

**ILLOCUTIONARY ACTS USED IN ENGLISH TRANSLATION  
OF THE HOLY QUR'AN SURAH YUSUF BY MUHAMMAD  
MARMADUKE PICKTHALL**

**A Thesis  
Submitted as a Partial Fulfillment of the Requirement for S-  
1Degree**

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## ABSTRACT

This research discussed about Illocutionary Act that used in English translation of the Holy Quran surah Yusuf by Marmaduke Pickthall. The purpose of this research to find out the types and functions of illocutionary acts by Searle's theory and also to describe the used of illocutionary acts are used in English translation of Qur'an surah Yusuf by Marmaduke Pickthall by Yule's theory. This research used descriptive qualitative method. The researcher used five types of illocutionary act in analyzing English translation of the Holy Quran surah Yusuf by Marmaduke Pickthall namely assertive, directive, commissive, expressive, declaration. In collecting data the researcher used documentation with five steps such as read the English translation of the holy Qur'an surah Yusuf by Marmaduke Pickthall in application of Al-Qur'an version 3.4.1, identify the utterance based on types of illocutionary acts by Searle's theory, analyzed the utterance based on the function of the types illocutionary act, analyzed the using of utterance it is directly or indirectly based on Yule's theory, and the last researcher taken the verse that contains illocutionary acts as the data. In data analysis researcher used some step by Miles and Huberman namely data reduction, data presentation, and conclusion drawing/verification. The result shows 37 utterances that contain of types of illocutionary acts based on Searle's theory. There are 10 utterances that include of assertive, 13 utterances that include of directive, 9 utterances that include of commissive, 2 utterances that include of expressive, and 2 utterances that include of declaration. And there are 26 utterances that used directly illocutionary acts with the imperative, declarative, and interrogative function, and 11 utterances that used indirectly illocutionary acts. The most type of illocutionary act that used by English translation of the holy quram surah Yusuf by Marmaduke Pickthall is directive.

***Keywords: Speech Act, Illocutionary Act, Surah Yusuf***

## DECLARATION

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I hereby declared that this thesis is my own work. All the opinions in this thesis have been quoted or paraphrased in accordance with proper ethics and I am very responsible for the contents of this thesis.

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## MOTTO

قُلْ لَنْ يُصِيبَنَا إِلَّا مَا كَتَبَ اللَّهُ لَنَا هُوَ مَوْلَانَا وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ

الْمُؤْمِنُونَ ﴿٥١﴾

“Say: Naught befalleth us save that which Alla hath decreed for us,  
He is our protecting friend. In Allagh let believers put their trust!”<sup>1</sup>

(QS. At Taubah : 51).



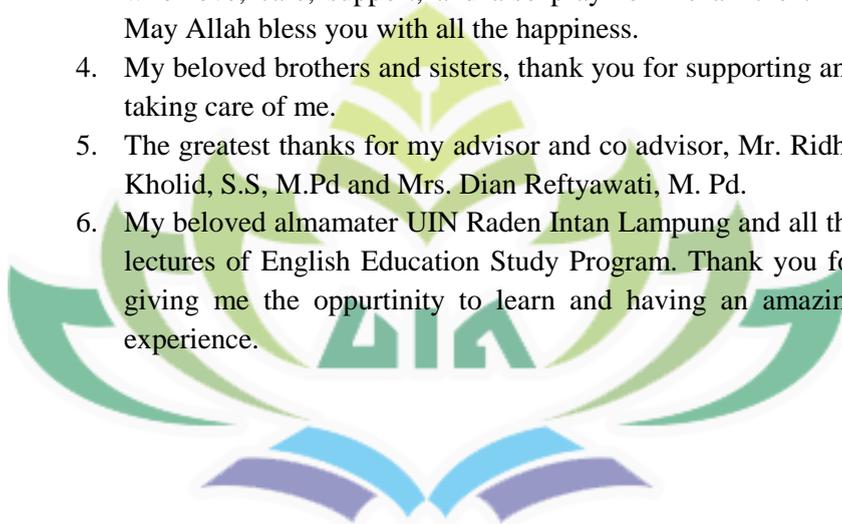
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<sup>1</sup> Pickthall, (Alim Quran.org version 3.4.5, 2010)

## DEDICATION

Bismillahirrahmanirrahim, from the bottom of my heart I intend to seek knowledge for the sake of Allah. I dedicate this thesis to anyone who loves me. I will dedicate my writing specifically to:

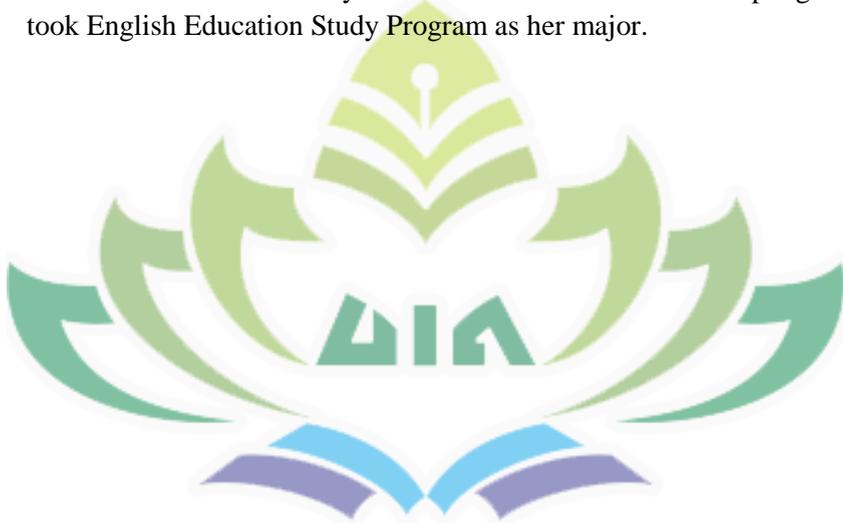
1. Allah SWT, because He is the only One Who destined me to complete this thesis and I hope I can be of benefit to mankind.
2. My greatest love for myself, thank you so much for not giving up of each struggling.
3. My beloved parents (Mr Sukario, Mrs Saliyah, Mr Sunyoto, Mrs Aida Nuryani, Mr Toto Suprpto and Mrs Lilis Suryani) who love, care, support, and also pray for me all the time. May Allah bless you with all the happiness.
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5. The greatest thanks for my advisor and co advisor, Mr. Ridho Kholid, S.S, M.Pd and Mrs. Dian Reftyawati, M. Pd.
6. My beloved almamater UIN Raden Intan Lampung and all the lectures of English Education Study Program. Thank you for giving me the oppurtunity to learn and having an amazing experience.



## **CURRICULUM VITAE**

The researcher name is Syafira Yolanda. She was born in Bandar Lampung, on July 11<sup>th</sup> 1998. Syafira is the eighth children of parents Mr Sukario and Mrs. Saliyah. She has four brothers and three sisters.

There are my educational background. First, she studied in Elementary School of SD Negeri 2 Tanjung Senang in 2005 until 2011. After that she continued her study to the state of Junior High School of Al-Hikmah Bandar Lampung. Then she continued her Senior High School at MAN 3 Medan and graduated in 2017. After that she continued her study in UIN Raden Intan Bandar Lampung and took English Education Study Program as her major.



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7. English Education Class E has been being one of my learning partner since 2016 till now.

Bandar Lampung, November 26<sup>th</sup> 2021

The researcher



SYAFIRA YOLANDA

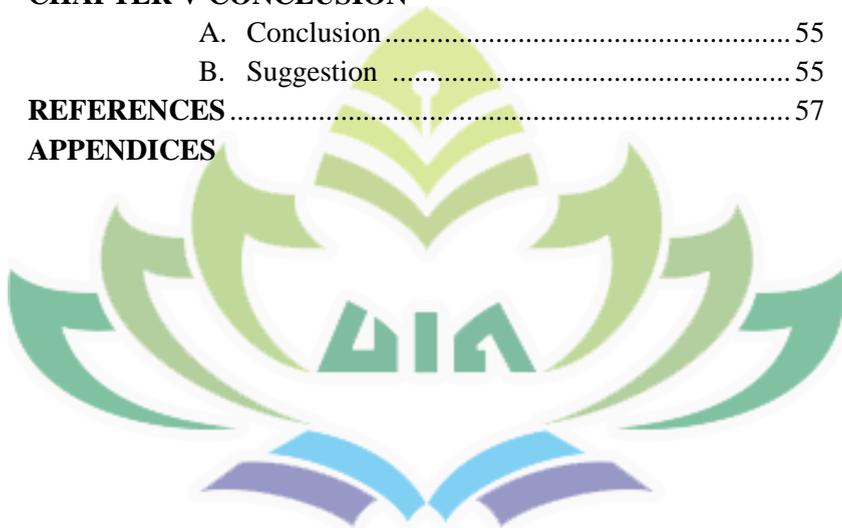
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## CHAPTER I INTRODUCTION

### A. Background of the Research

“ I seek refuge in Allah! lo ! He is my lord, who hath treated me honorably. Wrong, doers never prosper.” (QS. *Yusuf*: 23)<sup>1</sup>

This sentence is one of the quotes that contain an illocutionary act where in this verse is interpreted as an example of Yusuf's character who really appreciates that his master and he asserts that he treats him very well so that he cannot repay him by doing vile things to his family. We can see that one of the quotes in the Al-Qur'an verse contains many moral values and messages that can be taken and applied in everyday life. For example, in the process of learning the language of the Al-Quran translation, it can also be used as a medium to convey learning material not only through novels, film scripts, and other media.

It is important for us to learn illocutionary acts because it has an important role as a means of communication in understanding the utterances in directly and indirectly, and all humans used illocutionary acts to respond what speaker said. Illocutionary act is used in communication, utterance meaning, and study of meaning in language, as a mean of interaction context. Austin said that “the performance of an act in saying something” is an illocutionary act. It means that when someone saying something they actually perform something. Illocutionary act has been used as a means of communication since the beginning of human creation as Allah's statement in the Qur'an Surah Ar-Rahman verse 4:

عَلَّمَهُ الْبَيَانَ (٤)

*He hath taught him utterance.* (Ar-Rahman:4)<sup>2</sup>

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<sup>1</sup> Ibid, p. 262

<sup>2</sup> Pickthall, (Alim Quran.org version 3.4.5, 2010). P. 604

According to Rakhmat, the two keywords used in the Qur'an to communicate are the words "Al-Bayan" and "Al-Qaul" which means the ability to speak truthfully and communicate well. It means that in surah Ar-Rahman Allah conveys information that humans have been taught to speak which is used to communicate well. Communication can occur through oral or written communication, wherein in oral communication, the speaker conveys his message to the listener and the writer conveys it through a written message to the reader. And communication is made not only among humans but also can occur between God and his servant through a written message, namely Al-Qur'an.

Al-Qur'an is positioned as a text central reference, and guidance for life by Muslims. Most of Muslims read the Qur'an every day, but some of them only read the general meaning or only read the translation of each verse, sometimes they do not understand what the meaning of it. Because it is important for us as Muslims especially for Indonesian muslim student to know deeply the message that Allah conveys through the Qur'an as his commands or prohibitions, so that the Qur'an can not only be read but also practiced in our lives. since the first time it was revealed as verbal data (kalamullah) to be recorded as a holy book like nowadays which is an expression of language compiled in the form of written text containing messages from Allah to all human. So it is necessary for us as Muslims to learn language especially illocutionary acts that study about meaning and function of utterances in every verse that has read.

The Al-Quran not only contains the laws of aqidah and sharia but also explains the basics of science, education, morals, and all aspects needed in living life and there are also stories that can be taken as wisdom and lessons. And one of them the most popular is the story of the prophet Yusuf. Al-Qur'an is the main source of Islamic literature, the style of language in Al-Qur'an is the highest language style which has a very good and structured language, and the contents of the Qur'an contain many languages phenomena one of them is pragmatics. Pragmatics is the study of meaning in the utterances delivered by the speaker and understood

by the listener and based on the context of the conversation. It depends on Yule that pragmatic is study of speaker meaning.<sup>3</sup> From the statement above it means that pragmatic is the purpose of meaning in an utterance that is conveyed by the speakers, and by an utterance, the listener can understand what the speaker said and respond to what the speaker said. In pragmatics, there is one branch that is related to the meaning in an utterance and how to respond it is called a speech act. A speech act is an action that is produced through an utterance. It is supported by Yule that action performed via utterances are generally called speech act.<sup>4</sup> Speech act can also be interpreted as an action that is produced by someone's utterance, J.L Austin in his book entitled "How to do things with words" he said that "there are in which to say something is to do something, or in saying something we do something, and even by saying something we do something".<sup>5</sup> It means that when someone says something he is also doing something or will do something. Speech acts are also the basic unit of a language that is used as a center for effective communication and allows many people to carry out the functions of speech acts such as to define, ask, conclude, describe and explain. Austin divides the speech act into three parts such as locutionary act, illocutionary act, and perlocutionary act.

From the three types of speech acts, the most interesting to review is an illocutionary act. An Illocutionary act is a speech that functions to state or informs something and an illocutionary act can also be used to do something, it is also called the act of doing something. Illocutionary act is also defined as an act that not only conveys the true meaning of the speech but also has other aims and objectives than what the speaker conveyed to the interlocutor based on the context of speech.<sup>6</sup> Illocutionary acts can also occur in all aspects such as the illocutionary acts that exist in Al-Quran

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<sup>3</sup> Yule, *Pragmatic*, Oxford University Press: 2005. P. 3

<sup>4</sup> *Ibid.* P, 47

<sup>5</sup> J. L. Austin, *how to do some things with words* (London : Oxford University Press, 1962). P. 94

<sup>6</sup> Hanifullah Syukri, Direct-Indirect Directive Illocutionary Act in Makiyyah Verses, Educational and Humanities Research, Vol 338, Prasasti 2019

where the utterance in each verse contains a specific meaning and purpose. Searle divided the types of illocutionary acts into five there are Assertives, directives, commissives, expressive, and declaration.

Form of the Al- Qur'an is a series of languages that contain meaning so that the Qur'an as a written language provides an opportunity for linguistic disciplines to be studied in order to get the meaning and purpose of what is contained therein. Because language is one of the media used in conveying a speech in which the utterance does not only contain a meaning but there is also an action in the utterance, it is related to Al-Qur'an in which every verse has a meaning and there is also an action aimed to each reader. Al-Qur'an is a guide for the life of all human beings, which has many uses of illocutionary acts in it, and to understand the meaning of a sentence in the Al-Quran is needed to understand the function of the illocutionary act. Understanding the meaning of the utterances in the Qur'an makes people know what they have to do. From this explanation, it can be interpreted that the holy Qur'an (Kalamullah) that contains various kinds of utterances that contain God's messages are important to be examined.

There is a previous study that interested in the translation of the Al-Qur'an that contain to pragmatics study, especially in the illocutionary act study focus. The researcher M. Rizal Al-Farisi with the title "*Directive Illocutionary Act Used In Al – Qur'an Surah Ali Imran.*" His research is a focus to find the types of a directive illocutionary act that most frequently and function of a directive that used in Al-Qur'an especially surah Ali Imran. He used Keith Allan's theory for guidance to analyze the data. He used a descriptive qualitative design. The data are taken from the translation text of Al-Qur'an surah Ali Imran by Abdel Haleem. There were 6 types of directive illocutionary act that was used in Al-Qur'an especially surah Ali Imran, total of all data that he found is 61 data. The type of directive illocutionary acts that are used are request, question, requirement, prohibition, permission,

and advice. The most frequent type of directive used in surah Ali Imran is a request.<sup>7</sup>

Based on the previous research above, there is a similarity between those research and this research, the similarity is the focus of the research namely illocutionary act study. Meanwhile, the novelty of this research is from the grand theory, if the other research used Keith Allan's theory as a grand theory, this research using Searle's theory as a theory to analyze the type of illocutionary acts. The other researcher only focuses on one type of illocutionary act, that is directive illocutionary act but in this research, the researcher chooses all types of illocutionary act. And also from the object the other research who mentioned above they used surah Ali Imran, But in this study the researcher use surah Yusuf as the object of this research and the last the other researcher used Abdul Haleem as a translator but in this research, researches use Muhammad Marmaduke Pickthall as a translator.

So, the researcher is interested to use Illocutionary acts as a subject because the most important study from the three types of speech acts is the study of illocutionary acts. The phenomena in illocutionary acts not only can be seen in real life, it can also be found in the Al-Qur'an translation, especially in verses in the form of stories where there are many uses of illocutionary acts in it. And the researcher is interested to use surah Yusuf as a subject to analyze because surah Yusuf as the story, from this story there are many educational and moral values contained in surah Yusuf so that it can be used as learning material related to speech acts, especially in the Illocutionary act, then students can find out the use of illocutionary acts in the surah Yusuf in teaching and learning process. Then the miracles of surah Yusuf made a group of Jews convert to Islam after hearing his story from the Prophet Muhammad. Besides giving the learning material toward a student in the linguistic field, it also can be additional information for the readers, and also it can be used as the references for the next researchers that interested to analyze in this field.

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<sup>7</sup> Op.Cit. P. 3

Based on the background of the research, the researcher determine to do the research entitled “**Illocutionary Acts Used in English Translation of The Holy Qur’an Surah Yusuf by Marmaduke Pickthall**”.

## **B. Identification of the Research**

1. Some of Indonesian moeslim students often find it difficult to understand the utterance in verse that has been read because they do not know yet that in the holy Quran there are many illocutionary acts including its types that can help the reader understand the utterances in the verse being read.
2. Indonesian moeslim students often misunderstand in understanding the meaning of the utterances in the Qur'an because many of them do not understand the function of the utterance itself

## **C. Limitation of Problem**

This research limit to examined the illocutionary act on English translation of the holy Quran surah Yusuf by Marmaduke Pickthall based on Searle’s theory and direct and indirect speech act based on Yule’s theory.

## **D. Formulation of the Research**

1. What types of Illocutionary acts are found in English translation of the Holy Qur’an surah Yusuf by Marmaduke Pickthall?
2. What are the function of the types of Illocutionary acts used in the English translation of the Holy Qur’an surah Yusuf by Marmaduke Pickthall?
3. How does the illocutionary acts used in English translation of Qur’an surah Yusuf by Marmaduke Pickthall?

#### **D. Objective of the Research**

1. To know types of illocutionary acts are found in the English Translation of the Holy Qur'an surah Yusuf by Marmaduke Pickhtall.
2. To analyze the function of illocutionary acts are implied in the English Translation of the Holy Qur'an surah Yusuf by Marmaduke Pickhtall.
3. To describe the illocutionary acts are used in English translation of Qur'an surah Yusuf by Marmaduke Pickthall.

#### **E. Significant of the Research**

1. Theoretically

This research will give some additional information to the reader in order to be knowledge about the illocutionary act phenomena in English translation of the holy Qur'an surah Yusuf by Marmaduke Pickthall.

2. Practically

- a. For student

This research can be used to improve the student's ability to understand in Interpretation of the holy Qur'an, and also students can find out the use of illocutionary acts in the English translation of surah Yusuf in teaching and learning process.

- b. For teachers

This research will give additional learning material toward a student in the linguistic field, especially in illocutionary acts that used in English Translation of the holy Qur'an surah Yusuf by Marmaduke Pickthall.

- c. For other researchers

The researcher hopes this research can be meaningful for them, especially whose topic is similar with this research and also can be additional reference for other researcher that use in English translation of the holy Qur'an as a subject in their research.

## F. Scope of the Research

The scope of the research is as follows:

1. The subject of research

The subject of the research was English translation of the holy Qur'an surah Yusuf by Marmaduke Pickthall

2. The object of the research

The object of the research was illocutionary Acts

3. The place of the research

The research was conducted at the centre library of UIN Raden Intan Lampung.

4. The time of the research

The research was conducted at the 2020/2021 year academic.



## CHAPTER II

### REVIEW OF LITERATURE

#### A. Definition of Pragmatics

Pragmatics is one part of linguistics that discusses a language related to context and also how a person produces and understands the meaning in a language. When we produce an utterance it is not about the real meaning of the utterance but there is implied meaning besides that, the example of it was when students ask for permission from the teacher. “Excuse me sir may I go to the back?” back in here was not really the student wants to move to the back but in a pragmatic, the student ask permission to go to the toilet. In pragmatic understanding, the context when speaking and understanding the meaning of the speaker is the most important thing in communication so that there is no misunderstanding between the speaker and the listener.

According to Yule, the branch of linguistics which discusses the meaning related to context is pragmatics, and also the study of how more gets communicated than is said is pragmatics.<sup>8</sup> It means that pragmatics involves the interpretation of what people meaning a context and how the context influences what is said. Besides that Levinson stated pragmatics is the study of how humans use language to communicate, there is the study of intercourse between language and context to make the listener understand the utterance and make a conclusion.<sup>9</sup> In additions, Leech defined pragmatics is the study of how to communicate using language.<sup>10</sup> Based on the explanation about the definition of pragmatics according to several experts above the researcher concludes that pragmatics is the study of language, how humans use language to communicate based on the context.

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<sup>8</sup>Yule, *Pragmatic*, (New York : Oxford University Press: 1996). P. 3

<sup>9</sup>Levinson, *Pragmatics*, (Cambridge University Press), 1983. P. 5

<sup>10</sup> Geoffery, N. Leech, *Principles of Pragmatics*, (New York: Longman, 1983). P. 1

There are many scopes of pragmatics such as deixis, presupposition, entailment, implicature, and speech act. Yule divides themselves<sup>11</sup>

### 1. Deixis

As the term deixis is the most basic thing in an utterance, it is taken from Greek. It means that the deixis is very close to the context of the speaker. And in the deixis, there is a relationship with the deictic expression, between the near speaker (proximal) and away from the speaker (distal). Near speaker can be defined as what is close to the speaker and away from the speaker is what is far from the speaker, and deixis can also be called "pointing" or an emphasis. And there are types of deixis such as: Person deixis, spatial deixis, temporal deixis, discourse deixis. Presupposition

An act that the speaker assumes before speaking or writing is a presupposition. Yule stated that a presupposition is something that is assumed by the speaker as an event before producing an utterance. It means that the presupposition is the speaker's initial assumption before producing an utterance that related to what is conveyed by the speakers and will be understood by the listener.

### 2. References

References are when the speaker refers to something using a referring / device expression such as a noun, phrase, noun, pronoun, and indefinite, and it is clearly attached with the speaker's aim. Based on Yule said that an act in which a speaker or writer uses linguistic forms to allow a listener or reader to identify something is a reference.

### 3. Entailment

One technique of referencing logical truth information in sentences or utterances is called entailment.

### 4. Implicature

Implicature is the main sample of much information that is informed than what the speaker has said.

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<sup>11</sup> Ibid. P. 9

## 5. Speech Act

Speech acts are actions that perform via utterance, when someone utters something they actually perform something, they perform the action when they say something. and how the listener can conclude the meaning of what the speaker is saying. And speech act divides into three there are locutionary acts, illocutionary acts, and perlocutionary acts.

### B. Speech Act Theory

The speech act is a basic branch of pragmatics that explains how language is used in communication. The speech act itself was founded by Austin in 1962 and developed by his student he is Searle in 1979, speech acts are also defined as actions that are taken by listeners or readers through utterances that conveyed by the speaker and how someone can express actions such as requesting, promising, warning, thanking and ordering. According to Cruise speech acts are what people actually do using language when they speak, convey information, warning, criticize, congratulate, and baptize someone.<sup>12</sup> It means that through the language, someone can apply the actions from the utterances that was conveyed. Besides that Austin said that when someone delivers an utterance, that is not always to explain something, otherwise, when they uttering an utterance they indeed do something.<sup>13</sup> It means that when someone utters an utterance they are not only say something or just conveying knowledge or information, but also taking action. Actions which taken when someone shows something is called a speech act. Austin classified speech acts into three types:

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<sup>12</sup> Cruse, Alan.. *A Glossary of Semantics and Pragmatics*. Edinburg: Edinburg University Press. 2006

<sup>13</sup> J. L. Austin, *How To Do Some Things With Words* (London : Oxford University Press, 1962)

### 1. Locutionary Act

Locutionary act is the basic of utterances that only utter something or deliver information. Locutionary act is also defined as uttering a certain sentence with a certain sense and reference that is similar to the literal meaning in the traditional sense.<sup>14</sup> It means that the utterances in locutionary act that is the utterance itself, this is the act of saying something that has a literal meaning but there is no hidden intension or purpose to the hearer. For example:

- a. Jakarta is the capital city of Indonesia.
- b. My sister is a nurse.

The utterances above have a literal meaning based on locutionary act's theory, the utterances only say in literal meaning but there are no specific purposes to the hearer or reader.

### 2. Illocutionary Act

Illocutionary act is an utterance that functions to states or inform something. The illocutionary act also can be used to do something. Whenever a speaker utters a sentence in an appropriate context with certain intentions as questions, commands, promises, and apologies.<sup>15</sup> For example:

- a. I am thirsty
- b. I will come at 08.00 Pm

From the examples above is not only saying something but also doing something. It depends on the situational context. The first sentence means not only say that he is thirsty, but also request the hearer to give some water. and the second sentences means not only gives information about the promise, but also ask the listener to prepare something related to the speakers coming.

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<sup>14</sup> Ibid, P. 92-93

<sup>15</sup> John R. Searle and Daniel Vanderveken, *Foundation of Illocutionary logic* (Cambridge University Press, 1985)

### 3. Perlocutionary

The next one is about the influence of the utterance which is intended and addressed to the listeners which is called perlocutionary act. The utterances delivered by the speaker had the effect for those who hear it. It is usually called as *the* act of affecting someone. The effect of this utterances can make someone do something, including persuading and convincing.<sup>16</sup> For example:

“There is a scorpion next to you!”

If we say this utterance to someone, it will cause the listener to get her scream or ask for helping to the other or run from that place. So in the short term, an impact of utterances which is expressed by the action from the listener.

Yule said that speech acts is the action performed via utterances. It means that through someone's utterances they will produce an action that has a specific function such as apology, complaint, compliment, invitation, promise and request.<sup>17</sup> Yule classified speech act into 5 types there are declaration, representatives, expressive, directives, and commives while he classified the speech act based on the relationship between structure and function of speech acts there are direct and indirect speech acts.

#### 1. Direct Speech Act

According to Yule, direct speech acts are utterances in which there is a direct relationship between structure and communicative function of the utterance.<sup>18</sup> It means that when the speaker saying something, the meaning and purpose is said clearly and directly. He divided the function direct speech act into 3 namely: imperative, declarative, and interrogative. If the speaker intends to reign and to request the listener to do something, they used the imperative function. The speaker used declarative function if they

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<sup>16</sup> Austin. Op.cit. P. 101

<sup>17</sup> Yule. Op.cit. P. 47

<sup>18</sup> Yule. Op.cit. P. 55

want to provide information to their listener. If the speaker wants to ask something to the listener, the speaker used interrogative function.<sup>19</sup> For example:

- a. You wear a face mask (*declarative*)
- b. Do you wear a face mask? (*interrogative*)
- c. Wear a face mask! (*imperative*)

## 2. Indirect Speech Act

Yule explains that indirect speech acts are utterances in which there is a indirect relationship between structure and communicative function of the utterance.<sup>20</sup> It means that when the speaker saying something, the meaning and the purpose is dissimilar from what is spoken. In indirect speech acts, the meaning and purpose of the utterances are conveyed implicitly to the listener and to do what speaker said the listener should understand the situation and context in there. The form of indirect speech acts is usually a statement or interrogative to give orders to the listener and this statement is intended so that someone who is given an order does not feel ordered. For example:

- a. it is hot inside (situation: the door is close when the weather is hot)

Structurally, the sentence is a declarative sentence and it is called a directive speech act if it used to make a statement. But, if we look at the context, actually the speaker request the listener to open the door and turn on the air condition because she is getting hot.

## C. Illocutionary Act

Illocutionary acts are actions that are produced through an utterance conveyed by the speaker. Meanwhile, Searle said that

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<sup>19</sup> Lanjar Mulyana, "Direct and Indirect Illocutionary Acts on Donald Trump's Victory Speech in 2016," *Jornal of English Language Teaching*, Vol. 4, No. 1, April-July 2021

<sup>20</sup> Op.cit

the action that taken when saying something and there is specific intent and purpose is called an illocutionary act and illocutionary can be said as a goal or a contextual meaning of a speech.<sup>21</sup> In addition, according to Habermas, illocutionary acts are actions that do something based on what is said.<sup>22</sup> In other words, illocutionary acts can be defined as the acts that function to inform something through utterances conveyed by the speaker. And in this utterance there is a specific purpose which serves to do something for the listener or the interlocutor. The purpose can be understood through the context and situation of the conversation related to who is the speaker, to whom, when and where the utterances is performed.

Searle classified the illocutionary act into five types such as: Representative/ assertive, directives, commissive, expressive and also declarative.<sup>23</sup>

#### 1. Representative/ assertive

In assertives, the meaning and purpose of the utterance shows the truth situation and is in accordance with what the speaker believes to be the case or not. Assertives performs action such as: Stating is an utterance that is said or written by someone or an action done to express an opinion. Boasting is an utterance that is said by someone too proudly or happily about what they have done and what they have own. Complaining is an act of saying that something wrong or not satisfactory. Claiming is someone says that something is true and is a fact although they can not prove it and other people might not believe it. For example:

- a. It was a rainy day
- b. The sun is round

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<sup>21</sup> John R. Searle. *Speech act*, Cambridge: Cambridge University Press, 1969.

<sup>22</sup> Habermas J, *On the Pragmatics of Communication*. Cambridge: The MIT Press.

<sup>23</sup> John R. Searle, *Expression And Meaning Studies In The Theory of Speech Acts* (New York : Cambridge University Press. 1979). P. Viii

That form are including of stating about something that believed by the speaker as truth.

## 2. Directive

In this type means that the speaker tried to get them (listener) to do something.<sup>24</sup> And the listener doing something by the words. Directives performs action such as: Asking, it has two function, the first it can be used to ask the questions and request the listener to give the answer and the second it can be used to ask someone to do something. Requesting is an act that used to order someone to do something in indirect and polite way. Suggesting is an utterance conveyed by someone in conveying an idea, possible plan, or action for other people to consider. Commanding is the function used to order someone to do something in direct way. And forbidding is used to ask someone not to something. For example:

- a. Give me a glass of coffee
- b. Could you open the door?

That form are including of ask and requesting someone to do something.

## 3. Commissive

Commissive is an act that speaker use to commit themselves to some future action. This act expresses what the speaker intends. Commissive action performed such as: an utterance that someone will do certain thing, or that certain thing will happen is promise. Threatening is an expressing a threat of something unpleasant or violent. And offering is something that someone give or offer to others. For example:

- a. I'll be right back

That form is including of promise.

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<sup>24</sup> John R. Searle, *Expression And Meaning Studies In The Theory Of Speech Acts* (New York : Cambridge University Press. 1979). P. 7

#### 4. Expressive

This act told about speaker's feeling, it means that the speaker express their feeling and attitudes towards a situation.<sup>25</sup> And that can be caused by something that speaker and listener does, based on the speaker's experience. Expressive action performed such as: Congratulating is an action to appreciate someone about their special or unusual achievement. Apologizing is an utterance to tell someone that you are sorry for making someone unhappiness and broken. Action to express that you are pleased for something that they have done is thanking. Praising is an action that express your amazement of the achievements or characteristics of someone or thing. Condoling is action to show sympathy with someone who is pain, sorrow or misery For example:

- a. Congratulation on your graduation!
- b. Oh, I really sorry.

Those form is including of congratulating and apologizing.

#### 5. Declaration

This type is special because it can changes the world by speaker's said. It means that the world can change through the speaker's utterance. And it has a big impact because the speaker not only tells others what they have to do but what the speaker says has a tremendous impact that can change their world action performed such as: Resigning is an action to retire of someone's job position. Dismissing is an action to decide that someone or something is not important and not worth to considering. Naming is an action of saying publicity that person has behave in a bad or illegal way. Appointing is an action to choose someone officially for a job or responsibility, and Sentencing is a group of worse, usually containing a verb, that expresses a thought in the form of a statement, question, instruction or exclamation and stats with a capital letter when written. for example:

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<sup>25</sup> Yule. Op.cit. P.

- a. I appointed you as a manager.
- b. I sentence you to five years in prison.

Those form is including of appointing and sentencing.

#### **D. English Translation of The Holy Qur'an by Muhammad Marmaduke Pickthall Description**

Al- Qur'an is the last holy book that was revealed to the prophet Muhammad Shallahu'alaihi Wasallam through the Jibril in Arabic as a guidance for all Muslims in the world. To make it easier for the readers to understand the contents of Al-Qur'an, many translators have translated the Al-Qur'an into various languages and one of them is in English. The purpose of translating is to explain messages in the source language text (SL), namely Arabic to readers of the target language (TL) who experience problems understanding the source language (SL) directly. This is the officer so that the media of da'wah is in accordance with the understanding between the communicator and the communicant because it remembers that the language used in the Al-Quran is Arabic, while not all Muslims in the world are able to understand Arabic well.

One of the translators who is very famous for his work in translating the Qur'an is Muhammad Marmaduke Pickthall. He was the first Muslim translator of the Qur'an who used English as his mother tongue. He was born on April 18<sup>th</sup> 1875 into a Christian family in England. Before converting to Islam, he traveled to Muslim countries in the Middle East and Turkey to deepen Islam. and then on 29 November 1917 he converted to Islam.

When he first entered Islam, Pickthall had the determination and desire to translate the Al-Qur'an into English, he felt that understanding the Qur'an is the responsibility of all Muslims. He spent 2 years to completed his responsibilities and he translated the Qur'an in the style of poetry with the most accurate version while maintaining the original meaning of the Qur'an and using

clear letters. With a very long process, finally in 1928 he succeeded in completing his project then in 1930 his creation entitled “The Meaning of The Glorious Qur'an” was published. And his creation became the first Qur'an translation by the origin British.

## **E. Surah Yusuf Description**

Surah Yusuf is the 12th chapter in the Al-Qur'an. This surah consists of 111 verses and it is included in the Makiyyah surah. This surah is called surah Yusuf because it contains the story of the prophet Yusuf and his family. The story of the prophet Yusuf is a story that contained a lot of educational values, especially in the education of the Islamic generation.<sup>26</sup> The story of the prophet Yusuf is very different from the stories of the other prophets in the Qur'an which distinguished between the story of the prophet Yusuf and other prophets.

The first is that the story of the prophet Yusuf is told in full in one chapter and the series of stories is very sequential from the first verse to the last verse. Whereas the stories of the other prophets are not explained in one chapter but are told in different surah. The second contents of the story of the prophet Yusuf are different from the stories of the other prophets because in the other stories of the prophets Allah addressed the challenges of his people and at the end of the story Allah destroyed the opponents of the prophets. Whereas in the story of the prophet Yusuf Allah challenges the prophet Yusuf through his brothers and emphasizes the good lessons of patience. The story of the prophet Yusuf cannot be understood if the message and the utterances are interpreted with real meaning, it cannot attract the attention of reason. But if the message the story is interpreted by looking at the context of the story, the message will be conveyed clearly.

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<sup>26</sup>Ahmad Izzan dan Saehudin, Tafsir Pendidikan (Studi Ayat-Ayat Berdimensi Pendidikan), Tangerang Selatan: Pustaka Aufa Media, 2012), P. 219

## F. Relevance of the Research to English Language Teaching (ELT)

From the theory that the researcher has described regarding matters related to this research such as the grand theory of pragmatic, its scope, and one of them is the speech act especially illocutionary act also the types and the function of each types. Than the researcher also describes the translation of the Al-Qur'an by Marmaduke Pickthall. From this explanation, there was an relation between pragmatics, speech act especially in illocutionary act, and the translation of Al-Qur'an, especially surah Yusuf as a part of the study of literature which has an important role in education.

Literary work is the most important thing that is relevant in the world of education and literature can be used to develop students' thinking insights. Wibowo said that one of the roles of literature in education is as a tool to move the reader's mind to make a decision when he faces a problem and provides many human values.<sup>27</sup> So through literature students can appreciate the noble values that exist in these literary works. Al-Qur'an is the word of Allah which contains teachings, commands, and prohibitions for all humans. With a beautiful language style so that the Al-Qur'an is known as a great literary work that cannot be equated with other literary works.

Al-Qur'an contains several main teachings regarding aqidah, worship, muamalah, and stories. According to Sayyid Quthub, the stories in the Al-Qur'an are a method for realizing the goals to be achieved because the Al-Qur'an is a guide for da'wah and through these learning stories can be conveyed.<sup>28</sup> So it can be concluded that the story in the Al-Qur'an is a guide, advice, and also for humans that can be used as educational methods, such as mental education, mind education, and being role models. And one of the

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<sup>27</sup> Agus Wibowo, *Pendidikan Karakter Berbasis Sastra*, (Yogyakarta: Pustaka pelajar, 2013)

<sup>28</sup> Sayyid Quthub, *At Tashwir al fanny fi Al-Quran*, Dar al maarif, Kairo, 1956, p 120

stories is the story of the prophet Yusuf which is in surah Yusuf there are many educational and moral values contained in surah Yusuf so that it can be used as learning material related to speech acts, especially in the Illocutionary act, then students can find out the use of illocutionary acts in the surah Yusuf in teaching and learning process.

## **G. Conceptual Framework**

Pragmatics is one part of linguistics that discusses a language related to context and also how a person produces and understands meaning in a language. Based on Yule's opinion the branch of linguistics which discusses about the meaning that related to context is pragmatics and also the study of how more gets communicated than is said is pragmatics.<sup>29</sup> So pragmatics involves the interpretation of what people mean in a context and how the context influences what is said.

In pragmatic there are many scopes that study about language and one of them is speech act. Speech act is basic branches of pragmatics that explain of how language is used in a communication. According to Austin when someone delivers an utterances, that is not always to explain something, otherwise when they uttering an utterance they indeed do something.<sup>30</sup> So Speech acts can defined as action that perform via utterance, when someone utter something they actually perform something, they perform the action when they say something. And how the listener can conclude the meaning of what the speaker is saying. Speech acts are divided into three namely Locutionary act, illocutionary act, and perlocutionary act. he classified the speech act based on the relationship between structure and function of speech acts there are direct and indirect speech acts

According to Yule, direct speech acts are utterances in which there is a direct relationship between structure and

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<sup>29</sup> Yule. Op. Cit. p,3

<sup>30</sup> Austin. Op. Cit.

communicative function of the utterance.<sup>31</sup> While Yule explain that direct speech acts are utterances in which there is a indirect relationship between structure and communicative function of the utterance.<sup>32</sup>

Illocutionary act is a utterance that functions to state or inform something, illocutionary act also can be used to do something. Searle said that the action that taken when saying something and there is specific intent and purpose is called an illocutionary act and illocutionary can be said as a goal or a contextual meaning of a speech.<sup>33</sup> In addition, according to Habermas, illocutionary acts are actions that do something based on what is said.<sup>34</sup> So illocutionary acts can be defined as the acts that function to inform something through utterances conveyed by the speaker. And in this utterance there is a specific purpose which serves to do something for the listener or the interlocutor. There are several types of illocutionary act that classified by Searle such as assertive, directives, commissives, expressive and declaration.

Surah Yusuf is the 12<sup>th</sup> chapter in the Al-Qur'an. This surah consists of 111 verses and it is included in the Makiyyah surah. This surah is called surah Yusuf because it contains the story of the prophet Yusuf and his family. The story of prophet Yusuf is a story that contains a lot of educational values, especially in the education of the Islamic generation. And it used English translation by the translator who is very famous for his work in translating the Qur'an he is Muhammad Marmaduke Pickthall. He was the first Muslim translator who used English.

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<sup>31</sup> Yule. Op.cit. P. 55

<sup>32</sup> Op.cit

<sup>33</sup> Searle. Op. Cit.

<sup>34</sup> Habermas. Op. Cit.

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