

**A SPEECH ACT ANALYSIS OF ZAID'S UTTERANCES IN  
MOUSTAPHA AKKAD'S MOVIE *THE MESSAGE***

A GRADUATING PAPER

Submitted in Partial Fulfillment of the Requirements for Gaining  
The Bachelor Degree in English Literature



By:

**Usep Muttaqin**

09150066

**ENGLISH DEPARTMENT  
FACULTY OF ADAB AND CULTURAL SCIENCES  
STATE ISLAMIC UNIVERSITY SUNAN KALIJAGA  
YOGYAKARTA  
2013**

### A FINAL PROJECT STATEMENT

I certify this thesis is definitely my own work. I am completely responsible for the content of this thesis. Other writer's opinion or findings included in the thesis are quoted or cited in accordance with ethical standards.

Yogyakarta, 16 June 2013

The writer



Usep Muttaqin

09150066



## NOTA DINAS

Hal : Skripsi  
a.n. Usep Muttaqin

Kepada  
Yth. Dekan  
Fakultas Adab dan Ilmu Budaya  
UIN Sunan Kalijaga  
Di Yogyakarta

*Assalamu'alaikum Wr. Wb.*

Setelah memeriksa, meneliti, dan memberikan arahan untuk perbaikan atas skripsi saudara:

Nama	: Usep Muttaqin
NIM	: 09150066
Prodi	: Sastra Inggris
Fakultas	: Adab dan Ilmu Budaya
Judul	: <b>A SPEECH ACT ANALYSIS OF ZAID'S UTTERANCES IN MOUSTAPHA AKKAD'S MOVIE "THE MESSAGE"</b>

Saya menyatakan bahwa skripsi tersebut sudah dapat diajukan pada sidang Munaqasyah untuk memenuhi sebagian syarat memperoleh gelar Sarjana Humaniora.

Atas perhatian yang diberikan, saya ucapkan terima kasih.

*Wassalamu'alaikum Wr. Wb.*

Yogyakarta, 21 Juni 2013

Pembimbing,

Fuad Arif Fudiyartanto, M.Hum., M.Ed.  
NIP. 19720928199903 1 002



KEMENTERIAN AGAMA  
UNIVERSITAS ISLAM NEGERI SUNAN KALIJAGA  
FAKULTAS ADAB DAN ILMU BUDAYA

Jl. Marsda Adisucipto Yogyakarta 55281 Telp./Fak. (0274) 513949  
Web : <http://adab.uin-suka.ac.id> E-mail : [adab@uin-suka.ac.id](mailto:adab@uin-suka.ac.id)

**PENGESAHAN SKRIPSI/TUGAS AKHIR**

Nomor: UIN.02/DA/PP.009/1521 /2013

Skripsi / Tugas Akhir dengan judul:

**A SPEECH ACT ANALYSIS OF ZAID'S UTTERANCES IN MOUSTAPHA AKKAD'S  
MOVIE "THE MESSAGE"**

Yang dipersiapkan dan disusun oleh :

Nama : Usep Muttaqin

NIM : 09150066

Telah dimunaqosyahkan pada : Jum'at 28 Juni 2013

Nilai Munaqosyah : A-


Dan telah dinyatakan diterima oleh **Fakultas Adab dan Ilmu Budaya UIN Sunan Kalijaga.**

**TIM MUNAQOSYAH**


Ketua Sidang

  
**Fuad Arif Fudiyartanto, M.Hum**  
NIP 19720928 199903 1 002

Penguji I

  
**Jiah Fauziah, M.Hum**  
NIP 19750701 200912 2 002

Penguji II

  
**Dwi Margo Yuwono, M.Hum**  
NIP 19770419 200501 1 002

Yogyakarta,  
Dekan Fakultas Adab dan Ilmu Budaya

  
**Dr. Hj. Siti Maryam, M.Ag**  
NIP: 19580117 198503 2 001

## DEDICATION

*I DEDICATE THIS THESIS TO*

*MY BELOVED PARENTS*

*MY BELOVED SISTERS*

*MY GREAT TEACHERS AND LECTURES*

*ALL MY BEST FRIENDS*

## **MOTTO**

*LAA TUAKH KHIR AMALAKA ILA AL-GODDI, MA YAQDIRU AN ATA' MALA AL-*

*YAUMA (Arabic proverb)*

*(Do what you can do today)*

*KHAIRU AN-NAASI ANFA'UHUM LIL AN-NAS (Arabic Proverb)*

*(The best human being is a human that can give benefits to others)*

*Fan shi gan ji (Chinese Proverb)*

*(Just be grateful no matter what happens)*

*Van ieder mens is iets leren (Dutch Proverb)*

*(Everyone is a teacher for us)*

*Seek First to Understand, Then to Be Understood (Stephen Covey)*

*Life Isn't an Emergency (Richard Carlson, PhD.)*

## ACKNOWLEDGEMENT

*Alhamdulillahirabbil 'alamin...* All praise belongs to Allah SWT due to His blessing and mercies that have been given to me, so I can complete this graduating paper entitled “A Speech Act Analysis of Zaid’s Utterances in Moustapha Akkad’s Movie *The Message*”.

In writing this graduating paper, I get help from many people, directly and indirectly. In this occasion I would like to express my deep gratitude and appreciation to the following people:

1. Mr. Fuad Arif Fudiyartanto, M.Hum., M.Ed. as my consultant, for giving me guidance, support, and encouragement to finish this graduating paper.
2. Mrs. Sri Isnani Setyaningsih, M.Hum., as my academic consultant, for always giving me encouragement whenever I need it.
3. All lectures of English Department of UIN Sunan Kalijaga who have given me knowledge, experience, inspiration, and guidance during my study in this department.
4. Both of my parents for their precious advices.
5. All of my friends, especially from English Department, for friendships and sharing their knowledge.

Last but not least, I would like to say thanks to other people whom I cannot mention one by one. My deepest appreciation is dedicated to all of you. Thanks for coloring my days with bittersweet moments.

I realize that this paper is far from being perfect. Therefore, I wholeheartedly welcome any suggestions, comments, and criticisms from who has concern in improving this paper. Finally, I hope this paper will be useful for all the readers.

Yogyakarta, 14 June 2013

The writer

**Usep Muttaqin**



# **KAJIAN TINDAK TUTUR TERHADAP TUTURAN ZAID DALAM FILM MUOSTAPHA AKKAD “THE MESSAGE”**

oleh Usep Muttaqin

## **ABSTRAK**

Dalam percakapan sehari-hari, selain mengucapkan kata-kata manusia juga melakukan tindakan dengan kata-kata itu. Fenomena ini tidak hanya terjadi dalam percakapan di kehidupan nyata, tetapi bisa juga terjadi dalam sebuah dialog atau percakapan film. Oleh karena itu, penulis melakukan penelitian untuk menganalisis perbuatan yang orang lakukan ketika mengucapkan kata-kata dalam percakapan film yang berjudul “The Message” dan menuliskannya dalam sebuah skripsi berjudul “A Speech Act Analysis of Zaid’s Utterances in Moustapha Akkad’s Movie ‘The Message’”.

Jenis dari penelitian ini adalah qualitative. Dalam pengumpulan data, penulis menggunakan metode observasi dan dokumentasi. Analisis data yang dilakukan penulis didasarkan pada teori tindak tuturnya Searle yang meliputi *felicity condition* atau kondisi kewajaran dan macam-macam tindak tutur.

Penelitian ini menemukan bahwa karakter Zaid menggunakan empat jenis tindak tutur dalam percakapannya di film ini, yaitu representatif, direktif, komisif, dan deklarasi. Jenis tindak tutur yang paling sering digunakan Zaid dalam percakapannya adalah representatif.

Kata Kunci: Tindak Tutur, Kondisi Kewajaran, Jenis Tindak Tutur

# **A SPEECH ACT ANALYSIS OF ZAID’S UTTERANCES IN MOUSTAPHA AKKAD’S MOVIE *THE MESSAGE***

by Usep Muttaqin

## **ABSTRACT**

In everyday conversation, while producing utterances people also perform actions via those utterances. This phenomenon not only occurs in real life conversation but also can occur in a dialogue of a movie. Therefore, the writer conducts a research to analyze actions people perform while producing their utterances in a movie dialogues entitled “The Message”, and presents it in this paper entitled “A Speech Act Analysis of Zaid’s Utterances in Moustapha Akkad’s Movie *The Message*”.

The type of this research is qualitative research. In collecting the data, the writer uses observation and documentation. The analysis of the data is based on the theory of speech act, including the theory of felicity condition and kinds of speech act, proposed by Searle.

This research finds that Zaid performs four types of speech act in the dialogues of the movie; they are representatives, directives, commissives, and declarations. The most frequent speech acts performed by Zaid in the dialogues of the movie is representative.

Key Words: Speech Acts, Felicity Condition, Type of Speech Act

## TABLE OF CONTENTS

TITLE PAGE.....	i
A FINAL PROJECT STATEMENT .....	ii
PAGE OF NOTA DINAS .....	iii
APPROVAL .....	iv
PAGE OF DEDICATION.....	v
PAGE OF MOTTO.....	vi
ACKNOWLEDGEMENT .....	vii
ABSTRAK .....	ix
ABSTRACT .....	x
TABLE OF CONTENTS.....	xi
LIST OF TABLES.....	xiv
LIST OF FIGURES .....	xv
CHAPTER I INTRODUCTION .....	1
1.1 Background of Study.....	1
1.2 Scope of Study .....	4
1.3 Problem Statements .....	5
1.4 Objectives of Study .....	5
1.5 Significances of Study .....	5
1.6 Prior Researches .....	6
1.7 Theoretical Approach .....	7
1.8 Method of Study.....	8

1.8.1	Type of Research .....	8
1.8.2	Data Resource.....	9
1.8.3	Method of Collecting Data .....	9
1.8.4	Research Data Analysis .....	9
1.9	Paper Organization .....	10
CHAPTER II THEORETICAL BACKGROUND.....		11
2.1	Context .....	11
2.2	Speech Act Theory .....	13
2.2.1	Utterance Act.....	15
2.2.2	Propositional Act.....	15
2.2.3	Illocutionary Act.....	16
2.2.4	Perlocutionary Act.....	16
2.3	Types of Speech Acts .....	16
2.3.1	Representative .....	19
2.3.2	Directive.....	19
2.3.3	Commissive.....	20
2.3.4	Expressive .....	20
2.3.5	Declaration .....	20
2.4	Felicity Condition.....	21
2.5	Synopsis of the Movie .....	23
CHAPTER III FINDINGS AND DISCUSSIONS .....		25
3.1	Findings .....	25
3.2	Discussion.....	26

3.2.1 Representative .....	26
3.2.1.1. Representative of Predicting .....	26
3.2.1.2. Representative of Informing .....	31
3.2.1.3. Representative of Reporting.....	35
3.2.1.4. Representative of Declaring .....	41
3.2.2 Directive.....	44
3.2.2.1. Directive of Ordering .....	44
3.2.3 Commissive.....	49
3.2.3.1. Commissive of Offering .....	49
3.2.4 Declaration .....	53
3.3. Additional Discussion .....	56
CHAPTER IV CONCLUSION AND SUGGESTION.....	58
4.1 Conclusion .....	58
4.2 Suggestion.....	59
WORKS CITED .....	61
APPENDIX .....	64
CURRICULUM VITAE .....	71

## LIST OF TABLES

	page
Table 1. Type of Speech Act on All Zaid's Utterances	25
Table 2. Sub-Type of Representative	26
Table 3. Sub-Type of Directive	45
Table 4. Zaid's Utterances Representing the Prophet vs not	57

## LIST OF FIGURES

	page
Fig.1. Zaid predicts an agreement	27
Fig.2. Zaid informs the declaration of Islam	32
Fig.3. Zaid reports what happened to Muhammad	36
Fig.4. Zaid declares Islam to the world	41
Fig.5. Zaid gives an order	46
Fig.6. Zaid offers to buy Lord Umayya's slave	50
Fig.7. Zaid declares the first mosque of Islam	54

## CHAPTER I

### INTRODUCTION

#### 1.1. Background of Study

Language is one of the tools of communications. In many forms of communications, people need language to deliver their message and also to express themselves. When people express themselves, they do not only produce utterances containing grammatical structures and words, they also perform actions via those utterances (Yule 47). For example, when someone said “can you stop by in a minute?”, he or she performed a request although the sentence he or she produced is in the form of a question. This kind of action performed via utterances is called a speech act.

According to Austin, (via Yule) a speech act or the action performed by producing an utterance will consist of three related acts: locutionary act, illocutionary act, and perlocutionary act (48). A locutionary act is any utterance that is meaningful and understandable to hearer (Binkert 110). For example, *I am going home*. An illocutionary act is an act of making an utterance for a specific purpose (Binkert 110). In the previous example when a speaker says *I am going home*, the illocutionary force or the speaker’s purpose of producing that utterance is to inform the hearer of his intention to go home. A perlocutionary act is the effect that an act has on the hearer (Binkert 110). For example, the utterance *I am going home* is said by a guest. After hearing this utterance the host might retrieve the guest’s coat. This effect is also called a perlocutionary effect. (Yule 49)



Another example can be seen from one of the dialogues of a movie entitled *The Message*: “*Woman equal to us?*” This utterance is uttered by Amr to Muslims and people of Abyssinia. The locutionary act of this utterance is that the speaker asks whether women equal to men; the illocutionary act is that the speaker (Amr) ridicules the idea of Islam that women are equal to men. This can be seen from the context when Amr said the utterance while laughing at Muslims. The perlocutionary act of this utterance is that the speaker (Amr) gets the Muslims laughed by people of Abyssinia. From the examples above, especially in analyzing an illocutionary act of an utterance, it is really important to know the context of the utterance. Context is the setting in which linguistic expressions are used (Binkert 50). Because of the need of understanding setting and context, pragmatic approach is needed in this research.

Speech act can be found in many kinds of communication. One of them is in a movie since a movie tells a story about human activities. A movie consists of many dialogues between its characters that can be analyzed using the speech act theory. Therefore, the writer chooses a movie entitled *The Message*, which is directed by Moustapha Akkad, to be analyzed in this research.

There are two reasons why the writer is interested to analyze this movie. The first reason is because this movie has something different from other movies, which is the main character of this movie (Muhammad) is not shown and heard. Muhammad is an important character in this movie, because this movie tells the story of Islam that Muhammad is obliged to spread as a Prophet. But the character of Muhammad is not visualized to honor the Islamic tradition. As the director of

this movie quotes in the beginning of the movie, “the makers of this film honor the Islamic tradition which holds that the impersonation of the prophet offends the spirituality of His message. Therefore, the person of Muhammad will not be shown” (The message CD1 00:05:21). As the anticipation of the unseen of the character of Muhammad, the director of this movie uses a character named Zaid to fulfill the blank. The example can be seen from one of the scenes of the movie where Zaid delivers to Muslim the newly revealed ayah by God to His Messenger:

Zaid : it is newly revealed by God to His Messenger. Fight! But fight in the way of God! Against those who fight against you. Drive them out of the place where they drove you out, for persecution is worst than slaughter. Fight them until persecution is no more. And religion is for God. But if they stop, let there be no more war. For God never loves the starter of war. So fight in the way of God against those who fight against you. (Data 19)

This is what makes the writer interested to analyze this movie.

Another reason of choosing this movie is because this movie tells about the story of Islam, when Islam first came to Mecca until the death of the prophet Muhammad. The movie also tells about the Prophet Muhammad’s struggle in spreading Islam. It is important for Muslims to understand the story and the message of this movie, since it contains a history of Islam. In a history there must be a lesson for us to take. As said in the Holy Qur’an, Surah Yusuf verse 111:

## لَقَدْ كَانَتْ فِي قَصَصِهِمْ عِبْرَةٌ لِأُولِي الْأَلْبَابِ

"In their history verily there is a lesson for men of understanding" (Pickthall 182)

Therefore, the writer chooses this movie to be analyzed using the speech act theory in order to better understand the story and the message of this movie. The reason of choosing this theory is because speech act is one of the theories to analyze the implied meaning of an utterance. This theory can be used to analyze the act performed by a speaker in an utterance. This movie consists of many different utterances with implied meanings and acts; therefore to better understand this movie, the speech act analysis is needed.

Based on the explanation above, the writer is interested in analyzing the movie dialogues using the speech act theory and presenting it on a graduating paper entitled "A Speech Act Analysis of Zaid's Utterances in Moustopha Akkad's Movie *The Message*".

### 1.2.Scope of Study

This study focuses on analyzing speech acts in dialogues of the movie *The Message*. To avoid a broadener discussion and to make this research manageable, the writer limits his study only on the analysis of Zaid's utterances in the dialogues of the movie. As the writer has mentioned earlier, Zaid is used by the director as an anticipatory character to fulfill the blank of the unseen character of Muhammad. However, he also sometimes performs his own speech acts.

Therefore, in this paper the writer is interested and intends to analyze the utterances that Zaid produces in the dialogues of the movie using the speech act theory.

### **1.3.Statement of Problem**

According to the background and scope of study, this research will answer the following statement: “What speech acts are used in Zaid’s utterances of the movie *The Message*?”

### **1.4.Objective of Study**

Based on the problem statement above, this research has the objective namely to analyze the speech acts used in Zaid’s utterances of *The Message*.

### **1.5.Significances of Study**

This study is expected to give valuable contribution theoretically and practically. Theoretically, the result of this study is expected to contribute on the development of pragmatic study, especially on how to analyze text using the speech act theory. Practically, the result of this research is expected to be useful:

#### **1. For English teachers**

English teachers can make the result of this research as the source for teaching materials, especially about speech acts.

#### **2. For English students**

The result of this study is expected to be useful for English students to comprehend speech acts.

### 3. For future researchers

The writer really expects the result of this study can give valuable contribution to the future researchers who are interested in speech acts.

### 4. For general readers

The finding of this research is expected to be useful for the readers to enrich their knowledge about pragmatics especially the theory of speech acts in order they can communicate in a better way.

## 1.6.Prior Researches

The researches about speech acts have been conducted by many researchers. The first is Binti Afifah (2008) from Maulana Malik Ibrahim Islamic State University in her research paper entitled “Illocutionary Act used by Syaikh Ahmad Deedat and Pastor Stanley Sjoberg in a Great Open Debate ‘Is Jesus God?’”. This research analyzes how illocutionary acts are used by Syaikh Ahmad Deedat and Pastor Stanley Sjoberg in their debate using Austin’s theory. She finds that the utterances made by Syaikh Ahmad Deedat and Pastor Stanley Sjoberg are mostly dominated by constatives .

The second research related to speech acts has been conducted by Ita Watiningsih (2011) from Sebelas Maret University who wrote a graduating paper entitled “An Analysis of Directive Speech Acts Employed by The Main Characters in The Movie *Oliver Twist* (2005)”. She focuses her research on analyzing types of directive speech acts in the movie and how they are used by the main characters of the *Oliver Twist*. She finds that there are four types of directive

speech acts employed by the main characters of the movie. They are advices, request, command, and questions.

The third is Isanna A. Muskananfolo (2009) from Petra Christian University with his research paper entitled “An Analysis of Illocutionary Acts in ‘Victory Speech’ and ‘Inaugural Speech’ of Barack Obama”. He focuses his research on analyzing the classification of illocutionary acts in the speeches of Barack Obama. He finds that there are five classifications of Illocutionary act occurring in Obama’s speeches; they are representative, directive, commissive, expressive, and declaration.

The previous researches above are similar to the research that the writer conducts in speech act aspect. The difference of this research from the previous researches is in the focus and object of the research. This research focuses on analyzing the use of speech acts, including their felicity conditions and types of speech acts, in Zaid’s dialogues of *The Message*.

### **1.7.Theoretical Approach**

This research focuses on analyzing speech acts which appear in the dialogue of *The Message* movie. This research is based on the theory of speech act and the theory of felicity condition proposed by Searle. Searle, in his book *Speech Acts: An Essay in the Philosophy of Language*, states that speech act consists of four related acts named utterance act, propositional act, illocutionary act, and perlocutionary act. Utterance act is the act of uttering words including morphemes and sentences. Propositional act is the act of referring and predicating. Illocutionary act is the act performed in producing an utterance. Perlocutionary act

is the effect that an act has on the hearer's actions, thoughts, or belief, etc. (24-25). The example of these four acts can be seen in the utterance: *I have something to do*. The utterance act is the act of uttering words, which is the utterance *I have something to do*. The propositional act of that utterance is the speaker refers to him/herself as I and predicates that he/she has something to do. The illocutionary act of the utterance is that the speaker performs the act of informing, the speaker informs the hearer that he/she has something to be done. The perlocutionary act of the utterance is the speaker gets the hearer go or not to disturb him at this time, if the hearer is a guest, by informing it. These all are some examples of speech acts based on Searle's theory.

Furthermore, according to Searle (10), there are five types of general classification of speech acts: representative, directives, commissives, expressives, and declarations. For example the utterance *we find the defendant not guilty*, which is said by a proper impaneled jury during a trial, changes the defendant's state from being accused to be guilty to not guilty. This is one of the examples of declaration type of speech act. More details about the theory used in this research will be presented in the second chapter, the theoretical background.

## **1.8.Methods of Study**

### **1.8.1. Type of Research**

In conducting this research, the researcher uses descriptive qualitative research. It is qualitative because the researcher seeks answer to a question systematically using a predefined set of procedures to answer the question, and

collects evidence (Natasha 1). It is descriptive because the data are analyzed and interpreted descriptively based on speech act theory.

#### 1.8.2. Source of Data

This research concerns speech acts used in the dialogues of the movie. Therefore, the source data of this research is the dialogues between characters of the movie entitled *The Message*. This movie is directed by Moustapha Akkad. It is first released in New York City on 9 March 1977.

#### 1.8.3. Method of Collecting Data

The method of data collection in this research is observation and documentation. First the writer watched the movie carefully to find the dialogues which involve the character of Zaid. Second, the researcher transcribed those dialogues. Third, the researcher collected those transcribed dialogues to be analyzed using speech act theory..

#### 1.8.4. Research Data Analysis

Miles (1984) says that there are three steps of data analysis. They are data reduction, data display, and drawing conclusion. First is data reduction, it means the process of selecting, simplifying, and transforming the raw data. In this step, the dialogues of the movie which involved the character of Zaid were selected. Second is data display, which refers to organizing information which allows the researcher to draw the conclusion. The selected dialogues are grouped and analyzed and then the result of the analysis will be stated in sentences. These sentences help the researcher to draw the conclusion. The last step is drawing conclusion. The conclusions are drawn based on the result of the two steps before.



### **1.9. Paper Organization**

To make this research paper easier to understand, this paper is divided into four chapters. The first chapter is the introduction which states the background of study, the scope of study, the problem statements, the objective of study, the significance of study, the prior researches, the theoretical approach, the method of research, the research data analysis, and the paper organization. The second chapter explains about pragmatics and speech act theory. The third chapter is the analysis and the result of the research. The last chapter is the conclusion of the analysis and suggestions.

## **CHAPTER IV**

### **CONCLUSION AND SUGGESTION**

#### **4.1.Conclusion**

After analyzing and discussing Zaid's utterances in the movie, the writer can conclude some points. First, in the dialogues of the movie Zaid performs four types of speech acts; they are representative, directive, commissive, and declaration. The most frequent speech act used by Zaid is representative. It is the type of speech act where Zaid as the speaker commits to the truth of the proposition. It means that in producing his utterances Zaid believes what he says is true, since Zaid in this movie, as explained earlier, acts in the position that the character of Muhammad should act, although he does not always represent the character of Muhammad. Therefore, in saying his utterances, for example informing the new revealed ayah, Zaid believes to the truth of the ayah. There are fifteen Zaid's utterances which categorized as representatives speech act. They are data 3, data 4, data 5, data 6, data 7, data 13, data 14, data 17, data 19, data 21, data 22, data 24, and data 25.

The second frequent speech acts Zaid used in the movie is directive. It is the type of speech act where Zaid gets his hearer to do something. There are seven Zaid's utterances which belong to this type of speech acts; data 1, data 2, data 9, data 15, data 18, data 20, and data 23. In performing these directive speech acts Zaid fulfills all the felicity conditions. For example in performing the act of giving

an order in data 23, Zaid has the authority to give an order to Muslims since he is one of Muslim leaders.

The third frequent speech acts Zaid used in the dialogues of the movie is commissive. It is the type of speech act where Zaid commits to some future actions. There are three Zaid's utterances which belong to this type of speech act; they are data 11, data 12, and data 26. In performing commissive speech acts, for example in data 11, Zaid commits to a future action which is offering.

Finally, the fourth frequent speech acts Zaid used in the dialogues of the movie is declaration. It is the type of speech acts where the successful performance of the speaker's utterance brings about a change in the world. There is only one Zaid's utterance which belongs to this type of speech act; it is the utterance of data 16. Here, Zaid's utterance brings about a change in the world. Zaid causes the first mosque of Islam to be built in the place he declares.

#### **4.2.Suggestion**

Based on the analysis and the conclusion of this paper, the writer offers some suggestions that may be useful for students, other researchers who are interested in analyzing speech acts, and for Muslims.

For students, especially students of English Department who are interested in the study of speech acts, they should explore more about speech act theories since there are many new theories about speech acts besides Austin and Searle's theory. For example dynamic theory of speech act which is proposed by Michael L. Geis.

For other researchers who are interested in analyzing speech acts. The writer suggests that they should analyze speech acts more deeply; since they are many aspects of speech act that can be analyzed further, for example, the analysis of verbal and non-verbal indicators of illocutionary force of speech act. And also they can analyze speech acts from many discourses, both written and spoken discourses.

For other researchers who are interested in the study of literature, they can analyze the story of this movie more deeply, to compare between the history of Islam in this movie with the history of Islam that has been told in some history books and even in the Holy Qur'an.

The last but not least, the writer suggests to Muslims that we should watch, learn, and analyze this movie more thoroughly in order to understand Islam more, especially the history of Islam and the story of the Messenger; so it can enrich our faith in Islam. As said in the Holy Qur'an Surah Huud verse 120:

وَكُلًّا نَقُصُّ عَلَيْكَ مِنْ أَنْبَاءِ الرُّسُلِ مَا نُثَبِّتُ بِهِ فُؤَادَكَ وَجَاءَكَ فِي هَذِهِ الْحَقُّ

وَمَوْعِظَةٌ وَذِكْرَى لِلْمُؤْمِنِينَ

“And all that We relate unto thee of the story of the messengers in order that thereby We may make firm thy hearth. And herein hath come unto thee the Truth and an exhortation and a reminder for believers” (Pitckthall 182)

## WORKS CITED

- Afifah, Binti. *Illocutionary Act used by Syaikh Ahmad Deedat and Pastor Stanley Sjoberg in a Great Open Debate 'Is Jesus God?'*. Malang: Maulana Malik Ibrahim State Islamic University. 2008. Print.
- Austin, J.L. *How to Do Things with Words*. Oxford: Clarendon Press. 1962. Print.
- Binkert, Peter J. *A Glossary of Terminology Used in the Study of Language and Linguistics*. Oakland: Department of Linguistics Oakland University. 2004. Print.
- Cook, Guy. *Discourse*. Oxford: Oxford University Press. 1989. Print.
- Leech, Geoffrey. *Principles of Pragmatics*. London and New York: Longman. 1983. Print.
- Malmkjaer, Kirsten. *The Linguistics Encyclopedia*, Second Edition. London and New York: Routledge. 2002. Print.
- Miles, Matthew, B. *Qualitative Data Analysis*. New York: Sage Publications, 1984. Print.
- MSN Movie. *The message*. Web.12 April 2012.  
<<http://movies.msn.com/movies/movie/the-message.2/>>
- Muhammad, M.Pickthall. *The English Translation of the Glorious Qur'an (The Final Revelation)*. India. 1922. Print.

Muskananfolo, Isanna A. *An Analysis of Illocutionary Acts in 'Victory Speech' and 'Inaugural Speech' of Barack Obama*. Surabaya: Petra Christian University. 2009. Print.

Natasha, Mack, Cynthia Woodsong, Kathleen M. Macqueen, Greg Guest and Emily Namey. *Qualitative Research Method: A Data Collector's Field Guide*. North Carolina, USA: Family Health International, 2005. Print.

Sbisa, Marina." Speech Acts in Context". *Language and communication* 22. (2002): 421-436. Web. 24 March 2013.  
<<http://www.elsevier.com/locate/langcom>>

Searle, John. R. (1) *Speech Act: An Essay in The Philosophy of Language*. Oxford: Cambridge University. 1969. Print.

Searle, John. R. (2) "A Classification of Speech Acts". *Language in Society* 5. Oxford: Cambridge University Press. 1976. Print.

Sciffrin, Deborah. *Approaches to Discourse*. Oxford: Blackwell Publishers. 1994. Print.

Vanderveken, Daniel. *Meaning and Speech Acts: Volume I: Principles of Language Use*. Cambridge: Cambridge University Press. 1990. Print.

Wardhaugh, Ronald. *An Introduction to Sociolinguistics*. Fifth Edition. USA: Blackwell Publishing. 2006. Print.

Watiningsih, Ita. *An Analysis of Directive Speech Acts Employed by The Main Characters in The Movie 'Oliver Twist (2005)*. Surakarta: Sebelas Maret University. 2011. Print.

Yule, George. *Pragmatics*. Oxford: Oxford University Press, 1996. Print.

## APPENDIX

### CD 1

#### Scene 1

00:12:10

Zaid : **Abu-Talib...Abu Talib...** (Data 1) → *Directive*

Abu Talib : catch your breath, Zaid!

Zaid : **has Muhammad come down from mountain Hiro yet? He has been there 3 days** (Data 2) → *Directive*

Abu Talib : no.. no, we haven't seen him

Zaid : **Khadijah hopes he might come to you on his way home** (Data 3) → *Representative*

Abu Talib : then he still up there

Zaid : **three days** (Data 4) → *Representative*

Abu Talib : I'm afraid for him on the mountain. Because don't know what it means. A man sees the world too well from a mountain

#### Scene 2

00:14:19

Abu Talib: Zaid, what happen to my nephew on the mountain?

Zaid : **He was alone in the cave. Suddenly an angel came in to him. The angel said, "Read!" Muhammad replied, "I cannot read" The angel commanded again, "read! In the name of thy Lord who created man from a sensitive drop of blood, who teaches man what he knows not, read!"** (Data 5) → *Representative*

Abu Talib: who knows if it was Gabriel? It could have been a dream.

Zaid : **when Muhammad was coming from the mountain, he saw Gabriel plainly in the shape of a man standing on the horizon. Wherever he looked upon every turn of his head, he saw him. And Gabriel said to him again, "I am Gabriel and you, Muhammad, are the Messenger of God".** (Data 6) → *Representative*

Abu Talib: who has he told about this?



Zaid : **his wife, and Ali, and his friend Abu Bakr. (Data 7) →**  
*Representative*

Abu Talib : and you?

Zaid : **I'm his adopted son (Data 8) →** *Representative*

Abu Talib : be careful to whom you talk! Tell him, his uncle who protected him when he was a child will protect him still. After all, they say the God of Moses spoke to him under the burning bush.

### Scene 3

00:20:10

Zaid : **how can they say it's an invention, Mushab? When it is not new. (Data 9) →** *Representative*

Mushab : in Mekkah it's new.

Zaid : **God has said it all before to Noah, Moses, Jesus, to all of the prophets; but people changed it, turned it, forgot it. Now God said it to Muhammad again, and it is new again. (Data 10) →**  
*Representative*

(a man is knocking on the door)

Ammar : who is it?

Mushab : it's Jafar.

(Jafar enters the house)

Mushab : what have you brought with you?

Jafar : the very word of God.

(Jafar opens a scroll)

Jafar : when the sun is overthrown. When the stars fall. When the mountain is fanished. When the camels big with a young abandoned. When the wild beast..... it together. When the sea dries. When the souls are sorted. When a female infant who is buried alive asked for what crime she was killed. When the books are open. When the sky is torn away. Then every soul knows what is done.

Ammar : were you there, Jafar when God gave him these words?

(Chicken's crow is heard)

Hudayfa : down is coming up.

Mushab : Ammar, you first! Then you Jafar!

#### Scene 4

00:31:56

Zaid : Lord Umayya! **Abu Bakr will pay a hundred dinar for this slave (Data 11) → Commissive**

: What now. It against our social order to sell a slave during his correction

Zaid : **the offer is to Lord Umayya. Two hundred? (Data 12) → Commissive**

Hind : if the price of slave is raised, we shall have to bath ourselves next to you, huh..

Bilal : God..

Umayya : take him! He is not use to me anymore. Kill him or take him. I am finish with him.

#### Scene 5

00:32:42

Zaid : **we are declaring ourselves. God has told His Messenger to declare Islam to all man. (Data 13) → Representative**

Mushab : open the window let the world hears.

#### Scene 6

00:36:05

People : God is great...God is great...God is great

Zaid : **in the name of God, Most Gracious, Most Merciful. Say, “O you who reject faith, I worship not what ye worship. (Data 14) → Representative**

: leave him out of Ka’bah. Leave him out. Silent! You false prophet. Finish the prophet!

Zaid : **protect the prophet! (Data 15) → Directive**

Mushab : Messenger of God, back to the corner!

### Scene 7

01:18:21

Hamzah : here we will build the house of the Prophet.

People : yeah...

Zaid : **and our first meeting place, a pray house, the first mosque of Islam, here. (Data 16) → Declaration**

People : God is great... God is great...

### Scene 8

01:21:42

(After built the first mosque in Medina)

Hamzah : There is something missing. May be a bell to call people in?

Zaid : **Christian uses a bell (Data 17) → Representative**

Hamzah : Hmm...

Ammar : What about a horn like the Jews?

An old man: a drum?

Hamzah : there is too much blood in a drum

Ammar : why not the human voice? As in Omar ibn Khattab's vision

Hamzah : Does the prophet agree?

<They are all silent and look towards Muhammad>

Hamzah : He means you Bilal

Bilal : Me?

Hamzah : You have a good voice. Use it! Climb up there!

### Scene 9

01:23:58

Zaid : **brothers! Today, a man of Medina will embrace a man of Mecca. Each will share half and half, reach out. Embrace your neighbor and brother! (Data 18) → Directive**

**Scene 10**  
01:31:05

Zaid : **it is newly revealed by God to His Messenger. Fight! But fight in the way of God! Against those who fight against you. Drive them out of the place where they drove you out, for persecution is worst that slaughter. Fight them until persecution is no more. And religion is for God. But if they stop, let there be no more war. For God never love the starter of war. So fight in the way of God against those who fight against you. (Data 19) → Representative**

Hamzah : God is Great.

People : God is great..God is great..God is great..

Hamzah : God is great...

**CD 2**  
**Scene 11**

00:24:03

Hamzah : Ubayda, those horsemen on the plank up there. There are lead place.

Ubayda : they are under Khalid

Hamzah : Khalid? I have often thought of that young man

(Zaid comes)

Zaid : **Hamzah! (Data 20) → Directive**

Hamzah : yes!

Zaid : **The prophet asked, if you have noticed those horseman. (Data 21) → Representative**

Hamzah : yes I have. I don't like them

Zaid : **He is sending our 50 archers to watch them. No matter what happens, the archers must hold up those horsemen. (Data 22) → Representative**

Hamzah : Zaid, tell the prophet we are ready!

(Zaid goes)

Ubayda : what do you think, Hamzah?

Hamzah : well, they have numbers. So, I'd say it is a fair fight. We see them, and they see us. That faces have never frighten me.

When Muhammad gives the word, we will go then.

Zaid : **Hamzah! (While swinging his sword) (Data 23) → Directive**

Hamzah : weapons! Ready!

## Scene 12

00:42:09

Bilal : They have sent someone else

Zaid : **it's Suhail. That means we might come to an agreement (Data 24) → Representative**

Suhail : Muhammad, you have been given condition of truce between yourself and Mecca. Have you agreed to them yet?

<Musab passes a document to Suhail>

Suhail : what is this? In the name of God, the most Gracious. Who is this new God they call Gracious? I do not know it. Strike him out. I cannot agree with this.

"Muhammad, the messenger of God" If I have thought you were the messenger of God, I would not have fought you. Make it, "Muhammad, the son of Abdullah agrees with Suhail, the son of Amar". That is more factual. Well, so I agreed that you do not continue your pilgrimage, you must turn around and go home.

Ammar : Mecca is home.

Suhail : however, you may continue pilgrimage next year and for three days only. In and out. We also agree to the truce for 10 years. During that time, you will not attack any tribe, nor ambush any caravan or any individual associated with us and vice versa.  
If you injure any one of us, the truce ends and vice versa. Is that clear?

(Suhail out)

Bilal : 10 years, 10 years of peace. We need that time, we will use the time.

**Scene 13**

00:45:24

(Zaid passes letters to his friends)

Zaid : **these letters from Muhammad, Messenger of God to the rulers of the world. Call the world to Islam. To Heraclius, Emperor of Byzantium, Cosreos, Emperor of Persia, Macaques, Patriarch of Alexandria. God be with you. (Data 25) → Representative**

People : God is great...Got is great..

**Scene 14**

00:49:20

Khalid : I witness that there is only one God and that Muhammad is His Messenger. May God forgive me the time I fought against you.

Bilal : Islam erases away all that went before it.

Khalid : I am sorry. I came here wearing....  
Here are my jewels. What they are worth, I give them to the poor. And may I offer you my...

Zaid : **yes, but you wielded your sword against Islam. (Data 26) → Commissive**

Khalid : now, by the will of God. I will be the raise sword of God.

## CURRICULUM VITAE

### A. PERSONAL INFORMATION

Name : Usep Muttaqin

Place and Date of Birth : Ciamis, September 26 1989

Sex : Male

Religion : Islam

Nationality : Indonesian

Address : Siluman Rt 27/13 Purwaharja Banjar West Java  
46331

Email Address : usepbanjar@yahoo.co.id

Phone Number : +6285640439448



### B. FORMAL EDUCATIONS

1996-2002 : SDN Gandawati

2002-2005 : MTs.N Banjar

2005-2008 : MA Mathla'ul Khaer

2009-2013 : State Islamic University of Sunan Kalijaga  
Faculty of Adab and Cultural Sciences, English  
Literature