

## Illocutionary Speech Acts and Moral Values on “Jihadul Muhibbin”: A Pragmatics Study

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### Abstract

This research aims to describe the forms of illocutionary speech acts on a novel entitled Jihadul Muhibbin and to explain the moral values on it. This study uses a qualitative descriptive method by doing some steps including taking notes of utterances in the novel and classifying the forms of illocutionary speech acts based on Searle's theory (1969). Searle divides illocutionary speech acts into five types including representative, directive, commissive, expressive, and declarative. In addition, the researcher also tries to identify what moral values are contained in the novel Jihadul Muhibbin. The results showed that the forms of illocutionary speech acts contained in the novel Jihadul Muhibbin have various types including representative (88 occurrences), Commissive (4 occurrences), directive (51 occurrences), expressive (6 occurrences), and declarative (9 occurrences). Furthermore, the moral values contained in the novel Jihadul Muhibbin there are two types including good moral values and bad moral values.

**Keywords:** *Pragmatics, Illocutionary Speech Acts, Moral Values*

### Abstrak

Penelitian ini adalah hasil analisis kepustakaan dengan judul “Tindak Tutur Ilokusi dan Nilai Moral Dalam Novel Jihadul Muhibbin”, memiliki tujuan untuk (i) mendiskripsikan bentuk tindak tutur ilokusi yang terdapat dalam novel Jihadul Muhibbin (ii) Menjelaskan pesan moral yang terdapat dalam novel Jihadul Muhibbin. Penelitian ini menggunakan metode deskriptif kualitatif yaitu dengan mencatat tuturan-tuturan yang terdapat dalam novel, selanjutnya mengklasifikasikan bentuk tindak tutur ilokusi yang telah ditemukan berdasarkan teori Searle yang membagi tindak tutur ilokusi menjadi lima jenis yaitu: Representatif, Direktif, Komisif, Ekspresif, dan Deklaratif. Selain itu juga mengidentifikasi nilai moral apa saja yang terkandung dalam novel Jihadul Muhibbin. Hasil penelitian menunjukkan Bentuk-bentuk tindak tutur ilokusi yang terdapat dalam novel Jihadul Muhibbin memiliki berbagai macam jenis diantaranya yaitu 1. Representatif (88), 2. Komisif (4), 3. Direktif (51), 4. Ekspresif (6), dan 5. Deklaratif (9). Sedangkan nilai moral yang terkandung dalam novel Jihadul Muhibbin ada dua jenis yaitu nilai moral baik dan nilai moral buruk.

**Kata Kunci:** *Pragmatik, Tindak Tutur, Ilokusi, Nilai Moral.*

## INTRODUCTION

Pragmatics is a branch of linguistics that defines the meaning of an utterance by paying attention to the speaker and the context. In pragmatics, the meaning cannot be inferred only to the utterance, but beyond of it. Here, speech acts play its role. Speech act, in a communication between speakers, serve a function. It contains a specific purpose and influence the speakers. Yule mentions four definitions of pragmatics including (1) the field that examines the speakers' meaning, (2) the field that examines the meaning based on its context, (3) the field that goes beyond the meaning uttered and communicated by the speaker, and (4) the filed that examines forms of expression based on social distances which limit the involved participants in a certain conversation.<sup>1</sup>

On his book entitled *Speech Acts Essay in The Philosophy of Language*, Searle divides speech acts into three types, namely locutionary speech acts, illocutionary speech acts, and perlocutionary speech acts.<sup>2</sup> Locutionary speech acts are a type of speech acts implying the state of "saying" in a form of meaningful and understandable utterance. Illocutionary speech acts define speaker's action when she or he says something in a form of stating, promising, apologizing, threatening, ordering, asking and etc to the interlocutor.<sup>3</sup> Moreover, perlocutionary speech acts shows utterance uttered by the speaker who has a perlocutionary force to the hearer.

Due to the importance of illocutionary speech acts in a communication, this research focusses on illocutionary speech acts. According to Searle, an illocutionary speech acts are *The Act of Doing Something* referring utterance which function to say, inform or do something<sup>4</sup>. Further, he divides illocutionary speech acts into five types including representative, directive, commissive, expressive, and declarative.<sup>5</sup> For example, when someone says "It's 12.00 p.m.", there are two meanings. When the utterance is produced by a friend, it means she or he informing the time. However, when it comes from a parent, it functions as an order to go home immediately as it is already late at night. Those kinds of

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<sup>1</sup> Suryanti, *Pragmatik*. (Klaten: Lakeisha, 2020), 8.

<sup>2</sup> Searle. *Speech Act: An Essay in The Philosophy of Language*. (Cambridge: University Press. 1969.)23.

<sup>3</sup> Wijana, I Dewa Putu. 1996. *Dasar-dasar Pragmatik*. Yogyakarta: Andi offset.20.

<sup>4</sup> Ibid.,20.

<sup>5</sup> Sunardi. *Filsafat Analisis Bahasa dan Hubungannya dengan Ilmu Linguistik Pragmatik*. Jurnal LITE Volume 7 Nomor 2, September 2011. 81.

utterances are often found in Novel. An illocutionary speech acts on a conversation is challenging to be identified as it needs to pay attention to both speaker and the interlocutor.

Jihadul Muhibbin is a novel written by George Zaidan which was published in 2012. This novel is about a love story between Salim and Salma who are struggle to tie the knot. Moreover, this novel also tells history which is presented beautifully by George Zaidan who are from Lebanon.<sup>6</sup> He writes historical novel as he wants to tell Arab people knows history through novel.

In addition, a work has a moral value that the author tries to convey. George Zaidan, through his novel, also tries to deliver a message. This novel gives a picture that struggle, love and effort result a tangible outcome.

Due to the profile of the novel, the researcher is interested in examining Jihadul Muhibbin using a pragmatic approach, especially illocutionary speech acts. The writer wrote a lively narration which made readers enjoy the story. In addition, the combination of romance and history also gives another effect. By reading this novel, the reader learn history through a love story.

The researcher chose the novel due to the needs to do research in the pragmatics frame. The researcher wants to know the form of illocutionary speech acts found in the novel. Moreover, the researcher also intends to know the moral values on there. As the research of Illocutionary speech acts combining with moral values in novel is still limited, the research is needed to be done.

## METHODOLOGY

### *Type of Research*

In analyzing the novel, his researcher uses a qualitative descriptive method. Here, the data is described in words or sentences for obtaining in-depth meaning in the data.<sup>7</sup> The data is in the form of Illocutionary speech acts and moral values in Jihadul Muhibbin by George Zaidan. This researcher did not only collect data, but also analyze the data. Collected data is analyzed by using Illocutionary speech acts theory proposed by Searle.

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<sup>6</sup> George Zaidan, *Jihadul Muhibbin* (Mesir: Hindawi, 2012)

<sup>7</sup> Sugiyono, *Metode Penelitian Pendidikan*. (Bandung: Alfabeta, 2015)

### ***Type of Data***

Data is the most absolute thing in research. In this study, the researcher uses some data sources which is described further on the following discussion.

#### ***Primary Data Source***

Primary data source is the main data. In this study, the primary data source is a novel entitled *Jihadul Muhibbin* written by George Zaidan. This novel was published in Egypt in 2012 by Hindawi Publisher. This novel was translated into *Perjuangan Para Kekasih* by Husnul Khotimah et.al which was published by Telaga Aksara Publisher, Yogyakarta.

#### ***Secondary Data Source***

As the secondary data source, the source includes journals, books, and other scientific works related to the research problems, especially those which related to Illocutionary speech acts and moral values in a novel.

### ***Procedures of Analyzing Data***

There are three stages used in this research including collecting data, analyzing data, and presenting result. These stages have their own methods which different from one to another.

#### ***Collecting Data***

In this stage, the data were taken from the characters' utterances on the novel in the form of phrases or sentences.

#### ***Analyzing Data***

Here, the writer analyzes the data by using Illocutionary speech acts theory proposed by Searle (1969) and the moral value

#### ***Reporting Data***

In this stage, the researcher presents the result of analysis in a form of scientific work.

## **DISCUSSIONS**

Based on the research objectives, in this section, the researcher divides the discussion into two parts namely the illocutionary speech acts and the moral values in a novel entitled *Jihadul Muhibbin* written by George Zaidan.

*Illocutionary Speech Acts found in Jihadul Muhibbin*

In this research, the author examines forms of illocutionary speech acts in a novel entitled Jihadul Muhibbin. The data were analysed using the theory of illocutionary speech acts proposed by Searle. He classifies illocutionary speech acts into five types including representative, commissive, directive, expressive, and declarative. The researcher depicts n illocutionary speech acts found in a novel entitled Jihadul Muhibbin on the following table.

Table 1. The Frequency of Illocutionary Speech Acts found in Jihadul Muhibbin

No	Illocutionary Speech Acts	Frequence
1.	Representative speech acts	88
2.	Commissive speech acts	4
3.	Directive speech acts	51
4.	Expressive speech acts	6
5.	Declarative speech acts	9
Jumlah		158

Based on Table 1, the researcher found out several forms of speech acts in the novel including representative (88 occurrences), commissive (4 occurrences), directive (51 occurrences), expressive (6 occurrences), and declarative (9 occurrences). The data found on the text is described further on the following discussion below.

*Representative speech acts*

According to Searle, representative speech act serves to define or explain something as it is. This speech acts are in the form of stating, reporting, informing, explaining, defending, and refusing. After the researcher did analysis, the form of representative speech acts is found in the novel. The finding is shown on the Table 2.

Table 2. The Frequency of Representative found in Jihadul Muhibbin

No	Function	Frequency
1	Stating	32
2	Reporting	1
3	Informing	37
4	Explaining	12
5	Defending	5
6	Refusing	1
TOTAL		88

Based on Table 2, the researcher explains further about representative speech acts found in the novel in the following discussion.

Data 01 (Page 10)

"جئت لتفريج كربتي بمشاهدة هذا الاحتفال, لكنني لم ازدد الا كربا, وقد ارسلك الله إلي

في ساعة الحاجة إليك" (10)

*Ji'tu litafriġi karobatî bimusyâhadati hazâ al-iĥtifâl, lakinnanî lam azdadi illâ karobân, wa qod arsalakallahi illaya fi sâ'ati alĥâjati ilaika.*

*"Aku ingin menghibur diri dengan melihat pesta ini. Tetapi, justru aku merasa semakin kesulitan. Dan ternyata Tuhan mengirimkanmu padaku di waktu yang tepat."*

Data 01 above shows stating speech acts. The speech acts is found in the utterance of "Aku ingin menghibur diri". The utterance, spoken by Habib, is about his anxiety and for comforting himself. The next one is reporting. The example is shown below.

Data 33 (Page 94)

"لقد جاء سليم منذ ساعة فيعربة وقف بها قرب منزل سلمى، ثم أرسل السائق يدعوني إليه وسلمني هذا الخطابكي أسلمه لسلمى يداً بيد، وحذرنى أن أذكر عنه شيئاً لأني أحد سواها. ثم انصرف فيالعربة التي جاء فيها وعلى وجهه آثار الضعف والانقباض." (94)

*Laqad jā'a salīm munzu sāl'ata faya'ribata waqafa bihā qarib manzila salmā, ṣumma arsala al-sāiqa yad'ūnī ilaihi wasalimnī haḏa alḥiṭabakī aslimahu lisalmā yadān biyadi, waḥāziranī an aḏkuru 'anhu syaiān li'ayi ahadin siwāhā. ṣumma ansarafa fayāli'arabati allatī jā'a fihā wa'alā wajhahu āsāra al-ḏa'fu wal-anqabādi.*

*“Salim datang satu jam yang lalu dengan kendaraan, dia berhenti dekat rumah Salma lalu menyuruh supirnya untuk memanggilku, dia mengirimkan surat ini agar aku bisa menyerahkannya kepada Salma secara langsung. Dia juga memperingatiku untuk tidak mennyebutkan sesuatu tentangnya kepada orang lain. Kemudian, dia pergi dan kembali ke kendaraan di mana dia datang dengan wajah yang lemah”.*

The reporting function of representative speech acts is found on utterance *“Salim datang satu jam yang lalu dengan kendaraan, dia berhenti dekat rumah Salma lalu menyuruh supirnya untuk memanggilku, dia mengirimkan surat ini agar aku bisa menyerahkannya kepada Salma secara langsung.”* The utterance is a form of Saidah’s report to Daud as her co-worker. She reported that Salim had come and left a letter for Salma.

The next function is informing. The example of this speech acts found in the novel is shown on the following instance.

Data 34 (Page 19)

*إنها في الفراش منذ وقت قصير, لان أسرة الخواجة سعيد جاءت لزيارتهم عند العصر, ولم تعد إلى القاهرة إلا في القاطر الاخير الذي غادر حلوان منذ قليلز" (19)*  
*innahā fī alfarāsyā munzu waqtu qasīr, li'anna usratu al-khawajah sa'id jā'at liziyāratihim 'inda al-'asri, walam ta'uda illā al-qāhirah illā fī al-qatara al-akhīr alaḏi gadara ḥilwān munzu qalīlaz*

*“Dia tidur ditempat tidurmu beberapa hari yang lalu. Karena keluarga Khawaja Saed datang berkunjung pada sore hari dan kembali ke Kairo dengan kereta terakhir dari Helwan.”*

The informing function found in utterance “*Dia tidur ditempat tidurmu beberapa har yang lalu. Karena keluarga Khawaja Saed datang berkunjung pada sore hari dan kembali ke Kairo dengan kereta terakhir dari Helwan*”. The utterance was an information from Habib’s mother to Habib. She told him that his little sister used his room a few days before as there were guests staying at their home. The next one is defending. The defending speech acts is found on the following example.

Data 71 (Page 102)

"لقد سألت في ذلك صديقنا الطبيب، فأكد لي ألا خطر من الانتقال الآن على أن يكون في عربة مغلقة." (102)

*Laqad sa'altu zalika şadiqanā aṭṭabīb, fa'akada lî allā khaṭari min al'intiqāl alān 'alā an yakûna fî 'arabati mugalaqah.*

*“Aku sudah menanyakannya hal ini kepada teman dokterku, dan dia meyakini bahwa ini tidak akan menjadi resiko untuk pindah.”*

The defending speech act is inferred on utterance “*Aku sudah menanyakannya hal ini kepada teman dokterku, dan dia meyakini bahwa ini tidak akan menjadi resiko untuk pindah*”. The utterance is as a form of defending utterance by Wardah. She defended his opinion that Salim had to keep moving to Raml at that moment. The next function is explaining. The example of explaining function is shown below.

Data 72 (Page 12)

"لقد قضيت معها فترة قصيرة أول هذه الليلة، ثم رأيتها في حاجة إلى الرقاد فتركته لتمضي إلى فراشها وجئت أقضي بقية السهرة في هذه الحديقة." (12)

*Laqad qudiyat ma'ahā fitrata qaşîrah awwal hażihi lailah, şumma ra'aitahā fî ḥājati illā al-riqād fatarakatihā litamḍiya illā farāsyihā waji'tu aqdā biqiyati sahrāh fî hażihi alḥadiqah*

*“Aku sudah menghabiskan waktu beberapa saat dengannya malam ini. kemudian, sepertinya dia memerlukan istirahat. Jadi, dia pergi tidur. Aku*



*menghabiskan sisa malam untuk datang ke taman ini.”*

The explaining function is found on the utterance “*Aku sudah menghabiskan waktu beberapa saat dengannya malam ini. kemudian, sepertinya dia memerlukan istirahat. Jadi, dia pergi tidur. Aku menghabiskan sisa malam untuk datang ke taman ini*”. The utterance is an explanation from Salim who did not come together with his wife to the park together. The next function is refusing. The example of refusing is shown below.

Data 84 (Page 30)

" لا أريد أن أثقل عليك، بتكليفك البحث عن هذه  
الرسالة الآن." (30)

*Lā urīdu an ašqala ‘alaika, bitaklîfaki albaḥṣu ‘an haẓihi arrisālah alān*

*“Aku tidak ingin memberatkanmu dengan meminta mencari surat itu sekarang.”*

The refusing function is found on the utterance “*Aku tidak ingin memberatkanmu dengan meminta mencari surat itu sekarang*”. The utterance inferred Habib’s rejection.

#### *Commissive speech acts*

According to Searle, Commissive speech acts serve to encourage conversations to do things including promises, vows, swears, and threats.<sup>8</sup> In Jihaddul Muhibbin, the researcher found out that there are 4 occurrences of swears. The example of swear function in commissive speech acts is shown on the following example.

Data 89 (Page 23)

"إن العادة لم تجر بمثل ذلك قبل الآن، ولكنني إكرامًا لخاطرك ولما نشرت إليهم، أقسم لك  
بالذمة والشرف لأكتمن كل ما تقوله فشكره داود على ذلك وقرب كرسيه منه ثم أخذ  
يقص عليه قصته." (23)

*Fasykuruḥu dāūd ‘alā ḡalika waqarib kursiyati minḥu ṣumma akḥaḡa  
yaqīṣu ‘alaihī qīṣatuhū.*

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<sup>8</sup> Ibid., Ida Bagus Putrayasa. *Pragmatik*. 91

*Kejadian seperti itu tidak pernah terjadi sebelumnya. Tapi, demi kepercayaan anda, dengan hormat saya bersumpah akan merahasiakan semua yang anda katakan kepada saya.”*

The acts of swearing is found on utterance “*Kejadian seperti itu tidak pernah terjadi sebelumnya. Tapi, demi kepercayaan anda, dengan hormat saya bersumpah akan merahasiakan semua yang anda katakan kepada saya.*” The utterance is Salim’s swear to Daviv to keep a secret.

#### *Directive speech acts*

Searle states that directive speech acts serve to encourage listeners to do something. This speech acts is an expression of speakers’ attitude towards interlocutor’s action such as order, request, inviting, asking, suggesting, and command.<sup>9</sup> The findings on the novel is represented on Table 3

Table 3. The Frequency of Directive found in Jihadul Muhibbin

No	Function	Frequency
1	Order	7
2	Request	5
3	Inviting	3
4	Asking	27
5	Suggesting	3
6	Command	6
Jumlah		51

Based on Table 3, the researcher explains further about directive speech acts found in the novel in the following discussion.

<sup>9</sup> Ibid., Ida Bagus Putrayasa. *Pragmatik*. 91

Data 93 (Page 20)

"أليس كذلك ياسيديتي؟" (20)

*Alaisa kažalik yā sayyidatī?*

*"Bukankah begitu bu?"*

The function order found in the novel is shown on the utterance "*Bukankah begitu bu?*". The utterance is an order of Salim on Salma's mother towards his utterance. The next function is request. The example of request can be seen on the following instance.

Data 100 (Page 23)

"تقسم لتحفظن ما أقوله لك سرا مكتوما عن كل بشر." (23)

*Taqsamu liṭaḥfazanā mā aqūluhu laka sarā maktûmān 'an kulli basyar.*

*"Tolong berjanji akan merahasiakan apa yang saya katakan."*

The request found in the novel is on the utterance "*Tolong berjanji akan merahasiakan apa yang saya katakan*". This was Daud's request to Salim to keep his secret. The next one is inviting. The example is shown on the following sentence.

Data 105 (Page 21)

"نحن لا نتأخر عن القيام بما فيه سرورك." (21)

*Naḥnu lā nata'akhara 'an al-qiyām bimā fihi surûraka.*

*"Kita akan melaksanakan kebahagiaan itu."*

The inviting speech act found in the novel is on the utterance "*Kita akan melaksanakan kebahagiaan itu*". The utterance was Salim's invitation to Salma to go on a journey which made them happy. The next one is asking. The example is shown on the following sentence.

Data 108 (Page 11)

"من الذي أنبأك بذلك؟".... (11)

*Man al-laẓī anba'aka biẓalika*

*"Siapa yang mengatakan hal itu padamu?"*

The asking function found in the novel is on the utterance *"Siapa yang mengatakan hal itu padamu?"*. This was Habib's question about who leaked his secret. The next one is suggesting. The example is shown on the following sentence.

Data 135 (Page 66)

"صدقت يا بني, هذا واجب علينا, وأرى إذا عاودته الحمى غدًا أن ندعوه ليقوم معنا  
بضعة أيام ريثما ينقعه منها." (66)

*Ṣadaqta yā banī, haẓā wājiba 'alainā, wa'arā iżā 'āwadatihī alḥammā  
gadān an nad'uhu liyaqima ma'ana bida'ati ayyām raisamā yanqahu  
minhā.*

*"Putraku, kamu benar. Ini adalah kewajiban kita, dan jika sampai besok  
keadaannya belum membaik, kita harus mengajaknya untuk tinggal  
bersama kita selama beberapa hari agar kita bisa merawatnya."*

The suggesting function found in the novel is on the utterance *"kita harus mengajaknya untuk tinggal bersama kita selama beberapa hari agar kita bisa merawatnya"*. This was Habib's question about who leaked his secret. The next one is command. The example is shown on the following sentence.

Data 138 (Page 21)

"أنت تعلم ما يسرني, فاتفقوا فيما بينكم على الذي يعجبكم وأنا رهن مشيئتكم" (21)  
*Anti ta'lamu mā yasiranī, faittafaqu fīmā bainakum 'alā alazī  
ya'jibukum wa annā rahina masyiatikum*

*“Kamu tahu apa yang membuatku bahagia. Maka, pilih tanggal yang kamu suka, aku setuju dengan pilihanmu.”*

The command found in the novel is on the utterance *“Maka, pilih tanggal yang kamu suka, aku setuju dengan pilihanmu”*. This was Salim’s order to Salma to select the date to have a happy trip together.

### *Expressive speech acts*

Searle defines expressive speech acts as an acts for expressing someone’s feeling and action. This speech acts include acts for apologizing, thanking, congratulating, praising, and criticizing.<sup>10</sup> After the writer did analysis, there are some expressive speech acts. Those findings are shown on the Table 4.

Table 4. The Frequency of Expressive speech acts found in Jihadul Muhibbin

No	Function	Frequency
1	Thanking	1
2	Congratulating	1
3	Praising	4
TOTAL		6

Based on Table 4, the researcher explains further about expressive speech acts found in the novel in the following discussion.

### Data 144 (Page 11)

*“حقق الله الآمال يا عزيزي, والله إنك لوجه السعد, ولولا مجيئك لكنت أصبت بمرض لفرط قلقي وهو اجسي. و إني لاشكر لك صدق مودتك أحمد الله على ما بشرتني به”*  
(11)

*ḥaqaqa allah al-āmalu yā ‘azîzî, wallahu innaka laujahu assa‘idu walaulâ mujfaka lakanat aṣabat bimarḍa lifaraṭi quluqî wahuwa ajasî, wa innî lâ syakara laka ṣadiqa maudutika aḥmadu allah ‘alâ mâbisyara taniya bihi*

*“Tuhan telah mengabulkan segala mimpi menjadi nyata sahabatku. Demi*

<sup>10</sup> Ida Bagus Putrayasa. *Pragmatik*. 92

*Tuhan, kamu adalah wujud dari kebahagiaanku. Jika saja, kamu tidak datang, mungkin aku sudah jatuh sakit karena fokus pada kerisauan dan depresiku. Aku sangat berterimakasih atas perhatian dan masukan yang kamu berikan”*

The thanking speech acts found in the novel is on the utterance “*Tuhan telah mengabulkan segala mimpi menjadi nyata sahabatku*”. This utterance was Habib’s utterance to Salim for giving suggestion and care for him. The next function is congratulating. The example is shown on the following sentence.

Data 145 (Page 23)

"هنياً لك يا أدما، إني أعبطك على ما أنت فيه." (84)

*Haniân laka yâ admâ, innî agbiṭaka ‘alâ mâ anti fîhi*

*“Selamat untukmu Adma, aku iri padamu karena dirimu sekarang.”*

The congratulating speech acts found in the novel is on the utterance “*Selamat untukmu Adma*”. This utterance was Salim’s utterance to congratulate Adma for her relationship with Habib. The next function is praising. The example is shown on the following sentence.

Data 146 (Page 23)

"وقد انست في تلك الفتاة لطفاً و تهدياً قل مثالهما كما رأيت منها ميلاً إليّ، وكنت

أستأنس بها كثيراً حتى علقتهـا ومال قلبي إليها" (23)

*Waqad ansata fî tilka alfatâtu laṭifâ wa tahzîyâ qala mišâlahumâ kamâ ra’aita minhâ mailâ ilayya, wakanat asta’nisa bihâ kasîran ḥattâ ‘alaqatihâ wamâla qalbî ilaihâ*

*“Dia gadis yang baik dan sopan. Seperti yang mereka lihat. Tapi, hatinya menolakku saat ini.”*

The praising speech acts found in the novel is on the utterance “*Dia gadis yang baik dan sopan*”. This utterance was Daud’s utterance to praise a girl.

### *Declarative speech acts*

Searle defines expressive speech acts as an acts for convincing someone’s utterance. This speech acts include acts for agreeing and disagreeing.<sup>11</sup> After the writer did analysis, there are some declarative speech acts. Those findings are shown on the Table 5.

Table 5. The Frequency of Declarative speech acts found in Jihadul Muhibbin

No	Function	Frekuensi
1	Agreeing	6
2	Disagreeing	3
TOTAL		9

Based on Table 5, the researcher explains further about declarative speech acts found in the novel in the following discussion.

### Data 150 (Page 21)

"الحق أنها زيارة ممتعة, ولئن وافق عمي والاسرة على ذلك لنكونن جميعا من  
السعداء" (21)

*alḥaḩu annahā ziyārata mumti‘ata, walain wāfaqa ‘amiya wa al-usrati  
‘alā žalika lanakūnana jamī‘ān min assa‘adā’i.*

“*Sungguh, itu adalah sesuatu yang membahagiakan, apalagi keluarga  
juga menyetujuinya.*”

The agreeing speech acts found in the novel is on the utterance “*Sungguh, itu adalah sesuatu yang membahagiakan, apalagi keluarga juga menyetujuinya*”. This utterance was Salma’s agreement for Habib’s plan. The next function is disagreeing. The example is shown on the following sentence.

<sup>11</sup> Ida Bagus Putrayasa. *Pragmatik*. 92

Data 156 (Page 10)

"كلا لست مازحًا وليس ما بلغك إلا محض اختلاق, وما أخبرك به صاحبنا إلا لغرض  
لنفسه أنت تعلمه. و الحقيقة أنك ستنال مركزًا أحسن مما أنت فيه و...". (10).  
*Kalla lasta māzahān walaisa mā baligaka illā muḥaḍa akhlāqa, wa mā  
akhbiraki bihi ṣāḥinān ilā al-gardu linafsihi anti ta‘limahu. Wa al-  
ḥaḥiqāh annaka satanāli murakazān aḥsanu mimmā anti fihi wa...*

*“Tidak! Aku tidak bercanda. Apa yang menimpamu itu benar-benar  
diada-adakan. Dan apa yang dikabarkan temanmu itu adalah niatnya  
sendiri, kamu tahu itu. Sebenarnya kamu akan mendapatkan posisi yang  
lebih baik dari sebelumnya, lalu...”*

The disagreeing speech acts found in the novel is on the utterance “*Tidak! Aku tidak bercanda*”. This utterance was Salma’s disagreement as her friend’s accusation.

***Moral Values***

The researcher, after doing analysis towards Jihaddul Muhibbin, finds several moral values. In this research, the researcher classifies the values into good values and bad values. The findings are described as follows.

***Good Moral Values***

There are some good values found in Jihaddul Muhibbin. The first values found in Jihadul Muhibbin is caring. The example of caring is shown on the following instance.

"هل أدعو الخادم ليأتيك بشيء من المرق أو شراب الليمون, كي تبل معدتك." (65)  
*Hal ad‘û alkhadim liya‘tiyaka bisyai‘in min al-marqa au syarābu lîmûn,  
kai tubali ma‘datika*

*“Atau aku harus memanggil pelayan untuk membawakan kaldu atau  
limun agar perutmu terasa lebih baik?”*



The utterance above is Habib's utterance to his friend who was sick. The utterance shows caring as he offers some foods to him. The next good moral values in apologizing. The instance of apologizing is shown below.

"عفوًا يا عزيزي, واعتبري ما حدث كأنه لم يكن, فإني ما أردت بما قلته إلا تجربة  
محبتك." (43)

*'afwān yā 'azizatî, wa'tibarî mâ ḥadaṣa ka'annahu lam yakuna, fainnî  
mâ aradat bimâ qultuhu illâ tajarrabati maḥabbatik.*

*"Maafkan aku, tolong anggap seolah-olah tidak terjadi apa-apa, karena  
aku tidak menginginkan apa pun kecuali hanya ingin menguji rasa  
cintamu."*

The utterance above is Salim's utterance to Salma. The utterance shows apologizing since he questioned Salma's love. The next good moral values in affection. The instance of affection is shown below.

"إن ما يسرك يسرني, وقد كنت طول الوقت منشحة الصدر لعلمي أن صدرك سينشرح  
ولا شك بتلك المناظر" (20)

*inna mâ yasuruk yisirni, waqad kuntu tawilal alwaqtu mansyariḥah ṣadri  
la'alami an sadraka sayansyaraḥa walâ syaka bitilka almanîzir*

*"Kebahagiaannya adalah kebahagiaanku, kamu tidak perlu meragukanku,  
aku selalu meluangkan waktuku untukmu."*

The utterance above is Salam's affection to Salim. The utterance shows affection since he spent his time with her. The next good moral values in thanking. The instance of thanking is shown below.

"حقق الله الآمال يا عزيزي, والله إنك لوجه السعد, ولولا مجيئك لكنت أصبت بمرض  
لفرط قلقي وهو احسي. و إني لاشكر لك صدق مودتك أحمد الله على ما بشرتني به"  
(11)

*ḥaqaqa allah al-āmalu yā 'azîzî, wallahu innaka laujahu assa'idu walaulā*

*mujîaka lakanat aşabat bimarða lifaraţi quluqî wahuwa ajasî, wa innî lâ syakara laka şadiqa maudutika aħmadu allah ‘alâ mâbisyara taniya bihi*

*“Tuhan telah mengabulkan segala mimpi menjadi nyata sahabatku. Demi Tuhan, kamu adalah wujud dari kebahagiaanku. Jika saja, kamu tidak datang, mungkin aku sudah jatuh sakit karena fokus pada kerisauan dan depresiku. Aku sangat berterimakasih atas perhatian dan masukan yang kamu berikan”*

The utterance above is Habib’s thanking to Salim. The utterance shows thanking since Salim showed care towards Habib’s problem.

#### *Bad Moral Values*

There are some bad values found in Jihaddul Muhibbin. The first bad values found in Jihadul Muhibbin is lying. The example of lying is shown on the following instance.

" ماذا أقول؟ يكفي أبي دخلت يوماً منزل الخواجة سليمان هذا دون أن أقرع الجرس، فلما دخلت غرفة الفتاة وجدتها جالسة بجانب شاب كنتأعده صديقاً للأسرة في هيئة مريبة." (25)

*Maẓa aqulu? yakfi aniya dakhaltu yauman manzil al-khawajah sulaiman haẓã dūna an aqra’a aljarsi, falamã dakhaltu gurfah alfatatu wajadatuha jalisatan bijanibi syabun kuntua’idahu sadiqan lilusrati fi haiata muribatin.*

*“Apa yang harus saya katakan? Cukuplah bahwa saya pernah memasuki rumah khawaja sulaiman ini tanpa membunyikan bel. Ketika saya memasuki kamar gadis itu dan menemukannya duduk di sebelah pria muda, seorang teman dekatnya yang mencurigakan”*

The utterance above is Daud’s lie to slander Salma. The utterance was for making Salim hate Salma and break their relation. The next good moral value is pessimist. The instance of pessimist is shown below.

"هي انما وافقت, افلا ترين أن زواجها بموظف مثلي معرض للفصل كل يوم, مما يعرضها للخطر؟" (60)

*Habiya innahã wãfaqati, afalã tarîna an zaujahã bimauzafa mišlî ma'raða lilfašli kulla yaumin, mimmã ya'raðahã lilkhaðara?*

*"Semoga dia setuju. Tapi, apakah ibu melihat bahwa pernikahan ini mungkin? Dengan karyawan sepertiku yang dipecah setiap hari, apa tidak membuatnya beresiko?"*

The utterance above is Habib's pessimist. The utterance was his pessimist when he wanted to proposes Adma as he was not rich. The next good moral value is anger. The instance of anger is shown below.

"وافضيتها! واأسفاه.. ويل للمحتالين الخادعين الملقين!"  
*wafadihatahu! wa 'asfahu.. wayl lilmuhtalin alkhadiein almulafiqina!*

*"Celakalah!.. Pembohong!.. Penipu!.... Munafik"*

The utterance above is Salma's anger utterance to Salim for all the hurt she felt. The other example of anger found in Jihaddul Muhibbin is shown below.

"أية محبة تعنين؟ دعي ذكر المحبة فقد كفى ما لحق بما." (42)  
*"Apa maksudmu cinta? Jangan menyebut nyebut tentang cinta! Sudah jelas kebenarannya."*

The utterance above is Salim's anger utterance to Salma when he fel jealousy.

## CONCLUSION

There are varied illocutionary speech acts in Jihaddul Muhibbin including representative speech acts, commissive speech acts, directive speech acts, expressive speech acts, and declarative speech acts. In representative speech acts, there are Stating (32 occurrences), Reporting (1 occurrence), Informing (37 occurrences), Explaining (12 occurrences),

Defending (5 occurrences) , and Refusing (1 occurrence). In commissive speech acts, there are 4 occurrences of swearing.

In directive speech acts, there are Order (7 occurrences), Request (5 occurrences), Inviting (3 occurrences), Asking (27 occurrences), Suggesting (3 occurrences), and Command (6 occurrences). In expressive speech acts, there are Thanking (1 occurrence), Congratulating (1 occurrence), and Praising (4 occurrences). In declarative speech acts, there are agreeing (6 occurrences) and disagreeing (3 occurrences).

Furthermore, there are two kinds of moral values found in *Jihaddul Muhibbin*. Those are good moral values (including caring, apologizing, affection, and thanking) and bad moral values (including lying, pessimist, and anger). Based on the novel, it shows that everyone needs to struggle in a good way. Moreover, by doing this research, the researcher expect that this research contributes more of broadening illocutionary speech acts theory. For the reader, it is expected that they can learn good values.

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