

Research Article

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Assertive Illocutionary Acts of Zakir Naik in General Lecture on Similarities between Christianity and Islam

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Abstract

This study analyzes the assertive illocutionary speech acts used by the Indian preacher, Zakir Naik in interfaith studies. This study identifies the types of assertive illocutionary speech acts used by Zakir Naik, then analyzes the findings of assertive illocutionary speech acts based on the felicity conditions and IFIDs (Illocutionary Force Indicating Devices). The author uses a qualitative descriptive research method. In analyzing the data findings, the writer uses speech act theory. The findings of this study are that there are three kinds of assertive illocutionary speech acts, namely: quoting, stating and informing which are used by Zakir Naik in his religious lectures and quoting techniques tend to be used more by lecturers.

Keywords: speech act; assertive illocutionary act; Zakir Naik

1. Introduction

Lecturing is a talk or speech to a group of people to teach them about a particular subject. It is identically connected to the academic purpose which is delivered by the lecturer or presenter. The information which is delivered must be relevant and precise so that the audience got the point which is given by the presenter. There are some instruments to address the information. One of the instruments of delivering information is a general lecture.

Speech act is an action performed via utterances of the speaker [1]. Speech acts can be differentiated into; locutionary act, a kind of act uttered by some figures relating to the meaning and the rule; illocutionary act, a kind of action that expresses or inform something for the communicative purpose behind the utterances; and perlocutionary act, a kind of act which function is intended to affect the hearer. There are five types of general function in speech act: declarations, assertives, expressives, directives, and commissives.

Dr Zakir Naik is an Islamic preacher and comparative religion expert from India who has traveled around the world to give a lecture about Islam. He has held many debates and lectures on various topics. I will focus on the assertive illocutionary acts uttered by Dr Zakir Naik. I also try to analyze the utterances of Dr. Zakir Naik.

2. Method

This research is descriptive qualitative research. Qualitative research is an approach for exploring and understanding the meaning of individuals or groups ascribe to a social or human problem [2]. According to Hadi, descriptive research is research that only describes the object or situation of event and takes general conclusion from that situation [3]. Thus, I use descriptive qualitative research because I wanted to examine the data which is classified on assertive illocutionary acts then pointed out of the IFIDs (Illocutionary Force Indicating Devices) and felicity conditions.

I use a non-participant observation and note-taking technique to collect the data. According to Sudaryanto, non-participant observation is a method where the researcher is not involved as an addressee in the dialogue or the conversation; the writer is only the observer of the dialogue or the conversation [4].

The data of the research is a video entitled “Similarities between Christianity and Islam – Dr Zakir Naik”. First, I downloaded the video from YouTube and then watched the video. After watching the video, I took a note and make a video-transcription of Zakir Naik speech. After it was done, I classified all utterances of Zakir Naik that contained the assertive speech acts. Thus, I used that method as the research data.

This research which I used to analyze the data is identity method. Identity Method is a data analysis method in which the determining tool, detached from the external factor of the language itself [4].

In this research, I prefer Referential Identity Method. According to Sudaryanto Referential Identity Method is a method that the indicator is referred on the language itself [4]. Then, I will combine this method with IFIDs (Illocutionary Force Indicating Devices) and point out of some words that indicate performative verb, word order, stress or intonation [5]. The utterances need to fulfill the felicity conditions. Thus, I decide to use this method. In analyzing the data, I used assertive illocutionary act theory. Hence, I will pay attention to the context of utterances.

3. Finding and Discussion

To analyze the data, I use the speech acts theory. The next phase, I reduce the data which is not classified as an assertive illocutionary act. Then I analyzed the data based on the category of assertive illocutionary acts whether it is quoting, informing, or stating. I also combine IFIDs (Illocutionary Force Indicating Devices) and felicity conditions on the analysis.

3.1 Quoting

3.1.1. Data 38

Is given in Surah At-Taubah chapter number 9, verse number 60 it can be given to the fuqara' (the poor), to the masaqin (the needy), to the amilun those who are engaged in collecting of Zakat, to those whose hearts are coming closer to Islam, to the gharimun the debtors, to the riqab those who have become slave, to freedom them, to the ibnu saabil those who are wayfarers, or fii sabilillah in the way of Allah S.W.T.

The utterance of Zakir Naik using “*Is given in Surah At-Taubah*” is a quotation mark or reference from the Qur’an. According to the Qur’an cited by the speaker, he gives the message that *zakat* can be given to those who fulfill the criteria as mentioned above. Among the hearer and the speaker understand the content inside that verse. The speaker brings the words to fit the world according to the Qur’an about *zakat*. The audience believes that verse which is quoted by Zakir Naik reveals the truth of Qur’an. Thus, this utterance fulfills the felicity conditions.

Type of the sentence on this data can be classified as declarative because it declares something. This quotation can be determined as an indirect speech act. The IFIDs (Illocutionary Force Indicating Devices) which is found on the data is the word ‘*given*’. This is categorized as word order.

3.1.2. Data 39

The similar message is given in the Bible, if you read in the first Peter, chapter number 4, verse number 8 it says “Give fervent charity, for with charity you reduce multitudes of sins.” (Zakir Naik)

Zakir Naik also takes other sources as a citation from the Bible. First, he quotes from the Bible as a strategy of quoting. He tries to convince that utterance is valid. The message of the citation is about the charity concept in Christianity. The speaker also notifies that giving the charity will reduce your sins. The speaker utters this quotation sincerely in front of the audience.

This part can be classified as an imperative sentence. It can be seen from the verb give from the quotation above as an order to give the charity sincerely and it will reduce your sins. This utterance indicates a direct speech act. The verb which used on the data represents the Bible to order the Christian people give some his or her treasure for charity.

In IFID identification, this utterance includes word order. The speaker gives some pressing on the utterance. It represents “*Give fervent charity...*”. Thus, the verb “*give*” is an indicator as word order of IFID analysis.

I also found some similarities in the charity concept of *zakat* among the quotation of the Bible and Qur’an. The Bible gives an order to the Christians do the charity as a requirement of sins reducing. The Qur’an gives the criteria of the people who is eligible for the charity or *zakat*. Thus, the speaker gives two examples that relate to each other.

3.1.3. Data 41

And the Qur'an says in Surah Al-Baqarah chapter number 2, verse number 183, that fasting has been prescribed for you as it was prescribed for the people that came before you so that you may learn self-restrain. (Zakir Naik)

The utterance of Zakir Naik use "*and the Qur'an says in Surah Al-Baqarah*" as a quotation mark or reference from the Qur'an. According to the Qur'an cited by the speaker, he gives the message that fasting is an order that is given to those who fulfill the criteria as mentioned above. Among the audience and the speaker understand the content inside that verse.

The speaker makes the words to fit the world according to the quotation about fasting. The quoting strategy that the speaker used is on '*And the Qur'an says*'. The audience also believes of that verse which is quoted by Zakir Naik that reveals the truth of Qur'an. Thus, this utterance fulfills the felicity conditions.

Type of the sentence on this data can be classified as declarative because it declares something. This quotation can be determined as an indirect speech act. The performative verb which is found on the sentence is '*prescribe*'.

3.1.4. Data 42

And a similar message is given in the Gospel of Matthew, chapter number 17, verse number 21 and the Gospel of Mark chapter number 9, verse number 29, that people have been commanded to fast. (Zakir Naik)

The utterance '*and a similar message is given*' is identified as the quoting. The quoting is a kind of strategy to assert the audience about the truth. Referring to the verses, the speaker quotes from the Bible and delivers the message about the command of fasting. The Illocutionary Force Indicating Devices (IFIDs) on the data is categorized as word order. The word order which found on the data is the word '*commanded*'.

Both of them looks so similar in the message of the order of fasting. In the Qur'an, it is used the word '*prescribed*' while the Bible is used '*commanded*'.

3.2 Stating

3.2.1. Data 54

No Muslim is a Muslim if he doesn't believe in Jesus (peace be upon him). (Zakir Naik)

This utterance can be classified as a stating. The speaker emphasizes the audience about one of the six articles of faith in Islam that believe of the existences of all Prophets include Jesus. He utters clearly that you are not a Muslim if you do not believe Jesus. By uttering this sentence, Zakir Naik wanted the audience especially Muslim believe Jesus as

an entity of God representation in the world. He states explicitly that utterance by stressing the intonation of the statement “*No Muslim is a Muslim...*” seriously and as a sign of the statement. Thus, the stressing of intonation can be categorized as Illocutionary Force Indicating Devices (IFIDs).

3.2.2. Data 60

Since I’m a student of Comparative Religion, I’ve read the Bible; I’m ready to put my head on the guillotine. (Zakir Naik)

Zakir Naik states about himself as a comparative religion student and has learned the Bible in front of the audience. He also tries to assure the audience to believe in his statement by telling his educational background. Furthermore, moreover, he is swearing himself by stating ready to put his head on the guillotine if all of his words are incorrect. This is a kind of strategy of stating to get the attention of the audience. Therefore, they believe what utterance has been spoken by the speaker.

The data can be classified as a declarative sentence. It represented from “*I am a student...*”, “*I’ve read...*”, and “*I’m ready...*” as a self-declaration of something uttered. The speaker also used the direct speech act. The function of assertive illocutionary act is a statement. The Illocutionary Force Indicating Devices (IFIDs) indicates an implicit illocutionary. Thus, I try to apply the IFIDs as below.

I + (hereby) + Vp + you + (that) + U
(I + hereby + tell + you + that) Since I’m a student of Comparative Religion, I’ve read the Bible; I’m ready to put my head on the guillotine.

However, based on the data, there is no performative verb mentioned above. But, the indication of IFIDs can be observed from the stressing of intonation which is produced by the speaker.

3.3 Informing

3.3.1. Data 62

Islam comes from the root word ‘*salam*’ which means peace. (Zakir Naik)

This utterance which is uttered by Zakir Naik contains a value of information that Islam is derived from the Arabic word ‘*salam*’ which means peace. The speaker intends to inform you about the terms of Islam as a peaceful religion. The speaker delivers this information to the audience as an introduction to his religious speech. The speaker informs attentively about the peace concept of Islam derived from the Arabic word. The audience mostly Muslim will accept this information because it is valid information.

The utterance above can be identified as a declarative sentence. The indicator of declarative is located on “Islam comes from...”. This is also a function of informing and

direct speech act. This utterance classified into implicit illocution. If the speaker is using explicit illocution by performing some performative verb, the form would be (I + hereby + tell + you + that) Islam comes from the root word ‘salam’ which means peace.

3.3.2. Data 65

The criteria for judgment in the sight of Allah S.W.T. is not sex, is not wealth, is not caste, is not color, it’s taqwa God-conscienceness, piety, righteousness. (Zakir Naik)

By uttering that sentence, Zakir Naik wanted to tell the audience that God-conscienceness, piety, righteousness becomes the most important thing in the sight of Allah S.W.T. He informs that gender, wealth, caste, race, etc are not the main appraisal in the Judgement Day. The Muslim should increase their *taqwa* that God will pay attention to you as His servant.

The form of that utterance is a declarative sentence. The function of assertive speech act is informing. This is also classified as a direct speech act. This utterance categorized as implicit illocution because the speaker does not perform the speech acts so explicitly. The speaker only gives a stressing on “*it’s taqwa God-conscienceness, piety, righteousness*” as an indicator of Illocutionary Force Indicating Devices (IFIDs).

4. Conclusion

According to results and discussion, I infer that Zakir Naik used three (3) strategies of sixty-five (65) assertive speech acts. These three assertive speech acts are quoting, stating, and informing. The data frequently used by Zakir Naik; quoting (52 utterances), stating (8 utterances), and informing (5 utterances). Zakir Naik tries to convince the audience by quoting some verses both the Bible and Al-Qur’an to strengthen his speech. He also gives similar examples both citing the Bible and Qur’an on the same topic. He also used stating as a strategy to drive the minds of the audience by his statement. The last strategy is informing. He informs the information based on his utterances and it might be accepted.

Based on the findings, Zakir Naik used quoting as his main strategy to affects the audience agree about the truth delivered from the Bible and Al-Qur’an. The IFIDs (Illocutionary Force Indicating Devices) mostly are dominant stress. Thus, it helps the speaker to convince the audience.

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