

CHAPTER 1

INTRODUCTION

A. Background of the Study

People use language for everything they do, such as writing, singing, and communicating with each other even to their God. There are many languages which they use in this life, one of them is English. Most of people around the world use English in their daily activities. English also has role in translation field, for example in the translation of Islamic Holy Scripture.

Islamic Holy Scripture or Al-Qur'an is the most complete book of guidance from Allah. Al-Qur'an is not only for some groups, but also for all people in the world. In Al-Qur'an, there are some utterances which are reported by Allah and the Prophet that contain secret information that we have to know as the creature of Allah. Actually each utterance has different purposes such as to express threatening, offering, promising, vowing, volunteering, and refusing. Example of the secret information is found in Chapter An-Naml (The Ant). This chapter not only tells about the ants' conversation as understood by Solomon but also tells about Allah's commitment, for example in ninety third verse "*all the praises and thanks to be Allah, He will show you His Ayat, and you shall recognize them*". According to Shouwy (1995), this verse explains that the creature is a part of the sign of Allah's greatness.

Because there are many utterances that contain secrets information in each Chapter of Islamic Holy Scripture, many researchers are interested in analyzing many aspects of linguistic including in pragmatic angle. For example Khuamaeroh (2014) and Jauharin (2014) took Chapter in Islamic Holy Scripture as data source to be analyzed in Pragmatic angle especially speech act. Archer (2012) states that Pragmatics is study of how language is used to express meaning in

context. Based on above, the researcher intends to analyze Chapter Hud of the Qur'an uses pragmatic angle because in Chapter Hud there are utterances that contain commitments of Allah that we have to know that those will happen in the future. One of the commitments is that Allah will not destroy the town if there are still people who do the good deed. Because there are many utterances that show some events in the future, the researcher is interested to choose commissive utterance, one of classification of speech act as the object. According to Yule (1996:54), commissive is type of speech acts when the addressers commit themselves in future action. The other reason is that the previous researchers have not used Chapter Hud as data source in their research especially in commissive angle. Besides, the analysis of Islamic Holy Scripture is important for education field because it will enrich the knowledge in linguistic perspective.

Chapter Hud is division of Qur'an which consists of 123 verses. Chapter Hud does not only tell about prophet Hud, but also there are some stories about others prophets such as Moses, Noeh, Ibrahim, Shaleh, Syuaib, whereas the central theme of this Chapter is Prophet Hud. Some phenomena dealing with commissive utterances are found by the researcher in the English translation of the Noble Qur'an especially in Chapter Hud. For example:

Certainly, they are those who will be the greatest losers in the Hereafter. (Hud: 22)

Verily, those who believe (in the oneness of Allah—Islamic Monotheism) and do righteous good deeds, and humble themselves (in the repentance and obedience) before their Lord, they will be dwellers of Paradise to dwell there in forever. (Hud: 23)

The likeness of the two parties is as the blind and the deaf and the seer and the hearer. Are they equal when compared? Will you not take heed? (Hud: 24)

On the Noble Qur'an of Chapter Hud at twenty third verse, the utterance includes commissive utterance that shows promising. The utterance "they will be dwellers of Paradise to dwell there in forever"

belongs to promising. It is commitment from God to Prophet Muhammad that people who do good deeds and repentance will be dwellers of paradise forever. That means that people who do wrong deeds including people who create a lie to Allah, they will be losers in the Hereafter and they will not dwell in the paradise. The politeness strategy which is used in this verse is positive politeness because the addresser minimizes threat to the addressee.

Other example of commissive utterance is shown in another verse:

And construct the ship under Our Eyes and with our Inspiration, and address Me not on behalf of those who did wrong; they are surely to be drowned. (Hud: 37)

“And as he was constructing the ship, whenever the chiefs of his people passed by him, they made a mockery of him. He said: “If you mock at us, so do we mock at you likewise for your mocking.”” (Hud: 38)

“And you will know who it is on whom will come a torment that will cover him with disgrace and on whom will fall a lasting torment.” (Hud: 39)

On the Noble Qur’an of Chapter Hud at thirty eighth verse, the utterance includes commissive utterance shows threatening. The utterance *“If you mock at us, so do we mock at you likewise for your mocking.”* belongs to threatening utterance. Prophet Noah gives intimidation to the disbelievers who mock him that he will mock back the disbelievers when they get the torment from Allah. Bald on record is the politeness strategy which is used of this utterance. The utterance is directly addressed to the addressee as expressing the speaker’s threat.

Based on the case above, the researcher is interested to analyze the intention and politeness strategy of commissive utterances in English translation of the Noble Qur’an Chapter Hud. In addition, the researcher also wants to know which type of intention and politeness strategy of commissive utterance that is dominant.

B. Problem Statement

1. What are the intentions of commissive utterances in English translation of the Noble Qur'an Chapter Hud?
2. What are the politeness strategies of commissive utterances in English translation of the Noble Qur'an Chapter Hud?

C. Objective of the Study

The objectives of this research are to:

1. Find the intentions of commissive utterances in English translation of the Noble Qur'an Chapter Hud.
2. Describe the politeness strategies of commissive utterances English translation of the Noble Qur'an Chapter Hud.

D. Benefit of the Study

This study will give benefits to:

1. Theoretical Benefit

The researcher hopes this result will enrich the theories of pragmatic in research of commissive utterances in English translation of the Noble Qur'an Chapter Hud.

2. Practical benefit

This study will give benefits to:

a. Pragmatic Teachers

The researcher hopes this research can be used by pragmatic teachers to teach their students about how to analyze commissive utterance in pragmatic angle.

b. Further Researchers

The result can be useful for the further researchers as the reference if they want to make a research related to commissive utterances. Beside, this research can be used by the further researcher as the escort in analyzing commissive utterance.