COMMISSIVE UTTERANCES IN THE TRANSLATION OF HOLY QURAN CHAPTER JOSEPH (A PRAGMATICS PERSPECTIVE)

Submitted as a Partial Fulfillment of the Requirements for Getting the Bachelor Degree of Education in English Department

by:

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DEPARTMENT OF ENGLISH EDUCATION
SCHOOL OF TEACHER TRAINING AND EDUCATION
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APPROVAL

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PUBLICATION ARTICLE

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Here the writer testifies that in this publication article there is no plagiarism of the research that has been made before to complete bachelor degree in English Education and as long as the writer knows that there is also no work or opinion which has ever been published or composed by the other, except those which the writing are referred to the manuscript and mentioned in the bibliography. Therefore, if it proves that there are some untrue statements here, the writer will be fully responsible.
COMMISSIVE UTTERANCES IN THE TRANSLATION OF HOLY QURAN
CHAPTER JOSEPH (A PRAGMATIC PERSPECTIVE)

ABSTRACT

This research is aiming at 1) finding the types of commissive utterances in Holy Quran chapter Joseph 2) describing the politeness strategies of commissive utterances in Holy Quran chapter Joseph. This is a descriptive qualitative research. The data source is commissive utterances in holy Quran chapter Joseph, the writer uses documentation by reading about the content of English translation chapter Joseph. Then the writer classifies the data based on Searle classification. Whilst the politeness strategies, based on theory of Brown and Levinson. There are six types of commissive utterances used: promising, warning, threatening, volunteering, refusing and offering. Then, the researcher found four kinds of politeness strategies, there are bald on record, Positive politeness, negative politeness and bald off record.

Keywords: commissive utterances, types, politeness strategies

1. INTRODUCTION

Communication as a medium for interaction among humans, or even with other creatures, and of course that has a very important role for human life, especially with his role as a social creature. Basically, good communication, should be guided by the desire to do good. Every human being in this world has to communicate to each other to fulfill his or her own needs. In reaching the goal of communication, at least, there will be two parties; they are speaker and hearer.
A successful communication only can be reached if both of the speaker and the hearer are able to convey and understand thoughts, feelings, and desires of each other. In communication, people usually speak about anything, whether about past, present, even future actions. For example, speaker says about something that caused the hearer wants or not to do something in the future. Also there is a moment when the hearer doesn’t believe in the speaker’s words, and then the speaker commits his/herself to make the hearer believes with him words. Therefore, people use commissive utterances in their communication to show their acts in the future.

One of speech act commonly used is commissive utterance, that is one of the utterances that are often produced in human communication. There are some kinds of utterance that are categorized in commissive utterance. They are warning, threatening, promising, refusing, volunteering and offering utterances.

In this research, the writer intends to analyze the secret in Islamic Holy Quran, especially in chapter Joseph. Chapter Joseph is division of Holy Quran which consists of 111 verses. This Chapter Talk about the story of Prophet Joseph Peace be upon him. The writer focuses on commissive utterances. Some phenomenon dealing with commissive utterances is found by the writer in English translation of chapter Joseph. For example:

*Joseph said to his father: ‘Father, I saw in a dream eleven stars, as well as the sun and the moon; I saw them prostrate themselves before me.’* (Joseph: 4)

*My son,’ he replied, ‘*do not relate your vision to your brothers*, lest they plot some evil against you. Satan is indeed man’s open enemy* (Joseph: 5)

Through the verse 5 of Joseph above, the utterance shows Warning. The utterances do *not relate your vision to your brothers* belongs to commissive utterance. It means that the father of Joseph gives Warning to Joseph not to relate his dream to his brothers. The types of commissive in this verse is **Warning**. **Bald on record** is the politeness strategy which is used of this utterance. The
statement is directly addressed to the other as expressing the speakers command the speaker uses.

Another example of commissive utterance is shown in the following verse:

*The King said: ‘Bring this man before me.’ But when the [King’s] envoy came to him, Joseph said: ‘Go back to your lord and ask him about the women who cut their hands. My Lord has full knowledge of their guile.’* (Joseph 50)

The utterance *Go back to your lord and ask him about the women who cut their hands* belongs to refusing. Joseph refuses the king’s order to come to the kingdom before the king asks the woman of the Egypt who cut their hands. The politeness strategy which is used in this verse is negative politeness.

From the simple example above it is clear that a lot of meanings should be understood by the reader of Islamic Holy Quran. Basically Islamic Holy Quran consists of knowledge and law. It is important for the reader to understand the types of commissive which is given by the speaker. To understand the types of the commissive is not easy. The writer is greatly interested in doing her research dealing with identification the types of commissive utterances and the politeness strategy in English translation of Islamic Holy Quran chapter Joseph.

The writer formulates focus of this study about “Commissive Utterances in the translation of Holy Quran Chapter Joseph (A pragmatic Perspective)”, then the focus is broken down into the types of commissive utterances and the politeness strategies of Commissive Utterances in the translation of Holy Quran Chapter Joseph. The writer wants to find the types of Commissive Utterances and describe the politeness strategies of Commissive Utterances in the translation of Holy Quran Chapter Joseph.

The reason why this research becomes important is that the result will enrich the theories of pragmatics in research of commissive utterances in the translation of Holy Quran Chapter Joseph. The practical benefit of this research are become a reference for teachers in teaching commissive act to students. While for theoretical benefit, this research to enrich knowledge and experience of other researchers who are engrossed in analyzing commissive utterance.
2. RESEARCH METHOD

The type of the research is descriptive qualitative. According to Bog and Taylor (Moleong, 2000: 3)“Qualitative method is a research procedure that results in descriptive data, either in written and oral form of people or other behavior that can be studied.” The writer used descriptive qualitative method because she analyzed the data and then describe the finding to answer the research question. The object of the study is commissive utterances found in the translation of Holy Quran Chapter Joseph. The data of this study is verses in the Holy Quran containing commissive utterances. In collecting data, the writer uses documentation to collect the data then coding the commissive utterances. The full steps in collecting data as follows: 1) Finding the book of English translation in the Holy Quran Chapter Joseph based of Tafsir Fizilalil Quran by Said Quthb, 2) Reading English translation in the Holy Quran Chapter Joseph based of Tafsir Fizilalil Quran by Said Quthb, 3) signing the commissive utterances of English translation of Islamic Holy Quran Chapter Joseph, 4) coding the commissive utterances of English translation of Islamic Holy Quran Chapter Joseph. In analyzing data, the writer takes these following step: 1) describing the types of commissive utterance by referring to the theory of Searle (1979), 2) describing the politeness strategies of commissive utterances in English translation of Islamic Holy Quran Chapter Joseph by referring to the theory of Brown and Levinson (1987).

3. FINDING AND DISCUSSION

The writer finds and discusses the result of the research finding as follow:

<table>
<thead>
<tr>
<th>No</th>
<th>Types</th>
<th>Example of Data</th>
<th>Number of Verses</th>
<th>Percentage (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Promising</td>
<td>“Send him with us tomorrow, that he may enjoy himself and play. We will certainly take good care of him.” (Joseph 12).</td>
<td>6</td>
<td>24%</td>
</tr>
<tr>
<td></td>
<td></td>
<td>“They said: We shall endeavor to”</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Table 4.1 the Types of Commissive Utterances
<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>persuade his father to let him come. We will make sure to do so.</strong>”’ (Joseph 61).</td>
<td><strong>Warning</strong></td>
<td>2</td>
</tr>
<tr>
<td>“My son,” he replied, ‘<strong>do not relate your dream to your brothers</strong>, lest they plot some evil against you. Satan is indeed man’s open enemy. (Joseph 5)”</td>
<td>And when they went away with him, they resolved to cast him into the depth of the well. We revealed [this] to him: ‘<strong>You will tell them of this their deed at a time when they shall not know you.</strong>’ (Joseph15)</td>
<td>7</td>
</tr>
<tr>
<td><strong>Refusing</strong></td>
<td>She in whose house he was living tried to seduce him. <strong>She bolted the doors and said, ‘Come.’</strong> He said: ‘<strong>God protect me. Goodly has my master made my stay here.</strong>’ Those who do wrong come to no good.’ (23)</td>
<td>4</td>
</tr>
<tr>
<td><strong>Threatening</strong></td>
<td>‘<strong>Said she, this is he on whose account you have been me! Indeed I have tried to seduce him, but he guarded his chastity. Now, however, if he does not do what I bid him, he shall certainly be thrown in prison, and shall indeed be humiliated.</strong>’ (Joseph32)</td>
<td>3</td>
</tr>
<tr>
<td><strong>Volunteerin...</strong></td>
<td>‘<strong>[Joseph] said: ‘My Lord, I would sooner be put in prison than comply with what they are inviting me to do. Unless you turn away their guile from me, I may yield to them and lapse into folly.”</strong>’ (Joseph33)</td>
<td>1</td>
</tr>
</tbody>
</table>
Based on the table 4.1 above, the writer found six Types of commissive utterances in the English translation Chapter Joseph based on Searle’ classification of commissive utterance. There are promising, warning, refusing, threatening, volunteering and offering. As the result, the researcher found 6 verses of promising (24%), 7 verses of warning (28%), 4 verses of refusing (16%), 2 verses threatening (12%), 1 verses of volunteering (4%) and 4 verses of offering (16%). The number of verses which is used by the writer is 25 verses of English translation Chapter Joseph. The majority of the types of commissive utterances that the writer found in English translation of Chapter Joseph is Warning (28%).

**Table 4.2 The Politeness Strategy of Commissive Utterances**

<table>
<thead>
<tr>
<th>No</th>
<th>Politeness Strategy</th>
<th>Example of Data</th>
<th>Number of verses</th>
<th>Percentage (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Bald on Record</td>
<td>“Send him with us tomorrow, that he may enjoy himself and play. <strong>We will certainly take good care of him.</strong>” (Joseph12).</td>
<td>16</td>
<td>64%</td>
</tr>
<tr>
<td></td>
<td></td>
<td>“When they opened their camelpacks, they discovered that their merchandise had been returned to them. ‘Father,’ they said, ‘what more could we desire? Here is our merchandise: it has been returned to us. We will buy provisions for our people, and <strong>we will take good care of our brother.</strong> We will receive an extra camelpack: that should be an easy load.” (Joseph65).</td>
<td>65</td>
<td>26%</td>
</tr>
<tr>
<td></td>
<td>Politeness Strategy</td>
<td>Text</td>
<td>Frequency</td>
<td>Percentage</td>
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<td>----------------------------------------------------------------------</td>
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</tr>
<tr>
<td>2</td>
<td>Positive Politeness</td>
<td>“‘We have lost the King’s goblet,’ they answered. <em>Whoever brings it shall have a camel-load [of grain as a reward]</em>, I pledge my word for it.” (Joseph72) At that point, the man who had been released from prison suddenly remembered [Joseph] after all that time and said: <em>‘I will tell you the real meaning of this dream, so give me leave to go.’</em> (Joseph45)</td>
<td>5</td>
<td>20%</td>
</tr>
<tr>
<td>3</td>
<td>Negative Politeness</td>
<td>The King said: ‘Bring this man before me.’ But when the [King’s] envoy came to him, Joseph said: <em>‘Go back to your lord and ask him about the women who cut their hands. My Lord has full knowledge of their guile.’</em> (50) “[Joseph] said: ‘My Lord, I would sooner be put in prison than comply with what they are inviting me to do. Unless you turn away their guile from me, I may yield to them and lapse into folly.’” (Joseph33)</td>
<td>3</td>
<td>12%</td>
</tr>
<tr>
<td>4</td>
<td>Bald off record</td>
<td>When they returned to their father, they said: ‘Father, any [further] grain is henceforth denied us. Therefore, send our brother with us so that we may obtain our full measure [of grain]. We will take good care of him.’ (63) He replied: <em>‘Am I to trust you with him in the same way as I trusted you with his brother in the past? But God is the best of guardians; and of all those who show mercy He is the Most Merciful.’</em> (Joseph64)</td>
<td>1</td>
<td>4%</td>
</tr>
<tr>
<td></td>
<td><strong>TOTAL</strong></td>
<td></td>
<td><strong>25</strong></td>
<td><strong>100%</strong></td>
</tr>
</tbody>
</table>

Based on the table 4.2 above, the writer found four kinds of the politeness strategy of commissive utterances in the English translation of Holy Quran Chapter Joseph. There are bald on record, positive politeness, negative politeness.
and Bald off-record strategies. The writer found 16 verses using bald on record strategy (64%), 5 verses using positive politeness (20%), 3 verse using negative politeness (12%) and 1 verses using off-record indirect strategies (4%). The majority of politeness strategies that the writer found is bald on record (64%).

4. CONCLUSION

Based on the data analysis, the writer finds several conclusions. The writer find out six types of commissive utterances in the English translation of Holy Quran Chapter Joseph based on Searle’ classification of commissive utterance. There are promising, warning, refusing, threatening, volunteering and offering. As the result, the writer found 6 verses of promising (24%), 7 verses of warning (28%), 4 verses of refusing (16%), 2 verses threatening (12%), and 1 verse of volunteering (4%) and 4 verses of offering (16%). The majority of the intention of commissive utterances that the writer found in English translation of Chapter Joseph is Warning (28%).

Based on the data analysis, the writer found four kinds of the politeness strategy of commissive utterances in the English translation of Holy Quran Chapter Joseph. There are bald on record, positive politeness, negative politeness and Bald off-record strategies. The writer found 16 verses using bald on record strategy (64%), 5 verses using positive politeness (20%), 3 verse using negative politeness (12%) and 1 verse using off-record indirect strategies (4%). The majority of politeness strategies that the writer found is bald on record (64%).

Dedication

This research paper is wholly dedicated to the greatest ones Allah SWT, herbeloved mom, dad, sisters and friends.

BIBLIOGRAPHY


