PRAGMATICS ANALYSIS OF ILLOCUTIONARY ACT IN INTERROGATIVE UTTERANCE OF ENGLISH TRANSLATION IN SURAH AL QALAM

A GRADUATING PAPER

Submitted to the Board of Examiner as a Partial Fulfilment of the Requirements for the Degree of Sarjana Pendidikan (S.Pd)

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2018
DECLARATION

In the name of Allah, The Most Gracious and Merciful

Hereby, the researcher declares that this Graduating Paper is written by the writer herself. This paper doesn’t contain any materials which have been published by other people and it doesn’t cite any other people’s ideas except the information from the references.

In addition, this declaration is written by the writer to be understood.

The researcher is capable to accounts her graduating paper if in the future it can be proved of containing others idea or in fact that the researcher imitates the others graduating paper. Likewise, this declaration is written by the researcher, and she hopes that this declaration can be understood. The researcher will also agree if the library of IAIN Salatiga publish this graduating paper.

Salatiga, September 6th 2018

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ATTENTIVE COUNSELOR’S NOTE
Case: Nurul Khikmah’s Graduating Paper

Dear,
Dean of Teacher Training and Education Faculty

Assalamualaikum Wr.Wb

After reading and correcting Nurul Khikmah’s graduating paper entitled PRAGMATICS ANALYSIS OF ILLOCUTIONARY ACT IN INTERROGATIVE UTTERANCE OF ENGLISH TRANSLATION IN SURAH AL QALAM, I have decided and would like to propose that this paper can be accepted by the Teacher Training and Education Faculty. I hope this paper will be examined as soon as possible.

Wassalamualaikum Wr.Wb

Counselor,

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A GRADUATING PAPER

PRAGMATICS ANALYSIS OF ILLOCUTIONARY ACT IN INTERROGATIVE UTTERANCE OF ENGLISH TRANSLATION IN SURAH AL QALAM

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Has been brought to the board of examination of English Education Department of the Teacher Training and Education Faculty at the State Institute for Islamic Studies (IAIN) Salatiga on September 28th, 2018 and hereby considered to have completed the requirements for the degree of Sarjana Pendidikan (S.Pd) in English Education.

Board of Examiners

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Second Examiner : Noor Maliha, Ph.D.

Salatiga, September 25th, 2018
Dean of Teacher Training and Education Faculty

[Signature]
MOTTO

“The More We are Grateful, The More Happiness We Get”

And

“_Best Thing in Life is Seeing a Smile on the Faces of Your Parents, and Realize that You are the Reason_”

(Daniarta.com)
DEDICATION

1. My God Allah SWT who always beside me, blessing me, listen all my prays, take care me, and give me all the best thing in this whole world.

2. My parents, especially for my mother (Nur Barokah), and my beloved father (Samsuri) thanks for your pray, your supports, your love and anything. Without you my live faded.

3. My best counselor ever, Mr. Faizal Risdianto, S.S., M.Hum. who always gives me guidance, suggestion and motivation to finish my graduating paper.

4. All of my friends in PPTI Al Falah Salatiga who became my second family, thanks a lot for your guidance, motivation and help.

5. All of My TBI 2014 IAIN Salatiga, thanks for this awesome chance to meet all of you.
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*Bismillahirrahmanirrahim*,

*Assalamua’alaikum Wr. Wb.*

*Alhamdulillahi robbil’alamin*, all praise be to Allah SWT, the Most Gracious and the Most Merciful because of His wonderful blessing and His mercy, the writer can finish this graduating paper successfully. Peace and salutation always be given to our beloved prophet Muhammad SAW that we hope his blessing in the Judgment day.

However, this graduating paper would not be achieved without the support, guidance, advice, help and encouragement from individuals and institutions. Therefore, I would like to express special thanks to:

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2. Suwardi, M. Pd., Dean of Teacher Training and Education Faculty of State Institute for Islamic Studies (IAIN) Salatiga
3. Noor Malihah, Ph. D., as the Head of English Education Department.
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Finally, this graduating paper is expected to be able to provide useful knowledge and information to the readers.

Salatiga, September 6th 2018

The writer

Nurul Khikmah

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ABSTRACT


The objectives of the study are to describe the illocutionary meaning, to find the types of illocutionary acts and to know the most dominant of illocutionary act types in interrogative utterance in Surah Al Qalam. The methodology of research was descriptive qualitative research. The technique of collecting data was documentation to find illocutionary meaning and types of illocutionary act in interrogative utterance in Surah al Qalam. The researcher finds illocutionary meaning there are includes the instruction that Prophet Muhammad is not crazy, suggestion to give thanks to Allah, reward between Muslim and unbeliever is not same, etc. The total data 10 verses which contains interrogative utterance in Surah al Qalam. The 10 verses was included commissives illocutionary act (found in verse 6, 28, 35, 36, 37, 39, 40, 41, 46, 47), and no types of illocutionary act has been found from representatives, directives, declarations, and expressives. It means that the most dominant of illocutionary act types is commissives illocutionary act, because the interrogative utterance in Surah al Qalam explains the instructions of Allah Dominon, the patience of Prophet Muhammad, and the guiltiness of unbeliever.

Keywords: Pragmatics; Speech Acts; Illocutionary Act Analysis of Surah Al Qalam.
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CHAPTER I

INTRODUCTION

A. The Background of the Study

Every Muslim know that *al-Qur’an* is the first sources of Islamic teachings as well as the guidelines of every Muslim’s life. *Al Qur’an* consists of 30 juz, 114 *surah* and 6.666 verses. The Qur’an is revealed to be read by every Muslim, pondered and understood the meaning, command and prohibition, then put into practice. Holy *Qur’an* is the Muslim’s holy scriptures revealed by Allah to the last Prophet Muhammad through angel Jibril to be sent for all human. Allah has guaranteed that those who recite the Qur’an and practice the content of their wombs will not get lost in the world, and get mercy and be saved in the Hereafter.

In this research, the researcher analyses one of *surah al Qur’an*, it is *surah al Qalam*. *Surah al Qalam* (The Pen) is the sixty-eighth surah of the Qur’an with 52 verses. The *surah* describes Allah’s justice and the judgment day. Three important themes of this Surah are response to the opponent objections, warning and admonition to the unbelievers, and exhortation of patience to the Islamic Prophet Muhammad. The researcher focus of pragmatics analysis of illocutionary act in interrogative utterance of this *surah*. 
The researcher thinks that to study pragmatics is important, especially to understanding the meaning of Qur’an verses because to understanding the verses of Qur’an is not enough if only by literal meaning but also an understanding based on the contexts. In this research, the researcher will focus on the interrogative utterance in Surah al Qalam which will be analyse the types of illocutionary act, the meaning of illocutionary act in this surah, and the most dominant of illocutionary act types in interrogative utterance in this surah, because the researcher think that on the interrogative utterance is not only a questions form but also has detail meaning, such as a command, a request, a suggestion and so on. So the researcher think that it is important to us to understand it.

According to Griffiths (2006: 1), “Pragmatics is concerned with the use of these tools in meaningful communication. Pragmatics is about the interaction of semantic knowledge with our knowledge of the world, taking into account context of use”.

According to Yule (1996:47), “Actions performed via utterances are generally called speech acts and, in English, are commonly given more specific labels, such as apology, complaint, compliment, invitation, promise, or request”.

According to Eastwood (1994: 20-15), “Interrogative sentences are part of language grammar. Interrogative sentence or question is defined as a
sentence whose most basic use of a question is to ask for information. We use question to ask for information and also for requests, suggestions, offers etc”.

In the Qur’an, we also can find many interrogative utterances. One of them is in surah al Mulk verses 3, Allah says “Who has created the seven heavens one above another, You can see no fault in the creations of the Most Beneficent. Then look again : “Can you see any rifts?”

It means that the questions purposed to human that Allah is perfect creator. Allah asks to the human to look again and again, and to look all over. When the believer certain even thankfulness. There is no detect in there, created the seven heavens, and so beautiful by decorated light of star, the blue sky, sun, cloud etc., and has useful for human, because He is Ar Rohmanar-Rohim. It is like a verse part of surah al Qalam. He is the Greatest Creator and so we advised to consecrate to Allah, pray and give thanks to Allah as thankfulness to all of Him gifts.

Allah said in surah al Qalam “Said one of them, more just (than rest):

“Did I not say to you, why not glorify ( Allah)”? In this verse contains the questions which contains advices to pray and give thanks to Allah of all Him gifts. The researcher finds 10 interrogative utterances in this surah.
Based on the example above, the researcher is interest in doing her research dealing with identification of the form and the meaning of the: “PRAGMATICS ANALYSIS OF ILLOCUTIONARY ACT IN INTERROGATIVE UTTERANCE OF ENGLISH TRANSLATION IN SURAH AL QALAM”

B. Problem of the Study

To understand the problem is going to be analysed, the researcher formulates the research questions as follow:

1. What is the illocutionary meaning of each interrogative utterance in surah al Qalam?
2. What are the types of illocutionary act found in the interrogative utterance in surah al Qalam?
3. What is the most dominant of illocutionary act types found in interrogative utterance in surah al Qalam and why?

C. Objectives of the Study

1. To describe the illocutionary meaning in each interrogative utterance in surah al Qalam
2. To find the types of illocutionary act in the interrogative utterance in surah al Qalam
3. To find the most dominant of illocutionary act types in interrogative utterance in surah al Qalam
D. Significance of the Study

The researcher hopes the study give benefits as follow:

1. Theoretically

   This study is expected to contribute on the development of pragmatic study and will give some additional information to the reader especially for English educational department students in order to be knowledgeable about the interrogative utterance in *surah al Qalam*.

2. Practically

   The researcher expects that the study can contribute to the development of pragmatic study especially Islamic students, how to implement the messages from the Holy Qur’an in our life. Besides, the researcher hopes the result of this research can give some practical benefits for:

   a. For English Education Department students.

      The result of this research can be used to increase knowledge for English Education Department students in comprehend illocutionary act and to enrich information to improve the ability of English Department students to understand in Interpretation of Holy Qur’an.

   b. For teacher/lecturers
The researcher expects the result of this research can be a reference in transferring knowledge to their students specifically about the pragmatics and all about speech act, especially interrogative utterance in *Surah al Qalam*.

c. For future researchers

The researcher hopes the result of this research can be meaningful for them, especially whose topic is similar whit this research.

d. For general readers

The researcher hopes of this study expected to be useful for the readers to improve their knowledge illocutionary act in *surah al Qalam*.

E. Definition of the Terms

To avoid misunderstanding in this study, the researcher give definition of some operational terms which used in this research, they are:

1. Pragmatics

   According to Yule (1996:3-4), “Pragmatics concerned with the study of meaning as communicated by a speaker (writer) and interpreted by a listener (reader)”. It has, consequently more to do with the analysis of what people mean by their utterances than what the words or phrases in those utterances might mean by themselves.
Pragmatics is the study of speaker meaning. Pragmatics is the study of the relationships between linguistic forms and the users of those forms.

2. Speech Acts

About the definition of speech acts, on the book entitled Pragmatics (Yule, 1996: 47) said: “Actions performed via utterances are generally called speech acts and, in English, are commonly given more specific labels, such as apology, complaint, compliment, invitation, promise, or request.”

3. Interrogative Utterance

According Eastwood (1994: 20-25) “Interrogative utterance or question is defined as a sentence whose most basic use of a question is to ask for information. Use question to ask for information and also for requests, suggestions, offers, etc”.

4. Istifham

*Istifham* `ilmuma`ani is demand the ability of something. *Adad istifham* (interrogative utterance), as follow: *Hamzah, Hal, Maa, Man, Mataa, Ayyaana, Kaifa, Aina, Annaa, Kam, and Ayyu.*

5. Utterance
Utterance is a spoken word, statement, or vocal sound. Utterance is the expression in words of ideas, thought, and feelings (Oxford Dictionary).

6. Analysis

According to Dey (1993:31), Analysis is word derives from the prefix ‘ana’ meaning ‘above’, and the Greek root ‘lysis’ meaning ‘to break up or dissolve’. Analysis is a process of resolving data into its constituent components, to reveal its characteristic elements and structure. Without analysis, we would have to rely entirely on impressions and intuitions about the data as a whole.

F. Outline Research Paper

This research will consist of five chapters. Each chapter has different elements as follow:

Chapter I tell about introduction. The researcher will explain about general background of the problem, statement of the problem, objective of the study, significance of the study, definition of the key term, and graduating paper outline.

Chapter II is literature review. It is consists of theoretical review and previous research review. Theoretical review consists of the definition of pragmatics, definition of speech act, type of speech act, interrogative utterance, *istifham*, interpretation Holy Qur’an of Surah al Qalam.
Chapter III is research methodology. It consists of type of research, data source, object of the research, method of collecting data, and technique of data analysis.

Chapter IV is research finding and data analysis. It includes the description of *Surah al Qalam* especially interrogative utterance and analysis of data.

Chapter V is closure. It consists conclusion of all data analysis and gives some suggestions of the problems discussed.

The last part is references.
A. Theoretical Review

In this chapter, the researcher takes some theories that have correlation with the research. They consist of the definition of pragmatics, definition of speech act, type of speech act, interrogative sentences, interpretation of holy Qur’an surah al Qalam.

1. Definition of Pragmatics

Discuss about pragmatic is important, because the researcher think that in everyday will have communication with others so we need to know more when everyone who give information for us and who receive the information need to know the intention of the utterances used and what is the meaning of information. Moreover, when we studying the verses of al Qur’an, so the researches think that to understanding the Quranic verses is not enough if only by literal meaning but also by an understanding based on the hidden meaning of each verse.

According to Yule (1996:3-4), explain that Pragmatics is concerned with the study of meaning as communicated by a speaker (writer) and interpreted by a listener (reader). It has, consequently more to do with the analysis of what people mean by their utterances than what the
words or phrases in those utterances might mean by themselves. Pragmatics is the study of speaker meaning. Pragmatics is the study of the relationships between linguistic forms and the users of those forms.

According to Griffiths (2006: 1), “Pragmatics is concerned with the use of these tools in meaningful communication. Pragmatics is about the interaction of semantic knowledge with our knowledge of the world, taking into account context of use”.

Furthermore, according to Levinson (1983:9) in Mubarok (2016: 5), “Pragmatics is the study of those relations between language and context that are grammaticalized, or encoded in the structure of a language”.

2. Definition of Speech Act

According to Yule (1996: 47), “Actions performed via utterances are generally called speech acts and, in English, are commonly given more specific labels, such as apology, complaint, compliment, invitation, promise, or request.”

According to Kaburise (2011: 69-70), “Austin’s fundamental insight is that an utterance can constitute an act. That is, in making an utterance one can ‘do’ things, as well as ‘say’ things. An act performed through speech is a ‘speech act’ ”.

Although the focus of Speech Act Theory has been on utterances, especially those made in conversations, the phrase ‘speech act’ is taken as
a generic term for any sort of language use, oral or otherwise. Speech Acts, whatever the medium of their articulation, fall under the broad category of intentional acts, and hence are part of the theory of action. That is because one of the theory’s pertinent features is that when one acts intentionally, generally one has a fixed intention in one’s mind, similar to reasons for making an utterance. As noted earlier, an ‘act’ can be physically, mentally or linguistically performed.

According to Kaburise (2011:70), the following examples may explain the point better:

1. Goodness, the windows are open!
2. Am I feeling sick today?
3. Close the windows!

The speech act is not one of either uttering a statement (as in 1), an interrogative (as in 2) or an imperative (as in 3), but one of making a request for a hearer to decrease the chill factor or increase the heat in a room.

Another example according to Levinson (1979: 279):

Teacher : What are you laughing at?
Child : Nothing

This statement means as a command to stop laughing issued by the teacher, that laughing may be is restricted activity in the classroom.
3. Type of Speech Act

a. J.L. Austin

According to Kaburise (2011: 70), explain that Austin (1962) realises that viewing sentences as an act, is a novel way, as sentences have always been seen as describing world facts. More clarity, therefore, was needed in what ways a sentence or discourse might be said to be performing actions. Austin isolates three basic senses in which saying something equals doing something. There are three types of speech act by Austin:

1) Locutionary Act

Locutionary Act is a complex act comprising several types of actions: phonological, syntactic and semantic, hence it is the uttering of a sentence with determinate sense and reference (the actual words uttered).

2) Illocutionary Act

Illocutionary Act is what is usually meant when we make an utterance is that we accomplish some specific social act, for example, the making of a statement, an offer, or a promise, by virtue of the conventional force associated with it.

3) Perlocutionary Act

Perlocutionary Act is Perlocutionary Act is the bringing about of effects on the audience by means of uttering the sentence,
such effect being special to the circumstance of utterance (the effect of the illocution on the hearer).

Let us analyse sentence below to see how Austin applies the terms:

What time is it?

**Locutionary Act**: an interrogative statement in the simple present tense.

**Illocutionary Act**: in appropriate circumstances:

Complain because the hearer is late for an appointment.

Request to hearer to give the time.

Suggestion for hearer to go home; etc

**Perlocutionary Act**: some kind of contrite behaviour from the hearer.

Hearer looking at her watch and telling the time.

Hearer (hopefully) leaving speaker’s presence etc.

According to Austin (1962: 150-151), there are five classifications of illocutionary act:

a) Verdictives
Verdictives are typified by the giving of a verdict, as the name implies, by a jury, arbitrator, or umpire. But they need not be final; they may be, for example, an estimate, reckoning, or appraisal. It is essentially giving a finding as to something fact, or value which is for different reasons hard to be certain about.

b) Exercitives

Exercitives are the exercising of powers, rights or influence. Examples are appointing, voting, ordering, urging, advising, warning, etc.

c) Commissives

Commissives are typified by promising or otherwise undertaking; they commit you to doing something, but include also declarations or announcements of intention, which are not promises, and also rather vague things which we may call espousals, as for example, siding with. They have obvious connexions with verdictives and exercitives.

d) Behabitives

Behabitives are a very miscellaneous group, and have to do with attitudes and social behaviour. Examples are apologizing, congratulating, commanding, condoling, cursing, and challenging.
e) Expositives

Expositives are difficult to define. They make plain how our utterances fit into the course of an argument or conversation, how we are using words, or in general, are expository. Examples are ‘I reply’, ‘I argue’, ‘I concede’, ‘I illustrate’, ‘I assume’, ‘I postulate’

b. John Searle

According to Searle (1969: 42-43) explain that Illocutionary Acts are characteristically performed in the utterance of sounds or the making of marks. Characteristically, when one speaks one means something by what one says; and what one says, the string of sounds that one emits, is characteristically said to have a meaning.

According to Cutting (2002: 16-18) explain there are John Searle category or classification of illocutionary act:

1) Declarations

These are words and expressions that change the world by their very utterance, such as ‘I bet’, ‘I declare’, ‘I resign’.

Examples:

‘I baptise this boy John Smith’

(which changes a nameless baby into one with a name)

‘I hereby pronounce you man and wife’
(which turns two singles into a married couple)

‘This court sentences you to ten years’ imprisonment’

(which puts the person into prison).

2) Representatives

These are acts in which the words state what the speaker believes to be the case, such as ‘describing’, ‘claiming’, ‘hypothesising’, ‘insisting’ and ‘predicting’.

Examples:

The fact that girls have been outstripping boys academically has been acknowledged for the past 12 years or so.

(Herald: 28 November 2000)

I came, I saw, I conquered

(Octavian: Julius Caesar)

Macbeth shall never vanquished be until/ Great Birnam wood to high Dunsinane hill/ Shall come against him.

(Shakespeare: Macbeth)

3) Commissives

This includes acts in which the words commit the speaker to future action, such as ‘promising’, ‘offering’, ‘threatening’, ‘vowing’ and ‘volunteering’.

Examples:

‘Ready when you are.’
‘I’ll make him an offer he can’t refuse’.

(Mario Puzo, the Godfather)

‘I’ll love you, dear, I’ll love you/ Till China and Africa meet,/ And the river jumps over the mountain/ And the salmon sing in the street.

(Auden)

4) Directives

This category covers acts in which the words are aimed at making the hearer do something, such as ‘commending’, ‘requesting’, ‘inviting’, ‘forbidding’, ‘suggesting’.

Examples:

From Ghoulies and ghosties and long-leggety beasties/ And things that go bump in the night, / Good Lord, deliver us.

(Scottish prayer)

Better remain silent and be thought a fool, than open your mouth and remove all possible doubt.

(Ancient Chinese proverb)

Do not do unto others as you would they should do unto you.

Their tastes may not be the same.

(Shaw)

5) Expressives
This last group includes acts in which the word state what the speaker feels, such as ‘apologising’, ‘congratulating’, ‘deploring’ and ‘regretting’.

Examples:

A woman without a man is like a fish without a bicycle.

(Steinem)

I’ve been poor and I’ve been rich-rich is better.

(Tucker)

If I’d known I was gonna live this long, I’d have taken better care of myself.

(Blake)

c. George Yule

Based on the book Pragmatics which written by Yule (1996: 48) explain that the action performed by producing an utterance will consist of three related acts, they are:

1. Locutionary Act

Locutionary Act is the basic act of utterance, or producing a meaningful linguistic expression. Locutionary act is simply called the locution, what is said, the utterance by a speaker.

According to explanation above the researcher give an example of locutionary act.

Example:
Nurul asks to Khikmah “What is your name?”

Locutionary act: the sentence or utterance above have literal meaning that the speaker (Nurul) just ask a question to the hearer (Khikmah) about what is her name.

2. Illocutionary Act

Illocutionary Act is performed via the communicative force of an utterance. Illocutionary act might utter to make a statement, an offer, an explanation, or for some other communicative purpose. According to the explanation above, the researcher thinks that the illocutionary act is when the sentence its meaning is conveyed.

Example:
Nurul asks to Khikmah “What is your name?”

Illocutionary act: the question purposed to Khikmah that Nurul would like to ask Khikmah’s name. The meaning is conveyed that speaker (Nurul) has request to the hearer (Khikmah) to give information about her name.

3. Perlocutionary Act

Perlocutionary Act is the massage that addressee gets, his interpretation of what the speakers says. It is the act of causing a certain effect on the hearer and others.

Example:
Nurul asks to Khikmah “What is your name?”

Perlocutionary act: when Khikmah knew that Nurul asks to her, so she gives information about her name or gives her id card to Nurul.

4. Interrogative Sentences

Interrogative sentences are part of language grammar. Interrogative sentence or question is defined as a sentence whose most basic use of a question is to ask for information. We use question to ask for information and also for requests, suggestions, offers etc (Eastwood, 1994: 20-25). In language learning process or daily conversations, interrogative sentence has fundamental functions.

According to Risdianto (2010: 60-68) explain that interrogative sentence is types of sentences to ask questions and use question marks (?), to request information or to confirm or reject the statement. They usually start with a question words such as what, who, or how, or auxiliary verb such as do/does, can or would.

There are some examples of interrogative sentence:

Do you speak Javanese?

Will you go to the supermarket for me?

How can I do that?

There are four types of interrogative sentences:
a. Yes/No Interrogatives

Yes/No Interrogatives usually will be answered with yes or no. This question is started by auxiliary verb, such as do/does, can, would, etc.

Examples:
1) Will you bring your book?
   Yes, I will. Or No, I will not.
2) Did she pass the test?
   Yes, I did. Or No, I did not
3) Can you honestly say you have done your best? (Frank, 1972: 154)
   Yes, I can. Or No, I can’t.

b. Alternatives Interrogatives

Alternatives interrogatives offer two or more alternative responses.
This interrogative sentence also started by auxiliary verb.

Examples:
1) Should I telephone you or send an email?
2) Do you want bear, wine, or whisky?

c. WH- Interrogatives

WH- Interrogative is introduced by Wh-word, and they provoke an open response. It is said Wh-word because first letter of the words question is w and h, they are what, when, where, who, whom, which, why, whose, how.

Examples:
1) What

Function: asking for information, requesting repetition or confirmation.

Examples:

What is your name?
What? I can’t hear you
You did what?

2) What…for

Function: asking for reasons.

Example:

What did you do that for?

3) When

Function: asking time.

Example:

When did he leave?

4) Where

Function: asking place or position.

Example:

Where do they live?

5) Which

Function: asking options.

Example:
Which colour do you want?

6) Who

   Function: asking about who or person as the subject.

   Example:

   Who opened the door?

7) Whom

   Function: asking about who or person as object.

   Example:

   Whom did you see?

8) Whose

   Function: asking about ownership.

   Examples:

   Whose are these keys?

   Whose turn is it?

9) Why

   Function: asking for reasons.

   Example:

   Why do you say that?

10) Why don’t

    Function: giving suggestions.

    Example:

    Why don’t I help you?
11) How

Function: ask about the way things are done, asking about condition or quality.

Examples:

How does this work?

How was your exam?

12) How far

Function: asking distance.

Example:

How far is Pattaya from Bangkok.

13) How long

Function: asking length (time or object)

Example:

How long will it take?

14) How many

Function: asking quantity (which can be calculated).

Example:

How many cars are there?

15) How much

Function: asking quantity (countless).

Example:

How much money do you have?
16) How old

Function: asking for age.

Example:

How old are you?

17) How come (informal)

Function: asking for reasons.

Example:

How come I can’t see her?

d. Tag questions

Tag question is the form of interrogative sentence that the sentence pattern uses the question word at the end of the sentence. This interrogative sentence usually does not require an answer because it is used to ask things that are believed to be true by the questioner. If we make a statement and end it with question, in order for the listener to give confirmation we call it tag question.

Examples:

He is working, isn’t he?

He didn’t come, did he?

She can sing, can’t she?

You speak English, don’t you?

I finished the work yesterday, didn’t I?
5. *Istifham*

وَأَما الْإِسْتِفْهَامُ فَهُوَ طَلَبُ الْعَلِيمِ بِشَيْءٍ وَأَذْوَاهُ الْهَمَّزَةُ

وَ(هِلْ), وَ(مَا) يَوْ (مُنّ), يَوْ (أَيْنَ), يَوْ (كِثْرَةَ), يَوْ (أَيْنَ), يَوْ (أَيْنَ), يَوْ (كَمْ).

وَ(أَيْنَ).

*Istifham* in ‘ilmuma’ani is demand the ability of something.

*Adat* istifham (interrogative utterance), as follow: *Hamzah, Hal, Maa, Man, Mataa, Ayyaana, Kaifa, Aina, Anaa, Kam, and Ayyu.*

Al-Zarkasyi explains that *istifham* division is generally divided into two, namely *istifham* means *khabar* and *istifham* means *insya*.

(https://khasanahquranhadists.wordpress.com/2014/01/02/istifham-dalam-alquran/)

a. *Istifham* means *al-khabar*, there are two as follows:

1) *Istifham al-inkari*: if there is *huruf nafyi* located after *istifham*

Example:

*QS. Al-Ahqaf*: 35

فَهَلْ يَهْلَكُ إِلَّا الْقَوْمُ الْفَسَّافُونَ
And will (any) be destroyed except the defiantly disobedient people?

(https://quran.com/46)

Or it is counted \textit{(diatafkan)} with a negated sentence \textit{(dinafikan)}.

Example:

\textit{QS. Ar-Rum: 29}

فَمنْ يَهْدِي مَنْ أَصَلَّ الله وَمَا لَهُمْ مِنْ نَافِرٍ

Then who can guide one whom Allah has sent astray? And for them there are no helpers.

(https://quran.com/30/29)

2) \textit{Istifham al-taqriri} is a statement that brings someone to a certainty.

Example:

\textit{QS. Al-Fajr: 5}

هل في دَالِكَ فَسُمُّ لَذِي حَجَرٍ

Is there (not) in (all) that an oath (sufficient) for one of perception?

(https://quran.com/89)
There are kinds of *istikham al-taqriri*, as follows:

a) Just reinforcement or determination

b) An expression of certainty that contains pride.

Example:

*QS. Az-Zukhruf*: 51

وَنَا دَى فَرْعَوْنَ فِي قُوْمِهِ قَالَ لِيَا قُوْمِ أَلْلٰهِ لَي مَلَكُ مِصْرَ

And Pharaoh called out among his people; he said, “O my people, does not the kingdom of Egypt belong to me, and these rivers flowing beneath me; then do you not see?

(https://quran.com/43)

c) Contain of reproach.

*QS. An-Nisa*: 97

فَالَّوَا أَلْلٰهُ تَكُنْ أَرْضُ اللَّهِ وَاسِعَةَ فَنُحْيَ فِيهَا جُزُواؤِهَا فيها

The angels will say, “Was not the earth of Allah spacious (enough) for you to emigrate therein?”


d) Contain a reprimand (*Itab*).

*QS. Al-Hadid*: 16
Al-mi'yan li-ladneen amnawu an tana'iszun qulubuhim li-zikr Allah wa ma nuzul min al-haq.

Has the time not come for those who have believed that their hearts should become humbly submissive at the remembrance of Allah and what has come down of the truth?

(https://quran.com/57)

e) Al-Tabkit (reproach)

QS. Al-Maidah: 116

And (beware the Day) when Allah will say, “O Jesus, Son of Mary, did you say to the people, “Take me and my mother as deities besides Allah?”

(https://quran.com/5)

f) Al-Taswiyah is the verse which starts with lafadz

QS. Yasin: 10

W-saw'awna 'aliihim an-naziruhihem 'am l-munziruhihem la yu'munon.
And it is all the same for them whether you warn them or
do not warn them- they will not believe.

(https://quran.com/36)

**g) Al-Ta’zim (exalting)**

_QS. Al-Baqarah: 255_

من دَنَا الْذِّي يَشْفِعُ عِنْدَهُ إِلَّآَ بِإِنْهِ

Who is it that can intercede with Him expect by His
permission?

(https://quran.com/2)

**h) Al-Tahwil (intimidating, frightening)**

_QS. Al-Haqqah: 1-3_

الْحَاقَةُ، مَا الْحَاقَةُ، وَمَا أَدْرَكَمَا الْحَاقَةُ

The Inevitable Reality; What is the Inevitable Reality? And
what can make you know what is the Inevitable Reality?

(https://quran.com/69)

**i) Al-Tashil and Takhfif (ease)**

_QS. An-Nisa: 39_

وَمَادَأَ عَلَيْهِمْ لَوْ آمَنُوا بِاللهِ وَلَبِينُ الآخِرِ وَأَفْقَهُو مَا رَزَقَهُمُ اللَّهُ
And what (harm would come) upon them if they believed in Allah and the Last Day spent out of what Allah provided for them? (https://quran.com/4)

b. *Istifham* means *al-insya’,* as follows:

1) *Al-Amr (order)*

*QS. An-Nur: 22*

١٢٢١٢٢١٢٢١٢٢١٢٢١٢٢١٢٢١٢٢١٢٢١٢٢١٢٢١٢٢١٢٢١٢٢١٢٢١٢٢١٢٢١٢٢١٢٢١٢٢١٢٢١٢٢١٢٢١٢٢١٢٢١٢٢١٢٢١٢٢١٢٢١٢٢١٢٢١٢٢١٢٢١٢٢١٢٢١٢٢١٢٢١٢٢١٢٢١٢٢١٢٢١٢٢١٢٢١٢٢١٢٢١٢٢١٢٢١٢٢١٢٢١٢٢١٢٢١٢٢١٢٢١٢٢١٢٢١٢٢١٢٢١٢٢١٢٢١٢٢١٢٢١٢٢١٢٢١٢٢١٢٢١٢٢١٢٢١٢٢١٢٢١٢٢١٢٢١٢٢١٢٢١٢٢١٢٢١٢٢١٢٢١٢٢١٢٢١٢٢١٢٢١٢٢١٢٢١٢٢١٢٢١٢٢١٢٢١٢٢١٢٢١٢٢١٢٢١٢٢١٢٢١٢٢١٢٢١٢٢١٢٢١٢٢١٢٢١٢٢١٢٢١٢٢١٢٢١٢٢١٢٢١٢٢١٢٢١٢٢١٢٢١٢٢١٢٢١٢٢١٢٢١٢٢١٢٢١٢٢١٢٢١٢٢١٢٢١٢٢١٢٢١٢٢١٢٢١٢٢١٢٢١٢٢١٢٢١٢٢١٢٢١٢٢١٢٢١٢٢١٢٢١٢٢١٢٢١٢٢١٢٢١٢٢١٢٢١٢٢١٢٢١٢٢١٢٢١٢٢١٢٢١٢٢١٢٢١٢٢١٢٢١٢٢١٢٢١٢٢١٢٢١٢٢١٢٢١٢٢١٢٢١٢٢١٢٢١٢٢١٢٢١٢uo
Did We not destroy the former peoples?

(https://quran.com/77)

4) Al-Takzir (reminder)

QS. Yusuf: 89

قُالُ هَلْ عَلِمْتُمَّ مَا فَعَلْتُمُّ بِيُوسَفَ وَأَخِيَّهُ إِذْ أَنْتُمُّ جَاهِلُوُّنَّ

He said, “Do you know what you did with Joseph and his brother when you were ignorant?”

(https://quran.com/12)

5) Al-Tanbih

QS. Al-Fil: 1

أَلَمْ تُرْ كَثِيرًا فَعَلَ رَبُّكَ بِأَصْحَابِ الْفِيلِ

Have you not considered, (O Muhammad), how your Lord dealt with the companions of the elephant?

(https://quran.com/105)

6) Al-Targib

QS. Al-Saf: 10

بَا أَيُّها الْذِّينَ آمَنُوا هَلْ أَذَلَّكُمْ عَلَى بِجَارَةٍ تُجْرِي كُمْ مِّن عَذَابِ الَّيْلِ
O you who have believed, shall I guide you to a transaction that will save you from a painful punishment?.

(https://quran.com/61)

7) *Al-Tamanni* (expectancy)

*QS. Al-A’araf: 53.*

فَهِلَّ أَنَّا مِنْ شَفَعَا عَفْيِشْفَعُوا لَنَّا

So are there (now) any intercessors to intercede for us.

(https://quran.com/7)

8) *Al-Istibta’*

*QS. Al-Baqarah: 214.*

حَتَّى يُقُولُ الرَّسُولُ وَالَّذِينَ آمَنُوا مَعَهُ مَتَّى نَصَرَ اللَّهُ أَلَا إِنَّ نَصَرَ اللَّهِ قَرِيبٌ

Until (even their) messenger and those who believed with him said, “When is the help of Allah?” Unquestionably, the help of Allah is near.

(https://quran.com/2)

6. **Interpretation of holy Qur’an Surah al Qalam**

According to Sayyid Abul Ala Maududi on his web on englishtafsir.com accessed on Friday, 27 July 2018:
In this surah, on the one hand, the teachings of Islam have been introduced briefly. This too is one of the earliest surah to be revealed at Makkah, but its subject matter shows that it was sent down at the time when opposition to the Holy Prophet (upon whom be peace) had grown very harsh and tyrannical. It consists of three themes: Replies to the opponents objections, administrations of warning and admonition to them, and exhortation to the Holy Prophet (upon whom be peace) to patience and constancy.

According to the book entitled *Tafsir Ringkas* Volume 2 (2016: 823) explain that *Surah al Qalam* is one of 144 surah in holy *Qur'an*, and at list in the chapter juz 29. *Surah al Qalam* (The Pen) is the sixty eighth surah of the *Qur'an* with 52 verses. According to majority of ulama, *Surah al Qalam* include in category of Meccan surah, and decrease after *surah Al ‘Alaq* 1-5.

In this surah there are some contents, as follows:

a. About protest of accusation to Prophet Muhammad is crazy

b. Explain that Prophet Muhammad are right thinking and great people

c. Prohibition to follow the characteristics of unbeliever and not be grateful.
Based on other book entitled *Al Quran and Tafsirnya* (2009: 262) also explain that in *Surah al Qalam* is contains:

a. Prophet Muhammad is not crazy, but a human who have a good character

b. Prohibition to tolerance in belief

c. Prohibition to following the character of unbelievers

d. Fate of unbeliever who don’t be grateful to Allah

e. Allah threatening to them who have reluctant and punishment which will they receive

f. *Al Qur’an* is admonition to all of Muslim.

Based on the book entitled *Al Qur’an and Tafsirnya* (2009: 262), also explain about the relation of *Surah al Mulk and al Qalam*, there are:

a. On the last of *Surah al Mulk*, Allah is threatening the peoples who don’t grateful to Him with desiccate the earth, while in *Surah al Qalam* show the example of punishment which purpose to the peoples who don’t be grateful to Allah

b. The *surah* are same explain about threatening to unbeliever.

According to Shihab (2002: 235) explain that *Surah al Qalam* is popular with name *surah al Qalam*, also *Surah Nun*, and also adding two words become *surah Nun wa al Qalam*. The majority of ulama declare
that totality of verses is *Makkiyah* which decrease before Prophet Muhammad move to Medina.

The principal theme of this surah according to al Biqa’i is showing what is latent and explain what is obscure of Him saying in *surah al Mulk* (verse 26): “Say: as to the knowledge of the time, it is with Allah alone, I am (sent) only to warn plainly in public”, that is clarify who are acquire the guidelines and prove it existence in guidelines with carry the science which is be the distinct light and impossible to mislead whoever is participate that light through the receipt of guideline *al Qur’an*.

According to Shihab (2012: 352-360), explain some lesson can be taken from *Surah al Qalam*, they are:

a. *Al Qur’an* is very appreciate writing and tool a wrote also boosted to used and it benefitted. It is indirectly advice to read.

b. Prophet Muhammad is being on manner noble.

c. Thought of unbeliever is very chaotic. They are push away the true belief and more choose their belief which is impossible.

d. Prohibition for its tolerance in the principle of a religious doctrine.

e. There is no any Holy book that equate between a good and bad, especially Muslim and unbeliever, etc.
B. Previous Research Review

In this research, the researcher takes review from other research that related with this research as principle or comparative of the case in this research. The first review related to this research was conducted by Herlina (2016). The kind of this research is qualitative research. In data collection, the researcher uses the method documentation. This research, the researcher focuses to analyse type of speech act and describe the illocutionary meaning of each utterances used by tourist guides at Borobudur Temple, then to know the most dominant type of speech act and the reason.

The second previous research was conducted by Mubarok (2016). The kind of this research is qualitative research. This research uses documentation as the way to collect the data. The researcher is focus to analyse speech act, type of istifham and all the English interrogative utterances which contained in Surah al Mulk.

Based on two previous researches above, the researcher having an idea to make a research titled “Pragmatics Analysis of Illocutionary Act in Interrogative Utterance of English Translation in Surah al Qalam”. Here the researcher will make a different point of view to analyse the speech act, which the researcher focus to analyse the types and meaning of illocutionary act in interrogative utterances in surah al Qalam based on the theory of John Searle.
CHAPTER III

RESEARCH METHODOLOGY

A. Type of Research

This research is descriptive qualitative research because the researcher intends to identify the types of illocutionary act in interrogative utterance in Surah al Qalam, to describe the illocutionary meaning of each interrogative utterance, and to find the most dominant of illocutionary act types in interrogative utterances in Surah al-Qalam.

According to Creswell (2014: 225) on his book explains the data that emerge from a qualitative study are descriptive. That is, data are reported in words (primarily the participants words) or pictures, rather than in numbers (Fraenkel & Wallen, 1990; Locke et al., 1987; Marshall & Rossman, 1989; Merriam, 1988).

B. Data Source

Data source which are used in this research are taken from the primary data will be taken from the Holy Qur’an and it’s interpretation from quran.com/68. The secondary data are taken from books entitled like as Tafsir Ibnu Kastir surat Al Qalam, Tafsir Al Misbah, Tafsir Muyassar, Tafsir Nurul Qur’an, Tafsir Al-Wasith, Tafsir Al Qur’anul Majid An Nur, Al Qur’an
C. Object of the Research

The object of the research in Surah al Qalam that contained interrogative utterance, and it’s meaning or interpretation are the primary object that want to be analysed in this research, they are in the verse:

6. Which of you is the afflicted (by a devil)?

قال أُوسَطْهُمَّ الله أَقْلُ لَكُمْ لَوْ لَتَسَبَّحُونَ (28)

28. The most moderate of them said, “Did I not say to you, ‘Why do you not exalt (Allah)?’ ”

أمْ لَكُمْ كَتَبَ فِيهِ تَدْرُسُونَ (36)

35. Then will We treat the Muslims like the criminals?

36. What is (the matter) with you? How do you judge?

أمْ لَكُمْ كَلِبَ فِيهِ تَدْرُسُونَ (37)

37. Or do you have a scripture in which you learn?

39. Or do you have oaths (binding) upon Us, extending until the Day of Resurrection, that indeed for you is whatever you judge?
40. Ask them which of them, for that (claim), is responsible?

أمًّ لهُم شَرْكَةٌ فَلَيْهَا بَشَرْكَةٌ فِيهِمْ إِنْ كَانُوا صَدِيقِينَ (٤١)

41. Or do they have partners? Then let them bring their partners, if they should be truthful!

أمًّ تَسْلَّهُمْ أَجْزَاءٌ فَهُمْ مَنْ مَغْرِمٌ مَّنْ يُقْتَلُونَ (٤٦)

46. Or do you ask of them a payment, so they are by debt burdened down?

أمًّ عِنْدَهُمْ الْعَيْبُ فَهُمْ يُكْتَبُونَ (٤٧)

47. Or have they (knowledge of) the unseen, so they write (it) down?

D. Method of Collecting Data

This research is a qualitative research because the data in the form of document is natural. In this research, the researcher uses documentation as the way to collecting the data. Documentation is a written or printed paper that bears the original, official or legal form of something and can be used to furnish decisive evidence and information.

According to Basrowi & Suwandi (2008: 158-159) explain that documentation is a method of collecting data which produce the important transcripts that related with the problem under study, so that complete, valid and not based data will be obtained. This method is used to collect data already available in document. Guba & Lincoln (1981: 228) explain
documentation is every written source or film. According to Sugiyono (2017: 240) explain that document can be organized as written, picture or monumental work from someone. Documentation in this cases is the interpretation Holy Qur’an of surah al Qalam.

The researcher quoting from Bowen article, (2009: 29) explained that “A a research method, document analysis is particularly applicable to qualitative case studies, intensive studies producing rich descriptions of a single phenomenon, event, organisation, or program (Stake, 1995; Yin, 1994)”. Furthermore, as Meriam (1988) pointed out, ‘Documents of all types can help the researcher uncover meaning, develop understanding, and discover insights relevant to the research problem’ (p. 118).

There are some ways to collecting data:

1. The researcher reads of all of the Holy Qur’an of surah al Qalam,
2. The researcher observing the Holy Qur’an of surah al Qalam,
3. The researcher collects and takes notes about interrogative utterances and other elements which relating with interrogative utterances in Holy Qur’an of surah al Qalam.

E. Technique of Analysing Data

In analysing the data, the researcher uses descriptive analysis technique to analyse the illocutionary act in interrogative utterance in surah
al Qalam. According to Creswell (2014: 225) on his book explains the data that emerge from a qualitative study are descriptive. That is, data are reported in words (primarily the participants words) or pictures, rather than in numbers ( Fraenkel & Wallen, 1990; Locke et al., 1987; Marshall & Rossman, 1989; Merriam, 1988).

The procedures to analysing the data are as follows:

1. The researcher reads the Holy Qur’an and the interpretation of surah al Qalam,

2. The researcher studies the sentences from the verse and interpretation especially interrogative utterance of surah al Qalam,

3. The researcher describes the illocutionary meaning in each verse that contained of interrogative utterance in surah al Qalam,

4. The researcher identifies the types of illocutionary act in the interrogative utterance in surah al Qalam,

5. The researcher makes table to make easier in find the most dominant of the illocutionary act types in interrogative utterance in Surah al Qalam.
CHAPTER IV

RESEARCH FINDING AND DATA ANALYSIS

A. Research Finding

According to Imani (2011: 421), explain that *Surah al Qalam* is one of 144 in holy *Qur'an*, this surah which is decrease in Mecca consist of 52 verses and included just 29. This surah its really agree with surah *Makkiyah* if be seen from tone and whom is. More than that, this surah discuss the appeal prophetic Muhammad and its confrontational with the enemy which consider Prophet Muhammad as crazy people. He orders to his flock to be patient and determined. Prophet Muhammad also warning to the opposition about punishment from Allah.

Topic which discusses in this surah have characteristic as follows:

1. This surah is opened by some superiority which special of Prophet Muhammad, especially His glories. Next, this surah explain it.
2. This surah continuous with list names of enemy crime.
3. This surah explains about the companions of paradise real, which is function as warning to unbeliever.
4. Also mentioned various of information about the judgment day and punishments that will be experienced by unbeliever.
5. Prophet Muhammad ordered to be persistent effort and patience in the face the enemy that evil.

6. The warnings for the unbelievers.

7. Last, this surah closed with of the majesty *al Quran* and various of conspiracy the enemy to Prophet Muhammad.

The researcher finds ten verses which contain the interrogative utterance in *Surah al Qalam*.

6. Which of you is the afflicted (by a devil)?

قال أُوْسَطُهُمْ أَلِيٌّ أَلَّا تُسْبَحُونَ (٢٨)

28. The most moderate of them said, “Did I not say to you, ‘Why do you not exalt (Allah)?’ ”

آفَّنَجْعَلُ الْمُسْلِمِينَ كَأَلْمَجِرِمِينَ (٥)

35. Then will We treat the Muslims like the criminals?

ما لَكُمْ كَيِّفَ تُحْكَمُونَ (٣٦)

36. What is (the matter) with you? How do you judge?

آمَمْ لَكُمْ كَتِبَ فِيهِ تُدْرِسُونَ (٣٧)

37. Or do you have a scripture in which you learn?

آمَمْ لَكُمْ أَيْمَنَّا عَلَيْنَا بِلِيَةٍ إِلَى يَوْمَ الْقِيَامَةِ ۗ إِنْ لَكُمْ لَمَا تُحْكَمُونَ (٣٩)

39. Or do you have oaths (binding) upon Us, extending until the Day of Resurrection, that indeed for you is whatever you judge?
40. Ask them which of them, for that (claim), is responsible?

أم لَهُم شَرَكَاء فَلْيَانَوْا بِشَرَكَاهُمَّ إن كَانُوا صَادِقِينَ (٤١)

41. Or do they have partners? Then let them bring their partners, if they should be truthful!

أم تُسْتَلَّهُم أُحْرا فَهُم مَن مُّغَرَّم مَنْ تُقَلِّبُونَ (٤٦)

46. Or do you ask of them a payment, so they are by debt burdened down?

أَم عِنْدَهُم أَغْيَاب فَهُم يَكْتُبُونَ (٤٧)

47. Or have they (knowledge of) the unseen, so they write (it) down?

B. Data Analysis

In this chapter, the researcher presents the data collections that will be analysed and it is the main purpose of the whole research. The data is very important to the researcher to show the object being researched. This chapter will explain and analyse about the data of interrogative utterance in Surah al Qalam, what the illocutionary meaning of each interrogative utterance in Surah al Qalam, what the types of illocutionary act which found in interrogative utterance in Surah al Qalam, and the most dominant of illocutionary act types in interrogative utterance in Surah al Qalam.

Firstly, the researcher reads the Holy Qur’an and the interpretation of Surah al Qalam. Secondly, the researcher studies all of sentences from meaning each verse that contained interrogative utterances. Thirdly, the researcher identifies the illocutionary meaning of each interrogative utterance
in *Surah al Qalam*. Fourth, the researcher identifies the types of illocutionary act which found in interrogative utterance in *Surah al Qalam*. The last, the researcher finds the most dominant of illocutionary act types in interrogative utterance in *Surah al Qalam*. The researcher finds ten verses that contained of interrogative utterances.

1. **Illocutionary Meaning and the Types of Illocutionary Act in Interrogative Utterance in *Surah al Qalam*.

In this chapter, the researcher finds the types of illocutionary act in interrogative utterance in *Surah al Qalam* based on Searle Theory.

**Data 1:**

ٍّثِبَ٠ ىَُُُّاٌَّْفْزُُْْٛ ﴿ٙ﴾

Which of you is the afflicted (by a devil)?

a. Illocutionary meaning: according to Shihab (2012: 351-352) explain that thought of unbeliever is very chaotic. Why is a true percept they push away and more to choose their belief which is impossible. The Prophet Muhammad who have good character and they acknowledge His honesty and sharpness of His thought, but they are crazy accusation. Actually that utterance or action are
impossible come except from crazy people or people who thought
is chaotic.

This verse contains instructions about information that Allah will
show who is above the truth and who is prevented from the truth.

b. Type of illocutionary act: commissives illocutionary act.

This verse contain instruction that the believer is really lose, push
away the truth and continue to follow their desire, and so it is
which loss the commonsense (al Qur’an dan Tafsirnya Volume
10, 2009: 268).

This verse contains of istifham al-taqriri.

So, based on some data sources above this verse is commissives
illocutionary act.

Data 2:

قال أوَّسَطْ هُمُ الَّذِينَ أَفَلَ أَكْمَ لَوْ لَوْ قَبْلَ نُصْبِحُونَ (٢٨)

The most moderate of them said, “Did I not say to you, ‘Why do you
not exalt (Allah)?’ ”

a. Illocutionary meaning:

Based on al Qur’an dan Tafsirnya Volume 10 (2009: 280) explain
that one of them who ever warning them previously, give
instruction and suggest to keep doing commonly carried the our
father first, which is always glorify and sanctified Allah, always be
grateful for all the blessing that have been bestowed upon us by
giving a portion of our wealth to those who are entitled to receive.
This verse contains instructions to pray and give thanks to Allah,
also to pronounce “insyaAllah”.

b. Type of illocutionary act: commissives illocutionary act.

Based on Tafsir Al Misbah (2002:253) explain that someone who
is in the middle of the best his mind gives advice to us to give a
part of the poor like our parents first.
This verse is included istifham al-insya’ contain al-amr (order)
This verse has instruction to unbeliever to give thanks to Allah, so
interrogative utterance in this verse is commissives illocutionary
act.

Data 3:

٢٣٦

آَفَٔنَجِعَ الْمُسْلِمِينَ كَالْمُجْرَمِينَ (٣٦)

Then will We treat the Muslims like the criminals?

a. Illocutionary meaning:

According to the book entitled Tafsir Al Wasith (2013: 700),
explain that the question contains notice and ridicule, how can it be
reasonable, if we aquate the reward between the two groups. It is impossible.

This verse contains instructions that anyone who has a healthy mind will easily admit that their fair and just, their obedient and sinful fate is not the same.

b. Type of illocutionary act: commissives illocutionary act.

This verse contains instructions that reward between Muslim and unbeliever is not same.

This fact is also clarified in QS. Al Hasyr verse twenty explain that “it is not the same as the inhabitants of hell like the hypocrites and Bani Nadir with the inhabitants of heaven, such as the Muhajirin and Ansar”.

Allah said in QS. Al Jasiyah verse 21 and QS. Sad verse 28, which essentially the same that Allah explained that they were not the same. (Al Qur’an dan Tafsirnya: 76-77).

This verse contains istifham al-inkari.

So, this verse is included of commissives illocutionary act.

Data 4:
What is (the matter) with you? How do you judge?

a. Illocutionary meaning:

   Based on al Qur’an dan Tafsirnya (2009: 284), this verse contains instructions about the peculiarities of the way of thinking of the unbeliever to establish like that.

b. Type of illocutionary act: commissives illocutionary act.

   This verse contains instruction that the unbeliever did not use correct judgment, common sense, and fair decisions. The way of thinking of unbeliever is wrong and influenced by demons who always mislead all of humans. (al Qur’an dan Tafsirnya: 284)

   Based on Tafsir Al Wasith (2013:700) explained about how they can make such deviant decisions. This is the denial of the aqli argument that there will be an equation.

   This verse contains istifham al-inkari.

   So, this verse is included of commissives illocutionary act.

**Data 5:**

أَمْ لَكُمْ كَتَبَ فِيهِ فَذُرُسُوْنَ (۳۷)

Or do you have a scripture in which you learn?
a. Illocutionary meaning:

Based on *al Qur’an dan Tafsirnya* (2009: 284-185) it is instruction that the opinion or thoughts of the unbeliever are not based on revelation from Allah. None of the books of Allah explain such things. The interrogative utterance here intends to deny and express the ugliness of an action.

This verse contains instruction that there is no the book which explains like the mind of the unbeliever.

b. Type of illocutionary act: commissives illocutionary act.

This verse contains instruction that Allah revealed to unbeliever that none of the revelations stated that. Their words were the words they had held.

This explain also based on “*Tafsir Al Muyassar Volume 4 Jus 24-30*” (2007: 398) clarified “are do you have a book revealed by Allah, which its contain make the same between pious people with wretched people, then you learn to make that decision? There is no logic that agrees and no argument supports it”.

This verse contains *istifham al-inkari*.

So, this verse is included of commissives illocutionary act.

**Data 6:**

آَمَّا لَكُمْ أَيُّمُّنَّ عَلَيْنَا بِلِغَةِ إِلَى يَوْمِ الْقِيَامَةِ ۡفَإِنَّ لَكُمْ مَا تَحْكُمُونَ (٣٩)
Or do you have oaths (binding) upon Us, extending until the Day of Resurrection, that indeed for you is whatever you judge?

a. **Illocutionary meaning:**

   Based on *al Qur’an dan Tafsirnya* (2009: 285) explain that once again Allah mocked the unbeliever by saying the interrogative utterance “Hey you unbelievers, have you ever received promises from Us that We must keep as you say, that is you will get everything you want even though you denied Us? From this questions, it can be understood that Allah has never once set or promised His servants as they say.

   This verse contains instruction that the unbeliever don’t give the logical and rational argumentations about the truth of their idea.

b. **Type of illocutionary act: commissives illocutionary act.**

   This verse contains instruction which explain that Allah never set or promised Him servant as the unbeliever said.

   According to Shihab (2002: 260) explain that Allah said “ Or whether it is for you that you obtain promises which is strengthened by Our oath, which remains valid until the Day of Judgment, which is promise that states: indeed you really can
make decisions as you wish and get what you want? Obviously not even this.

This verse contains istifham al-inkari.

So, this verse is included of commissives illocutionary act.

Data 7:

سَلُّهُمْ أَيْهُمْ بِذَلِكَ رَعِيَّمُ (٤٠)

Ask them which of them, for that (claim), is responsible?

a. Illocutionary meaning:

Based on al Qur’an dan Tafsirnya (2009: 285) explain that Allah said: “Hey the unbeliever, if you have a book that explains what you say, show Us and try to prove that oath. If you have someone who can guarantee the truth of your words, so please try showing Us the person.

This verse is contain instruction from Allah, that Allah command to the Prophet Muhammad to ask the unbeliever with the intention of denouncing the way they did. Who will be responsible for their opinion.

b. Type of illocutionary act: commissives illocutionary act.

This verse contains instruction to the unbelievers to show the person responsible, and they can’t prove it.
According to al Qarni (2007: 399) explain that their beliefs are baseless and their claims are not supported by the argumentation.

This verse is included istifham al-taqriri contain al-amr (order).

So, this verse is included of commissives illocutionary act.

Data 8:

أَمْ لَهُمْ شَرَكَاءُ فَلْيَأْتُوا بِشَرَكَائِهِمْ إِنْ كَانُوا صَدِيقِينَ (41)

Or do they have partners? Then let them bring their partners, if they should be truthful!

a. Illocutionary meaning:

Based on al Qur’an dan Tafsirnya (2009: 285) explain that the Prophet Muhammad was ordered to ask the unbeliever whether they have allies. With this question, the unbeliever grew more silent and silent because their God who they worshiped be sides Allah (their allies) was unable to bring it.

This question explain instruction that Allah challenged the unbeliever to bring their allies.

b. Type of illocutionary act: commissives illocutionary act

Based on Tafsir Al Muyassar Volume 4 (2007: 399) explain that Allah order the unbeliever to wreaking their allies if they are right.
Based on *Tafsir Nurul Qur’an* (2011: 450) explain that their claims are baseless, because they cannot provide a firm answer to the question.

This verse is included *istifham al-taqriri* contain *al-amr*.

So, this verse is includ of commissives illocutionary act.

**Data 9:**

Or do you ask of them a payment, so they are by debt burdened down?

a. Illocutionary meaning:

Based on *al Qur’an dan Tafsirnya* Volume 10 (2009: 290), explain that Allah asks the Prophet the question in purpose to guess the way of unbeliever that someone is doing something to expect wages, profits or worldly pleasure, not solely because of Allah.

This verse has a purpose to criticize what makes them deny it? Whereas Allah affirmed that the Prophet Muhammad preached the unbeliever only because of Allah and his wages were borne by Allah.

b. Type of illocutionary act: commissives illocutionary act.
This verse contains instruction that Prophet Muhammad preached the unbeliever only because of Allah, but they are ignore it. Based on Tafsir Al Wasith Volume 3 (2013: 703) has instruction that it means disapprobation to unbeliever, because of their miserly attitude to issue the property.

This verse contains istifham al-inkari.

So, this verse is included of commissives illocutionary act.

Data 10:

어떻게 알지 못하는가 하면, 그들로 하여금 그것을 읽을 수 있게 하였는가 (47)

Or have they (knowledge of) the unseen, so they write (it) down?

a. Illocutionary meaning:

Based on Tafsir Al-Muyassar (2007:401) explain that actually they are just fools who worship idols, have absolutely no knowledge or evidence.

This verse contains information and instruction that unbeliever have predicting or thought that their statue or idols which they worship can tell them everything that will happen and everything that goes wrong or supernatural, but their assumption is not proof at all.

b. Type of illocutionary act: commissives illocutionary act.
This verse contains instructions that predicting of the unbeliever there is not proof. According to Shihab on his book entitled “Al Lubab” (2012: 362) explain that there is no logical reason to make them reject the Qur’anic truth.

This verse contains istifham al-inkari.

So, this verse is included of commissives illocutionary act.

2. Most Dominant of Illocutionary Act Types in Interrogative Utterance in Surah al Qalam

According to the data analysis and explanation above, the researcher will making table to make easier in find the most dominant of illocutionary act types in interrogative utterance in Surah al Qalam.

<table>
<thead>
<tr>
<th>No</th>
<th>Type of Illocutionary Act</th>
<th>Data</th>
<th>Code</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Representatives</td>
<td>_</td>
<td>A1</td>
<td>0%</td>
</tr>
<tr>
<td>2.</td>
<td>Directives</td>
<td>_</td>
<td>B1</td>
<td>0%</td>
</tr>
<tr>
<td>3.</td>
<td>Commissives</td>
<td>بایِکُمْ الْمُفْتُونُ (۱)</td>
<td>C1</td>
<td>100%</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Which of you is the afflicted</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
(by a devil)?

The most moderate of them said, “Did I not say to you, ‘Why do you not exalt (Allah)?’ ”

Then will We treat the Muslims like the criminals?

What is (the matter) with you? How do you judge?

Or do you have a scripture in which you learn?
Or do you have oaths (binding) upon Us, extending until the Day of Resurrection, that indeed for you is whatever you judge?

Ask them which of them, for that (claim), is responsible?

Or do they have partners? Then let them bring their partners, if they should be truthful!

Or do you ask of them a
payment, so they are by debt burdened down?

Or have they (knowledge of) the unseen, so they write (it) down?

<p>| | | |</p>
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<thead>
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<th></th>
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</thead>
<tbody>
<tr>
<td>4.</td>
<td>Declarations</td>
<td>_</td>
</tr>
<tr>
<td>5.</td>
<td>Expressives</td>
<td>_</td>
</tr>
<tr>
<td>Total</td>
<td>10</td>
<td></td>
</tr>
</tbody>
</table>

Based on the result analysing of data analysis and the table above, the researcher finds the answer about the most dominant of illocutionary act types in interrogative utterance in *Surah al Qalam*. The most dominant of illocutionary act types in interrogative utterance in *Surah al Qalam* is commissives illocutionary act, because 10 verse contains of instructions of Allah Dominion, the patience of Prophet Muhammad and the guiltiness of unbelievers.
CHAPTER V

CLOSURE

After accomplishing chapter I to chapter IV, in this chapter the researcher draw conclusions regarding the research questions in the first chapter. In the previous chapter, the researcher discussed the data analysing each one through Surah al Qalam as the object being analysed.

A. Conclusion

Based on the data analysis of the illocutionary act analysis in Surah al Qalam, the researcher draws conclusions that:

1. The analysis of illocutionary meaning each verse that contains the interrogative utterance in Surah al Qalam according to some data source, there are included instructions that Prophet Muhammad is not crazy, instruction to give thanks to Allah, reward between Muslim and unbeliever is not same, the way of thinking unbeliever is wrong, instruction there is no the book which explains like the mind of the unbeliever, instruction that unbeliever don’t give the logical and rational argumentations about the truth of their idea, contain request to the unbelievers to show the person responsible for their opinion and they can’t prove it, instruction from Allah and order to the unbeliever to wreaking their allies if there are right, instruction that Prophet Muhammad preached
the unbeliever only because of Allah but they are ignore it, and instruction that there is no logical reason to make them reject the Qur’anic truth.

2. The types of illocutionary act which found in interrogative utterance in 
_Surah al Qalam_, they are:

   a. As representatives illocutionary act not found in interrogative utterance in _Surah al-Qalam_.
   
   b. As directives illocutionary act not found in interrogative utterance in _Surah al-Qalam_.
   
   c. As commissives illocutionary act found in verse 6, 28, 35, 36, 37, 39, 40, 41, 46, 47.
   
   d. As declarations illocutionary act not found in interrogative utterance in _Surah al Qalam_.
   
   e. As expressives illocutionary act not found in interrogative utterance in _Surah al Qalam_.

3. The most dominant of illocutionary act types in interrogative utterance in _Surah al Qalam_ is commissives illocutionary act, because 10 verse which contains interrogative utterances in _Surah al Qalam_ explain about instructions from Allah like explanation on verse 35 that reward between Muslim and unbeliever is not same, and verse 47 explain instruction that there is no logical reason to reject the Qur’anic truth, etc. So, according to some data sources, in this research the most dominant of illocutionary act types in interrogative utterance in _Surah al Qalam_ is commissives
illocutionary act, because the interrogative utterance in *Surah al Qalam* is explain the instructions of all Allah Dominion, the patience of Prophet Muhammad and the guiltiness of unbelievers.

**B. Suggestions**

Based on the result of research, the researcher would like to give some suggestions as follows:

1. The researcher expect that this research will give information about the detail meaning from each verse and purposes of the interrogative utterance in *Surah al Qalam*.

2. The researcher hopes that this research could be useful for academic reference to discuss about speech act analysis especially illocutionary act in interrogative utterance in *Surah al Qalam*.

3. The researcher expect that this research can be useful for readers, especially Muslims, to understand the meaning of each verse of the *Qur’an* and they can to apply it in their everyday life.
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https://quran.com/57

https://quran.com/5

https://quran.com/36

https://quran.com/2

https://quran.com/69

https://quran.com/4

https://quran.com/24
APPENDIXES
بِسِمِ اللهِ الرَّحْمَٰنِ الرَّحِيمِ

نَّ وَالْقَلْمِ وَمَا يُسْطِرُونَ (١) مَا أَلَتَ بِنَعَمَةِ رَبِّكَ بِمَجْنُونٍ (٢) وَإِنَّ لِلَّهِ أَجْرٌ غَيْرٌ مَقْتُونٍ (٣) وَإِنَّ كَلَّا لَعَلى عِظْمٍ (٤) فَسَّبَّصَرَ وَيَتَصُّرُونَ (٥) يَبِيعُونَ المَقْتُونَ (٦)

إِنَّ رَبِّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِلَٰمَهَتِهِنَّ (٧) فَلا تَطُعُّ المُكْتَبُونَ (٨)

وَذَوَّا لَوْتَهُنَّ قَيْدُهُنَّ (٩) وَلا تَطُعُّ كَلَّا حَلَٰفٌ مُهْيَنَ (١٠) هُمْ مُضَاءٌ بَنِيمٍ (١١)

مَنَعُ لِلَّهِ مَعْتَدٌ إِلَى (١٢) عُنْ بِعَدُّ ذِلِكَ زَيْمٌ (١٣) أَنَّ كَانَ ذَٰلِكَ مَا مَا وَبَينَ (١٤) إِذَا تَنْتَلَّى عَلْيَهُ هُمْ نَمَّا قَالَ أَسْطِيْرُ الأَوْلِيَانِ (١٥) سَلَٰمَةٌ عَلَى الصُّرُطُمَ (١٦) إِنَّ ذَٰلِكَ مَكَّ فَالثَّانِيَنَّ (١٧)

كَمَا بَلَأْتَ أَصْحَبُ الْجَنَّةِ إِذَا فَكَمْ أَلَّهُ مَا صَوَّرُهُ مِصْبِحُٰنِ (١٨) فَصَبَحَهُ كَالصَّرِيفٍ (١٩) فَتَنَافَوْا مِصْبِحُٰنِ (٢٠) أَنْ اغْدِوا عَلَى حَرْيُكَمْ إِنَّ كَانَ صَرِيفُ (٢١) فَانطَفَاعُونَ وَهُمْ يَتَخَفَّفُونَ (٢٢) أَنَّ لَا يَذْكَرُنَّهُمْ أَيْوُمٌ عَلَيْكُمْ مَسْكِينُ (٢٣) وَغَنُّوْا عَلَى حُرْمٍ فَدَرُّونَ (٢٤) فَلَمَّا رَأَوْا قَالُوْا إِنَّا لَصَلْتَّوْنَ (٢٥) فَلَمَّا ذَهَنَُ مَخْرُوجُونَ (٢٦) فَوَاعُضُوُنَّ وَهُمْ يَتَخَفَّفُونَ (٢٧) قَالُوْا أَصْحَابُ رَبِّنَا إِنَّا كَانَا طَيْبُمُ (٢٨) فَأَقْبِلُ بِعَضُوِّهِمْ عَلَى بَعْضٍ يَلَّوُنُجُونَ (٢٩) قَالُوْا أُوْلِيْنَا إِنَّا كَانَا طَيْبُمُ (٣٠) عَسِى رَبِّنَا أَنْ بَيْنَنَا خَيْرًا مَنْ هُمْ إِنَّا إِلَى رُبُّنَا رَجُعُونَ (٣١) كَذَٰلِكَ الْعَذَابُ وَلِلْعَذَابِ الأَخْرَجُ أَكْبَرُ لَوْ كَانُوا يَعْلُمُونَ (٣٢) إِنَّ لِلَّهِ مَتْمَتِينَ عَندَ رَبِّهِمْ جَنَّتَ النَّعْيمِ (٣٣) فَقَمْ فِيّ أَنَّمُ عِلَّمَهُ كَلَّى مَلَكُ الْمُلْكِ (٣٤) فَقَامُ جَعْلُ الْمُلْمَعْ مَلَكُ الْجَمَّرُمِينَ (٣٥) مَالَكَمْ كَيْفَ تَتُّكَمُونَ (٣٦) أَمْ لَكَ كَتَبْ فِي يَدُهُ كَذَٰلَكَ تَتُّكَمُونَ (٣٧) إِنْ لَكَمْ فِيّ لَمْ تَتُّكَمُونَ (٣٨) أَمْ لَكَمْ أُمُّمًا عَلَّمَهُ بِيَدِ الْفِيّ لَمْ تَتُّكَمُونَ (٣٩) سَلَهُمْ أَيْمَا ذِلَّكَ رَعِيمٌ (٤٠) أَمِّنْ لَهُمْ شَرَكَاءٌ فِي أَنْثِيَّةٍ لَا يَسْتَطِيعُونَ (٤١) خَشْعَةٌ أَصْرَارُهُمْ تَرَهِفُهُمْ ذِلَّةً وَقَدْ كَانُوا يُدْعُوْنَ إِلَى السَّجْدَةِ وَهُمْ سَلَمُونُ (٤٢) فَذَنَّى مُنْ يَكُتِّبُ بِهَا الأُحُدِّيَّ سَئِتُدْرَجُهُمْ
1. Nun. By the pen and what they inscribe,
2. You are not, [O Muhammad], by the favor of your Lord, a madman.
3. And indeed, for you is a reward uninterrupted.
4. And indeed, you are of a great moral character.
5. So you will see and they will see
6. Which of you is the afflicted [by a devil]?
7. Indeed, your Lord is most knowing of who has gone astray from His way, and He is most knowing of the [rightly] guided.
8. Then do not obey the deniers,
9. They wish that you would soften [in your position], so they would soften [toward you].
10. And do not obey every worthless habitual swearer
11. [And] scorer, going about with malicious gossip
12. A preventer of good, transgressing and sinful,
13. Cruel, moreover, and an illegitimate pretender.
14. Because he is a possessor of wealth and children,
15. When Our verses are recited to him, he says, “Legends of the former peoples.”
16. We will brand him upon the snout.
17. Indeed, We have tried them as We tried the companions of the garden, when they swore to cut its fruit in the [early] morning
18. Without making exception.
19. So there came upon the garden an affliction from your Lord while they were asleep.
20. And it became as though reaped.
21. And they called one another at morning,
22. [Saying], “Go early to your crop if you would cut the fruit.”
23. So they set out, while lowering their voices,
24. [Saying], “There will surely not enter it today upon you [any] poor person.”
25. And they went early in determination, [assuming themselves] able.
26. But when they saw it, they said, “Indeed, we are lost;
27. Rather, we have been deprived.”
28. The most moderate of them said, “Did I not say to you, ‘Why do you not exalt [Allah]?’”
29. They said, “Exalted is our Lord! Indeed, we were wrongdoers.”
30. Then they approached one another, blaming each other.
31. They said, “O woe to us; indeed we were transgressors.
32. Perhaps our Lord will substitute for us [one] better than it. Indeed, we are toward our Lord desirous.”
33. Such is the punishment [of this world]. And the punishment of the Hereafter is greater, if they only knew.
34. Indeed, for the righteous with their Lord are the Gardens of Pleasure.
35. Then will We treat the Muslims like the criminals?
36. What is [the matter] with you? How do you judge?
37. Or do you have a scripture in which you learn?
38. That indeed for you is whatever you choose
39. Or do you have oaths [binding] upon Us, extending until the Day of Resurrection, that indeed for you is whatever you judge?
40. Ask them which of them, for that [claim] is responsible?
41. Or do they have partners? Then let them bring their partners, if they should be truthful.
42. The Day the shin will be uncovered and they are invited to prostration but the disbelievers will not be able.
43. Theirs ayes humbled, humiliation will cover them. And they used to be invited to prostration while they were sound.
44. So leave Me, [O Muhammad], with [the matter of] whoever denies the Qur’an, We will progressively lead them [to punishment] from where they do not know.
45. And I will give them time. Indeed, My plan is firm.
46. Or do you ask of them a payment, so they are by the debt burdened down?
47. Or have they [knowledge of] the unseen, so they write [it] down?
48. Then be patient for the decision of your Lord, [O Muhammad], and be not like the companion of the fish when he called out while he was distressed.
49. If not that a favour from his Lord overtook him, he would have been thrown onto the naked shore while he was censured.
50. And his Lord chose him and made him of the righteous.
51. And indeed, those who disbelieve would almost make you slip with their eyes when they hear the message, and they say, “Indeed, he is mad.”
52. But it is not except a reminder to the worlds.
CURRICULUM VITAE

A. Personal Details

Name : Nurul Khikmah
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Religion : Moslem
Nationalism : Indonesian
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Phone Number : 087700856492
E-mail : nurulkhikmah795@gmail.com

B. Education Details

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<tr>
<td>2002-2008</td>
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<td>2008-2011</td>
<td>MTs Al Furqon Kalirandu</td>
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<td>2011-2014</td>
<td>MA Wahid Hasyim Petarukan</td>
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<tr>
<td>2014-2018</td>
<td>Bachelor Degree (S1) of English Education Department of Teacher Training</td>
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<td>and Education Faculty of State Institute of Islamic Studies (IAIN) Salatiga</td>
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KEMENTERIAN AGAMA REPUBLIK INDONESIA
INSTITUT AGAMA ISLAM NEGERI (IAIN) SALATIGA
FAKULTAS TARBIYAH DAN ILMU KEGURUAN

Nomor : B- 070a / Ln. 21/D1.1/PN. 03/07/03/2018
Lamp. : -
Hal : Pembimbing Skripsi

Salatiga, 21 Mei 2018

Kepada

Di Tempat:

Assalamualaikum Wr. Wb.

Dalam rangka penyusunan Skripsi Mahasiswa jenjang Strata Satu, Saudara ditunjuk sebagai Dosen Pembimbing mahasiswa:

Nama : Nurul Khikmah
NIM : 113-140-061
Program Studi : Tadris Bahasa Inggris
Fakultas : Tarbiyah dan Ilmu Keguruan
Judul Skripsi : PRAGMATICS ANALYSIS OF ILOCUTIONARY ACT IN INTERROGATIVE UTTERANCE OF ENGLISH TRANSLATION IN SURAH AL-QALAM

Apabila dipandang perlu Saudara diminta mengoreksi lema skripsi di atas.
Demikian untuk diketahui dan dilaksanakan.

Wassalamualaikum Wr. Wb.

A.n. Deken
Bdang Akademik

Tembusan:
1. Yth. Dosen Pembimbing
2. Mahasiswa yang bersangkutan
3. Arsip Akademik
# Lembar Konsultasi Skripsi

Nama Mahasiswa: Nurul Khiromah

NIM: 113-14-061


Judul Skripsi pada surat penunjukan pembimbing skripsi:
Pragmatics Analysis of Illusionary Act in Interrogative Utterance of English Translation in Surah Al-Salam

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Dosen Pembimbing:
Faizal Risdianto, S.S., M.Hum.
NIP: 197503171908111010

Catatan:
Jika ada perubahan judul skripsi, harap dicantumkan dalam lembar konsultasi, tidak ada penggantian Surat Penunjukan Pembimbing Skripsi kecuali ada Surat dari Ketua Program Studi tentang Penggantian Dosen Pembimbing Skripsi.
**SATUAN KETERANGAN KEGIATAN**

Nama : Nurul Khikmah  
Jurusan : Tadris Bahasa Inggris  
Nim : 113-14-061  
Dosen Pembimbing Akademik : Moh. Khusen, M. Ag., M.A.

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Salatiga, 04 September 2018

Mengetahui,

Wakil Dekan Bidang Administrasi

Umum, Perencanaan dan Keuangan

[Signature]

[Stamp]