

CHAPTER I

INTRODUCTION

This chapter provides a general description of the study. It consists of six subchapters: background of the study, statement of problems, objectives of the study, significance of the study, conceptual framework, and literature review.

1.1 Background of the Study

Laws always bind human life. Laws are enforced to civilize humans in establishing justice, security, and order in the social environment. Meanwhile, in the world of Islam, the Al-Qur'an is believed to be the highest source of law in Islamic law. Al-Qur'an is the "*Kalam Allah*" that contains instructions to educate mankind to be pious by following Allah's commandments and avoiding all prohibitions (Sholiha et al., 2020). Like conventional law, Islamic law in the Al-Qur'an contains the rules of entire systems of life that serve as references and guides on how humans should direct the flow of life, encourage actions humans should take, and restrict deeds humans should not do. Yoseph Schacht stated, "Islam, which originates from the Al-Qur'an, not only regulates ritual worship matters but also governs human relationships in social life, economics, statecraft, and politics" (Firdaus, 2012).

Islamic law in the Al-Qur'an is encapsulated in a principle followed by general rules. In this regard, the Qur'an explains all the instructions and prohibitions, the boundaries of which are lawful and which are unlawful, good and bad values. These law verses in the Al-Qur'an are commonly accompanied by consequences such as sanctions and rewards. Interestingly, these consequences in the Al-Qur'an are often introduced in the form of threats and promises. Threats are directed at those who violate the laws, while promises are directed at those who obey the laws. For example, the law of khamr, which is stated in the Surah Al-Maidah verse 90, is provided with a promise. It says:

“O you who have believed, indeed, intoxicants, gambling, [sacrificing on] stone alters [to other than Allāh], and divining arrows are but defilement from the work of Satan, so avoid it that you may be successful.” (Q.S. Al-Ma’idah: 90)

The verse above pertains to the law of prohibition of drinking khamr, which is considered an act of Satan. The text in the verse demonstrates a cause-and-effect relationship, where the first clause, *“so avoid it,”* is a condition that must be fulfilled to attain the promise in the subsequent clause, *“you may be successful.”* Allah SWT promises success to those who can abstain from drinking khamr. The act of promising here is recognizable by using *“may”*. The sentence containing the word *“may”* above suggests that Allah will surely let those obeying the laws be successful. Through this example, it can be proven that the law verse in the Qur’an is frequently followed by a promise and threat.

In practice, even with the help of promises and threats, however, many individuals still do not obey the laws in their lives. One of the possible reasons is that they only consider the promises and threats in the law verses as mere statements, whereas behind them is followed by God's purpose to take action in the future as a consequence for those who obey and violate the laws. Therefore, to help improve the awareness of the readers to grasp the purpose of promise and threat in the law verse clearly, understanding the context is needed. It is impossible to understand the meaning textually without considering the context. Because without understanding the context, the comprehensive meaning is difficult to grasp. Haleem (2018) mentioned that understanding the context is important in determining meaning and achieving accurate and effective interpretation. Thus, the contextual meaning can be simply understood as a paradigm of thinking, whether a method, approach, or technique, that is oriented toward the context or situation surrounding the text. In other words, context involves the interaction between an expression's context of utterance and the interpretation of what the speaker says within that expression (Arrosid & Munandar, 2018).

The Qur'an, in its textual form, is static and unchanging, but the interpretation and understanding of its meaning constantly evolve following the dimensions of human space and time (context). Thus, the Qur'an remains open to

being examined, studied, analyzed, perceived, and interpreted at any time using various tools, methods, and approaches to uncover its meaning and comprehend the intended conveyed (Zaky, 2014). Therefore, the Qur'an is always open to multiple interpretations based on its context. Contextual meaning becomes crucial as misunderstandings of the text will often occur if understood only literally without considering the context.

Understanding the use of promise and threat in the law verses is crucial to grasp God's intentions. With a good understanding, it will certainly minimize the actions of individuals who often violate the laws due to their ignorance and misunderstanding. In line with this, because the Qur'an is very open to contextual study, many linguists, much like contemporary experts, utilize linguistic theories in their study to analyse the language of the Qur'an. One of the theories that is commonly used to understand the contextual meaning is the pragmatics theory.

Pragmatics is the study of contextual meaning (Yule, 1996). It discusses how language is used based on dynamic contextual considerations (Huang, 2007). This study concerns how context has a strong influence on building meaning. Consequently, this study needs the interpretation of what people mean by their utterances rather than what the words or phrases in those utterances might mean by themselves (Yule, 1996). In line with this, the Qur'an, pragmatically, is a text with the potential to be interpreted through a dynamic context (Syukri, 2017). In this case, pragmatics studies can be applied to analyze the contextual meaning of promise and threat in the law verses. Further, one of the relevant theories in pragmatic studies for contextually examining the use of promise and threat in law verses is the speech act theory.

Theoretically, speech acts concern how an act is performed using language. It is best defined as "In saying something, we do something" (Austin, 1962). Speech act is learning a language in pragmatics to understand the meaning. Basically, every time we utter something, we simultaneously perform three acts: a locutionary act, an illocutionary act, and a perlocutionary act. The locutionary act means a mere statement or a basic utterance. The illocutionary act refers to the act that is being done by what the speaker intends within the statement or utterance. The

perlocutionary act means the listener's interpretation or assumption of the statement that is spoken by the speaker. It refers to the speaker's act in eliciting a certain response from the listener, or in making an effect on the listener. For instance, the speaker, through his/her utterances, may want the listener to be convinced, persuaded, or delighted (Mabaquiao et al., 2018). The purpose of the three acts is to pursue the word's meaning clearly because simple words can contain complex meanings that are not explicitly demonstrated by the speaker in phrases. Sometimes, some utterances are not just statements but also contain actions that must be performed either by the speaker or the listener. Sri Hartati (2018) argued that the sentences spoken by the speaker and the listener in communication are not only used to express something or to convey something, but are also intended to actively perform an action. In line with this, the promise and threat of law verses in the Qur'an are not only intended to declare or convey something but are also meant to indicate actions that Allah will undertake in the future. Searle further systematizes five speech act categories, they are directive, assertive, commissive, expressive, and declarative.

The act of promise found earlier in the law verse of khamr is called a commissive act, that is, the speech act indicating a speaker's commitment to future actions (Searle, 1979). This act is one of five kinds of speech acts stated by Searle. A commissive speech act is used by the speakers to commit themselves to some future actions. They bind the speaker to specific actions in the future. It means that when a speaker utters something that contains commissive, he or she commits to do a certain action for the listener in the future. Commissives are differentiated into some types, they are promise, threat, refusal, and pledge (Yule, 1996). In this study, the author specifically analyses the use of promise and threat in commissive speech acts within the law verses of Surah Al-Baqarah because their volume usage is utterly productive. Basically, the use of promises and threats in the law verses of the Al-Qur'an serves many purposes. As Fauziah stated, "The use of promises and threats is to establish justice and strengthen motivation and awareness for Muslims (Fauziah, 2018). It is portrayed in Surah An-Nur *"On that Day God will pay them back (All) their just dues, and they will realise That God is the (very) Truth, That*

makes all things manifest” (Q.S. An-nur: 25). It can be concluded that these promises and threats will encourage Muslims to be aware of their actions. Furthermore, this is Allah's way of providing clear and firm guidance for Muslims to obey the laws. Additionally, it is also a way for Allah to demonstrate His servants through forms of commitment and inducement. These purposes align with the significance of commissive speech acts. As Searle mentioned, “For that reason, we often use these expressions in the performance of speech acts which are not strictly speaking promises, but in which we wish to emphasize the degree of our commitment” (Searle, 1979). With that alignment, the author aims to further analyze the use of promise and threat acts in each law verse found in Surah Al-Baqarah.

Besides, the author also examines the conditional sentence patterns in the law verses of Surah Al-Baqarah that contain promise and threat speech acts. This is because most of the promises and threats in these law verses appear in the form of sentences that express a cause-and-effect relationship, in which the promise or threat serves as a consequence of either obeying or violating the law. Therefore, the author feels it is necessary to analyze the conditional sentence to strengthen the reader's understanding of the use of promise and threat acts in law verses Surah Al-Baqarah.

According to Searle (1971), conditional promises and threats are speech acts uttered by a person to manipulate people's behaviour by setting up consequences for their behaviour (Beller, 2002). In other words, they are used by the speaker to influence the behaviour of the readers. For example:

“If you don't give me your wallet, I will punish you severely”

The example above demonstrates the use of conditionality in the threat act, where the speaker's punishment is a consequence for those who don't give him his wallet. It indicates that the speaker implicitly influences the reader's behaviour by giving him his wallet. Promises and threats in the law verses are often followed by a conditional sentence pattern to influence the Muslims' choice of action. God uses this conditional promise and threat to push them to obey the laws.

The scope of this study is the law verses in Surah Al-Baqarah. Surah Al-Baqarah is the surah with the most verses in the Qur'an, and thus it contains many verses that express promises and threats (Kurniasih, 2020). Furthermore, based on research by H.A. Wardi Muslich, out of the 6,234 verses in the Qur'an, there are a number of law verses, including 891 verses according to Ibn Arabi in his book "Ahkam Al-Qur'an", 314 verses according to Ali Al-Says in "Tafsir Ayat Al-Ahkam", and 255 verses according to Ali Al-Shabuni in "Rawa'i' Al-Bayan", where Surah Al-Baqarah ranks first as the one containing the most law verses in the Qur'an (Muslich, 2001). The author chose this Surah to analyze the use of promise and threat acts. In addition, the author took the English translation of Al-Qur'an by Abdullah Yusuf Ali because the most widely used English translation of the Quran is typically the one by Abdullah Yusuf Ali. It has been circulating since the early 20th century and is popular in Islamic and academic circles. Moreover, Abdullah Yusuf Ali is also among the first individuals to successfully translate the Qur'an into English, which has helped preserve the purity of its meaning.

1.2 Statement of Problems

Promises and threats in the law verses of Surah Al-Baqarah are a form of emphasis for the enforcement of law and justice. However, numerous Muslims are found not obeying the laws due to their ignorance and misunderstanding. They do not reflect on the purpose of Allah's promises and threats to them because they only understand the meaning of the verse textually without considering the context. This lack of contextual understanding can lower the awareness of readers, which contributes to increasing the number of lawbreakers, leading to a moral breakdown and social order. In summary, there is a need to analyze the use of promise and threat in law verses to describe the contextual meaning within them. To grasp the contextual meaning, the author uses the theory of commissive speech act to analyze how the speaker (God) uses promise and threat in law verses to commit himself to future action and uses the theory of conditionality to analyze how the speaker (God) uses conditional promise and threat in the Qur'an to influence the reader's behavior. More specifically, the following research questions need to be addressed:

1. What types of commissive speech acts are used in the English translation of the law verses Surah Al-Baqarah by Abdullah Yusuf Ali?
2. What types of conditionality are used in the English translation of the law verses Surah Al-Baqarah by Abdullah Yusuf Ali?
3. What is the contextual meaning of the promise and threat act in the English translation of the law verses Surah Al-Baqarah by Abdullah Yusuf Ali?

1.3 Objectives of the Study

The study aims to provide explanations of the use of promise and threat in the law verses Surah Al-Baqarah based on their context. Particularly, the study has the following sub-objectives:

1. To know the types of commissive speech acts used in the English translation of the law verses Surah Al-Baqarah by Abdullah Yusuf Ali.
2. To know the types of conditional sentence used in the English translation of the law verses Surah Al-Baqarah by Abdullah Yusuf Ali.
3. To know the contextual meaning of promise and threat acts in the English translation of the law verses Surah Al-Baqarah by Abdullah Yusuf Ali.

1.4 Significance of the Study

The significance of this study lies in its potential to contribute to a deeper understanding of the language in the Qur'an by considering its context. This study expands the objective of the pragmatic field by examining the use of speech acts in the English translation of the law verses Surah Al-Baqarah by Abdullah Yusuf Ali. By focusing on the promise and threat acts in the law verses, the author hopes this study can be useful and bring some benefits theoretically and practically.

1. Theoretical Significance

Firstly, commissive speech acts in the Al-Qur'an offer valuable insights into the use of the language, particularly how speech acts convey complex law, ethical norms and moral messages to reveal their purposes. Secondly, analyzing these speech acts can help clarify the specific duties and responsibilities that are mandated by Islamic law, providing clearer guidance for both scholars and practitioners. In addition, this study can guide in understanding the original verse's intention and

help translators understand the pragmatic nuances in law verses, resulting in more accurate translations and interpretations.

2. Practical Significance

The use of commissive speech acts in the law verses of Al-Qur'an can motivate Muslims to obey Islamic laws through God's promises and threats. They can guide human behavior, emphasizing accountability, and the consequences of actions. Besides, the findings of this study can serve as an educational resource for students of Islamic and non-Islamic studies. By providing detailed analyses of specific verses, the study can enhance public understanding as well as support the development of critical thinking and analytical skills in interpreting the language of the Qur'an. The finding also can help improve communication strategies, such as in the field of politics, mediations, and cross-cultural negotiations by understanding how commitments are made and perceived.

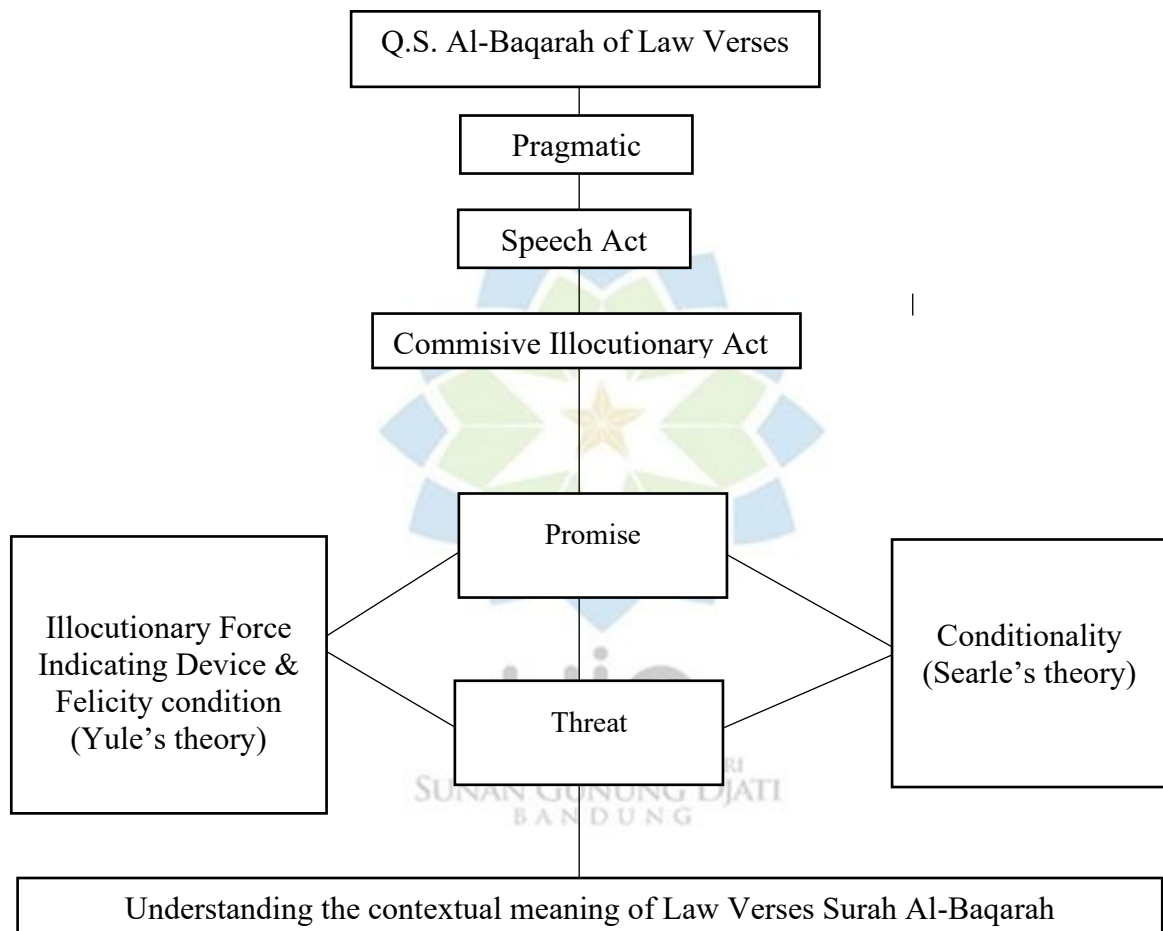
1.5 Conceptual Framework

This study aims to describe the use of promises and threats acts in the English translation of the law verses Surah Al-Baqarah by analyzing the types of commissive speech acts, the types of conditionality, and analyzing the contextual meaning of those acts. In doing the analysis, the author employs a pragmatic approach as a foundation theory to interpret God's utterances on those verses, including promises and threats.

To answer the first question, the author employs Searle and Yule's theory of commissive speech act. In this analysis, the author uses the theory to classify the types of commissives, which utterances refer to the promise types and which utterances refer to the threat types. According to Searle and Yule, there are two ways to determine whether the utterance refers to the act of promising or threatening: by considering the illocutionary force indicating devices (IFIDS) and the felicity condition. The author uses this formula to classify the utterances that refer to the promise and threat acts. To answer the second question, the author employs Searle's theory of conditional promise and threat. This theory is used by the author to analyze the cause and effect relationship patterns within the law verses

of Surah Al-Baqarah. Lastly, the author describes the contextual meaning of the promise and threat acts that leads to the conclusion of the findings.

Figure 1.5 Analysis Construct



In this study, the author wants to analyze the used of promises and threats in the English translation of the law verses Surah Al-Baqarah. To identify the use of promise and threat, the theory used is proposed by Yule and Searle. They suggested that there are two ways for identifying promise and threat in the utterances: they are using IFIDS (illocutionary force indicating devices) and considering the felicity conditions. In IFIDS, promise and threat are indicated by the existence of performative verbs, such as promise, swear, guarantee, and warn. Sometimes, the promise and threat are also indicated by using modal verbs, such as

will, shall, and may. Meanwhile, in felicity conditions, the promise and threat are indicated by considering three conditions; the first is content conditions, for both a promise and a warning, the utterance must be about a future event. Second is preparatory conditions; for a promise, the event will have a beneficial effect, whereas for a threat, the event will not have a beneficial impact. This condition also ensures that the speaker has the appropriate role to prove his promise and threat to be true. Third is an essential condition; for promise, the utterance changes from non-obligation into obligation, whereas for threat, the utterance changes from non-informing a bad future event to performing.

Furthermore, the author aims to describe the conditional pattern within sentences containing promises and threats in the law verses of Surah Al-Baqarah. Searle proposes the theory of conditional promise and threat used by the author. Conditional patterns in these verses are indicated by some signal words such as *caused, effected, since, due to, so, etc.* Besides, they are also indicated by looking for one event that caused another event through the sentences.

1.6 Previous Studies

The author reviews four main previous studies regarding the Qur'anic speech acts. all of which are most relevant to the issue at hand.

First, Mariska and Kurniawan (2022) explored the speech acts in the English translation of Abdullah Yusuf Ali's surah Al-Fatiha and Al-A'la. They continued to describe them based on their types and functions. The result of the study showed that the dominant type of speech act in Surah Al-Fatiha was assertive, with a rate of 85%. Besides, Surah Al-A'la was dominated by declarative speech acts with a rate of 68%. Given that only a few commissive speech acts were found in the results of this study, the author has chosen to focus solely on the search for commissive speech acts as a contribution to expanding the study of speech acts, especially in the field of commissives in the Al-Qur'an.

Second, a similar study was also conducted by Kurniasih and Ulfiana in "Commissive Speech Act in the Surah Al-Baqarah and Its Implementation as Speech Text Materials of Class XI High School Students" (Dwi Kurniasih & Ulfiana, 2020). They classified every commissive verse based on its type and

described the functions based on their context. Further, the result of the analysis was implemented as speech text materials for class XI High School Students. Unfortunately, this study only presented the results of the classification of commissive data without explaining the analytical process. Therefore, the author aimed to refine the study by introducing a novelty in the form of a more in-depth analysis of the classification process, focusing exclusively on the types of promises and threats.

Third, Chojimah (2016) investigated the patterns of commissive speech acts in translated verses of law and explored their syntactical realization. This study focused on the law of marriage, inheritance, and trading. Considering that the scope of the law verses found in the previous study is still very limited, the author argued many other law verses that are massively discussed in the Holy Book are not included in this study, especially in Surah Al-Baqarah. Relying on this, the author expands her study by analyzing the commissive speech acts in Surah Al-Baqarah.

Lastly, the author explored the study of Mira Fauziah (2018) about the verses of promises and threats as a method of da'wah in the Qur'an. In her study, she analyzed the verses of promises and threats based on the redaction and selection of words or sentences that contain da'wah values. After that, she explained the da'wah values contained in these verses and their influence on Muslims. The results found that the verses of promises and threats have a very big influence on Muslims, including providing motivation to worship and do good, encouraging more patience in facing life's trials, and showing how great the Grace given by Allah to humans is. This study inspired the author to analyze the use of promises and threats as well, with a specific focus on Surah Al-Baqarah.

After reviewing those previous studies, none explored the promise and threat acts with their analytical process of classification and their sentence patterns within the law verses Surah Al-Baqarah. Meanwhile, understanding this topic is very important to expand the reader's understanding of the language and linguistic nuance in the Qur'an. Therefore, the author intends to explore this topic.

1.7 Definition of Key terms

The definition of key terms is valuable to avoid misunderstanding. Therefore, this chapter presents some definitions.

1. Pragmatics

According to Yule (1996), Pragmatics is the study of speaker meaning. It focuses on the meaning of what the speaker communicates and what the listener interprets. It requires considering what people mean in a particular context and how the context can influence what is said like who they are talking to, when, where, and under what circumstances. This type of study explores how a great deal of what is unsaid is recognized as part of what is communicated.

2. Contextual Meaning

According to Leech (1983), context is any background knowledge or information assumed to be shared by the speaker and hearer and which contributes to the hearer's interpretation of what the speaker means by a given utterance (Arrosid & Munandar, 2018).

3. Speech Act

According to Austin (1955), speech act means by saying something, we do something. Besides, Yule (1996) stated speech act is actions performed via utterances. In attempting to express themselves, people not only produce utterances containing grammar structure and words but also perform actions via those utterances.

4. Commissive Speech Act

Yule (1996) stated a commissive speech act is a kind of speech act that speakers use to commit themselves to some future actions. This act binds the speaker to specific actions in the future. It means that when a speaker utters something that contains commissive, he or she commits to do a certain action to the hearer in the future. According to Yule (1996), there are six types of commissives, namely promise, threat, guarantee, offer, volunteer, and refusal.

5. Promise Speech Act

According to Cruse (2000), promising is one of the types of commissive speech acts. The Longman Dictionary of Contemporary English (1978) specifies

that promising is a statement, which someone else has a right to believe and depend on, that one will or will not do something or give something (Karyono, 2015). The promising act also binds us to a future course of action that benefits the addressee or a third party in some way (Piscesco & Ambalegin, 2023).

6. Threat Speech Act

According to Cruse (2000), threatening is one of the types of commissive speech acts. Sami (2015) argued that threatening is a sort of coercion in which a course of action is recommended to avoid a bad reaction. Example: *“What I do in the next scene is that I threaten to shoot you when you get back from the party”* (Piscesco & Ambalegin, 2023).

7. Conditionality

In grammatical terms, conditionals are complex sentences that consist of an if-clause, often referred to as the antecedent, and the main clause, also known as the consequent. This approach is justified insofar as it allows making some interesting predictions about what speakers commit themselves to when using conditionals (Sztencel & Clarke, 2018).

8. Conditional Promise

A conditional promise is used to influence the hearer's behaviour by promising something. For example:

“I will give you money if you help me do my homework.”

From this example, the first sentence (*I will give you money*) will be true if the second sentence (*if you help me do my homework*) is true (Sztencel & Clarke, 2018). The conditional promise is a type of utterance used to influence people's behaviour to do something by motivating them with a reward.

9. Conditional Threat

Conditional threat is used to influence the hearer's behaviour by threatening. For example:

“I will not give you money if you do not help me do the homework”

From this example, the first sentence *“I will not give you money”* will be true if the second sentence *“if you do not help me do the homework”* is true (Sztencel & Clarke, 2018). The conditional threat is a type of utterance used to

influence people's behaviour to do or not do something by warning them with a punishment.

