Speech Acts on Novel Entitled "*Al-Zaynī Barakāt*" by Jamal al-Ghitani: a Pragmatics Study

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Abstract

This study aims to describe and convey the types and the purpose of each speech acts in a novel entitled Al-Zaynī Barakāt written by Jamal Al-Ghitani. Using a character or place as a title of each chapter, the novel consists of 272 pages with seven sub-chapters. The research focusses on examining locutionary and illocutionary speech acts. In doing analysis, the researcher uses Austin's theory (1962) combined with Searle's theory (1969) for examining perlocutionary speech acts. Using a qualitative approach, the type of research is descriptive research. Data collection techniques were carried out by recording speeches, reading the script, identifying speech values. The data analysis methods were carried out using qualitative descriptive techniques and pragmatic analysis. Finally, the presentation of data as outlined in a written report.
Keywords: Pragmatics, speech acts, novel

Abstrak

Penelitian ini bertujuan untuk mendeksripsikan: (1) jenis bentuk tindak tutur yang terdapat dalam novel al-Zaynī Barakāt, (2) cara penyampaian tuturan lokusi dan ilokusi yang terdapat dalam novel al-Zaynī Barakāt, (3) maksud dari tindak tutur ilokusi dan perlokusi yang terdapat dalam novel al-Zaynī Barakāt. Data penelitian ini adalah tindak tutur lokusi dan ilokusi dengan menggunakan teori Austin (1962), dan tindak tutur perlokusi dengan menggunakan teori Searle (1969) yang bersumber dari novel al-Zaynī Barakāt karya Jamal al-Ghitani. Novel ini terdiri dari 272 halaman dengan tujuh sub bab yang masing-masing judul bab ditulis dengan menggunakan nama tokoh atau tempat. Penelitian ini menggunakan pendekatan kualitatif dan jenis penelitiannya adalah penelitian deskriptif. Teknik pengumpulan data dilakukan dengan membaca dan mencatat tuturan dan mengidentifikasi nilai-nilai tuturan, sedangkan metode analisis data dilakukan dengan teknik deskripif kualitatif dan analisis pragmatik, dan terakhir adalah penyajian data yang dituangkan dalam laporan tertulis.
Kata Kunci: Pragmatik, Tindak Tutur, Novel.

INTRODUCTION

Language is a tool for social interaction and communication. By using language, someone may influence others. It is a part of literary works. Novel is an example of literary prose-form works telling a historical events, authors' experiences or daily activities using interesting language.[1] In Arabic literature, novel, also well-known as *Riwayat*, is a long story based on the reality in a society. Novel or *Riwayat* is a part of imaginative prose consists of five elements including character (*syakhsiyat*), plot (*al-habakah*), setting (*biah*), theme (*maudhu'*), and language style (*uslub*).[2]

Related to language use, someone needs to pay attention to context for avoiding misunderstanding in conveying meaning and purpose. Therefore, an intended goal can be achieved effectively. The study of language meaning that relates to the context is called pragmatics.[3]

In pragmatics, speakers' utterance and speakers' intention are explored. In a conversation, speakers or interlocutors have an intended goal manifested in their utterances. Those are called as speech acts.[4] Austin states that "in which to say something is to do something or in which by saying something we are doing something".[5] He, further, adds that when someone produces an utterance, he does not only produce a sentence, but also takes action. In other words, by using language, someone does or makes other people do something.[6]

Austin classifies speech acts into three systems, namely locutionary acts, illocutionary acts and perlocutionary acts. Those systems have specific power. Locutionary acts relates to the act of informing or stating something. It is "the act of saying something". Furthermore, illocutionary acts is an action that requires the interlocutor to do something. This acts means "the act of doing something". Moreover, illocutionary acts is the interlocutors' intention, such as affirming,

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[1] Wiji Astuti, "Analisis Pragmatik dalam Novel *Trah* Karya Atas S Danusubroto", *Skripsi,* (Purworejo: Program Srudi Bahasa dan Sastra Jawa Universitas Muhammadiy

ah Purworejo, 2012), 1.

[2] Ibnu Rawandhy N. Hula, "Kaidah Intrinsik Prosa Imajinatif Arab dalam Ranah Kritik Sastra", *Al-Jami, Jurnal Bahasa dan Sastra Arab.* Vol. 05, No. 1, (Juni 2016): 117-125.

[3] Abdurrahman, "Pragmatik; Konsep Dasar Memahami Konteks Tuturan Lingual", *Jurnal Ilmu Bahasa dan Sastra,* (vol.1, No.2, 2006), 11.

[4] Kunjana Rahardi, *Pragmatik: Konteks Intralinguistik dan Konteks Ekstralinguistik*, (Yogyakarta: Amara Books, Cet. Pertama, Agustus 2019), 30.

[5] J. L. Austin, *How to Do Things With Words* (Cambridge: Harvard University Press, 1962), 12.

[6] Akhmad Saifudin, "Teori Tindak Tutur dalam Studi Linguistik Pragmatik"*, Lite*: Jurnal Bahasa, Sastra dan Budaya, Volume 15 Nomor 1, (Maret 2019): 2.

ordering, promising, apologizing, and so on. This act relates to influencing the hearer or requiring a certain reaction, effect, or result from the interlocutors. It is "the act of affecting someone".[7] This speech acts makes a causal relationship between two events. It is the effect or impact of the utterance (locutionary) spoken which contains a certain intention (illocutionary).[8]

Based on the way it is delivered, illocutionary speech acts can be delivered directly or indirectly. On the one hand, the former is conveyed clearly, so they are easier to understand by the listener because sentences are delivered straightforwardly. On the other hand, the later is understood if only the hearer or interlocutors listens to the speech according to the situation.[9]

The conversations in a novel, for example, can be used in pragmatic studies because the conversations there meets the context of the situation. Compared to other works (drama and poetry), novels are part of the prose genre that has more appeal to its readers due to its plot that is even more interesting to be read by the reader.[10]

The novel entitled "al-Zaynī Barakāt" is a novel set during the late Mamluk dynasty around the 16th century. He was a Governor of Cairo and market supervisor (*Muhtasib*). He was directly elected by the people to be a *muhtasib* for his ambitious nature, fairness and efficiency. While Mamluks and the Ottoman government had favour on him, the other Emirs hate him. He was a very God-fearing *muhtasib*. He always upheld fairness and ensured price stability as well as the quality of merchandise in the market. In addition, he also maintained the morale and punished those who did not uphold or respect the human rights of others.

This novel tells the story of Egyptian people of that era, as well as political conflicts to fight for power in Egypt. In this novel the subtitles are based on the character whose story will later be explained in that chapter. In this novel, the scenes are written in terrible details, and a wide variety of tortures are fully explained. This novel is one of the most amazing works of prose written in Arabic that depicting Egyptian life with the use of convincing ancient sources, precise

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[7] J. L. Austin, *How to Do Things With Words*. 94-107.

[8] Akhmad Saifudin, "Teori Tindak Tutur dalam Studi Linguistik Pragmatik", *Lite*: Jurnal Bahasa, Sastra dan Budaya, 5-6.

[9] Deni Dwi Prasetyo, "Tindak Tutur Langsung dan Tidak Langsung dalam Naskah Drama Asmarangkara Karya Trias Kurniawan, *Artikel,* (Kediri: Universitas Nusantara PGRI, 2018), 6.

[10] Rachmat Djoko Pradopo, *Beberapa Teori Sastra, Metode Kritik, dan Penerapannya,* (Yogyakarta: Pustaka Belajar, 1995), 75.

depictions of characters, a unique power to convey the various scents, sights and sounds of the charming city of Cairo.

This novel was written by a novelist, writer and journalist, Jamal Al-Ghitani. He wrote thirteen novels and six short stories. His first story was written in 1959 when he was 14 years old. He was also a prominent Egyptian daily journalist in Akhbar al-yawm. His expertise in writing was reflected in a number of awards, such as the Egyptian National Prize for Literatue in 1980. Moreover, in 2005, he also got a French award for his great work, kitan At-Tajalliyat. In this novel the author talks about how the struggle of Zaynī Barakāt.[11]

Pragmatic studies become familiar as we can find it in general texts. The objects are varied such as titles, novels, religious texts (Al Qur'an), and so on. However, pragmatic studies that examines Arabic novels are still limited. This might due to the lack of pragmatic literature that explores Islamic and Arabic language and rhetoric.[12]

In this study, the researcher explores "al-Zaynī Barakāt" by Jamal Al-Ghitani as this novel has its own charm in terms of language and content. This novel describes the originality of its author in its concept and writing. Moreover, written in Arabic language, this novel is about Contemporary Egypt. The researcher explores a series of written speech acts with different meanings and intentions, as well as different ways of disclosure or things happen according to the wishes and needs of the character. This study examines the three systems of speech acts. Th locutionary speech acts and illocutionary speech acts are explored based on Austin's theory (1962)[13], while perlocutionary speech acts is examined based on Searle's theory (1969)[14]. Moreover, the way in which the utterance delivered are also explored further in this study.

This research is important as it adds insight into the realm of pragmatic studies in arabic-language novels, especially "al-Zaynī Barakāt". Moreover, since the discussion model in this novel is detailed, it needs a deeper study, especially in the form of speech used in this novel.

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[11] Jamal al-Ghitani, *Zayni Barakat,* (Cet. Pertama, Jakarta: Pustaka Alvabet, 2013)
[12] Risris Hari Nugraha, "Implikatur-Implikatur dalam Surat An-Nahl (Analisis Pragmatik)", *Tesis.* (Yogyakarta: Program Pascasarjana UIN Sunan Kalijaga 2016), 6.

[13] J. L. Austin, *How to Do Things With Words* (Cambridge: Harvard University Press, 1962).
[14] Searle. *Speech Act: An Essay in The Philoshophy of Language.* (Cambridge: University Press. 1969), 23.

RESEARCH METHODOLOGY

This study uses a qualitative approach. This approach emphasizes on obtaining original data or natural conditions.[15] This research also applies a descriptive method that is analysed and processed systematically. The data used in this study is the novel al-Zaynī Barakāt by Jamal al-Ghitani. The original novel is formed in a .pdf format, while its translation is a printed book. Those forms consist of 286 pages with seven sections or sub-chapters.

In this study, the researchers carried out some research stages including collecting data, analysing data and reporting result. Each stage had its different techniques that are elaborated further on the following explanation.

1. Collecting data

   In this stage, the researcher collected data obtained through the study of texts. Those data were, then, analysed with pragmatic studies in particular. The data was the utterances of the characters in the novel in the form of expressed sentences or phrases by

   a. reading and taking a note of utterances in the novel as the result of a sieve obtained when reading a novel;

   b. identifying the values contained in the novel and classifying them according to the categories of speech acts. Those categories were marked with a stable different color.

2. Analyzing data

   Here, the researcher dealt with the problems that exist in the data. The classified data were then analyzed one by one by considering the speech acts' type. The illocutionary and locutionary speech acts were based on Austin's theory[16], while the perlocutionary speech acts were based on Searle theory.[17] The analysis method used was a qualitative descriptive method.

3. Reporting result

   As the last stage, the researcher reported the result based on the data analysis in an article form.

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[15] Suharsimi Arikunto, 2006. *Prosedur Penelitian Suatu Pendekatan Praktik*. Jakarta: PT Rineka Jaya, hlm. 16

[16] J. L. Austin, *How to Do Things With Words* (Cambridge: Harvard University Press, 1962).

[17] Searle. *Specch Act: An Essay in The Philoshophy of Language*. (Cambridge: University Press, 1969).

DISCUSSION

In this section, the researcher elaborates the research results obtained from data analysis. The results of the research presented were based on Austin's theory[18] for locutionary and illocutionary speech acts, and Searle's theory[19] for perlocutionary speech acts. Moreover, the researcher also elaborates further the delivery of locution and illocutionary speech acts, both directly and indirectly. The results of the study are presented according to speech events, so each data consists of a context and several categories of speech acts. Each data is assigned a code with the letter **T**, which means an utterance or action. However, this labelling does not affect the results since it is used only to present the research data. The data analysis results are as follows:

Data 1 (Page 9)

Context: People are talking about the absence of news from the results of the war between the Mamluks and the Ottomans that made things chaotic.

Speech Acts:

(T1)

<div dir="rtl">وهل يقع فعلا ما لا نجرؤ على الظن به؟</div>

Wa hal yaqa'u fi'lan mā lā najra`u 'ala al-żanni bihi?

"Apakah yang tidak berani kita bayangkan itu dapat terjadi?"

(T2)

<div dir="rtl">لا يمكن, جيش السلطان من فرسان الاسلام و حما ته,كل فارس منهم مقوم بألف من العثمانية و كما غلبهم الأشرف قايتباي فلا</div>

<div dir="rtl">بد من هزيمتهم علي يد الغوري</div>

Lā yumkinu, jaisy al-sulṭan min fursan al-`Islam wā ḥamātihi, kullu fāris minhum muqawam bi `alfin min al-'Utsmaniyah wa kama galabahum al-`asyraf qayt Bay falā budda min hazaymatihim 'ala yadi al-Gūrī.

"Tidak mungkin! Angkatan bersenjata sang Sultan memiliki para pahlawan dan pendekar Islam, yang masing-masing setara dengan seribu Utsmani. Dan

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[18] J. L. Austin, *How to Do Things With Words* (Cambridge: Harvard University Press, 1962).
[19] Searle. *Speech Act: An Essay in The Philosophy of Language.* (Cambridge: University Press. 1969).

sebagaimana al-Ishra. Qait Bey telah mengalahkan mereka, mereka akan dikalahkan pula oleh al-Ghuri."

(T3)

<div dir="rtl">

اذا صح هذا فلماذا لم تصل رائحة من الأخبار المفرحة, لم تدق البشائر, ولا الطلبخاناه, كيف نصدق أن

شيئاً لم يقع, لم يحدث, حتى الأمور هنا مضطربة.

</div>

Iẓā ṣaha haḏā falimāḏā lam taṣṣil ṛaihat minl aḻ-akhyar al-mufarraḥah, lima tadqi al-basyaᵢr, walā al-ṭabakhānāhu, kayfa tuṣdiqᵤ an syaᵧan lima yaqa'u. ḥattā al-ᵤumura hunā maḏṭaribahu.

"*Jika itu benar, mengapa kita belum juga mendapatkan kabar baik barang sedikit pun? Tak ada musik kegembiraan; tak ada yang memainkannya. Bagaimana kita bisa percaya bahwa tidak ada sesuatu yang terjadi?*".

Based on data 1 on page 9 in the novel, the analysis is as follows:

a. Utterance 1 (T1) is an indirect illocutionary speech act for asking for information. The utterance was expressed by the person who was in the coffee shop to his other friends. This utterance also shows a concern about whether something that was not boldly imagined could happen. Something here was the Mamluks' defeat of the Ottomans that may led Egypt's condition even more chaotic.

b. Utterance 2 (T2) is a perlocutionary speech act intended to respond. The utterance response was uttered by someone in a coffee shop answering the concerns that the Sultan's armed forces would win as he had Islamic heroes and warriors. According to him, moreover, they were equivalent to a thousand Ottomans Dan as al-Ishra. In addition, Qait Bey had defeated them, so they would also be defeated by al-Ghuri.

c. Utterance 3 (T3) is a perlocutionary speech act intended to respond. The response was expressed by presenting several questions to ensure that the Mamluks could not have lost. If so, there was not any circulated news of his victory as well as the signs of his victory. This utterance also contains questions as well as statements about how they could believe in the victory of the Mamluks, if there is not the slightest evidence.

Data 2 (Page 9)

Context: In a coffee shop, things became confusing due to the loss of news about Zayni.

Speech Acts:

(T1)

<div dir="rtl">

هل رأى أحدكم الزيني بركات بن موسي منذ اول أمس؟

</div>

Hal raą ahadukum al-zaynī barakāt bin mūsā munḏu awalu amsi?

Bahkan di sini, di kedai kopi semua hal membingungkan, seseorang merapikan sorbannya dan bertnya, "Adakah diantara kalian yang pernah melihat al-Zaynī Barakāt bin Musa sejak kemarin lusa?"

(T2)

<div dir="rtl">

قال أحد الحضور: فعلا لم نره منذ ثلاثة أيام

</div>

Qalą aḥadu al-ḥuḍūri: fi'lan lam narahū munḏu ṣalāsatu ayyam.

"Betul sekali, sudah tiga hari kami tak melihatnya"

(T٣)

<div dir="rtl">

قال أخر: بل خمسة.

</div>

<div dir="rtl">

كل منهم يقطب جبهة, يحاول تذكر, حتى انا قلت لنفسي, فعلا لم أر الزيني خلال االأيام التي قضيتها هنا.

</div>

Qālą akhar: Bal khamsah?

Kullu minhum yaqṭub jabhatan, yuḥawil taḏkar, ḥattą ana qultu linafsī, fi'lan lam ʯara al-zaynī khilalu aḻ-ayām al-latī qaḍaytuhā hunā.

Seseorang yang lain berkata "Lima hari".

Semua orang pun mengernyitkan kening, mencoba mengingat-ingat. Bahkan aku berseru dalam hati, aku belum pernah melihatnya sejak aku tida di sini.

Based on data 2 on page 9, the analysis is as follows:

a. Utterance 1 (T1) is a direct locution speech act that intends "asking". The utterance questions where the whereabouts of al-Zaynī Barakāt ibn Musa who was missing since the day after yesterday.

b.   Utterance 2 (T2) and utterance 3 (T3) are perlocutionary speech acts with the intention of responding. The response answered how long al-Zaynī Barakāt was missing. Some answered three days, while some mentioned five days. In addition, the response was an action. They, people in the coffee shop, began to think and recall memory when did they see Zaini Barakat bin Musa.

Data 3 (Page 12)

Context: A slave *rumi* girl begged Zayni for help to release her from the torment of her master, Attar, who raped her all day and night without taking a rest.

Speech Acts:

(T1)

<div dir="rtl">

ما للمحتسب وما للناس في بيوتهم؟

</div>

Mā lilmuḥtasib wa mā linnās fī buyūihim?

"*Apa hak Muhatasib atas apa yang dilakukan orang di dalam rumah?*"

(T2)

<div dir="rtl">

البنت تصغرك بأربعين سنة, أليس حراما أن تؤذيها وبهذا أيضا؟

</div>

Al-bintu tusagiruka ḫjarba'in sanatn, ̣alaisa ḥarāman ̣an tuaḏiha wa bihaḍā ̣aiḍan?

"*Gadis itu empat puluh tahun lebih muda darimu. Tidakkah kau merasa kasihan kepadanya sehingga kau menyakitinya? Dengan itu juga?*"

Based on data 3 on page 12, the analysis is as follows:

a.   Utterance 1 (T1) is an indirect locutionnary speech act in a question form. This utterance shows Attar's question to Zayni on muhtasib's right of what people do in the house.

b.   Utterance 2 (T2) is a perlocutionary speech act with the intention of responding. The response was a Zayni's answer of Attar's question as well as a command. Zayni argues that the girl Attar raped was forty years younger than Attar, so he (Attar) should feel sorry for her. Zayni's utterance was an answer show that a muhtasib should care the girl's rights. Furthermore, the utterance was also a command for Attar to release the girl.

(Page 13)

Context: Some people who were in the coffee shop were wondering where al-Zaynī Barakāt bin Musa was.

Speech Acts:

(T1)

قال الطالب الأزهري– كما ظننت: أعرف أن الزيني اختفى في مكان لا يعلمه الا القلائل جداً سكت ليوحي, أو يبدو واحدا من

هؤلاء القلة.

Qala al-ṭālibu al-azhary, Kama żanantu: ̣arafu an al-Zaynī aḥtafi fi makāni lā ya'lamuhu illa al-qalāil jiddan sakat liyūḥā, au yubdū wāḥidan min hāūlā al-qalati.

Mahasiswa al-Azhar - menurut tebakanku – berkata: "Aku tahu Zayni sedang bersembunyi di sebuah tempat yang hanya segelintir orang yang tahu…". Ia terdiam, seakan menandakan bahwa ia adalah salah seorangnya.

(T2)

قال الحضور..

– اين يا سعيد؟

Qala al-ḥuḍūr: aina yā saʿīd?

Semua yang berada di sana bertanya, "Di mana, Said?"

(T3)

انه يرسل الأتباع الى بلاد مصر يستنفز مشايخ العربان لارسال رجالهم الى القاهرة.

Innahu yursilu al-atba' ilā bilād miṣri yastafizzu masyayikh al-'urban liursila rijāluhum ilā al-qāhirati.

"Ia mengirim pengikutnya ke seluruh Mesir untuk memanggil pemimpin Badui agar mengirim orang-orang mereka ke Kairo."

Based on data 4 on page 13, the analysis is as follows:

a. Utterance 1 (T1) is a direct locutionary speech act that means telling. The utterance was told by Said to another al-Azhar student, that he knew where Zayni was. He revealed that Zayni was hiding in a place that only a few people knew.

b. Utterance 2 (T2) is a direct illocutionary speech act with the intention of asking. The utterance was uttered by everyone in the coffee shop to Said that where al-Zaynī Barakāt was.

c. Utterance 3 (T3) is a perlocutionary speech act in a statement-form with the intention of responding. The utterance was made by Said (one of al-Azhar's students) to respond people's question. He stated that Zayni sent his followers throughout Egypt to summon Bedouin leaders to send their people to Cairo.

Data 4 (Page 14)

Context: people are still wondering and agitated by the disappearance of al-Zaynī Barakāt's news

Speech Acts:

(T1)

<div dir="rtl">

تساءل أحدهم:

–كيف تبقى البلاد بلا محتسب و الدنيا في حرب؟؟

</div>

Taṣalu ahaduhum:
Kaifa tabqa al-balad bila muḥtasib wa al-dunyā fiy ḥarbi?
Salah seorang di sana bertanya dengan suara lantang, "Bagaimana bisa negeri ini tak memiliki muhtasib, sementara kita sedang dalam kedaan perang?"

(T2)

<div dir="rtl">

عندما كان الزيني يسافر لمدة أسبوع, بمجرد أن يخطو خارج القاهرة تر تقع الأسعار, يفعل كل انسان ما يحلوله, فما بالك وقد

اختفى الان؟

</div>

'indamā kāna al-zaynī yusāfiru limaddah 'usbu', bimujarrad an yakhṭū kharija al-qahirah tarfa'u al-as'ār, yaf'alu kulla insān mā yaḥlu lahū, famā bālak wa qad akhtafa al-an?
Setiap kali Zayni pergi selama seminggu dan segera setelah ia melangkah keluar dari Kairo, harga-harga melambung dan semua orang bersikap seenaknya. Apa yang akan terjadi jika sekarang ia menghilang?.

(T3)

قال سعيد:

–أبداً. . عين الزيني ترقب الناس كلهم رغم ابتعاده. . ولا تنسو الشهاب زكريا. .

qāla Sa''id: abadan... ''in al-zaynī tarqubu al-nnās kulluhum ragmun ibti''dah., walā tansu al-Syihab Zakariyā.

Said berkata, "Tak ada yang terjadi. Mata Zayni tetap mengawasi semua orang, meskipun ia menghilang. Dan jangan lupa, masih ada Shihab Zakariyya."

Based on data 5 on page 14, the analysis is as follows:

a. Utterance 1 (T1) is a direct locutionary speech act that expresses the meaning of asking. The utterance question on Egypt which have no *muhtasib*, while there was any news yet about the war between the Mamluks and the Ottomans.

b. Utterance 2 (T2) is a direct illocutionary speech act that implies the character's fear on the Zayni's absence. When Zayni left for a week or stepped out of Cairo, prices soared and everyone behaved casually.

c. Utterance 3 (T3) is a perlocutionary speech act expressed by Said in response to a question for calming them. He ensured that even if Zayni was not there, everything would be fine as Zayni was watching everyone even if he disappeared. Moreover, there was Shihab Zakariyya, as vice *muhtasib*.

Data 5 (Page 23)

Context: The Sheikh prayed that Said would listen to Amr bin al-Adawi's anger at Ali ibn Abi al-Jud's arbitrary behaviour towards the Egyptian people.

Speech Acts:

(T1)

هل أتجنبه يا مولنا؟

Hal atajnabihi yā maulanā?

"Apakah saya harus menjauhinya, Guru?"

(T2)

لا, لم أقصد هذا, أنا الحذر واجب, من يريد قتل انسان كعلي بن أبي الجود لا يعلن نيته.

Lā, lam aqṣidu hāḍāₔ annama al-ḥaḍar wājib, man yurīd qutila insān ka 'ali bin ₔabi al-jud lā yu'linu niyatihi.

"*Tidak. Bukan begitu maksudku. Tapi kau harus berhati-hati. Orang yang ingin membunuh seseorang seperti Ali bin Abi al-Jud tidak mengutarakan keinginannya.*"

(T3)

في الرواق راح سعيد يرقب صاحبه, ساعة الدرس ينظر اليه خلسة, يحاول العشور في تصرفته على ما يؤكد تلمحيات الشيخ ابي السعود, اذ يتحدث اليه, ينتقي الفظه لا يتطرق الى نقد أمير أو كبير.

Fi al-Riwāq rāḥi sa'id yarqibu ṣaḥibihi, sā'atu al-darsi yanẓuru ilaihi khalsatan, yuḥāwilu al-'usyur fi taṣrifatihi 'ala mā yuakidu talmaḥiyāti al-syaikh ibī al-su'ud, iża yataḥaddaṣu ilaihi, yantaqī al-faẓuhu lā yataṭaraq ilā amīru au kabīru.
Di riwaq Said terus memperhatikan temannya itu. Saat pelajaran berlangsung, Said diam-diam mengawasinya, mencoba menemukan dalam tindak-tanduknya apa yang dimaksud Syeikh Abu al-Su'ud. Saat ia berbicara dengan kawannya itu, ia memilih kata-kata yang diucapkan dengan hati-hati, menghindari kritik terhadap amir atau bangsawan manapun.

Based on data 6 on page 23, the analysis is as follows:

a. Utterance 1 (T1) is a direct locutionary speech act that expresses the meaning of asking. Stated by Said to Sheikh Abu al-Su'ud, it was a question whether he should stay away from Amr al-Adawi.

b. Utterance 2 (T2) is a direct illocutionary speech act. As a Sheikh Abu al-Su'ud's response, he suggested Said should be more careful with Amr bin Al-Adawi.

c. Utterance 3 (T3) is a perlocutionary speech acts as an effect that arose after getting an advice from Sheikh Abu al-Su'ud. Said was cautious while talking to Amr al-Adawi, and he avoided criticizing any emir or nobleman. Moreover, he observed every act of Amr to find what Sheikh Abu al-Su'ud meant.

Data 6 (Page 24)

Context: There was a dispute among students arguing about who would replace
Ali bin Ali al-Jud's position as Financial Manager, Financial Controller, *Sharqiya*
Controller, *muhtasib*, and *bashmaqdar* the Sultan.

Speech Act:

(T1)

من اذن؟؟ الأسمَاء كثيرة. . لكنها لن تخرج عمن نعرفهم . . الأمير ما ماي. . طغلق . . ططق. . قشتمرز

Man iẓan? Al-asmạ kaṣīratan…lakinnahā lan takhruj 'aman na'rifahum…al-amīr
māmāi. ṭugluq ṭuṭuq…qusytimurz…

"Lalu siapa?" "Ada banyak nama, tapi tak seorang pun yang kita kenal: *Amir*
Mamai, Tughluq, Tutuq, Qushtimur…."

(T2)

آه . . عد غنماتك يا جحا . .

Āh….'ud ganamatuka ya juḥā…

"Kalau begitu, hitung dombamu, Juha! (dan Juha berkata," Satu sedang tidur, dan
lainnya terbangun.")

(T3)

لكن . . مستحيل أن يشغل أمير واحد كل الوظائف . .

Lakin….mustaḥīḷ an yasygulu amīru wāḥidan kulla al-waṭāif..

"Tapi tak mungkin satu Amir menguasai semua posisi itu!"

Based on data 7 on page 24, the analysis is as follows:

a. Utterance 1 (T1) is a direct locutionary speech act that expresses the meaning of asking. The utterance also informed some names that might replace Ali ibn Abi al-Jud' position, namely Amir Mamai, Tughluq, Tutuq, and Qashtimur. However, among the names mentioned, none of them were known to him.

b. Utterance 2 (T2) is an indirect illocutionary speech act in the form of an analogy. This utterance implied someone, who would replace the position of Ali ibn Abi al-Jud, was liken to a sheep.

c.   Utterance 3 (T3) is a perlocutionary speech act with the intention of responding in the form of a disclaimer. In this utterance, the interlocutor denied that it would be impossible if an emir could control all the positions held by Ali ibn Abi al-Jud in the past.

Data 7 (Page 24 – 25)

Context: Everyone foresaw someone who replace Ali bin Abi al-Jud's position in the future.

Speech Acts:

(T1)

<div dir="rtl">

من مدة والتدبير عمال لازالة علي . . فهل يطرده السلطان ليأتي آخر يستبد بالأمر كله؟؟
</div>

Min muddati wa al-tadbīri 'amāli lị izālati 'Ali… Fahal yaṭruduhu al-sulṭan liyạtī ākhar yastabiddu bi al-amr kullihi?

"*Sudah lama berbagai rencana dipersiapkan untuk menendang Ali. Apakah kau pikir Sultan membuangnya begitu saja untuk mendapatkan seorang lain yang dapat mengontrol semuanya?*"

(T2)

<div dir="rtl">

من اذن. . من القادم؟؟
</div>

Man iẓan…man al-qādim??

"*Siapa? Siapa orang itu?*"

(T3)

<div dir="rtl">

ربما جاءنا من لا يخطر ببالنا قط.
</div>

Rubamā jạanā man yukhṭiru bibā lanā qaṭ.

"*Mungkin kita akan mendapatkan seseorang yang namanya tak terpikir oleh kita sama sekali.*"

Based on data 8 on page 24 – 25, the analysis is as follows:

a.   Utterance 1 (T1) is an indirect illocutionary speech act. Although the utterance was a question, it meant an affirmation. According to the utterance, it would be impossible for the

Sultan to simply throw ali ibn Abi al-Jud away and replace him with someone else. However, in reality, various plans had been prepared to kick Ali.

b. Utterance 2 (T2) is a direct locutionary speech act that expresses the meaning of asking. The utterance question the person who could replace Ali ibn al-Jud's position.

c. Utterance 3 (T3) is a perlocutionary speech act as a response from previous interlocutor in foreseeing someone who replaced Ali ibn Abi al-Jud's position. He might be someone everyone never thought in advance.

Data 8 (Page 43)

Context: In a rotten mattress covered with pieces of carpet with faded colors, Sheikh Abu al-Su'ud sat with the old men and the leaders of the aosiation.

Speech Act:

(T1)

<div dir="rtl">

لم نسمع برجل مثله . . و نحن ما نرضي الا به . .

</div>

Lam nasma' birajulin miṣluhu…wa naḥnu mā narḍā illā bihi…
"*Kita belum pernah mendengar ada orang sepertinya dan kita tak bisa menerima yang lainnya!*"

(T2)

<div dir="rtl">

ابتسامة خفيفة, ذرات نور تنفذ من ثقوب مشربية ضيقة العيون, خاطفة كبرق بين غمام.

أعترفتموه؟؟

</div>

Ibtisāmah khafīfah, żarat nūr tanfadu min ṣuqūb masyrabiyyah ḍaiqul 'uyūn, khaṭifatan kabarqu baina gamām. Aṭaraftumūh?
Sebuah senyuman tipis muncul, seperti secercah cahaya yang menyusup dari kisi-kisi mashrabiyya, menyembul seperti kilat diantara gumpalan awan. "Kau mengenalnya?"

(T3)

<div dir="rtl">

يقول شيخ القصبي شيخ حارة زويلة ..

رفضه للمنصب خير تعريف به يا مولتا .

</div>

Yaqūlu syaikh al-qaṣabī syaikh ḥāratun zawīlah

Rafḍahu lil munaṣibi kaira ta'rifu bihi yā maulanā.

Syeikh al-Qasabi, Kepala Pemukiman di Zuwayla berkata, "Tindakannya

menolak jabatan itu justru merupakan rekomendasi terbaiknya, Guru."

Based on data 9 on page 43, the analysis is as follows:

a.   Utterance 2 (T2) is an indirect illocutionary speech act that expresses the meaning of telling. T2 means that the interlocutor had not known anyone such Zayni who had extraordinary nature of justice and wisdom. Therefore, they could not accept if anyone else, other than Zayni, was a *muhtasib*.

b.   Utterance 2 (T2) is a perlocutionary speech act in the form of action as well as speech. The action was a response to what other's statement that he could not choose anyone except al-Zaynī Barakāt as a *muhtasib*. The action was also accompanied by an ascertaining question whether they knew al-Zaynī Barakāt

c.   Utterance 3 (T3) is an indirect illocutionary speech act with the intention of stating as well as suggesting. Stated by Sheikh al-Qasabi to Sheikh Abu al-Su'ud, T3 was about Zayni's act refusing to serve as a *muhtasib*. In contrast, his act actually implied that he deserved to be a *muhtasib*.

Data 9   *(Page 48)*

Context: News of al-Zaynī Barakāt's denial of *muhtasib*'s position spread among al-Azhar students and members of the association.

Speech Act:

(T1)

يميل الشيخ البهجوري كبير المرخومين:

"لم يحدث يا مولنا أن رجلا متعمما أو غير متعمما أيا كان مقامه أو رتيبته, عرض عليه منصب ورفض, الناس كلهم, المجاورون

واصحاب الطوائف, منذ سماعهم الخبر ولا ايم على لسانهم الا الزيني بركات. . الزيني بركات."

Yamīlu al-syaikh al-bahjūnī kabīru al-marḥūmīn:

Lam yaḥdaṣu yā maulanā an rajulan muta'ammiman au gaira muta'ammiman aia kāna maqāmahu au ratībatihi arada alaihi manṣibu wa rafḍu, al-nnās kulluhum, al-mujārūn wā aṣhābu al-ṭawāif, munżu samā'uhum al-khair walā aim 'ala lisānihim illā al-zaynī barakāt.... al-zaynī barakāt.

Syeikh Bahjuri, Kepala Asosiasi Pekerja Pualam, maju, "Hal ini tak pernah terjadi sebelumnya, Guru, bahwa seorang pria, baik dengan atau tanpa sorban, tak peduli strata atau statusnya, menolak jabatan yang ditawarkan kepadanya. Semua orang, pelajar al-Azhar dan anggota asosiasi, sejak mendengar berita tersebut, selalu membicarakan al-Zayni Barakat dan al-Zaynī Barakāt lagi, hanya karena itu" al-Zaynī Barakāt.

(T2)

"ومن نشر الخبر يا ولدي؟"

Waman nasyru al-khair yā waladī?

"*Siapakah yang menyebarkan berita tersebut anakku?*"

(T3)

"الحق يا مولنا, لاندري كيف تسرب الخبر لكن مثل هذه الأمور لايطول احتجابها.

Al-ḥaqqu yā maulanā, lā nadir kaifa tasribu al-khair lakin miślu hażihi al-umūr lā yaṭūlu aḥtajābihā.

"*Sejujurnya, Guru, kami tidak tahu bagaimana kabar itu bisa tersebar, tapi hal semacam itu tak dapat ditutup-tutupi untuk waktu yang lama.*"

Based on data 10 on page 48, the analysis is as follows:

a. Utterance 1 (T1) is a direct locutionary speech act that expresses the meaning of telling. In T1, Sheikh Bahjuri told Sheikh Abu al-Su'ud that there was never a man, either with or without a turban, no matter his strata or status, refused a position offered to him. As hearing the news, everyone, al-Azhar students and members of the association, talked about al-Zaynī Barakāt.

b. Utterance 2 (T2) is a direct illocutionary speech act intending to ask. T2 was stated by Sheikh Abu al-Su'ud wondering who was spreading issue about al-Zaynī Barakāt's refusal to become governor of Egypt.

c. Utterance 3 (T3) is a perlocutionary speech act in the form of a speech with the intention of responding. T3 was by Said to his teacher, Sheikh Abu al-Su'ud, telling he did not know how the news (al-Zaynī Barakāt's refusal over a position) spread. Moreover, he added that that news could not be covered up for a long time.

Data 10 (Page 48 – 49)

Context: In *Kom al-Jarih* aosiation's member still discussed Zayni's refusal to Sheikh Abu al-Su'ud. They said what they wanted to say without fear of Amr al-Adawi, a Zakariya ibn Radi' spy.

Speech Act:

(T1)

يقول الشيخ القصبي:

"والله يا مولنا ان لم يولوا علينا الزيني فلا خير فينا . . "

Yaqūlu syaikh al-qaṣabī: wallahi yā maulanā¸ an lam yuwallū 'alainā al-zaynī falā khaira finā.

Syeikh al-Qasabi berkata, "Aku bersumpah atas nama Allah, Guru, jika tidak memilih Zayni, semua akan berantakan!"

(T2)

يقول الشيخ الفحامين:

"انا والله لم اسمع به في حياتي. . لااعرفه ياااخوان ولم اره. . "

Yaqūlu al-Syaikh al-faḥāmīn: Ana wallahi lam¸ asma' bihi fi ḥayatī…lā a'rafahu yā ikhwān walam arūhu..

Kepala Asosiasi Penjual Arang berkata, "Aku berani bersumpah atas nama Allah bahwa aku tak pernah mendengar tentangnya. Aku tak mengenalnya dan belum pernah melihatnya."

(T3)

يميل مولانا الى الامام, يكف الشيخ القصبي. .

وكيف اختاره السلطان وهو لايتمي الى أصحاب الوظائف الكبيرة. . مجهول للناس؟؟

Yamīlu maulānā ilā al-imām, yakfi al-syaikh al-qaṣabī. Wakaifa akhtāruhu al-sulṭān wa huwa lā yatmā ilā aṣhābu al-waḍāifu al-kabīratu…majhūl linnās.
Sang Guru maju sedikit. Syeikh Qasabi berhenti. "Bagaimana Sultan dapat memilihnya padahal ia tak memegang jabatan tinggi mana pun, padahal ia tak dikenal oleh rakyat?" Pertanyaan sang syeikh mengundang pertanyaan-pertanyaan yang lain.

Based on data 11 on page 48, the analysis is as follows:

a. Utterance 1 (T1) is a direct illocutionary speech act with the intention of swearing to Allah. T1 was delivered by Sheikh al-Qasabi to his teacher, Sheikh abu al-Su'ud. He swore in the name of Allah if the people did not choose Zayni as a *muhtasib*, everything would fall apart.

b. Utterance 2 (T2) is a direct illocutionary speech act with the intention of stating. T2 was uttered by the Head of the Charcoal Sellers Association. He dared to swear in the name of Allah that he had never seen and heard al-Zaynī Barakāt

c. Utterance 3 (T3) is a perlocutionary speech act in the form of a speech expressed by Sheikh Abu al-Su'ud with the intention of responding to the speech spoken by Sheikh al-Qasabi and the charcoal seller. He responded Sheikh al-Qasabi and the charcoal seller by asking how could the Sultan choose him (al-Zaynī Barakāt) when he did not hold any high position, even though he was unpopular. In addition, his response was also an action by moving a little towards Sheikh al-Qasabi.

CONCLUSION

Based on the analysis and discussion above the following conclusions can be drawn:

The forms of speech acts found in al-Zaynī Barakāt's novels are locutionary, illocutionary, and perlocutionary speech acts. In locutionary speech acts performs a meaning, while others imply certain intentions and purposes. In this study, the researcher found 38 data according to speech

events. Implied various categories of utterances, each data was analyzed and explained. Therefore, based on this study, the intention and effect caused by the interlocutors in their speech is clear. In the locutionary speech act, the meaning consists of three types, namely (1) telling, (2) commanding, and (2) asking. Meanwhile, in illocutionary speech acts, the intention consists of five types, namely (1) stating, (2) commanding, pleading, and advising, (3) praising and apologizing, (4) offering and promising, and (5) punishing. Moreover, in the perlocutionary speech act, the meaning is in the form of speech and actions arising from the speech partner.
In addition, the way of conveying the speech act in this novel is in direct and indirect form. In locutionary speech acts, there are only direct utterances. In illocutionary speech acts, there are direct and indirect utterances. Furthermore, in illocutionary speech acts, indirect utterances exceed for prioritizing aspects of context as determinants of the speaker's intentions.

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