

ABSTRACT

Khaerunisa Fitriyani. 1225030099. Non-Human Speech Acts in Selected Qur'anic Eschatological Verses: A Pragmatic Analysis. An Undergraduate Thesis, English Literature Department, Faculty of Adab and Humanities, State Islamic University of Sunan Gunung Djati Bandung. Advisors: 1. Hj. Deuis Sugaryamah, M.Pd.; 2. Fourus Huznatul Abqoriyyah, M.A.

This study investigates non-human speech acts in selected Qur'anic eschatological verses from a pragmatic perspective. The study aims to identify the types of illocutionary acts performed by non-human entities and to analyze the pragmatic functions conveyed through these speech acts within their eschatological contexts. This study employs a qualitative descriptive method and applies Speech Act Theory, particularly Searle's (1979) classification of illocutionary acts. The data consist of 39 primary non-human utterances identified from selected Qur'anic eschatological verses. The unit of analysis is the non-human utterance rather than the Qur'anic verse as a whole. The analysis was conducted by identifying the non-human speaker, examining the contextual meaning of each utterance, determining its illocutionary force, classifying the utterance based on Searle's taxonomy, and interpreting its pragmatic function within the eschatological context. The findings reveal four types of illocutionary acts: 22 assertive utterances, 10 directive utterances, 4 expressive utterances, and 3 declarative utterances. Assertive acts constitute the most dominant category, primarily functioning to provide testimony, report information, explain events, and confirm human deeds. Directive acts are realized through commands, questions, requests, and invitations, while expressive acts convey evaluative responses and declarative acts establish or confirm eschatological statuses. No commissive acts were identified in the data. Beyond these illocutionary categories, the analysis identifies five major pragmatic functions: accountability, testimony and evidence, divine justice, punishment, and reward and recognition. These functions demonstrate that non-human speech acts contribute systematically to the representation of the Day of Judgment by establishing human responsibility, providing evidence, implementing divine judgment, and communicating the consequences of human actions. The findings indicate that non-human entities in the selected verses are represented as active communicative participants whose utterances contribute to the construction of meaning within Qur'anic eschatological discourse. This study therefore demonstrates the applicability of Speech Act Theory to represented non-human communication and contributes to the pragmatic study of Qur'anic discourse.

Keywords: Non-Human Speech Acts, Qur'anic Discourse, Eschatology, Pragmatics, Illocutionary Acts, Speech Act Theory