

SPEECH ACTS IN ENGLISH TRANSLATION OF QURAN SURAH AL-FATIHAH AND SURAH AL-A'LAH BY ABDULLAH YUSUF ALI

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ABSTRACT

Background: Language is important for people in communication. Starting the communication, people have to understand what the speaker is saying and what is being said. In this case, the speech act theory of learning is important to overcome this problem.

Objective: The purpose of this study was to find out the types of acts used in the translation of Abdullah Yusuf Ali's surah al-fatihah and al-alaa through reading and then describe the speech acts based on the type and classification of functions in the text. translation of surah al fatihah and surah. al-alaa by Abdullah Yusuf Ali.

Methods: This study uses qualitative methods and Austin theory to determine the types of speech acts, the meaning of speech acts, and the function of speech acts in the translation of Al-Quran Surah Al-Fatihah and Surat Al-A'laa. , and the data collected is in the form of words instead of numbers. This study uses document sources to find research sources. speech act with Austin theory. The data source is by looking at several books and translations of the Koran by Abdullah Yusuf Ali as objects containing linguistic phenomena, especially aspects of speech acts. This research was conducted in 3 ways: interview, observation, and document analysis or artifact analysis.

Results: Speech act is an activity in which participants interact with conventional language to achieve a result that involves two parties, namely the speaker and the speech partner in one main speech, in time, place, and speech situation.

Conclusion: This study identifies 7 verses in Surah al-Fatihah and 19 verses in Surat Al-Alaa in Abdullah Yusuf Ali's translation of the Koran, in Surah Al-Fatihah there are 7 types of locutions, 18 illocutions with 6 functions. assertive, 4 directive, 1 commissive, 3 expressive, 5 declarative, and 7 perlocutionary sentences. Surah Al-Alaa contains 19 types of locutions, 31 illocutions with 8 assertive functions, 6 directives, 3 commissives, 1 expressive, 13 declarative sentences, and 19 perlocutionary sentences.

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Introduction

Language is the tool of communication that is used by people to communicate meaning or message which has a different meaning. (Devianty, 2017) states that language is the chief means by which people communicate. In human life, language is never separate from their activity. As a necessity of humans brings language to become a very important thing. People can do many things with languages such as say what their feelings, their opinion, to influence someone or to share a piece of knowledge or information and so on.

Communication will be successful when there is no misinterpretation between speakers and hearers (Kurniati, 2016). In communication, the speaker should be aware that the hearer's try to catch the meaning of the speaker's utterances. When people express themselves, they do not only produce utterances containing grammatical structure and words but also speech creates an expression that results from the speech of the speaker and the interlocutor. When someone said "can you stop in a minute?", he or she produces in the form of a question. Communication does not only occur among people but it also occurs between God to His believers by a written text called Qur'an (Hitami, 2012). By having a good understanding of speech acts believers can understand the meaning of God's utterance is really important.

(Safitri & Mulyani, 2021) stated that speech act is known as the action or intent that a speaker accomplishes when using language in context, the meaning of which is inferred by hearers. By learning speech act, we understand speech when someone speaks, what persons mean their assumptions, their purposes, and their various activities. Analysis of positive studies in speech acts is our attempt to understand communication on two sides, not only studying the structural meaning of speech; but also actions or responses as a result of communication made between speaker and listener.

According (Akbar, 2018) in his book Pragmatics stated about speech acts as an attempt to express themselves, not only do people produce speech containing words and structures grammatical, but they also show actions through the utterances. In this theory, speech acts it is stated that although sentences can often be used to tell subject circumstances, under certain circumstances must be considered as the performance of an action (Fatimah, 2017) via *Jinani* Each sentence can be used for functions specific, for example, to provide information, warnings, to bid for do something, ask for facts, or give thanks. About this speech acts Austin via *Gunarwan* distinguishes speech acts into three parts, namely local acts, illocution, and the acts of per-locution.

In this research, The researcher will discuss language write about the study of speech acts, namely in the form of types, and functions of speech act in communication; and the meaning of the speech contained in the translation of the surah al-Fatihah and surah al-A'laa. Al- Qur'an is a holy book that contains instructions for human life in this world. With the guidance of the Al-Qur'an, human life will run well. Whenever they have a problem, it can be solved so that like a disease you will find a cure in the Al-Qur'an (DIYANA, 2021). Therefore, Muslims need to understand the Qur'an with

the best possible so that it can be used as a guide to life in the world in truth. The reason why the researcher choose speech acts as an object is that speech does not only contain someone words but there are linguistics phenomena in speech, in the English language people will learn about how to communicate fluently, and in linguistics, we are not only learning about the grammar but also the meaning at language use.

There were several previous research which investigated about speech acts of English translation about Surah in Al-Qur'an. Firstly, the result of research from (Mustaqim, 2014) investigated that speech context is consist of the topic talking (It is covering loved by Allah, tauhid or Allah is the only one, the guidance, the faith, the praying, the norms or laws, old stories), the event setting which related to the psychology condition of participants on that moment, the phenomenon, the reality on this world by this surah, the connecter by written media, the code by using the diversity of the literary language, the message form that it is generally characteristic. The second, the function of speech acts such as assertive, declarative, commission, etc that was founded in this surah, the last is a sense of speech on this surah. Secondly, (Fathurrosyid, 2018) in his result of the research showed that pragmatics Al-Qur'an is a scientific discipline that examines the Qur'an from and angle the view of the relation between dyadic linguistic context and triadic linguistic context. The language context in question in this study is a study based on grammatical arrangements verses contained in the Al-Qur'an, while what is meant by non-linguistic context namely the study of situations and conditions certain, both social, geographical, and psychology of Arabic cultural toward Al-Qur'an background. Based on several previous studies above, the researcher state the novelty of this research is contain with the explanation of English translation in Surah Al-Fatihah and Al-A'ala by (Ahmadi, 2017) which many discussion related to the what kinds of speech acts in the English translation of the Holy Qur'an Surah Al-Fatihah and Surah Al-A'laa by Abdullah Yusuf Ali? and what is the function of each speech acts English Translation of the Holy Qur'an Surah Al-Fatihah and Surah Al-A'laa by Abdullah Yusuf Ali?

Moreover, the researcher is interested to analyze speech acts in the Al-Qur'an surah Al-Fatihah and surah Al-A'laa. There are several reason why the researcher choose those Surah. Firstly, surah Al-Fatihah becomes the main surah in the Al-Quran and as the essence of its essence. The cotent of Al-Fatihah, there is also a dialogue between the servant and Allah SWT. Based on the hadith Qudsi of the Prophet Sallallahu Alayhi wa Sallam in the hadith narrated from His Rabb that Allah Azza wa Jalla said: (I have divided the Al-Fatihah prayer between me and my servant in half, The meaning of the hadith is that there is a dialogue in Surah Al-Fatihah which is the occurrence of a speech act committed by the servant with Allah SWT. Then the second is surah Al-A'laa, the reason is because in the surah Al-A'laa it has a speech act in the form of a command from Allah to his servant so that he always chants the name of Allah for guidance in living life. With the aim of benefits for education will contribute to the development of the field of pragmatics, especially in speech act and grammar theory and for introduction in linguistics lessons. Moreover, the purpose of this research

is to describe kinds of speech acts are found in the English translation of the Holy Qur'an Surah Al-Fatihah and Surah Al-A'laa and to describe the function of speech acts are found in the English translation of the Holy Qur'an Surah Al-Fatihah and Surah Al-A'laa. Therefore the researcher is interested to analyze the speech acts in translation in Qur'an. Then the researcher make the research entitled "**Speech Acts In English Translation Of Qur'an Surah Al-Fatihah and Surah Al-A'laa by Abdullah Yusuf Ali**".

Method

In conducting this research, the researcher used a qualitative research as the research design in this study to analyze the subject. Since, qualitative research is an interpretive approach that aims to obtain certain meanings, and behavior experienced in social phenomenon. It is a social inquiry that focuses on how people interpret, describe, and understand the meaning in sentences or utterances used in everyday life. In addition, the research method is used in this study is descriptive method to find the types of speech act types, the meaning of speech acts, and speech act functions in the translation Al-Quran surah Al-Fatihah and surah Al-A'laa, and the data collected in form of the word rather than numbers. This research use document source to find the source of the research.

Research subject which used in this research is speech acts with the theories from Austin. Sources of the data is looking at some books and Al-Quran translation by Abdullah Yusuf Ali as an object that contains linguistic phenomena especially aspects of speech acts.

In addition, the instrument of this research were human instrument and documentation. The key instrument of this research was the researcher herself. Because the researcher collected the data by herself. Furthermore, the researcher use herself as the main research instrument through reading, identifying, and collecting surah al-fatihah and surah al-a'laa text by Abdullah Yusuf Ali and making it as data by using the theory of J.L Austin (1962) speech acts which contained in surah Al-fatihah and surah Al-a'laa text. In addition, in this study, a table of instruments was used to collect data. This makes it easier to identify speech acts in the translation of the Quran surah Al-Fatihah and surah Al-Alaa by Abdullah Yusuf Ali.

In collecting the data, the researcher collected the data used Surah Al-fatihah and Al-alaa as primary document. Therefore, the researcher used document analysis as the method to collect the data. (Erwin et al., 2018) states that document analysis was a systematic procedures for reviewing or evaluating documents material. This research will be collected in the form of written documents to understand the phenomenon in research. In this study, the translation of the Qur'an Surah Al-Fatihah and Surah Al-Alaa by Abdullah Yusuf Ali will be used as the written artifacts used. This research will collect data from the verses of the translation of the Qur'an Surah Al-Fatihah and Surah Al-Alaa by Abdullah Yusuf Ali. The data of this research are speech acts.

Meanwhile, in analyzing the data, (Mulyani & Muhtadi, 2019) stated that data analysis consists of three concepts, namely data reduction (carried out in data collection), data display, and verification of conclusion. Firstly, data reduction is the process of selecting, focusing, simplifying, abstracting, and/or transforming the data that appeared in the full corpus (body) of written-up field notes, interview transcripts, documents, and other empirical materials. By condensing, we were making data stronger. Secondly, data display is an organized, compressed assembly of information that allows conclusion drawing and action. Data display facilitate conclusion drawing. It should be able to help you arrange and think about the data in new ways and assist you in identifying systematic patterns and interrelationships across themes and/or content. The display could be a graphic, table/matrix, or textual display. The last, verification of conclusion is where conclusion involves stepping back to consider what the analyzed data mean and to assess their implication for the questions at hand. Conclusions were also verified as the analyst proceeds. Verification may be as brief as fleeting second thought crossing the analyst's mind during writing, with a short excursion back to the field notes, or it may be thorough and elaborate, with lengthy argumentation and review among colleagues to develop "inter subjective consensus" or with extensive efforts to replicate a finding in another data set.

Moreover, (Wijaya, 2018) stated that there are three processes used in data analysis research, namely interviews, observation, and analysis of document or artifacts analysis. From the three statements, the researchers conclude that the analysis process can be carried out interactively and continuously until the research problem is finished. In this research, besides the conclusion gave an explanation this research will use the percentage of speech acts. To calculate the data, this research used the formula by Bungin's formula:

$$n = \frac{Fx}{N} \times 100 \%$$

Notes:

n = percentage of type

Fx = total types frequency of the sub category

N = total types of all categories

Results and Discussion

A. Results

This research has analyzed speech acts that appear in Surah Al-Fatihah and Al-Alaa. There are two findings that were analyzed. Those are about the kinds of speech acts in the translation of the Qur'an surah Al- Fatihah and Surah Al-Alaa, then the function of speech acts in the translation of the Qur'an surah Al- Fatihah and Surah Al-Alaa by Abdullah Yusuf Ali.

The following table is the table frequency of speech acts in the translation of Al-Quran surah Al-Fatihah and Surah Al-Alaa by Abdullah Yusuf Ali:

1. Al-Fatihah

No	Types of Speech Acts	Percentage of types	
1	Locutionary	100%	
2	Illocutionary	Assertive	85%
		Directive	57%
		Commissive	14%
		Expressive	42%
		Declarative	71%
3	Perlocutionary	100%	

2. Al-Alaa

No	Types of Speech Acts	Percentage of types	
1	Locutionary	100%	
2	Illocutionary	Assertive	42%
		Directive	31%
		Commissive	15%
		Expressive	5%
		Declarative	68%
3	Perlocutionary	100%	

Based on the data above, the dominant kind of speech acts in the translation of the Qur'an surah alfatihah is assertive. It has a percentage of 85% which has 6 verses and surah al-alaa is declarative of 68% which has 13 verse in the translation of the Qur'an Surah Al-Fatihah and Surah Al-Alaa.

The Function of speech acts in the translation of the Quran Surah Al-Fatihah and Surah Al-Alaa by Abdullah Yusuf Ali is on the explanation below:

1) Assertive

In the name of Allah, Most Gracious, Most Merciful.

In the translation of the first verse of Surah al-Fatihah, there is a speech act function in the form of assertive illocutionary. This assertive function in the form of speech acts binds the speaker to the truth of the proposition expressed.

2) Direktive

Thee do we worship, and Thine aid we seek

In paragraph (5) in the translation of the letter Alfatihah found the function of speech acts in the form of directive illocutionary. The directive function is a speech act that serves to encourage the interlocutor to do something. This illocutionary can command the interlocutor to do something, both verbal and nonverbal.

3) Commissive

Who hath ordained laws. And granted guidance

In the third verse of the translation of Surah Al-Alaa there is a commissive function, namely the utterance that serves to state a promise or offer in this sentence is to determine the level of intentionality in the expansion of the word, namely that Allah has determined the fate of every fate of this ummah. and the

word gives a hint which means in the expansion of the word the speaker commits himself about the future that Allah will give the speaker the right path.

4) Expressive

The admonition will be received by those who fear (Allah)

In the tenth verse of the translation of Surah Al-Alaa there is an expressive function, this function is a speech act that involves the feelings and nature of the speech act which serves to express and express the psychological attitude of the speaker towards the interlocutor in the tenth sentence of this verse "people who fear God". " will get a lesson, this explains expressive is a function that describes people who fear their creator "Allah".

5) Declarative

Who will enter the Great Fire

In the twelfth verse of this translation of surah al-alaa which contains a declarative function in which this declarative function confirms or justifies a reality, intending to create new things, statuses, and circumstances and combine the contents of the speech with the reality in this twelfth sentence. (i.e.) people who will enter the great fire (hell)" The expansion of the meaning of this sentence is a continuation of the previous verse which explains that people who do not follow the correct warning from Allah will be punished by being put into a big hellfire.

B. Discussion

In this part, the researcher would like to discuss her findings. The purpose of discussion was to interpret and describe the significance of the findings. First, based on the research findings, this research is focused on speech act and classification of function of the translation Al-Quran surah Al-Fatihah and surah Al-Alaa by Abdullah Yusuf Ali. Based on the result analysis there are found the result data such as in surah Al-Fatihah there are 7 verses of Locutionary speech acts, 18 sentences of Illocutionary speech acts with 6 assertive functions, 4 directive, 1 commissive, 3 expressive, 5 declarative and 7 perlocutionary sentences. Then, Surah Al-Alaa there are 19 types of Locutionary speech acts, 31 sentences of Illocutionary speech acts with 8 assertive functions, 6 directives, 3 commissives, 1 expressive, 13 declarative, and 19 perlocutionary sentences. This result was similar to the result of study conducted by (Mustaqim, 2014) where he found several points in his research. First, the speaker on this surah is Gabriel and the prophet Muhammad saw as the speech partner. Then, speech context is consist of the topic talking (It is covering loved by Allah, tauhid or Allah is the only one, the guidance, the faith, the praying, the norms or laws, old stories), the event setting which is related to psychology condition of participants on that moment, the phenomenon, the reality on this world by this surah, the connector by written media, the code by using the diversity of the literary language, the message form that it is generally characteristic. The second, the function of speech acts such as assertive, declarative, commission, etc that was founded in this surah, the last is a sense of speech on this surah.

Secondly, this research was also significant with the result of study about speech acts of fragmentation of the birth Maryam's story found in Surah Ali 'Imran (3:35), the illocutionary is a sentence of the informative locutionary (Khabariyyah), while the illocutionary is a meaningful assertive form (complaining). The implicature Maryam's story is found in surah Al-Imran (3:36) is a prohibition to build excessive optimism on the branch sex of babies who are still in the womb. This previous research also showed the content of Surah and understanding the meaning of each sentences.

The last, result of the dissertation by (Bajwa, 2012) was also significant with this research. This dissertation explored the application of narrative analysis to five Qur'anic stories in Surat al-Kahf, the eighteen chapter of the Qur'an. He has shown how rewarding and productive a narrative analysis applied to the Qur'an. Meanwhile, this research investigated about the speech acts in English translation of Qur'an Surah Al-Fatihah and Al-Alaa by Abdullah Yusuf Ali which this study focused on the kinds of speech acts by (LIZA, 2022). Kinds of speech acts are assertive, directive, commissive, expressive, and declarative. This previous dissertation showed speech acts in English translation of Qur'an and kind of speech acts that appearance in the Qur'an.

In briefly, the researcher concluded that the most dominant kind of speech act that available in Qur'an Surah Al-Fatihah and Al-A'laa was illocutionary act which can command the interlocutor to perform verbal and nonverbal actions (such as pleading, demanding, ordering, advising). Surah Al-Fatihah contain Assertive with percentage (85%) and Surah Al-Alaa contain Declarative with percentage (68%). Assertive is speech act binds the speaker to the truth of what he says (such as stating, showing, mentioning, proposing, reporting, bragging, complaining, and claiming). Meanwhile, declarative a speech act that functions to strengthen or justify another speech act or previous speech act.

Conclusion

The conclusion of this research was presented after analyzing the data analyzed in the previous chapter, the researcher drew a conclusion is first the result of data analysis. This study identifies 7 verses in Surah al-Fatihah and 19 verses in Surah Al-Alaa in Abdullah Yusuf Ali's translation of the Qur'an. There are 7 types of locutionary speech acts, 18 illocutionary speech acts with 6 functions. Assertive, 4 directive, 1 commissive, 3 expressive, 5 declarative, and 7 perlocutionary sentences in Surah Al-Fatihah. Moreover, there are 19 types of locutionary speech acts, 31 illocutionary speech acts with 8 assertive functions, 6 directives, 3 commissives, 1 expressive, 13 declarative sentences, and 19 perlocutionary sentences in Surah Al-Alaa. Then, this study classified the data based on J.L Austin's theory. Based on the data, the dominant speech act in the translation of the Qur'an surah alfatihah and surah al-alaa is declarative. It has a percentage of 69.2% which has 18 verses in the translation of the Qur'an Surah Al-Fatihah and Surah Al-Alaa.

The functions that exist in Illocutionary speech acts, namely assertive, are these speech acts that bind the speaker to the truth of what he is saying. Commissive is a

speech act that serves to encourage the speaker to do something, which is a form of speech that serves to state a promise or offer. A directive is a speech act that serves to encourage the interlocutor to do something. This illocutionary can command the interlocutor to perform verbal and nonverbal actions (such as pleading, demanding, ordering, advising). Expressive is a speech act that involves feelings and attitudes. This speech act serves to express and express the psychological attitude of the speaker towards the interlocutor or to show the psychological attitude of the speaker in certain circumstances (such as congratulating, apologizing, criticizing, pleasing, or miserable, and praising). Declarative is a speech act that serves to strengthen or justify other speech acts or previous speech acts. This act of declaration is carried out by speakers to create new things, statuses, and conditions, and to connect the contents of the speech with reality (such as deciding, prohibiting, allowing, lifting, submitting, and canceling).

Several factors cause speech acts including the speaker, namely Allah, and the speech partner, namely the servant to state, show, and mentioning the purpose of providing examples, lessons, education, and instructions from Allah.

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