CHAPTER I

INTRODUCTION

This chapter consists of background of the research, statements of the problems, purposes of the research, significance of the research, scope and limitation, definition of key terms and organization of the research. Each section is described in the following sub chapter.

1.1 Background of the Research

Language is a tool used by human being to communicate with others more easily in daily life. By exerting language, people give and get information easily. As Gee's definition, language is used for different functions and not just to convey information. He further states, however, one of its functions is always for communication. In addition, he also views that what the speaker is trying to do is not just what he or she is trying to say. For the reason that people use language to carry out various sorts of actions, and informing someone else is only one sort of action that they do through language. He concludes people do things with language, not just say things (2011:42). It can be assumed that beside for communication, language has the other function. It expresses the speakers' intention when they say something. The speakers' intention is more than the words uttered because it certainly carries out some actions such as request, invitation, promise, apology and so forth. And a study about the speaker's intention and the act which is produced when the speaker uttered something, generally known as speech act.

When language is defined as a thing that is used in a communication, speech act is the act of the communication. As Yule's view in his book

Pragmatics (1996:47), speech act is an action performed via utterance, such as apology, invitation, promise, or request. In addition, he states that it applies to the speaker's communicative intention in producing the utterance. In that case, speech act is not only the act of uttering words. However it has more meaning behind the words uttered as the speaker's intention. And in interpreting the speaker's intention, it needs to consider the context talking about the participant, setting, and topic of the utterance.

According to Austin (cited in Paltridge, 2006:55), there are 3 (three) kinds of act that are produced by the speakers with everything they say. They are locutionary act, illocutionary act and perlocutionary act. The first is locutionary act that refers to the literal meaning of the actual words. He also defines illocutionary act as the second level of speech act refers to the speaker's intention in uttering the words. For the last level of speech act classification, he views that it talks about the effect of the words uttered as the action of the hearer which is called perlocutionary act.

This research focuses on the study of illocutionary act that analyze the speaker's intention in uttering the words. In other words, this research discussed intended meaning in which the speakers address their intention in uttering something. Based on the function of the intended meaning, Searle (cited in Coulthard, 1977:24-25) purposes five micro-classes of illocutionary act: representative (the speaker commits to something being the case), directive (the speaker attempts to get the hearer to do something), commissive (the speaker commits himself to a future action), expressive (the speaker expresses a

psychological state), and declarative (the speaker changes the world by the utterance).

Beside its functions, language also has many ways to convey a speech. Different ways in conveying the speech will give a difference function, act and sense. Language usage that combines among art, literature and religion value will increase and influence the language and literary work value. For instance, the language is used in a syi'ir, poem, song and so forth. Wali Songo as the Islam spreaders in Java used this method for overspreading Islam in Indonesia, especially Java. One of the examples of Wali Songo's method that combines among art, literature and religion value in overspreading Islam is Sunan Kalijaga that is well-known with his syi'ir *Lir ilir*.

One of the literary works used as the main data in this research is a syi'ir. The word syi'ir is taken from Arabic *sya'ara* or *sya'ura* (شعر) that means knowing and feeling or the highest knowledge (*makrifat*). However, syi'ir generally has the same meaning as poem, but it uses a rhythm in conveying it. As Ahmad Hasan Al Zayyat's view (cited in Kholis 2013:25), syi'ir is a rhythmic and rhyming sentence expressing about beautiful imagination and describing about event that happened.

Syi'ir is very close to the tradition in Islamic boarding school specifically in Java. It is used as a teaching media, entertainment and suggestion spiritually. However, nowadays syi'ir begins to be known by public society that is used as a teaching media to deliver a suggestion spiritually to reinforce the belief of God (faith). As "Syi'ir Tanpa Waton" that is used by public society as a teaching

media implementing a new nice method that is learnt by singing in study about religion.

According to Kholis (2013:18), "Syi'ir Tanpa Waton" used by the researcher is a syi'ir combining Islamic acculturation and the culture of Java society created by KH. Muh. Nizam As-shofa, a director of Darusshofa Wal Wafah Islamic Boarding School in Wonoayu Sidoarjo East Java. Such syi'ir contains religion value that can reinforce the belief of God (faith). It is often heard in some mosque before praying time for Moslem especially in East Java is popular among the lovers of the forth ex-president of Indonesia KH. Abdurrahman Wahid (Gus Dur). They thought that this syi'ir is created and sung by him because of the voice similarity and the content of syi'ir which is identical with Gus Dur's character.

There are some main reasons why the researcher chooses "Syi'ir Tanpa Waton" as a source of data in this research and relates it to the study of illocutionary act. First, the content of this syi'ir consists of religion value that is poured explicitly or implicitly as a good advice for many people especially Moslem. Second, the lyric of this syi'ir fits to the theory of illocutionary act. Meanwhile, the content of the syi'ir that consists of some good messages will not be clear without analyzing the intended meaning of the syi'ir related to the theory of illocutionary act.

To the base of the researcher's knowledge, researches that analyzed a syi'ir and related to the study of illocutionary act are still difficult to find. Such research will offer a good input to linguistic study as well as literary study.

Therefore, this research will be useful for the reader in the study of linguistic and literary.

1.2 Statements of the Problems

Based on the background of the research above, the research formulates the questions as follow:

1.2.1 What are the illocutionary acts contained in "Syi'ir Tanpa Waton"?

1.2.2 What are the possible functions of illocutionary acts used in "Syi'ir Tanpa Waton"?

1.3 Purposes of the Research

1.3.1 To identify the illocutionary acts in "Syi'ir Tanpa Waton"

1.3.2 To identify the possible functions of illocutionary acts used in "Syi'ir Tanpa Waton".

1.4 Significance of the Research

Hopefully, the result of the research can be a reference and provide some contributions for the readers, and for those who are interested in studying literature, particularly about syi'ir. It will also be able to be used as a consideration in studying speech act in general and illocutionary act in particular in different way of study such as from a syi'ir.

Besides, the researcher wishes that the result of the research will increase the knowledge of linguistics and motivate to improve the researcher's ability.

1.5 Scope and Limitation

This research focuses on illocutionary acts found in "Syi'ir Tanpa Waton" in scope of discourse analysis. To analyze the data, this research applies speech acts theory that focuses on Illocutionary act theory proposed by Searle (representative, directive, commissive, expressive, and declarative).

1.6 Definition of the Key Terms

1.6.1   Illocutionary act

Illocutionary act is a study that analyzes the speaker's intention in uttering something. As Austin (cited in Paltridge, 2006:55), defines illocutionary act refers to the speaker's intention in uttering the words. Meanwhile, Yule's view (1996:48), illocutionary act is an utterance with some kind of functions in mind. To put it briefly, in uttering something, people have other function or purpose in their mind more than the words themselves as their own intention such as asserting, requesting, ordering, promising and so forth.

1.6.2   Syi'ir

Syi'ir is generally like a poem that has rhyme in each stanza. However, syi'ir uses a rhythm in conveying it. It is popular as a tradition in Islamic boarding school by its functions as a teaching media, entertainment and suggestion spiritually. As having been defined by Zayyat, syi'ir is a rhythmic and rhyming sentence expressing about beautiful imagination and describing about event that happened. In addition, Ahmad As-Syaayib that refers to Stadmon (a west poet) defines syi'ir as language that contains of imagination and has rhythm that

expresses a meaning, feeling and idea that appears from the soul of a poet, (cited in Kholis, 2013:25).

1.7 Organization of the Research

This research is organized as the standard procedure of making thesis that is divided into five chapters. The first chapter is introduction. It consists of background of the research, statement of the problems, purposes of the research, significance of the research, scope and limitation, definition of the key terms and organization of the research. The second chapter contains the review of related literature. It presents the theories that will be applied in analyzing the data. The third chapter encloses the method of research. Afterward, chapter four consists of data analysis and research finding. And the last chapter is chapter five which states the conclusion and suggestion of the research.