

The Speech Acts in the Surah Al-Fatihah: A Pragmatic Study

Nurfithri

nurfithriucu@gmail.com

ABSTRACT

This study will examine the Translation of Surah Al-Fatihah from the perspective of Pragmatic. This study basically focuses on the types of speech act and what does it function related to the tafseer. The method that used in this research is a qualitative method. This analysis is based on Levinson (1983) which focuses on the types of speech act. The findings indicate that there are three kinds of speech act in the Surah Al-Fatihah, they are representative, expressive, and directive.

Keywords: *Pragmatic, Speech Act, Surah Al-Fatihah, Tafseer Ibn Kathir*

1.1 Introduction

Surah al-Fatihah is the first surah of the Quran and is recited in each prayer as the Prophet. On accepting Islam, a person should first memorize the Fatihah to be able to perform the prescribed prayers.

For Moeslim, Al-Fatihah is the surah that can be said as daily read because in every prays (salat), Al-Fatihah is the component that is obligation to be read. While there are many of moeslim in reality that do not know about what is actually meaning from every ayah that they read every day. It is due to the language of this is Arabic language that not all moeslim knows and able to understand that language. Whereas, there are many translations of Quran, including Al-Fatihah that easy people to understand what they read everyday in salat. More than this, many tafseer are also created by many version of ulama's understanding of this Quran. These facilitations actually make people easy to understand what the meaning of the Quran they read every day.

From the perspective of pragmatic, Al-Fatihah may include many of statement that are not reached by semantic only. Means, that to understand what speech act contains in the surah is necessary to relate to the context. While pragmatic is the study of language and context.

In this study, the researcher has chosen Surah Al-Fatihah focused only on the English translation that is related to the Tafseer of its translation. Study will explore what the speech act exist in this Surah.

1.2 Formulation of Study

Formulations of Study are followed:

1. What types of speech act in the translation of Surah Al-Fatihah?
2. What the meaning of these types related to the Tafsser of IbnKathir?

1.3 Objective of Study

Objective of study are followed:

1. To analyze types of speech act in the translation of Surah Al-Fatihah.
2. To analyze the meaning of these types related to the Tafsser of IbnKathir.

1.4 Theoretical Framework

In gaining information about this research, the researcher used theory from Levinson (1983) that talks about types of speech act exist in utterances. Those types of speech act are; 1) Representative, 2) Directive, 3) declaration, 4) expressive, 5) Commissive.

1.5 Methodology

This research has purpose to analyze types of speech act in the translation of Surah Al-Fatihah. Thus, to gain that purpose, this research used a descriptive qualitative method. The method used in this research is a qualitative method which has descriptions meaning. According to Moleong (1994:6) a qualitative research method is a procedure that produces descriptive data in the form of words written or spoken about the properties of the individual, situation, the symptoms of a particular group which can be observed.

Further, Moleong (2001:2) develop his theory about qualitative descriptive as a research procedure that produces descriptive data in the form of words or writing about people or behaviors observed.

1.6 Data Source

The data of this research are taken from English translation of Noble Quran by Dr. Muhammad Taqiuddin Al-Hilali, Ph,D and Dr. MuhamdMuhsin Khan. The tafseer that is being reference of understanding this translation is taken from TafseerIbnKathir.

2.1 Theoretical Background

2.1.1 Pragmatics

Yule (1996) mentioned that the concentration of pragmatic study is the meaning of communication result, which has done by speaker (writer) to listener (reader). The speaker should know what the message that is going to deliver and should consider the circumstances, place, time and the interlocutor itself. Other linguists have defined about pragmatics. Cutting says “Pragmatics and discourse analysis are approaches to studying language’s relation to the contextual background features (2003:1)”. While according to Levinson (1985:13), “Pragmatic is the study of all those aspects of meaning not captured in a semantic theory”.

In this study, the researcher focuses on one of pragmatics’ field that is Speech Act. It would be broadly explained in the following section.

2.1.2 Speech Act

Speech act has some several definitions, one of them is according to Austin (1962) as cited in Cutting (2003:16, “speech acts as the action performed in saying something”. Another definition comes from Yule (1996:47), “Action performed via utterances are generally called speech act”. In line with this, Paltridge (2000:16) states that speech act is an utterance which has both a literal and a particular illocutionary force”.

People uttered something to get the purpose, it could be stating or informing something, requesting, commanding and so on. In other words, every sentences or utterances has own function or purpose

(Searle, 1976). Levinson (1983:240) mentions five types of utterances:

1. Representatives, which commit the speaker to the truth of the expressed proposition (paradigm cases; asserting, concluding, etc)
2. Directives, which are attempts by the speaker to get the addressee to do something (paradigm cases; requesting, questioning)
3. Commissives, which commit the speaker to some future course of action (paradigm cases; promising, threatening, offering)
4. Expressive which express a psychological state (paradigm cases; thanking, apologizing, welcoming, congratulating)
5. Declaration, which effect immediate changes in the institutional state of affairs which tend to rely on elaborate extra-linguistic institutions (paradigm cases; excommunicating, declaring war, christening, firing from employment)

2.2 Discussion

2.2.1 Ayah 1;

In the Name of Allah, the Most Beneficent, the Most Merciful

In the first ayah, the type of speech act that exist is expressive that its paradigm case is praising.

2.2.2 Ayah 2;

All praises and thanks be to Allah, the Lord of the Alamin (mankind, jinns and all that exists)

In this ayah, the type of speech act that exist is also expressive which its paradigm case is thanking. It is also in line with what Ibn Abbas said that this is the statement of appreciation. (TafseerIbnKathir). Based on its tafseer, this thanks is actually due purely to Allah's innumerable favors and bounties that only He knows the amount of. Allah's bounties include creating the tools that help the creation worship Him, the physical body which with they are able to implement His commands, the sustenance that He provides them in this life, and

the comfortable life He has granted them, without anything or anyone compelling Him to do so.

2.2.3 Ayah 3;

The Most Beneficent, the Most Merciful

The type of speech act that exist is expressive that its paradigm case is giving humiliation by saying that Allah is The Most Beneficent, the Most Merciful.

2.2.4 Ayah 4;

The Owner of the Day of Recompense

This is also statement of appreciation that means expressive. This is the appreciation that Allah owns the Day of Recompense, means on that Day, no one except Him will be able to claim ownership of anything whatsoever. On that Day, no one will be allowed to speak without His permission. (TafsirIbnKathir)

These mean the appreciation of the greatness even more that God has.

2.2.5 Ayah 5

You (Alone) we worship, and You (Alone) we ask for help (for each and everything)

Related to the tafseer, this ayah contains Allah's command to us to perform sincere worship for Him and to seek His aid concerning all of our affairs. It can be seen that from the first state, You we worship (before), and the second is You we ask for help from, because the objective here is the worship, while Allah's help is the tool to implement this objective. So, it can be concluded that this ayah is actually commanding means directives in the case of type of speech act.

2.2.6 Ayah 6

Guide us to the Straight path

Related to the tafseer, this ayah means asking for the correct guidance. So the type of speech act here is directive that we ask something to God to guide us to the correct guidance, straight path.

2.2.7 Ayah 7;

The Way of those on whom You have bestowed Your Grace, not (the way) of those who earned Your Anger (such as the jews), nor of those who went astray (such as the Christians).

Related to the tafseer, this ayah is assertive that is a kind of representative speech act. Because in this ayah, Allah asserted that the two paths He described here are both misguided when He repeated the negation 'not'. These two paths are the paths of Christians and jews, a fact that the believer should beware of so that he avoids them. (TafseerIbnKathir).

2.3 Conclusion

Surah Al-Fatihah contains seven Ayah including the praise and thanks to Allah, glorifying Him and praising Him by mentioning His most Beautiful Names and Most High Attributes. The type of these speech acts are Expressive.

Al-Fatihah also directs the believers to invoke Allah to guide them to be straight path and to do worship and ask for help. These speech acts are actually directives.

Last, Al-Fatihah also warns against following paths of misguidance, so that one does not end up being gathered with those who indulge in sin, on the Day of resurrection. This is the kind of representative means asserting.

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