PROPHET YUSUF'S ILLOCUTIONARY ACTS FOUND IN

THE YUSUF VERSES OF THE HOLY QUR'AN

THESIS

Submitted as Partial Fulfillment of the Requirement for the Sarjana Degree

of English Department Faculty of Humanities UIN SunanAmpel Surabaya

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SURABAYA

2015

DECLARATION

Hereby the writer declares a graduating paper entitled Prophet Yusuf's Illocutionary Acts Found in Yusuf verses of the Holy Qur'an is truly my original work. It is not written or has been published by other people. The things related to other people works are written in quotation and included in bibliography.

Surabaya, June 8th 2015

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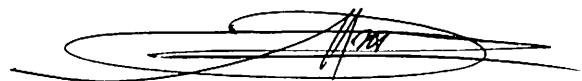
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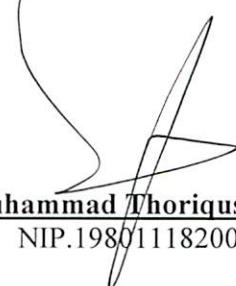
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ABSTRACT

Turrahmah, Kinaaya. 2015. *Prophet Yusuf's Illocutionary Acts Found in Yusuf verses of the Holy Qur'an.* Thesis. English Department, Faculty of Letters and Humanities, State Islamic University Sunan Ampel Surabaya.
Advisor: Dr. Mohammad Kurjum, M.Ag

Key words: Illocutionary Acts, Direct and Indirect Speech Act, Context of Situation, Yusuf verses

This study is aimed at finding illocutionary acts of the prophet Yusuf utterances in English translation of the holy Qur'an in Yusuf verses. The writer uses prophet Yusuf utterance to analyze this study because he is main character in the Yusuf verses. The purpose of this study is to find out the types, direct and indirect speech acts, and context of situation used by prophet Yusuf in Yusuf verses. This study is designed in descriptive qualitative. The data is collected by documentation. The primary data is taken from the verses of *surah Yusuf* in Muhammad Habib Shakir's English translation of the holy Qur'an. The secondary data were taken from Tafsir Ibnu Katsir's book. In analyzing the data, the writer uses Speech Act Theory, especially Illocutionary Acts that proposed by Hymes, Searle (1976) and Yule (1996). From the analysis, she finds that prophet Yusuf used all five illocutionary acts (representative, directive, commisive, expressive, and declarative) and among those illocutionary acts, prophet Yusuf mostly used representative and directive acts. Then, she also finds that an illocutionary act of expressive and declarative is seldom used by prophet Yusuf. Then, the writer finds directness and indirectness of prophet Yusuf illocutionary acts. The last, she also finds context of situation (participants, setting, ends, and genre) between prophet Yusuf's dialogue and other characters.

INTISARI

Turrahmah, Kinaaya. 2015. *Prophet Yusuf's Illocutionary Acts Found in Yusuf verses of the Holy Qur'an*. Thesis. English Department, Faculty of Letters and Humanities, State Islamic University Sunan Ampel Surabaya.
Pembimbing: Dr. Mohammad Kurjum, M.Ag

Kata Kunci: Illocutionary Acts, Direct and Indirect Speech Act, Context of Situation, Yusuf verses

Studi ini ditujukan pada penemuan tindak ilokusi dari ucapan nabi Yusuf dalam terjemahan bahasa inggris dalam ayat-ayat Yusuf di al-Qur'an. Penulis menganalisis ucapan nabi Yusuf dalam studi ini, karena nabi Yusuf adalah karakter utama di ayat – ayat Yusuf. Studi ini bertujuan untuk menemukan tipe - tipe tindak illokusi, direct and indirect speech act, dan context of situation. Studi ini dianalisis dengan menggunakan pendekatan diskriptif kualitatif. Data ini dikumpulkan dengan menggunakan teknik dokumentasi. Data utama diambil dari ayat – ayat Yusuf dalam terjemahan bahasa inggris yang ditulis oleh Muhammad Habib Shakir. Data kedua di ambil dari tafsir Ibnu Katsir . Dalam menganalisis data, penulis menggunakan teori Speech Act, terutama illocutionary act yang di peloporkan oleh Hymes, Searle (1976), and Yule (1996). Dari analisis tersebut, penulis menemukan bahwa nabi yusuf menggunakan 5 tipe illocutionary acts (representative, directive, commisive, expressive, and deciarative) dan diantara tipe illocutionary acts, nabi Yusuf paling banyak menggunakan representative and directive acts. Kemudian, penulis juga menemukan bahwa expressive dan declarative acts jarang di gunakan oleh nabi Yusuf. Kemudian, penulis menemukan directness dan indirectness dari nabi Yusuf illocutionary acts. Terakhir, penulis juga menemukan context of situation (participants, settings, ends, and genres) antara nabi Yusuf dan karakter lainnya.

CHAPTER I

INTRODUCTION

This chapter presents an introduction of the study that is going to be discussed. The discussion will focus on background of the study, research problem, research purposes, significance of the study, scope and limitation of the study, and definition of key terms.

1.1. Background of the Study

In the beginning of our life, God created a language for human being to do communication. It is simply the act of transferring information from one place to another. In communication, there are many utterances that said by the people. In those utterances, there are many meanings that need to be interpreted. A study of speaker's meaning as communication by a speaker (or writer) and interpreted by a listener (or reader) is called pragmatics. (Yule,1996:3).

In the study of Pragmatics, language as communication has highly relation with context. A Context is the background knowledge assumed to be shared by speaker to hearer and which contributes to hearer's interpretation of what speaker means by a given utterance (Leech, 1983: 13). People who are as the speaker have different ways in using their language. It can develop different interpretation of context for different people. The different context can influence the meaning in communication. Language as a communication cannot be separated by context of communication. Without context, the communication will be unclear. Besides context, there are other aspects of speech. There are speech situation, speech event, and speech act.

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In underlying context in speech, Hymes (1974) explains the ethnography of speaking for describing aspect of speech especially speech situation. He offers the acronym device of speaking. The eight components of the speaking acronym are setting and scene, participants, end, act sequence key, instrumentalities, norms of interpretation and interaction and genre (Barbara, 7). S is setting and sense, which refers to the time and place of speech. P is participants, which refers to speaker and hearer. E is end, which refers to the goal, purpose and expected outcome of speech. A is act sequence, which refers to the actual form and content of what it said. K is key, which refers to the tone, manner, or spirit in which a particular message is conveyed. I is instrumentalities, which refers to the choice of the channel and to the actual form of speech employed. N is norms of interpretation and interaction, which refers to the specific behaviors and properties that attach to speaking and also to how these may be views by someone who does not share them. G is genre, the final term, which refers to textual categories in the utterance or topic of conversation. Those factors can be used to analysis speech act in more depth analysis.

Based on Hymes' (1974) statement about his speech situation including in setting of communication, the goals, and the information of participant, the writer finds the important part to investigate speech act. Speech act theory is the most interesting study in language communication. It is a kind of verbal communication. Verbal communication refers to the use of sounds and language to deliver a message through expressing an act.

Speech acts are derived from two words, those are speech and act. Speech is the utterance that occurs and Act means action. So, speech act is an action performed by using an utterance to communicate. Speech act can identify the meaning of communication. That is the reason why people have to interpret the meaning of communication through speech act. Performing an action via utterances are commonly given more specific labels, such as apology, complaint, compliment, invitation, and promise or request.

Austin (1962:94) stated that speech act is a theory in which to say something is to do something. It means that the speakers are not only saying something, but also doing something or performing act. In every speech act we can distinguish three things. They are locutionary acts, illocutionary acts, perlocutionary acts. Locutionary act means performing the act of saying something. Illocutionary act means that performing an act of doing something. Meanwhile perlocutionary act means the act of affecting something

In this thesis, the writer wants to analyze the illocutionary act that can be identified using illocutionary force. In Classification of Illocutionary Act proposed by Searle (1976:10), there are of five types of illocutionary act which are representative, directive, commisive, expressive, and declarative. Thus classification has its own condition to occur. Representatives are express to commit the speaker in the truth of the expressed proposition *"It is summer day "*. Directives are attempt the speaker to get the hearer to do something *"Open the Window, please ! "*. Commisives are to commit the speaker to some future course of action *" I will marry you soon"*. Expressive are to express the psychological

state specified in the propositional content " *I apologize for my attitude*". Meanwhile, Declarative are the speaker changes the external status or condition of an object or situation by making the utterance " *I resign from my job* ". The types of Illocutionary acts can be expressed through oral or written. Illocutionary acts can also be expressed through the utterance in holy qur'an.

Some of Islamic literature has a linguistic phenomena. It is interesting case to investigate, especially in the holy Qur'an which is used the main source of Islam. Qur'an which is using Arabic language has rich pragmatic issues to conduct since it comes to be the main important point to interpret and understand the meaning of its utterances.

Ahmad al-Syarbashi in Wahyuningsih (2013 : 15) stated that the impotant thing of Qur'an's interpretation connected with the aim and advantages as the guiding book and the greates way which accompanies all Muslim's life to the everlasting life. In this case, it is important for every Muslims to master the message of the noble Qur'an particularly for the implicit messages since it is the guidance book for human being.

Al Qur'an consists of 30 section, 114 surah and 6666 verses. Some of them are revealed to the prophet Muhammad in Mecca and Medina. Holy Qur'an was written in Arabic transcript. In order to be understood by the Moslems around the world, it was translated into many languages, include English. One of the famous holy Qur'an's translators (Arabic into English) is Muhammad Habib Shakir.

To analyze Illocutionary acts, the writer chooses data from the utterances of the holy qur'an in surah Yusuf. She is interested in analysing this surah because surah Yusuf has unique characteristics. Surah Yusuf is the most amazing verse in Qur'an. This verse tells about dramatic story of Prophet Yusuf, he is main character and he lives with all of its obstacle and exciting moments. It maintains wisdom and lessons that every Muslim needs to learn. The story of Prophet Yusuf told only in one surah. The content of this surah is continual. From the beginning until to the end, this surah tells about prophet Yusuf's live struggle.

Surah Yusuf is a Makkah surah, except four verses which described in Medinah. The numbers of its verses are one hundred and eleven. It is revealed in the 10th year, the year of sadness, after the Prophet Muhammad lost his beloved wife Khadija and his uncle Abu Thalib. He was also driven out of the town of Ta'if, and was feeling very sad due to the loss of his family and difficulties in the Dawah. Allah sent down this beautiful surah to be a source of peace for Prophet Muhammad, as a reminder that look how many difficulties Yusuf faced and how he persevered through them. The verse is rare in how it is exclusively discussing one story. (Rasheed, 2009:1-2)

Therefore, the writer chooses these verses to be analyzed using qualitative methodology to find the Illocutionary act used by Prophet Yusuf in Yusuf verses and to know the way how Illocutionary act used in Yusuf verses. Besides, the writer uses the context of situation by Hymes (1974) to find the information of participant, setting, purpose, and topic of each utterances. The reason of choosing this theory is because Illocutionary act is one of the theories to

analyze the implied meaning of an utterance. This theory can be used to analyze the act performed by a speaker in an utterance. The form of this surah fullfilled by some conversation, so there are many different utterances with implied meanings and acts. Therefore to better understand these verses, the Illocutionary act analysis is needed. Based on those reasons, the writer would like to conduct her thesis by under title **"Prophet Yusuf's Illocutionary Acts Found in Yusuf Verses of the Holy Qur'an"**

1.2. Statement of the Problem

For the analysis, the writer formulates her research through the following questions:

1. What types of illocutionary acts used by Prophet Yusuf in the yusuf verse based on the Muhammad Habib Shakir's English translation ?

2. How are illocutionary acts used by Prophet Yusuf in the yusuf verse based on the Muhammad Habib Shakir's English translation ?

3. What are the context of situation that underlying illocutionary act used by Prophet Yusuf in the yusuf verses based on the Muhammad Habib Shakir's English translation ?

1.3. Objectives of the study

Based on the statement of problem above, the writer wants to describe the objective of the study or the purpose as follows.

1.   To describe the types of illocutionary acts that used by prophet Yusuf in the English translation of Yusuf verses of the holy Qur'an.

2.   To describe the use of illocutionary acts of prophet Yusuf's utterances in the English translation of Yusuf verse of the holy Qur'an.

3.   To describe the context of situation that underlying illocutionary acts used by prophet Yusuf in the English translation of Yusuf verses of the holy Qur'an.

1.4. Significances of the study

This study is expected to give valuable contribution theoretically and practically. Theoretically, the result of this study is expected to contribute on the development of pragmatic study, especially on how to analyze text using the illocutionary act theory, how to explain direct and indirect speech act theory and how to explain the context of situation theory. The writer hopes this study will be given the knowledge of the readers on linguistic development. Besides, this study hopefully will encourage the reader in understanding the content of the Qur'an.

Practically, the result of this study can give useful contribution of linguistic study to the students of English Department in State University of Islamic Studies Sunan Ampel Surabaya. The writer hopes that this study could provide a basis for further researchers.

1.5. Scope and Limitation of the Study

This scope of the study focuses in Pragmatic study. There are many kinds of interesting problem that can be analyzed and discussed. But the writer

focuses to analyze illocutionary act, analyze direct and indirect speech act and describing the context of situation that underlying illocutionary acts happen in the Yusuf verses. The limitation of this study is analysis illocutionary act that used to find the intended meaning of the characters utterances in Yusuf verses. This analysis only focuses on the utterances of Prophet Yusuf in some verses and the writer takes the data based on the Yusuf verses English translation of Muhammad Habib Shakir.

1.6. Definition of Key Terms

To avoid mistake of the little consideration, the writer clarifies the therm as follows:

1.6.1.   Speech Act :   Speech act is the performance of several acts distinguished by different aspects of the speaker's intention: there is the act of saying something, what one does in saying it. Bach (1979)
Speech act is performing an act and saying something in the area of linguistic.

1.6.2   Illocutionary act :   Illocutionary act refers to the speaker's intention in uttering the words (such as a request for someone to turn on the air conditioning). Paltridge (2006: 55)

Illocutionary act is an utterance for informing something by doing something.

1.6.3 Prophet Yusuf : Prophet Yusuf is the seventh of twelve sons from prophet Yakub. He is the prophet Yakub's son from his wife Rahil. He has a younger brother named Bunyamin. He was awarded a very handsome face by Allah SWT and also he has a robust body that make women interested to him.

1.6.4 Yusuf Verses: Some verses that is analyzed by the writer. It is taken from surah Yusuf. Surah Yusuf is the 12th surah of the Qur'an. It tells about prophet Yusuf story and his family.

1.6.5. Qur'an : Qur'an is the holy book of Islam which has given to prophet Muhammad SAW and written in the Mushaf.

1.6.6. Context : Context is a background knowledge assumed to be shared by speaker to addressee and which contributes to addressee's interpretation of what

speaker means by a given utterance. (Leech, 1983:

13)

CHAPTER II

REVIEW OF RELATED LITERATURE

2. Theoritical Framework

This chapter describes about the theories and previous study related to this research. The main purpose of this chapter is to strengthen the arguments through some theories and to support utterance analysis of prophet Yusuf in the Yusuf verses. This chapter is categorized into two terms. They are theories that are related to the study and about the previous studies that conducted to this study. The theories are taken from books and on-line literature in internet.

The theories are useful as guideline to explain the problem in this study. It is review into small parts such as pragmatic, speech act, illocutionary acts, direct and indirect speech acts and context of situation. Those theories explain as follows:

2.1. Pragmatics

According to Yule (1996:3), the definition of pragmatics are divided into fourth definitions. First, pragmatic is the study of speaker meaning. The communication needs a further analysis on what people mean by their utterances than its literal meaning of words or phrases in those utterances. Second, pragmatic is the study of contextual meaning. It requires a consideration of how speaker organize what they want to say depends on with who they are talking to where, when, and under what circumstances. Third, pragmatics is the investigation of invisible meaning. It explores how listeners can make inferences about the

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utterances in order to obtain an interpretation of the speaker's intended meaning. The exploration is needed to uncover what is unsaid as a part of communication. Fourth, pragmatic is the study of the expression of relative distance. How close or far the listener is, speaker can determine how much is needed to be said.

Pragmatic is also the study of meaning in relation to the context in which a person is speaking or writing. (Paltridge, 2006:53) This study involves the interpretation of what people mean in a context and how the context influences what is said. Pragmatic can be called the study of speaker meaning and contextual meaning.

The advantage of studying pragmatic is to know people's intended meanings, their purposes or goals, and the kinds of actions that they are performing when they speak. The most important thing when studying pragmatic are utterance, action, speaker's meaning and context. So, this study is included into facts about speaker's intention in uttering a speech act. It is an actions performed via utterances.

2.2. Speech Acts

A speech act is an utterance that serves a function in communication. Speech act includes asking, promising, threatening, ordering, making, and other acts. In some conditions, the special people can do special things with words, such as like priest who baptizes a baby, president who declares a war, referee who gives a penalty kicks in football game, judges who sentence a criminal.

Speech acts is a theory which analyze an utterance in the area of linguistics to apply language in performing an act and saying something. Lyons (1977:730) stated in Ibrahim (2013 : 248) said that speech act is an act performed in saying something. Speech act can identify various ways in which a speaker can say something with meaningful sentence. It can be the starting point for communicative act which performs through verbal means and has an intended meaning.

The modern study of speech acts begins with Austin's engaging monograph *How to Do Things with Words*, the published version of his William James Lectures delivered at Harvard in 1955. Austin developed his theory of speech acts. He made important observation. Austin observed that there are ordinary language declarative sentences that resist a truth-conditional analysis in similar fashion. The point of uttering such sentences is not just to say things, but

also actively to do things. In other words, such utterances have both a descriptive and an affective aspect. So, Austin called them performatives and he distinguished them from assertions, or statement making utterances, which he called constatives. In other words, as Levinson (1983:230) states:

Performatives are, if one likes, just rather special sorts of ceremony. And unlike constative, which are assessed in terms of truth and falsify , performatives can only be assessed as felicitous or infelicitous, according to whether their felicity conditions are met or not.

A constantive is simply saying something true or false depending on their correspondence. A performative is doing something by speaking with action

which not true or false, but felicitous and infelicitous depending on whether or not they successfully perform the action in question.

The point of Austin's lectures was that every normal utterance has both a descriptive and an effective aspect that saying something is also doing something. Austin argued that there are three kinds of speech act which occur with everything we say. They are the locutionary act, the illocutionary act, and the perlocutionary act. (Paltridge, 2008;55)

Locutionary Act

Locutionary act is the act of saying something in the full sense of saying. (Coulthard, 1987 : 18). It can be called a literal meaning of a sentence. Austin said that the interpretation of locutionary act is concerned with meaning. In other words, a locutionary act is an act of producing a meaningful linguistic expression. Briefly, locutionary act is the meaning of what a speaker says. For example: if someone says "Switch on the lamp!" the locutionary act is the speaker wants someone to switch the lamp on.

Illocutionary Act

Illocutionary act is the act performed in saying something. (Coulthard, 1987:18). It means that when we say an utterance for informing something, we must be doing something. Austin explained the performance of an act is the new and second sense as the performance of an ' illocutionary' act, performance of act in saying something as opposed to performance of an act of saying something. (Austin, 1962:99) Austin also stated that the speaker does something in uttering

to the hearer in context such as states a fact or an opinion, confirms or denies something, apologizing, promising, requesting, asking, and commanding.

Perlocutionary Act

Perlocutionary act is the act performed by or as the result of saying. (Coulthard, 1987 : 18) This act will be expected effect on the hearer by uttering the sentence. In uttering a sentence or an utterance the speaker expects that the hearer will achieve an effect. For example: If someone says "Where's your necklace?" it may causes you touch your neck quickly or you might respond 'Oh, I put it in the drawer'.

2.3. Illocutionary Act

Illocutionary act is performing in act in saying something. Cline stated in Nugroho (2011 : 2) that whenever we talk or write to each other, we are

performing illocutionary acts. It means that when we speak an utterance, it has illocutionary act. It is also concerned with the intended meaning behind the utterance. In speaking something, someone has the illocutionary force. The illocutionary force is what is the done in uttering words.

This study uses the theory of Illocutionary act proposed by Searle. In Searle's (1976:353) article Taxonomy of Illocutionary acts, she takes the exception to Austin's original classification into verdictive, expositive, exercitive, behavities, and commisive acts. In other things, Searle criticize that Austin taxonomy was difficult. There is a persistent confusion between verbs and acts;

not all the verbs are illocutionary verbs. Besides, there is no consistent principle of classification.

Therefore, Searle (1976) stated that there actually five classifications of illocutionary acts. These classifications can analyze the illocutionary acts deeper and more systematical. The five types of speech act are futher explained below.

1. Representative

Representatives are those kinds of speech act that commit the speaker to truth of the expressed proposition, and thus carry a truth-value. They express the speaker's belief. Paradigmatic cases include asserting, claiming, concluding, reporting, and stating. This types of speech act perform to the speaker to represents the world as he or she believes it or not is. For example Bob told you, *"It's raining out"*, he was trying to get the truth to think he believed it was raining out.

2. Directive

Directives are attempt by the spaker to get the addressee to do something. Paradigmatic cases include requesting, questioning, demanding, begging, urging, commanding, asking, biding, recommending, for examples

   a. Give me a cup of cofee. Make it black

   b. Don't touch that

3. Commissive

Commissive is like directive concerned with modifying the world to match the words, but the point is to commit the speaker himself to acting and involves intention in the future (Leech: 1991: 106) such as: guarantee,

pledge, promise, swear, and flow. The following is the example of commissive utterance " *I will be back soon.*"

4. Expressive

Expressive has a function of expressing or to make understand what the speaker's psychology is. It expresses various psychological sates such as: apologize, deplore, blaming, congratulate, thank, and welcome. Here is the example sentence of expressive. " *That is very kind of you for helping me finishing this job, thank you very much.* "

5. Declarative

It is a kind of speech acts changing the word via utterances (Yule,1996:54). The speaker changes the external status or condition of an object or situation solely by making the utterance, e.g. I resign, I baptize, you're fired, and War is hereby declared. The example of this illocutionary act of utterance sometimes can be found in a wedding ceremony: *I hereby declare you husband and wife.*

2.4. IFIDs (Illocutionary Force Indicating Devices)

According to Searle stated in (Pogony,2013) that the illocutionary act is not just a simple act of saying something, but an act of doing something, e.g. informing, ordering, warning, asking, stating, wishing, promising, etc. A speaker utters a sentence in an appropriate context with certain intentions and performs one or more illocutionary acts. In general illocutionary act consists of an illocutionary force and propositional content. Illocutionary force (F) of an

utterance is the speaker's intention in producing that utterance Propositional content (P) is the act of an utterance in a sentence which takes what speaker's said.

The F and P components are represented in the syntactic structure of a sentence containing this element has a certain illocutionary force or range of illocutionary forces it can be called an *illocutionary force indicating devices*. In English, there are some devices include: word order, stress, intonation contour, punctuation, the mood of the verb, and per formative form. (Searle & Vanderken, 1985:110)

Some examples of illocutionary force indicating devices are word order and mood such as:

1. "Will you stay here?",

2. "You, stay here!"

3. "You will stay here",

4. "If only you would stay here!"

In these examples, there is some syntactical feature which given the rest of the sentence and a certain context of utterance expresses an illocutionary force and propositional content.

2.5. Direct and Indirect Illocutionary Act

In the imperative sentences are uniquely designed for issuing directives such as " *Bring me my coat* ". This directive delivered by means of an imperative sentence is said to constitute a direct illocutionary act. However, if another

sentence type such as an interrogative sentences " *Would you bring my coat* ?", then the utterance is said indirect illocutionary act.

The conventionally expected function is known as the direct illocutionary act and the extra actual function is termed the indirect illocutionary act. For examples:

Utterance	Direct act	Indirect act
Would you mind passing me the ashtray ?	Question	Request
Why don't you finish your drink and leave?	Question	Request
I must ask you to leave my house.	Statement	Order/request
Leave me and I'll jump in the river.	Order and statement	Threat

Searle introduces the notions of ' primary ' and ' secondary ' illocutionary acts. The primary illocutionary act is the indirect one, which is not literally performed. The secondary illocutionary act is the direct one, performed in the literal utterance of the sentence. For example :

1. Speaker X : " We should leave for the show or else we will be late ."

2. Speaker Y : " I am not ready yet."

Here the primary illocutionary act is Y's rejection of X's suggestion, and the secondary illocutionary act is Y's statement that Y is not ready to leave.

According to Yule (1996 : 54), the primary simple structure of speech acts can be distinguished into two types:

1. Stucture of sentence such as (declarative, interrogative and imperative).

2. The general communicative functions like (statement, question, command or request).

   a. The example of stucture of sentence:

      1) You wear a jacket.   (declarative)

      2) Do you wear a jacket?   (interrogative)

      3) Wear a jacket!   (imperative)

   b. The example of general communicative functions:

      1) You wear a jacket.   (statement)

      2) Do you wear a jacket?   (question)

      3) Wear a jacket!   (command)

Whenever there is a direct relationship between a stucture and function, the writer call it direct speech act. And on the other hand, the writer calls indirect speech act when there is an indirect relatioship between stucture and function. The writer will give example of utterance and clarify it based on the aim.

1. The example of direct and indirect illocutionary acts

   a. It's hot outside.

   b. I hereby tell you about the weather.

   c. I hereby request of you that you give me an ice.

As illustrated above, the utterance (1.a) is a declarative because it just make a statement. When it is used to make a statement, as paraphrased in (1.b) it has functioned as a direct speech act. And it will be an indirect speech act (1.c) because it has functioned as a command of request.

2.6. Context of Situation

Context is important part to explain the intended meaning. It helps the listener reveal an intended meaning of speaker's utterance. The existence of a context in an interpretation can reduce the possible meaning of other interpretation which is not exactly the intended meaning. Hymes (1962) states in Brown and Yule (1983:37) that when a form is used in a context it eliminates the meanings possible to the form other that those the context can support. It means that a form in a context can easily direct use to the intended meaning of a sentence or utterance and remove the other possible interpretation.

To help the investigation of context in speech act, Hymes (1964) classifies features of context into:

1. Setting and Scene

    Setting refers to the time and place. It means that concrete physical circumstances under which the speech act takes place. Besides, scene includes the characteristics such as range of formality and scene of play or seriousness.

    In a particular setting, participants could change the scene as they change a level of formality.

2. Participants

Participants refer to the persons that who speak to whom. These are about the speaker and hearer, sender and receiver, or addresser and addressee. The element of participants also includes the relationship and social dimension (solidarity or social distance and social status or power) among them.

3. Ends

Ends refer to goals, purposes, and outcomes of the speech acts. It also refers to the conventionally recognized and expected effects or outcomes of an exchange as well as the personal goals that the participants expected to accomplish in speech acts.

4. Act sequences

Act sequences refer to the message form and content. It means how the speaker used the words and the relationship of what is said to the actual topic at the moment in which the conversation takes place. Thus, this aspect can give the description of what speaker means by utterance.

5. Keys

Keys refer to tone and manner in using the language. It means the way used by the participant of the exchange in performing speech acts whether it is mocking, sarcastic, serious, and precise, etc. the key of speech acts can also be marked non-verbally by certain kinds of behavior gesture, posture, or even deportment.

6. Instrumentalities

Instrumentalities refer to the means of communication used in performing the speech act. It includes the channels employed during the speech act and the forms of speech language dialect, etc. the channels of speech acts can be differentiated from verbal, non verbal and physical channel.

7. Norms

Norms refer to specific properties attached to speaking interpretation of norms within cultural belief system. Norms of interaction and interpretation are varied according to the participant social status.

8. Genre

Genre refers to the textual categories in the utterances or the topic of conversations. For example prayer, lectures, teachers, poems, family, etc. They are all marked in specific ways in contrast to casual speech. Genre is the kind of speech act or speech event.

2.7. Review of Related Studies

To enlarge our knowledge about linguistics, the writer reviews the previous study who conducted a research on the same topic about speech acts. But the most similar studies with the present study is chosen. The first study is "An Analytical Study of Threat Strategies in the Glorious Qur'an" which is made by Hussein (2010). In this research, the writer learned that Alhassan's study was focused on investigate and analyze the strategies of speech act of threat in the Glorious Qur'an from Arabic into English. He wanted to know the strategies of

threat acts that are found on Glorious Qur'an. He found 60 utterances of threat which are chosen from the Glorious Qur'an. He collected his data by conducting many semantic formulas and linguistic forms which are classified according to the addressees. This previous study is conduct to present study because the similarities particularly in object of the study that is Qur'an.

The next study conducted by Ilyas and Khushl (2012) with title " Facebook Status Updares: A Speech Act Analysis ." Their study tries to explore the communicative functions of status updates on Facebook. They analyzed it through Searle's Speech Act framework. The sample of this study comprised 60 males and females in the age group of 18-24 years. A total of 171 status updates were collected for 5 consecutive days and then the data were categorized according to the devised coding. The results of this study revealed that status messages were most frequently constructed with expressive speech acts, followed by assertives and directives. In addition, a new category of poetic verses was also found in the data. The findings also showed that various socialization patterns emerge through the sharing of feelings, information and ideas.

Another study has been made by Wahyuningsih (2013) entitled "Illocutionary Acts of the Oath Utterances in English Translation of the Noble Qur'an in Asy-Syams Verses". In her study found illocutionary acts of the oath utterances in English translation of the noble Qur'an asy-Syams verses. She used descriptive qualitative. Her data was collected by documentation. The procedure of analyzing the data begun by analyzing the oath utterance based on the criteria proposed by al-Maragi. Then, she analyzed the illocutionary acts types based on

Searle's theory. She also analyzed illocutionary acts data into direct and indirect illocutionary proposed by Yule. The result of this study showed that illocutionary types found in asy-Syams verses was representative and these verses mostly used direct illocutionary acts.

Basically, the related studies above have similar discussion about speech act, but they had a different object. However, this study has differences from those previous studies above. This study aimed to analyze illocutionary acts and its context which is used by Prophet Yusuf in Yusuf verses.

CHAPTER III

RESEARCH METHOD

Research method is the most important part of a research because it shows how the study is organized. This study will use qualitative method. Qualitative method is research procedure that produces descriptive data in the form of written words from the people or attitude can be researched. This chapter consists of research design, subject of this study, sources of the data, data collection technique, instruments, and data analysis.

3.1. Research Approach

To solve the problem that was presented in research question, the writer conducted the qualitative research. This type of research is "descriptive qualitative

research" based on the library research to define the functional meaning utterances in the English translation of the noble Qur'an in surah Yusuf verses. Qualitative research is characterized by its aims, which related to understanding some aspect of social life and its methods which in general generate words, rather than numbers, as data for analysis. (Patton, 2002:2). Basically, the methods of qualitative research are step that used to collect data by researcher usually use interview, observation, questionare, interview, test, and documentation. Documentation is the process of providing evidence (including both primary and secondary sources) in a research paper. The most important thing in documentation is taking a note from the sources and giving a quotation,

paraphrase, and summary material that must be documented in the paper. The writer uses this approach because in the data analysis, the writer did not put any numeric data but she collected and analyzed the types of word or utterance by using documentation to collect the data.

The descriptive approach is implemented because the data analysis is presented descriptively the types and the functions of the illocutionary acts found in *Yusuf Verses*. This approach is also used to obtain some information from sources about the phenomenon of the context and illocutionary acts which is used by Prophet Yusuf in the Yusuf verses of the Holy Qur'an.

3.2.Data Collection Technique

The data analyzed by using the method of document analysis because the data is written in form or utterances. In collecting the data, the writer will do several steps :

1. The writer browsed Yusuf verses English translation of Muhammad Habib Shakir that is related with this study from Google website. She selected the conversations in which prophet Yusuf as participants.

2. The writer classified the data into the categories of illocutionary act, they are types of Illocutionary acts, direct and indirect speech acts during in the beginning of until in the middle of April.

3. The writer identified the context of situation in the utterance that contains of Illocutionary acts during in the middle of April until at the end of May.

3.2.1. Source of Data

The resources of data were divided into primary data and secondary data.

a. Primary Data Resource

The primary data was essential source in this research. The primary data was taken from the Yusuf verses in Muhammad Habib Shakir's English translation of the holy Qur'an.

b. Secondary Data Resource

The secondary data supported the primary data. This data taken from Tafsir Ibnu Katsir and any kinds of literary books and sources, dealing with underlying theories of literary work and articles.

The data are in the form of words and paragraphs relevant with the research problems. The writer analyzed twenty seven data based on Prophet Yusuf conversation to complete this study. But, the writer took some data as the example of

discussion.

3.2.2. Instrument

The writer considered herself as the instrument of this thesis. She spent a great deal of time for reading and understanding the utterance of Prophet Yusuf. She evaluated the utterances to find the answer of the research question by using her knowledge. She conducted the data with her original work without any questioners to solve the problem because the data is written texts. She became the human instrument to solve the problem.

3.3. Data Analysis Technique

In analyzing the data, the researcher used descriptive qualitative technique in analyzing the study. This technique applied to analyze the illocutionary acts of utterances in the surah Yusuf in Muhammad Habib Shakir's English translation of the Holy Qur'an. Meanwhile the steps of data analysis of this research can be detailed as follows:

1. The writer analyzed the illocutionary acts types performed in utterances of Prophet Yusuf in Yusuf verses in the Holy Qur'an based on her knowledge.

2. The writer classified the utterance based on Searle's theory, namely: representative, directive, commissive, expressive, and declarative.

3. The writer wrote the classification on the paper and she classified the illocutionary act based on their illocutionary force.

4. The writer analyzed illocutionary acts data into direct or indirect illocutionary proposed by Yule.

5. Then, she clarified the data based on SPEAKING theory proposed by Hymes. Later on, she drawed conclusion based on the result of discussion which is linked to the theory of illocutionary acts within the theory of pragmatics.

CHAPTER IV

FINDINGS AND DISCUSSION

In this chapter, the writer presents the analysis of the findings. She focuses on illocutionary acts used by Prophet Yusuf on Yusuf Verse. By focusing on illocutionary acts, it makes her able to answer statement of the problems in this study. They are types of illocutionary acts used by Prophet Yusuf, direct and indirect speech acts used by prophet Yusuf and context of situation underlying illocutionary act used by prophet Yusuf.

The writer divides this chapter into three parts. In the first part of this chapter, she provides the interpretation based on the findings in relation to types of illocutionary act used by prophet Yusuf in Yusuf verses of holy Qur'an. She analyzes based on speech acts theory proposed by Searle (1976:10). It classified

into five categories of illocutionary act: representative, directive, commissive, expressive, and declarative. In the second part, she also analyzes prophet Yusuf's utterance based on speech act theory proposed by Yule (1996:54). It classified into two categories of illocutionary act: direct and indirect illocutionary acts. In the last part of this chapter, the writer provides the interpretation based on the findings in relation to context of situation that underlying Prophet Yusuf's illocutionary acts in Yusuf Verse of Holy Qur'an. The writer uses eight features in interpreting the utterances according to Hymes' theory of context of situation: they are setting, participants, ends, and genre.

4.1. Finding

4.1.1. Types of Illocutionary Acts Used by Prophet Yusuf in Yusuf Verses of holy Qur'an

In this part, the writer analyzes the data of utterance based on Searle's theory of illocutionary acts. There are five types of illocutionary acts used by Prophet Yusuf's utterances. They are representative, directive, commissive, expressive and declarative.

4.1.1.1. Representative of Illocutionary Acts

The first type of illocutionary acts used by Prophet Yusuf is representative. Representative is those kinds of speech act that commit the speaker to truth of the expressed proposition. They express the speaker's belief. Representative act involves asserting, denying, claiming, concluding, informing, stating, describing, and predicting.

In the Yusuf Verses, there are representative of illocutionary acts, especially in Prophet Yusuf's utterance. Prophet Yusuf uses it to make the hearer believes with his utterance. His representative act involves informing, asserting, predicting, describing, denying, concluding, and stating. These are some example verses that consist of Prophet Yusuf's utterance. The first utterance occurs in verse 4.

Data 1

> 4. When Yusuf said to his father : **O my father! Surely I saw eleven stars and the sun and the moon. I saw them making obeisance to me.**
> 5. He said: O my son! Do not relate your vision to your brothers, lest they devise a plan against you; surely the Shaita is an open enemy to man.

Based on the *Ibnu Katsir*, the meaning of this verse is Prophet Yusuf tells to his father that he had dream to see eleven stars which is drawn as eleven of Yusuf brother's, the sun and the moon which is drawn as his father and his mother. They are obeisance to him. They are drawn as a mind creature because they were obeisance to Yusuf. (Ar-Rifai, 1999:835)

From Prophet Yusuf utterance " *O my father! Surely I saw eleven stars and the sun and the moon. I saw them making obeisance to me* " . He informs to his father about his dream that he sees eleven stars, the sun, and the moon which

are obeisance to him. His utterance is **Representative Illocutionary act.** He tries to give information about event in the past to his father. He persuades his father to believe about his dream that he saw eleven stars, the sun and the moon which are obeisance in him. The word *"surely"* helps Prophet Yusuf to make his father believe to him. His utterance is representative which includes **informing.** Prophet Yusuf also uses it in verse 50. This is an utterance about it :

Data 14

> 50. And the king said : Bring him to me. So when the messenger came to him, he said: Go back to your lord and ask him, what is the case of the women who cut their hands; **surely my Lord knows their guile.**

Based on the *Tafsir Ibnu Katsir*, the meaning of this verse is the messenger tells to the King about the amazing interpretation dreams from Prophet Yusuf. After the king knows it, he asks to his messenger to bring Prophet Yusuf come to him. Then, when the messengers come back to Prophet Yusuf, he asks them to go back and ask their lord about the women who cut their hands. Prophet Yusuf also make them believe in him by saying Allah knows their guile. (Ar – Rifai, 1999:861)

From Prophet Yusuf utterance " *Surely my Lord knows their guile* " . He informs to the prisoners that Allah knows anything that we do, especially in making guile. His utterance is **Representative Illocutionary act**. He tries to give information about dominance of Allah. He persuades the prisoners to believe about his utterance that Allah knows their guile. The word *"surely"* helps prophet Yusuf to make the prisoners believe to him. His utterance is representative which

includes **informing**. Prophet Yusuf still uses representative act in verse 37.

Data 5

> 36. And two youths entered the prison with him. One of them said: I saw myself pressing wine. And the other said: I saw myself carrying bread on my head, of which birds ate. Inform us of its interpretation, surely we see you to be of the doers of good.

37. He said : There shall not come to you the food with which you are fed, but I will inform you both of its interpretation before it comes to you, **this is of what my Lord has taught me, surely I have forsaken the religion of a people who do not believe in Allah, and they are deniers of the hereafter.**

Based on *Tafsir Ibnu Katsir*, the meaning of this verse is the prisoners want to Prophet Yusuf make interpretation of their dream. Then, Prophet Yusuf explains to them the interpretation with his prediction that there will not the food come to them. Besides, he also asserts that this interpretation had taught to him by Allah before he explains to the prisoners. He also gives information to the prisoners that he had left the people who do not believe in Allah, because they do not want to get rewards and they are not afraid with the punishment in the hereafter. With his utterance, the prisoners know and get information about it. (Ar – Rifai, 1999;853-854)

In this case, Prophet Yusuf uses **Representative Illocutionary act**. He tries to make the prisoners believe with him. This utterance is representative which includes **asserting** because he asserts and says " *this is* " to the prisoners. In addition, this utterance also includes informing because he also gives information about the punishment to the people who do not believe in Allah. So, the prisoners know about Prophet Yusuf's information. Prophet Yusuf also uses it in some verses. These are verses 37,38,40,90, and 100 . But, the writer explains two of five verses as the example. This is the other utterance about it:

Data 6

> ➢ 38. And I follow the religion of my fathers, Ibrahim, and Ishaq and Yaqoub; it beseems us not that we should associate aught with Allah; **this is by Allah's grace upon us and on mankind, but most people do not give thanks.**

Based on *Tafsir Ibnu Katsir*, the meaning of this verse is Prophet Yusuf tells to the prisoners that he has followed his fathers' religion (Ibrahim, Ishaq, and Yaqoub) and he has held off from the worse ways, then he has followed Rasulullah's ways. He also asserts that there is no God besides Allah. Allah is the One. Allah has given his mankind the big gift but most of the people do not give thanks. (Ar-Rifai, 1999:855)

In this case, Prophet Yusuf uses **Representative Illocutionary act.** He tries to make the prisoners believes him. This utterance is representative which includes **asserting** because he assert and says " *this is* " to the prisoners. In addition, this utterance also includes informing because he also gives information that Allah is the One and the mankind must to worship Him. So, the prisoners know about Prophet Yusuf's information.Then, there is another example about representative act in verse 37.

Data 5

> 36. And two youths entered the prison with him. One of them said: I saw myself pressing wine. And the other said: I saw myself carrying bread on my head, of which birds ate. Inform us of its interpretation, surely we see you to be of the doers of good.

37. He said : **There shall not come to you the food with which you are fed,** but I will inform you both of its interpretation before it comes to you, this is of what my Lord has taught me, surely I have forsaken the religion of a people who do not believe in Allah, and they are deniers of the hereafter.

Based on *Tafsir ibnu Katsir*, the meaning of this verse is the prisoners want to Prophet Yusuf make interpretation of their dream. Then, Prophet Yusu

explains to them the interpretation with his prediction that there will not the food come to them. (Ar-Rifai, 1999:855)

In this case, Prophet Yusuf want to inform about his prediction in the prisoners' future based on their dream. They will not get the food in their future. He makes his prediction by stating **Representative Illocutionary act.** His utterance is representative which includes **predicting** illocutionary act. The word " *There shall not come to you* " helps Prophet Yusuf to make the prisoners believe with his prediction.

Next, Prophet Yusuf still uses it in some verses. These verses are verses 41, 47, 48, and 49. But the writer explains three of five verses. These are the other utterance about it:

Data 9

> **41. My two mates of the prison! As for one of you, he shall give his lord to drink wine, and as for the other, he shall be crucified, so that the birds shall eat from his head,** the matter is decreed concerning which your inquired.

Based on *Tafsir Ibnu Katsir*, the meaning of this verse is Prophet Yusuf continues the explanation to the prisoner about their dream with his prediction that one of the two mates of the prison will be wine and the other of the prisoners will come out from this prison after three days. He will be crucified. Then, the birds will eat his head. (Ar-Rifai. 1999:857)

In this case, Prophet Yusuf want to inform about what happen in the prisoners future based on their dreams. He makes his prediction by stating **Representative Illocutionary act**. His utterance is representative which includes **predicting**. The word *"he shall give his lord to drink wine, and as for the other, he shall be crucified, so that the birds shall eat from his head "* helps Prophet Yusuf to make the prison believe with his prediction. Then, this is another example of Prophet Yusuf utterance in verse 47.

Data 11

> 46. Yusuf! O truthful one! Explain to us seven fat kine which seven lean ones devoured, and seven green ears and (seven) others dry, that I may go back to the people so that they may know.

> 47. He said: **You shall sow for seven years continuously, then what you reap leave it in its ear except a little of which you eat.**

Based on *Tafsir Ibnu Katsir*, the meaning of this utterance is the prisoner

wants to Prophet Yusuf explain about the King's dream that there are seven fat oxs which is eaten by seven thin female cows, seven green corns, and seven others dry. Then, Prophet Yusuf tries to explain with his prediction that they will crop for seven years continually because the rain will come and they will get fertile day for that years. After that, the dryness day will come to them, so they must keep their harvest partly. So, they will not hunger in the dryness day. (Ar-Rifai, 1999:861)

In this case, Prophet Yusuf wants to inform about what happen in the King's future based on their dream. He makes his prediction by stating

Representative Illocutionary act. His utterance is representative which includes **predicting**. The word "*You shall sow for seven years continuously* "helps him to make the prison believe with his prediction. Next, Prophet Yusuf still uses representative act in verses 100.

Data 26

> 100. And he raised his parents upon the throne and they fell down in prostration before him, and he said: O my father! This is the significance of my vision of old. **My lord has indeed made it to be true and He was indeed kind to me when He brought me forth from the prison and brought you from the desert after the Shaitan had sown dissensions between me and my brothers,** surely my Lord is benignant to whom He pleases, surely He is the knowing, the Wise.

Based on *Tafsir Ibnu Katsir*, the meaning of this utterance is Prophet Yusuf says to his father " *My lord has indeed made it to be true and He was indeed kind to me when He brought me forth from the prison and brought you from the desert after the Shaitan had sown dissensions between me and my brothers* ". He explains and describes to his father about the interpretation of his dream and the event that he did in the past. Prophet Yusuf persuades his father to believe with his utterance about the interpretation of his dream, so he tries to describe the event. (Ar-Rifai, 1999:882)

From Prophet Yusuf's utterance, he uses **Representative Illocutionary act.** He describes about the interpretation of his dream to his father. His representative includes **describing** because he describes event in the past to his father with the utterance "*He brought me forth from the prison*". Next, Prophet Yusuf still uses representative act in verses 26.

Data 3

> 26. He said: **She sought to make me yield,** and a witness of her own family bore witness, if his shirt is rent from front, she speaks the truth and he is one of the liars.

Based on *Tafsir Ibnu Katsir,* the meaning of this verse is Prophet Yusuf defends himself that he never seduces Zulaikha. He informs to Zulaikha's husband that Zulaikha who seduces him first and makes him surrender to her. (Ar-Rifai, 1999:849)

From the utterance above, Prophet Yusuf uses **Representative Illocutionary act.** He shows that he never seduces Zulaikha. He tries to make Zulaikha's husband believes to him. His utterance is representative which includes in **denying.** Next, Prophet Yusuf also uses Representative act in verse 41.

Data 9

> 41. My two mates of the prison! As for one of you, he shall give his lord to drink wine, and as for the other, he shall be crucified, so that the birds shall eat from his head, **the matter is decreed concerning which your inquired.**

Based on the *Tafsir Al-Ibnu Katsir,* the meaning of this verse is Prophet Yusuf ends this explanation to the prisoners. He says this matter have decreed with their inquiring. Although, in fact, they did not dream anything, but the interpretation of their speaking will still come true in the future. (Ar-Rifai, 1999:858)

From Prophet Yusuf utterance, he makes conclusion by saying " *the matter is decreed concerning which your inquired* ". Prophet Yusuf utterance is **Representative Illocutionary act**. His utterance is representative which includes **concluding**. He thinks his explanation is enough, so he will make conclusion. The last example, Prophet Yusuf uses representative act in verse 77.

Data 21

> 77. They said: if he steal, a brother of his did indeed steal before, but Yusuf kept it secret in his heart and did not disclose it to them. **He said: You are in an evil condition and Allah knows best what you state.**

Based on the *Tafsir Ibnu Katsir*, the meaning of this verse is Prophet Yusuf states his annoying to his step brothers by saying with himself that their condition are worse than Prophet Yusuf and his sibling. They had stolen Prophet Yusuf from his father. (Ar-Rifai, 1999:873)

From Prophet Yusuf utterance " *You are in an evil condition and Allah knows best what you state* ". He uses **Representative Illocutionary Act**. Because he tells the truth by stating that his step brothers' condition are worse than him and his sibling. His utterance includes **stating** of representative act.

Next, the writer shows directive of illocutionary acts to know prophet Yusuf's desire to the hearer.

4.1.1.2. Directive of Illocutionary Acts

Directive is that kind of speech act that represent attempts by the speaker to get the hearer to do something. They are ordering, requesting, praying, advising, begging, asking, and warning.

Prophet Yusuf uses directive to get the other characters to do something. He wants the addressee follows his desire. Here, it is a dialogue between Prophet Yusuf and the messenger in verse 50.

Data 14

> 50. And the king said: " Bring him to me." But when the messenger came to him, **he said: Go back to your lord and ask him, what is the case of the women who cut their hands,** surely my Lord knows their guile.

Based on *Tafsir Al-Ibnu Katsir,* the meaning of this verse is the King wants to the messenger bring Prophet Yusuf to him. When the messenger comes to Prophet Yusuf, he does not want to leave the prison before the king and his people know his freedom. Then, he asks the messenger to go back to their King and ask him about what is the case of the woman who cut their hands. (Ar-Rifai, 1999:861)

From Prophet Yusuf utterance "*Go back to your lord and ask him, what is the case of the women who cut their hands*" it is clear that Prophet Yusuf uses **Directive Illocutionary act** because he forces the messenger to go back to their lord and ask him. His utterance is directive which includes **ordering** because he

orders the messenger to follow his utterance. Then, Prophet Yusuf still uses it in verse 62.

Data 18

> **62. And he said to his servants: Put their money into their bags that they may recognize it when they go back to their family,** so that they may come back.

Based on *Tafsir Ibnu Katsir* , the meaning of this verse is Prophet Yusuf asks to his servant to put step brothers' money as a substitute of food price in their food bags in order to they know that they go back to their family. Then they spill their things from their bags. (Ar-Rifai, 1999:867)

From Prophet Yusuf utterance " *put their money into their bags that they may recognize it when they go back to their family* " it is clear that he uses **Directive Illocutionary act** because he forces his servants to put his step

brothers' money into their bags. His utterance is directive which includes **ordering** because he orders the servants to follow his utterance. Besides, prophet Yusuf also uses it in verse 93.

Data 25

> **93. Take this my shirt and cast it on my father's face,** he will (again) be able to see, and come to me with all your families.

Based on *Tafsir Ibnu Katsir*, the meaning of this verse is Prophet Yusuf asks to his step brothers to go and bring his shirt. His shirt is given by Ibrahim. He wore it when he had thrown into a fire. This shirt can recover an illness. Then, he

asks to his step brothers to cast on his father's face. So, his father will able to see and come to him with their family. (Ar-Rifai, 1999:880)

From Prophet Yusuf utterance *"take this my shirt and cast it on my father's face"* it is clear that he uses **Directive Illocutionary act** because he forces his step brothers to take his shirt and cast it on his father's face. . His utterance is directive which includes **ordering** because he orders his step brothers to follow his utterance. Next, prophet Yusuf still uses Directive in verse 55.

Data 15

> **55. Place me (in authority) over the treasures of the land,** surely I am a good keeper, knowing well.

Based on *Tafsir Ibnu Katsir*, the meaning of this verse is Prophet Yusuf says to the King that he wants to be placed in the treasures of Mesir. He is clever in counting and writing. So, he asks to the King to be placed in that position. (Ar-Rifai, 1999:864)

From this utterance *"Place me (in authority) over the treasures of the land"*, Prophet Yusuf requests the King to place himself in the treasures of Mesir. He really wants that position because he feels that he experts in counting and writing. It is clear that he uses **Directive Illocutionary act**. Directive describes the speaker's desire for the hearer to do something. He says " *Place me*" and describes his desire to the King. His utterance includes **requesting** of illocutionary act because he requests the King to place him as a treasure of Mesir. Then, he still uses it in verse 59.

Data 16

> 59. And when he furnished them with their provision, he said : **Bring to me a brother of yours from your father**; do you not see that I give full measure and that I am the best of host ?

Based on *Tafsir Ibnu Katsir*, the meaning of this verse is Prophet Yusuf prepares the food stuff to be brought by his step brother. While doing that, he says to them bring to me a brother of yours from your father that is Bunyamin. He asks it to them because he wants to check the truth of their story. (Ar-Rifai, 1999:866)

From this utterance *"bring to me a brother of yours from your father"*, Prophet Yusuf requests to his step brother to bring Bunyamin to meet him. He really wants to know the truth story. It is clear that Prophet Yusuf is **Directive Illocutionary act**. Directive describes the speaker's desire for the hearer to do something. Prophet Yusuf says " *bring to me*" and describes his desire to the King. His utterance includes **requesting** of illocutionary act because he requests to his step brothers to bring their brother for him. Besides, he still uses it in verse 62.

Data 18

> 62. And he said to his servants: Put their money into their bags that they may recognize it when they go back to their family, **so that they may come back.**

Based on *Tafsir Ibnu Katsir*, the meaning of this verse is Prophet Yusuf asks to his servant to barter the grist with his step brothers' things. Without their knowing, he returns their things into their bag because he worries they do not

have things to be bartered again. From his utterance, Prophet Yusuf hopes they will come back again. (Ar-Rifai, 1999:867)

From this utterance above " so *that they may come back* ", prophet Yusuf wants to his step brothers come again to him next time. He requests them by returning their things into their bag. It is clear that prophet Yusuf uses **Directive Illocutinary act** because prophet Yusuf as speaker wants to his step brother as a hearer to take particular action. This utterance is directive which includes **requesting** because he requests to his step brother to come back again. Next, prophet Yusuf still uses Directive Illocutionary act in verse 33.

Data 4

> 33. He said : **My Lord! The prison house is dearer to me that that to which they invite me**; and if thou turn not away their device from me, I will yearn towards them and become (one) of the ignorant.

Based on the *Tafsir Ibnu Katsir,* the meaning of this verse is prophet Yusuf prays to God. He wants to be avoided from the gimmick and the crime. So, he wants to be placed in the prison. If Allah does not avoid their device from him, he will follow it and make sins. (Ar-Rifai, 1999:852)

From this utterance above " *My Lord! The prison house is dearer to me that that to which they invite me*" prophet Yusuf begs to Allah by praying. He really wants to be placed in the prison. It is clear that prophet Yusuf is **directive illocutionary act**. His utterance is directive which included **praying** because he prays to God about his desire. Then, prophet Yusuf still uses it in verse 101.

Data 27

> **101. My Lord! Thou hast given me of the kingdom and taught me of the interpretation of sayings : Originator of the heavens and the earth! Thou art my guardian in this world and the hereafter: make me die a Muslim and join me with the good.**

Based on *Tafsir Ibnu Katsir*, the meaning of this verse is prophet Yusuf prays to God that he feels gratitude about what he got in the past and he wants to pass away in Muslim condition and gathers with the good people. He got partly of kingdom in Mesir and he had been able to interpret the dream. It is a gift from God who given for prophet Yusuf. (Ar-Rifai, 1999:883)

From this utterance above "*my Lord! Thou hast given me of the kingdom and taught me of the interpretation of sayings : Originator of the heavens and the earth! Thou art my guardian in this world and the hereafter: make me die a muslim and join me with the good",* prophet Yusuf says gratitude and begs to

Allah by praying. He is really gratitude about what he got in the past. He also wants to die in a good condition and gathers with the good people. It is clear that prophet Yusuf is **directive illocutionary act**. His utterance is directive which includes **praying** because he prays to God about his desire. Then, prophet Yusuf still uses directive act in verse 42.

Data 10

> 42. And he said to him whom he knew would be delivered of the two: **Remember me with your lord**; but the Shaitan caused him to forget mentioning (it) to his lord, so he remained in the prison a few years.

Based on *Tafsir Ibnu Katsir*, the meaning of this verse is prophet Yusuf asks to one of the prisoners who are predicted will leave the prison soon that remember about Yusuf to his King. But the Shaitan makes him forget about Yusuf. While, prophet Yusuf is still in the prison a few years. (Ar-Rifai, 1999:858)

From this utterance above " *remember me with your lord* " prophet Yusuf gives advice to one of the prisoners to explain about Yusuf to his lord. He advises him to remember about him to his lord. It is clear that prophet Yusuf uses Directive Illocutionary act because it causes the hearer to take some particular action. His utterance includes **advising** because prophet Yusuf said something to advise one of the prisoners. Next, prophet Yusuf still uses Directive act in verse 79.

Data 21

> 79. He said : **Allah protect us** what should seize other than him with whom we found our property, for then most surely we would be unjust.

Based on *Tafsir Ibnu Katsir*, the meaning of this verse is prophet Yusuf and his servants beg a protection to God than they must hold the people who steal their property. If , they follow prophet Yusuf's step brother, they will be injustice. (Ar-Rifai, 1999:874)

From this utterance above " *Allah protect us* " prophet Yusuf and his servants beg a protection to God. They really want God to give them protection. It is clear that prophet Yusuf uses **Directive Illocutionary act** because it causes

the hearer to take some particular action. His utterance is directive which includes **begging** because prophet Yusuf said something to beg a protection. Next, prophet Yusuf still uses Directive act in verse 39.

Data 7

> 39. my two mates of the prison! **Are sundry lords better or Allah the One, the Supreme?**

Based on *Tafsir Ibnu Katsir*, the meaning of this verse is prophet Yusuf give a question to the prisoners. He wants to know their answering about accuracy of God. Which one is the best between Allah and other Lord? (Ar-Rifai, 1999:856)

From the utterance above " *are sundry lords better or Allah the One, the Supreme ?*", it is clear that prophet Yusuf uses **Directive Illocutinary act** because it causes the hearer to take a particular action. He says something to the prisoners in the form question to get information about which one the best between Allah and other Lord is. So, this utterance is directive which includes **asking** because he wants the prisoners do something to him by asking them question. In addition, the word " *are and question mark* " can be proved that this utterance is asking in directive illocutionary act. Then, prophet Yusuf still uses it in verse 89.

Data 22

> 89. **He said : Do you know how you treated Yusuf and his brother when you were ignorant ?**

Based on *Tafsir Ibnu Katsir*, the meaning of this verse is prophet Yusuf gives a question to his step brothers. He wants to know their answering about their awareness because they ever treated him. (Ar-Rifai, 1999: 879)

From the utterance above " *do you know how you treated Yusuf and his brother when you were ignorant ? "*, it is clear that prophet Yusuf uses **Directive Illocutinary act** because it causes the hearer to take a particular action. He says something to his step brothers in the form question to get information about their awareness when they treated Yusuf. So, this utterance is directive which included **asking** because he wants his step brothers do something to him by asking them question. In addition, the word " *do you know and question mark* " can be proved that this utterance is asking in directive illocutionary act. Next, the last example of prophet Yusuf uses directive act occurs in Verse 70.

Data 19

> 69. And when they went in to Yusuf. He lodged his brother with himself, saying: I am your brother, **therefore grieve not at what they do**.

Based on *Tafsir Ibnu Katsir*, the meaning of this verse is prophet Yusuf invites his brother, Bunyamin in his places. Then, he gives information that he is his brother and he forbids Bunyamin to be sad with whatever they do. (Ar-Rifai, 1999:871)

From the utterance above " *therefore grieve not at what they do* ", it is clear that prophet Yusuf uses **Directive Illocutionary act** because it causes the hearer to take a particular action. He is warning his brother who has felling sad.

His brother must obey what prophet Yusuf warning, and his brother will know what possible can be happened if he does not give attention about prophet Yusuf warning. So, this utterance is directive which included **warning** because he forbids his brother by giving warning do not be sad. In addition, the word " *grieve not* " can be proved that this utterance is warning in directive illocutionary act.

Besides, prophet Yusuf uses other illocutionary acts to other characters. He uses commisive of illocutionary acts to say future action.

4.1.1.3.Commissive of Illocutionary Acts

Commisive is those kinds of speech act that commit the speaker to some future course of action. There are promising, swearing, threatening, pledging, guarantying, and flowing.

Prophet Yusuf uses commisive to refusing, promising, and threatening to other characters. This is an example dialogue between prophet Yusuf and Zulaikha in verse 23.

Data 2

> ➢ 23. And she in whose house he was sought to make himself yield (to her), and she made fast the doors and said: Come forward. He said: **I seek Allah's refuge, surely my Lord made good my abode: Surely the unjust do not proper.**

Based on *Tafsir Ibnu Katsir*, the meaning of this verse is Zulaikha asks to prophet Yusuf to follow her desire. She closes the doors in her house and say come here to prophet Yusuf. Then, prophet Yusuf tries to refuse her desire. He

refuses it by begging a protection of Allah. He also does not want to hurt Al Aziz as a Zulaikha's husband because he had taken care of him nice. He also gives a reason that the fornicated people will not be lucky in their life.

Based on the utterance above, the **commisive** appeared in the prophet Yusuf's utterance. He uses commisive when he does not want to follow Zulaikha's desire in the next day. His commissive includes **refusing** because he refuses Zulaikha's statement. Next, prophet Yusuf still uses commisive act in verse 37.

Data 5

> 37. And two youths entered the prison with him. One of them said: I saw myself pressing wine. And the other said: I saw myself carrying bread on my head, of which birds ate. Inform us of its interpretation, surely we see you to be of the doers of good.

He said : There shall not come to you the food with which you are fed, but **I will inform you both of its interpretation before it comes to you,** this is of what my Lord has taught me, surely I have forsaken the religion of a people who do not believe in Allah, and they are deniers of the hereafter.

Based on *Tafsir Ibnu Katsir*, the meaning of this dialogue is the prisoners want to prophet Yusuf make interpretation of their dream. Then, prophet Yusuf explains to them the interpretation with his prediction that there will not the food come to them. But, it is not the real interpretation. He will inform the intepretation for them before their dream come true.

Here, prophet Yusuf uses **Commissive Illocutionary act** in his utterance. He says to the prisoners that he will inform the interpretation. So, he says with

word " *will* " to do future action. The commisive includes **promising** because he makes a promise with the prisoners. Then, prophet Yusuf still uses commisive act in verse 60.

Data 17

> 60. **But if you do not bring him to me, you shall have no measure (of corn) from me, nor shall you come near me.**

Based on *Tafsir Ibnu Katsir*, the meaning of this verse is prophet Yusuf treats to his step brothers. If they do not bring his womb brother, they will not get the grist from prophet Yusuf and they cannot close to him.

In the utterance above shows that he uses **Commisive Illocutionary act**. He commits future course of action with the word " *you shall* ". The commisive is **threatening** because he threatens his step brothers. He threatens to give no some

food for them and forbid them to close him, it means that he will not give them the food stuff and forbid them to close him.

Then, the writer shows prophet Yusuf's expression to other characters. It includes expressive illocutionary acts.

4.1.1.4.Expressive of Illocutionary Act

Expressive is those kinds of speech act that the speaker expresses their feeling to the hearer. It expresses various psychological states such as: apologizing, deploring, blaming, congratulating, praising, thanking, welcoming and mocking.

Prophet Yusuf uses expressive of illocutionary act in the verses to express his feeling to other characters. The example is a dialogue between prophet Yusuf and the prisoners in verse 100.

Data 26

> 100. And he raised his parents upon the throne and they fell down in prostration before him, and he said: O my father! This is the significance of my vision of old. My lord has indeed made it to be true and He was indeed kind to me when He brought me forth from the prison and brought you from the desert after the Shaitan had sown dissensions between me and my brothers, **surely my Lord is benignant to whom He pleases, surely He is the knowing, the Wise.**

Based on *Tafsir Al-Jalalain*, the meaning of this utterance is prophet Yusuf praises Allah after describing what happen to him in the past. He says that Allah is benignant, knowing, and wise. (Ar-Rifai, 1999:881)

From this utterance, prophet Yusuf expresses what he feels about Allah's
highness. His utterance is **Expressive Illocutionary act**. Expressive describes the expression of psychological attitude or state in the speaker. Prophet Yusuf expresses his psychological attitude to praise Allah. The word " *my Lord is Benignant, Knowing, and Wise"* explains that his utterance is expressive which included **praising**.

The last, in the Yusuf verse prophet Yusuf uses declarative of illocutionary acts. He uses it in the important event.

4.1.1.5.Declarative of Illocutionary Acts

Declarative is those kinds of speech act used by speaker to give an alteration in a condition. The speaker changes the external status or condition of an object or situation solely by making the utterance. They include excommunicating, declaring war, firing, blessing, baptizing, arresting, appointing, and marrying. In the declarative of illocutionary acts, prophet Yusuf uses it to appoint, fire, and declare. The first example is a dialogue between prophet Yusuf and the prisoners in verse 55.

Data 15

> 55. Place me (in authority) over the treasures of the land, surely **I am a good keeper, knowing well.**

Based on *Tafsir Ibnu Katsir*, the meaning of this utterance is prophet Yusuf declares to the King that he is a good in keeping and has a good knowledge. He declares it in order to be placed as the treasures by the King. (Ar-Rifai, 1999:864)

Based on the utterance above, it contains **Declarative Illocutionary act**, because prophet Yusuf declares that he is a good in keeping and has a good knowledge. Prophet Yusuf's utterance is declarative which included **declaring** because he declares himself in order to be placed as treasures in Mesir by the King. The last example is a dialogue between prophet Yusuf and his step brothers in verse 92.

Data 25

> **92. He said: (there shall be) no reproof against you this day**; Allah may forgive you, and He is the most Merciful of the merciful.

Based on *Tafsir Al-Jalalain*, the meaning of this verse is prophet Yusuf says to his step brothers that there is no abuse for them this day. Allah will forgive them because he is the Merciful. (Ar-Rifai, 1999:879)

Prophet Yusuf decides his step brothers that they are free from abuse this day. His utterance " *there shall be no reproof against you this day* ", it brings about some alteration in the his step brothers' status or condition. Here, prophet Yusuf uses **Declarative Illocutionary act.** His utterance is declarative which included in **appointing** because prophet Yusuf changes his step brothers' status. He appoints his step brothers that there is no abuse for them this day.

In the explanation above show that there are five types of illocutionary acts used by prophet Yusuf's utterance. They are representative, directive, commissive, expressive, and declarative. Next, the writer will analyze his utterance into direct and indirect illocutionary act.

4.1.2. Direct and Indirect Illocutionary act used by prophet Yusuf in Yusuf verse of holy Qur'an

In this part, the writer analyzes data of utterances according to the Yule's theory of direct and indirect illocutionary acts. Here, it analyzes about it.

4.1.2.1 Direct Illocutionary Act

According to Yule (1996:54) direct speech act is the utterance which has a direct relationship between a structure and function. The speaker will perform their function in a direct ways. This is an example dialogue uses direct of illocutionary act in verse 4.

Data 1

> 4. When Yusuf said to his father : **O my father! Surely I saw eleven stars and the sun and the moon. I saw them making obeisance to me.**

> He said : O my son! Do not relate your vision to your brothers,lest they devise a plan against you; surely the Shaitan is an open enemy to man.

Prophet Yusuf gives information about his dream to his father, he says "*surely I saw eleven stars and the sun and the moon. I saw them making obeisance to me.*" His utterance includes **declarative sentence**. There is a direct

relationship between a structure and a function. The structure is declarative sentence and the function is informing to hearer. The dialogue shows that it is direct illocutionary, which included in **informing**. Prophet Yusuf's purpose is giving information to his father and says " *Surely, I saw eleven stars....*". The next example prophet Yusuf uses it when he talks with the prisoners in verse 37.

Data 5

> 37. And two youths entered the prison with him. One of them said: I saw myself pressing wine. And the other said: I saw myself carrying bread on my head, of which birds ate. Inform us of its interpretation, surely we see you to be of the doers of good.

He said : There shall not come to you the food with which you are fed, but I will inform you both of its interpretation before it comes to you, **this is of what my Lord has taught me,** surely I have forsaken the religion of a people who do not believe in Allah, and they are deniers of the hereafter.

Prophet Yusuf asserts to his father, he says "*this is of what my Lord has taught me.*" His utterance includes **declarative sentence**. There is a direct relationship between a structure and a function. The structure is declarative sentence and the function is asserting to hearer. The dialogue shows that it is direct illocutionary, which includes in **asserting**. Prophet Yusuf's purpose is asserting to the prisoners and says " *this is* ". Then prophet Yusuf still uses direct of illocutionary act when talks with the prisoners in verse 39.

Data 7

> 39. my two mates of the prison! **Are sundry lords better or Allah the One, the Supreme?**

Prophet Yusuf asks to the prisoners, he ask " *Are sundry lords better or*

Allah the One, the Supreme?", it includes **interrogative sentence**. This utterance shows that it is direct Illocutionary because there is a direct relationship between a structure and a function. The structure is interrogative sentence and the function is asking to hearer. This utterance is direct illocutionary which includes in **asking**. The utterance " Are Sundry", is clear to ask. Prophet Yusuf's intention is asking to the prisoners about the best Lord. In addition, prophet Yusuf also uses it when he talks with his step brothers in verse 89.

Data 23

> 90. **Do you know how you treated Yusuf and his brother when you were ignorant?**

Prophet Yusuf's step brother comes to meet prophet Yusuf. He still does not know that the King is prophet Yusuf. Then, prophet Yusuf tells him about himself by asking *"Do you know how you treated Yusuf and his brother when you were ignorant?"*. It is an **interrogative sentence.**

This utterance shows that it is direct Illocutionary because there is a direct relationship between a structure and a function. The structure is interrogative sentence and the function is asking to the hearer. The direct illocutionary includes in asking. The utterance " *Do You* ", is clear to ask. Prophet Yusuf's purpose is **asking** to his step brother about his step brothers' memory. The last example, prophet Yusuf also uses direct illocutionary act when talk with his step brothers.

Data 25

> **93. Take this my shirt and cast it on my father's face**, he will (again) be able to see, and cone to me with all your families.

Prophet Yusuf wants to his step brother take his shirt and put it on his father's face. His utterance *"take this my shirt and cast it on my father's face"* shows that prophet Yusuf's utterance is **imperative sentence.**

Here, prophet Yusuf's purpose is ordering to his step brothers and he says *"take it and cast it"*. He orders his step brothers to bring his shirt and put it on his father's face. The utterance above shows that there is a direct relationship between a structure and a function because the structure is imperative sentence and the function is **ordering** to hearer.

4.1.2.2.Indirect Illocutionary Act

According to Yule (1996:54) indirect speech act is the utterance which has a indirect relationship between a structure and function. The speaker will perform their function in indirect ways. This is an example utterance uses direct of illocutionary act in verse 59.

Data 16

> 59. And when he furnished them with their provision, he said: Bring to me a brother of yours from your father; **do you not see that I give full measure and that I am the best of hosts?**

This utterance happens when prophet Yusuf prepares his step brothers' food stuff. He asks to his step brothers "*do you not see that I give full measure and that I am the best of hosts?*", it is an interrogative sentence. Prophet Yusuf's utterance shows **indirect Illocutionary**. It is included in **asserting**. The structure

of his utterance is interrogative, meanwhile the function is asserting to hearer. So, there is an indirect relationship in his utterance. The structure " *Do you see that I* " means he asks to his step brother, but in this context he assert to his step brother. The function shows that prophet Yusuf asserts to his step brother that he is the best host. Next, prophet Yusuf also uses indirect Illocutionary in verse 79.

Data 21

> 79. **He said: Allah protects us that we should seize other than him whom we found our property,** for then most surely we would be unjust.

Prophet Yusuf says to his step brother that he seeks refuge to Allah. He will not take anyone from them. He says " *Allah protect us that we should seize other than him with whom we found our property* ", it is an declarative sentence. Prophet Yusuf's utterance shows **indirect Illocutionary**. It is included in **begging**. The structure of his utterance is declarative, meanwhile the function is begging to hearer. So, there is an indirect relationship in his utterance. The structure " *Allah protect us*" means he give information to his step brother that he will seeks refuge to Allah, but in this context he begs refuge to Allah. The function shows that prophet Yusuf begs refuge to Allah.

In the explanation above, it shows that prophet Yusuf is much to use direct Illocutionary act that indirect Illocutionary act to apply his utterance. Next, there are context of illocutionary acts used by prophet Yusuf to other characters.

4.1.3. Context of Situation that Underlying Illocutionary Acts Used by prophet Yusuf in the Yusuf Verse of holy Qur'an

Context is important part to interpret a sentence. Every sentence has an intended meaning of the utterance. To know the intended meaning of the utterance, we needs context.

The writer analyzes the data of utterance based on Hymes' theory of context. She uses four features in interpreting the utterance according to Hymes' theory of contexts: the participants, the setting, the ends, and the genre.

4.1.3.1. Contexts of Situation between prophet Yusuf's Utterances and Other Characters

There are some contexts of situation that underlying illocutionary act used by prophet Yusuf. He uses the setting, participants, ends, and topic to other characters.

Setting refers to the time and place when they do a dialogue. Then, participant refers to the persons who speak to whom. These are about the speaker and hearer, sender and receiver, or addresser and addressee. Next, end refers to goals, purpose, and result of speech. But the writer analyzes based on the purpose. The last, genre refers to textual categories in the utterance or the topic of conversations. For example prayer, lectures, teachers, poems, family, etc.

The writer takes context of situation that underlying prophet Yusuf's illocutionary act to other characters in the Yusuf verse. They are prophet Yakub as a his father, Zulaikha as a the wife's of Al Aziz, The Prisoners, The King of Mesir, and His step brothers.

First, the writer shows the context of situation that underlying illocutionary act used by prophet Yusuf utterance to prophet Yakub. Prophet Yakub is prophet Yusuf's father. In these dialogues, the participant and genre are same but the setting and end are different.

Data 1

> **Yusuf** : **Oh my father! Surely I saw eleven stars and the sun and the moon, I saw them making obeisance to me.**

      Yakub : O my son, do not relate your vision to your brothers or they will contrive against you a plan. Indeed Satan, to man, is a manifest enemy.

Data 26

> **Yusuf** : **O my father! This is the significance of my vision of old; my Lord has indeed made it to be true; and He was indeed kind to me when He brought me forth from the prison and brought you from the desert after the Shaitan had sown dissensions between me and my brothers, surely my Lord is benignant to whom He pleases; surely He is the Knowing, the Wise.**

These dialogues are very clear that the participants are prophet Yusuf and his father, prophet Yakub. Both of these dialogue above, it shows the genre of these dialogues are prophet Yusuf's dream. But they have different setting and end.

Based on *Tafsir Ibnu Katsir*, in the first dialogue, the setting is not mentioned. But the end of this dialogue is to inform what happens with himself to his father. He informs to his father that he has dreamed to see eleven stars, the sun and the moon. He sees them making obeisance to him. He talks about it with his father and wants to know the reaction of his father about his dream.

In the second dialogue, it shows that the setting in the palace of Mesir. It is not mentioned the time when the dialogue happens in this verse. While, the end of this dialogue is describe the event that happen in the past. He tells to his father

that God makes his dream come true. He had made Yusuf go out from the prison and brings his father from the desert after the Shaitan had sown dissensions between him and his brothers. He talks about it to his father and want to his father know about the events when he had separated from his father since thirty years.

The next, there are contexts of situation that underlying prophet Yusuf's illocutionary act between prophet Yusuf's utterances and Zulaikha. Zulaikha is the wife of Al-Aziz. She had kept Yusuf when he was child. After he grows up become adult. Allah gives him knowledge about life. He is also given ability to make the people interested with him. He is also given a glory. So, he becomes the noble man. In this context, Zulaikha begins to love with prophet Yusuf and she tries to persuade Yusuf. This dialogue happens in verse 23.

Data 2

> And she (Zulaikha) in whose house he was sought to make himself yield (to her), and she made fast the doors and said: Come forward. **He (Yusuf) said : I seek Allah's refuge, surely my Lord made good my abode: Surely the unjust do not proper.**

The participant in the dialogue is prophet Yusuf and Zulaikha. The dialogue happens in the Zulaikha's house. The time is not mentioned in this verse. The genre of the dialogue is Zulaikha's desire. While, the end of this dialogue is prophet Yusuf refuses desirability of Zulaikha. He says " *I seek Allah's refuge, surely my Lord made good my abode; Surely the unjust do not prosper*". He refuses by requesting a refuge to Allah. He talks it to Zulaikha and want to Zulaikha stop her attitude to him. He also asserts and informs to Zulaikha that her

husband had kept him goodly. So, he will not betray him. The people who fornicate, they will not be lucky in their life. He talks about it to Zulaikha and want to her stop her attitude to prophet Yusuf.

Next, there are context of situation that underlying prophet Yusuf's illocutionary acts between prophet Yusuf's utterances and the prisoners. The prisoners are the maid and bread maker of the King. Both of them love prophet Yusuf very much because they see the good sign in him. In the prison, prophet Yusuf is well known as generous, trust, honest, handsome, and religious people. He also can interpret dream. One day the prisoners had dreamed. He tells to Yusuf. This is dialogues between prophet Yusuf and the prisoners.

Data 5

> And two youths entered the prison with him. One of them said : I saw myself pressing wine. And other said: I saw myself carrying bread on my head, of which birds ate. Inform us of its interpretation; surely we see you to be of the doers of good.

He said : There shall not come to you the food with which you are fed, but I will inform you both of its interpretation before it comes to you: this is of what my Lord has taught me; surely I have forsaken the religion of a people who do not believe in Allah, and they are deniers of the hereafter.

Data 6

> **And I follow the religion of my fathers, Ibrahim and Ishaq and Yaqoub; it beseems us not that we should associate aught with Allah; this is by Allah's grace upon us and on mankind, but most people do not give thanks.**

Data 7

> O my two mates of the prison! Are sundry lords better or Allah the One, the Supreme ?

Data 8

> You do not serve besides Him but names which you have named, you and your fathers; Allah has not sent down any authority for them; judgment is only Allah's; He has commended that you shall not serve aught but Him; this is the right religion but most people do not know.

Data 9

> O my two mates of the prison! As for one of you, he shall give his lord to drink wine; and as for the other, he shall be crucified, so that the birds shall eat from his head, the matter is decreed concerning which you inquired.

Data 10

> And he said to him whom he knew would be delivered of the two : Remember me with your lord; but the Shaitan caused him to forget mentioning (it) to his lord, so he remained in the prison a few years.

Data 11

> Yusuf! O truthful one! Explain us seven fat kine which seven lean ones devoured, and seven green ears and (seven) others dry, that I may go back to the people so that they may know
> He said : You shall sow for seven years continuously, then what you reap leave it in its ear except a little of which you eat

Data 12

> Then there shall come after that seven years of hardship which shall eat away all that you have beforehand laid up in store for them, except a little of what you shall have preserved.

Data 13

> **Then there will come after that a year in which people shall have rain and in which they shall press (grapes).**

Data 14

> And the king said: Bring him to me. So when the messenger came to him, **he said: Go back to your lord and ask him, what is the case of the women who cut their hands; surely my Lord knows their guile**

The participant of this dialogue is prophet Yusuf and the prisoners. It happens in the prison. But it does not mention the time. The genre of this dialogue is talks about the prisoners' dream, the King's dream and his desire to meet prophet Yusuf. But, there are different end in this dialogue.

The end of data 5 - 8, prophet Yusuf does Da'wah to the prisoners.

Prophet Yusuf wants to the prisoners come back to worship Allah, because Allah is the One and He is the judgment of this world. The end of data 9, prophet Yusuf explains their dream that one of them will come back to work as the maid of the King, but one of them will be crucified and the birds will eat his head. He talks about it and want to the prisoners know the meaning of their dream.

While the end of data 10, prophet Yusuf requests them to tell him to their King by saying " *Remember me with your Lord* !" . He talks about it and want to the prisoner do his requesting. The end of data 11 until 13, one of the prisoners asks to prophet Yusuf to explain the King's dream. Then, prophet Yusuf explains

to them about the King's dream. He talks about it and want to inform one of the prisoners about his question about the King's dream. The last end in data 14, one of the prisoners asks to prophet Yusuf to meet the King. But prophet Yusuf rejects his invitation by saying " *go back to your lord and ask him, what is the case of the women who cut their hands, surely my Lord knows their guile*". He talks about it with one of the prisoners and wants to him return to his King and asks to the wife of Al-Aziz in order to the King knows about the chastity of Yusuf, the excellence of Yusuf, and the kindliness of Yusuf toward the people in Mesir.

In addition, there are context of situation that underlying prophet Yusuf's illocutionary act between prophet Yusuf and the King of Mesir. This dialogue happens in verse 55.

Data 15

> And the King said : Bring him to me, I will choose him for myself. So when he had spoken with him, he said: Surely you are in our presence today an honorable, a faithful one.
>
> **He said : Place me (in authority) over the treasures of the land, surely I am a good keeper, knowing well.**

From the dialogue above, it shows that the participants are the King and prophet Yusuf. This dialogue happens in the palace of Mesir. The genre of this dialogue is Yusuf's position in the palace of Mesir. Prophet Yusuf gets a high position as a minister to be changed Al-Aziz in the palace. But prophet Yusuf rejects the King's offering by saying " *Place me (in authority) over the treasures of the land, surely I am a good keeper, knowing well.*" He requests to the King to

be become a treasurer because he thinks that he has ability in counting. So, the end of this dialogue is Yusuf want to become a treasurer in the palace. He talks about it to the King and request the King about his position in the palace.

The last context of situation that underlying prophet Yusuf's illocutionary act is dialogue between prophet Yusuf's utterance and his step brothers. This dialogue begins when his step brothers come to the palace because they need some food stuffs. Prophet Yusuf recognizes them, but they do not recognize prophet Yusuf because he stands with his highness, his power, and his leadership. In *Tafsir Ibnu Katsir* is mentioned that prophet Yusuf and his step brothers do conversation. But, it is not mentioned in this Surah. So, in this Surah shows that prophet Yusuf prepares goods for his step brothers directly. This is the dialogue about it.

Data 16

> And when he furnished them with their provision, **he said: Bring to me a brother of yours from your father; do you not see that I give full measure and that I am the best of host?**

Data 17

> **But if you do not bring him to me, you shall have no measure (of corn) from me, nor shall you come near me.**

They said : We will strive to make his father yield in respect of him, and we are sure to do (it).

The participants are prophet Yusuf and his step brothers. It happens in the palace. The genre of this dialogue is prophet Yusuf's give warning about his step

brother's utterance. Meanwhile, there are different end in each of utterance. The first end in utterance of data 16, prophet Yusuf wants to his step brothers bring their half brother to them. He wants to know the truth of their story. The end in utterance of data 17, prophet Yusuf threatens his step brothers by saying "*But if you do not bring him to me, you shall have no measure (of corn) from me, nor shall you come near me*". He talks about it to his step brothers in order to them really come back again.

Next, the context of situation that underlying prophet Yusus's illocutionary act still occurs in dialogue between prophet Yusuf and his step brother. But, there is different end and genre in this dialogue. This is the dialogue about it.

Data 22

> **He said: Do you know how you treated Yusuf and his brother when you were ignorant?**

Data 23

> They said : are you indeed Yusuf? **He said: I am Yusuf and this is my brother. Allah has indeed been gracious to us; surely he who guards (against evil) and is patient (is rewarded) for surely Allah does not waste the reward of those who do good.**

Data 24

> **He said : (there shall be) no reproof against you this day; Allah may forgive you, and He is the most Merciful of the merciful.**

Data 25

> **Take this my shirt and cast it on my father's face, he will (again) be able to see, and come to me with all your families.**

Based on the dialogue above, it is clear that Yusuf still talks to his step brothers. It still happens in the palace after his step brother's going home to bring their half brother. The genre of this dialogue is prophet Yusuf's step brothers' mistakes. There are different between the ends of each utterance. The first end occurs in the utterance of data 22. This utterance begins when prophet Yusuf hears his step brother's story about their condition with their family since the dryness happen to them and prophet Yusuf feels pity to them. Then, prophet Yusuf introduces himself to his step brothers by saying "*He said: Do you know how you treated Yusuf and his brother when you were ignorant?*". He talks about it to his family and want to them remember and know that he is Yusuf.

After that Yusuf continues his utterance in data 23. Prophet Yusuf asserts to them by answering their question "*are you indeed Yusuf?*" then "*he said: I am Yusuf and this is my brother. Allah has indeed been gracious to us; surely he who guards (against evil) and is patient (is rewarded) for surely Allah does not waste the reward of those who do good.*" He talks about it to his step brothers and wants to them believe with his utterance and finally they admit their mistake to Yusuf.

Then, prophet Yusuf continues this utterance again in data 24. He forgives them by saying "*(there shall be) no reproof against you this day; Allah may*

forgive you, and He is the most Merciful of the merciful". He talks about it to his step brothers and wants to his step brothers know that he had forgiven them.

Then, the last utterance in data 25, prophet Yusuf asks them to take his shirt and puts it in his father's face in order to his father remember about him. He says " *Take this my shirt and cast it on my father's face, he will (again) be able to see, and come to me with all your families*". He talks about it to his step brothers and wants to them follow his requesting.

From the explanations above, it shows there are five types of illocutionary acts used by prophet Yusuf. It is clear that illocutionary acts are very important in a dialogue. It is not only happened in movie, novel, and etc, but it is also happened in holy Qur'an. Illocutionary act is the theory which explains that say something to do something. So, people can express their ideas or feeling to others with they speak something, but they must keep their utterances.

4.2.   Discussion

The study describes how the communications apply in surah Yusuf of Holy Qur'an by using illocutionary act theory. The writer used " a taxonomy of illocutionary act" by Searle (1976:353) in classifying data. It is divided into five types, they are: representative, directive, commisive, expressive, and declarative. Illocutionary act is the act performed in saying something (Coulthard, 1987:18). It means that when we say an utterance for informing something.

The types of Illocutionary acts can be expressed through oral and written. Illocutionary acts can also be expressed through the utterance in Holy Qur'an.

Besides, the writer also presents context of situation to know the meaning of utterance that contains illocutionary act. This study is very important to find the interpretation of meaning in the surah Yusuf of Holy Qur'an.

The writer takes the data from Prophet Yusuf's utterances. The data of this study is analyzed by qualitatively in getting types of Prophet Yusuf's illocutionary acts, knowing how the way Prophet Yusuf used his illocutionary acts, and finding the context of situation in his illocutionary acts.

Based on the finding, there are twenty eight of Prophet Yusuf utterances. All of his utterances includes in five illocutionary acts namely representative, directive, commissive, expressive, and declarative. Prophet Yusuf also uses his illocutionary act by direct speech act because there are direct relationship between structure and function. Besides, the context of situation of participants, setting, end, and genre become an importance part of illocutionary act.

There are some studies have different types of illocutionary act (Alhassan, 2012; Wahyuningsih, 2013; Jauharin, 2014; Purmiyanti 2014) in the Qur'an side. Types of illocutionary act in each study have different purposes in supporting the Qur'an users' expectations such as in Wahyuningsih, 2013. This study explains the types of illocutionary act uses in the oath utterance of surah Asy-Syams and how illocutionary act applies in the oath utterance of surah Asy-Syams. In this study, the writer focuses only in the oath utterance of surah Asy-Syams. She found five types of illocutionary act in these oath utterances. It is mostly use assertive and commissive of illocutionary act. These utterances also

use direct illocutionary act to inform the reader. Differently, this study does not explain the context of situation.

The developing of illocutionary act will be the gap for further researchers to conduct about the study of speech act in the Qur'an sides that contains of some conversation form such as in surah Yusuf. Surah Yusuf is one of the surah in Qur'an that told about the life of Prophet Yusuf and his brother and it is constructed in the dialogue conversation form. The further researchers can also explain the topic and purpose of each utterance based on context of situation. It will give the new nuance by using the research approach about ethnography of communication. The study in this area will make the other researchers find the new kinds of speech act which never been discussed by the previous studies.

CHAPTER V

CONCLUSION

5.1. Conclusion

This chapter presents the conclusion of the writer study of illocutionary acts. The writer makes the conclusion which is covered the result of the findings. This conclusion clearly from the analysis of illocutionary acts used by prophet Yusuf on Yusuf verses of holy Qur'an.

The study of language, especially illocutionary acts could not be done without considering aspect of the speech situation. In this study, the writer analyzes the context as one of aspect of the speech which is significant thing in pragmatics study. The context describes the situation where illocutionary act of utterance happen. The writer uses context of the situation as background

her knowledge to suppose the utterance which is used by prophet Yusuf to other characters in the drama. The writer concludes her findings and discussions can be seen as follow:

1. In the first statement of problems, the writer finds all five categories of illocutionary acts from prophet Yusuf's' utterances. They are representative, directive, commissive, expressive and declarative. In prophet Yusuf's utterances, the writer finds that prophet Yusuf's utterance mostly uses illocutionary acts of representative and directive than the other. In representative illocutionary act, he wants to explain the prisoners by asserting his utterance. Meanwhile, in directive illocutionary act, he

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orders the messenger of the King to follow his utterance. The writer also finds that an illocutionary act of expressive and declarative is seldom used by prophet Yusuf. He uses illocutionary acts of expressive when he praises to Allah and declarative when he declares his step brothers.

2. Then, in the second statement of problem, she finds direct illocutionary acts in prophet Yusuf's utterances when he does a dialogue to other characters. In his utterances, prophet Yusuf mostly uses direct relationship between a structure and a function.

3. In addition, in the third statement of problem, she finds the contexts of illocutionary acts, she analyzes about the participants, setting, end and genre. From the contexts, the writer knows prophet Yusuf's relationship with other characters.

5.2. Suggestion

From the conclusion above the writer proposes to explain how illocutionary acts occur in the utterance of prophet Yusuf based on the context. Certainly, the writer has some suggestions for the researchers who want to analyze speech acts, especially illocutionary acts to give more attention to analyze other object, such as video, comic, radio, Qur'an or movie. They can analyze with the other statement of problems, such as functions of illocutionary acts or cultural context.

Besides, for the researcher who interested in the Qur'anic topics. They could expand their insight and found the unique side such as the figurative language and language style. Finally, the writer hopes that this study will benefit

for the English Department, especially to students in State Islamic University Sunan Ampel Surabaya.

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