CHAPTER I
INTRODUCTION

A. Research Context

Islam is a religion that comes from Allah. Islam is a prophetic religion. People who believe Islam is named moslem. In Islam, there is a book that becomes guidance and direction for all of mankind in the world. Muslims name this book is Qu’ran. Qur’an is authentic Allah’s words (firman), because in the Qur’an there is no addition or revision. All of verses are what Allah says. Thus, Qur’an is protected its purity. Allah Subhanahu wa Ta’ala sent Qur’an through Jibril (angel) to his last prophet, Muhammad (peace be upon Him) as Revelation. He gives Qur’an to Muhammad as form of love and pity to all of his creatures. Qur’an is not only for a certain ethnic group, a certain kingdom, or a certain nation but also for all ethnic groups, all kingdoms, all nations, and all of human in the world. Qur’an becomes the last book of guidance and direction for mankind, it has many informations, beautiful language and its implicatures on each verse. Therefore, many researchers takes the chapter of Qur’an as data source in their researches namely; Cahyaningsih (2014) takes Chapter Al-Baqarah in her research and Siahaan (2016) takes Chapter Al-A’raf in her research.

Based on the explanation above, the researcher intends to analyze commanding utterances that exists in the Noble Qur’an chapter Ta-Ha by using pragmatics analysis. The researcher is interested on analyzing commanding utterances based on linguistics form and its implicatures as the object of the study, because in this chapter there are many commanding utterances that have different implicatures. According to Kreidler (1989: 190) commanding utterance is effectively only if the speaker has some degree of control over the actions of the addressee. Commanding is kind of speech act that speaker uses to get someone to do something. Yule (1996:35) states that “something must be more than just what
the words mean. It is additional conveyed meaning, called an implicature.” It means more being communicated than is said. When people oversay (or say more of) or undersay (say less of) something, they produce certain extra meaning or meanings beyond the literal meaning of words and sentences. Implicature is divided into two kinds; conversational Implicature (generalized coverersational implicature, particularized conversational implicature), and conventional implicature. The researcher is also interested this research because the data source is from Qur’an chapter Ta-Ha that previous reseaerchers have not used this chapter for their researches.

Ta-Ha is twentieth chapter in the Noble Qur’an which consists 135 verses. Chapter Ta-Ha tells about Allah’s command to prophet Moses, Allah’s command to prophet Muhammad, story of prophet Adam, story of prophet Harun, story of fir’aun, story of Israel, story of Angels and story of devil. The researcher found some phenomena dealing with commanding utterance and its implicature in the English translation of the Noble Qur’an especially chapter Ta-Ha as follows:

Allah said: “Grasp it, and fear not we shall return it to its former state. - (Ta-Ha: 21)

The linguistics form of the utterance above is a imperative sentence. The utterance includes commanding utterance because it is used by the speaker to get someone else to do something. The commanding utterance is uttered by Allah, and the hearer (Moses) needs special context to infer the meaning of the commanding utterance based on situation. It appears that speaker is not relevant with the conversation. The hearer (Moses) must have special knowledge to understand what speaker intended. The meaning of the utterance “Allah commands Moses to grasp big-long snake with bravery, because Allah will change it back becomes a stick. Actually, Allah wants to show His greatness to Moses and Allah will protect him with the given miracle from Allah”. So, the implicature of this
commanding utterance belongs to conversational implicature especially particulirized conversational implicature because the utterance needs some special context to make interpretation.

Based on the case above, the researcher is interested to conduct this research about commanding utterances in the Islamic Holy Scripture on the Chapter Ta-Ha. The researcher explores the implicature theory to find the implied meaning of commanding utterances in the Islamic Holy Scripture on the Chapter Ta-Ha entitled Commanding Utterances Used in the Noble Qur’an Chapter Ta-Ha: A Pragmatic Perspective.

B. Focus of the Study

Based on the phenomena mentioned on the research context, the focus of the study is “Commanding Utterances Used in the Noble Qur’an Chapter Ta-Ha: A Pragmatic Perspective”. The focus is broken down into:
1. What are the Pragmalinguistics of commanding utterances used in the Noble Qur’an Chapter Ta-Ha?
2. What are the implicature of commanding utterances used in the Noble Qur’an Chapter Ta-Ha?
3. What are the maxim violation of commanding utterances used in the Noble Qur’an Chapter Ta-Ha?

C. Objective of the Study

The objectives of this research are to:
1. Identify the Pragmalinguistics of commanding utterances used in the Noble Qur’an Chapter Ta-Ha.
2. Describe the implicature of commanding utterances used in the Noble Qur’an Chapter Ta-Ha.
3. Describe the maxim violation of commanding utterances used in the Noble Qur’an Chapter Ta-Ha.

D. Benefit of the Study

This study has two benefits:

1. Theoretical benefit
   This research provides more information about commanding utterances, it will enrich the theory of ragmatics which is used in the English Translation of the Noble Qur’an especially on chapter Ta-Ha.

2. Practical Benefit
   a. Pragmatic Lecturers
      The researcher hopes the result of this research becomes a reference for lecturer to lecture commanding utterances with pragmatics perspective to the students.
   b. Future researcher
      This research is expected to enrich knowledge about pragmatics, Pragmalinguistics, Implicature, and maxim violation to other researcher.