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

Machmudatul Arifin
Pondok Pesantren Sunan Pandanaran Yogyakarta
machmudahalarifin2@gmail.com

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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

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 field that examines forms of expression based on social distances which limit the involved participants in a certain conversation.¹

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.² 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.³ 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 something⁴. Further, he divides illocutionary speech acts into five types including representative, directive, commissive, expressive, and declarative.⁵ 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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⁴ Ibid.,20.
⁵ 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. 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. 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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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 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

<table>
<thead>
<tr>
<th>No</th>
<th>Illocutionary Speech Acts</th>
<th>Frequency</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Representative speech acts</td>
<td>88</td>
</tr>
<tr>
<td>2</td>
<td>Commissive speech acts</td>
<td>4</td>
</tr>
<tr>
<td>3</td>
<td>Directive speech acts</td>
<td>51</td>
</tr>
<tr>
<td>4</td>
<td>Expressive speech acts</td>
<td>6</td>
</tr>
<tr>
<td>5</td>
<td>Declarative speech acts</td>
<td>9</td>
</tr>
<tr>
<td></td>
<td><strong>Jumlah</strong></td>
<td><strong>158</strong></td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>No</th>
<th>Function</th>
<th>Frequency</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Stating</td>
<td>32</td>
</tr>
<tr>
<td>2</td>
<td>Reporting</td>
<td>1</td>
</tr>
<tr>
<td>3</td>
<td>Informing</td>
<td>37</td>
</tr>
<tr>
<td>4</td>
<td>Explaining</td>
<td>12</td>
</tr>
<tr>
<td>5</td>
<td>Defending</td>
<td>5</td>
</tr>
<tr>
<td>6</td>
<td>Refusing</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>TOTAL</td>
<td>88</td>
</tr>
</tbody>
</table>

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

Data 01 (Page 10)

"Ji’tu litafirîji karobâtî bimusyāhadatî hażā al-iḥtīfâl, lakinnanî lam azdadi illâ karobân, wa qod arsalakallahi fî sâ’ati alhâji ilâika."

"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)

"Loked جاء سليم منذ ساعة فيعبرا وقف بما قرب منزل سلمى، ثم أرسل السائق يدعوني إليه وسلمني هذا الخطابي أنسلمي بدأ يبدأ، وهماستري أن أذكر عنه شيئا لأنه أحد سواها. ثم انصرف فبالعراة التي جاء فيها وعلى وجهه آثار الضعف والانقباض.” (94)
Laqad jã’a salîm munzû sã’ata faya’ribata waqafa bihã qarib manzila salmã, șumma arsala al-sâïqa yad’ûnî ilaihi wasalîmnî haça alhîjatbakî aslimahu lisalmã yadân biyadî, wa’hazirani an ažkuru ‘anhu sya‘iän li’ayi ahadin siwâhã, șumma ansarafâ fayâli’arabati allatî jã’a fihã wa’alâ wajhahu âşara al-qa’ fu wal-anqabâdi.

“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 menyebutkan 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)

"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 hari 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)

"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)

"Aku sudah menghabiskan waktu beberapa saat dengannya malam ini. kemudian, sepertinya dia memerlukan istirahat. Jadi, dia pergi tidur. Aku
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، بتكلفك البحث عن هذه الرسالة الآن."(30)

“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. 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)

فسيكرحء داود ‘الذاكى وقارياب كرسيكريتي ينجم الساكيت’]

\textit{ Faction Kurushu Daud ‘alâ zalika waqarib kursiyati minhu sùmma akhaža yaqis}u ‘alaihi qisatu}u."

\textsuperscript{8} Ibid., Ida Bagus Putrayasa. \textit{Pragmatik} 91
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. The findings on the novel is represented on Table 3

<table>
<thead>
<tr>
<th>No</th>
<th>Function</th>
<th>Frequency</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Order</td>
<td>7</td>
</tr>
<tr>
<td>2</td>
<td>Request</td>
<td>5</td>
</tr>
<tr>
<td>3</td>
<td>Inviting</td>
<td>3</td>
</tr>
<tr>
<td>4</td>
<td>Asking</td>
<td>27</td>
</tr>
<tr>
<td>5</td>
<td>Suggesting</td>
<td>3</td>
</tr>
<tr>
<td>6</td>
<td>Command</td>
<td>6</td>
</tr>
<tr>
<td></td>
<td><strong>Jumlah</strong></td>
<td><strong>51</strong></td>
</tr>
</tbody>
</table>

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

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9 Ibid., Ida Bagus Putrayasa. *Pragmatik*. 91
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)

"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)

"Kita akan melaksanakan kebahagiaan itu."

The inviting speech act found in the novel is on the utterance “Kita akan melaksanakan kebahagiaan itu.”. The utterance wass 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)

\[ \text{Man al-lazì anba'aka bižalika} \]

"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 غداً أن ندعوه ليقيم معنا بضعة أيام رضماً ينته منها." (66)

\[ \text{Ṣadaqta yà banì, hažá wàjiba ‘alainà, wa'arà ižà ‘åwadatihi alḥammà gadân an nad'uhu liyaqima ma'ana bida'ati ayyàm raišmà yañqahu minhà.} \]

"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 مشيئةكم." (21)

\[ \text{Anti ta'lamu mà yasirànì, faittafaqù fìmà bainakum ‘alà alažì ya'jibukum wa annà rahìna masyìatakum} \]
The command found in the novel is on the utterance “Maka, pilih tanggal yang kamu suka, aku setuju dengan pilihannya.”. 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 acts for expressing someone’s feeling and action. This speech acts include acts for apologizing, thanking, congratulating, praising, and criticizing. 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

<table>
<thead>
<tr>
<th>No</th>
<th>Function</th>
<th>Frequency</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Thanking</td>
<td>1</td>
</tr>
<tr>
<td>2</td>
<td>Congratulating</td>
<td>1</td>
</tr>
<tr>
<td>3</td>
<td>Praising</td>
<td>4</td>
</tr>
<tr>
<td></td>
<td>TOTAL</td>
<td>6</td>
</tr>
</tbody>
</table>

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 وجه السعد, ولولا مجيئك لكنت أصبت بمرض لفظ قلبي وهو اجسي. و إني لاشكر لك صدق مودتك أحمد الله على ما بشر تني به" (11)

I fête allah al-āmalu yà ‘azîzî, wallahu innaka laujahu assa’idu walaaula mujiaka lakanat aṣabat bimarḍa lifarati quluqi wahuwa ajasi, wa innî lā syakara laka šadiqa maudutika aḥmadu allah ‘alâ mābisyara taniya bihi

“Tuhan telah mengabulkan segala mimpi menjadi nyata sahabatku. Demi

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10 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)

"HENAN laka yã admã, innî agbit}aka ‘alã mã anti fihi

“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)

"Waqad ansata fi tilka alfatãtu lat}ifã wa tahziyã qa]a mîsâlahumã kamã ra’a]ita minhã mailã ilayya, wakanat asta’nisa bihã kasûran hattã ‘alaqati]hüm wamå]la qalbi ila]hã

“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. After the writer did analysis, there are some declarative speech acts. Those findings are shown on the Table 5.

<table>
<thead>
<tr>
<th>No</th>
<th>Function</th>
<th>Frekuensi</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Agreeing</td>
<td>6</td>
</tr>
<tr>
<td>2</td>
<td>Disagreeing</td>
<td>3</td>
</tr>
<tr>
<td></td>
<td>TOTAL</td>
<td>9</td>
</tr>
</tbody>
</table>

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 زيارا ممتعة، ولئن وافق عمي والاسرة على ذلك لنكون جميعا من السعداء" (21)

alhaqu annahã ziyrãta mumti’ata, walaín wâfâqa ‘amiya wa al-usrati ‘alã žalika lanakûnana jamî’än min assa’adâ’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.

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11 Ida Bagus Putrayasa. *Pragmatik*. 92
Data 156 (Page 10)

"Kalla lasta māzāḥān walaīsa mā balīgaka illā muḥāda akhlāqa, wa mā ākhbiraki bihi sāḥīnā ilā al-gardu līnaṣīhi anti ʿalīmahu. Wa al-ḥaqqiqāh annaka satānālī murakazān aḥṣānu mimmā anti fīhi wa...

"Tidak! Aku tidak bercanda. Apa yang menimpamu itu benar-benar diada-adakan. Dan apa yang dikabarkan temanmu itu adalah niatanya 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.

"Hil adū alkhādīm liyā’tiyaka bīsyā’in min al-marqā au syarābū limūn, 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 قلتته إلا تجربة محبتك." (43)

‘afwän yā ‘azizatî, wa’tibarî mā ḥadaša ka’annahu lam yakuna, fainnî mā aradat bimā qultuhi illā 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 منشرحة الصدر لعلمي أن صدرك سينشرح ولا شئ بتلك المناظر." (20)

inna mā yasuruk yisirni, waqad kuntu tawil alwaqtu mansyarih}ah ṣadri la’alami an sadraka sayansyara}a walā syaka bitilha almaniz}ir

“Kebahagiaanmu 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 السسعد، ولولا محبتك لكنت أصبت بمرض لفرط قلقي وهو اجسي. و إني لاشكر لك صدق مودتك أحمد الله على ما يبشر تني به” (11)

haniqaqa allah al-ãmalu yā ‘azîzî, wallahu innaka laujahu assa’i-du walâulâ
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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 Jihaddul Muhibbin is lying. The example of lying is shown on the following instance.

"Ma'z aqulu? yakfi aniya dakhalt yumma at-tawzul al-bahaqah sulaiman hażā dūn aqra’a aljarsi, falamā dakhaltu gurfah al-fatatu wajadatuha jalisatan bijanibi syabun kuntua’idahu sadiqan luturati 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.
"هبي انا وافقت, افلا ترين أن زواجها موظف مثلي معرض للفصل كل يوم, مما يعرضها للخطر؟" (60)

Habiya innahā wāfaqati, afalã tarîna an zaujahã bimauzãfã mišli ma’raḍa lilfašli kullâ yaumin, mimmã ya’raḍahã likhāṭâra?

“Semoga dia setuju. Tapi, apakah ibu melihat bahwa pernikahan ini mungkin? Dengan karyawan sepertiku yang dipecat 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.

"وافضحه! وا أسفه!.. ويل للمحتالين الخادعين الملفقين!" 

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.

"آية محبة تعنين? دعى ذكر المحبة فقد كفى ما خلق 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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