

CHAPTER IV

DATA ANALYSIS AND RESEARCH FINDING

This chapter describes the analysis and research finding. The data have been divided into the form of stanza. In analyzing the data, first, the researcher describes in detail each stanza to facilitate in analyzing the intended meaning of each stanza. Then, the data in each stanza are analyzed in order to figure out the speaker's intention in which for answering the statement of the problem 1.2.1 that is what are the illocutionary acts contained in "Syi'ir Tanpa Waton". After that, the utterances in each stanza are analyzed the function of their illocutionary acts for answering the statement of the problem 1.2.2 that is what are the possible function of illocutionary acts used in "Syi'ir Tanpa Waton". As the final step, the researcher categorizes each stanza based on the five functions of the illocutionary act theory proposed by Searle (cited in Coulthard, 1977:24-25). They are representative, directive, commissive, expressive and declarative.

4.1 Data of the Research

This sub chapter contains the data of the research that is going to be analyzed in the next sub chapter. All the utterances as the data which are going to be analyzed below are taken from "Syi'ir Tanpa Waton". This syi'ir consists of 13 (thirteen) stanzas that have been divided and numbered based on the sequence of the stanzas themselves in the last step of collecting the data. The data are shown as the follows:

Stanza 1

Ngawiti ing sun nglaras syi'iran (I begin to sing a syi'ir)
Kelawan muji maring Pengeran (by praising to the God)
Kang paring rahmat lan kenikmatan (who gives mercies and blesses)
Rina wengine tanpa pitungan (day and night innumerability)

Stanza 2

Duh bala kanca priya wanita (oh friends, men women)
Aja mung ngaji syareat blaka (do not just learn *syariat* only)
Gur pinter ndongeng nulis lan maca (only good at talking, writing and reading)
Tembe mburine bakal sengsara (in the end, will be miserable)

Stanza 3

Akeh kang apal Qur'an Haditse (many that have memorized *Qur'an* and *Hadith*)
Seneng ngafirke marang liyane (like to consider someone else an infidel)
Kafire dewe dak digatekke (their own infidelity are ignored)
Yen isih kotor ati akale (if their heart and mind are still dirty)

Stanza 4

Gampang kabujuk nafsu angkara (easily persuaded greedy lust)
Ing pepaese gebyare ndunya (with ornaments glitter of the world)
Iri lan meri sugihe tangga (envy and jealousy neighbor's wealth)
Mula atine peteng lan nista (hence their heart is dark and insult)

Stanza 5

Ayo sedulur jok nglalekake (let's not forget the brothers)
Wajibé ngaji sak pranatane (the obligation to learn Islam completely)
Nggo ngandelake iman tauhide (to strengthen the faith and the unity of God)
Baguse sangu mulya matine (the best provision is a noble death)

Stanza 6

Kang aran shaleh bagus atine (that is called pious is a good heart)
Kerana mapan seri ngelmune (because of a well-established knowledge)
Laku thariqat lan makrifate (do *thariqat* and *makrifat*)
Uga hakikat manjing rasane (also *hakikat* that pervasive the taste)

Stanza 7

Al Qur'an qadim wahyu minulya (*Al Qur'an qadim* is a noble revelation)
Tanpa tinulis bisa diwaca (without written can be read)
Iku wejangan guru waskita (that is a qualified teacher's advice)
Den tancepake ing jero dhadha (that is plugged in the chest)

Stanza 8

Kumantil ati lan pikiran (stuck in the hearts and minds)
Mrasuk ing badan kabeh jeroan (pervasive in the whole body and liver)
Mu'jizat Rasul dadi pedoman (Prophet's miracles becomes a guidance)
Minongka dalan manjinge iman (be the way of entrance faith)

Stanza 9

Kelawan Allah Kang Maha Suci (to Allah, the Most Holy)
Kudu rangkulan Rina lan wengi (should be closer day and night)
Ditirakati diriyadahi (be striven and hard-fought)
Dzikir lan suluk ja nganti lali (do not forget *dzikir and suluk*)

Stanza 10

Uripe ayem rumangsa aman (a peaceful life and feel safe)
Dununge rasa tanda yen iman (a steady feeling is the sign of faith)
Sabar narima najan pas-pasan (receive patiently although mediocre)
Kabeh tinakdir saking Pengeran (all is the destiny of God)

Stanza 11

Kelawan kanca dulur lan tangga (to friends, relatives and neighbors)
Kang padha rukun aja daksia (live in harmony and don't fight)
Iku sunnahe Rasul kang mulya (that is a noble Prophet's *Sunnah*)
Nabi Muhammad panutan kita (Prophet Muhammad is our role model)

Stanza 12

Kang anglakoni sakabehane (who does all of them)
Allah kang bakal ngangkat drajate (Allah will raise his degree)
Senajan asor tata dhahire (although views physically low)
Ananging mulya maqom drajate (however a noble degree in the sight of God)

Stanza 13

Lamun palastra ing pungkasane (when death has come at the end of his life)
Ora kesasar roh lan sukmane (not lost the soul and the spirit)
Den gadang Allah swarga manggone (he is missed by Allah, heaven for his place)
Utuh mayite uga ulese (complete his body also his winding sheet)

4.2 The Data Analysis**4.2.1 Stanza 1**

Ngawiti ingsun nglaras syi'iran (I begin to sing a syi'ir)
Kelawan muji maring Pengeran (by praising to the God)
Kang paring rahmat lan kenikmatan (who gives mercies and blesses)
Rina wengine tanpa pitungan (day and night innumerability)

In the first stanza of this syi'ir, Gus Nizam states his intention and begins to sing the syi'ir by praising the God who has given mercies and blesses day and night innumerability. In this way, the speaker expresses his feeling in the form of

praising. This praising is well-known among Moslem as *Hamdalah*. Most of them often say it when express their thanking to the God. In other words, by uttering this first stanza, the speaker expresses his thanking by praising to the God. From the explanation above, it has been answered the first question of this research that the illocutionary acts of this stanza is an act of expressing the feeling to thank into the God.

Based on the function of illocutionary act, such utterance tells nothing about the world. Since in this beginning of this *syi'ir*, the speaker just expresses his own emotion by thanking in the form of praising as his inner state. When it is viewed in the term of illocutionary act theory proposed by Searle that has been explained in chapter II, the possible function of this first stanza belongs to expressive. As Searle's definition (in Coulthard, 1977:24), Expressive expresses the psychological state of the speaker.

4.2.2 Stanza 2

<i>Duh bala kanca priya wanita</i>	(oh friends, men women)
<i>Aja mung ngaji syareat blaka</i>	(do not just learn <i>syariat</i> only)
<i>Gur pinter ndongeng nulis lan maca</i>	(only good at talking, writing and reading)
<i>Tembe mburine bakal sengsara</i>	(in the end, will be miserable)

By uttering “*duh bala kanca priya wanita*” and “*aja mung ngaji syareat blaka*” as the first and the second line of this second stanza, *gus Nizam* forbids his friends, men and women not to only learn *syariat* as the Islamic law. For the reason of the previous lines, he continues in the fourth and fifth line by saying “*gur pinter ndongeng nulis lan maca*” and “*tembe mburine bakal sengsara*” those mean as people are only good at talking, writing and reading, at a later time, they

will be miserable . To be brief, in this second stanza, the speaker forbids all the hearers not to merely learnt *syariat*, because by only good at talking, writing and reading, they will be miserable at a later time.

Connected to the description above, people who will be miserable are those who only learn *syariat* without understanding the purpose of *syariat* itself. Consequently, they will be only good at talking, writing and reading but do not understand the real meaning of what they have spoken, written and read. Since, as having been explained in 2.6 “The Background of “Syi’ir Tanpa Waton”” in chapter II, *syariat* takes role as Islamic law that rules Moslem in worshipping. It will not be enough if it is only learnt. However, it should be committed by learning *tasawuf* (cleansing the heart) as a study about spiritual or belief of the God in order to understand about why we should do and for whom we do *syariat*. Thus, it can be concluded that these utterances are such a remainder that learning *syariat* is not enough without *tasawuf*.

When it is correlated to the illocutionary act theory, despite in the literal meaning, the speaker reveals a prohibition sentence by uttering “Aja mung ngaji syareat blaka” that means don’t only learn *syariat*. Indirectly it functions as an invitation in which the speaker invites the hearers to learn *syariat* integrated by *tasawuf*. As the result of the discussion, the illocutionary act of this stanza is an act of inviting to learn *syariat* integrated by *tasawuf*. On the other hand, based on the function of illocutionary act, this second stanza is the act of inviting that contains an effort of the speaker to make someone take particular action. As the theory proposed by Searle (cited in Coulthard, 1977:24), in directive category, the

speaker attempts to get the hearer to do something. Therefore, the researcher assumes that the possible function of this stanza is directive.

4.2.3 Stanza 3

Akeh kang apal Qur'an Haditse (many that have memorized *Qur'an* and *Hadith*)
Seneng ngafirke marang liyane (like to consider someone else an infidel)
Kafire dewe dak digatekke (their own infidelity are ignored)
Yen isih kotor ati akale (if their heart and mind are still dirty)

In the third stanza above, Gus Nizam argues that many people have memorized *Al Qur'an* and *Hadist* but they like considering someone else an infidel (*kafir*) without caring their own infidelity. The act indicates that their heart and mind are still dirty. From the argument, it can be assumed that people still have bad heart and mind, if they have memorized *Al Qur'an* and *Hadist* but they like considering someone else an infidel without caring their own infidelity. Whereas, if someone has memorized *Al Qur'an* and *Hadist*, he should not only memorize them, but more, those should be well-understood as life guidance by committing what has been commanded and avoiding what has been forbidden.

On the other hand, a *hadist* as a source of guidance concerns with words or deeds of the prophet Muhammad (in Nur, 2013:2) states that the real infidel is someone who considers someone else an infidel. From the *hadist*, it can be learnt that someone should not suppose someone else an infidel easily without proof infidelity. And if someone considers others an infidel without proof means he considers himself as an infidel because of his bad heart and mind. In the wider term, this stanza reminds the hearers to not easily blame someone else. Since it is uncertainly that someone who blames others is better than those who are blamed.

Based on the description and related it to the speech act theory, it can be stated that the Illocutionary act of this third stanza is an act of claiming that infidels are those who consider someone else as infidel.

When related to the function of illocutionary act, this stanza is in the form of assertion that represents a subjective state of the speaker's mind. In short, by uttering this stanza, Gus Nizam as the speaker conveys his belief that infidels are those who consider someone else as infidel is a true proposition. After considering the description and related to the theory of illocutionary act, the researcher categorizes the possible function that used in this third stanza is representative.

4.2.4 Stanza 4

<i>Gampang kabujuk nafsu angkara</i>	(easily persuaded greedy lust)
<i>Ing pepaese gebyare ndunya</i>	(with ornaments glitter of the world)
<i>Iri lan meri sugihe tangga</i>	(envy and jealousy neighbor's wealth)
<i>Mula atine peteng lan nista</i>	(hence their heart is dark and insult)

By uttering this stanza, Gus Nizam assumes that people who have dark and insult heart are people who can be persuaded by their lust with the glitter of the world easily and people who are envy and jealousy with neighbor's wealth. From the utterances of this stanza, it has been shown clearly that if people can be persuaded easily by their lust with the glitter of the world, they will be likely Envy and jealousy with other people's wealth and throne. And as it happens frequently, they will have dark and insult heart. Moreover, if someone has had dark and insult heart, he will not be able to make a difference between a bad and a good thing.

Related to the description above, by uttering this fourth stanza, the speaker invites the hearers not to be easily be persuaded by lust with the glitter of the

world and not envy and jealousy with other people's wealth and throne in order to not have dark and insult heart. Implicitly, he invites the hearers to be *zuhud* (not having a lot passion toward worldly life). Considering the theories in chapter II, the illocutionary act of this stanza is an act of inviting not to be easily persuaded by lust with the worldly life.

As it is connected to illocutionary act theory, the act of inviting used by the speaker functions to get the hearer to take a particular action. Therefore, this stanza is categorized as directive. As the definition of directive in chapter II that states directive is the words uttered which contain an effort of the speaker to get the hearer to do something.

4.2.5 Stanza 5

<i>Ayo sedulur jok nglalekake</i>	(let's not forget the brothers)
<i>Wajibe ngaji sak pranatane</i>	(the obligation to learn Islam completely)
<i>Nggo ngandelake iman tauhide</i>	(to strengthen the faith and the unity of God)
<i>Baguse sangu mulya matine</i>	(the best provision is a noble death)

In the first and second line of this fifth stanza, Gus Nizam utters “ayo sedulur jok nglalekake” and “Wajibe ngaji sak pranatane” as an invitation to brothers (the hearers) not to forget the obligation to learn *Islam* completely in order. The reason why we should do that is “Nggo ngandelake iman tauhide” that means all those are for strengthening the faith and the unity of God. He continues “Baguse sangu mulya matine” means that the best provision is the glory in the death. In conclusion, the speaker invites the hearers not to forget the obligation to learn Islam completely for reinforcing the faith (*iman*) and the unity of God to reach the glory in the death as the best provision.

In the wider explanation, by uttering this fifth stanza, the speaker invites the hearers to remember the obligation to learn *Islam* completely in order. In connection with the background of this syi'ir in chapter II at 2.6 that is the background of "Syi'ir Tanpa Waton", the invitation here is as a reminder for the obligation to learn Islamic completely as far as the possible degree such as, *syariat*, *thariqat*, *hakekat*, and *makrifat*. Furthermore, the third and fourth line of this stanza can represent the reason why we should do as in the first and second line. As having been described in chapter II, the faith (*iman*) and the unity of God can be reinforced and increased by learning *syariat* while doing *thariqat* to figure out *hakikat* and reach *makrifat*. Since people's degree cannot be evaluated right now. People's degree will be evaluated in the end of life. Therefore, by only the fervent faith (*iman*) and unity of God, people can reach the glory in the death as the best provision for the hereafter life.

Based on the explanation above, if it is related to the theory of illocutionary act as the study of intended meaning in chapter II, it has been clear that the illocutionary acts of this stanza is the act of inviting to reinforce the faith (*iman*) and the unity of God (*tauhid*) by learning *syariat* while doing *thariqat* to figure out *hakikat* and reach *makrifat*. And when it comes to the function, it contains an effort to get the hearer to commit a certain action. That means this stanza has directive function based on the theory of illocutionary act proposed by Searle.

4.2.6 Stanza 6

<i>Kang aran shaleh bagus atine</i>	(that is called pious is a good heart)
<i>Kerana mapan seri ngelmune</i>	(because of a well-established knowledge)
<i>Laku thariqat lan makrifate</i>	(do <i>thariqat</i> and <i>makrifat</i>)
<i>Uga hakikat manjing rasane</i>	(also <i>hakikat</i> that pervasive the taste)

In this stanza, Gus Nizam states that a pious person is someone that has a good heart. Because he has a well-established knowledge. He does his *thariqat* and *makrifat* and also *hakikat* that pervasive into his heart. For further explanation, God (Allah) does not value someone from wealth abundance, physical beauty and high throne. However, the values will be taken from rich of heart, heart beauty and high degree in God's side as having been reached by a pious person. Whereas, a pious person can have rich of heart, heart beauty and high degree in God's side due to an established serial knowledge as having been stated in the second line in this stanza "Kerana mapan seri ngelmune". Then, the serial knowledge has been shown in the third and fourth line. They are "Laku thariqat lan makrifate" and "Uga hakikat manjing rasane". Considering the background of the syi'ir in chapter II and the previous stanzas, to reach the highest knowledge (*makrifat*), someone should learn *syariat* accompanied by *tasawuf*. Then the application of *tasawuf* should be done by doing *thariqat* as the following phase. Afterward, he will figure out the *hakikat* as the purpose of the *syariat*. By only passing these steps, the level *makrifat* will be obtained.

When related to the theory of illocutionary act, this sixth stanza contains the act of claiming that a pious person is someone who has a good heart that does *syariat*, *thariqat*, *hakikat*, and *makrifat*. As it is viewed in term of the function of the illocutionary act, it can be said that in this stanza, the speaker conveys his

belief that a pious person is someone who has a good heart committing *syariat*, *thariqat*, *hakikat*, and *makrifat* is true. Briefly, the function of such act can be classified as representative.

4.2.7 Stanza 7

<i>Al Qur'an qadim wahyu minulya</i>	(<i>Al Qur'an qadim is a noble revelation</i>)
<i>Tanpa tinulis bisa diwaca</i>	(without written can be read)
<i>Iku wejangan guru waskita</i>	(that is a qualified teacher's advice)
<i>Den tancepake ing jero dhadha</i>	(that is plugged in the chest)

In this seventh stanza, Gus Nizam states that *Al Qur'an qadim* (*qadim* is not a new thing, it is a preceding thing without inception) is a noble revelation. Without written but can be read. That is a religious advice from teacher that has a highest knowledge. That is plugged in the chest. In this case, by uttering this seventh stanza, the speaker argues that *Al Qur'an* as a noble revelation should be embedded in the heart. Moreover, when it is related to the third stanza, *Al Qur'an* that never changes as a preceding thing without inception should be well-understood as life guidance by committing what has been commanded and avoiding what has been forbidden. And as having been advised by a teacher who has a highest knowledge (*makrifat*), it should be plugged the heart to guide someone in doing everything in this world. As the result, the illocutionary act of this seventh stanza is the act of inviting the hearers to embed *Al Qur'an* in the heart.

Considering the theory of illocutionary act proposed by Searle in chapter II, based on the function of the intended meaning of this seventh stanza, by stating this stanza, the speaker aims to get the hearer to do something. As Searle (cited in

Coulthard, 1977:24) views that when the speaker is ‘wanting’ to get a future situation in which the world will match his words, it is categorized as directive. Therefore, the researcher categorizes the possible function of this *syi’ir* as directive.

4.2.8 Stanza 8

<i>Kumantil ati lan pikiran</i>	(stuck in the hearts and minds)
<i>Mrasuk ing badan kabeh jeroan</i>	(pervasive in the whole body and liver)
<i>Mu’jizat Rasul dadi pedoman</i>	(Prophet’s miracles becomes a guidance)
<i>Minongka dalan manjinge iman</i>	(be the way of entrance faith)

This stanza is the continuation of the seventh stanza in which Gus Nizam begins the first line of this fifth stanza by uttering “*kumantil ati lan pikiran*”. If it is connected to the seventh stanza, this first line implies *Al Qur’an* is not only embedded in the heart but it also should be embedded in mind. Embedding *Al Qur’an* in the heart and mind is a way to obsess it into all inner parts of body as represented in the second line of this stanza “*mrasuk ing badan kabeh jeroan*”. Moreover, the reason for the first and second line of this fifth stanza has been told in the third and fourth stanza as “*mu’jizat Rasul dadi pedoman*” and “*Minongka dalan manjinge iman*”. Those mean *Al Qur’an* as prophet’s miracle is a guidance that can be used as a medium to entry of the faith (belief of God). In other words, for strengthening the faith, someone should obsess *Al Qur’an* into all inner parts of body as guidance.

Based on the description and connected it to the theory of illocutionary act, it can be concluded that the illocutionary act as the speaker’s intention of this eighth stanza is the act of inviting the hearers to obsess *Al Qur’an* into all inner parts of body as guidance. Furthermore, concerning the function of this stanza

with five micro-classes of illocutionary act proposed by Searle, the researcher classified this eighth stanza as directive category. As having been described in chapter II that the act of inviting belongs to directive in which the speaker is trying to get the hearer to take a particular action.

4.2.9 Stanza 9

<i>Kelawan Allah Kang Maha Suci</i>	(to Allah, the Most Holy)
<i>Kudu rangkulan Rina lan wengi</i>	(should be closer day and night)
<i>Ditirakati diriyadahi</i>	(be striven and hard-fought)
<i>Dzikir lan suluk ja nganti lali</i>	(do not forget <i>dzikir and suluk</i>)

By uttering “kelawan Allah kang maha suci” and “kudu rangkulan rina lan wengi” as the first and second line of this stanza, Gus Nizam implies that people should get closer themselves day and night (all time) to the God (Allah) as the most holy. For reaching the closeness to the God, they should be striven and hard-fought. And the effort should be done diligently as represent in the third line of this stanza “ditirakati diriyadahi”. Then, in the last line, he utters “dzikir lan suluk ja nganti lali” that reminds not to forget *dzikir* and *suluk* (a certain method that is done by *salik* who has been in *thariqat* degree) as parts of the effort. In Brief, implicitly this syi’ir is a remainder for a *salik* to try hard for getting closeness to the God by doing the effort such as *dzikir* and *suluk* diligently.

Related to the sup-chapter 2.6 the background of “Syi’ir Tanpa Waton” in chapter II, the word “suluk” in the fourth line of this stanza is clearly shown that this syi’ir is created for Gus Nizam’s student in *thariqat* degree. Since *suluk* as a certain method for the application of learning *tasawuf* is done diligently by a *salik* to figure out the rightness (*hakikat*) and reach highest knowledge (*makrifat*) as the

closest degree in the God's side. For the conclusion, by uttering this ninth stanza, the speaker demonstrates that to reach the closest degree in the God's side, people should do *suluk* as done by a *salik* in *thariqat* degree.

Based on the description of this ninth stanza and concerned to the theory of illocutionary act in chapter II, the speaker's intention as the illocutionary act of this *syi'ir* is the act of inviting the hearers to try hard to reach the closest degree in the God's side, by doing *dzikir* and *suluk* as in *thariqat* degree. Besides, considering the function of the illocutionary act, it has been indicated that in uttering this stanza, the speaker aims to get the hearers to do something. Accordingly, the researcher categorized the possible function of this ninth stanza is directive.

4.2.10 Stanza 10

<i>Uripe ayem rumangsa aman</i>	(a peaceful life and feel safe)
<i>Dununge rasa tanda yen iman</i>	(a steady feeling is the sign of faith)
<i>Sabar narima najan pas-pasan</i>	(receive patiently although mediocre)
<i>Kabeh tinakdir saking Pengeran</i>	(all is the destiny of God)

In this stanza, gus Nizam argues “*uripe ayem rumangsa aman*”, that means people will have a peaceful life and feel safe. However, the second line of this stanza “*dununge rasa tanda yen iman*” implies that the peaceful life and feeling safe can be reached as they have a steady feeling as the sign of his belief to the God (faith). As having been told in the third line, “*sabar narima najan pas-pasan*” they are people who receive everything patiently, despite a mediocre life. And the fourth line as the reason “*kabeh tinakdir saking pengeran*”. It is caused by their belief that everything is the destiny of God. Thus, it can be inferred that people

who have a stable faith can receive everything patiently because of his belief to the destiny of God. As the reward, they will feel safe and have the peaceful life.

In the wider term, this tenth stanza is the reason why we should obsess *Al Qur'an* into all inner parts of body as guidance and reach the closest degree in the God's side as having shown in the previous stanzas. Those are the steps for strengthening the faith to get the peaceful life and feel safe. Since the peaceful life and feeling safe appear from the heart. In the other words, a peaceful feeling can only be achieved by a steady faith.

Concerning with the illocutionary act theory and relating to the description above, the illocutionary act of this tenth stanza is the act of inviting the hearers to strengthen the faith in order to get the peaceful life. Besides, based on the function of the illocutionary act, this stanza is addressed to get the hearer to commit a particular action in the form of inviting. As the result, related to the theory of illocutionary act proposed by Searle in chapter II, the possible function of this tenth stanza is classified as directive category.

4.2.11 Stanza 11

<i>Kelawan kanca dulur lan tangga</i>	(to friends, relatives and neighbors)
<i>Kang padha rukun aja daksia</i>	(live in harmony and don't fight)
<i>Iku sunnahe Rasul kang mulya</i>	(that is a noble Prophet's <i>Sunnah</i>)
<i>Nabi Muhammad panutan kita</i>	(Prophet Muhammad is our role model)

In this eleventh stanza, Gus Nizam reveals that to friend, relative and neighbor, people should be harmonious and not to fight. For the reason that is the noble prophet's *sunnah* (an optional but meritorious if performed). And the prophet Muhammad is our role model. For further explanation, the first line of

this stanza that is “kelawan kanca dulur lan tangga” talks about the social side of life in which friend, relative and neighbor are meant as all people or everyone without any exception. Then it is continued with the second line that is “kang padha rukun aja daksia” that suggests “Live in harmony and don’t fight!”. Whereas, the reason why we should be harmonious and forbidden to fight is stated in the third and fourth line, “iku sunnahe Rasul kang mulya” and “nabi Muhammad panutan kita”. It signifies, as having relation with people surrounding, we should follow the noble prophet’s sunnah since the prophet Muhammad is the best role model. As a result, it can build a harmonious relationship among Moslem and minimize a quarrel.

Based on the description above, from this stanza, Gus Nizam as the speaker reminds the hearers to live in harmony and not to fight to friend, relative and neighbor as prophet’s *sunnah*. On the other hand, when it is viewed in term of speech acts theory proposed by Austin, the illocutionary act of this eleventh stanza is the act of inviting to imitate what the prophet Muhammad was done such as be harmonious and not to fight each other without an exception. Besides, when it is considered in the terms of the function of the illocutionary act, this stanza can be concerned with the theory of illocutionary act proposed by Seale that states an invitation belongs to directive. It is caused by an effort of the speaker to get the hearer to do something. As having been explained before, the speaker invites the hearer to imitate what the prophet Muhammad was done as a role model. Therefore, when it is related to the theory, the possible function of this eleventh stanza is directive.

4.2.12 Stanza 12

<i>Kang anglakoni sakabehane</i>	(who does all of them)
<i>Allah kang bakal ngangkat drajate</i>	(Allah will raise his degree)
<i>Senajan asor tata dhahire</i>	(although views physically low)
<i>Ananging mulya maqom drajate</i>	(however a noble degree in the sight of God)

Connected to the previous stanzas, in this twelfth stanza, Gus Nizam begins to conclude the content of the syi'ir. He argues that someone who does all of them (the moral values in the previous stanzas), Allah will raise his degree. Although he looks physically low, he has a noble degree in the sight of Allah. For the deeper explanation, in the first line of this stanza, a word "sekabeane" means all or everything that refers to all the moral values having been explained in the previous stanzas. The other word as "drajate" in the second line that signifies as someone's degree or position. The degree here is not in the sight of human being but it is in the sight of Allah. Whereas "asor tata dhahire" in the third line implies that someone looks physically low or contemptible in the sight of human being. However, he has "mulya madom" as in the fourth line that connotes a noble position. And it is an extraordinary position that is a noble degree in the sight of Allah. Briefly, from this twelfth stanza, Gus Nizam gives an assertion that whoever does the moral value which contains in this syi'ir, his degree will be raised by Allah. Even though he looks contemptible in the sight of human being, he has a noble degree in the sight of Allah.

Based on the description of the twelfth stanza, when related to the speech act theory as having been explained in chapter II, the content of this stanza implicitly contains the act of inviting as its illocutionary acts. Gus Nizam invites the hearers to do the moral value from this syi'ir in order to get a noble degree in

the sight of Allah. On the other hand, when it is viewed dealing with the function of the illocutionary act, it has been shown in this stanza that the speaker aims to get the hearers to take a particular action by inviting to do all the moral values from this syi'ir in order to get a noble degree in the sight of Allah. Then it can be inferred that the possible function contains in this twelfth stanza is directive. As Searle in (cited in Coulthard, 1977:24), in directive category, the speaker attempts to get the hearer to do something.

4.2.13 Stanza 13

<i>Lamun palastra ing pungkasane</i>	(when death has come at the end of his life)
<i>Ora kesasar roh lan sukmane</i>	(not lost the soul and the spirit)
<i>Den gadang Allah swarga manggone</i>	(he is missed by Allah, heaven for his place)
<i>Utuh mayite uga ulese</i>	(complete his body also his winding sheet)

This last stanza is the continuation of the twelfth stanza in which Gus Nizam closes his syi'ir by affirming “lamun palastra ing pungkasane” that means when death has come in the end of life. Someone who does the moral value from this syi'ir will get some enjoyment such as “ora kesasar roh lan sukmane” that represents the soul and spirit will not be lost, “den gadang Allah swarga manggone” that implies Allah prepares paradise as his place and “utuh mayite uga ulese” that means his body (human corpse) and also his winding sheet will be unchanged and complete. In other word, if someone does the moral value from this syi'ir, then when death has come in the end of life, his soul and spirit will not be lost. Allah will prepare paradise as his place. And his body (human corpse) and also his winding sheet will be unchanged and complete.

In the wider terms, the word “palastra” in the first line means death that comes in the end of life. Then, the speaker’s intention is clearly shown that this stanza talks about the death that comes in the end of life. Considering the third and the fourth line, it can be assumed that this stanza refers to the twelfth stanza as the reward for someone who does the moral value from this syi’ir as someone that has a noble degree in the sight of Allah. In brief, people that do the moral value from this syi’ir are people that have a noble degree in the sight of Allah. Whereas when death has come in this end of their life, the soul and spirit of people that have a noble degree in the sight of Allah will not be lost. Because they have been known the way to go home and where they should go. So Allah has been prepared a paradise as their eternal place. And Allah will keep the wholeness of their body (human corpse) and also their winding sheet.

When related to the speech act theory, it has been demonstrated that the illocutionary act of this closing stanza is the act of claiming that the soul and spirit of people that have a noble degree in the sight of Allah will not be lost. Because they have been known the way to go home and where they should go. So Allah has been prepared a paradise as their eternal place. And Allah will keep the wholeness of their body (human corpse) and also their winding sheet. On the other hand, when considering the function of the illocutionary act theory, this stanza clearly shows that the speaker conveys his belief that the assertion is true. And the assertion represents a subjective state of the speaker’s mind. In conclusion, the possible function contains in this stanza belongs to representative. As Searle (cited in Coulthard, 1977:24), representative is one of the types of illocutionary act that purposely commit the speaker to something being the case.

4.3 Discussion

In the analysis of each stanza in “Syi’ir Tanpa Waton”, the researcher applies the theory proposed by Searle and figures out the illocutionary acts as the speaker’s intention. As having been explained in chapter II that Searle (cited in Coulthard, 1977:24) categorized illocutionary act into five micro-classes based on the general functions in order to help in analyzing deeper and more systematical and critical to figure out the speaker’s intention. The five micro-classes are representative, directive, commissive, expressive and declarative. However, in analyzing this syi’ir, the researcher has not found a stanza in the form of commissive as well as declarative. Since this syi’ir is purposely created as a teaching media for the students as having been explained in chapter II. As the result, the intended meaning of this syi’ir mostly deals with the act of inviting. Furthermore, considering the function of the intended meaning in each stanza of this syi’ir, among representative, directive and expressive category that is found in this research, the most possible function has been found in this syi’ir belongs to directive category which is found in 9 (nine) stanzas from 13 (thirteen) stanzas.

Directive as the most dominant category in this syi’ir which functions to get the hearer to take a particular action are commonly applied by the speaker in the act of inviting as having been revealed in stanza 2, 4, 5, 7, 8, 9, 10, 11, and 12. In addition, 3 (three) stanzas of this syi’ir are classified as representative concerned with the theory of illocutionary act proposed by Searle (cited in Coulthard, 1977:24), representative is one of the types of illocutionary act that purposely commit the speaker to something being the case. As the result, In this research, the speaker classifies those three stanzas as representative based on the

act of claiming produced in stanza 3, 6 and 13. Whereas, one stanza of this syi'ir is in the form of expressive in the act of thanking as having been shown in the first stanza.

At last, the researcher has already analyzed the intended meaning of all stanzas in "Syi'ir Tanpa Waton" as the illocutionary acts and categorized them based on the possible function based on the theory in chapter II, though two of the categories (commissive and declarative) have not found in the syi'ir. And from this research, the researcher hopes that the readers can take a positive value that come up in this syi'ir.