entitled **Directive Utterances in Islamic Holy Scripture Chapter Al-A'raf (A Pragmatics Perspective)**.

### **B. Focus of the Study**

Based on the above discussion, the focus of the study Directive Utterances in Islamic Holy Scripture Chapter Al-A'raf (A Pragmatics Perspective). The focus is broken down into the following sub focuses:

1. What are the types of directive utterances in Islamic Holy Scripture especially on the chapter Al-A'raf?
2. What are the implicature contained in the directive utterance in Islamic Holy Scripture specially on the chapter Al-A'raf?
3. What maxims are violated in the directive utterance in Islamic Holy Scripture especially on the chapter Al-A'raf?

### **C. Objective of the Study**

Based on the sub focuses of the study above, the objectives of the study are:

1. to describe the types of directive utterances in Islamic Holy Scripture especially on the chapter Al-A'raf.
2. to describe the implicature contained in the directive utterance in Islamic Holy Scripture especially on the chapter Al-A'raf.
3. to describe the maxims violated contained in the directive utterance in Islamic Holy Scripture especially on the chapter Al-A'raf.

#### **D. Benefit of the Study**

This study has two benefits: theoretical and practical.

##### 1. Theoretical Benefit

This research gives more information about directive utterances which used in Islamic Holy Scripture according to the pragmatics perspective.

##### 2. Practical Benefit

###### a. For Lecturer of Pragmatics

The result of this research may become a reference for lecturers of pragmatics in teaching directive act to students.

###### b. For Other Researchers

This research is expected to enrich knowledge of other researchers who are engrossed in analyzing directive utterances.