

CHAPTER I

INTRODUCTION

A. Research Context

In Islam, there is a common belief that Islamic Holy Scripture or Quran is the most complete book of guidance from Allah *Subhanahu wa Ta'ala*. Allah sent Islamic Holy Scripture through His last prophet, Muhammad (peace be upon Him). Islamic Holy Scripture is not only for a certain group of people and a certain group of time but it is for all people, all races and nations and for all times. It has been preserved without any loss of original text, without any change and with nothing added or taken away. As the last book of guidance for mankind, Islamic Holy Scripture contains many secret even miracle as the guidance from Allah *Subhanahu wa Ta'ala*.

Here, the researcher presents about the discovery of miracle in Islamic Holy Scripture. The Chapters in Islamic Holy Scripture also contain the secret and miracle. For example on the Chapter An-Nahl. According to Shouwy (1995:202), the Chapter is named An-Nahl (The Bee) is not only to give the homage for 'the bee' as a sign of miracle, but also there are several consideration. First, Islamic Holy Scripture is the first book that contains several information and explanation about 'the bee' and their habitat, although on that period there is no deep comprehension yet as the people do recently. Second, the kingdom of bee is complete of scientific fact and it needs all time to prove the right of this religion. It is the scientific miracle of Islamic Holy Scripture in the bee' kingdom.

Because there are many secret in Chapter of Islamic Holy Scripture, many researchers took the Chapter of Islamic Holy Scripture as data in their research. For example Khumaeroh (2014) took Chapter An-Nisa as data of the research and Jauharin (2014) took Chapter Al-Baqarah in his research. Many aspects of linguistic that can be analyzed in Chapter of Islamic Holy Scripture such as pragmatic, socio-linguistic, socio-pragmatic, the deixis and

many more. The analysis of Islamic Holy Scripture is important for education as reference and enrich the knowledge in linguistics. For instance the researchers can analyse the linguistics forms like the utterances (directive, representative, commissive), deixis, implicature, maxim etc.

On this research, the researcher intends to analyze the secret in Islamic Holy Scripture, especially in Chapter Ash-Shu'ara. Chapter Ash-Shu'ara is division of Holy Quran which consists of 227 verses. The central theme of this Chapter about The Poets. The researcher uses English translation of Chapter Ash-Shu'ara and analyse the commissive utterance of the Chapter. The researcher focuses on commissive utterances because the utterances are used to commit a speaker to a course of action, includes in the past time. Some phenomenon dealing with commissive utterances is found by the researcher in English translation of Chapter Ash-Shu'ara. For example:

If (such) were Our Will, We could send down to them from the sky a Sign, to which they would bend their necks in humility. (Ash-Shu'ara: 4)

But there come not to them a newly-revealed Message from (God) Most Gracious, but they turn away therefrom. (Ash-Shu'ara: 5)

They have indeed rejected (the Message): so they will know soon (enough) the truth of what they mocked at! (Ash-Shu'ara: 6)

On the English translation of Chapter Ash-Shu'ara at sixth verse, the utterance includes commissive utterance shows *threatening*. The utterance "**so they will know soon (enough) the truth of what they mocked at!**" belongs to threatening utterance. It means to give intimidation to the hearer, if the hearer does not want to do the speaker's command. The intention of this verse is that all people who believe in Allah have to accept the Message or if they do not believe in, they will get the consequence. Bald on record is the politeness strategy which is used of this utterance. The statement is directly addressed to the other as expressing the speaker's command. The speaker will most likely shock the person, embarrass them, or make them feel a bit comfortable. The most direct approach is using imperative form.

Other example of commissive utterance is shown in another verses:

We delivered Moses and all who were with him; (Ash-Shu'ara: 66)

But We drowned the others. (Ash-Shu'ara: 67)

Verily in this is a Sign: but most of them do not believe.

(Ash-Shu'ara: 68)

The utterance “**Verily in this is a Sign: but most of them do not believe**” belongs to *promising* utterance. It is a commitment from God that there is a Sign based on the incident as mention in the previous verses. The politeness strategy which is used in this verse is negative politeness. The speaker is assumed that in the same way the speaker may be improving on the hearer. Negative politeness is oriented to the person's negative face that tends to show differences.

The researcher is interested to research chapter Ash-Shu'ara. Although the theme of this Chapter Ash-Shu'ara is The Poet, but the researcher have found yet the relation between the theme and the content of this Chapter. The content of this Chapter about the story of Prophets, but the theme of this Chapter is The Poet. Then, the researcher tries to look for the relation between the theme and its content, because it is impossible if there is no relation between the theme and the content of Chapter in Islamic Holy Scripture. The researcher wants to know whether the commissive utterances can be used to analyse the relation between the theme and its content of Chapter Ash-Shu'ara.

B. Focus of the Study

Based on the phenomena mentioned on the background of the study, the researcher formulates focus of this study about “Commissive Uttrances in the translation of Islamic Holy Scripture Chapter Ash-Shu'ara (A Pragmatic Perspective)”, then the focus is broken down into:

1. What are the intention of commissive utterances in the translation of Chapter Ash-Shu'ara?

2. What are the politeness strategies of commissive utterances in the translation of Chapter Ash-Shu'ara?

C. Objective of the Study

The objectives of this research are to:

1. find the intention of commissive utterances in the translation of Chapter Ash-Shu'ara.
2. describe the politeness strategies of commissive utterances in the translation of Chapter Ash-Shu'ara

D. Benefit of the Study

This study gives two benefits:

1. Theoretical Benefit

She hopes this result will enrich the theories of pragmatics in research of commissive utterances in English translation of Chapter Ash-Shu'ara.

2. Practical Benefit

This study will give benefits to:

a. Pragmatics Teachers

She hopes this result can be used as additional reference to the Pragmatics teacher who wants to research about pragmatic or to teach their students.

b. Future Researchers

This result can be useful for the future researcher as reference if they want to make a research in many branch of linguistic.