



Analysis of Illocutionary Speech Acts in Translating Quran Surah Luqman: A Literature Review

Nelipia Manangin¹ Yuslin Kasan² Ibnu Rawandhy N. Hula³

^{1,2,3} Institut Agama Islam Negeri Sulthan Amai Gorontalo
nelpia-manangin@gmail.com

Abstract:

This study examines illocutionary acts in Surah Luqman of the Quran. The research method used is qualitative-descriptive, with the Quran as the primary data source and relevant secondary sources. The analysis of illocutionary acts is conducted to understand the communicative purposes contained in the verses of Surah Luqman. The results of the study show the presence of various types of illocutionary acts in Surah Luqman. One type is assertive acts, which relate to statements of a neutral nature. An example of a verse containing an assertive act is verse 6, which warns about the dangers of idle talk that misleads people from the path of Allah. Additionally, other illocutionary acts found in Surah Luqman include directive, commissive, expressive, and declarative acts. Each type of illocutionary act has implications and implicit messages that are important to understand in the context of Quranic translation. This study contributes to understanding the meanings and messages in Surah Luqman and illustrates the various illocutionary acts contained in the surah. This research can serve as a basis for further studies on Quranic pragmatics and contextual understanding in interpreting the verses of the holy Islamic scripture.

Keywords: *Al-Qur'an, Luqman, Illocutionary Acts*

Abstract

مستخلص

البحث

Keywords

كلمات

أساسية

INTRODUCTION (مقدمة)

The Quran is the holy book of Islam, revealed by Allah Subhanahu Wa Ta'ala to Prophet Muhammad (peace be upon him) through the angel Gabriel 15 centuries ago. In addition to being a sacred scripture, the Quran contains a vast wealth of knowledge. This is evident from the continued enthusiasm of both Muslim and non-Muslim scholars, from the past to the present, in studying it from various academic disciplines (Kusumawati and Azimah 2020). The Quran was revealed with various linguistic styles,

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rhetorical features, and linguistic elements that convey beauty and create a profound impact. Therefore, in analyzing and understanding the verses of the holy book, particularly the Quran, it is essential to consider the multiple aspects of meaning that surround it (Tinungki 2020).

The Quran was revealed with various linguistic styles, elements, and rhetorical features that portray its beauty and create a profound impact. Therefore, when analyzing and understanding the verses of the holy book, specifically the Quran, it is essential to consider the various aspects of meaning that surround it. It is an undeniable truth that Arabic was chosen by Allah SWT as the language of the Quran (Muzakki 2020). When studying the Quran, there is a vast wealth of knowledge within it that can be explored, not only from an internal linguistic perspective but also from a pragmatic viewpoint, considering its use in practical contexts (Yu 2017).

Pragmatics examines the intent and purpose of a speaker in expressing a particular linguistic unit within a language (Tinungki 2020). Several experts have also reinforced the view that pragmatics is a branch of linguistics that studies the use of language units for communication (Syukri, Nugroho, and Ginandjar 2020). Pragmatics focused on meaning in relation to the context of speech. Purwo argues that pragmatics is one of the fields of study within linguistics. Therefore, pragmatics can be understood as a branch of linguistics that examines the meaning of utterances by connecting non-linguistic factors such as context, knowledge, communication, and the situational use of language by the speaker and the listener. In pragmatics, the meaning of an utterance is more closely related to the speaker's intent and purpose in making the utterance (Syukri et al. 2020).

Yule describes pragmatics is the relationship between linguistic forms and the users of those forms. According to Levinson, pragmatics is the analysis of the relationship between language and context, which forms the basis for understanding language by appropriately linking and aligning sentences with their contexts by language users. In other words, pragmatics examines the ability of language users to accurately connect and harmonize sentences with their relevant contexts (Lestari, Botifar, and Iskandar 2022).

The conclusion of this research showed that pragmatics is a subdiscipline of linguistics that examines the external structure of language, specifically how language is used in communication. Pragmatics essentially analyzes the meaning behind utterances that are bound by context beyond the language itself. Therefore, an understanding of pragmatics is based on the relationship between language and context (Wandan Sari 2024).

A speech act is the result of an utterance in a specific situation and represents the smallest unit in linguistic communication, which can take the form of statements, commands, or similar expressions. Chaer explains that a speech act is an individual phenomenon with a psychological nature, and its occurrence is determined by the speaker's language ability in responding to a particular situation (Hanif 2023).

According to Searle, there are three types of speech acts in everyday language use. First, locutionary acts, which involve the use of words, phrases, and sentences in accordance with their inherent meanings. Second, illocutionary acts, which are performed with a specific purpose and function. Third, perlocutionary acts, which result in an influence or effect on the listener or interlocutor (Halid 2022). Austin also distinguishes three types of speech acts, they are *locutionary*, *illocutionary*, and *perlocutionary*. Locutionary acts involve linking a topic with a description in an

utterance (subject-predicate). Illocutionary acts refer to the act of expressing statements, offers, questions, and similar utterances. Perlocutionary acts are the results or effects that arise from the utterance on the listener, depending on the situation or context in which the utterance is made (Wiryotinoyo 2006).

Searle distinguishes illocutionary acts into five types: assertive, directive, commissive, expressive, and declarative. According to Rustono, assertive acts are those where the speaker is committed to the truth of what is said, including forms such as stating, demanding, acknowledging, reporting, indicating, mentioning, providing, testifying, and witnessing (Lailika and Utomo 2020). Directive speech acts are those where the speaker intends for the listener to perform the action specified in the utterance. Examples of directive speech acts include commanding, inviting, requesting, ordering, advising, and challenging. Commissive speech acts are those where the speaker is bound to carry out what is mentioned in the utterance, including promising, swearing, threatening, expressing willingness, vowing, and offering. Expressive speech acts occur when the speaker intends for the utterance to be interpreted as an evaluation of the subject matter, such as praising, thanking, criticizing, complaining, blaming, congratulating, admiring, and complimenting. Declarative speech acts involve the speaker intending to create a new status or condition, with examples including authorizing, deciding, granting, appointing, classifying, forgiving, and absolving (Fitriya, Rahmawati, and Arifin 2021).

Abi Fadl Syibahuddin in his book *Ruhul Ma'aani fi Tafsiril Qur'anil Adzim was Sab'il Masani* states: "Surah Luqman is named after Luqman because it contains the story of his teachings to his son. This surah was revealed in response to a Quraysh asking about the story of Luqman and his son, as well as about filial piety, which led to the revelation of this surah." Luqman is a controversial figure regarding his identity and occupation. Some accounts describe him as coming from Nuba, the people of Ailah, while others mention that he was from southern Egypt and had dark skin. He is said to have worked as a carpenter and lived a very simple life. According to Mustafa al-Maragi, some believe that Luqman was a very wise prophet.

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Ibn Abbas also believed that Luqman was a slave who worked as a carpenter from Ethiopia (Habesh), and was possibly known by another name, Aesop. This is because Aesop shares similarities with the figure of Luqman described in the Quran. However, according to Tafsir al-Badawi, Luqman was the son of Azar, a cousin of Prophet Ayyub, and lived with Prophet Dawud in Sudan-Egypt. Luqman is described as having dark skin and working as a tailor, carpenter, and shepherd. Despite these various opinions, the author leans towards the view of Imam al-Qurtubi, supported by the majority of scholars, that Luqman was not a prophet but a person immortalized by Allah as a devout servant with strong faith. He is considered a successful educator who

imparted lessons, advice, and divine messages to his children. Luqman loved Allah, and Allah loved him in return, granting him wisdom (Hula 2020).

METHOD (طريقة \ منهج البحث)

This research relies on a qualitative-descriptive method, where the author and research collaborators serve as the primary instruments for collecting both primary and secondary data. The primary data consists of the Quranic text of Surah Luqman, while the secondary data includes the Quran, books, journals, and other relevant sources related to the topic under study. Data collection is carried out through observation, which involves a systematic, direct examination of the research objects (Fitriya et al. 2021).

Tecnique of analyzing data in this research is the note-taking method, which includes: (1) recording the translations of the verses in Surah Luqman with coding (marking) to ensure data traceability, (2) collecting these verses, sorting them according to the desired discourse scope, and creating summaries, and (3) in the final stage, the author aims to uncover the meanings behind the verses in Surah Luqman. The validity of the data in this research is based on Bungin's theory, which involves observation, verification through discussion, adequacy of references, and triangulation of theory and among researchers

FINDINGS & DISCUSSION (بحث ومناقشة)

The analysis of illocutionary speech acts in this study refers to the communicative goals contained in the verses of Surah Luqman. In the context of Quranic translation, understanding illocutionary speech acts is crucial for grasping the messages and implications embedded in the surah. The following is an explanation and analysis of illocutionary speech acts in Surah Luqman, verses 6-19.

Assertive Illocutionary Acts

Searle posits that assertive speech acts are those bound by the truth of the propositions expressed. In other words, assertive speech acts are neutral statements (Maulida et al. 2023). This category includes forms such as stating, demanding, acknowledging, reporting, indicating, mentioning, providing, testifying, and witnessing. Below is the analysis of assertive speech acts in Surah Luqman from the Quran.

Translation	Analysis
Quran Surah Luqman Verse 6: But there are some who employ theatrics, ¹ only to lead others away from Allah's Way—without any knowledge—and to make a mockery of it. They will suffer a humiliating punishment.	The speech act in this verse is an assertive illocutionary act of "informing." The data corpus in verse 6 conveys the meaning that "those who use empty talk and make a mockery of it will receive a humiliating punishment."
Quran Surah Luqman Verse 7: Whenever Our revelations are recited to them, they turn away in arrogance as if they did not hear them, as if there is deafness in their ears. So give them good news 'O	The speech act in this verse is an assertive illocutionary act of "providing information." The data corpus

Prophet' of a painful punishment.	in verse 7 conveys the meaning that "a person who is arrogant and denies the verses recited to him will receive a painful punishment."
Quran Surah Luqman Verse 10: He created the heavens without pillars—as you can see—and placed firm mountains upon the earth so it does not shake with you, and scattered throughout it all types of creatures. And We send down rain from the sky, causing every type of fine plant to grow on earth.	The speech act in this verse is an assertive illocutionary act of "informing" and "emphasizing." The data corpus in verse 7 conveys the meaning that "Allah informs and emphasizes to humanity that He is the Creator of the heavens, the earth, and all that is within them. Additionally, Allah emphasizes that He is the One who sends down rain to sustain all living creatures and vegetation on earth." (Rahmah 2023)
Quran Surah Luqman Verse 16: 'Luqmân added,' "O my dear son! 'Even' if a deed were the weight of a mustard seed—be it 'hidden' in a rock or in the heavens or the earth—Allah will bring it forth. Surely Allah is Most Subtle, All-Aware	The speech act in this verse is an assertive illocutionary act of "informing." In this verse, Luqman informs his son about Allah's recompense for deeds, even those as small as a mustard seed. Additionally, Luqman aims to demonstrate to his son one of Allah's attributes: His absolute knowledge, from which nothing escapes.

Illokusi Direktif

This speech act aims to influence the listener or conversational partner to perform the actions conveyed by the speaker. Directive speech acts include forms such as forcing, inviting, requesting, commanding, urging, pleading, giving orders, and challenging, typically expressed through imperative sentences. Directive illocutionary acts are closely related to imperative sentences, as they contain requests for the listener to respond with the actions or behaviors requested (Utomo, Farkhatunnisa, and Fitriyani 2023).

Translation	Analysis
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<p>Quran Surah Luqman Verse 11: This is Allah's creation. Now show Me what those 'gods' other than Him have created. In fact, the wrongdoers are clearly astray.</p>	<p>The speech act in this verse is a directive illocutionary act of "commanding" and "challenging." The data corpus in this verse conveys the meaning that "Allah commands and challenges those who are in error to show what their deities (other than Allah) have created."</p>
<p>Quran Surah Luqman Verse 12: Indeed, We blessed Luqmān with wisdom, 'saying', "Be grateful to Allah, for whoever is grateful, it is only for their own good. And whoever is ungrateful, then surely Allah is Self-Sufficient, Praiseworthy"</p>	<p>The speech act in this verse is a directive illocutionary act of "advising." The data corpus in this verse conveys the meaning that "Allah advises Luqman to be grateful to Him to avoid being among those who are ungrateful." Arrazi, in his exegesis, explains that wisdom is "the alignment between actions and knowledge." (Mursalin, Azkiyannada, and Hidayat 2023).</p>
<p>Quran Surah Luqman Verse 13: And 'remember' when Luqmān said to his son, while advising him, "O my dear son! Never associate 'anything' with Allah 'in worship', for associating 'others with Him' is truly the worst of all wrongs."</p>	<p>The speech act in this verse is a directive illocutionary act of "advising." In this verse, Luqman advises his son not to associate partners with Allah, as such an act is a great injustice. Additionally, many commentators assert that Luqman's son was a polytheist, which is why Luqman persistently advises him to worship only Allah alone.</p>
<p>Quran Surah Luqman Verse 14: Their mothers bore them through hardship upon hardship, and their weaning takes two years. So be grateful to Me and your parents. To Me is the final return</p>	<p>The speech act in this verse is a directive illocutionary act of "commanding" and "advising." The data corpus in this verse conveys the meaning that "Allah commands humans to be kind to their parents who carried and weaned them. Additionally, this verse instructs humans to be grateful to Allah and their parents."</p>

<p>Quran Surah Luqman Verse 15: But if they pressure you to associate with Me what you have no knowledge of, I do not obey them. Still keep their company in this world courteously, and follow the way of those who turn to Me 'in devotion'. Then to Me you will 'all' return, and then I will inform you of what you used to do.</p>	<p>The speech act in this verse is a directive illocutionary act of "advising" and "commanding." In this verse, Allah advises humans not to obey their parents if they force them to associate partners with Allah. Additionally, Allah commands humans to treat their parents well and to follow the path of those who turn back to Him.</p>
<p>Quran Surah Luqman Verse 17: "O my dear son! Establish prayer, encourage what is good and forbid what is evil, and endure patiently whatever befalls you. Surely this is a resolve to aspire to.</p>	<p>The speech act in this verse is a directive illocutionary act of "commanding." In this verse, Luqman commands his son to perform prayer and to urge people to do good and prevent them from committing wrongful acts.</p>
<p>Quran Surah Luqman Verse 18: "And do not turn your nose up to people, nor walk pridefully upon the earth. Surely Allah does not like whoever is arrogant, boastful.</p>	<p>The speech act in this verse is a directive illocutionary act of "advising." In this verse, Luqman advises his son to avoid arrogance, as Allah does not like those who are arrogant and boastful"</p>
<p>Quran Surah Luqman Verse 19: Be moderate in your pace. And lower your voice, for the ugliest of all voices is certainly the braying of donkeys."</p>	<p>The speech act in this verse is a directive illocutionary act of "commanding." In this verse, humans are instructed to improve their character by avoiding bad behavior.</p>

Illocutionary Acts of Commissive

Illocutionary acts of the commissive type involve the speaker committing to perform the actions mentioned in their utterance. This includes acts such as promising, swearing, threatening, expressing willingness, making vows, and offering.

Translation	Analysis
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Quran Surah Luqman Verse 6: But there are some who employ theatrics, ¹ only to lead others away from Allah's Way—without any knowledge—and to make a mockery of it. They will suffer a humiliating punishment.	The illocutionary act found in this verse is a commissive type, specifically a "threat." In this verse, Allah threatens those who lead people astray with empty talk, stating that they will receive a humiliating punishment.
Quran Surah Luqman Verse 7: Whenever Our revelations are recited to them, they turn away in arrogance as if they did not hear them, as if there is deafness in their ears. So give them good news 'O Prophet' of a painful punishment	The illocutionary act found in this verse is a commissive type, specifically a "threat." In this verse, Allah threatens those who turn away from His signs, stating that they will face a severe punishment.
Quran Surah Luqman Verse 8: Surely those who believe and do good will have the Gardens of Bliss, Quran Surah Luqman Verse 9: staying there forever. Allah's promise is true. And He is the Almighty, All-Wise	The illocutionary act found in this verse is of the commissive type, specifically a "promise." In verses 8 and 9, Allah promises those who do righteous deeds that they will receive a paradise full of pleasures, where they will dwell eternally.

Declarative illocutionary acts

Declarative illocutionary acts are those that cause a change or alignment between a proposition and reality. Examples of declarative illocutionary acts include: Validating, Deciding, Approving, Appointing, Classifying, Forgiving and Pardoning.

Translation	Analysis
Quran Surah Luqman Verse 11: This is Allah's creation. Now show Me what those 'gods' other than Him have created. In fact, the wrongdoers are clearly astray.	The illocutionary act found in this verse is of the declarative type, specifically "classifying." In this verse, Allah classifies those who are unjust as being among the misguided.

Based on the results above, several types of illocutionary acts were identified in the context of the translation of Surah Luqman, including: 1) illocutionary acts of the assertive type, such as informing, providing information, and asserting; 2) illocutionary acts of the directive type, such as commanding, challenging, and advising; 3) illocutionary acts of the commissive type, such as threatening and promising; 4) illocutionary acts of the expressive type, such as praising; and 5) illocutionary acts of the declarative type, such as classifying.

According to the data categorization above, the Quranic verses containing specific types of illocutionary acts can be identified from their respective contexts. The first table, which deals with assertive illocutionary acts, includes 4 verses: verse 6 of Surah Luqman contains the assertive illocution of informing; verse 7 provides information; verse 10 both informs and asserts; and verse 16 informs. The second table, dealing with directive illocutionary acts, includes 8 verses: verse 11 contains the directive illocution of commanding and challenging; verses 12-13 advise; verses 14-15 command and advise; verse 16 commands; verse 17 commands; verse 18 advises; and verse 19 commands. The third table, which deals with commissive illocutionary acts, includes 4 verses: verses 6-7 involve the commissive illocution of threatening, and verses 8-9 involve promising. The fourth table, which deals with expressive illocutionary acts, includes 2 verses: verses 8-9 involve the expressive illocution of praising. The fifth table, which deals with declarative illocutionary acts, includes one verse: verse 11 of Surah Luqman involves the declarative illocution of classifying.

Additionally, there are several verses that contain two or more illocutionary acts, including: Verse 6, which contains an assertive illocution of informing and a commissive illocution of threatening. The same applies to verse 7. Verse 11 includes a directive illocution of commanding and threatening, as well as a declarative illocution of classifying. Verses 8-9 contain a commissive illocution of promising and an expressive illocution of praising.

IMPLICATION/ الخاتمة

Assertive illocutionary acts are related to the truth of the propositions expressed. Several verses in Surah Luqman contain assertive illocutionary acts, such as: Verse 6, which discusses people who use empty talk and will receive a humiliating punishment. Verse 7, which describes those who are arrogant towards the verses and will receive a painful punishment. Verse 10, which mentions the creation of the heavens, mountains, and living creatures by Allah. This text highlights the importance of understanding illocutionary acts in the Quran, particularly in Surah Luqman. By understanding illocutionary acts in this Surah, we can gain a deeper insight into the messages and implications contained within it.

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