

**A PRAGMATICS ANALYSIS OF COMMISSIVE UTTERANCES IN  
ENGLISH TRANSLATION OF AL - QUR'AN**



**RESEARCH PAPER**

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**By**

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# CHAPTER 1

## INTRODUCTION

### A. Background of the Study

In communication, speakers may commit themselves to perform some actions or to do something in the future. Hatch (1992: 125) stated, “Commissives are statements that function as promises or refusals for action.” Commissive is one kind of classification of speech act. Commissive speech acts present to make a promise, state intention, take an oath and are important as the language of communication for people. They are useful to reduce misunderstanding between speaker and hearer because they serve clear information.

Speech act is actually conducting such act while speaker uttering such utterances. Speech act succeeds if there is no misunderstanding and misinterpretation between speaker and hearer. In the conversation, the speaker intends more than just to communicate and the listener has to try to understand the speaker’s intention.

According to Austin (1962), there are three kinds of meaning from what we say, namely locutionary meaning is the literal meaning of saying something, illocutionary meaning is the act performed or the social function when saying something, and perlocutionary meaning is the actual effect achieved by saying on hearers.

Commissive speech acts can be found in Al-Qur'an. In the belief of Islam, Al Qur'an is Allah's message that has sent down to all humanity through His angel to His last Messenger Muhammad. Al-Qur'an is a guidance from Allah which is given to all humanity (*Al-Imran: 3-4*), especially to all *Muttaqun* or pious (*Al-Baqarah: 2*). Allah has communicated to all humanity about His Essence, Attributes, and Names through Al Qur'an. It also contains the expression and explanation of His Laws and Rules as the guidance of human being's life. He has given emphasis on the duties and responsibilities of all humanity. Related to the commissive, Allah used it to show His reward, promise, and threat or warn to the believers.

The following is an example of God's commissive about promise: *"And as for those who emigrated for the cause of Allah, after suffering oppression, **We will certainly give them goodly residence in this world**, but indeed the reward of the Hereafter will be greater, If they but knew!"* It can be found in the chapter of *An Nahl* on the 41<sup>st</sup> verse. The form of the utterance **"We will certainly give them goodly residence in this world"** is declarative sentence because the subject and predicate have normal word order. Pronoun "We" above refers to Allah.

The verse is concerned with Abi Jandal bin Suhail. He is a Muslim who has been affected by *Hudaibiyah* agreement (he did not allowed to leave his home to go to Medina by those who believe not) so, the prophet (Muhammad) asked him to be patient, which is explained in the next verse, 42<sup>nd</sup>. The utterance means that for those who leave their homes in the cause of

God, they will get a goodly home in this world and the greater truly reward in the Hereafter. The word ‘assuredly’ shows Allah’s promise, where Allah has given a guarantee to all humanity if they do what Allah’s command. Therefore, it can be concluded that the promise utterance above shows commanding.

*An Nahl* (The Bee) is one of *surah* in Al Qur’an. It is the 16<sup>th</sup> chapter of Al-Qur’an with 128 verses. It names *An Nahl* means the bee which is taken from a story in the *surah* about the bee. In this *surah*, Allah has given explanation about the advantages of creating the bee. This *surah* describes many things we need in human’s life such as how is the way to treat an old person, a rule how to swear, command to study from the nature to get knowledge. In this *surah*, the researcher finds many commissive utterances of Allah to His believers involve promising, warning, threatening, etc.

Studying Al-Qur’an can enlarge our knowledge, view of life, perspective and will always find new things, especially about commissive speech acts. It will make us know how is Allah loves us, how is Allah cares us, and how is Allah has beautiful plans for us. He shows his loves with give everything that will make us happy to hear that and fear to hear that. He does not only give reward but also punishment for us in order to we are always in the right path. Much more, we will actually believe about uniqueness of Al-Qur’an which shows that Allah is the Great, the Almighty, and the Merciful as the creator. The more analyze of Al-Qur’an and discuss it, the more know how is small us than the Allah’s authority (*Al-Kahfi*: 109).

Based on the above background, the researcher is interested in analyzing the commissive utterances in the English translation of Al Qur'an and decided to conduct a research entitled **“A PRAGMATICS ANALYSIS OF COMMISSIVE UTTERANCES IN ENGLISH TRANSLATION OF AL - QUR'AN.”**

## **B. Previous Studies**

There are some previous researchers related to the study: first, Anis Tri Hatmini (2008) has conducted a research entitled “A Pragmatics Analysis of Commissive Utterances in English Translation of Prophetic Tradition Related by “Bukhori”.” She comes from Muhammadiyah university of Surakarta. The purposes of her research are to describe the form and to clarify the implied meaning by performing implicature. She concluded that there are four forms of commissive utterances in the form of clause exist in the data; they are interrogative, imperative, exclamation, and declarative. There are six implied meaning found in there; they are offering, warning, threatening, swearing, volunteering, and promising.

The second researcher is Yuni Sulistyowati (2009) with her research entitled “Threatening Utterance in English Translation of Al-Qur'an (Pragmatics Study)”. She only focused on threatening utterances in English translation of Al-Qur'an part 30. She wants to describe the pragmatic meaning and to know the reason of threatening utterance applied in English translation of Al- Qur'an part 30. She concludes that the intentions of threatening

utterances are to threat, to warn, to explain, to inform, to assert, to motivate, to advice, to deny and to replay. The reasons of threatening utterance are showing the most merciful and the most beneficent, showing the Al- Mighty, showing the All Knower of Everything, showing the Great Fair and showing the Perfectly Wise.

Juita Siwi (2008) conducted a study entitled “A Pragmatics Analysis on Promise Utterances in the English Translation of Al Qur’an”. She focused in chapter An Nisaa’. She wants to describe the linguistics forms and the implicature of the promise utterances. She shows that there is only one form of promise utterances, namely declarative and the implicature of the study cover commanding, informing, explaining and suggesting.

There are differences among all of the previous studies described above, they are as follows: for the first researcher, she analyzed commissive utterances but in English Translation of Prophetic Tradition Related by “Bukhori.” The second researcher analyzed threatening utterances in English Translation of Al-Qur'an part 30; and the last researcher uses Al-Qur’an too as her object of her study but focused in chapter An Nisaa’.

Based on the above previous studies, the researcher concludes that they are different in its object but also have similarity in using approach (pragmatics). The researcher has an interesting data that will be analyzed in the research paper; they are taken from Al-Qur'an on *Surah An Nahl* (The Bee) which has more complex sentences and to enrich the study about Al-Qur’an.

### **C. Focus of the Study**

The researcher supposes that it is necessary to study about commissive utterances in English translation of Al-Qur'an. Therefore, the problem statements that will help in doing analysis are as follows:

1. What are the syntactic forms of the commissive utterances in English Translation of Al-Qur'an?
2. What are the speaker's (Allah's) intentions of the commissive utterances in English Translation of Al-Qur'an?

### **D. Objective of the Study**

Relevant with the problems of the study, the research objectives are as follow:

1. To describe the syntactic forms of the commissive utterances are employed in English Translation of Al-Qur'an.
2. To analyze the speaker's (Allah's) intentions of the commissive utterances in English Translation of Al-Qur'an

### **E. Limitation of the Study**

The researcher realizes that it is impossible to analyze the pragmatics in all chapters in English Translation of Al-Qur'an because there are so many chapters in Qur'an and there are so many principles of pragmatics such as speech act. Therefore, the researcher is interested in conducting a research about commissive utterance that involves one kind of speech act. Here, the

researcher intends to identify the syntactic forms and to analyze the speaker's (Allah's) intention of the commissive utterances in Al-Qur'an *Surah An-Nahl* (The Bee).

## **F. Benefit of the Study**

The researcher hopes that this research will contribute some benefits to the readers both in theory and in practice.

### **1. Theoretical benefits**

- a. This research will give contribution in pragmatics study, especially study in commissive utterances. The reader can enlarge their knowledge that those kinds of commissive also can be found in Al-Qur'an and they will know the forms of commissive utterances in Al-Qur'an.
- b. This research will be used as a theoretically reference by other researcher to conduct further research dealing with commissive utterances. The other researcher can do a research that focused on one kind of commissive such as promising or threatening, etc.

### **2. Practical benefits**

Practically the writer hopes that:

- a. The readers are able to recognize the commissive utterances, especially from God's utterances. Therefore, they will understand about God's intentions, they will feel how God loves and cares us.

b. The research will give more information to the readers about commissive utterance, particularly from Al-Qur'an. Therefore, they will be careful to give response, they will be careful in doing something in their life.

### **G. Research Paper Organization**

In order to make the research is easier to be understood, the writer has appointed the presentation of the studies which consist of five chapters.

Chapter I is introduction. It consists of the background of the study, the previous studies, focus of the study, objective of the study, limitation of the study, and benefit of the study.

Chapter II is underlying theory. It consists of the notion of pragmatics, principle of pragmatics, notion of speech act, level of speech act, types of speech act, notion of commissive, classification of commissive, notion of sentence, component of sentence, classification of sentence, and translation of Al-Qur'an.

Chapter III is the research method. It consists of type of research, the object of the research, data and data source, technique of data collection, and technique of data analysis.

Chapter IV is research findings and discussion. It consists of the result of the research and discussion of the research findings.

Chapter V is conclusion and suggestion.