CHAPTER II

LITERATURE REVIEW

In this chapter, the researcher presents some theories that related with the field.

2.1 Pragmatics

Pragmatics is one of linguistic studies that concerns to the intention of utterance not the sentence spoken. There are so many definition of pragmatic that presented in any source through idea of many expert. Such as, Yule (1996:3) states that pragmatic concerns with the study of meaning as communicated by a speaker (or writer) and interpreted by hearer (reader). It is possible if speaker's utterances can be interpreted in various ways relate to some aspect. Those aspects are context, culture, situation and the closeness relationship between speaker and hearer.

Kreidler (1998:18) states that pragmatic is another branch of linguistics that is concerned with meaning. While peccei (1999:5) states that pragmatic concentrates on the aspect of meaning that could not be predicted by linguistic knowledge alone and take into account our knowledge about physical and social world. The focus of pragmatic analysis is on the meaning of words or sentence.

Levinson (1983:9) states that pragmatic is the study of the relation between language and context that are basic to an account of language understanding. Based on the definition, it can be seen that in understanding the language people have to know the meaning of utterance and the context of utterance. From the definitions above, it can be drawn that pragmatics is the study of speaker's intension to the hearer which relates to the context how the language is used.

According to Yule (1996:129-133) pragmatics study covers:

a. Entailment

Entailment is the relationship between two sentences where the truth of one (A) requires the truth of the other (B)

b. Implicature

Implicature is the relationship between two statements where the truth of one suggests the truth of the other, but distinguishing implicature from entailment does not require two statement.

c. Presupposition

Presupposition is an assumption about the word whose thruth is taken for granted in discourse.

d. Speech Act

Speech act is the study of how we do things with utterance. There are three basics in saying utterance namely: Locutionary act, illocutionary act and perlocutionary act.

e. Deixis

Deixis is the way in which language encode-feature of the context and thus concerns ways in which the interpretation of utterance depends on the analysis of that context of utterance.

2.2 Speech Acts

The speech act theory firstly founded by Austin in 1962 and further developed by Searle in 1969. Speech acts are acts of communication. Speech acts theory explain how the speaker use language intended action and how the hearer intended meaning form what the speaker said. According to Peccei (1999:43) speech act is an act that a speaker performs, when making an utterance.

Austin (in Levinson, 1983:236) describes that there are three kinds of speech act, those are:

• Locutionary is the performance of an utterance. It also called the act of saying something.

Example: "Will You pay my tuition?"

From the sentence above, we know that this utterance is kind of interrogative utterance, it is consist of 5 words.

• Illocutionary is performing an act in saying something. It is also called the act of doing something.

Example: "Leave me alone!"

From the sentence above, the speaker demands that the hearer carry out the action desired by the speaker.

• Perlocutionary is the effect of what the speaker said. It is also called the act of affecting someone.

Example: "Jones is a disreputable businessman."

From the sentence above, the speaker effect the hearer:

- Hearer now **knows** something about Jones.

- Hearer **avoids** Jones.

Whereas Yule (1996: 48) also divided speech acts into three categories. The first, Locutionary act is the basic utterance or producing a meaningful linguistic expression. The second, Illocutionary act is performed via communicative force of an utterance. And the last, Perlocutionary act creates an utterance with a function without intending it to have an effect.

2.3 Illocutionary Acts

Austin (Coulthard, 1985:18) states that Illocutionary acts are acts performed in saying something. Some linguists have attempted to classify illocutionary acts into a number of categories or types.

Austin divided illocutionary speech acts into five major classes, those are veridictives, exercitives, commissives, behabities and expositives.

According to Searle (Mey, 2001: 120-122), illocutionary speech acts divided into five categories.

- The first, representatives are assertions about a state of affairs in the world. It is also called assertives (leech, 1983:128). Here the speaker asserts a proposition to be true.
- The second, directives are speech acts embody an effort on the part of the speaker to get the hearer to do something, to direct him or her towards some goal of the speaker. It means that here the speaker tries to make the hearer do something.
- The third, commissives are operate a change in the world by means of creating an obligation. However, this obligation is created in the speaker, not the hearer

like in directive. Here the speaker commits him or herself to (future) course of action.

- The fourth, expressives are inner state of the speaker, the expression is essentially subjective and tells us nothing about the world. It means the speaker expresses an attitude to or about a state of affairs.
- And the last, declaration is speech act where the speaker brings about some state of affairs by the mere performance of the speech acts. The speaker alters the external status or condition of an object or situation.

Besides that, Yule (1996:53) also proposed the illocutionary into five types. The following are the explanation of each illocutionary acts:

a. Expressive

Expressive is a kind of illocutionary acts that represents the speaker feels. They express psychological state and can be statement of pleasure, pain, like, dislike, joy, sorrow and the others. The kinds of expressive, such as apologizing complimenting, condoling, congratulating, deploring, praising, regretting, thanking. In using an expressive, the speaker makes words fit the world (of feeling). It means that expressive is expression or statement related to particular psychological and emotional state that the speaker feels.

According to Bach and Harnish (in Geis, 1995:18) state expressive is a kind of illocutionary acts that expresses feelings regarding the hearer or, in cases where the utterance is clearly perfunctory or formal, It also relates to the speaker's intention that his utterance satisfies a social expectation to express certain feelings

and his belief. It means that expressive is a kind of illocutionary acts that has function to express the psychological state in the condition sincerely.

Examples of expressive are *I'm sorry to hear that, thanks for everything, congratulation for your engagement, etc.*

b. Declarative

Declarative is a kind of illocutionary speech acts that change certain words via their utterance. It means that the speaker needs a special institutional role, in a specific context in order to show a declaration exactly.

In using a declaration, the speaker changes a circumstance via words. The kinds of declarative are approving, betting, blessing, christening, confirming, cursing, declaring, disapproving, dismissing, naming, resigning, etc.

Examples of declarative are *I pronounce you, we find the defendant not* guilty, etc.

c. Representative

Representative is a kind of speech acts that states what the speaker believes to be true or false. They are manifested in statement, prediction, state, suggest, lie, complaining, guess, predict, announce, report, claim, discriminate suggestion, fact and etc. In using a representatives, the speaker makes words fit the world (of belief). It means that representative relates to believe of the speaker about something.

In the other hand, Bach and Harnish (in Geis, 1995:18) state that representative is a kind of illocutionary acts that expresses the speaker's belief and his attention or desire that the hearer has or forms like a belief. It means that representative is kind of illocutionary acts that is based on the speaker's belief.

Examples of representative are *It is raining*, *Columbus discovered America in 1492, etc.*

d. Directive

Directive utterance is a kind of illocutionary speech acts that speakers use to get someone else to do something. It means that in directives utterance, the speakers express their desire for the hearer to do something. The kinds of directive speech acts are advising, asking, begging, challenging, daring, demanding, forbidding, insisting, inviting, ordering, permitting, recommending, requesting, suggesting, etc.

Examples of directive are *would you come to my wedding's party?, don't* go anywhere, etc.

e. Commissive

Commissive is a kind of illocutionary speech acts that speakers use to express their some future action. They express what the intention of speaker. The kinds of commisive are committing, guaranteeing, offering, promising, refusing, threatening, volunteering, vowing. Commissive can be performed by the speaker alone, or by the speaker as a member of a group.

Examples of commisive are *I will repay the money I borrowed*, *I promise I will come to your house, etc.*

2.4 Directive Speech Act

Yule (2006: 92) states directive speech acts are kinds of illocutionary speech act that used by speaker to get someone else to do something. In other words, the speaker tries to get the hearer perform some act what the speaker want.

Besides that, Bach and Harnish (1979:47), Searle (1985:23), and Davies (1986:35) state directive is a kind of illocutionary act that express speaker's attitude toward some prospective action by the hearer and his intention that his utterance, or attitude can be taken as a reason for the hearer's action. It means that directive gives effect action to the hearer based on the utterances from the speaker.

The kinds of directive speech acts are advising, asking, begging, challenging, daring, demanding, forbidding, insisting, inviting, ordering, permitting, recommending, requesting, suggesting, etc.

2.5 Types of Directive Speech Acts

There are so many expert that divided types of directive into some types. Jucker and Taavitsainen (2008), divided into 20 classification: 1) Advising, 2) admonishing, 3) asking, 4) begging, 5) challenging, 6) daring, 7) demanding, 8) dismissing, 9) excusing, 10) forbidding, 11) instructing, 12) inviting, 13) ordering, 14) permitting, 15) recommending, 16) requesting, 17) requiring, 18) suggesting, 19) urging and 20) warning.

Kreidler (1998:190-191) explains that there are three kinds of directive utterances that can be recognized into:

• Command. Examples of commands: *Sit down, please!, clean the room!, etc.*

- Request. Examples of request: *could you bring my bag?, can you accompany me?, etc.*
- Suggestions. Examples of Suggestion: *you should stay here, you have to study, etc.*

Besides that Bach and Harnish (in Ibrahim, 1993) classified directive into six main categories, that are requests (requesting, begging, inviting,), questions (asking, investigating, interrogating), Requirements (commanding, ordering, instructing, demanding, arranging, dictating, directing), Prohibitions (forbidding, restricting), permissions (permitting, dismissing, allowing, forgiving and granting), and advices (suggesting, advising, admonishing, recommending, urging, counseling).

2.6 Translation Work

The Holy Qur'an is a divine book revealed to the Prophet Muhammad (peace be upon him) and is accepted as the last scripture for human guidance by the adherents of Islam. It has been translated into various languages by both Muslims and non-Muslims. The translation is intended to go further in accuracy, clarity, flow, and currency of language. It is written in modern, easy style, avoiding where possible the use of cryptic language or archaisms that tend to obscure meaning. The intention is to make the Qur'an accessible to everyone who speaks English, Muslims or otherwise, including the millions of people all over the world for whom the English language has become a lingua franca." 21

1.7 Qur'an Surah An-Nisa'

An-Nisa' means women. It is fourth surah in Qur'an. It is a second length of surah in Qur'an after surah Al-Baqarah. It is revealed in Medina. Surah An-Nisa' contains 176 verses that. Its contents discusses inheritance, marriage law, how to deal with children and orphans, legal practice, and the others. The subject of this surah are marriage, equitable distribution of property after death, the necessity of obeying leader and so on. Some of the verses discuss about women and family affairs suitable with the name of the surah, An-Nisa' means women. This surah also is woman protection.

