

Commissive Speech Act in the English Translation of Holy Qur'an Surah Thaha by M. A. S. Abdel Haleem: A Pragmatic Study

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Abstract: Commissive is a kind of illocutionary act that the speakers use to commit themselves to do some future action. The aim of this research is to examine the types of commissive speech act and its politeness strategy in English translation of Holy Qur'an Surah Thaha by M. A. S. Abdel Haleem. The theory of commissive speech act is taken from Searle's theory and the theory about politeness strategy is taken from Brown and Levinson's theory. This research uses a qualitative descriptive method and the data sources used by the researcher from English translation of Holy Qur'an Surah Thaha by M. A. S. Abdel Haleem. The researcher is the main instrument to collect and analyze data. The collected data are analyzed by identifying the data, classifying the data based on each type, describing the classified data and drawing a conclusion. The result findings are the researcher found six types of commissive speech act in English translation of Holy Qur'an Surah Thaha by M. A. S. Abdel Haleem those are promise, warn, threat, refusal, offer and volunteer, and the researcher also found four politeness strategy used in commissive speech act those are, bald on record, positive politeness, negative politeness, and bald off record. In speech act material this research shows that English translation of Holy Qur'an Surah Thaha by M. A. S. Abdel Haleem can be used to take the examples of commissive speech acts.

INTRODUCTION

Pragmatics is one of linguistics studies. In pragmatics the people learn about understanding what the speakers utter. When the speakers produce the utterances, it is as a form of an activity or an action and in every utterance there is the meaning. Speaking is happened in human life as make a dialogue between family, neighbors, make a question and answer between students and their teacher, and communication between seller and buyer (Khaerunisa, 2012). Communication becomes part of activities that the people do in daily life.

Communication occurred between two people or more. People can communicate with others by language (Rohbiah, 2012) We use language to communicate with other (Ernawati, Neneng, 2012). Language is something that people do in their daily lives and something they use to express, create and interpret meanings and to establish and maintain social and interpersonal relationships (Arifin, 2012). The components of communication are the speaker, information, and the hearer. It means if there is no one of the components, there will not be communication. In this era globalization,

we realize that English also used as a tool of communication (Nisa, 2012). In the communication or the speech there are three processes, those are locutionary, illocutionary and perlocutionary this process called by speech act. Locutionary act is what the speaker say, illocutionary act is what the speaker means when saying something, and perlocutionary act is what the speaker perform by saying something.

The theory of speech act has found by Austin, after that there are many studies about illocutionary acts has been done. This research is a partial study of illocutionary acts, with a particular focus on commissive. Searle classified illocutionary act into five classes, they are: assertive, directive, commissive, expressive, and declarative (Seken, 2015). Commissive is illocutionary acts that the people use to show their acts in the future. One of speech act commonly used is commissive utterance that is one of the utterances that are often produced in human communication. There are some kinds of commissive speech act, they are promises, treats, refusal, warn, offer, and volunteer (Mawadda, 2016).

There are many media can be analyzed using commissive, such as Qur'an. In this research, the researcher uses the translation of holy Qur'an, Surah Thaha by M. A. S. Abdel Haleem. Abdel Haleem's translation has been known by many people. Moreover, there are some people was comments Abdul Haleem's translation, one of them is Naiyerah Kolkailah, she states that the language of Abdul Haleem's translation is probably one of Abdul Haleem's greatest accomplishments and Abdul Haleem has produced what may be considered one of the most genuine and refreshing translation in contemporary times (Kolkailah, 2010). The researcher uses Abdul Haleem's translation because the usage of language and structure is easy to understand. So this is why the researcher

uses this translation.

In this research, the researcher intends to analyze commissive speech act in the English translation of holy Qur'an Surah Thaha by M. A. S. Abdel Haleem,, Surah Thaha contains 135 verses that revealed in Mecca. Its contents discusses about Al – Qur'an was revealed as warning to humans, The story of Prophet Musa, The situation of doomsday, The story of Prophet Adam and devil's insubordination and so on. The researcher focuses on commissive speech act. Some phenomenon dealing with commissive is found by the researcher in the English translation of holy Qur'an Surah Thaha by M. A. S. Abdel Haleem. For example:

Moses said to them: 'Beware, do not invent lies against God or He will destroy you with His punishment. Whoever invents lies will fail' (Thaha 61)

Through the 61 verse above, the bold sentence is commissive speech act. It means Prophet Moses warned Fir'aun and the magicians to don't be lies against Allah, because He will destroy them with His punishment. And the people who invents lie will be loss. The type of commissive in this verse is **warning**. The politeness strategy which is used of this commissive speech act is **bald on record**. The statement is directly addressed to the other as expressing the speakers command the speaker uses.

Another example of commissive speech act is shown in the following verse:

*but Satan whispered to Adam, saying, 'Adam, **shall I show you the tree of immortality and power that never decays?**'*

The bold sentence above is commissive speech act and the type is **offer**. In this verse the devil incited Prophet Adam and his wife by offering himself show Prophet Adam and his wife the immortality tree (*khuldi*). The devil was teasing and seducing both so that both of them eat the forbidden fruit. The

forbidden fruit comes from the *khuldi* tree, whosoever eats its fruit will live eternally. The politeness strategy which is used in this verse is off record.

From the simple example above it is clear that a lot of meanings should be understood by the reader of Holy Qur'an. Basically Holy Qur'an consists of knowledge and law. It is important for the reader to understand the types of commissive which is given by the speaker. To understand the types of commissive is not easy. The researcher interested in doing this research to find commissive speech act and its politeness strategies in the English translation of Holy Qur'an Surah Thaha by M. A. S. Abdel Haleem.

This research is focused on the commissive speech act used in the English translation of holy Qur'an Surah Thaha by M. A. S. Abdel Haleem. This focus divided into 2 Sub focuses they are, the types of commissive speech act in English translation of holy Qur'an Surah Thaha and the use of politeness strategy of commissive speech act in holy Qur'an Surah Thaha.

This research becomes important because the result of this research will enrich the theories of pragmatics in research of commissive speech act in the English translation of holy Qur'an Surah Thaha by M. A. S. Abdel Haleem. The practical benefit of this research are become a reference for teachers in teaching speech act especially in commissive to students and the theoretical benefit is to enrich knowledge and experience of other researcher who are interested in analyzing commissive speech act.

METHOD

The type of the research is descriptive qualitative. Qualitative method is a research procedure that results in descriptive data,

either in written and oral form of people or other behavior that can be studied (Moleong, 2000). The researcher uses descriptive qualitative method to collect and analyze the data of commissive speech act in the English translation of Holy Qur'an surah Thaha by M. A. S. Abdel Haleem. The object of the study is commissive speech act found in the English translation of Holy Quran Surah Thaha by M. A. S. Abdel Haleem. After finding the commissives speech act, the researcher also will describe the politeness strategy based on commissive speech act that has been found in English translation of Surah Thaha. In descriptive qualitative research, the main instrument of this study is the researcher herself. In qualitative research, the instrument is the researcher themselves (Sugiyono., 2008). So, the exact instrument of this study to acquire and analyze data is the researcher herself, supported by the some notes and research theory. The researcher uses a translation of Holy Qur'an by M. A. S. Abdel Haleem on the title *The Qur'an* as a tool to be analyzed, in translation of surah Thaha the reasarcher reads carefully and analyzes by herself.

In collecting data, the researcher uses documentation to collect the data then coding the commissive speech act. The steps of collecting data as follows: 1) Downloading the English translation of holy Qur'an by M. A. S. Abdul Haleem. 2) Reading carefully English translation in the Holy Quran Surah Thaha in *The Qur'an Anew translation by M. A. S. Abdul Haleem*. 3) Identifying the commissive speech acts of English translation of Holy Quran Surah Thaha by M. A. S. Abdel Haleem. 4) Coding the commissive speech acts of English translation of Holy Quran Surah Thaha by M. A. S. Abdel Haleem. In analyzing data the researcher uses the approach by Miles and Huberman. Miles and Huberman state that the activities in analyzing the data, those are: data reduction, data display, and conclusion drawing/verification (Miles, M. B. & Huberman, 2007). In reduction, the researcher identified the types of commissive and politeness

strategies, in data display the researcher classified commissive speech act and politeness strategy and put them into two tables, then the final, the researcher drawing the conclusion and to make the researcher easier to take the conclusion, the researcher uses formulation of percentage of descriptive analysis by (Muhammad Ali, 1992) the formulation is:

$$p = \frac{f}{n} \times 100\%$$

Information:

p : Percentage

f : Frequency of the data

n : The amount of the data

100% : fixed number

RESULT AND DISCUSSION

In the English translation of Holy Qur'an Surah Thaha by M. A. S. Abdel Haleem that consists of 135 verses, the researcher found 25 data. The data shown in the following chart:



Chart 4.1 Types of Commissive Percentage

The chart 4.1 above, it can be described as there are six commissive speech acts that the researcher found in the data source they are, promise, threat, refusals, warn, offer and volunteer. The dominant of commissive speech act from the data source is promise 36% (9 data) followed by warning 28% (7 data), offer 12% (3 data), and the least number of commissive speech act from the data are threat, refusal and volunteer each amount

is 8% (2 data). The data of the diagram as follows:

Table 4.1 The Types of Commissive Speech Act

No.	Types	The data	Num ber of verse	Per cent age
1.	Promise	He said, <i>"Pick it up without fear: <u>We shall turn it back into its former state</u>"</i> (Thaha 21) <i>"Put your child into the chest, then place him in the river. Let the river wash him on to its bank, and he will be taken in by an enemy of mine and his. <u>I showered you with my love and planned that you should be reared under my watchful eye.</u>"</i> (Thaha 39) <i><u>We will confront you with sorcery to match your own</u> : make an appointment between us which neither of us will fail to keep, in a mutually agreeable place.</i>(Thah a 58)	9	36 %

		Moses said: <i>"Get away from here! Your lot in this life to say, 'don't touch me,' but you have an appointment from which there is no escape. Look at your god which you have kept on worshipping, <u>we shall grind it down and scatter it into the sea.</u>"</i> (Thaha 97) In the garden <u>you will never go hungry, feel naked.</u> (Thaha 118) <u>Be thirsty, or suffer the heat of the sun.</u> (Thaha 119) God said: <i>"Get out of the garden as each other's enemy. <u>Whoever follows my guidance, when it comes to you (people), will not go astray nor fall into misery</u>"</i> (Thaha 123) From earth we created you, into it <u>We shall</u>		
		<u>return you, and from it we shall raise you a second time.</u> (Thaha 55) Throw down what is in your right hand: it will swallow up what they have produced. They have only produced the tricks of a sorcerer, <u>and a sorcerer will not prosper, whenever he goes.</u> (Thaha 69)		
2.	Threat	Pharaoh said: <u>"How dare you believe in him before I have given you permission? This must be your master, the man who taught you witchcraft. I shall certainly cut off your alternate hands and feet then crucify you on the trunks of palm trees.</u> You will know for certain which of us has the fiercer and more lasting punishment." (Thaha 71)	2	8%

		But whoever turns away from it will have a life of great hardship. <u>We shall bring him blind to the Assembly on the Day of Resurrection.</u> (Thaha 124)		
3.	Warn	Moses said to them: <u>"Beware, do not invent lies against God or He will destroy you with His punishment. Whoever invents lies will fail"</u> (Thaha 61) So we said: "Adam, this is your enemy, yours and your wife's: <u>Do not let him drive you out of the garden and make you miserable.</u> " (Thaha 117) Eat from the good things We have provided for you, <u>but do not overstep the bounds, or My wrath will descend on you.</u> Anyone on whom My wrath descends has truly fallen. (Thaha 81)	7	28 %
4.	Refusal	They said:	2	8%

		<u>"We shall never prefer you to the clear sign that has come to us, nor to Him who created us.</u> So decided whatever you will: You can only decide matters of this present life." (Thaha 72) But they replied: <u>"We shall not give up our devotion to it until Moses returns to us"</u> (Thaha 91)		
5.	Offer	But Satan whispered to Adam, saying, "Adam, <u>shall I show you the tree of immortality and power that never decays?"</u> (Thaha 120) He said: " <u>Your meeting will be on the day of the feast,</u> so let the people be assembled when the sun has risen high" (Thaha 59) They said: <u>Will you throw first</u>	3	12 %

		<u>or shall we?</u> (Thaha 65)		
6.	Volunteer	Your sister went out, saying : <u>"I will tell you someone who will nurse him,"</u> then we returned you to your mother so that she could rejoice and not grieve. Later you killed a man, but we saved you from distress and tried you with other tests. You stayed among the people of midian for years, then you came here as ordained. (Thaha 40) He saw a fire and said to his people, "Stay here-I can see a fire. <u>Maybe I can bring you a flaming brand from it or find some guidance there</u> " (Thaha 10)	2	8%
Total			25	100 %

Table 4.2 The Politeness Strategies of Commissive Speech Act

No	Politenes s	The data	Num ber of	Per cent
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	strategy		verse	age
1	Bald on record	<u>Do not let anyone who does not believe in it and follows his own desires distract you from it, and so bring you to ruin.</u> (Thaha 16) Your sister went out, saying : <u>"I will tell you someone who will nurse him,"</u> then we returned you to your mother so that she could rejoice and not grieve. Later you killed a man, but we saved you from distress and tried you with other tests. You stayed among the people of midian for years, then you came here as ordained. (Thaha 40) He said: <u>"Your meeting will be on the day of the feast,</u> so let the people be assembled when the sun has risen high" (Thaha 59) Moses said to them: <u>"Beware, do not invent lies against God or He will</u>	14	56 %

		<u>destroy you with His punishment. Whoever invents lies will fail”</u> (Thaha 61) Saying,: <u>“These two men are sorcerers. Their purpose is to drive you out of your land with their sorcery and put an end to your time-honoured way of life”</u> (Thaha 63) Pharaoh said: <u>“How dare you believe in him before I have given you permission? This must be your master, the man who taught you witchcraft. I shall certainly cut off your alternate hands and feet then crucify you on the trunks of palm trees.</u> You will know for certain which of us has the fiercer and more lasting punishment.”(Thaha 71) They said: <u>“We shall never prefer you to the clear sign that has come to us, nor to Him</u>				<u>who created us.</u> So decided whatever you will: You can only decide matters of this present life.” (Thaha 72) <u>Hell will be the reward of those who return to their Lord as evildoers: They will stay, neither living nor dying.</u> (Thaha 74) Eat from the good things We have provided for you, <u>but do not overstep the bounds, or My wrath will descend on you.</u> Anyone on whom My wrath descends has truly fallen. (Thaha 81) But they replied: <u>“We shall not give up our devotion to it until Moses returns to us”</u> (Thaha 91) Moses said: “Get away from here! Your lot in this life to say, ‘don’t touch me,’ but you have an appointment from which there is no escape. Look at your god which you have kept on worshipping,		
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		<u>we shall grind it down and scatter it into the sea.</u>" (Thaha 97) <u>Whoever turns away from it will bear on the Day of Resurrection a heavy burden.</u> (Thaha 100) So we said: "Adam, this is your enemy, yours and your wife's: <u>Do not let him drive you out of the garden and make you miserable.</u>" (Thaha 117) But whoever turns away from it will have a life of great hardship. <u>We shall bring him blind to the Assembly on the Day of Resurrection.</u> (Thaha 124)					"Put your child into the chest, then place him in the river. Let the river wash him on to its bank, and he will be taken in by an enemy of mine and his. <u>I showered you with my love and planned that you should be reared under my watchful eye.</u>" (Thaha 39) From earth we created you, into it <u>We shall return you, and from it we shall raise you a second time.</u> (Thaha 55) <u>We will confront you with sorcery to match your own</u> : make an appointment between us which neither of us will fail to keep, in a mutually agreeable place.(Thaha 58) Throw down what is in your right hand: it will swallow up what they have produced. They have only produced the tricks of a sorcerer, <u>and a sorcerer will not prosper,</u>
2	Positive politeness	He saw a fire and said to his people, "Stay here-I can see a fire. <u>Maybe I can bring you a flaming brand from it or find some guidance there</u>" (Thaha 10) He said, "Pick it up without fear: <u>We shall turn it back into its former state</u>" (Thaha 21)	9	36 %			

		<u>whenever he goes.</u> (Thaha 69) <i>In the garden</i> <u>you will never go hungry, feel naked,</u> (Thaha 118) <u>Be thirsty, or suffer the heat of the sun.</u>(Thaha 119) God said: <i>"Get out of the garden as each other's enemy.</i> <u>Whoever follows my guidance, when it comes to you (people), will not go astray nor fall into misery"</u>(Thaha 123)		
3	Negative politeness	<i>They said:</i> <u>Will you throw first or shall we?"</u> (Thaha 65)	1	4%
4	Off record	<i>But Satan whispered to Adam, saying,</i> <i>"Adam, <u>shall I show you the tree of immortality and power that never decays?"</u></i>(Thaha 120)	1	4%
Total			25	100 %

Based on the table 4.2 above, the researcher found four kinds of the politeness strategy of commissive speech act in the English translation of Holy Qur'an Surah Taha by M. A. S. Abdel Haleem. There are bald on record, positive politeness, negative politeness, and off record. From 25 data of commissive speech act in Surah Taha, the researcher found 14 verses using bald on

record strategy (56%), 9 verses using positive politeness strategy (36%), 1 verse using negative politeness strategy (4%), and 1 verse using off record strategy (4%). The dominant of politeness strategy that researcher found is bald on record (56%).

CONCLUSIONS

After analyzing the types of commissive speech act in English translation of holy Qur'an Surah Taha by M. A. S. Abdel Haleem and its politeness strategy, it can be conclude that:

1. The researcher found 25 data of commissive speech act in the English translation of Holy Qur'an Surah Thaha. The data divided into some types of commissive, they are promise, warn, threat, refusal, offer, and volunteer. As the result, the researcher found 9 data of promise (36%), 7 data of warn (28%), 3 data of offer (12%), and refusal, threat, and volunteer each 2 data (8%). The majority of the intention of commissive speech act that the writer found in translation of Surah Thaha is Promise (36%).
2. The politeness strategies of commissive speech act in Surah Thaha are bald on record, positive politeness, negative politeness, and off record. The researcher found 14 verses using bald on record strategy (56%), 9 verses using positive politeness strategy (36%), 1 verse using negative politeness strategy (4%), and 1 verse using off record strategy (4%). The dominant of politeness strategy is used in commissive speech act that researcher found is bald on record (56%).

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