

CHAPTER 1

INTRODUCTION

This chapter presents sub chapters, namely; background of the study, statement of the research problems, objective of the study, significance of the study, and limitation of the study. All chapters are important to be discussed as the introduction of the study. The following are descriptions of those sub chapters.

1.1 Background of the Study

Communication is a way to interact with others. When people communicate with others, they produce utterances as a type of action in the process of the communication. It means that language plays a significant role within a social interaction; it can be applied to communicate and express their feelings. Sometimes, in daily lives, people's communication does not only address something but also someone to do something for him or her. Therefore, people should have an ability to interpret the meaning of an utterance. Mey (2001: 6) said that "a communication happens chiefly by means of language. However, the user of language, as social beings, communicates and uses language for society's premises, society's controls for their access to the linguistics and the communicative means"

Television as technological tool of information, by means of picture and voice, absolutely becomes a tool of entertaining, religious missionary (*dakwah*), preaching and educating. Most of people prefer television than other information

medias. There are some channels of television which become favorites for most people. One of which channel is TransTV. TransTV is channel that provide for religious missionary named *Islam itu indah*. This program uses a daily language in order to be simply understood by his or her audiences. The usage of daily language is also to get a wider range of audience. The preaching lately is known as “Tausiyah”.

Language and “Tausiyah” are simply interesting to be explored and studied more deeply. “Tausiyah’s” language influences the audiences. Such explanation can be described as ‘illocutionary act’. Illocutionary act is an utterance act in doing an action, an utterance of intention, its function, and an act force of communicator. Thus, it can be approached by pragmatics theory.

Pragmatics is a part of linguistics study explaining which is explaining and contributing a meaning of communicator’s intention. Yule, (1996) said that “pragmatics is a study concerning with ‘meaning’ as delivered by a speaker or as interpreted by a listener”. Thus, pragmatics is a study of contributing meaning of the context. Moreover, the listener can understand what the speaker’s mean, his supposition, and the purpose through types of acts.

“Tausiyah” is a way to inform people about religious teaching, reminding them about the God, and motivating them to say in repetition (*zikir*) God’s name through out their daily activities. “Tausiyah” also can be a mean to make religious teaching publicly well known.

Communication, speaker pay attention to dictions used in his or her sentence. Language used by a communicator is influenced by factors outside

language in itself, such as speaker, first language learner, age, social backdrop, economic, sex, and so forth. In this matter, what is meant by speaker is an “ustadzah”. She must keep attention to diction in order that her message can reach her audience. “Ustadzah” is a woman religion teacher, while “Ustadz” is a man religion teacher. Oki Setiana Dewi is one of those who preach with a proper schedule at TransTV.

Therefore in this study, the writer focuses on the illocutionary acts in “Tausiyah Oki Setiana Dewi”. As an example of illocutionary act:

1. “Memutuskan untuk menikah jangan terlalu tergesa-gesa” (decide to get married do not be hurried).

Based on the example, the utterance “Memutuskan untuk menikah jangan terlalu tergesa gesa” (decide to get married do not be hurried) is an illocutionary act, it is a declarative act, because as informing the hearer about the situation the speaker may warn the hearer not in a hurry to get married because must be preparation.

2. “ketika kita mampu mengemban tanggung jawab untuk seorang suami, tidak perlu kaya raya nanti Allah kayakan, insya Allah”. (As we are able to take responsibility as husband, Allah will truly grant our own life, Insya Allah).

The example utterance “ketika kita mampu mengemban tanggung jawab untuk seorang suami, tidak perlu kaya raya nanti Allah kayakan, insya Allah”. (As we are able to take responsibility as husband, Allah will truly grant our own life, Insya Allah). This utterance can be into an illocutionary act, namely

representative acts, because the speakers assert that she believes that as a husband take responsibility for his wife's matter. He does not have to worry about substances, because Allah will get involve in their life.

3. "mohon maaf bila ada ucapan saya yang kurang berkenan dihati pemirsa".
(I apologize for mistakes if i have made in my speech).

Based on the mentioned example, the utterance "mohon maaf bila ada ucapan saya yang kurang berkenan dihati pemirsa" (I apologize for mistakes if i have made in my speech). It is an illocutionary acts, exactly an expressive one, because expression an apologizing from the speaker to hearer.

4. "jangan takut untuk menikah". (do not be afraid of get married).

In example "jangan takut untuk menikah". do not be afraid of get married). One of them an illocutionary acts, namely a directive acts, because the speaker gives command to get the hearer act what the speakers want.

5. "ketika kita mampu mengemban tanggung jawab untuk seorang suami, tidak perlu kaya raya nanti allah kayakan, insya allah". (when we are able to assume responsibility for a husband, don't need to be rich later God of rich, insya allah).

The last example a illocutionary acts is a commissive, because the sentence explains that promising a wealth if a wife is able to be responsible to the husband.

The writer would like to know the types and the functions of illocutionary acts that are the "Tausiyah Oki Setiana Dewi". These "Tausiyah" is choosen as the source of the data because the "Tausiyah Oki Setiana Dewi" is familiar and

Language she used is simply understood by her audiences. Her most audiences are youngsters that use their own dictions in communicating each other. She could handle this and being successful to be a good preacher. She understood her audiences, she could attain a broader youngster's audiences. Simply, she applied a soft and modest diction.

1.2 Statement of Research Problem

To make the analysis easy, the following questions are :

1. What are the types of illocutionary acts in "Tausiyah Oki Setiana Dewi"?
2. What are the functions of illocutionary acts in "Tausiyah Oki Setiana Dewi"?

1.3 Objectives of the Study

Based on the statements of the problems, the objective of this study are :

1. To know the type of illocutionary acts used by " Tausiyah Oki Setiana Dewi ".
2. To know the illocutionary functions used by " Oki Setiana Dewi ".

1.4 Significance of the Study

The significance of this study to give contributions both theoretically and practically. Theoretically the result of this study are expected to give understanding about speech acts, illocutionary acts. Writer hopes the readers understanding the explanation about the types of illocutionary acts.

practically, this study can help the readers to know about the utterance of “Tausiyah Oki Setiana Dewi” and help to know types illocutionary acts and function illocutionary acts.

1.5 Scope and the Limitation of the Study

The scope of this study is illocutionary acts in “Tausiyah Oki Setiana Dewi”. This study focuses on the types of illocutionary acts and the function of illocutionary acts. Furthermore, the limitation of this study is the utterance of “Tusiyah Oki Setiana Dewi”.