CHAPTER II

REVIEW OF THE RELATED LITERATURE

This chapter talks about review of the related literature and explains some theories that relevant to the research. The main theory of this research is speech act that focuses on illocutionary act theory. Besides, it is also supported by the background of the data that concerned to the context of the data and review of the previous researches as the reference in analyzing the data of this research.

2.1 Discourse Analysis

Brown and Yule (1983:1) define discourse analysis as an investigation of what language is used for. Furthermore, in McCarty's view (1991:5), discourse analysis is a study of the relationship between language and the contexts used. It can be revealed that in the terms of discourse analysis, the interpretation of language function is concerned with the context of a text. Meanwhile, one of the ways to get the context is by identifying the linguistic signals in the text. As Halliday and Hasan 1976 (cited in McCarty, 1991:25) state that some linguistic signals are used to retrieve the previous text or context, and most of the surface of texts display links as the linguistic signals from sentence to sentence in terms of grammatical features that is known as cohesion.

However, in McCarty's view (1991: 27), reading a text is far more complex than the cohesion of the text, the readers have to interpret the ties and make sense of them that is called coherence. As Neubauer's definition (cited in McCarty,1991:26), coherence is the feeling that a text hangs together that makes sense, and is not just a jumble of sentences. Furthermore, McCarthy gives the conclusion that cohesion is only a guide to coherence, and coherence is an act of

interpretation that depends as much on what the readers bring to a text as what the author puts into it (1991: 26). Based on those descriptions, it can be said that a discourse as a coherence text has a function in a particular context. While, the way to analyze the function and how makes it sense is called discourse analysis.

According to Brown and Yule (1983:26), "doing discourse analysis" surely involves "doing syntax and semantics", however it primarily consists of "doing pragmatics". For further explanation about the relation between discourse analysis, syntax, semantics and pragmatics, Cutting states that syntax is the way in which words relate to each other that includes grammar without considering who say it to whom, where, when or why. He also defines semantics as the study of what the words mean by themselves as in dictionary and out of the context (2002:1). Furthermore, he states that discourse analysis and pragmatics have much in common, the fact that they both concerned with context, text and function (2002:2). For the conclusion, in a general way, doing discourse analysis involves the study of syntax, semantic and pragmatics. However, primarily in discussing about context, text and function, discourse analysis cannot be separated with the study of pragmatics.

As in studying discourse analysis, when discussing about pragmatics, it also certainly involves the context in interpreting the speaker's intention. As Yule's view pragmatics is a study of contextual meaning. It is similarly that pragmatics involves the interpretation of what people mean in a particular context and how the context influences what is said. He continues, this study should consider how speakers organize what they want to say in accordance with who they are talking to, where, when, and under what circumstances when they are

talking (1996:3). In short, both discourse analysis and pragmatics are influenced by the context of the text in interpreting what people's intention. And the context itself talks about who the speaker and the hearer are, the place, the time, the situation and also the topic of the text.

The next similarity between discourse analysis and pragmatics is in term of a text that is going to be analyzed. Cook (cited in Cutting, 2002:2) states that both of them focus on text concerning on how stretches of language became meaningful and unified for their users. In addition, Cutting explains in his book *Pragmatics and Discourse*, when discourse analysis calls coherence for the quality of being 'meaningful and unified', pragmatics calls it relevance. Then, it can be concluded, both of discourse analysis and pragmatics use a text as the object of the study that is not just a jumble of sentences, but it should be meaningful and unified.

Beside the context and the text, both discourse analysis and pragmatics are concerned with function. As Yule's view that pragmatics explores how listener (or reader) can make assumptions about what is said in order to arrive at an interpretation of the speaker's intended meaning (1996:3). In addition, he states that pragmatics is a study of people's intended meaning, their assumption, their purposes or goals, and the kinds of actions (for example, request) that they are performing when they speak (1996:4). Similarly, McCarty states that in one sense discourse analysis is talking about 'function' that is concerned as much with what the speakers are doing with language as with what they are saying (1991:9). Based on the definitions, the relation between discourse analysis and pragmatics

becomes quite clear. Both of them are concerned on the function talking what people are done using language that is known as speech act.

Related to the theory above, the view of discourse analysis presented in this research includes work in the area of pragmatics that is concerned with how to interpret the speaker's intention. As having been known that what people mean by what they say, rather than the literal meaning of the words. Meanwhile, in this research, the researcher analyzes "Syi'ir Tanpa Waton" as the source data of this research to figure out the intended meaning of the utterances in the syi'ir. Then it can be revealed that to answer the statement of the problems of this research, the researcher encloses those theories since those are the base theory required to discuss language function in a certain context.

2.2 Speech Act

Austin (in Cutting, 2002:16) defines speech act as the action performed in saying something. In addition, Yule states that speech act as an action performed via utterance such as apology, complaint, compliment, invitation, promise, or request. He continues, it applies to the speaker's communicative intention in producing the utterance (1996:47). In short, it can be concluded that when the speakers are uttering words, certainly they have more meaning behind the words uttered as their intention. In this case, they surely have produced an action when uttering the words. The action which is produced can be a requesting, offering, ordering, inviting, promising and so forth.

Based on speech act theory proposed by 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 the act that refers to the words themselves that is known as locutionary act. As Austin (cited in Paltridge, 2006:55) states that locutionary act refers to the literal meaning of the actual words. He continuous defines illocutionary act as the second level that refers to the speaker's intention in uttering the words. The speaker's intention means that there is a purpose in the speaker's mind when uttering the words. It can be said that it is an utterance that has a purpose in the speaker's mind. The last is the effect of the utterance that is well-known as perlocutionary act. It talks about the effect of the words as the action of the other person. As Cutting's definition, perlocutionary act is the result of the words. The result means the hearer's reaction (2002:16). Those three kinds of acts occur with everything we say. Meanings, those three categories are produced automatically when people is uttering something.

The next theory focuses on analyzing the speaker's intention in uttering something that is called Illocutionary act, because this research mainly deals with that theory.

2.3 llocutionary act

As having been explained before, illocutionary act refers to the speaker's intention in uttering the words, Austin (cited in Paltridge, 2006:55).   The speaker's intention can be said as the intended meaning of the words. So in uttering something, people have other functions in their mind more than the words themselves. It related to how Yule (1996:48) defines the illocutionary act as an utterance with some kind of functions in mind. The functions of language in

speaker's mind that is used when it is uttered is the purpose of the speaker in uttering something. In addition, Cutting (2002:16), defines the illocutionary act as what the speaker doing with their words. On the other words, illocutionary act can be defined as using the words to perform a function. In brief, when the speaker is uttering, he may perform some functions of act through the utterances such as asserting, requesting, ordering, promising, offering and so forth. For instance, Austin (in Paltridge, 2006:55) gives an example such as "it's hot in here". Based on the theory of illocutionary acts that refers to the speaker's intention in uttering the words, the example above can be a request to someone to turn on the air conditioning.

According to Coulthard (1977:24-25), Searle categorized illocutionary act into five micro-classes based on the general functions. They are representative, directive, commissive, expressive and declarative. Those five classifications of illocutionary act can help to analyze deeper and more systematical and critical to figure out the speaker's intention. The definition of those classifications is clearly explained as follows.

2.3.1   Representative

Representative is one of the types of illocutionary act that purposely commit the speaker to something being the case. Furthermore, Levinson (1983:240) states that in representative category, the speakers convey their belief about the truth of the expressed proposition (paradigm cases: asserting, concluding, etc.). Hence, Leech (cited in Mey, 2001:120) states that representative is also called 'assertives', because it is assertion about a state of affairs in the

world. In other words, it is an utterance in which the speaker fits the words to the world as and which incorporates his belief that some proposition is true. In uttering representative, the assertions often represent a subjective state of mind. Therefore, it also carries the value 'true' or 'false'. This category can be uttered in the form suggest, swear, boast, complain, description, claim, report, hypothesis, predict, statement and so on. The example of representative can be demonstrated when someone predicts "The sky is dark, it is going to rain", it is a state of affairs in the world. In his prediction, the speaker conveys his belief that if the sky is dark, it is going to rain is true.

2.3.2 Directive

In this category, by uttering the words, the speaker attempts to get the hearer to do something. In this class the speaker is 'wanting' to get a future situation in which the world will match his words. Similarly Mey (2001:120) views in directive, the words that are uttered contain an effort of the speaker to get the addressee to do something. By commanding, requesting, inviting, forbidding, suggesting, begging, advising, ordering, the speaker is trying to get the hearer to take a particular action. As the example, in uttering, "Could you lend me your jacket?", it has been clear that the speaker is requesting to the hearer to lend him a jacket. In this situation, certainly the hearer will take an action of lending a jacket or refusing it.

2.3.3 Commissive

This type of illocutionary act contains the utterance that commits the speaker himself to a future action and it necessarily involves 'intention'. By uttering a commissive, the speaker shows his commitment to do some future action. Generally, this category is similar to directive in which both of them concerned with altering the world to match the words by means of creating an obligation. However, in this category, the obligation is created for the speakers themselves, not for the hearers. Mey (2001:121) gives example to compare the difference between directive and commissive, such as a request and a promise: the first is a directive, the second belongs to commissive in which the obligation is created for the speaker himself. Based on that comparison, it can be said that promising, offering, threatening, refusing, vowing, and volunteering also belong to commissive. For example "I will be there before lunch time", by uttering that utterance, the speaker is committing him himself to arrive at the place before lunch time.

2.3.4 Expressive

This fourth class expresses the psychological state of the speaker. It can be defined as an utterance that expresses the speaker's attitude and emotion as their inner state. In this class, there is no dynamic relationship between words and world and no primitive psychological verb. As Mey (2001: 121) views, expressive expresses an inner state of the speaker; the expression is essentially subjective and tells us nothing about the world. In addition, Coulthard (1977:24) views that expressive expresses sincerity condition of the illocutionary acts. It can be stated

that expressive refers to a type of utterance in which the speaker's express his/her feeling such as apologizing, thanking, praising, congratulating, deploring, and regretting. As the examples, when someone utters "Congratulation for your graduation", he expresses his feeling of someone's graduation by congratulating.

2.3.5 Declarative

In the last class of illocutionary act, the utterance produces an act in which the speaker alters the world by the utterance. In Levinson's view, the effect of declarative immediate changes in the institutional state of affairs and which tend to rely on elaborate extra-linguistic institutions, such as declaring war. The special case of declaratives concerned with language use itself: I define, name, call, dub, bet, declare, resign, baptize and so on. Mey (2001:122) gives an example, when the speaker utters "I declare the bridge to be opened", he changes the state of affairs in the world with respect to the bridge what earlier was a 'not-yet-opened' bridge now becomes an opened bridge.

2.4 Syi'ir

Syi'ir is one of the literary works that is generally similar to a poem. However, syi'ir uses a rhythm in conveying it. Most of syi'ir contain religion value that is poured explicitly or implicitly as the good advice for Moslem. Here are more detail explanations about syi'ir.

2.4.1 Syi'ir in Arabic Literature

The word *syi'ir* is taken from Arabic *sya'ara* or *sya'ura* (رعش) that means knowing and feeling or the highest knowledge (makrifat). Moreover, the linguists give more definitions about syi'ir. As Zayyat, syi'ir is a rhythmic and rhyming sentence expressing about beautiful imagination and also describes 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). Based on those definitions above, it can be concluded that syi'ir in the term of Arabic literature contains of sequence sentences, rhythm, imagination and also the feeling of its creator.

2.4.2 Syi'ir in Javanese Literature

Based on *Pepak Bahasa Jawa* dictionary (cited in Kholis, 2013:26), syi'ir is known as *singir* that defines as *kidung pujian saemper dhikir*. It means praising song while *dhikir* (repeatedly chant as part of the confession of faith). Besides, Hutomo (cited in Kholis, 2013:26) states that syi'ir is Java poem that is born from Islamic Boarding School area. He continues, as traditional Melayu poem, it is from Arabic literature that is used to describe stories concerning on the Islam history, hadist, Al Qur'an, religion lesson and many things about religion. In addition, he also states that syi'ir is a poem using Javanese that has rhyme and consists of well-regulated sentences conveying by using melody or rhythm. In short, syi'ir consists of well regulated sentences that have rhyme and rhythm. And

the content of the syi'ir is not far from the scope of religion in the form of advice and praise.

2.5 How the Theory of Illocutionary Act Contribute to the Meaning

As a poem, syi'ir is full of the writer's imagination and more meaning behind the words that should be interpreted to figure out what the writer's intention. Therefore, the researcher relates this syi'ir to the theory of illocutionary act in order to contribute meaning by finding out the intended meaning of the utterances. Austin (cited in Paltridge, 2006:55) states that illocutionary act refers to the speaker's intention in uttering the words. Furthermore, Yule (1996:48) utters, the illocutionary act is an utterance with some kind of functions in mind. In short, by relating those theories above, it will assist the researcher to figure out the speaker's intention and contribute meaning to the syi'ir.

2.6 The Background of "Syi'ir Tanpa Waton"

"Syi'ir Tanpa Waton" was created by KH. Muh. Nizam As-shofa (well-known as gus Nizam, 23rd of October, 1975) who is from Tegal Tanggok Wonoayu Sidoarjo East Java. Hisy (2012:34) in Mimbar magazine states that after completing his religion study at Darul Falah Krian and Lirboyo Kediri East Java, then at STAI Salahuddin Al-Ayyubi Bekasi West Java and studying Arabic Literature in Al Azhar University Kairo, Gus Nizam created this syi'ir at 2004 that is inspired by Java literature. However this syi'ir began to popular at 2010 in which is often heard in some mosque before praying time for Moslem especially in East Java. The popularity of this syi'ir is among the lovers of the forth ex-

president of Indonesia KH. Abdurrahman Wahid. 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.

Beside as a director of Darus Shofa Wal Wafah Islamic Boarding School in Wonoayu Sidoarjo East Java, gus Nizam also has a group of *tasawuf* study "Tarekat An-Naqsabandiyah Al-Mujaddidah Al- Kholidiyah", generally known as "Tarekat Kholidiyah", that is held in Wonoayu Sidoarjo East Java every Wednesday night till now. As having been said by Hisy in Mimbar magazine (2012:34), he states that this syi'ir was created for his students having been in thariqat degree at "Tarekat Kholidiyah" to be sung together in the end of the program as one of teaching media.

As one of teaching media for his student, undoubtedly the content of this syi'ir is not far from the material that is learnt by his students that is full of religion value. Such syi'ir consists of a study about *tasawuf* (cleansing the heart) as one of three major sciences in *Islam* (*ushuluddin, fiqih, tasawuf*) that discusses about *thariqat, hakikat and makrifat*. Based on *Al Qur'an* and *Al Hadist*, it was created three basic sciences. They are *ushuluddin, fiqih* and *tasawuf. Ushuluddin* talks about faith and deism (*tauhid*) as the base of *Iman. Fiqh* discusses about Islamic laws (*syariat*) and the rules in worship as the base of *Islam.* And *tasaw*uf as the base of *ihsan* talks about cleansing the heart that will be applied in *thariqat* as the way to figure out *hakikat* (rightness) as the purpose of *syariat* and to arrive in *makrifat* as the highest knowledge that can strengthen *iman, islam* and *ihsan.*

In accordance with *syariat, thariqat, hakikat* and *makrifat*, Haderanie (2012:8) reveals that in learning about *Islam*, obeying and doing the rules of Islamic law (*syariat*) will not be perfect without inner understanding by learning *tasawuf* (cleansing the heart). Shortly, *syariat* should be completed by learning *tasawuf* in order to understand what the purpose of the rules (*syariat*) is. The application of *tasawuf* principle is called *thariqat* (way). In other word, *thariqat* is the way to reach the purpose of *syariat*. Someone that does *thariqat* is called *salik*. Besides, it will be difficult when finding the way without knowing how to pass the way. Therefore, in doing *thariqat*, a *salik* needs a certain method known as *suluk*. One of *suluk* that is usually done by a *salik* is *dzikir* (repeatedly chant as part of the confession of faith or belief to the God). It can be concluded, from *syariat*, learning *tasawuf*, doing *thariqat*, finding *hakikat* are the phases that should be committed by a *salik* to reach the degree of *makrifat*.

Correlated to the theory of this research, this background of "Syi'ir Tanpa Waton" that represents the context of the whole data of this research certainly involves in interpreting the speaker's intention. As the theory in this chapter, Yule (1996:3), reveals that in interpreting what people's intention, the researchers should consider how speakers organize what they want to say in accordance with who they are talking to, where, when, and under what circumstances when they are talking. Furthermore, in term of the illocutionary act proposed by Searle, as a teaching media for gus Nizam's students that have been in *thariqat* degree at "Tarekat Kholidiyah", such syi'ir is stated in the form of representative, directive, commissive, expressive and declarative. Therefore, after figuring out the intended

meaning in each stanza, the utterance in this syi'ir will be classified as their categories based on the possible function of illocutionary act.

2.7   Review of the Previous Researches

The researcher has found several previous researches that are related to this research have been done previously. As Kustiah (2012) with her research "The Analysis of Illocutionary Acts in John F. Kennedy's Inaugural Speech". She analyzed the illocutionary act that is contained in John F. Kennedy's Inaugural Speech. As the result of her research, she has found five types of illocutionary act in the speech with 32 (thirty two) utterances in representative, 16 (sixteen) utterances in directive and each 1 (one) utterance in commissive, expressive, and declarative. On the other hand, Rahmah (2009) with his research "Illocutionary Acts Expressed through Sign Language in "Silence Movie"" investigated the function of illocutionary act in sign language in "Silence Movie". From 11 (eleven) data found in the movie, she has found the majority type of illocutionary act used by the main character is directive. Similarly, as this research, those previous researches used the theory of illocutionary act proposed by Searle in classifying the utterances in each object. However, the main difference of this research from previous ones lies on the different objects that certainly makes different difficulties in finding the result.

Talking about the object of the research, the researcher has found a previous research that used the same object as this research. That is Kholis (2013) with his research "Nilai – Nilai Karakter dalam Syi'ir Tanpa Waton". In his research, he focuses on analyzing character values that is concerned with

education curriculum in Indonesia contained in "Syi'ir Tanpa Waton". However, this research analyses the syi'ir focuses on interpreting the intended meaning using illocutionary act in the terms of linguistic. Therefore, although Kholis's research used the same object as this research, it uses different theory and focuses of the research in analyzing the object.

Based on the difference and the similarity, those previous researches contribute more knowledge about the study of illocutionary act and also about the syi'ir. Therefore, they become part of the researcher's references in analyzing the object in this research.