

# THE ANALYSIS OF ILLOCUTIONARY ACT ON AUDIO FILE ENTITLED “JAMA'AH AUSTRALIA - KEPENTINGAN MENGHIDUPKAN AMAL MASJID”

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## Abstract

*The research design of this study is descriptive qualitative. The data sources of this study are audio file entitled “Jama'ah Australia - Kepentingan Menghidupkan Amal Masjid” which is taken from an interesting video uploaded by a member having the Youtube account named “Ummat Akhir Zaman” a.k.a Syukri Abdullah. This interesting video is a record of English bayan (English Islamic sermon) given by the representative of Tablighi Jamaat member from Sydney, Australia. Even though it is in a form of video but there is no moving picture in it but it is merely a one hour-five minutes and thirty one second MP3 recording file. This paper merely focuses on analyzing the most dominant types of Speech Acts on Audio File of Australian Jamaat English Islamic sermon entitled “Jama'ah Australia - Kepentingan Menghidupkan Amal Masjid”. This Audio File of Australian Jamaat English Islamic sermon is analyzed by the perspective of Searl’s theory. From the analysis of audio file entitled “Jama'ah Australia - Kepentingan Menghidupkan Amal Masjid” it can be found four types of Searle’s illocutionary acts: Directive, commissive, representative and expressive. There are 50 data of illocutionary acts which consist of : 8 data of the type of Directive: One data showing of stating and 7 data showing of suggesting, 4 data of the type of Commissive: Two data showing promising and 2 data showing of threatening, 36 data of the type of Representative: 5 data showing of asserting and 31 data showing of informing, and 2 data of the type of Expressive: 2 data showing the illocutionary acts of praising. From the classification of the data, it can be seen clearly that the type of commissive is the most dominant. This was used since the Australian speaker want to show humbleness and politeness when he was giving sermon in front of Indonesian audience.*

## INTRODUCTION

Language is a means which enables common understanding among individuals in comprehending information. It brings together the thinking and reasoning of each individual subject to be conveyed to the other individual so that the mutual communication was created and established. To be able to communicate with each other, it should be an already existed the sameness understanding of particular language between the speaker and hearer.

English people will not understand what Indonesians said in Indonesian if he did not have knowledge about Indonesian language and vice versa. And the communication by means of the language

will merely get it chance when it occurred the mutual interactions of linguistics knowledge of two people or more. Both of them as the speaker and hearer have the same comprehension of particular language which is used at the same subject matter of speech event within the particular time, place and situation.

In communicating by the use of language there is a distinctive terminology which is so called “Speech acts”. It is an act which is realized by the help of saying utterance of the speaker. In uttering a sentence one does not only say something by releasing utterance but he is aimed at doing things by means of words (Purwo, 1990:19). “When you say something you

are doing something : talking is an action on several levels (Johnstone, 2001 : 197).

According to Renkema (1976:22), “Every human being performs speech act, then the respond of listener can be either direct or indirect act and the action includes illocutionary act”. Illocutionary acts are the real actions which are performed by the utterance, where saying equal doing, as in betting, plighting one truth, welcoming and warning. According to Renkema (1993:21), illocutionary acts are the acts which are committed by producing an utterance; by uttering a promise, a promise is made; by uttering a threat, a threat is made. The illocution is the focus attention of speech act (Renkema, 1993:23).

Illocutionary act (Austin (1975:5, 116, 121, 139) is an utterance which has "performative" just in case it is issued in the course of the "doing of an action". Furthermore he said that illocutionary act is an act for the performance of which the speaker must make it clear to some other person that the act is performed, and the performance of which involves the production of what he calls 'conventional consequences' such as rights, commitments, and obligations.

Thus, for example, in order to successfully perform a promise the speaker must make clear to speaker’s audience that the act of the speaker is performing a promise and in the performance of the act, speaker will be undertaking an obligation to do the promised thing; therefore promising is an illocutionary act in the present sense. For example, “I promise to attend your party tonight”. Without using the word “promise”, actually the speaker has made a promise to the hearer that speaker will do future action that is the speaker attends hearer’s party.

Bach and Harnish ( in Devitt & Hanley, 2003,:21) stated that an illocutionary act is an attempt to communicate, which they again analyze as the expressing of an attitude. It means that to show the illocutionary act, the speaker should make a communication to the hearer by language. As we know that language is a means of communication that cannot be

separated from human’s life since it is used to interact each other. As Hartley (1982:11) emphasizes that language is a means of communication.

The Speech acts happens on daily human reality especially in verbal communication and this could be reflected through the medium of popular internet media like youtube.com. on this famous website everyone is free to upload video and audio files. One of them is an interesting video uploaded by a member having the account named “Ummat Akhir Zaman” a.k.a Syukri Abdullah. This interesting video is a record of English bayan (English Islamic sermon) given by the representative of Tablighi Jamaat member from Sydney, Australia. Even though it is in a form of video but there is no moving picture in it but it is merely an one hour-five minutes and thirty one second MP3 recording file. The print screen of the uploaded video can be seen below:



The print screen of the uploaded audio files Entitled ““Jama'ah Australia - Kepentingan Menghidupkan Amal Masjid”

This English Islamic speech is very interesting to be analyzed by using the perspective of Speech Acts theory and this research aimed at classifying the speaker’s during the sermon within the parameter of five categories of speech acts or precisely the illocutionary acts based on Searle’s theory

(1969). The interestingness of the speech acts type can be seen from these instances:

“I’m a new Muslim 17 years ago and I think there are many people here much better than me. I’ here for mudzakaroh for the benefit of deen.”(The Indonesian interpretation: *Saya dari Sydney dan saya masuk Islam 17 tahun yang lalu. Saya di sini bukan mau mengajar tapi ingin bermudzakaroh mengenai kemafaatan agama*) . This expression belongs to the commisive type of Speech Acts.

“With or without us this work will continue. If we want to be left behind or not is depend on us.” (The Indonesian interpretation: *Dengan atau tanpa kita kerja dakwah ini akan tetap berjalan. Kita ingin tertinggal atau tidak semua tergantung kita* .This utterance belongs to Assertive type of Speech Acts and at the same time it belongs to the directive type of Speech Acts.

Those are only the two examples of the five categorization of utterances and the sermon of Australian jamaat will be analyzed and categorized into the classification of speech and observed of their most frequently used tendencies. Considering above statement in this research, the writer really wants to know about the illocutionary acts used by Australian jamaat in their English Islamic sermon. The writer chose Australian jamaat’s English Islamic sermon as source of the data.

#### RESEARCH LIMITATION

Based on the background above, the paper only analyzed the types ad the most dominant types of Speech Acts on Audio File of Australian Jamaat English Islamic sermon entitled “Jama’ah Australia - Kepentingan Menghidupkan Amal Masjid”. This Audio File of Australian Jamaat English Islamic sermon is analyzed by the perspective of Searl’s theory.

#### RESEARCH QUESTIONS

This study will attempt to answer the following questions:

1. What are the types of Speech Acts on Audio File of Australian Jamaat English Islamic sermon entitled “Jama’ah Australia – Kepentingan Menghidupkan Amal Masjid”?
2. What’s the most dominant type of Speech Acts found in Audio File of Australian Jamaat English Islamic sermon entitled “Jama’ah Australia- Kepentingan Menghidupkan Amal Masjid”?

#### RESEARCH OBJECTIVES

This study will attempt to answer the following objectives:

1. To know the types of Speech acts on Audio File of Australian Jamaat English Islamic sermon entitled “Jama’ah Australia - Kepentingan Menghidupkan Amal Masjid”

To find out the dominant types of Speech Acts found in Audio File of Australian Jamaat English Islamic sermon entitled “Jama’ah Australia - Kepentingan Menghidupkan Amal Masjid”

#### SIGNIFICANCE OF THE STUDY

There are three essential significance of the study:

1. This study is expected to enrich the finding of previous researches. It is expected to add new information, knowledge and understanding about Speech Acts analysis of English Islamic sermon.
2. This study is expected to give academic input to other researcher of linguistic subject matters of how to identify the problems of Speech acts.
3. The result of this study is expected to guide the reader and the researcher in developing Speech acts theories and practices

#### PREVIOUS RESEARCH

This research, actually, is not the first research that observes. Several researches of Indonesian University are also observed translation procedures. Though the theory

used on the research is similar, but the object of the research is different.

One research paper that will support the research is written by Astin Nuffika, Rois (2012) "*A Pragmatic Analysis Of Speech Acts Of The Main Character In Ryan Fleck's Half Nelson*". S1 Thesis, Universitas Negeri Yogyakarta. And Kasih, Media Sandra (2010) *The Pragmatics Analysis Of Minangkabau Language*. Andalas Research Journal, vol.5.

The first one, in Rois Astin Nuffika's work has the aims of identifying and describing the types of speech acts in terms of the locutionary acts, the illocutionary acts and the perlocutionary acts delivered by the main character in Ryan Fleck's *Half Nelson* outside and inside the school and also describing the way the main character copes with the life outside and inside the school. The results show that: first, there are three kinds of form locutionary acts, i.e. declarative, interrogative, and imperative and the form of declarative is the most dominant form used outside and inside the school. It is used in almost all functions of illocutionary act types.

The second work, Media Sandra Kasih's work has the aim of analyzing Speech act in the Minangkabau language. The objects of research were viewed in accordance with Austin's opinion (1962). The result obtained shows that in one speech act there could be found one propositional without any illocutionary act, and at the same time the two types, in fact, could also be found in one speech acts expression. The two elements may be separated by using pragmatic analysis.

Compared to both academic works, this thesis has different proposal objective in which Audio File Entitled "Jama'ah Australia - Kepentingan Menghidupkan Amal Masjid was not only analyzing the types of Speech acts of Australian Speaker but it is also considering the interpreting and contextual factors of each utterance.

## LITERARY REVIEW

There are two related theories in an attempt of answering the research

problems: Speech Acts and Illocutionary Acts and Tablighi Jamaat. .

### A. SPEECH ACTS AND ILLOCUTIONARY ACTS

There are all sorts of things we can do with words. We can make statements, requests, ask questions, give orders, make promises, give thanks, offer apologies, and so on. In his famous work, *How to do Things with Words* (1953), J. L. Austin outlined his Theory of Speech Acts and the concept of performative language, in which to say something is to do something. To make the statement "I promise that p" (in which p is the propositional content of the utterance) is to perform the act of promising as opposed to making a statement that may be judged true or false.

Performatives cannot be true or false, only felicitous or infelicitous. Austin creates a clear distinction between performatives and constatives; statements that attempt to describe reality and can be judged as true or false. But he eventually comes to the conclusion that most utterances are performative in nature. That is, the speaker is nearly always doing something by saying something. For Austin, what the speaker is doing is creating social realities within certain social contexts. For example, using an explicit performative, to say "I now pronounce you man and wife" in the context of a wedding, in which one is marrying two people, is to create a social reality, i.e. in this case a married couple.

Austin described three characteristics, or acts, of statements that begin with the building blocks of words and end with the effects those words have on an audience. Locutionary acts: "roughly equivalent to uttering a certain sentence with a certain 'meaning' in the traditional sense." Illocutionary acts: "such as informing, ordering, warning, etc., i.e. utterances which have a certain (conventional) force." Perlocutionary acts: "what we bring about or achieve by saying something, such as convincing, persuading, deterring or surprising". Austin focused on illocutionary

acts, maintaining that here we might find the “force” of a statement and demonstrate its performative nature. For example, to say “Don’t run with scissors” has the force of a warning when spoken in a certain context.

This utterance may also be stated in an explicitly performative way, e.g., “I warn you, don’t run with scissors.” This statement is neither true nor false. It creates a warning. By hearing the statement, and understanding it as a warning, the hearer is warned, which is not to say that s/he must or will act in any particular way regarding the warning. Austin maintained that once “we realize that what we have to study is not the sentence but the issuing of an utterance in a speech situation, there can hardly be any longer a possibility of not seeing that stating is performing an act”.

This conclusion expresses his belief that studying words or sentences (locutionary acts) outside of a social context tells us little about communication (illocutionary acts) or its effect on an audience (perlocutionary acts). John Searle, who continued Austin’s theory, claims the illocutionary act is “the minimal complete unit of human linguistic communication. Whenever we talk or write to each other, we are performing illocutionary acts”. Illocutionary acts are performed with intentionality.

Also according to Bach and Harnish, people “don’t speak merely to exercise their vocal cords.” Some reason always exists, and this reason is called the communicative presumption: the mutual belief that whenever one person says something to another, the speaker intends to perform an illocutionary act. In fact, almost any speech act is the performance of several acts at once, distinguished by different aspects of the speaker’s intention: there is the act of saying something, what one does in saying it, such as requesting or promising, and how one is trying to affect one’s audience.

In general, speech acts are acts of communication. To communicate is to express a certain attitude, and the type of speech act being performed corresponds to the type of attitude being expressed. For

example, a statement expresses a belief, a request expresses a desire, and an apology expresses regret. As an act of communication, a speech act succeeds if the audience identifies, in accordance with the speaker’s intention, the attitude being expressed.

Some speech acts, however, are not primarily acts of communication and have the function of affecting institutional states of affairs. They can do so in either of two ways. Some officials judge something to be the case, and others actually make something the case. Those of the first kind include judges’ rulings, referees’ decisions etc, and the latter include firing, appointing etc. Acts of both kinds can be performed only in certain ways under certain circumstances by those in certain institutional or social positions.

The theory of speech acts aims to do justice to the fact that even though words (phrases, sentences) encode information, people do more things with words than convey information and that when people do convey information, they often convey more than their words encode. Although the focus of Speech Act Theory has been on utterances, especially those made in conversational and other face-to-face situations, the phrase ‘speech act’ should be taken as a generic term for any sort of language use, oral or otherwise.

Speech acts, whatever the medium of their performance, fall under the broad category of intentional action, with which they share certain general features. An especially pertinent feature is that when one acts intentionally, generally one has a set of nested intentions. For instance, having arrived home without one’s keys, one might push a button with the intention not just of pushing the button but of ringing a bell, arousing one’s spouse and, ultimately, getting into one’s house.

The single bodily movement involved in pushing the button comprises a multiplicity of actions, each corresponding to a different one of the nested intentions. Or suppose, for example, that a bartender utters the words, ‘The bar will be closed in five minutes’. He is thereby performing the

locutionary act of saying that the bar will be closed in five minutes (from the moment he's speaking). In saying this, the bartender is also performing the illocutionary act of informing the patrons of the bar's imminent closing and perhaps the act of urging them to order a last drink. In fact, the bartender intends to be performing the perlocutionary act of causing the patrons to believe that the bar is about to close and of getting them to order one last drink. He is performing all these speech acts just by uttering certain words. There seems to be a direct relationship in this example between the words uttered ('the bar will be closed in five minutes'), what is thereby said, and the act of informing the patrons that the bar will close in five minutes. Less direct is the connection between the utterance and the act of urging the patrons to order one last drink.

Clearly there is no linguistic connection here, for the words make no mention of drinks or of ordering. This indirect connection is inferential. There is a similarly indirect connection when an utterance of 'It's getting cold in here' is made not merely as a statement about the temperature but as a request to close the window or as a proposal to go some place warmer. Whether it is intended (and is taken) as a request or as a proposal depends on contextual information. The examples considered thus far suggest that performing a speech act, in particular an illocutionary act, is a matter of having a certain communicative intention in uttering certain words. Such an act succeeds, if the audience recognizes that intention.

This is not by magic, of course. One must choose one's words in such a way that their utterance makes one's intention recognizable. However, as illustrated above, the utterance need not encode one's intention. So, in general, understanding an utterance is not merely a matter of decoding it. Austin did not take into account the central role of speakers' intentions and hearers' inferences. He supposed that the successful performance of an illocutionary act is a matter of convention, not intention.

Indeed, he held that the use of a sentence with a certain illocutionary force is conventional in the peculiar sense that this force can be 'made explicit by the performative formula'. In making this claim Austin was overly impressed by the special case of utterances that affect institutional states of affairs, and perhaps should have not taken them as a model of illocutionary acts in general. Austin was especially struck by the character of explicit performative utterances, in which one uses a verb that names the very type of act one is performing. For them he developed an account of what it takes for such acts to be performed successfully and felicitously, classifying the various things that can go wrong as "infelicities"

#### TYPES OF SPEECH ACTS

Statements, requests, promises and apologies are examples of the four major categories of communicative illocutionary acts:

Constatives, directives, commissives and acknowledgments. This is the nomenclature used by Kent Bach and Michael Harnish, who develop a detailed taxonomy in which each type of illocutionary act is defined by the type of attitude expressed (in some cases there are constraints on the content as well).

There is no generally accepted terminology here, and Bach and Harnish borrow the terms 'constative' and 'commissive' from Austin and 'directive' from Searle. Here are some examples of each type:

Types of Speech Acts	
Constatives:	Affirming, Alleging, Announcing, Answering, Attributing, Claiming, Classifying, Concurring, Confirming, Conjecturing, Denying, Disagreeing, Disclosing, Disputing, Identifying, Informing, Insisting, Predicting, Ranking, Reporting, Stating,

	Stipulating.
Directives:	Advising, Admonishing, Asking, Begging, Dismissing, Excusing, Forbidding, Instructing, Ordering, Permitting, Requesting, Requiring, Suggesting, Urging, Warning.
Commissives:	Agreeing, Guaranteeing, Inviting, Offering, Promising, Swearing, Volunteering
Acknowledgments:	Apologizing, Condoling, Congratulating, Greeting, Thanking, Accepting.

The categories proposed by John Searle, instead, are:

Types of Speech Acts	
Commissives	(promising, offering)
Expressives	(thanking, apologizing)
Representatives	(asserting, concluding, describing)
Directives	(requesting, questioning, ordering)
Declarations	(excommunicating, declaring war)

## B. TABLIGHI JAMAAT

Tablighi Jamaat (Urdu: یغی لب ت جماعت, *Tablighī Jamā'at*; Arabic: جماعة التبلیغ, *Jamā'at at-Tablīgh*; Bengali: তাবলীগ জামাত; Hindi: तबलीगी जमात; English: Society for spreading faith) is an Islamic religious movement based on the principle of the "Work of the Prophets" inviting to God in the manner of Prophet Muhammad PBUH. The movement was started in 1926 by Muhammad Ilyas al-Kandhlawi in India, which was dream of his teacher Moulana Rasheed Ahmad Gangohi. It primarily aims at Tablighi spiritual reformation by working at the grass roots level, reaching out to Muslims across all social and economic spectra to bring them closer to Islam.

Tablighi Jamaat came forth as an offshoot of the Deobandi movement. Its inception is believed to be a response to the deteriorating values and negligence of fundamental aspects of Islam, which were considered a threat to Muslims.[6] It gradually expanded from local to national to an international movement and now has over 10 Million followers in over 200 countries.

Tablighi Jamaat maintains a non-affiliating stature in matters of politics and fiqh (jurisprudence). Although Tablighi Jamaat emerged from the Deobandi sub-school in the Hanafi fiqh, no particular interpretation of Islam has been endorsed since the beginning of the movement since the Quran and Hadith from which various denominations derive their authority and sanctity is one and immutable. Tablighi Jamaat has largely avoided electronic media and has emphasised a personal communication for proselytising. The teachings of Tablighi Jamaat are mainly basic in approach and the Six Principles put forward by Muhammad Ilyas influence most of their teachings. ([http://en.wikipedia.org/wiki/Tablighi\\_Jamaat](http://en.wikipedia.org/wiki/Tablighi_Jamaat))

## RESEARCH METHOD

The research will present some data in order to complete the research and will use a descriptive qualitative method to analyze the data because the goal of this method is to describe the facts, characteristics, and relationship of the researched elements. Bogdan and Biklen (1982:37) states that there are five features of qualitative method:

The natural setting is the direct source of data and the researcher is the key instrument in qualitative research; qualitative data are collected in the form of words or picture rather than numbers; Qualitative researchers are concerned with process as well as product; Qualitative researchers tend to analyze their data inductively; How people make sense of their lives is a major concern to qualitative researches.

In addition, Moleong (1995, p.6) says that qualitative research is descriptive, which means that the analyzed data and its findings are in the forms of descriptions, instead of numbers. Therefore, it is clear why this method is chosen. A descriptive method will be applied in presenting the data, analysis, and its findings. This method is the most appropriate method because it will systematically and factually describe and illustrate the characteristics and the connection between the phenomena studied (Gay L. R: 1998:34). Descriptive methods is appropriate for this study because the goal of this study is systematically, factually, and accurately describes or illustrates the fact, characteristics and relationship of the researched element.

#### DATA RESOURCES

The data of the research will be collected from Australian Jamaat English Islamic sermon since it is the main source of data.

#### DATA COLLECTION AND ANALYSIS

In conducting the research, some steps in collecting data were applied as follow:

1. Listening closely to Audio File of Australian Jamaat English Islamic sermon entitled “Jama’ah Australia - Kepentingan Menghidupkan Amal Masjid”
2. Making the transcription of the Mp3 audio files taken from Audio File of Australian Jamaat English Islamic sermon entitled “Jama’ah Australia - Kepentingan Menghidupkan Amal Masjid”
3. Identifying the types of Speech Acts of Audio File of Australian Jamaat English Islamic sermon entitled “Jama’ah Australia- Kepentingan Menghidupkan Amal Masjid”.
4. Counting the frequency of the most dominant types of speech acts on the audio files.
5. Analyzing and interpreting the data.
6. Making conclusions.

#### CLARIFICATION TERMS

In this research there are several terms that need to be defined as follows:

- a. Illocunary act is a term in linguistics introduced by the philosopher John L. Austin in his investigation of the various aspects of speech acts (Wardhaugh, Ronald. 1998:35)
- b. Tablighi Jamaat in English: (Society for spreading faith) is an Islamic religious movement based on the principle of the "Work of the Prophets" inviting to God in the manner of Prophet Muhammad PBUH. ([http://en.wikipedia.org/wiki/Tablighi\\_Jamaat](http://en.wikipedia.org/wiki/Tablighi_Jamaat))

#### THE DISCUSSION

From the analysis of audio file entitled “Jama'ah Australia - Kepentingan Menghidupkan Amal Masjid” it can be found four type of Searle’s illocutionary acts: Directive, commissive, representative and expressive. There are 50 data of illocutionary acts which can be seen by reading this table:

No	Types of Illocutionary Acts	The Number Of Data	Description
1	Directive	8	One data showing of stating and 7 data showing of suggesting
2	Commissive	4	Two data showing promising and 2 data showing of threatening
3	Representative	36	5 data showing of asserting and 31 data showing of informing
4	Expressive	2	2 data showing of praising
<b>TOTAL NUMBER OF DATA</b>		<b>50</b>	



## TYPE OF ILLOCUTIONARY ACTS: DIRECTIVE

There are eight utterances showing the Searle's category of speech acts which belongs to the illocutionary acts of Directive: One data showing of stating and 7 data showing of suggesting. Directive is a speech act that is to cause the hearer to take a particular action. It is the acts of changing the microcosmic social world. The eight data can be seen on this following explanation:

"Before I left he told me *if you want to see people you should go at this time and this time. At maghrib and isya'.*" (Indonesian Translation: Sebelum saya pergi dia memberitahu jika kamu ingin jumpa banyak orang datanglah waktu maghrib dan isya'). (DATA CODE: A2).

The word "stating" derived from the verb word "state" which means "express in words, especially with fully, carefully and clearly. On this data it can be seen that a person in the mosque express in his words dealing with the info of the proper time of seeing Muslim local brother on that mosque. It is a clear act of giving statement but actually it is an directive acts. The rest of the data dealing with the acts of suggesting or encouraging people to do good deeds. There are 7 data dealing with this:

Assalamu'alaikum wr.wb. respected brother and and elders and brother's in Islam .Let's make syukur to Allah SWT that Allah gives us taufiq to be in this gathering (Indonesian Translation: *Assalamu'alaikum wr.wb. Saudara-saudara muslimku. Marilah bersyukur kepada Allah ASWT yang telah memberi kita taufiq untuk berkumpul di acara ini* ). (DATA CODE: A1)

This effort is our responsibility.and Islam should be done in practice so that Allah helps us (Indonesian Translation: *Usaha ini adalah tanggung jawab kita. Dan islam harus dalam amal sehingga Allah menolong kita.*) (DATA CODE: A3).

Age is not a question. Mus'ab is very young and sahabah Umar is the 40th converting into islam. But because of their kurban/sacrifice and istiqomah they got honor from Allah. Eventhough umar r.a is the 40th converting islam by his sacrifice he is the 2nd best human after Abu Bakar R.A. (Indonesian Translation: *Umur bukan persoalan. Sahabat Mus'ab bin Umeir R.a sangatlah muda dan sahabat Umar R.a adalah orang ke-40 yang masuk Islam tetapi karena pengorbanan dan istiqomah mereka mendapatkan kemuliaan dari Allah SWT. Meskipun sahabat Umar R.a adalah yang ke-40 masuk Islam karena pengorbanannya beliau adalah orang ke-2 terbaik setelah sahabat Abu Bakar R.a.*) (DATA CODE: A4).

With or without us this work will continue. If we want to be left behind or not is depend on us. (Indonesian Translation: *Dengan atau tanpa kita kerja dakwah ini akan tetap berjalan.kita ingin tertinggal atau tidak semua tergantung kita.*) (DATA CODE: A5).

Allah does not need us to do his work. Allah will choose other people to do HIS work. (Indonesian Translation: *Allah tidak memerlukan kita dalam menjalankan kerja ini. Allah akan memilih orang lain untuk buat kerja ini.*) (DATA CODE: A6).

Let's learn from the life of Sahabah Umar. R.a. Indonesian Translation:*Mari belajar dari kehidupan sahabat Umar R.a.*) (DATA CODE: A7).

Ok brother who's ready for 4 months? Indonesian Translation: *Ok saudaraku siapa yang siap keluar berdakwah selama 4 bulan?*) (DATA CODE: A8).

All of those data above dealing with the intention of the speaker to encourage the audience to learn and imitate the life of great sahabat (the companion of Prophet Muhammad PBUH) like Sahabat Mus'ab bin Umeir R.a and Umar R.a.

#### TYPE OF ILLOCUTIONARY ACTS: COMMISSIVE

There are four utterances showing the category of commissive: two data showing promising and two data showing threatening. The following lines will be the explanation:

And this gathering will be given sakinah, the angel will gather around us. (Indonesian Translation: *Dan pertemuan ini akan diberi sakinah dan para malaikat akan mengelilingi kita.*) (DATA CODE: B1).

By this gathering Allah sends sakinah in the heart of muslim and the iman will increase and by the musyahadah of iman it is the sign of the revival of Islam. (Indonesian Translation: *Dengan perjumpaan ini Allah menurunkan sakinah ke dalam hati orang mu'min dan hasilnya iman akan meningkat dan inilah tanda-tanda kebangkitan Islam.*) (DATA CODE: B2).

The Data code: B1& B2 show the commissive illocutionary acts in which the speaker offering the audience the benefit and excellence of attending the Islamic religious sermon. Allah will give peaceful heart and the iman or belief will increase whereas the the rest of commissive data show the act of threatening for everyone who disobey the commandment of Allah Subhanahu Wata'ala.

Masyaallah ulama said that The greatest rewards in Islam if it is open the door of khoir so that he is able to do something better and better and the worst punishment if it is opened the door of badness so that he does something worst and worst. (Indonesian Translation: *Pahala yang terbesar dalam Islam ialah apabila seseorang dibukakan pintu kebaikan sehingga dia mampu mengerjakan sesuatu baik dan yang lebih baik sedangkan hukuman yang terburuk apabila seseorang dibukakan pintu keburukan dan dimudahkan untuk berbuat yang buruk dan buruk. Siapa dekat dengan Allah akan mendapatkan rahmat Allah siapa jauh dia terla'nat.*) (DATA CODE: B3).

Allah says "lain syakartum la'azidannakum" if we make syukur to Allah, Allah will add the ni'mah (Indonesian Translation: *Allah berfirman "siapa bersyukur maka ni'mat akan ditambahkan" siapa tidak bersyukur akan dila'nat*) (DATA CODE: B4).

#### TYPE OF ILLOCUTIONARY ACTS: REPRESENTATIVE

There are 36 utterances showing the category of representative. This is the largest category among all data. From 36 utterances of the acts of representative 5 data showing of the asserting and 31 data showing the acts of informing. The following will be the elaboration:

When I went to school I had a doubt about Islam. So I go to masjid and I wake up in the morning I want to go to see muslim. (Indonesian Translation: *Sewaktu saya belajar saya banyak keraguan tentang Islam. Saya baca buku-buku tentang islam tapi tidak puas. Kemudian saya mencari masjid untuk jumpa orang Islam dan ingin bertanya tentang islam.*) (DATA CODE: C4).

Allah doesn't need us to give hidayat to all mankind. (Indonesian Translation: *Allah tidak membutuhkan kita untuk memberikan hidayah kepada umat manusia.*) (DATA CODE: C9).

Again two times, a friend, he is not muslim help me to go to masjid. (Indonesian Translation: *Terjadi lagi dua kali, seorang teman, dia bukan orang Islam membantuku pergi ke masjid.*) (DATA CODE: C14).

My dear brothers, mosque is the pillar/the center of movement. Prophet SAW when there was a captive he was kept in mosque and seeing the moslem he got hidayat from Allah SWT. (Indonesian Translation: *Saudaraku, masjid adalah pilar masyarkat islam dan Nabi Muhammad SAW ketika ada tawanan mereka diikat di tiang masjid dan melihat muslim mereka masuk Islam*

*karena melihat aktivitas orang Islam.)*  
(DATA CODE:C16).

Allah has selected every people. We're the best Ummah for mankind.) Ali Imron 110: Kuntum Khoiro Ummatin Ukhrijat Linnas. We're selected for this purpose and Allah has said in Al Maidah 54th o people who believe Allah brings this qoum that will love Allah and Allah loves them, there is no fear in the criticism from people. Wajahidu Fillahi Haqqo Jihadih. (Indonesian Translation: *Allah telah memilih ummat ini untuk melaksanakan amar ma'ruf nahi munkar. Ini adalah tugas kita ketika ada orang murtad maka Allah akan kirim satu qoum yang mau berjihad di jalan Allah dan tidak takut celaan orang yang mencela. Jika kita ngga mau Allah akan kirim orang lain.*) (DATA CODE: C17).

Even more everyone who gives jum'ah khutbah now the rewards goes to him. (Indonesian Translation: *Bahkan tiap ada orang khutbah jum'at insyaAllah pahala mengalir padanya*) (DATA CODE: C23).

The act of asserting on these data is the the act of showing positive assurance about the responsibility of Muslim to give dakwah or to propagate Islam. All of these assurances are based on the Qu'ran, the holy script and the Hadits, the remarks of Prophet Muhammad SAW. Even though the Australian speaker said that he was a new Muslim but from the content of his utterance he had mastered abundant knowledge of Islamic knowledge. In addition to the act of asserting, there is also the most frequently encountered data of informing. There are 31 data of them but it will be elaborated 5 data of them taken randomly:

I'm from Sydney and a new muslim 17 years ago. (Indonesian Translation: *Saya dari Sydney dan saya masuk Islam 17 tahun yang lalu.*) (DATA CODE: C2).

When I was in Canberra, the capital of Australia there is a mosque built by

Indonesian embassy. And across the buildings I turn left and look for a mosque. (Indonesian Translation: *Di Canberra, ibukota australia. Di situ ada masjid yang dibangun oleh kedutaan Indonesia. Di seberang jalan ada bangunan dan saya mencari masjid*) (DATA CODE: C5).

When I walked I saw a Middle East man and I asked him where the mosque is. The muslim mosque? Then he said forgive me I'm jewish. (Indonesian Translation: *Ketika saya berjalan saya melihat orang timur tengah dan saya tanya dimana masjid.masjid orang islam? Dengan muka merah padam orang itu berkata maaf saya yahudi.*) (DATA CODE: C6).

Then I found mosque and there is a man working and I asked him I want to see muslim. He replies that nobody here but you're free to go inside the masjid. (Indonesian Translation: *Kemudian saya jumpa masjid dan saya sapa Hallo, saya ingin berjumpa dengan orang Islam. Dia menjawab tidak ada orang di sini tapi kamu bebas masuk masjid.*) (DATA CODE: C10).

Then I entered the masjid and I saw many kutub. Some books in different languages that I cannot understand. Then the man entered the masjid and asked me did you find what you looking for (Indonesian Translation: *Kemudian saya masuk masjid dan di situ banyak terdapat Al-Qur'an dan buku-buku yang saya ngga ngerti bahasanya. Kemudian orang itu masuk masjid dan bertanya, "apa kamu dapet yang kamu cari?"*) (DATA CODE: C11).

The above quotations are the act of giving knowledge and evidence about the development of Islam and the amazing story of the speaker's struggle to develop Muslim community in Australia. As it had already stated on his early part of his sermon that he would not teach anything since he thought many of the audience knew Islam more than him so he was just give "Karguzari" or telling his own

experience propagate and developing Islam in Australia.

In addition, from the classification of the data, it can be seen clearly that the type of commissive is the most dominant. This was used since the Australian speaker want to show humbleness and politeness when he was giving sermon in front of Indonesian audience.

#### TYPE OF ILLOCUTIONARY ACTS: EXPRESSIVE

There are two categories showing the category of expressive. Both of them show the act of praising: the following will be the elaboration:

And I think there are many people here much better than me. (Indonesian Translation: *Dan saya kira banyak orang di sini yang lebih baik dari saya.* ) (DATA CODE: D1).

This is the clear illocutionary acts of praising. The Australian speaker eventhough have much knowledge of Islam he praise the Indonesian audience that lots of people sitting on the sermon was far more better than him.

When I spent four months for the 1st time some people say, "you're moslem by choice, not like us a moslem by chance". (Indonesian Translation: *Ketika saya selesaikan program 4 bulan pertama kali ada orang mengatakan kamu adalah muslim pilihan kalo kami muslim karena kesempatan.*) (DATA CODE: D2)

This is another clear illocutionary acts of praising that other people (the friend's of the Australian speaker) praised him for his achievement to be a good Muslim.

#### CONCLUSION

From the analysis of audio file entitled "Jama'ah Australia - Kepentingan Menghidupkan Amal Masjid" it can be found four types of Searle's illocutionary acts: Directive, commissive, representative and expressive. There are 50 data of illocutionary acts which consist of : 8 data of the type of Directive: One data showing

of stating and 7 data showing of suggesting, 4 data of the type of Commissive: Two data showing promising and 2 data showing of threatening, 36 data of the type of Representative: 5 data showing of asserting and 31 data showing of informing, and 2 data of the type of Expressive: 2 data showing the illocutionary acts of praising.

From the classification of the data, it can be seen clearly that the type of commissive is the most dominant. This was used since the Australian speaker want to show humbleness and politeness when he was giving sermon in front of Indonesian audience.

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