

AN ANALYSIS OF ILLOCUTIONARY ACTS IN *ABUNAWAS AND HIS  
IMPOSSIBLE MISSIONS SHORT STORIES* BY SUGENG HARIYANTO



UNDERGRADUATE THESIS

This thesis was accepted as one of the requirements to get  
the title of Sarjana Pendidikan (S.Pd.)

by

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ENGLISH EDUCATION STUDY PROGRAM

FACULTY OF TARBIYAH

ISLAMIC STATE UNIVERSITY

RADEN FATAH PALEMBANG

2017

Hal : Pengantar Skripsi  
Kepada Yth.  
Bapak Dekan Fakultas Tarbiyah UIN  
Raden Fatah Palembang

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Assalamualaikum Wr. Wb.

Setelah kami periksa dan diadakan perbaikan-perbaikan seperlunya, maka skripsi berjudul **"AN ANALYSIS OF ILLOCUTIONARY ACTS IN ABUNAWAS AND HIS IMPOSSIBLE MISSIONS SHORT STORIES BY SUGENG HARIYANTO"**, di tulis oleh saudari **Eka Dwi Putri** telah dapat diajukan dalam siding munaqasyah Fakultas Tarbiyah UIN Raden Fatah Palembang.


Demikianlah terima kasih.

Wassalamu'alaikum Wr. Wb.

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*This thesis was accepted as one of the requirements  
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## **DEDICATION**

*"I dedicate this thesis to my beloved parents, my big family, my someone special who always support me and force me to finish this study as soon as possible"*

---

## **Motto**

*You are nothing when you are stop to struggled*



#### STATEMENT PAGE

I hereby,

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2. The thesis that I wrote is original and has never been handed in for another academic degree, neither at UIN Raden Fatah Palembang nor other universities.

This statement is made truthfully and if one day, there is evidence of forgery in the above statement, I am willing to accept the academic sanction of the cancellation my magister degree that I have received through this thesis.

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#### ACKNOWLEDGEMENT

This thesis was written based on the research. The writer would like to express her great thanks to Allah SWT that gives her faith and strength in making this thesis.

Furthermore, the writer would like to express her great gratitude to her two advisors, Hj. Lenny Marzulina, M.Pd and Nova Lingga Pitaloka, M.Pd, for their encouragement in writing this thesis. She also very grateful to head of English Education Study Program and the Dean of Tarbiyah Faculty of UIN Raden Fatah Palembang for their assistance in administration matters.

The writer would like to thank M. Holandyah, M.Pd and Dalilan, M.Hum, member of examination committee for the correction and suggestion in revising this thesis.

In addition, the writer would like to express her deepest to her parents (Mr. A. Rifai and Mrs. Helmi), brothers (Elen Syah Putra, Royzon Efriansya, Reyhan Aidil Fitra), sister in law (Novita Ermiana, SE), niece (Nadhira Elvia rizqi), someone special (Alan Budi Kusuma), and all of my big family for their love and support. She also likes to extend his gratitude to his classmates and friends.

Palembang, October 2017



Eka Dwi Putri

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## ABSTRACT

In this research, the use of illocutionary acts in the utterances of King Aaron and Abunawas characters in Abunawas and His Impossible Missions short stories book by Sugeng Haryanto was discussed. The aims of this research were (1) to find out the context of illocutionary acts used in Abunawas and His Impossible Missions short stories; (2) to seek out the types of illocutionary acts; and (3) to seek the dominant type of illocutionary acts in Abunawas and His Impossible Missions short stories.

This research used descriptive qualitative method. The data were collected from Abunawas and His Impossible Missions short stories book by Sugeng Hariyanto, the context and classification of illocutionary acts were described. Based on theories provided, the data were analyzed one by one to know the context and types of illocutionary acts used. To test the credibility investigator triangulation was used.

The result of this research showed that there were four types of illocutionary acts used by King Aaron and Abunawas in Abunawas and His Impossible Missions short stories book by Sugeng Hariyanto. The directives serve dominant frequency of all five types of illocutionary acts. There are 24 data (48,98%) containing directives acts. The representative there are 10 data (20,40%). The commissive there are 14 data (28,58%). The lowest rank frequency of illocutionary acts are the expressive with only 1 data (2,04%). The type of declaration was not found in this research.

*Keywords: Illocutionary acts, Speech Act classifications, Short stories*

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## **CHAPTER I**

### **INTRODUCTION**

In this chapter, the researcher discusses the introduction of the study. This chapter consists of four parts. They are (1) background, (2) problems of study, (3) objectives of the study, (4) significance of the study.

#### **1.1 Background**

In our life, we have communication. Most people are born with the physical ability to talk, but we must learn to speak well and communicate effectively. People need language to deliver their message and also to express themselves. According to Chomsky (2006, p.6), a language is a cultural product subject to laws and principles partially unique to it and partially reflections of general properties of mind. By using language we can know information that we wanted. In other word, we need language to communicate with each other, in spoken even written expression. Xue and Zuo (2013, p.2262) explains language has always been an effective tool for political and cultural struggle, an important means of maintaining and developing countries, and a significant part of national common culture. Language functions such as language personal works, that is the speaker expresses the attitude towards what is presented. The speaker not only expresses emotions through language, but also show that when conveying emotion. In this case the listener is also able to predict whether the speaker is upset, angry or excited.

One of the most widely spoken language in the world is English. Xue and Zuo (2013, p.2263) state that English is widely used in various fields around the world, including politics, economy, trade, culture, diplomacy, tourism, communication, natural science and academic research of humanities. English is a global language, so learning English is important for people all over the world. English is the official or co-official language from 45 countries and is spoken extensively in other countries where it does not have official position because is needed in many fields and jobs (Mahu, 2012, p.374). Students in the expanding circle learn English even though it plays no functional role in their everyday life, because books of higher education and many doctoral theses are written in English and top research universities are in the US, it is necessary for university students to have a high understanding of written English (Doms, 2003, p.4).

In learning English, we have to learn about linguistics because there are some fields of linguistics such as Phonology, Morphology, Syntax, Semantics, and Pragmatics. One of the important studies in linguistic is pragmatics. According to Allan and Jaszczot (2012, p.i), pragmatics is the study of human communication: the choices speakers make to express their intended meaning and the kinds of inferences that hearers draw from an utterance in the context of its use. According to Griffiths (2006), pragmatics is about the use of utterances in context, about how we manage to convey more than is literally encoded by the semantics of sentences. Mey (2001, p.6) explains that Pragmatics studies the use of language by humans as determined by the condition of a society. Pragmatics is a part of linguistics which deals with meaning in context. In other words,

pragmatics can also be defined as the study of the relationship between the linguistic form (structure) and the user of that form (Yule, 1996, p.4). The study of pragmatics includes context, deictic, presupposition, implicature, and speech act.

The importance of the context is to figuring out the ambiguities in spoken or written language. According to Bublitz and Norrick (2011, p.34), the analysis of context-dependent meaning is at the heart of pragmatics, and for this reason context is one of its key objects of investigation. Allan and Jaszczot (2012, p.114) explains that context is a sequence of parameters which include (at least) a world, a speaker, a time, and a location. Context is more than just reference. Context is action. According to Mey (2001, p.41), context is about understanding what things are for; it is also what gives our utterances their true pragmatic meaning and allows them to be counted as true pragmatics acts. As a case in point, consider the following utterance: “It is a long time since we visited your mother” This sentence, when uttered at the coffee table after dinner in a married couple’s living room, has totally different pragmatic meaning than the same sentence, uttered by a husband to his wife while they are standing in front of the hippopotamus enclosure at the local zoo.

Besides context, speech act is also included in the study of pragmatics. Speech acts theory originated from the works of the Oxford philosopher of ordinary language John Langshaw Austin (1911-1960). Austin first presented the main tenets of his theory in the lectures he gave at Oxford in the years 1952–1954 under the title “Words and deeds”, and subsequently in the William James

Lectures he delivered at Harvard University in 1955. However, Austin pointed out that those ideas were formed as early as 1939 (1962:iii). After Austin's premature death the notes of his William James Lectures were edited, supplemented with earlier notes and tape-recorded lectures, and published in 1962 under the title "How to do Things with Words" (Austin 1962). In 1969 one of Austin's pupils, the American philosopher John R. Searle, published his own version of the theory under the title "Speech acts – An Essay in the Philosophy of Language", followed by several more works dedicated to speech acts. Searle's systematization and development of Austin's ideas has been very influential, to the point that Searle's interpretation of the theory is at times taken as the definitive view of speech acts.

Mey (2001, p.95) state that speech acts are verbal actions happening in the world. According to Yule (1996, p.47), a speech act is generally defined as "an action via utterances". The utterance does not only contain the grammatical structures and words, but also it contains the actions in the utterances. Speech acts theory was developed during the middle of the twentieth century out of sense of dissatisfaction on the part of the writer such as J.L Austin. Austin (1962) defines speech acts as the actions performed in saying something. According to Altikriti (2011, p.1374), speech act theory attempts to explain how speakers use language to accomplish intended actions and how hearers infer intended meaning from what is said. Hsieh (2009) state that Speech Act Theory can adequately work as a threshold of the investigation of language in communication and give a basic explanation of the linguistic construction of the sentences under scrutiny.

Afriani (2013, p.22) explains it is important to know the speech acts because the function of the speech act help us to interpret the intention or the message of the utterances. According to Bublitz and Norrick (2011, p.373), some references to speech acts are a staple in artificial intelligence, discourse analysis, second language acquisition, interpreting, education, and social psychology. Mey (2001, p.114) state that speech act theory has taught us that among the preparatory conditions for any speech act having to do with proposals are the ability, and willingness, to carry out such a proposed act. In the conversation, people do not only speak but there is an action behind it. Speech act theory can be analyzed on three different levels. These are locutionary, illocutionary, and perlocutionary. The most important study from the three kinds of speech act is illocutionary acts

An illocutionary act, which is the action performed by virtue of the force associated with a given linguistic expression. It is the performance of an act in saying something, as opposed to the performance of an act of saying something (Austin 1962: 99). This level of action depends on the social conventions that allow us verbally to carry out clearly recognizable actions. The illocutionary force of an utterance can be isolated by asking in which sense we were using a given utterance. Yule (1996, p.48) explains illocutionary acts are certain communicative purpose made by speaker or actions performed via communicative force of utterance, such as performing, apologizing, offering, and questioning. An example of utterance that contains illocutionary acts: "What time is it now?" From this sentence, the speaker asked to the listener about the time. However, in other context, if the sentence is uttered by a lecturer to the student coming late to the

class, it means the lecturer does not really ask about the time but the lecturer is angry because the student is late. Based on example above, it is important to learn about speech act especially illocutionary act to help us to interpret the utterances.

This research tries to use speech acts analysis especially some illocutionary speech acts in a short story. Short story is one of kind literary work that is attractive to be analyzed. According to Ghasemi (2011, p.267), short story is a compact literary genre in which much is left unsaid in order for the reader to make implications. Therefore, it makes students sensitive to hidden and implied meaning. Ghasemi (2011, p.265) explains when the short story is chosen based on the students' level of English proficiency, it can offer them adequate linguistic, intellectual, and emotional involvement and enrich their learning experience. Young (1996, p.90) discusses two advantages of using short stories for raising critical thinking in students as the following: "because they are entertaining, students' pervasive apprehension is reduced, and they learn from the beginning that critical thinking is natural, familiar, and sometimes even fun. Second, the stories put issues of critical thinking in an easily remembered context". A short story is not too long to be read. When the readers do not feel bored, it is interesting for students that they would not easily get frustrated, and they will get the moral message from the short story.

This research is concerning with a literary work of a short story book entitled "Abunawas and his impossible missions" by Sugeng Hariyanto. This book tells about a King Aaron who assigns Abunawas to do impossible missions. This book has ten chapters. They are : (1) catching six speaking donkeys, (2) the

sun in the pail, (3) draining off the sea, (4) supernatural power, (5) moving the mosque, (6) exploring the sea, (7) a miraculous palm, (8) investigating the moon, (9) teaching a cow to read, (10) taking the picture of the heaven. Everybody knows Abunawas is a smart man. King Aaron always gives impossible missions but Abunawas does the missions through his good ideas.

There are many reasons why Abunawas story is an interesting short story to be analyzed. First, Abunawas story is an Islamic story. Abunawas is a legend and he is also a great poet from Arab. Abunawas has unique character, and he can do something by his own. He is a smart man. Second, Abunawas story is educative story. Therefore, by reading the Abunawas story the reader can get moral messages. Based on explanations above, the researcher is interested in conducting an analysis of illocutionary acts in Abunawas and His Impossible Missions Short Stories by Sugeng Hariyanto.

## **1.2 Problems of the Study**

This research focuses on explaining of illocutionary speech acts in the Abunawas and his impossible missions short stories. There are three problems in this analysis :

1. What contexts underly Illocutionary acts are used in Abunawas and his impossible missions short stories?
2. What types of Illocutionary acts are found in Abunawas and his impossible missions short stories?
3. What is the dominant type of illocutionary acts found in Abunawas and his impossible missions short stories?

### **1.3 Objectives of the Study**

The objectives of this research are:

1. To find out the contexts underly illocutionary acts in Abunawas and his impossible missions short stories.
2. To find out the types of illocutionary acts in Abunawas and his impossible missions short stories.
3. To find out the dominant type of illocutionary acts in Abunawas and his impossible missions short stories.

### **1.4 Significance of the Study**

The researcher expects this study can be used by the readers who do not know about illocutionary acts. The result of this study can be used by the researcher themselves and other students to increase their knowledge and skill in analyzing illocutionary acts. This research can be a source of learning speech acts and contexts for students. The short story in this research can be beneficial for students to learn about illocutionary acts. It is also hoped that resources will be useful for the English department students to learn about illocutionary acts. For the teacher, this study enriches teachers' knowledge about a theory of illocutionary act as well as its implementation as a part a communicative competences in English as foreign language teaching-learning context, and the results of study can help English teachers to apply the illocutionary acts in teaching. For future researchers, this study is aimed to be one of the references for further study of speech acts.



## **CHAPTER II**

### **LITERATURE REVIEW**

In this chapter, the researcher discusses the relevant theories related to the study. This chapter consists of four parts. They are (1) the concept of pragmatics, (2) the concept of context, (3) the concept of speech act, (4) previous related study.

#### **2.1 The Concept of Pragmatics**

Bublitz and Norrick (2011, p.23) explains that pragmatics is fundamentally concerned with communicative action and its felicity in context, investigating action with respect to the questions of what action is, what may count as action, what action is composed of, what conditions need to be satisfied for action to be felicitous, and how action is related to context. Fraser (2010) defined pragmatic competence as the ability to communicate our intended message with all its nuances in any socio-cultural context and to interpret the message of our interlocutor as it was intended. According to Levinson (2000), puts it: 'inference is cheap, articulation expensive'. Language users save themselves breath, writing and keyboard effort by producing utterances that deliberately rely on context, allowing receivers to infer information beyond what is laboriously explicit in the signal. Horn and Ward (2006) explains that pragmatics is the study of those context-dependent aspects of meaning which are systematically abstracted away from in the construction of content or logical form.

Yule (1996, p.3) state that pragmatics is concerned with the study of meaning as communicated by a speaker (or writer) and interpreted by a listener

(or reader). According to Mey (2001, p.6), pragmatics, as the study of the way humans use their language in communication, bases itself on a study of those premises and determines how they affect, and effectualize, human language use. In short pragmatic is the study of the speaker meaning.

Mey (2001, p.12) state that pragmatics is needed if we want a fuller, deeper and generally more reasonable account of human language behavior. According to Yule (1996, p.4), the advantage of studying language via pragmatics is that one can talk about people's intended meaning, their assumptions, their purpose of goal, and the kinds of action (for example, requests) that they are performing when they speak. Bublitz and Norrick (2011, p.23) state that pragmatic perspectives have been employed in information technology and in the social sciences, particularly in economics, politics and education.

## **2.2 The Concept of Context**

According to Mey (2001, p.39), context is a dynamic, not a static concept: it is also to be understood as the continually changing surrounding, in the widest sense, that enable the participant in the communication process to interact, and which the linguistic expressions of their interaction become intelligible. Allan and Jaszczot (2012, p.114) explains that the context is a sequence of parameters which include (at least) a world, a speaker, a time, and a location. We must invoke the context to determine what an ambiguous sentences means. According to Mey (2001, p.13), this may be OK, if by 'context' we understand all the factor that play a role in producing and understanding the utterances.

An example the following dialogue: (two linguistics, call them Jacob and Mark, are coming out of a lecture hall at university which his neither home territory, but where Jacob has been before; so he thinks he knows the campus, more or less). Jacob: Do you know the way back to the dining hall? we can go in my car (Mark get into the car; after the first turn, he starts giving directions, which greatly amazes Jacob, and irritates him a little; he was under the impression that he needed to guide the other, not the other way round. After several more turns- which Jacob is taking at greater and greater speed, so the other does not get a chance to interfere – Mark say). Mark: oh I thought you did not know the way to the campus (to which Jacob replies). Jacob: I thought you did not know! (whereupon they both start laughing).

In the case like this, the classical concept of context as that which has been the case up to and including the present moment makes no sense. There is no way in which the original utterance ‘Do you know the way back to the dining hall?’ can be interpreted correctly. Clearly, Mark take Jacob’s utterance not as a real question, but as a pre-request. Jacob, on the other hand, assumed that Marks was not familiar with the campus, so wanted to give him a ride. This why he was surprised at Mark giving him direction: that activity only makes sense if you know where you are going.

### **2.3 The Concept of Speech Act Theory**

According to Fromkin, Rodman & Hyams (2003), speech acts is the action or intent that a speaker accomplishes when using language in context, the meaning of which is inferred by hearers. Speech acts is often said as language in action

(Kreidler, 2002). Jhon L Austin is the master of speech acts because he is the first person who gave concept about speech acts. In his opinion, he said that speech acts is utterances to say something then people do something. Austin never presented to develop the theory of speech acts. In 1955, Austin delivered to William James with title "How to do Things with Word?" those were published in 1962 by J.O. Ursmon at Harvard. Actually, Austin ever lectured the topic in Oxford early 1940 to his student but he did not publish it. Therefore, Austin is known with his opinion about performative. He asserts that in uttering sentence, people are not only saying but also doing something. Besides, he categorized speech acts to be three parts. First, locutionary, second, illocutionary, the last, perlocutionary.

One of Austin's student whose name John Searle decided to develop Austin's concept about speech acts. As we know that Austin just categorizes speech acts to be three parts as above example. Then, Searle divides the theory to be more detail. The famous Searle's theories about speech acts are representative, commissive, declarative, directive, and expressive.

In addition, Searle argues that illocutionary is not only form of direct speech acts but also an indirect speech acts. In applying of direct speech acts such as declarative form is used to make a statement and interrogative form is used to make a question. Another was to say that, although such sentences can be used true or false statements, whatever the statements is said by speaker but what the hearer describes or receives it is more important to connect the conversation between the hearer and speaker. A few years later in 1969, another scholar called

Searle worked more on speech acts and assigned functions to them. He then classified them according to five categories, which according to Yule (1996) are as follows: Representative, declaration, expressive, commissive, and directive.

According to Yule (1996, p.47), a speech act is generally defined as “an action via utterances”. The utterance does not only contain the grammatical structures and words, but also it contains the actions in the utterances. Speech acts theory was developed during the middle of the twentieth century out of sense of dissatisfaction on the part of the writer such as J.L Austin. Austin (1962) defines speech acts as the actions performed in saying something. According to Altikriti (2011, p.1374), speech act theory attempts to explain how speakers use language to accomplish intended actions and how hearers infer intended meaning from what is said. According to Bublitz and Norrick (2011, p.373) state that two main ideas are at the core of speech act theory: the first holds that the meaning of an utterance is distinct from the function that the utterance performs (what we shall call the force of an utterance); the second is that all utterances amount to the execution of an act. According to Austin saying something amounts to simultaneously performing three types of acts: locutionary, illocutionary and perlocutionary. Sperber & Wilson (1995) argue that a crucial assumption behind the pragmatic program (of speech act theory) is that the assignment of every utterance to a particular speech-act type is part of what is communicated and plays a necessary role in comprehension.

### **2.3.1 locutionary, Illocutionary and Perlocutionary**

According to Austin's theory (1962), what we say has three kinds of meaning they are locutionary act, illocutionary act and perlocutionary.

#### **1. Locutionary**

Locutionary act is called by the act of saying something. It is the act of saying something in which each word in the sentences is uttered exactly the same meaning in the dictionary. Locution is what the speaker says (Cutting, 2002). Yule (1996, p.48) state that locutionary act which is the basic act of utterance, or producing a meaningful linguistic expression. According to Austin (1962, p.108), distinguished a group of things we do in saying something, which together we summed up by saying we perform a locutionary act, which is roughly equivalent to uttering a certain sense and reference, which again is roughly equivalent to 'meaning' in the traditional sense. For example: "It is rain outside", that called locutionary act because the speaker just inform the outside is rain without other intentions.

#### **2. Illocutionary**

Illocutionary act is called by the act of doing something. Not only used for informing something, but also doing something as far as speech event was accurate considered. According to Bublitz and Norrick (2011, p.380), an Illocutionary act, which is the action performed by virtue of the force associated with a given linguistic expression. It is the act of using a referring expressions and predicting expressions. According to Leech (1983), illocutionary acts is the speaker's communicative intention. Huang (2005) state that an illocutionary act

refers to the type of function the speaker intend fulfill, or the type of action the speaker intend to accomplish in the course of producing an utterances. It is an act accomplished of speaking.

Yule (1996, p.48) explains that illocutionary acts are certain communicative force of utterance, such as performing, apologizing, offering, and questioning. According to Austin (1962, p.108), we said that we also perform illocutionary acts such as informing, ordering, warning, undertaking, &c., i.e. utterances which have a certain (conventional) force.

The illocutionary act carried out by a speaker meaning of an utterance is the act viewed in terms of the utterance's significance within a conventional system of social interactions. An illocutionary act refers to the type of function the speaker intends to fulfill, or the type of action the speaker intends to accomplish in the course of producing an utterance. It is an act accomplished in speaking. Illocutionary acts related to speaker's intention. In other word every speakers has the intention through their utterance. For example: "It is rain outside", that utterance could be has meaning the speaker wish the hearer use umbrella if the hearer want to go outside, or the speaker want to hearer not to go outside and stay still in the room.

### **3. Perlocutionary**

Perlocutionary act called the act of affecting something. Perlocutionary act concern the effect an utterance may have on the addressee. According to Austin (1962, p.108), we may also perform perlocutionary act: what we bring about or achieve by saying something, such us convincing, persuading, deterring, and even,

say, surprising or misleading. Yule (1996, p.48) state that simply create an utterance with the function without intending it to have an effect. Perlocutionary act is the hearer's reaction toward the speaker's utterance. For example: "It is rain outside", the perlocutionary effect from the utterance may hearer keep stay still in the room.

Contrary to what occurs at the illocutionary level, perlocutions are not directly achieved by the conventional force of an utterance. They can be intentional or unintentional, and they might involve unexpected effects, different from those of an illocutionary act. Also, perlocutions occur at a further level, as the interlocutor's actual reaction to the speech act. A perlocutionary effect of the utterance "the soup you cooked was very poor" might be that one's interlocutor is chagrined, gets angry, pours the soup down the sink, or all three.

The distinction between illocution and perlocution is not clear cut, and it is not at all apparent that the perlocutionary level can be fully considered as a single level of action embodied in a given utterance (Austin 1962: 108–115). In order to identify the difference it might help to distinguish between the effects that are "built in" to given expression by virtue of its illocutionary force, and those that are not. For instance a (felicitous) order just by virtue of its illocutionary force will generate an obligation in the person who receives it, but how the individual acts upon the obligation (complying, refusing, questioning, being offended by it, and so on) belongs to the realm of perlocutions. The locutionary and the perlocutionary levels of the speech act have generated much debate but the



illocutionary level is the nucleus of the Austinian theory and its later developments (Bublitz & Norrick, 2011, p.381).

### **2.3.2 Speech acts classifications**

Searle classified speech act into five types according to general function :

#### **1. Representatives**

According to Yule (1996, p.53), representatives speech act are those kinds of speech acts that state what the speaker believes to be case or not. Statements of fact, assertions, conclusions, and description. The speaker's purpose in performing representatives is to commit him/ herself to the belief that the propositional content of the utterance is true. Are all example of the speaker representing the world as he or she believes it is.

(1) The earth is square

(2) Chomsky did not write about peanuts

(3) It was a warm sunny day

In using representatives, the speakers make words fit the world or belief.

#### **2. Directive**

Mey (2001, p.120) state that these speech acts embody an effort on the part of the speaker to get the hearer to do something, to 'direct' him or her towards some goal (of the speaker, mostly). Yule (1996, p.54) explains that directives speech act are those kinds of speech acts that speaker use to get someone else to do something. They express the speaker wants. They are command, orders, requests, and suggestions. According to Searle (1979, p.13), the illocutionary point of these consist in the fact that they attempts (of varying degrees, and hence,

more precisely, they are determinates of the determinable which includes attempting) by the speaker to get the hearer to do something.

For example:

- (1) Give me a cup of tea, make it black
- (2) Could you Lend me a pen, please?
- (3) Do not disturb me.

Those three example express the speaker wants. Directive speech acts can be a command, order, request, suggestion, and they can be positive or negative. In using directive speech acts, speakers attempt the realization fit his utterance through hearer's future act.

### 3. Commissive

Yule (1996, p.54) explains that commissive speech act are those kinds of speech acts that speaker use to commit themselves to some future actions. They express the speaker intends. They are promises, threats, refusals, pledges, and shown. According to Searle (1979, p.14), commissives then are those illocutionary acts whose point is to commit the speaker (again in varying degrees) to some future course of action.

For example:

- (1) I will be back
- (2) Iam going to go to your house next time
- (3) We will not do that

Those examples express what the speaker intends. In using a commissive, the speaker undertakes to make the world fit the word (via the speaker).

#### 4. Expressive

Mey (2001, p.121) state that this speech act, as the word says, expresses an inner state of the speaker; the expression is essentially subjective and tells us nothing about the world. According to Yule (1996, p.53), expressive speech act are those kinds of speech acts that state what the speaker feels. Searle (1979, p.15) explains that the illocutionary point of this class is to express the psychological state specified in the sincerity conditions about a state of affairs specified in the prepositional content.

It is to express the speaker's inner state toward a certain thing. For example:

- (1) I am really sorry
- (2) Congratulations
- (3) Oh, yes, great, fantastic, hhhmmmm

Those three examples express the feeling of the speakers. Expressive speech acts can be statements of pleasure, thanking, condolence, an introduction, pain, likes, dislikes, joy or sorrow. They can also be caused by something the speaker does or the hearer does, but they are about the speaker's experiences. In using expressive speech acts, the speakers make their utterances fit their feelings.

#### 5. Declaration

Yule (1996, p.53) speech acts are those kinds of speech acts that change the world via their utterances. Speech act verb of declarations speech act are: declare, announce, approve, appoint, bless, curse, speculate, name, call, define, nominate, establish, authorize. For example:

(1) Priest: I now pronounce you husband and wife

(2) Referee: you are not

(3) Judge: We find the defendant guilty

This speech act is performed by someone who is especially authorized to do so within some institutional framework. It is used in specific context in order to perform a declaration appropriately. In using declaration are typically broadcast within a social group and rely for their success on speaker being sanctioned by the community, institution, committee, or even a single person within the group to perform such acts stipulated condition.

**TABLE. 1 The five general functions of speech act (following Searle 1979)**

Speech acts type	Direction of fit	S= speaker X= situation
Representatives	Make words fit the world	S believes X
Directives	Make the world fit words	S wants X
Commissives	Make the world fit words	S intends X
Expressives	Make words fit the world	S feels X
Declarations	Words change the world	S causes X

## 2.4 Previous Related Studies

These are some studies on pragmatics which focused on illocutionary acts that have been done by previous researchers. The first Kusumo (2015) conducted a study entitled “A Pragmatic Analysis of Illocutionary Acts in English Teaching-Learning Process at SMA N 1 Wates Kulon Progo”. His study discussed the types of illocutionary acts and investigated the types of illocutionary functions used by the English teachers of SMA N 1 Wates Kulon Progo. As the result, this research found four types of illocutionary acts: representatives, expressives, directives, and commissives.

The second Kristanti (2013) conducted a study entitled “Identifying Illocutionary Force of The Host’s Speech Act in Mata Najwa Talk Show”. As the result, this research found three types illocutionary speech act: directive, representative, and expressive.

And the last Wardani (2011) conducted a study entitled “An Analysis of illocutionary Act in Prince of Persia: The Sand of Time Movie”. Her study discussed the using of illocutionary acts in the utterance of main character in *Prince of Persia : The Sand of Time Movie*. As the result, this research found five types of illocutionary acts used by Dastan as main character in this movie. They were representatives (reporting, stating, concluding), directives (ordering, asking, requesting, and command), expressive (praising and apologizing), commissive (refusal and pledging), and declarative (declaring).

## **CHAPTER III**

### **METHODS AND PROCEDURES**

In this chapter, how the research was conducted is explained in detail. This chapter is divided into six sessions: (1) Method of research, (2) operational definitions, (3) object of the study, (4) data collection, (5) data analysis, and (6) data trustworthiness.

#### **3.1 Method of Research**

This research used a qualitative method and the data were analyzed descriptively. It applies a set of procedures used for problem solving based on factual data used. Cohen, Manion and Morrison (2007, p.461) state that qualitative data analysis involves organizing, accounting for and explaining the data; in short, making sense of data in terms of the participants' definitions of the situation, noting patterns, themes, categories and regularities. The characteristics of qualitative research by Creswell (2012) are :

1. Exploring a problem and developing a detailed understanding of a central phenomenon
2. Having the literature review play a minor role but justify the problem
3. Stating the purpose and research questions in a general and broad way so as to the participants' experiences
4. Collecting data based on words from a small number of individuals so that the participants' views are obtained
5. Analyzing the data for description and themes using text analysis and interpreting the larger meaning of the findings

6. Writing the report using flexible, emerging structures and evaluative criteria, and including the researchers' subjective reflexivity and bias

### 3.2 Operational Definitions

To avoid misunderstanding in this research, some definitions are given.

*Speech act* is the actions performed in saying something. The utterance does not only contain the grammatical structures and words, but also it contains the actions in the utterances.

*Illocutionary act* is called by the act of doing something. Not only used for informing something, but also doing something as far as speech event was accurate considered.

*Context* is background knowledge assumed to be shared by speaker and hearer and which contributes to hearer's interpretation of what speaker means by given utterance.

### 3.3 Object of the Study

The object of this study is the short story book *Abunawas and His Impossible Missions* by Sugeng Hariyanto. This book has ten chapters: (1) catching six speaking donkeys, (2) the sun in the pail, (3) draining off the sea, (4) supernatural power, (5) moving the mosque, (6) exploring the sea, (7) a miraculous palm, (8) investigating the moon, (9) teaching a cow to read, and (10) taking the picture of the heaven. In this research all the chapters and the utterances from Abunawas and King Aaron were analyzed.

### 3.4 Data Collection

Collecting the data is significant thing in this research. In collecting the data the researcher did not need a lot of instruments, because this research did not involve students or people as the object of the research. Therefore, this research just needed the text of Abunawas and his impossible missions short stories as the object of the research. The data collections used documentation technique. The data was taken in the form of written text obtained from the dialogues in Abuanwas and his impossible missions short stories by Sugeng Hariyanto. The data are utterances from the characters in the stories, they are Abunawas and King Aaron's utterances.

To collect the data, the procedures used in this study consisted of the following steps:

The first step taken in the process of doing this research is firstly studying some fundamental rules and principles of illocutionary acts from internet, e-books, and journals.

The second step is reading the book Abunawas and His Impossible Missions short stories to get comprehension about the contents of the stories and observe the illocutionary expressions that appear in the dialogues.

The next step is analyzing the context underlying the illocutionary acts in the stories, the illocutionary acts are implied in Abunawas and King Aaron's utterances, classified the illocutionary acts on 5 types of illocutionary based on Searle theory and last the researcher analyzed the dominant type.



### **3.5 Data Analysis**

#### **3.5.1 Analysis of the Context Underlying Illocutionary Acts**

To analysis the context underlying illocutionary found in Abunawas and his impossible missions short story book, the researcher read the short story book several times and read carefully chapter by chapter in order to understand the content, such as participants, settings and situations or context in the short stories.

#### **3.5.2 Analysis of the Implied Illocutionary acts**

To analyze the illocutionary implied in the Abunawas and his impossible missions short story book, the utterances of characters were translated into Bahasa. If difficult words were found, dictionary was used. Then, the contexts were checked to find the real meaning based on contexts of story.

#### **3.5.3 Analysis of Types of illocutionary acts**

To analyze types of illocutionary acts is by knowing the real meaning or the meaning of utterances based on contexts that analyzed previously. The utterances were classified into representative, directive, commisive, expressive and declaration based on Searle theory. To make it easier in the process, the table and coding system were use.

The table consists of the data identified before. Below is the form of the table:

**Table 2**

No	Code	Dialogues	Illocutionary acts					Context
			Rep	Dir	Com	Exp	Dec	

The table was divided into 5 columns:

1. The number of the data, the number of data started from number one
2. The codes of the data, the purpose was not to number the data, but to make easier in selecting and classifying the data. The coding system was as follows:

**S-1/AN(KA)/2**

S-1 : Number of Sheet

AN : character's Initial (Abunawas)

KA : character's Initial of Speaker (King Aaron)

2 : Page of book

3. The dialogues that contained the illocutionary acts, the utterances of illocutionary acts were boldface type.

4. Kind of illocutionary acts based on Searle theory, the researcher abbreviated each types of illocutionary acts as described below:

Rep : representative

Dir : directive

Com : commissive

Exp : expressive

Dec : declaration

5. Context of short stories that underly illocutionary acts in Abunawas and his impossible missions such as, participants, settings, and situations.

#### **3.5.4 Analysis of the Dominant Type of Illocutionary acts**

Analysis of the dominant type of illocutionary acts is the last step. After all the utterances of illocutionary acts were classified, all of type found in the Abunawas and his impossible missions short stories counted and automatically the dominant type of illocutionary acts were obtained.

### **3.6 Data Trustworthiness**

The credibility of the data was obtained by means of triangulation. The triangulation applied was researcher or investigator triangulation. It was conducted by consulting with the experts. In this case, the researcher discussed the data with two lecturers of English Education Study Department of Islamic State University of Raden Fatah Palembang. The experts roles were checking and validating the data.

## CHAPTER IV

### FINDINGS AND INTERPRETATIONS

In this chapter, the results of the research that have been obtained are explained in detail.

Based on the research, there were four types of illocutionary acts performed by Abunawas and King Aaron in Abunawas and his impossible missions short stories. They were representatives, directives, commissives and expressive. The declaration acts was not found. The result of the data findings are presented in Table 3.

**Table 3: Findings of illocutionary acts**

NO	Illocutionary Acts	Frequency	Percentage (%)
1	Representatives	10	20,40%
2	Directives	24	48,98%
3	Commissives	14	28,58%
4	Expressives	1	2,04%
5	Declarations	0	0
<b>Total</b>		49	100%

Table 3 shows that there are 49 data containing illocutionary acts. The directives serve dominant frequency of all five types of illocutionary acts. There are 24 data (48,98%) containing directives acts. The representative there are 10 data (20,40%). The commissive there are 14 data (28,58%). The lowest rank frequency of illocutionary acts are the expressive with only 1 data (2,04%). The declaration was not found in this research.

### 1. Representatives

(1) AN: **See, how humorous is the king!**

(S-4/AN/8)

#### a. Context

These are aspects which supported an analysis of context as follows:

- 1) Addresser & addressee : Abunawas and six men
- 2) Setting : At palace
- 3) Context of situation : Abunawas told the six men that the king was a humorous man. Following the day, Abunawas and the six men went to the palace, and when they enter the palace king Aaron asked, “Abu, have you got the six speaking animals?” and then Abunawas whispered to the six men “see, how humorous is the king!”.

### b. Illocutionary act

From the dialogue Abunawas whispered to six men “see, how humorous is the king!”. From the utterance, Abunawas did not give an order but also asserting that the king was a humorous man. Abunawas want the six men belief that the king was a humorous man. Representative are those kinds of speech act that state what the speaker believes to be case or not. Statements of fact, assertions, conclusions, and descriptions. Based on the context and description of representative, it is obvious that Abunawas’s illocutionary act is representative.

(2) AN: I have wrapped the sun, your majesty

**KA: I still see the sun shining in the sky, Abu.**

(S-8/KA/12)

### a. Context

These are aspects which supported an analysis of context as follows:

- 1) Addresser & addressee : King Aaron and Abunanawas
- 2) Setting : At square palace
- 3) Context of situation : Abunawas has wrapped the sun and he put the bag in front of king.

### b. Illocutionary act

Abunawas has wrapped the sun and he put the bag in front of King and said “I have wrapped the sun, your majesty” and King Aaron answered “I still see

the sun shining in the sky, Abu.”, King Aaron did not only inform that he still saw the sun shining in the sky, but also asserting there is sun shining in the sky. Representative are those kinds of speech act that state what the speaker believes to be case or not. Statements of fact, assertions, conclusions, and descriptions. Based on the context and description of representative, it is obvious that King Aaron’s illocutionary act is representative.

(3) KA: **Abu, look outside. The sun is shining in the sky!**

AN: Yes, your majesty. But it is second sun.

(S-9/KA/12)

#### **a. Context**

These are aspects which supported an analysis of context as follows:

- 1) Addresser & addressee : King Aaron and Abunanawas
- 2) Setting : At square palace
- 3) Context of situation : Abunawas explain to King Aaron the ways he has wrapped the sun

#### **b. Illocutionary Act**

King Aaron denied Abunawas’ statement that Abu has wrapped the sun and Abunawas explains to King Aaron the ways he has wrapped the sun but King Aaron Argued “Abu, look outside. The sun is shining in the sky!”, King Aaron did not only ask Abunwas to look outside, but King Aaron asserting Abunawas did not wrap the sun. Representative are those kinds of speech act that state what

the speaker believes to be case or not. Statements of fact, assertions, conclusions, and descriptions. Based on context and description of representative, it is obvious that King Aaron's illocutionary act is representative.

(4) Guard: Abu, Abu... the king calls you!

AN: **Dig deeper! Deeper!**

(S-11/AN/15)

#### **a. Context**

These are aspects which supported an analysis of context as follows:

- 1) Addresser & addressee : Abunanawas and Guard
- 2) Setting : At around the palace
- 3) Context of situation : Abuanawas dug several holes around the palace, the guards notified the king about the strange happening around the palace and the king order the guard said to Abunawas that the king call him.

#### **b. Illocutionary act**

The Guard called Abunawas based on King Aaron's order, but when the guard said "Abu, Abu.....the King calls you", Abunawas just said "Dig deeper! Deeper!" by this word Abunawas asserting he did not hear anything, that he ignored the guard's call. Representative are those kinds of speech act that state what the speaker believes to be case or not. Statements of fact, assertions,



conclusions, and descriptions. Based on the context and description of representative, it is obvious that Abunawas's illocutionary act is representative.

(5) AN: **I just do you order**

KA: I've never ordered you to destroy my own palace. Tell me what you are doing!

(S-13/AN/15)

#### **a. Context**

These are aspects which supported an analysis of context as follows:

- 1) Addresser & addressee : Abunanawas and King Aaron
- 2) Setting : At around palace
- 3) Context of situation : King Aaron angry to Abunawas because Abunawas almost destroy the palace

#### **b. Illocutionary act**

King Aaron ordered Abunawas to drain off the sea. Abunawas got an idea and he dug several holes around the palace. King Aaron angry to Abunawas because Abunawas almost destroy the palace and King Aaron said to Abunawas "what are you doing, Abu? Don't you know that you almost destroy the palace" and Abunawas Answered "I just do your order" from this sentence, Abunawas asserting he did not destroy the palace. He just did King Aaron order. Representative are those kinds of speech act that state what the speaker believes to be case or not. Statements of fact, assertions, conclusions, and descriptions. Based

on context and description of representative, it is obvious that Abunawas's illocutionary act is representative.

(6) AN: **You see, your majesty. That soldier doesn't complain at all. He feels no pain!**

(S-20/AN/19)

#### **a. Context**

These are aspects which supported an analysis of context as follows:

- 1) Addresser & addressee : Abunanawas and King Aaron
- 2) Setting : At palace
- 3) Context of situation : Abunawas prove to King Aaron about his charm and Abunawas quietly walked to the king and whispered

#### **b. Illocutionary act**

King Aaron disbelieve the charm from Abunawas is real charm. So, Abunawas prove to King Aaron about his charm. After Abunawas prove to King Aaron he quietly walked to the King and whispered "You see, your majesty. That soldier doesn't complain at all. He feels no pain!" Abunawas did not only explain to the King, but Abunawas asserting that his charm is real charm. Representative are those kinds of speech act that state what the speaker believes to be case or not. Statements of fact, assertions, conclusions, and descriptions. Based on context and

description of representative, it is obvious that Abunawas's illocutionary is representative.

(7) KA: Good! Too bad that nobody has ever swum across the gulf. I wonder is that possible for a man to swim across the gulf. How many days will he take to get o the other side of the gulf? Abu, I need you to answer my curiosity. I want you to take this mission as an honour duty.

AN: **Your majesty, I'm not a good swimmer**

(S-28/AN/23)

#### **a. Context**

These are aspects which supported an analysis of context as follows:

- 1) Addresser & addressee : Abunanawas and King Aaron
- 2) Setting : At palace
- 3) Context of situation : King Aaron command Abunawas to swim across the gulf

#### **b. Illocutionary act**

King Aaron command Abunawas to swim across the gulf and Abunawas said "Your majesty, I'm not a good swimmer". In this sentence Abunawas asserting he is not a good swimmer.

(8) AN: Your majesty, I'm not a good swimmer

**KA: I know you are not a good swimmer, but everybody knows you are the smartest man in the country** (S-29/KA/26)

#### **a. Context**

These are aspects which supported an analysis of context as follows:

- 1) Addresser & addressee : Abunanawas and King Aaron
- 2) Setting : At palace
- 3) Context of situation : Abunawas reject the king Aaron order

#### **b. Illocutionary act**

Abunawas reject the King Aaron order to swim across the gulf and King Aaron said "I know you are not a good swimmer, but everybody knows you are the smartest man in the country", from this sentence, King Aaron asserting Abunawas can do his order. Representative are those kinds of speech act that state what the speaker believes to be case or not. Statements of fact, assertions, conclusions, and descriptions. Based on context and description of representative, it is obvious that King Aaron's illocutionary act is representative.

(9) AN: No palm can grow that speed, your majesty

KA: **I know you are a smart man.** You have to able to get the palm. And you must plant it in the palace square so that everybody can see it.

(S-33/KA/27)

#### **a. Context**

These are aspects which supported an analysis of context as follows:

- 1) Addresser & addressee : Abunanawas and King Aaron
- 2) Setting : At palace
- 3) Context of situation : Abunawas reject his order

#### **b. Illocutionary act**

Abunawas reject the King Aaron order and King Aaron said “I know you are a smart man”, from this sentence King Aaron asserting that Abunawas can do his order. Representative are those kinds of speech act that state what the speaker believes to be case or not. Statements of fact, assertions, conclusions, and descriptions. Based on context and description of representative, it is obvious that King Aaron’s illocutionary act is representative.

(10) AN: Going the moon?

KA: Yes **Abu. I know you are a smart man.** You must be able to go to the moon

(S-36/KA/30)

#### **a. Context**

These are aspects which supported an analysis of context as follows:

- 1) Addresser & addressee : Abunanawas and King Aaron
- 2) Setting : At palace
- 3) Context of situation : Abunawas was surprised when he heard the king order

#### **b. Illocutionary act**

King Aaron order Abunawas to going the moon, Abunawas was surprised when he heard the King order and King Aaron said “Yes Abu. I know you are a smart man”, from this sentence, King Aaron asserting Abunawas can do his order. Representative are those kinds of speech act that state what the speaker believes to be case or not. Statements of fact, assertions, conclusions, and descriptions. Based on context and description of representative, it is obvious that King Aaron’s illocutionary act is representative.

## 2. Directive

(1) KA: **Abu, I want six speaking donkeys with beard.** I give you a week, if you cannot get the animals, I'll punish you

(S-1/KA/7)

### a. Context

These are aspects which supported an analysis of context as follows:

- 1) Addresser & addressee : Abunanawas and King Aaron
- 2) Setting : At palace
- 3) Context of situation : King Aaron called Abunawas. He assigned him to do impossible mission, but Abunawas just silent and he went home.

### b. Illocutionary act

One day King Aaron called Abunawas and said “Abu I want six speaking donkeys with beard”, from this sentence, King Aaron did not only inform about he want six speaking donkeys with beard but he command Abunawas to get the six speaking donkeys with beard. Directives speech act are those kinds of speech acts that speaker use to get someone else to do something. They express the speaker wants. They are command, orders, requests, and suggestions. Based on context and description of directive, it is obvious that King Aaron's illocutionary act is directive.

(2) KA: **Abu, in this summer, the sun is very hot. If you can wrap the sun, you'll help all people.** I want you wrap the sun by tomorrow! What time will you take the sun by tomorrow!

AN: around midday, your majesty

(S-5/KA/10)

### **a. Context**

These are aspects which supported an analysis of context as follows:

- 1) Addresser & addressee : King Aaron and Abunanawas
- 2) Setting : At palace
- 3) Context of situation : The king gave another impossible task again to Abunawas which is to wrap the sun.

### **b. Illocutionary act**

King Aaron said “Abu, in this summer, the sun is very hot. If you can wrap the sun, you'll help all people”. In this sentence, King Aaron did not only inform but King Aaron gave order to Abunawas to wrapped the sun. Directives speech act are those kinds of speech acts that speaker use to get someone else to do something. They express the speaker wants. They are command, orders, requests, and suggestions. Based on context and description of directive, it is obvious that King Aaron's illocutionary act is directive.



(3) KA: How will you do it, Abu?

AN: **I need a pail of water and a big leather bag**

(S-6/AN/10)

#### **a. Context**

These are aspects which supported an analysis of context as follows:

- 1) Addresser & addressee : Abunanawas and King Aaron
- 2) Setting : At palace
- 3) Context of situation : The king gave another impossible task again to Abunawas which is to wrap the sun and King Aaron ask to Abunawas how will Abu do that.

#### **b. Illocutionary act**

King gave another impossible task again to Abunawas which is to wrap the sun and King Aaron ask to Abunawas how will Abu do that, and Abunawas said “I need a pail of water and a big leather bag”. In this sentence Abunawas did not inform he need the pail and a big leather bag, but he request to get the pail and big leather bag. Directives speech act are those kinds of speech acts that speaker use to get someone else to do something. They express the speaker wants. They are command, orders, requests, and suggestions. Based on context and description of directive, it is obvious that Abunawas illocutionary act is directive.

(4) AN: Your majesty, I have caught the sun. I put it the pail

**KA: How can you prove it, Abu?**

(S-7/KA/11)

### **a. Context**

These are aspects which supported an analysis of context as follows:

- 1) Addresser & addressee : King Aaron and Abunanawas
- 2) Setting : At square palace
- 3) Context of situation : Abunawas do the king Aaron order to wrap the sun and Abunawas said to king Aaron he has caught the sun.

### **b. Illocutionary act**

King Aaron order Abunawas to wrap the sun. Abunawas said he has caught the sun. He put in the pail and said “how can you prove it, Abu?”. In this sentence, King Aaron did not only gave the question to Abunawas about how can Abunawas prove it, but King Aaron order Abunawas to prove his statement. Directives speech act are those kinds of speech acts that speaker use to get someone else to do something. They express the speaker wants. They are command, orders, requests, and suggestions. Based on context and description of directive, it is obvious King Aaron’s illocutionary act is directive.

(5) KA: Abu, you are very great. You can put the sun in a bag.

AN: thank you, your majesty.

KA: Our sea has been polluted. We will be able to clean it up when it is dry.

**Now I want you to drain off the sea.**

(S-10/KA/14)

#### **a. Context**

These are aspects which supported an analysis of context as follows:

- 1) Addresser & addressee : King Aaron and Abunanawas
- 2) Setting : At palace
- 3) Context of situation : Abunawas was called to the palace again, King Aaron greeted him warmly and he has praised Abunawas.

#### **b. Illocutionary act**

King Aaron said to Abunawas “I want you to drain off the sea”. In this sentence, King Aaron did not only inform to Abunawas about he want to drain off the sea, but King Aaron order the Abunawas to draining off the sea. Directives speech act are those kinds of speech acts that speaker use to get someone else to do something. They express the speaker wants. They are command, orders, requests, and suggestions. Based on context and description of directive, it is obvious that King Aaron’s illocutionary act is directive.

(6) KA: **Today I assign you to look for a charm**

AN: Tomorrow I'll get it

(S-14/KA/17)

#### **a. Context**

These are aspects which supported an analysis of context as follows:

- 1) Addresser & addressee : Abunanawas and King Aaron
- 2) Setting : At palace
- 3) Context of situation : One day King Aaron called Abunawas to the palace.

#### **b. Illocutionary act**

One day King Aaron called Abunawas to the palace and said “Today I assign you to look for a charm”. In this sentence, King Aaron command Abunawas to look for a charm. Directives speech act are those kinds of speech acts that speaker use to get someone else to do something. They express the speaker wants. They are command, orders, requests, and suggestions. Based on context and description of directive, it is obvious that King Aaron’s illocutionary act is directive.

(7) AN: Yes you Majesty

KA: **Could you show me?**

(S-16/KA/17)

#### **a. Context**

These are aspects which supported an analysis of context as follows:

- 1) Addresser & addressee : King Aaron and Abunanawas
- 2) Setting : At palace
- 3) Context of situation : One day King Aaron called Abunawas to the palace and order Abu to get the charm.

#### **b. Illocutionary act**

One day King Aaron called Abunawas to the palace and order Abu to get the charm. Following the day Abunawas get the charm and King Aaron said “Could you show me?”. In this sentence King Aaron request Abunawas to show the charm to him. Directives speech act are those kinds of speech acts that speaker use to get someone else to do something. They express the speaker wants. They are command, orders, requests, and suggestions. Based on context and description of directive, it is obvious that King Aaron’s illocutionary act is directive.

(8) KA: **How can I believe that? I need a proof, Abu?**

AN: It's easy, your majesty. I tie it around your waist. Let the guards hit you and you will not feel pain

(S-17/KA/18)

### **a. Context**

These are aspects which supported an analysis of context as follows:

- 1) Addresser & addressee : King Aaron and Abunanawas
- 2) Setting : At palace
- 3) Context of situation : Abunawas went to the palace and said he has got the charm. He took out a piece of white clot And said if anybody ties this cloth around his waist, he will get a supernatural power. Nothing will hurt his body.

### **b. Illocutionary act**

King Aaron order Abunawas to look a charm, in the following day, exactly at noon, Abu went to palace and he said “ Here it is, He took out a piece of white cloth, if anybody ties this cloth around his waist, he will get a supernatural power”, and King Aaron said “How can I believe that? I need a proof, Abu?. In these sentences, King Aaron did not only give the question about how he believe that and he required him a proof, but from the sentences King Aaron order Abunawas to give a proof to him. Directives speech act are those kinds of speech

acts that speaker use to get someone else to do something. They express the speaker wants. They are command, orders, requests, and suggestions. Based on context and description of directive, it is obvious that King Aaron's illocutionary act is directive.

(9) KA: **No, Abu. Why don't you try it yourself?**

AN: No, your majesty. If I do it myself and let people hit me, I can tell a lie. I just say I don't feel any pain although I suffered very much. That's why I need somebody to try it out.

(S-18/KA/18)

#### **a. Context**

These are aspects which supported an analysis of context as follows:

- 1) Addresser & addressee : King Aaron and Abunanawas
- 2) Setting : At palace
- 3) Context of situation : Abunawas ordered King Aaron to tie the charm around king Aaron waist and the guards hit the king Aaron

#### **b. Illocutionary act**

To proof Abunawas charm, Abunawas ordered King Aaron to tie the charm around King Aaron waist and the guards hit the King Aaron, King Aaron asked "no, Abu. Why don't you try it yourself?". In this sentence, King Aaron did not only give a question about why did not Abunawas try himself, but King Aaron

suggesting Abunawas to try it by himself. Directives speech act are those kinds of speech acts that speaker use to get someone else to do something. They express the speaker wants. They are command, orders, requests, and suggestions. Based on context and description of directive, it is obvious that King Aaron's illocutionary act is directive.

(10) KA: So, how will you prove it, if I don't want to try out?

AN: **Let's try on a solder**

(S-19/AN/ 18)

#### **a. Context**

These are aspects which supported an analysis of context as follows:

- 1) Addresser & addressee : Abunanawas and King Aaron
- 2) Setting : At palace
- 3) Context of situation : King Aaron wanted Abu to prove his charm

#### **b. Illocutionary act**

King Aaron wanted Abu to prove his charm and Abunawas said "Let's try on a solder". In this sentence, Abunawas command to try his charm to solder. Directives speech act are those kinds of speech acts that speaker use to get someone else to do something. They express the speaker wants. They are command, orders, requests, and suggestions. Based on context and description of directive, it is obvious that Abunawas illocutionary act is directive.



(11) KA: **Abu, what about you?**

AN: I'll move the mosque, but I have condition, your majesty.

(S-22/KA/20)

### **a. Context**

These are aspects which supported an analysis of context as follows:

- 1) Addresser & addressee : King Aaron and Abunanawas
- 2) Setting : At Mosque
- 3) Context of situation : King Aaron make a very important announcement, he want someone can move the mosque to other location but nobody took the offer

### **b. Illocutionary act**

King Aaron want someone can move the mosque to other location but nobody took the offer, King Aaron asked to Abu "what about you?". In this sentence, King Aaron did not ask the question but order Abu to move the mosque. Directives speech act are those kinds of speech acts that speaker use to get someone else to do something. They express the speaker wants. They are command, orders, requests, and suggestions. Based on context and description of directive, it is obvious that King Aaron's illocutionary act is directive.

<p>(12)AN: <b>Lift it up and put in my shoulder</b></p>
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<p>(S-25/AN/22)</p>
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**a. Context**

These are aspects which supported an analysis of context as follows:

- 1) Addresser & addressee : Abunanawas and people
- 2) Setting : At Mosque
- 3) Context of situation : King Aaron order Abunawas to move the mosque

**b. Illocutionary act**

King Aaron order Abunawas to move the mosque. Abunawas turned to the people and said “Lift it up and put in my shoulder”. In this sentence Abunawas command the peoples to lift up and put the mosque in his shoulder. Directives speech act are those kinds of speech acts that speaker use to get someone else to do something. They express the speaker wants. They are command, orders, requests, and suggestions. Based on context and description of directive, it is obvious that Abunawas illocutionary act is directive.

(13) AN: yes, your majesty

KA: Good! Too bad that nobody has ever swum across the gulf. I wonder is that possible for a man to swim across the gulf. How many days will he take to get o the other side of the gulf? Abu, I need you to answer my curiosity. **I want you to take this mission as an honour duty.**

(S-27/KA/23)

#### **a. Context**

These are aspects which supported an analysis of context as follows:

- 1) Addresser & addressee : King Aaron and Abunanawas
- 2) Setting : At palace
- 3) Context of situation : Abuanawas answered the king Aaron question about the wide gulf nearby

#### **b. Illocutionary act**

King Aaron called Abunawas and he has another mission for Abunawas. King Aaron said “I want you to take this mission as an honour duty”. In these sentences, King Aaron did not just give information about he wanted Abunawas to do his mission to swim across the gulf. He is order Abunawas to do his mission. Directives speech act are those kinds of speech acts that speaker use to get someone else to do something. They express the speaker wants. They are command, orders, requests, and suggestions. Based on context and description of directive, it is obvious that King Aaron’s illocutionary act is directive.

(14) AN: Your Majesty, I'm not a good swimmer

KA: **You must be able to do so**

(S-30/KA/23)

### **a. Context**

These are aspects which supported an analysis of context as follows:

- 1) Addresser & addressee : King Aaron and Abunanawas
- 2) Setting : At palace
- 3) Context of situation : King Aaron order Abunawas to swim across the gulf. Abunawas said He is not a good swimmer

### **b. Illocutionary act**

King Aaron order Abunawas to swim across the gulf. Abunawas said he is not a good swimmer, so King Aaron said "You must be able to do so". In this sentence King Aaron command Abunawas to do his order. Directives speech act are those kinds of speech acts that speaker use to get someone else to do something. They express the speaker wants. They are command, orders, requests, and suggestions. Based on context and description of directive, it is obvious that King Aaron's illocutionary act is directive.

(15) AN: No palm can grow that speed, Your Majesty

KA: I know you are a smart man. You have to be able to get the palm. And  
**you must plant it in the palace square so that everybody can see it.**

(S-34/KA/27)

#### **a. Context**

These are aspects which supported an analysis of context as follows:

- 1) Addresser & addressee : King Aaron and Abunanawas
- 2) Setting : At palace
- 3) Context of situation : King Aaron order Abunawas to plant miraculous palm

#### **b. Illocutionary act**

King Aaron order Abunawas to plant miraculous palm. King Aaron said “you must plant it in the palace square so that everybody can see it”. in this sentence King Aaron command Abunawas to do his order. Directives speech act are those kinds of speech acts that speaker use to get someone else to do something. They express the speaker wants. They are command, orders, requests, and suggestions. Based on context and description of directive, it is obvious that King Aaron’s illocutionary act is directive.

(16) KA: **Abu, I want a miraculous palm**

AN: your majesty, what do you mean by a miraculous palm?

(S-32/KA/27)

#### **a. Context**

These are aspects which supported an analysis of context as follows:

- 1) Addresser & addressee : King Aaron and Abunanawas
- 2) Setting : At palace
- 3) Context of situation : The king Aaron called Abunawas again. He would give him another impossible mission

#### **b. Illocutionary act**

King Aaron called Abunawas, he would give Abunawas another impossible mission. King Aaron said “Abu, I want a miraculous palm”. In this sentence King Aaron did not give the information about he want a miraculous palm but he want give order Abunawas to get the miraculous palm. Directives speech act are those kinds of speech acts that speaker use to get someone else to do something. They express the speaker wants. They are command, orders, requests, and suggestions. Based on context and description of directive, it is obvious that King Aaron’s illocutionary act is directive.

(17) KA: Abu, I've heard your palm tree! But I will not believe it before I prove it myself.

AN: **Why don't you see it now, your majesty**

(S-35/AN/29)

### **a. Context**

These are aspects which supported an analysis of context as follows:

- 1) Addresser & addressee : Abunanawas and King Aaron
- 2) Setting : At palace
- 3) Context of situation : King Aaron has heard about Abunawas palm tree but he will not believe it before he prove it

### **b. Illocutionary act**

King Aaron has heard about Abunawas palm tree but he will not believe it before he prove it, Abunawas said “why don't you see it now, your majesty?”. In this sentence, Abunawas did not only ask the question, but Abunawas suggesting King Aaron to see the palm tree by himself. Directives speech act are those kinds of speech acts that speaker use to get someone else to do something. They express the speaker wants. They are command, orders, requests, and suggestions. Based on context and description of directive, it is obvious that Abunawas's illocutionary act is directive.

(18) AN: Going the moon?

KA: Yes, Abu. I know you are a smart man. **You must be able to go to the moon**

(S-37/KA/30)

#### **a. Context**

These are aspects which supported an analysis of context as follows:

- 1) Addresser & addressee : King Aaron and Abunanawas
- 2) Setting : At palace
- 3) Context of situation : King Aaron order Abunawas to go to the moon but Abunawas was surprise.

#### **b. Illocutionary act**

King Aaron order Abunawas to go to the moon but Abunawas was surprise, and King Aaron said “You must be able to go to the moon”. In this sentence King Aaron command Abunawas to do his order. Directives speech act are those kinds of speech acts that speaker use to get someone else to do something. They express the speaker wants. They are command, orders, requests, and suggestions. Based on context and description of directive, it is obvious that King Aaron illocutionary act is directive.



(19) AN: the tree is just a ladder through which I went to the moon

**KA: So you have really stepped on the moon and seen the things there?**

(S-40/KA/32)

### **a. Context**

These are aspects which supported an analysis of context as follows:

- 1) Addresser & addressee : King Aaron and Abunanawas
- 2) Setting : At yard Abunawas' house
- 3) Context of situation : Abunawas' wife said Abunawas is just leaving for the moon, he climbed the palm tree to go to the moon. The king saw a black figure getting down from the tree, the black figure is Abunawas and Abunawas said he has just investigated the moon

### **b. Illocutionary act**

Abunawas said he has just investigated the moon and King Aaron asked "So you have really stepped on the moon and seen the things there?". In this sentence King Aaron request Abunawas to tell what he saw there. Directives speech act are those kinds of speech acts that speaker use to get someone else to do something. They express the speaker wants. They are command, orders, requests, and suggestions. Based on context and description of directive, it is obvious that King Aaron's illocutionary act is directive.

(20) KA: **All right, if you real went there, who are the witnesses? Who saw you going up to the moon, walking there, and coming back to the earth?**

AN: I'll give you not only three witnesses, but tens or even thousands of them.

(S-41/KA/32)

#### **a. Context**

These are aspects which supported an analysis of context as follows:

- 1) Addresser & addressee : King Aaron and Abunanawas
- 2) Setting : At yard Abunawas' house
- 3) Context of situation : Abunawas said he has just investigated the moon and Abunawas said he saw the land and mountains and no plants at the moon

#### **b. Illocutionary act**

King Aaron asked to Abunawas "All right, if you real went there, who are the witnesses? Who saw you going up to the moon, walking there, and coming back to the earth?". In these sentences, King Aaron did not only ask about the witnesses, but King Aaron request Abunawas to give a proof if he had investigated the moon. Directives speech act are those kinds of speech acts that speaker use to get someone else to do something. They express the speaker wants. They are command, orders, requests, and suggestions. Based on context and description of directive, it is obvious that King Aaron's illocutionary act is directive.

(21) AN: What should I do, your majesty?

KA: I ask for your help, Abu. **Everybody knows that you are a very smart man. Therefore, I think you can help me teach my cow to read.** If you cannot I'll punish you!

(S-43/KA/33)

#### **a. Context**

These are aspects which supported an analysis of context as follows:

- 1) Addresser & addressee : King Aaron and Abunanawas
- 2) Setting : At palace
- 3) Context of situation : King Aaron sent one of his guards to call Abunawas, Abunawas followed the guard to the palace, after sitting there for a while he asked what should he do.

#### **b. Illocutionary act**

King Aaron said , “Abu. Everybody knows that you are a very smart man. Therefore, I think you can help me teach my cow to read”. In this sentence, King Aaron did not only tell about Abunawas is smart man and can helped him, but King Aaron order Abunawas to do his mission, which is to teach his cow to read. Directives speech act are those kinds of speech acts that speaker use to get someone else to do something. They express the speaker wants. They are

command, orders, requests, and suggestions. Based on context and description of directive, it is obvious that King Aaron's illocutionary act is directive.

(22) KA: Abu, do you know that I'm now thinking about my people. I love my people very much. I want to be with them forever, yet, it could be last because at any time I'll die. I dream of being in heaven with my people when I die. It's an absurd dream, isn't it? However, I believe that my dream will come true if somebody as smart as you give me a help. **You only need to take a picture of heaven to encourage people to behave rightly.** So that they might stay in heaven later.

AN: When should I do it, your majesty?

(S-45/KA/36)

#### a. Context

These are aspects which supported an analysis of context as follows:

- 1) Addresser & addressee : King Aaron and Abunanawas
- 2) Setting : At palace
- 3) Context of situation : King Aaron was still much curious about Abunawas smartness. He wanted to find more how abunawas solved a problem. Thus, he made up a fake problem and would order Abunawas to find a solution

### b. Illocutionary act

King Aaron was still much curious about Abunawas smartness. He wanted to find more how abunawas solved a problem. King Aaron said “You only need to take a picture of heaven to encourage people to behave rightly. So that they might stay in heaven later”. In this sentence, King Aaron did not only tell about his dream but he order Abu to take a picture of heaven. Directives speech act are those kinds of speech acts that speaker use to get someone else to do something. They express the speaker wants. They are command, orders, requests, and suggestions. Based on context and description of directive, it is obvious that King Aaron’s illocutionary act is directive.

(23) KA: **You said you go to the heaven, Abu?**

AN: Tomorrow, your majesty

(S-48/KA/38)

### a. Context

These are aspects which supported an analysis of context as follows:

- 1) Addresser & addressee : King Aaron and Abunanawas
- 2) Setting : At Abunawas’ House
- 3) Context of situation : King Aaron came to Abunawas’ house he wanted to know whether Abunawas had gone to heaven

### b. Illocutionary act

When the King saw Abunaws was still in his chair, he said “you said you go to the heaven, Abu?”. In this sentence, King Aaron did not only ask a question but King Aaron command Abunawas go to heaven. Directives speech act are those kinds of speech acts that speaker use to get someone else to do something. They express the speaker wants. They are command, orders, requests, and suggestions. Based on context and description of directive, it is obvious that King Aaron’s illocutionary act is directive.

(24) KA: **You said you wanted to go now!**

AN: I said tomorrow, your majesty

KA: Yesterday you said tomorrow. It means now

(S-49/KA/38)

### a. Context

These are aspects which supported an analysis of context as follows:

- 1) Addresser & addressee : King Aaron and Abunanawas
- 2) Setting : At Abunawas’ House
- 3) Context of situation : the king came to Abunawas’ house again. He found Abunawas was about to go to bed

### b. Illocutionary act

King Aaron said to Abunawas “You said you wanted to go now”. In this sentence, King Aaron did not only remind Abunawas, but King Aaron Order Abu went to now. Directives speech act are those kinds of speech acts that speaker use to get someone else to do something. They express the speaker wants. They are command, orders, requests, and suggestions. Based on context and description of directive, it is obvious that King Aaron’s illocutionary act is directive.

### 3. Commisives

(1) KA: Abu, I want six speaking donkeys with beard. **I give you a week, if you cannot get the animals, I’ll punish you.**

(S-2/KA/7)

#### a. context

These are aspects which supported an analysis of context as follow:

- 1) Addresser & addressee : King Aaron and Abunawas
- 2) Setting : at palace
- 3) Context of situation : King Aaron called Abunawas. He assigned Abunawas to do impissible mission.

### b. Illocutionary act

King Aaron assigned Abunawas to do mission, and King Aaron said “I give you a week, if you cannot get the animals, I’ll punish you”. In this sentence,

King Aaron threats will punish Abunawas. Commisive speech act are those kinds of speech acts that speaker use to commit themselves to some future actions. They express the speaker intends. They are promises, threats, refusals, pledges, and shown. Based on context and descriptions of commisive, it is obvious that King Aaron's illocutionary act is commisive.

(2) AN: **Tomorrow we'll go to see the king**

(S-3/AN/7)

#### **a. Context**

These are aspects which supported an analysis of context as follow:

- 1) Addresser & addressee : Abunawas and King Aaron
- 2) Setting : at city square
- 3) Context of situation : Abunawas said to six men, King Aaron can tell them what day it is.

#### **b. Illocutionary act**

Abunawas met six men with beard. Abunawas ask a question "what's the day?", but no one can answer his question. So, Abunawas said "Tomorrow we'll go to see the king". In this sentence, Abunawas did not only inform about see the King, but Abunawas promise they will go to see the King tomorrow. Commisive speech act are those kinds of speech acts that speaker use to commit themselves to some future actions. They express the speaker intends. They are promises, threats,



refusals, pledges, and shown. Based on context and descriptions of commissive, it is obvious that Abunawas illocutionary act is commissive.

(3) AN: Yes, your Majesty

KA: what are you doing, Abu? Don't you know that you almost destroy the palace? **I can punish you right now!**

(S-12/KA/15)

#### **a. Context**

These are aspects which supported an analysis of context as follow:

- 1) Addresser & addressee : King Aaron and Abunawas
- 2) Setting : at around the palace
- 3) Context of situation : Abunawas dig many holes around the palace

#### **b. Illocutionary act**

Abunawas dig many holes around the palace. King Aaron said "I can punish you right now!". In this sentence, King Aaron did not only inform about he can punish Abunawas, but King Aaron threat to punish Abunawas. Commissive speech act are those kinds of speech acts that speaker use to commit themselves to some future actions. They express the speaker intends. They are promises, threats, refusals, pledges, and shown. Based on context and descriptions of commissive, it is obvious that King Aaron illocutionary act is commissive.

(4) AN: **Tomorrow I'll get it**

KA: Tomorrow?

(S-15/AN/17)

#### **a. Context**

These are aspects which supported an analysis of context as follow:

- 1) Addresser & addressee : Abunawas and King Aaron
- 2) Setting : at palace
- 3) Context of situation : King Aaron assigned Abunawas to look for a charm

#### **b. Illocutionary act**

King Aaron assigned Abunawas to look for a charm and Abunawas said "Tomorrow I'll get it". In this sentence Abuawas promise get a charm tomorrow. . Commisive speech act are those kinds of speech acts that speaker use to commit themselves to some future actions. They express the speaker intends. They are promises, threats, refusals, pledges, and shown. Based on context and descriptions of commisive, it is obvious that Abunawas illocutionary act is commisive.

(5) KA: **Anybody who can move the mosque will get a lot of prizes**

(S-21/KA/20)

#### **a. Context**

These are aspects which supported an analysis of context as follow:

- 1) Addresser & addressee : King Aaron and Abunawas
- 2) Setting : at palace
- 3) Context of situation : King Aaron make a very important announcement.

#### **b. Illocutionary act**

King Aaron make announcement he said “Anybody who can move the mosque will get a lot of prizes”. In this sentence King Aaron did not only give announcement, but King Aaron promise give a lot of prizes to anybody who can moving mosque. Commisive speech act are those kinds of speech acts that speaker use to commit themselves to some future actions. They express the speaker intends. They are promises, threats, refusals, pledges, and shown. Based on context and descriptions of commisive, it is obvious that King Aaron illocutionary act is commisive.

(6) KA: Abu, what about you?

**AN: I’ll move the mosque, but I have a condition, Your Majesty**

(S-23/AN/20)

#### **a. Context**

These are aspects which supported an analysis of context as follow:

- 1) Addresser & addressee : Abunawas and King Aaron
- 2) Setting : at palace

3) Context of situation : King Aaron order Abunawas to move the mosque

### **b. Illocutionary act**

King Aaron order Abunawas to move the mosque and Abunawas said “I’ll move the mosque, but I have a condition, Your Majesty”. In this sentence Abunawas promise will move the mosque. Commisive speech act are those kinds of speech acts that speaker use to commit themselves to some future actions. They express the speaker intends. They are promises, threats, refusals, pledges, and shown. Based on context and descriptions of commissive, it is obvious that Abunawas illocutionary act is commissive.

(7) KA: What is it?

**AN: I’ll move the mosque the following Friday, if you hold a feast for us**

(S-24/AN/20)

### **a. Context**

These are aspects which supported an analysis of context as follow:

1) Addresser & addressee : Abunawas and King Aaron

2) Setting : at palace

3) Context of situation : King Aaron order Abunawas to move the mosque

### b. Illocutionary act

King Aaron order Abunawas to move the mosque and Abunawas said “I’ll move the mosque the following Friday, if you hold a feast for us”. In this sentence Abuawas promise will move the mosque the following Friday. Commisive speech act are those kinds of speech acts that speaker use to commit themselves to some future actions. They express the speaker intends. They are promises, threats, refusals, pledges, and shown. Based on context and descriptions of commisive, it is obvious that Abunawas illocutionary act is commisive.

(8) KA: You must be able to do so

AN: **Yes, I’ll do it, Your Majesty**

(S-31/AN/23)

### a. Context

These are aspects which supported an analysis of context as follow:

- 1) Addresser & addressee : Abunawas and King Aaron
- 2) Setting : at palace
- 3) Context of situation : King Aaron order Abunawas to swum across the gulf

### b. Illocutionary act

King Aaron order Abunawas to swum across the gulf and Abunawas said “Yes, I’ll do it, Your Majesty”. In this sentence, Abunawas promise will do the

King Aaron order. Commissive speech act are those kinds of speech acts that speaker use to commit themselves to some future actions. They express the speaker intends. They are promises, threats, refusals, pledges, and shown. Based on context and descriptions of commissive, it is obvious that Abunawas illocutionary act is commissive.

(9) KA: You must be able to go to the moon

AN: **Okay, I'll go there tomorrow evening, Your Majesty**

(S-38/AN/30)

#### **a. Context**

These are aspects which supported an analysis of context as follow:

- 1) Addresser & addressee : Abunawas and King Aaron
- 2) Setting : at palace
- 3) Context of situation : King Aaron order Abunawas to go to the moon

#### **b. Illocutionary act**

King Aaron order Abunawas to go to the moon and Abunawas said “Okay, I'll go there tomorrow evening, Your Majesty”. In this sentence, Abunawas promise doing the King Aaron order. Commissive speech act are those kinds of speech acts that speaker use to commit themselves to some future actions. They express the speaker intends. They are promises, threats, refusals, pledges, and shown. Based on context and descriptions of commissive, it is obvious that Abunawas illocutionary act is commissive.

(10) AN: From my house

**KA: All right, I'll go there to see you go to the moon tomorrow evening**

(S-39/KA/30)

### **a. Context**

These are aspects which supported an analysis of context as follow:

- 1) Addresser & addressee : King Aaron and Abunawas
- 2) Setting : at palace
- 3) Context of situation : Abunawas said he will go to the moon tomorrow evening

### **b. Illocutionary act**

Aaron order Abunawas to go to the moon and Abunawas will go to the moon tomorrow evening, so King Aaron said “All right, I'll go there to see you go to the moon tomorrow evening”. In this sentence, King Aaron promise will go there to see Abunawas in tomorrow evening. Commisive speech act are those kinds of speech acts that speaker use to commit themselves to some future actions. They express the speaker intends. They are promises, threats, refusals, pledges, and shown. Based on context and descriptions of commisive, it is obvious that King Aaron illocutionary act is commisive.

(11) KA: All right. If you really went there, who are the witnesses?

AN: **I'll give you not only three witnesses, but tens or even thousands of them**

(S-42/AN/32)

#### **a. Context**

These are aspects which supported an analysis of context as follow:

- 1) Addresser & addressee : Abunawas and King Aaron
- 2) Setting : at Abunawas' house
- 3) Context of situation : King Aaron request Abunawaa to give witnesses if he is really go to the moon

#### **b. Illocutionary act**

King Aaron request Abunawaa to give witnesses if he is really go to the moon and Abunawas said "I'll give you not only three witnesses, but tens or even thousands of them". In this sentence, Abunawas promise he will give King Aaron many witnesses. Commissive speech act are those kinds of speech acts that speaker use to commit themselves to some future actions. They express the speaker intends. They are promises, threats, refusals, pledges, and shown. Based on context and descriptions of commissive, it is obvious that Abunawas illocutionary act is commissive.

(12) AN: What should I do, Your Majesty



KA: I ask you for your help, Abu. Everybody knows that you are a very smart man. Therefore, I think you can help me teach my cow to read. **If you cannot I'll punish you**

(S-44/KA/33)

#### **a. Context**

These are aspects which supported an analysis of context as follow:

- 1) Addresser & addressee : King Aaron and Abunawas
- 2) Setting : at palace
- 3) Context of situation : King Aaron command Abunawas to teach his cow to read

#### **b. Illocutionary act**

King Aaron command Abunawas to teach his cow to read and said “If you cannot I'll punish you”. In this sentence, King Aaron threat Abunawas if Abu cannot do his command he will punish Abunawas. Commisive speech act are those kinds of speech acts that speaker use to commit themselves to some future actions. They express the speaker intends. They are promises, threats, refusals, pledges, and shown. Based on context and descriptions of commissive, it is obvious that King Aaron illocutionary act is commissive.

(13) KA: Tomorrow!

AN: **Yes, tomorrow I'll go to heaven**

(S-46/AN/37)

#### **a. Context**

These are aspects which supported an analysis of context as follow:

- 1) Addresser & addressee : Abunawas and King Aaron
- 2) Setting : at palace
- 3) Context of situation : King Aaron order Abunawas to go to heaven

#### **b. Illocutionary act**

King Aaron order Abunawas to go to heaven and Abunawas said “Yes, tomorrow I'll go to heaven”. In this sentence, Abunawas promise will go to heaven tomorrow. Commisive speech act are those kinds of speech acts that speaker use to commit themselves to some future actions. They express the speaker intends. They are promises, threats, refusals, pledges, and shown. Based on context and descriptions of commisive, it is obvious that Abunawas illocutionary act is commisive.

(14) KA: Make sure you take a fine and beautiful picture, Abu?

AN: **I will do my best, and I will always respect the King**

(S-47/AN/38)

#### **a. Context**

These are aspects which supported an analysis of context as follow:

- 1) Addresser & addressee : Abunawas and King Aaron
- 2) Setting : at palace
- 3) Context of situation : King Aaron said to Abunawas to take beautiful picture

#### **b. Illocutionary act**

King Aaron said to Abunawas to take beautiful picture and Abnawas said “I will do my best, and I will always respect the King”. In this sentence, Abunawas promise he will do the best and respect the King. Commisive speech act are those kinds of speech acts that speaker use to commit themselves to some future actions. They express the speaker intends. They are promises, threats, refusals, pledges, and shown. Based on context and descriptions of commisive, it is obvious that Abunawas illocutionary act is commisive.

#### 4. Expressive

(1)AN: yes, your majesty

KA: Good! Too bad that nobody has ever swum across the gulf. **I wonder is that possible for a man to swim across the gulf.** How many days will he take to get o the other side of the gulf? Abu, I need you to answer my curiosity. I want you to take this mission as an honour duty.

(S-26/KA/23)

##### a. Context

These are aspects which supported an analysis of context as follow:

- 1) Addresser & addressee : King Aaron and Abunawas
- 2) Setting : at palace
- 3) Context of situation : King Aaron wanted somebody to swim across the gulf.

##### b. Illocutionary act

King Aaron wanted somebody to swim across the gulf. King Aaron said “I wonder is that possible for a man to swim across the gulf”. In this sentence, King Aaron give a statement of pleasure. Expressive speech act are those kinds of speech acts that state what the speaker feels. Expressive speech acts can be statements of pleasure, thanking, condolence, an introduction, pain, likes, dislikes,

joy or sorrow. Based on context and description of Expressive, it is obvious that King Aaron illocutionary act is expressive.

## **5. Declaration**

The declaration type of illocutionary was not found in Abunawas and his impossible missions short stories.

## **CHAPTER V**

### **CONCLUSIONS AND SEGGESTIONS**

In this chapter, the researcher divides the content into two parts. They are (1) conclusions, (2) suggestions.

#### **5.1 Conclusions**

This research is concerned with the Pragmatics analysis of illocutionary acts used in Abunawas and his impossible missions short stories. The study of language could not be done without considering aspects of the speech situation. In this research, the researcher analyzes the context as one of aspect the speech situations which is significant thing in Pragmatics study. The context is influential to describe the situations where illocutionary act of utterances occur.

The researcher has found and analyzed 49 data in the utterances of King Aaron and Abunawas in Abunawas and his impossible missions short stories that classified illocutionary acts theory by John Searle. There are four types of illocutionary acts used by King Aaron and Abunawas in Abunawas and his impossible missions short stories. They are representatives, directives, commissives, and expressives. The declaration was not found. The directives are most frequent illocutionary acts, while the expressive are the fewest.

## 5.2 Suggestions

Based on conclusion above the researcher proposes to explain how illocutionary act occur in the utterances of Abunawas and his impossible missions short stories based on context. It means for the readers who want to analyze the illocutionary acts of the short stories, they should require their analysis with the context of situations because it is significant in studying speech acts. Then, for the other researchers who are interested in Pragmatics study, not only short stories but also the other media such as newspaper, TV, movie which can be the object of the other Pragmatics study analysis.

The researcher hope for English teachers should take into account on illocutionary acts in English teaching. The appropriate implementation of illocutionary acts in teaching-learning process will indirectly help the students master the communicative competence. Moreover, the use of particular illocutionary functions, e.g.: questioning, can be so essential for helping the students to active their background knowledge and critical awareness.

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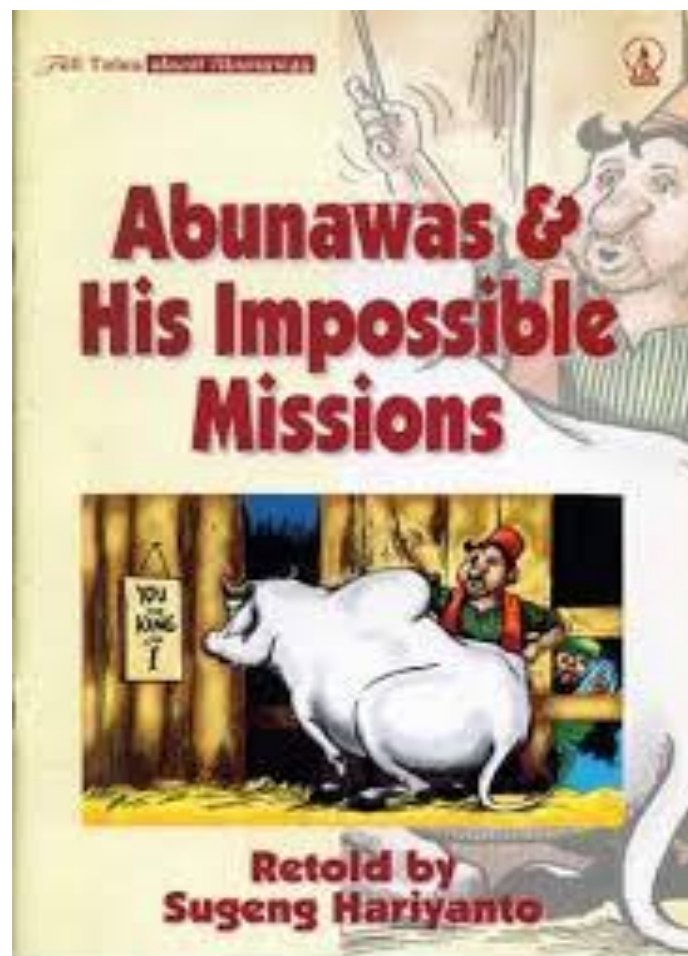
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# A P P E N D I C E S

APPENDIX A:  
SHORT STORIES



## **Catching Six Speaking Donkeys**

One day King Aaron called Abunawas. He assigned him to do impossible mission.

"Abu, I want six speaking donkeys with beard. I give you a week. If you cannot get the animals, I'll punish you.

"Abunawas was confused. He went home. He stayed home the whole day to think about the mission. On the seventh day he went to the city square where he could meet a lot of people.

Any time he met a person with beard, he asked him, "Hi, young man. What's the day?

Any of those persons who could answer his question correctly would be allowed to go, but for those who could not would be asked to follow him. Finally, he got six persons with wrong answers.

"What do you want from us, Abu?" asked one of them.

Abunawas didn't answer the question, he asked another question instead. "What's the day?"

The man answered, "Thursday."

"Fool, it's Wednesday," said another.

"No, it's Monday!" said another.

"Okay! You are now confused. Tomorrow we'll go to see the king. He'll tell us what day it is," said Abunawas to calm them down.

Abunawas then asked them to go to his house. He told them that the king was a humorous man. He liked jokes. So, he asked them to answer the king's question jokingly.



The following day, Abunawas and the six men went to the palace. The king and the ministers had been there for a moment waiting for Abunawas. As he saw Abunawas entering the palace, he asked, "Abu, have you got the six speaking animals?"

Abunawas whispered to them, "See, how humorous is the king!"

The king repeated the question.

"Yes, Your Majesty. Here they are!"

"Abu, what are you saying?" The king asked in a surprise tone.

"Here they are, Your Majesty."

"They are human beings, not animals!"

"Ask them about the day," said Abunawas.

So the king asked them the name of the day one by one. None of them answered correctly. The king wondered how the men were so foolish. He said, "You are foolish like donkeys!"

"Yes, you are right, Your Majesty," said Abunawas quickly.

"Yes, yes, you are right, Your Majesty," said the six men.

After that, the king said again, "Abu, where are the six speaking donkeys?"

"Your Majesty, you just said, they are donkeys. None of them can correctly answer your simple questions!" answered Abunawas.

*Impossible* : *tidak mungkin*

*Mission* : *misi, tugas*

*Donkey* : *keledai*

*Beard* : *janggut*

## **The Sun in the Pail**

The king gave another impossible task again to Abunawas that day. He said, "Abu, in this summer, the sun is very very hot. If you can wrap the sun, you'll help all people."

Abunawas was just silent. Then the king said again, "I want you to wrap the sun by tomorrow!"

Abunawas could not refuse the order. He looked confused.

"What time will you take the order, Abu?" asked the king.

Abunawas was silent. The king repeated the question.

After a quite long silence he answered, "Around midday, Your Majesty!"

Then the king ordered all the ministers to come to the palace the next day around twelve o'clock.

The next day at twelve o'clock many people gathered in the palace. They wanted to see how Abunawas wrapped the sun. When Abunawas came there, the king asked him directly, "How will you do it, Abu?"

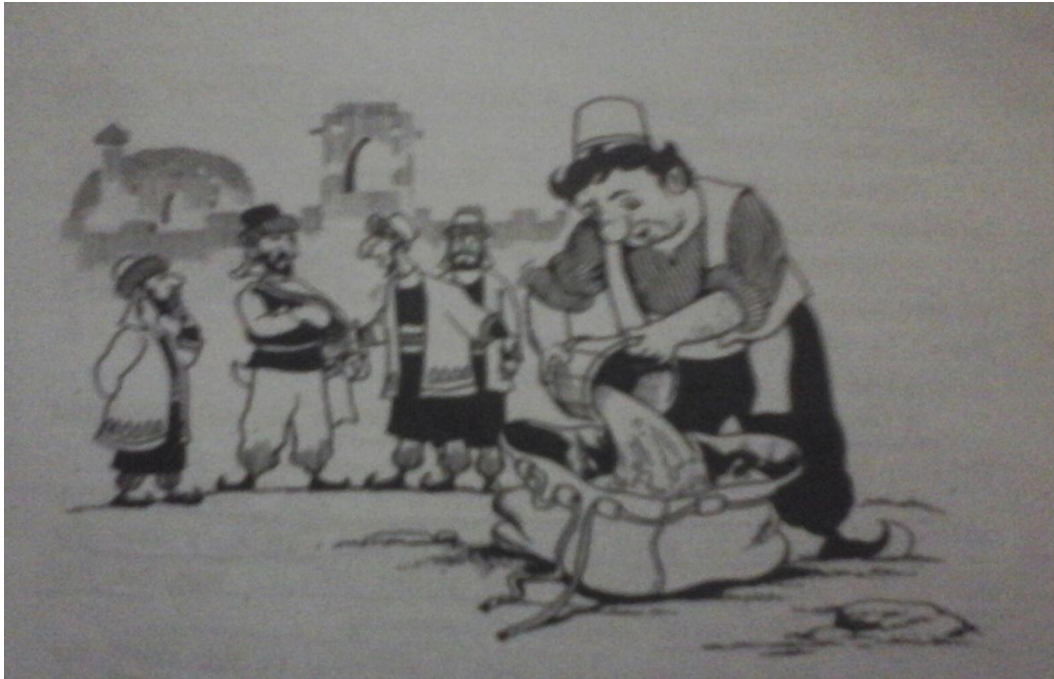
"I need a pail of water and a big leather bag, Your Majesty. There must be no leak on the bag," said the smart man.

Then the king asked his guards to get a pail of water and a big leather bag.

Not long after that the guards brought in the things. They gave them to Abunawas.

After receiving them, Abunawas went to the palace square with a pail of water. He put it in the middle of the square. He





looked into the pail. The water was very clean. He saw the reflection of the sun in the water. Then he went back to the king and the ministers.

"Your Majesty, I have caught the sun. I put it in the pail," said Abunawas.

The king smiled and asked, "How can you prove it, Abu?"

Abunawas asked one of the minister to go to the middle of the square and to look into the pail. He asked the minister when he came back, "What did you see?"

The minister answered, "The sun!"

The other ministers talked to each other. They did not believe the minister who just saw the sun in the pail.

"Abu, can I see the sun?" asked one of them.

"Go ahead," answered Abunawas.

So, the minister went to see the sun in the pail. When he came back, he told the other that he saw the sun in the pail.

"Do you want to prove it yourself, Your Majesty?" asked Abunawas to the king.

The king smiled. He knew Abunawas try to release himself from the impossible task. He said, "No, Abu. Now wrap it!"

Abunawas took the big leather bag. He went to the middle of the square. He opened the bag and put it on the ground. Next, he lifted the pail and poured the water into the bag. He closed the bag and ran to the king.

"I have wrapped the sun, Your Majesty," he said and put the bag in front of the king.

"I still see the sun shining in the sky, Abu," said the king.

"Your Majesty, your ministers told us that they saw the sun in the pail. And I poured the water into the bag. So, the sun is in the bag now," argued Abunawas.

"Abu, look outside. The sun is shining in the sky!" the king argued also.

"Yes, Your Majesty. But it is the second sun."

"The second sun? There is only one sun in the world!"

"You're right, Your Majesty. There is only one sun in the world. So, when I put it into the bag, the whole world was in total darkness. So, God replaced it with the new one," Abunawas argued convincingly.

The king could not argue any further. Then he walked to the bag and opened the bag. He did not see the sun in the bag. Then he said, "Abu, there is no sun in the bag. Where is the sun you just wrapped?"

"Your Majesty, there are two suns now. The sun in the bag feels guilty because I can catch it. It will show itself only if it sees the second sun," said Abunawas.

"What do you mean?" asked the king.

Abunawas did not answer the question. He took the bag and brought it outside. He opened it under the sun. After a moment he shouted, "It's here, Your Majesty!"

<i>Pail</i>	: <i>ember</i>
<i>Wrap</i>	: <i>membungkus</i>
<i>Leather</i>	: <i>kulit</i>
<i>Leak</i>	: <i>kebocoran</i>
<i>Pour</i>	: <i>menuangkan</i>
<i>Guilty</i>	: <i>bersalah</i>

### **Draining off the Sea**

Two days after Abunawas wrapped the sun, he was called to the palace again. The king greeted him warmly. He said, "Abu, you are very great. You can put the sun in a bag."

"Thank you, Your Majesty."

"Our sea has been polluted. We will be able to clean it up

when it is dry. Now I want you to drain off the sea," said the king.

Then Abunawas went home. On the way he saw some children look for fish in a small stream by the street. They drained off a small hole by the stream with a pail. Abunawas smiled. He got an idea.

Early the next morning it was very crowded around the palace. A lot of people dug several big holes around the palace. Some guards asked for explanation to Abunawas, but they were ignored. The people kept on digging the holes.

The guards notified the king about the strange happening around the palace.

"What's the matter?" asked the king.

"Abunawas and his friends dig many holes around the palace," reported one of the guards.

"Why don't you stop them?" asked the king.

"They ignored us. You have to see it yourself, Your Majesty," said the other guard.



Then the king went out of the main building to the yard. He was surprised when he saw the palace fence nearly fall down. "Bring Abunawas here," he shouted to one of the guards.

The guard ran to Abunawas, "Abu, Abu ... the king calls you!" he shouted.

"Dig deeper! Deeper!" Abunawas kept giving orders as if he had not heard anything.

The king saw Abunawas did not pay any attention to the guard. He walked toward himself.

"Abu, Abu ... Stop!" shouted the king.

Abunawas pretended to be surprised. He paid homage and said, "Yes, Your Majesty". Then he asked his friends to stop digging.

The king said, "What are you doing, Abu? Don't you know that you almost destroy the palace? I can punish you right now!"

"Your Majesty, I just do you order," answered Abunawas.

"I've never ordered you to destroy my own palace. Tell me what are you doing!" said the king.

"We're making a dam."

"A dam? What is it for?" asked the king.

"Yesterday you ordered me to drain up the sea. The dam is for the sea water. If I drain up the sea and don't make any dam for the water, there will be a big flood in this country," answered Abunawas. "So, today we make the dam and tomorrow we will drain the sea!"

<i>Drain off</i>	: mengeringkan
<i>Polluted</i>	: tercemar
<i>Stream</i>	: parit
<i>Hole</i>	: lubang
<i>Dug (bentuk past dari dig)</i>	: menggali
<i>ignore</i>	: mengacuhkan, tidak memperhatikan
<i>fence</i>	: pagar
<i>prented</i>	: berpura-pura
<i>destroy</i>	: merusak
<i>dam</i>	: dam, tandon air
<i>flood</i>	: banjir

### Super Natural Power

One day King Aaron called Abunawas to the palace. He asked, “have you ever heard the story of a man with supernatural power, Abu?”

“ofcourse, his Majesty. With such power, a person will not *suffer any pain* nor be hurt,” Abunawas answered.

“that’s right. Toda I assign you to look for a *charm*. People say with a charm any person will not sufficeer any pain. No matter how people try tu hurt him, he will not suffer,” said the king.

Abunawas was quiet for a moment. He thought about the duty for some minutes. The he said, “tomorrow I’ll get it“ Abunawas said.

This answer made many people surprised.

“Tomorrow?!!” asked the king in disbelief.

“Yes, tomorrow, your majesty”, Abunawas answered.

Then Abunawas went home. In the following day, exactly at noon, he went to the palace again.

“Have you got the charm, Abu?” asked the king.

“Yes, your majesty.

“Could you show me?”

“Here it is, said Abunawas. He took out a piece of white cloth. If anybody ties this cloth around his waist, he will get a supernatural power. Nothing will hurt his body.



“How can I believe that? I need a proof, Abu?” said the king.

“It’s easy, your majesty. I tie it around your waist. Let the guards hit you and you will not feel pain”, said Abunawas.

The king was surprised. No, Abu. Why don’t you try it to yourself?

“No, your majesty. If I do it myself and let people hit me, I can tell a lie. I just can say I don’t feel any pain although I suffered very much. That’s why I need somebody to try it out”, said Abunawas.

There was silence before the king asked, “So, how will you prove it, if I don’t want to try out?”

“Let’s try on a soilder”, said Abunawas.

The king did not agree with Abunawas ‘ idea, because the king did not believe that it was a real charm. Abunawas did not argue the king and only said, “I have my own soilder”. Then he went out to the palace square where several people gathered.



Abunawas walked toward a tree grew on the palace square. Some people soon stood around him. He tied the cloth around the tree. Suddenly he took a piece of paper out of his pocket. It was written on it the word "SOLDIER".

Next he stretched the paper and showed it to the people. He asked, "do you know what it is?"

"SOLDIER!" said the people together

"What is it?" repeated Abunawas

"SOLDIER!" they shouted together.

Abunawas smiled and said, "All right, I put this soldier under the tree and I tie it around the tree using that piece of cloth".

Abunawas slipped the paper between the white cloth and the tree. He said to the people again, "Now, throw anything you like to the soldier!"

The people were confused. Then Abunawas gave an example. He took a stone and threw it to the piece of paper emotionally. Soon other people did the same too.

Abunawas quietly walked to the king and whispered, "You see, Your majesty. That soldier doesn't complain at all. He feels no pain!"

*Supernatural : gaib*

*Suffer a pain : merasakan rasa sakit*

*Charm : jimat*

*Stretch : mengembangkan, membuka*

*Complain : mengeluh*

## Moving the Mosque

One day King Aaron spoke in front of his people. "After having Friday prayer tomorrow afternoon, you should not go home. I will make a very important announcement."

"The place around our mosque is very noisy. So, I would like to move our mosque to another location. Anybody who can move the mosque will get a lot of prizes."

Nobody took the offer. The king repeated the announcement many times. Still, nobody spoke. The king looked at the people one by one. His eyes tried to find Abunawas. When he saw him, he asked, "Abu, what about you?"

Abunawas was surprised. But, finally he said, "I'll move the mosque, but I have a condition, Your Majesty," said he.

"What is it?" asked the king.

"I'll move the mosque the following Friday, if you hold a feast for us," said the smart man.

Nobody spoke. They looked at Abunawas unbelievably. They thought that the task was impossible. They could not imagine how a man could lift up and carry a big mosque.

The following Friday, a lot of people were gathering in front of the mosque. They just finished doing the Friday prayer. They joined a big feast there. Everybody was happy.

"Abunawas, this is the time you do your job," said the king. He continued speaking to the people, "You all are here to witness an extraordinary thing today. Abunawas will move the mosque to its new place there."



Abunawas cleared his throat and said, "Brothers, King Aaron gave me an order to move the mosque to the other side of the palace square."

The crowd made some noise expressing their disbelief on what they just heard. One of them shouted, "How will you lift it up, Abu?"

Abunawas looked at the man. He smiled and said, "I will carry it on my shoulder."

"Okay, Abu. Do it now," shouted King Aaron over the noise.

The crowd was silent. Nobody dared to speak loudly.

Abunawas stepped forward to the people. He stood with his legs apart. He bowed to pull his trousers up. He rolled up the sleeves of his shirt. Then he walked to the mosque. Hundreds of people, including the king and the ministers followed him.

When Abunawas came to the side of the mosque, he stopped and murmured something inaudible. Many people took a deep breath.

Abunawas turned to the people and said, "Brothers, usually when I bring something heavy, I ask for a help to somebody to put it on my shoulder. The mosque is very heavy. Please help me. Lift it up and put in on my shoulder!"

Everybody was surprised. They just looked at each other.

"Gentlemen, there are around two hundreds of you here. You've just had a big feast! You must be very strong. Please, help me!" said Abunawas again.

Suddenly one of the ministers said, "Abu, are you crazy? We will not be able to lift it up!"

"Yes, we won't" said another one.

More and more people shouted the same thing.

Abunawas said to the king, "It's not my fault not to move the mosque, Your Majesty. The people don't want to help me!"

The king smiled bitterly as he heard Abunawas' words.

*Feast* : *pesta makan*

*Witness* : *menyaksikan*

*Extraordinary* : *luar biasa*

*Murmur* : *bergumam*

*Inaudible* : *tak terdengar*

## Exploring the Sea

One morning King Aaron called the smart man to the palace again. He said, "Today I have another mission for you, Abunawas." said the king.

"What should I do, Your Majesty?" asked Abunawas impatiently.

"Do you know that we have a wide gulf nearby?," asked King Aaron.

"Yes, Your Majesty." Abunawas answered.

"Good! Too bad that nobody has ever swum across the gulf. I wonder, is that possible for a man to swim across the gulf? How many days will he take to get to the other side of the gulf? Abu, I need you to answer my curiosity. I want you to take this mission as an honour duty".

Abunawas was very surprised. "Your Majesty, I'm not a good swimmer," he said.

"I know you are not a good swimmer, but everybody knows you are the smartest man in the country. You must be able to do so," answered the king.

"Yes, I'll do it, Your Majesty," grumbled Abunawas as he walked out.

Then he took a walk to the beach. He looked at the wide gulf. Then he sat down under a palm tree. He was trying to get ideas to solve his impossible mission. At that time he saw children's clothes. They were piled up on a big rock beside him.



"Where are the children? They must be swimming on the beach," he talked to himself. Then suddenly he shouted, "I've got an idea!"

He stood up and walked home. He got up early the following day. He soon went to the beach. He smiled and took off his dresses and his ring. He put them on the sand. He, put off his shoes, then laid them beside the dresses. He went back home.

About one hour later the king and his ministers arrived at the beach. They smiled because they were sure that Abunawas would fail to do the king's assignment.

"Where is he?" asked the king. "He said that he would have been here by now."

"Maybe he escaped out of the country. How can a man swim across this wide gulf?" said one of the ministers.

They walked along the beach. When they were near the palm tree, King Aaron saw something on the sand. "What's that?" he said.

They walked quickly to the piling stuff the king saw. "Whose clothes are these?" said the king wonderingly.

The king and the ministers examined the clothes. When the king lifted the shirt, something dropped down. He took it and was surprised as he knew that it was Abunawas' ring. He remembered that he gave the ring to Abunawas several weeks ago.

"This is Abunawas' ring," he answered. "Where is he?" Abeydron, one of his ministers, shouted to call Abunawas many times. Nobody appeared. The king and the ministers did not say anything for a moment.

"Is it possible that Abunawas is swimming across the gulf now?" asked King Aaron softly as if asking for himself.

Abeydron laughed loudly. "Abu dares to swim across such a wide gulf?" he said cynically. "These may belong to somebody else."

"Okay, let's now go to Abunawas' house and prove it," said the king.

The king and the minister walked to Abunawas' house. Abunawas' wife said that her husband left the house in the morning the day before.

"Yesterday he told me that he would swim across the gulf. He said that Your Majesty ordered him to do so. Actually I did not let him go. Everybody knows that he is not a good swimmer," said the woman sadly.

At that time a palace guard came and reported, "Your Majesty, Abunawas was found!"

The king was very happy to hear the news. He asked the guard how he was found. The guard told him the story.

In the late afternoon, three fishermen on the beach, at the other side of the gulf saw a man swimming. When they were close to the man, they recognized that it was Abunawas. Because Abunawas looked very tired, they helped Abunawas reach the beach. Not long after that, he collapsed. The news spread very quickly and reached the guard.

Not long after that, the king and several guards went to the beach. The king sat down beside Abunawas. "Abu, Abu!" said the king while shaking Abunawas' body.

Abunawas opened his eyes slowly. King Aaron was very glad. He held the smart man's body tightly. He looked very sorry for causing his beloved citizen to suffer.

Abunawas smiled slightly when the king hugged him. "You are great Abu."

*Explore* : *menyelidiki*

*Gulf* : *telut*

*Grumble* : *menggerutu*

*Laugh* : *tertawa*

*Cynically* : *dengan isnis*

*Recognize* : *mengenal*

*Collapsed* : *pingsan*



## **A Miraculous Palm**

Several days later the king called Abunawas again. He would give him another impossible mission.

"Abu, I want a miraculous palm," said the king.

"Your Majesty, what do you mean by a miraculous palm?" asked Abunawas surprisedly.

"The palm which grows well and gets five centimeters higher everyday."

"No palm can grow that speed, Your Majesty," said Abunawas.

"I know you are a smart man. You have to be able to get the palm. And you must plant it in the palace square so that everybody can see it."

Abunawas had no choice. He had to carry out that order. The next morning people saw a small palm tree grew in the palace square. At first people did not pay attention to it. As days gone by, they started to wonder about the tree that grew by around five centimeters each day. Soon the news spread all over the country.

When Abeydron heard the news, he did not believe it.

"I must be able to find out the trick," he said to himself.

At night Abeydron stayed in the palace square to see what was happening. Around midnight he saw Abunawas came with a palm tree on his hands. He saw Abunawas pulled out the old one and replaced it with the new one.



Abeydron tried to go secretly. Unfortunately he stumbled over a stone. He fell down. This attracted Abunawas' attention.

"What are you doing here, Abeydron?" asked Abunawas to him.

"I just think you may need my help to take care of the palm!" said the minister.

At that time he saw that Abunawas had thrown away the small palm. So, he decided not to report the case to the king because he had no proof.

Abunawas himself realized that Abeydron had already knew what he did. He must be able to find another way to solve the problem. The next day in the morning he walked to the palm tree seller's shop. Before he arrived there, he saw Abeydron bought a very small palm tree. Abunawas decided not to meet Abeydron. He just watched over him from a distance, then he went to the palace.

"Abu, I've heard about your palm tree!" said the king. "But I will not believe it before I prove it myself."

"Why don't you see it now, Your Majesty," asked Abunawas.

"I'm very busy now." the king answered.

Failing to ask the king to see the palm tree, he asked for some guards to watch the palm tree.

"Why should they watch it?"

"It's not an ordinary palm tree. If somebody touches it at night, it will lose its miracle," said Abunawas.

Then the king sent three guards to him in the evening.

"You watch the miraculous palm tree carefully. You don't have to stand by it all night. Just watch from the distance. Arrest anybody who tries to touch the plant. Because when somebody touches it at night, it will lose its miracle," said Abunawas to the guards.

Around midnight a man walked quickly to the palm tree. He brought a small palm tree. He pulled out Abunawas' palm tree and replaced it with the smaller one quickly. At that time the guard caught him.

"You're under arrest!" said one of the guards.

At the same time Abunawas came over. They brought Abeydron to the king.

"What's the matter Abu. It's midnight!" said the king.

"I'm sorry Your Majesty. The miraculous palm tree had shown its miracle for four days. It grew five centimeters each day, but Minister Abeydron pulled it out just now!"

"Did you Abey?" asked the king.

"No, no,..." Abeydron answered.

"We caught him red-handed, Your Majesty," said one of the guards.

*Miraculous* : *ajaib*

*Ordinary* : *biasa*

*Catch someone red-handed* : *menangkap basah*

## Investigating the Moon

King Aaron gave another impossible mission that day. He asked Abunawas to go to the moon.

"Going to the moon?" asked Abunawas.

"Yes, Abu. I know you are a smart man. You must be able to go to the moon," said the king.

"Okay, I'll go there tomorrow evening. Your Majesty," answered Abunawas quickly.

The king was surprised. He never expected to get such certain answer. He asked, "Where will you go from?"

"From my house," answered the smart man.

"All right, I'll go there to see you go to the moon tomorrow evening," said the king.

The next evening the king and his ministers went to Abunawas' house. The full moon shone brightly that evening. Stars were scattered all over the sky.

When the king and his ministers arrived there, they could not find Abunawas at home. They just met his wife.

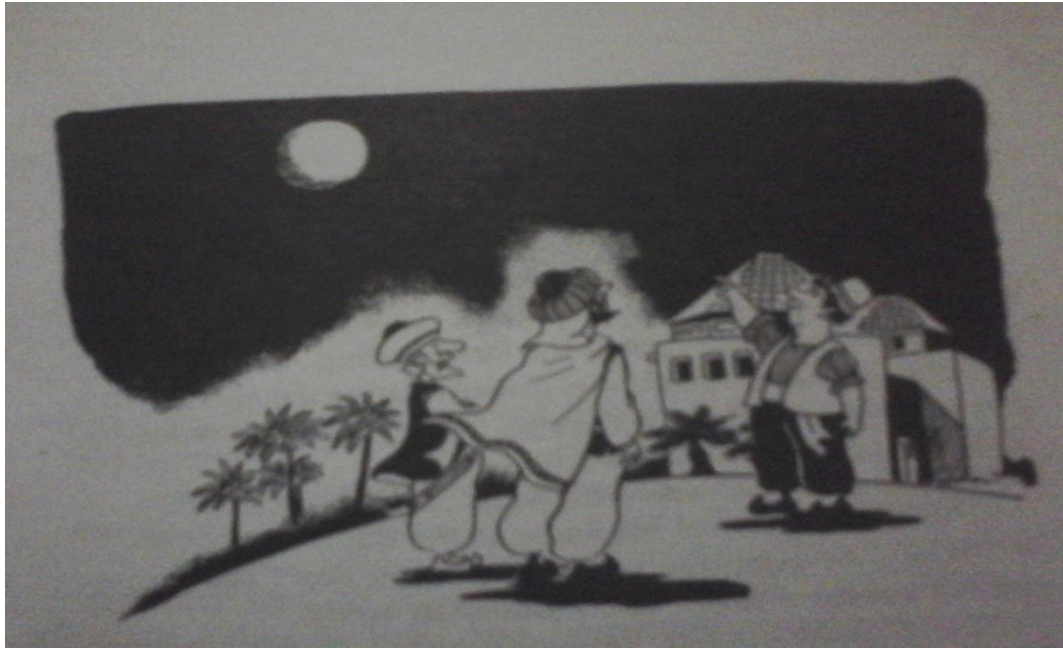
"Where is Abunawas?" asked the king.

"He is just leaving for the moon, Your Majesty," answered the woman. "He said that he would come back soon."

The king and the ministers looked at each other. Then one of the ministers asked, "How did he leave for the moon?"

"He climbed the palm tree over there."

"How will he come back?" asked the king.



"He will come back through the palm tree also," answered Abunawas's wife.

"Where is the palm tree?"

"Over there," replied her, pointing her forefinger to the palm tree in the yard.

The king saw a black figure getting down from the tree.

"Is that you, Abunawas?" asked the king.

"Yes, it's me, Your Majesty," he answered.

"Where do you come from?"

"I've just investigated the moon."

"Did you investigate the moon from the top of that palm tree?" asked the king.

"No," Abunawas answered. When he reached the ground he said, "The tree is just a ladder through which I went to the moon."

The king just smiled when he heard Abunawas' answer.

"So you have really stepped on the moon and seen the things there?" asked the king.

"Yes, I have," Abunawas answered shortly.

"What did you see there?"

"The land and mountains. There were no plants."

"All right. If you really went there, who are the witnesses? Who saw you going up to the moon, walking there, and coming back to the earth?" asked the king smiling.

Unpredictably Abunawas smiled hearing the question. "I'll give you not only three witnesses, but tens or even thousands of them," said Abunawas surely.

"Who are they?" asked the king.

Abunawas pointed his finger to the sky.

"The stars were my witnesses. If you don't believe me, you can ask them then," said Abunawas surely

Hearing the answer, the king laughed. "Why didn't you wait for us to witness your going to the moon?" the king asked.

"You are too late, Your Majesty. I can only go to the moon at certain time."

*Expect* : *mengira*

*Figure* : *sosok, bayangan*

*Ladder* : *tangga*

## Teaching a Cow to Read

One day King Aaron sent one of his guards to call Abunawas.

"Abu, you are supposed to see the king right now," said the guard to Abunawas.

Abunawas followed the guard to the palace. After sitting there for while he asked, "What should I do, Your Majesty?"

"I ask for your help, Abu. Everybody knows that you are a very smart man. Therefore, I think you can help me teach my cow to read. If you cannot, I'll punish you!"

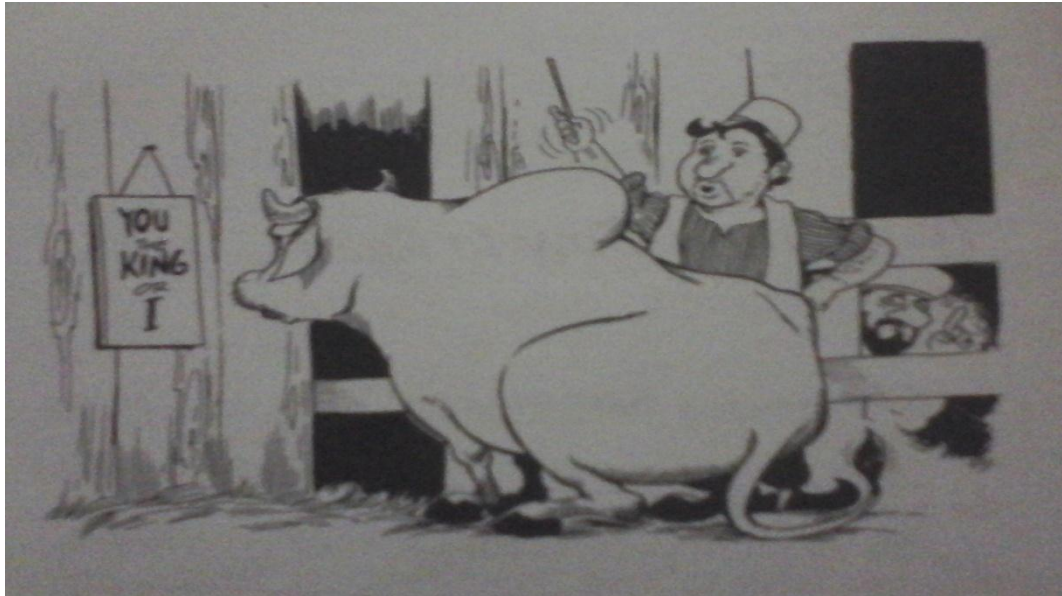
Abunawas had no choice. He accepted the order and took the cow home. As he arrived home, he tied the cow at the palm tree behind his house.

In the next morning he went to the back yard with a rattan stick. He hit the animal again and again. The cow mooed again and again. He kept hitting it while saying, "You, the king, or I!"

He did it every morning. More and more people knew what he did. One day the news reached to the king. King Aaron was angry to hear it. He sent a guard to call Abunawas.

"Abu, why don't you give me a report on your duty?" asked the king when Abunawas was sitting in front of him.

"I'm so sorry, Your Majesty. I was so busy teaching the cow to read that I forgot to report. Every morning and afternoon I teach it to read," answered Abunawas.



"Are you successful?" asked the king.

"Not very much, Your Majesty."

"I heard that you hit the cow every morning and afternoon. Why did you do that?" the king asked.

Abunawas kept silent.

"People said that you didn't teach the cow to read. You only said three words to it, 'You, the King, or I'. What do you mean? You have to explain that to me!" said the king furiously.

Abunawas lifted his head and said, "The cow is an animal. No matter how well I teach it, it won't be able to read. I said, 'You, the King, or I' because I want to make the cow understand. Somebody must be wrong. It may be the cow, 'you', the King, or I myself," answered the smart man.

"What do you mean by somebody must be wrong"? asked the king again.

"If the cow cannot read, one possibility is the cow is wrong. It is too foolish! The second possibility is the king is wrong. He knows that animal cannot read, but he orders me to teach it to



read. The third possibility, I am wrong because I cannot teach an animal to read," answered Abunawas. The judge must decide on these three possibilities," answered Abunawas.

The king was silent. He realized that his order was really impossible to do. Abunawas had shown it in his own unique way.

"Why did you hit the cow. You can say the three words without hitting it," asked the king. Now he spoke more calmly.

"I think every judge will not dare to say that the king is wrong. Therefore, I hit the cow with the hope that it will die soon. When it dies, there will be no more problem for me. I don't have to teach it to read and you cannot punish me," the smart man answered.

The king was really speechless at that time. Abunawas was right.

For a long time nobody spoke. Then Abunawas took leave for home.

"You are right, Abu. I take my order back. You can have the cow. You can sell it, keep it, or slaughter it, but don't hit it," said the king.

<i>Mooed (bentuk past dari moo)</i>	<i>: melenguh</i>
<i>Judge</i>	<i>: hakim</i>
<i>Speechless</i>	<i>: diam seribu bahasa</i>
<i>Slaughter</i>	<i>: menyembelih</i>

## **Taking the Picture of the Heaven**

King Aaron was still much curious about Abunawas smartness. He wanted to find more how Abunawas solved a problem. Thus, he made up a fake problem and would order Abunawas to find a solution.

He told Abunawas about his concern on his people. "Abu, do you know that I'm now thinking about my people. I love my people very much. I want to be with them forever; yet, it could be last because at any time I'll die. I dream of being in heaven with my people when I die. It's an absurd dream, isn't it? However, I believe that my dream will come true if somebody as smart as you give me a help. You only need to take a picture of heaven to encourage people to behave rightly. So that they might stay in heaven later."

As usual, Abunawas could not refuse the order.

"When should I do it, Your Majesty?" asked the smart man.

"In the near future!" answered the king.

Then Abunawas went home.

Several days passed by. There was no news about Abunawas. The king called him to the palace.

"When will you go to heaven, Abu?" asked Abeydron to Abunawas.

"In the near future," he answered.

"What do you mean by near future, Abu?"



Abunawas smiled and asked the king, "What did you mean when you order me to take the picture in the near future, Your Majesty?"

"Tomorrow!" answered the king quickly.

"Yes, tomorrow I'll go to heaven," Abunawas said.

Another three days passed by. There was no news about Abunawas. The king seemed impatient. He believed that Abunawas could solve the problem. So, he wanted to know what trick Abunawas played on at that time. Then he decided to walk to Abunawas' house.

He was rather surprised to see Abunawas sitting in his house relaxingly.

"When will you go to heaven, Abu?" asked the king.

"Tomorrow, Your Majesty," answered Abunawas seriously.

"In the morning or in the afternoon?"

"It depends on God, Your Majesty. Anytime God gives me permission, I will go," answered Abunawas calmly.

"But, it must be tomorrow, mustn't it?"

"That's right, Your Majesty."

"Make sure you take a fine and beautiful picture, Abu?"

"I will do my best, and I will always respect the king."

The next day in the morning, the king came to Abunawas' house again. He wanted to know whether Abunawas had gone to heaven.

When the king saw Abunawas was still in his chair, he reminded Abunawas directly.

"You said you go to heaven, Abu?"

"Tomorrow, Your Majesty."

"Not now?"

"No, tomorrow," said Abunawas.

The king then went back to the palace. It seemed he was disappointed.

The next day in the evening, he came to Abunawas' house again. He found Abunawas was about to go to bed.

"Abu, when will you go to heaven?" asked the king.  
"Tomorrow."

"You said you wanted to go now!"

"I said tomorrow, Your Majesty," he insisted his words.

"Yesterday you said tomorrow. It means now!"

"Tomorrow is tomorrow," Abunawas answered seriously.

"Today is your tomorrow?!"

"Today is now. Tomorrow is tomorrow, Your Majesty."

"You're kidding."

"No, Your Majesty. Tomorrow is tomorrow. There is no limit for tomorrow. Moreover, to go to the heaven one must die first. Otherwise, he or she cannot see the heaven, let alone taking a picture of it. So, if you want me to take the picture of the heaven, then you want me to die soon," said Abunawas in a low voice.

The king was speechless. He imagined that Abunawas could escape from the impossible mission, but he never predicted Abunawas talked that way to him. Anyhow he admitted that his order was really impossible to take.

*Kidding : bergurau*

## DATA SHEET

## Notes

- S-1 : number of sheet  
 AN : character's initial (Abunawas)  
 KA : character's initial (King Aaron)  
 I : page of book
- Rep : representative  
 Dir : directive  
 Com : commissive  
 Exp : expressive  
 Dec : declaration
- P : participant  
 S : setting  
 St : situation

NO	Code	Dialogues	Illocutionary acts				Context
			Rep	Dir	Com	Exp	
1	S-1/KA/7	KA: Abu, I want six speaking donkeys with beard. I give you a week, if you cannot get the animals, I'll punish you		✓			P: King Aaron and Abunawas S: at palace St: King Aaron called Abunawas. He assigned him to do impossible mission, but Abunawas just silent and he went home.
2	S-2/KA/7	KA: Abu, I want six speaking donkeys with beard. I give you a week, if you cannot get the animals, I'll punish you			✓		P: King Aaron and Abunawas S: at palace St: King Aaron called Abunawas. He assigned him to do impossible mission

3	S-3/AN/7	AN: Tomorrow we'll go to see the king	/	P: Abunawas and six men S: at city square St: Abunawas said to six men. King Aaron can tell them what day it is.
4	S-4/AN/8	AN: See, how humorous is the king!	/	P: Abunawas and six men S: at palace St: Abunawas told the six men that the king was a humorous man. Following the day, Abunawas and the six men went to the palace, and when they enter the palace king Aaron asked, "Abu, have you got the six speaking animals?" and then abunawas whispered to the six men "see, how humorous is the king!"
5	S-5/KA/10	KA: Abu, in this summer, the sun is very hot. If you can wrap the sun, you'll help all people. I want you wrap the sun by tomorrow! What time will you take the sun by tomorrow! AN: around midday, your majesty	/	P: king Aaron and Abunawas S: at palace St: The king gave another impossible task again to Abunawas.

6	S-6/AN/10	KA: How will you do it, Abu? AN: I need a pail of water and a big leather bag	✓						P: Abunawas and King Aaron S: At palace St: The king gave another impossible task again to Abunawas which is to wrap the sun and King Aaron ask to Abunawas how will Abu do that.
7	S-7/KA/11	AN: Your majesty, I have caught the sun. I put it the pail KA: How can you prove it, Abu?	✓						P: King Aaron and Abunawas S: At square palace St: Abunawas do the king Aaron order to wrap the sun and Abunawas said to king Aaron he has caught the sun.
8	S-8/KA/12	AN: I have wrapped the sun, your majesty KA: I still see the sun shining in the sky, Abu.	✓						P: King Aaron and Abunawas S: At square palace St: Abunawas has wrapped the sun and he put the bag in front of king.
9	S-9/KA/12	KA: Abu, look outside. The sun is shining in the sky! AN: Yes, your majesty. But it is second sun.	✓						P: King Aaron and Abunawas S: At square palace St: Abunawas explain to King Aaron the ways he has wrapped the sun



10	S-10/KA/14	KA: Abu, you are very great. You can put the sun in a bag. AN: thank you, your majesty. KA: Our sea has been polluted. We will be able to clean it up when it is dry. <b>Now I want you to drain off the sea.</b>	✓						P: King Aaron and Abunawas S: At palace St: Abunawas was called to the palace again, King Aaron greeted him warmly and he has praised Abunawas.
11	S-11/AN/15	Guard: Abu, Abu... the king calls you! AN: <b>Dig deeper! Deeper!</b>	✓						P: Abunawas and Guard S: At around the palace St: Abunawas dug several holes around the palace, the guards notified the king about the strange happening around the palace and the king order the guard said to Abunawas that the king call him.
12	S-12/KA/15	AN: Yes, your Majesty KA: what are you doing, Abu? Don't you know that you almost destroy the palace? <b>I can punish you right now!</b>		✓					P: King Aaron and Abunawas S: at around the palace St: Abunawas dig many holes around the palace.
13	S-13/AN/15	AN: <b>I just do you order</b> KA: I've never ordered you to destroy my own palace. Tell me what you are doing!	✓						P: Abunawas and King Aaron S: At around palace St: King Aaron angry to Abunawas because Abunawas almost destroy the palace

14	S-14/KA/17	KA: Today I assign you to look for a charm AN: Tomorrow I'll get it							S: At palace St: One day King Aaron called Abunawas to the palace P: Abunawas and King Aaron S: at palace St: King Aaron assigned Abunawas to look for a charm P: King Aaron and Abunawas S: At palace St: One day King Aaron called Abunawas to the palace and order Abu to get the charm. P: King Aaron and Abunawas S: At palace St: Abunawas went to the palace and said he has got the charm. He took out a piece of white cloth And said if anybody ties this cloth around his waist, he will get a supernatural power. Nothing will hurt his body P: King Aaron and Abunawas S: At palace St: Abunawas ordered King Aaron to tie the charm around king Aaron waist and the guards hit the king Aaron
15	S-15/AN/17	AN: Tomorrow I'll get it KA: Tomorrow?		✓					
16	S-16/KA/17	AN: Yes you Majesty KA: Could you show me?		✓					
17	S-17/KA/18	KA: How can I believe that? I need a proof, Abu? AN: It's easy, your majesty. I tie it around your waist. Let the guards hit you and you will not feel pain		✓					
18	S-18/KA/18	KA: No, Abu. Why don't you try it yourself? AN: No, your majesty. If I do it myself and let people hit me, I can tell a lie. I just say I don't feel any pain although I suffered very		✓					

			much. That's why I need somebody to try it out.																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																			</
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24	S-24/AN/20	KA: What is it? AN: I'll move the mosque the following Friday, if you hold a feast for us			✓		P: Abunanawas and King Aaron S: at palace St: King Aaron order Abunanawas to move the mosque
25	S-25/AN/22	AN: Lift it up and put in my shoulder	✓				P: Abunanawas and people S: At Mosque St: King Aaron order Abunanawas to move the mosque
26	S-26/KA/23	AN: yes, your majesty KA: Good! Too bad that nobody has ever swum across the gulf. I wonder is that possible for a man to swim across the gulf. How many days will he take to get o the other side of the gulf? Abu, I need you to answer my curiosity. I want you to take this mission as an honour duty.		✓			P: King Aaron and Abunanawas S: at palace St: King Aaron wanted somebody to swim across the gulf.
27	S-27/KA/23	AN: yes, your majesty KA: Good! Too bad that nobody has ever swum across the gulf. I wonder is that possible for a man to swim across the gulf. How many days will he take to get o the other side of the gulf? Abu, I need you to answer my curiosity. I want you to take this mission as an honour duty.	✓				P: King Aaron and Abunanawas S: At palace St: Abuanawas answered the king Aaron question about the wide gulf nearby

28	S-28/AN/23	<p>KA: Good! Too bad that nobody has ever swum across the gulf. I wonder is that possible for a man to swim across the gulf. How many days will he take to get to the other side of the gulf? Abu, I need you to answer my curiosity. I want you to take this mission as an honour duty.</p> <p>AN: <b>Your majesty, I'm not a good swimmer</b></p>	✓					<p>P: Abunawas and King Aaron</p> <p>S: At palace</p> <p>St: King Aaron command Abunawas to swim across the gulf</p>
29	S-29/KA/26	<p>AN: Your majesty, I'm not a good swimmer</p> <p>KA: <b>I know you are not a good swimmer, but everybody knows you are the smartest man in the country</b></p>	✓					<p>P: Abunawas and King Aaron</p> <p>S: At palace</p> <p>St: Abunawas reject the king Aaron order</p>
30	S-30/KA/23	<p>AN: Your Majesty, I'm not a good swimmer</p> <p>KA: <b>You must be able to do so</b></p>		✓				<p>P: King Aaron and Abunawas</p> <p>S: At palace</p> <p>St: King Aaron order Abunawas to swim across the gulf.</p> <p>Abunawas said He is not a good swimmer</p>
31	S-31/AN/23	<p>You must be able to do so</p> <p>AN: <b>Yes, I'll do it, Your Majesty</b></p>			✓			<p>P: Abunawas and King Aaron</p> <p>S: at palace</p> <p>St: King Aaron order Abunawas to swim across the gulf</p>

32	S-32 KA/27	KA: Abu, I want a miraculous palm AN: your majesty, what do you mean by a miraculous palm?	✓						P: King Aaron and Abunawawas S: At palace St: The king Aaron called Abunawas again. He would give him another impossible mission
33	S-33 KA/27	AN: No palm can grow that speed, your majesty KA: I know you are a smart man. You have to be able to get the palm. And you must plant it in the palace square so that everybody can see it.	✓						P: Abunawawas and King Aaron S: At palace St: Abunawas reject his order
34	S-34 KA/27	AN: No palm can grow that speed, Your Majesty KA: I know you are a smart man. You have to be able to get the palm. And you must plant it in the palace square so that everybody can see it.	✓						P: King Aaron and Abunawawas S: At palace St: King Aaron order Abunawas to plant miraculous palm
35	S-35 AN/29	KA: Abu, I've heard your palm tree! But I will not believe it before I prove it myself. AN: Why don't you see it now, your majesty	✓						P: Abunawawas and King Aaron S: At palace St: King Aaron has heard about Abunawas palm tree but he will not believe it before he prove it

36	S-36/KA/30	AN: Going the moon? KA: Yes <b>Abu</b> . I know you are a <b>smart man</b> . You must be able to go to the moon	✓					P: Abunawas and King Aaron S: At palace St: Abunawas was surprised when he heard the king order
37	S-37/KA/30	AN: Going the moon? KA: Yes, Abu. I know you are a smart man. You must be able to go to the moon		✓				P: King Aaron and Abunawas S: At palace St: King Aaron order Abunawas to go to the moon but Abunawas was surprise
38	S-38/AN/30	KA: You must be able to go to the moon AN: Okay, I'll go there tomorrow evening, Your Majesty			✓			P: Abunawas and King Aaron S: at palace St: King Aaron order Abunawas to go to the moon
39	S-39/KA/30	AN: From my house KA: All right, I'll go there to see you go to the moon tomorrow evening			✓			P: King Aaron and Abunawas S: at palace St: Abunawas said he will go to the moon tomorrow evening
40	S-40/KA/32	AN: the tree is just a ladder through which I went to the moon KA: So you have really stepped on the moon and seen the things there?		✓				P: King Aaron and Abunawas S: At yard Abunawas' house St: Abunawas' wife said Abunawas is just leaving for the moon, he climbed the palm tree to go to the moon. The king saw a black figure getting down from the tree, the black figure is Abunawas and Abunawas said

41	S-41/KA/32	KA: All right, if you real went there, who are the witnesses? Who saw you going up to the moon, walking there, and coming back to the earth? AN: I'll give you not only three witnesses, but tens or even thousands of them.	✓	he has just investigated the moon	P: King Aaron and Abunawas S: At yard Abunawas' house St: Abunawas said he has just investigated the moon and Abunawas said he saw the land and mountains and no plants at the moon
42	S-42/AN/32	KA: All right. If you really went there, who are the witnesses? AN: I'll give you not only three witnesses, but tens or even thousands of them	✓		P: Abunawas and King Aaron S: at Abunawas' house St: King Aaron request Abunawa to give witnesses if he is really go to the moon
43	S-43/KA/33	AN: What should I do, your majesty? KA: I ask for your help, Abu. <b>Everybody knows that you are a very smart man. Therefore, I think you can help me teach my cow to read. If you cannot I'll punish you</b>	✓		P: King Aaron and Abunawas S: At palace St: King Aaron sent one of his guards to call Abunawas, Abunawas followed the guard to the palace, after sitting there for a while he asked what should he do.
44	S-44/KA/33	AN: What should I do, Your Majesty KA: I ask you for your help, Abu. <b>Everybody knows that you are a very smart man. Therefore, I think</b>	✓		P: King Aaron and Abunawas S: at palace St: King Aaron command Abunawas to teach his cow to read



45	S-45 KA-36	<p>you can help me teach my son to read. <b>If you cannot I'll punish</b></p> <p>948</p> <p>KA: Abu, do you know that I'm now thinking about my people. I love my people very much. I want to be with them forever, yet, it could be last because at any time I'll die. I dream of being in heaven with my people when I die. It's an absurd dream, isn't it? However, I believe that my dream will come true if somebody as smart as you give me a help. <b>You only need to take a picture of heaven to encourage people to behave rightly.</b> So that they might stay in heaven later.</p> <p>AN: When should I do it, your majesty?</p>	/					<p>P: King Aaron and Abunawas S: At palace St: King Aaron was still much curious about Abunawas smartness. He wanted to find more how abunawas solved a problem. Thus, he made up a fake problem and would order Abunawas to find a solution</p>
46	S-46/AN/37	<p>KA: Tomorrow!</p> <p>AN: <b>Yes, tomorrow I'll go to heaven</b></p> <p>KA: Make sure you take a fine and beautiful picture, Abu?</p> <p>AN: <b>I will do my best, and I will always respect the King</b></p>	/					<p>P: Abunawas and King Aaron S: at palace St: King Aaron order Abunawas to go to heaven</p> <p>P: Abunawas and King Aaron S: at palace St: King Aaron said to</p>

47	S-47/AN/38							Abunawas to take beautiful picture
48	S-48/KA/38	KA: You said you go to the heaven, Abu? AN: Tomorrow, your majesty	✓					P: King Aaron and Abunawas S: At Abunawas' House St: King Aaron came to Abunawas' house he wanted to know whether Abunawas had gone to heaven
49	S-49/KA/38	KA: You said you wanted to go now! AN: I said tomorrow, your majesty KA: Yesterday you said tomorrow. It means now	✓					P: King Aaron and Abunawas S: At Abunawas' House St: the king came to Abunawas' house again. He found Abunawas was about to go to bed

## APPENDIX C:

## SURAT PERNYATAAN TRINGULASI

## SURAT PERNYATAAN TRINGULASI

Yang bertanda tangan di bawah ini, saya:

Nama : Deta Desvitasari, M.Pd

Pekerjaan : Dosen Universitas Islam Negri Raden Fatah Palembang

Menyatakan bahwa saya telah melakukan tringulasi data pada karya tulis ilmiah  
(skripsi) dari mahasiswa:

Nama : Eka Dwi Putri

Nim : 12250035

Jurusan : Pendidikan Bahasa Inggris

Fakultas : Tarbiyah dan Keguruan

Judul : An Analysis of Illocutionary Acts in Abunawas and His  
Impossible Missions Short Stories by Sugeng Hariyanto.

Demikian surat pernyataan ini saya buat. Semoga dapat digunakan sebagaimana  
mestinya.

Palembang, 24 Agustus 2017

Triangulator

  
Deta Desvitasari, M.Pd

**SURAT PERNYATAAN TRINGULASI**

Yang bertanda tangan di bawah ini, saya:

Nama : Manalullaili, M.Ed.

Pekerjaan : Dosen Universitas Islam Negeri Raden Fatah Palembang

Menyatakan bahwa saya telah melakukan tringulasi data pada karya tulis ilmiah  
(skripsi) dari mahasiswa:

Nama : Eka Dwi Putri

Nim : 12250035

Jurusan : Pendidikan Bahasa Inggris

Fakultas : Tarbiyah dan Keguruan

Judul : An Analysis of Illocutionary Acts in Abunawas and His  
Impossible Missions Short Stories by Sugeng Hariyanto.

Demikian surat pernyataan ini saya buat. Semoga dapat digunakan sebagaimana  
mestinya.

Palembang, 14 Agustus 2017

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Manalullaili, M.Ed.



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**SURAT KETERANGAN PENGGANTI KTM**

Nomor : E. 139 /Un.09/4.1/PP.09/12/2016

Kepala Bagian Administrasi Akademik dan Kemahasiswaan Universitas Islam Negeri Raden Fatah Palembang dengan ini menerangkan bahwa :

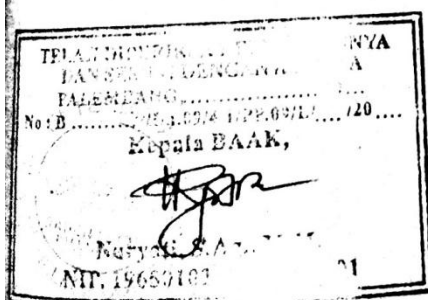
Nama	: Eka Dwi Putri
Tempat/ Tgl. Lahir	: Sekayu, 28 Januari 1995
Jenis Kelamin	: Perempuan
NIM	: 12250935
Program studi	: Pendidikan Bahasa Inggris
Fakultas	: Ilmu Tarbiyah & Keguruan
Semester	: Sembilan (IX) / Gazal
Alamat	: Jl. Kasuariansyah Blok B No. 1019 Kel. 20 D. IV Kecamatan Ilir Timur I Palembang

Adalah benar nama tersebut diatas masih aktif dan terdaftar sebagai mahasiswa semester Sembilan (IX) tahun Akademik 2016/2017.

Surat Keterangan ini dikeluarkan sebagai pengganti KTM, dikarenakan KTM yang bersangkutan hilang sesuai SKH Nomor : SKH/6102 - C/XI/2016/IT.I tertanggal 29 November 2016 dari Polsek Ilir Timur I Palembang.

Demikian Surat Keterangan ini kami buat dengan sebenarnya untuk dapat dipergunakan sebagaimana mestinya.

Dikeluarkan di : Palembang  
Pada tanggal : 08 Desember 2016





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KARTU : 627452XXXXXX04

**PEMBAYARAN TAGIHAN**

PEMBAYARAN: 0009 IAIN R.FATAH  
NIM : 12250035  
NAMA : EKA DWI PUTRI  
KETERANGAN: ILMU TARBIYAH DAN KEGURUAN  
JURUSAN : PENDIDIKAN BAHASA IN  
SMT/ANGT : 2017  
TAGIHAN : RP. 600.000,00  
ADMIN : RP. 000,00  
TOTAL : RP. 600.000,00

SIMPAN STRUK INI SEBAGAI  
TANDA BUKTI PEMBAYARAN YANG SAH





**IJAZAH**  
**MADRASAH ALIYAH**  
**PROGRAM : ILMU PENGETAHUAN ALAM**

**TAHUN PELAJARAN 2011/2012**

Nomor : MA.015/06.06 / PP.01.1/022/2012

Yang bertanda tangan di bawah ini, Kepala Madrasah Aliyah Negeri  
Sekayu Muli Banyuwangi menerangkan bahwa :

nama : EKA DWI PUTRI  
 tempat dan tanggal lahir : Sekayu, 28 Januari 1995  
 nama orang tua : A. Rizal  
 nomor induk : 3.113  
 nomor peserta : 3-12-11-10-500-022-3

**LULUS**

dari satuan pendidikan berdasarkan hasil Ujian Nasional dan Ujian Madrasah serta telah memenuhi seluruh kriteria sesuai dengan peraturan perundang-undangan.







Muli Banyuwangi, 26 Mei 2012

Kepala Madrasah,



Sri Syazili  
 NIP. 19541111 199403 1 002

MA 060001472

 <b>UNIVERSITAS ISLAM NEGERI RADEN FATAH PALEMBANG LANGUAGE CENTRE</b> JLN. PROF. ZAINAL ABIDIN FIKRI KM 3.5 PALEMBANG TELP : 0711 354668 psw 147		<b>TOEFL PREDICTION SCORE</b>							
		SECTION 1 	SECTION 2 						
		SECTION 3 	TOTAL SCORE 						
<div style="display: flex; justify-content: space-around; align-items: center;"> <div> <b>TOEFL PREDICTION TEST</b> </div> <div>           Dis: HERIZAL, MA          TOEFL Tester       </div> </div>									
<table border="1"> <tr> <td colspan="2"> <b>FULL NAME</b>            EKA DWI PUTRI         </td> </tr> <tr> <td> <b>SEX</b>            M / F            F         </td> <td> <b>DATE OF BIRTH</b>            DD / MM / YY            28 / 01 / 1995         </td> </tr> <tr> <td colspan="2"> <b>TEST DATE</b>            DD / MM / YY            23 / 08 / 2017         </td> </tr> </table>				<b>FULL NAME</b> EKA DWI PUTRI		<b>SEX</b> M / F F	<b>DATE OF BIRTH</b> DD / MM / YY 28 / 01 / 1995	<b>TEST DATE</b> DD / MM / YY 23 / 08 / 2017	
<b>FULL NAME</b> EKA DWI PUTRI									
<b>SEX</b> M / F F	<b>DATE OF BIRTH</b> DD / MM / YY 28 / 01 / 1995								
<b>TEST DATE</b> DD / MM / YY 23 / 08 / 2017									
23082017									
The person whose name appears above has taken the TOEFL PREDICTION TEST at UIN Raden Fatah Language Centre. This score is valid for six months.									





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**Fakultas Ilmu Tarbiyah dan Keguruan**

Jln. Prof. KH. Zaenal Abidin Fikri KM 3.5  
 Telp. (0711) 533347, Fax. (0711) 534668, Website: <http://radenfatah.ac.id>, Email: [tarbiyah@radenfatah.ac.id](mailto:tarbiyah@radenfatah.ac.id)

**TRANSKRIP NILAI SEMENTARA**  
**PROGRAM SARJANA S.1**

NAMA  
 TEMPAT, TANGGAL LAHIR  
 NIM  
 PROGRAM STUDI  
 FAKULTAS  
 TANGGAL LULUS  
 MONITOR UJAZAH

EKA DWI PUTRI  
 sekayu, 28 JANUARI 1995  
 1225065  
 Pendidikan Bahasa Inggris  
 Fakultas Ilmu Tarbiyah dan Keguruan

No.	Kode MK	Nama Mata Kuliah	SKS	Nilai	Angka Kredit
1	NS 101	Pancasila dan Kewarganegaraan	2	B	6
2	NS 102	Bahasa Indonesia	2	B	6
3	NS 104	Bahasa Arab I	2	B	6
4	NS 107	IAD/IBD/ISO	2	A	8
5	NS 110	Metodologi Studi Islam	2	C	4
6	NS 111	Teknologi Informasi dan Komunikasi	0	B	0
7	NS 204	Bahasa Arab II	2	B	6
8	NS 208	Fiqh	2	A	8
9	NS 304	Bahasa Arab III	2	B	6
10	NS 701	PEMBEKALAN KKN	2	A	8
11	NS 801	KULIAH KERJA NYATA (KKN) LAPANGAN	2	A	8
12	PBI 101	Listening I	2	C	4
13	PBI 102	Speaking I	2	C	4
14	PBI 1022	Structure I	2	B	6
15	PBI 103	Reading I	2	B	6
16	PBI 104	Writing I	2	C	4
17	PBI 106	Pronunciation Practice	2	C	4
18	PBI 107	Vocabulary	2	C	4
19	PBI 201	Listening II	2	B	6
20	PBI 202	Speaking II	2	A	8
21	PBI 203	Reading II	2	B	6
22	PBI 204	Writing II	2	A	8
23	PBI 205	Structure II	2	C	4
24	PBI 206	Introduction to Linguistics	2	C	4
25	PBI 301	Listening III	2	B	6
26	PBI 302	Speaking III	2	B	6
27	PBI 303	Reading III	2	A	8
28	PBI 304	Writing III	2	A	8



**Universitas Islam Negeri Raden Fatah Palembang**  
**Fakultas Ilmu Tarbiyah dan Keguruan**

Jln. Prof. KH. Zaenal Abidin Fikri KM 3,5  
 Telp. (0711) 353347, Fax. (0711) 354668, Website: <http://radenfatah.ac.id>, Email: [tarbiyah@radenfatah.ac.id](mailto:tarbiyah@radenfatah.ac.id)

29	PBI 305	Structure III	2	C	4
30	PBI 306	Morphology	2	A	8
31	PBI 307	Phonology	2	B	6
32	PBI 401	Listening IV	2	B	6
33	PBI 402	Speaking IV	2	C	4
34	PBI 403	READING IV	2	B	6
35	PBI 404	Writing IV	2	B	6
36	PBI 405	Structure IV	2	B	6
37	PBI 406	Sociolinguistics	2	B	6
38	PBI 407	Cross Cultural Understanding	2	B	6
39	PBI 409	Pragmatics	2	B	6
40	PBI 410	Semantics	2	B	6
41	PBI 501	Speech	2	A	8
42	PBI 502	EXTENSIVE READING	2	A	8
43	PBI 503	Syntax	2	C	4
44	PBI 504	Instructional Design	2	B	6
45	PBI 506	TEFL Methodology I	2	B	6
46	PBI 507	Curriculum Development	2	A	8
47	PBI 508	Material Development	2	B	6
48	PBI 510	TOEFL PRACTICE	2	B	6
49	PBI 512	Introduction to Literature	2	B	6
50	PBI 519	Language Evaluation I	2	B	6
51	PBI 601	Statistics	2	A	8
52	PBI 602	TRANSLATION	2	B	6
53	PBI 603	PSYCHOLINGUISTICS	2	A	8
54	PBI 605	SEMINAR ON LANGUAGE TEACHING	2	A	8
55	PBI 607	Seminar on Research Proposal	2	B	6
56	PBI 608	LANGUAGE EVALUATION II	2	B	6
57	PBI 609	TEFL METHODOLOGY II	2	B	6
58	PBI 610	RESEARCH IN TEFL	2	B	6
59	TAR 101	Ilmu Pendidikan	2	B	6
60	TAR 201	Psikologi Pendidikan	2	A	8
61	TAR 301	Administrasi Pendidikan	2	A	8
62	TAR 302	Hadist Tarbawi	2	B	6
63	TAR 303	Tafsir Tarbawi	2	B	6
64	TAR 405	Sains Dan Islam	4	A	16
65	TAR 601	MICRO TEACHING / PPLK I	2	B	6
66	TAR 701	PPLK II			
67	TAR 702	Filsafat Pendidikan Islam			



**Universitas Islam Negeri Raden Fatah Palembang**  
**Fakultas Ilmu Tarbiyah dan Keguruan**

*Jln. Prof. KH Zaenal Abidin Fikri KM 3,5*

Telp. (0711) 353347, Fax. (0711) 354668, Website <http://radenfatah.ac.id>, Email [tanbiyati@radenfatah.ac.id](mailto:tanbiyati@radenfatah.ac.id)

**JUMLAH : 136**

418

Indeks Prestasi Kumulatif (IPK) : 3.07  
Predikat Kelulusan :

Palembang, 24 MEI 2017  
Ketua Program Studi PBI

Acc y/ uien kompetensij z  
munaqsch

~~Handwritten signature~~  
Gyasi

Hj. Lenny Marzulina, M.Pd  
NIP. 197101312011012001



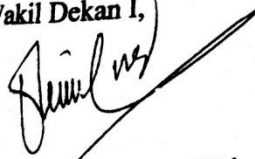
**KEMENTERIAN AGAMA**  
**FAKULTAS ILMU TARBIYAH DAN KEGURUAN**  
**UNIVERSITAS ISLAM NEGERI (UIN) RADEN FATAH**  
 Jl. Prof. Dr. Zainal Abidin Fikry Palembang  
 Telp. 0711-354668

**PENUNJUKAN PEMBIMBING SKRIPSI**


Nama : EKA DWI PUTRI  
 NIM : 12250035  
 Judul Skripsi : An Analysis of Illocutionary Act In Abunawas and His Impossible  
 Missions Short Stories By Sugeng Hariyanto

Pembimbing I : Hj. Lenny Marzulina, M.Pd  
 Pembimbing II : Nona Linaga Pitaloka, M.Pd

Wakil Dekan I,

  
 Dr. Dewi Warna, M.Pd  
 NIP. 19740723 199903 2002

3/1/17  
 Palembang, .....  
 Ketua Prodi Pendidikan Bahasa Inggris

  
 Hj. Lenny Marzulina, M.Pd.  
 19710131 201101 2 001



**KEMENTERIAN AGAMA RI  
UNIVERSITAS ISLAM NEGERI (UIN)  
RADEN FATAH PALEMBANG  
FAKULTAS ILMU TARBIYAH DAN KEGURUAN**

Jl. H. Zainal Abidin Fikry No. 1 Km. 3,5 Palembang 30126 Telp. : (0711) 353276 website : www.radenfatah.ac.id

**SURAT KEPUTUSAN DEKAN FAKULTAS ILMU TARBIYAH DAN KEGURUAN  
UIN RADEN FATAH PALEMBANG  
Nomor : B-082/Un 09/II/PP.009/1/2017**

**Tentang  
PENUNJUKKAN PEMBIMBING SKRIPSI  
DEKAN FAKULTAS ILMU TARBIYAH DAN KEGURUAN UIN RADEN FATAH PALEMBANG**

- Menimbang**
1. Bahwa untuk mengakhiri Program Sarjana bagi seorang mahasiswa perlu ditunjuk ahli sebagai Dosen Pembimbing Utama dan Pembimbing Kedua yang bertanggung jawab untuk membimbing mahasiswa/i tersebut dalam rangka penyelesaian skripsinya.
  2. Bahwa untuk lancarnya tugas tugas pokok tersebut perlu dikeluarkan surat keputusan tersendiri.
- Mengingat**
1. Undang - Undang Nomor 20 Tahun 2003 tentang Sistem Pendidikan Nasional
  2. Undang - Undang Nomor 14 Tahun 2005 tentang Guru dan Dosen.
  3. Peraturan Pemerintah Nomor 60 Tahun 1999 tentang Pendidikan Tinggi.
  4. Peraturan Pemerintah Nomor 9 Tahun 2003 tentang Wewenang Pengangkatan, Pemindahan dan pemberhentian Pegawai Negeri Sipil.
  5. Peraturan Pemerintah Nomor 19 Tahun 2003 tentang Standar Nasional Pendidikan.
  6. Keputusan Menteri Agama RI Nomor 53 Tahun 2015 tentang ORTAKER UIN Raden Fatah.
  7. Peraturan Menteri Keuangan Nomor 53/PMK.02/2014 tentang Standar Biaya Masukan.
  8. DIPA Universitas Islam Negeri Raden Fatah Palembang Tahun 2016.
  9. Keputusan Rektor Universitas Islam Negeri Raden Fatah Nomor 069B Tahun 2014 tentang Standar Biaya Honorarium dilingkungan Universitas Islam Negeri Raden Fatah Palembang.
  10. Peraturan Presiden Nomor 129 Tahun 2014 tentang Alih Status IAIN menjadi Universitas Islam Negeri.

**MEMUTUSKAN**

**Menetapkan  
PERTAMA** : Menunjuk Saudara 1. Hj. Lenny Marzulina, M Pd NIP. 19710131 201101 2 001  
2. Nova Lingga Pitaloka, M Pd NIK. 14020110992/BL.U

Dosen Fakultas Ilmu Tarbiyah dan Keguruan UIN Raden Fatah Palembang masing - masing sebagai Pembimbing Utama dan Pembimbing Kedua skripsi mahasiswa Fakultas Ilmu Tarbiyah dan Keguruan atas nama saudara

Nama : Eka Dwi Putri  
NIM : 12250035  
Judul Skripsi : An analysis of illocutionary act in Abunawas and his impossible missions short stories by Sugeng Hariyanto

- KEDUA** : Kepada Pembimbing Utama dan Pembimbing Kedua tersebut diberi hak sepenuhnya untuk merevisi judul / kerangka dengan sepengetahuan Fakultas.
- KETIGA** : Kepadanya diberikan honorarium sesuai dengan ketentuan yang berlaku masa bimbingan dan proses penyelesaian skripsi diupayakan minimal 6 (enam) bulan.
- KEEMPAT** : Ketentuan ini mulai berlaku sejak tanggal ditetapkan oleh Fakultas.

Palembang, 05 Januari 2017

**H. Kasinyo Harto, M.Ag.**  
 NIP. 19710911 199703 1 004

busan :

1. Rektor UIN Raden Fatah Palembang
2. Mahasiswa yang bersangkutan
3. Arsip



## TANDA TERIMA

Nama : EKA DWI PUTRI  
NIM : 12250035  
Jurusan : P.B.I.

Memang nama tersebut di atas telah selesai menyerahkan biaya administrasi ujian komprehensif, munaqasyah, dan penyelesaian ijazah (Sesuai dengan tarif layanan BLU UIN Raden Fatah Palembang)

Palembang, 31 Mei 2017

Yang menerima

Kasub. Akademik, Kemahasiswaan, dan Alumni

Rp300.000.00

Terbilang: tiga ratus ribu rupiah

Yuni Marlina, M.H.

NIP. 19690607 200312 2001

# SERTIFIKAT

Nomor : In.03/10.1/Kp.01/020/2015

Diberikan kepada :

**EKA DWI PUTRI**

NIM : 12250035

Telah dinyatakan **LULUS** dalam mengikuti Pendidikan dan Pelatihan Keahlian Komputer yang diselenggarakan oleh PUSTIPD UIN Raden Fatah pada Semester I dan Semester II Tahun Akademik 2012 - 2013

Transkrip Nilai :

Program Aplikasi	Nilai	Nilai Akumulasi
Microsoft Word 2003	B	<b>B</b>
Microsoft Excel 2003	A	

Palembang, 16 Maret 2015  
Kepala Unit,  
  
NIP. 19750522 201101 1 001





KULIAH KERJA NYATA (KKN) TEMATIK POSDAYA BERBASIS MASJID  
ANGKATAN KE 66 TAHUN 2016 UIN RADEN FAIAH PALEMBANG

# Sertifikat

Nomor : Un 09/8.0/PP.00/226/2016

Diberikan Kepada :

Nama : Eka Dwi Putri

Tempat / Tgl. lahir : Sekayu, 28 Januari 1995

NIM / Jurusan / Fak : 12250035 / PBI / Tarbiyah dan Keguruan

Telah Melaksanakan Program Kuliah Kerja Nyata Angkatan 66 Tematik Posdaya Berbasis Masjid  
Dari Tanggal 02 Februari s/d 17 Maret 2016 Di :

Desa : Gedung Agung

Kecamatan : Kota Agung

Kabupaten : Lahat

Lulus dengan nilai : A

Kepadanya Diberikan Hak Sesuai Dengan Peraturan Yang Berlaku

30 Mei 2016

Ketua

Prof. Dr. H. Ruslan Rusli, MA  
NIM 19650419 199203 1 003

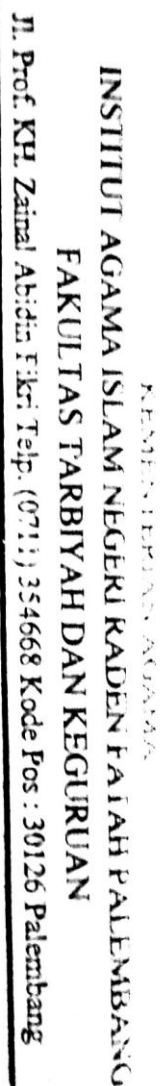


3-1-2017

Kelompok : In. 01 / 8.00 / PP.00 / 02/17

Nomor





# SERTIFIKAT

NOTICE: Ltr. 03/8.0/PP.00/2930/2014

Diberikan kepada

**Nama** : Eka Dwi Putri  
**NIM** : 12250035  
**Jurusan** : Pendidikan Bahasa Inggris

**Diserahkan Lulus Ujian Program Intensif Pembinaan dan Peningkatan Kemampuan Baca Tulis Al-Qur'an (BTA)**

**Yang bersangkutan adalah** **Fakultas Tarbiyah dan Keguruan**

Sertifikasi ini merupakan salah satu syarat untuk mengikuti Kualifikasi Kerja Nyata (KKN) dan Mahasiswa SK Rektor No.: In.03/1/Kp.07.6/266/2014

Berdasarkan SK Rektor No.: In.031.1/Kp.07.6/266/2014  
Palembang, 18 Juni 2014

Palembang, 18 Juli 2014

### Методика

~~De la Facultad de Artes~~

**Dr. J. A. F. F. F. F.**

**Ketua Program BIA,**

19710911197031004  
 19710911197031004  
 19710911197031004

H. Mukomin, Lc. M. Pd. I  
NIP.197806232006321001





# **CERTIFICATE**

Nomor : In. 03 / 1.1 / Kp.07.6 / 259 / 2012

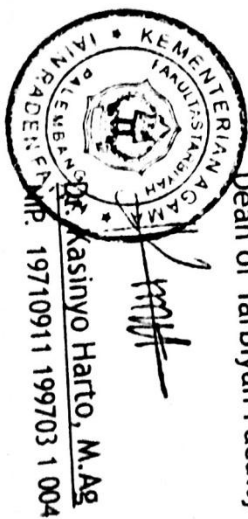
This is to certify that  
**EKA DWI PUTRI**  
 has successfully completed the

## **INTENSIVE ENGLISH COURSE FOR TARBIYAH STUDENTS**

conducted by English Study Program of Tarbiyah Faculty, IAIN Raden Fatah  
 Palembang, from November to December 2012 covering 32 ( thirty two ) hours  
 of instruction

Palembang, 07 Januari 2013

Dean of Tarbiyah Faculty IAIN Raden Fatah



بسم الله الرحمن الرحيم

الرقم: In.03/II/PP.009/2133/2013

شهادة الشكر

برنامج تعليم اللغة العربية المكثف في كلية التربية بجامعة وادين فلاح الإسلامية الحكومية.  
تشهد الكلية بأن الطالب / الطالبة .....

EKA DWI PUTRI

قد شاركت / شاركت فيها. وذلك في الفترة من : ١ نوفمبر ٢٠١٢ إلى ٢٩ فبراير ٢٠١٣  
ونحن إذ نمحنه/ها هذه الشهادة. مع أطيب التمنيات بالتوفيق والسداد في خدمة الدعوة الإسلامية

فالمبايح : ٢٠ مارس ٢٠١٣

رئيس اللجنة  
مؤمن زين العارفين

عميد كلية التربية

د. كاسنيو هارتونو





# AMPERA 2012

(Acara Mahasiswa Perkenalan Akademik 2012)



## Sertifikat

No. /Pan-Pel/AMPERA/IAIN RF/IX/2012

Diberikan Kepada:

Eka Dwi Putri

SEBAGAI PESERTA DALAM KEGIATAN  
ACARA MAHASISWA PERKENALAN AKADEMIK (AMPERA 2012)

INSTITUT AGAMA ISLAM NEGERI RADEN FATAH PALEMBANG  
"Menujukkan Kepemimpinan Muda yang Transendensi dan Humanisasi"  
Mata Kuliah yang telah baik "

04-06 September 2012

Mengetahui,

  
Prof. Dr. H. Afatun Muchtar, MA  
NIM: 195206011985031002

Presiden Mahasiswa

Ketua Pelaksana

Sekretaris Pelaksana

  
M. Ali Alatas  
NIM: 08522007

Makartom

Hardono Ciputra  
NIM: 10140008

  
NIM: 195206011985031002



KEMENTERIAN AGAMA RI  
UNIVERSITAS ISLAM NEGERI (UIN)  
RADEN FATAH PALEMBANG  
FAKULTAS ILMU TARBIYAH DAN KEGURUAN

K. H. Zainal Abidin \*Ikray No. : Km. 3,5 Palembang 30126 Telp. : (0711) 353275 website: www.radenfatah.ac.id

REKAPITULASI NILAI UJIAN KOMPREHENSIF  
PROGRAM REGULAR FAKULTAS ILMU TARBIYAH DAN KEGURUAN  
UNIVERSITAS ISLAM NEGERI RADEN FATAH PALEMBANG

HARI / TANGGAL UJIAN  
PUKUL  
PROGRAM STUDI

: Selasa/ 13 Juni 2017  
: 08.00 - selesai  
: Pendidikan Bahasa Inggris

No.	NIM	Nama	Nilai				Angka	Huruf
			I	II	III	IV		
1	11250067	Yusna Elita	80	60	70	73	70,75	B
2	13250018	Dian Fitriani	80	57	80	80	76,75	B
3	12250090	Murdiyana	80	70	75	70	73,75	B
4	13250021	Dwi Sri Susanti	33	70	80	70	75,75	B
5	13250080	Rumainah	62	85	78	80	81,25	A
6	12250081	Masyitoh	80	68	75	68	72,75	B
7	11250010	Desi Elida Sari	80	67	70	65	70,5	B
8	12250035	Eln Dwi Putri	80	67	70	68	71,25	(B)
9	11250047	Rani Haryanti	83	60	70	64	69,25	B

Mata Uji

- I : Language Evaluation
- II : TFL Methodology
- III : Curriculum Development
- IV : Material Development

Dosen Penguji

Nova Lingga Pitaloka, M.Pd.  
M. Holandiyah, M.Pd.  
Dr. Dian Elina, S.Pd., M.Hum.  
Hj. Lenny Marzulina, M.Pd.

Interval Nilai

80 - 100 = A  
70 - 79 = B  
60 - 69 = C  
50 - 59 = D  
≤ 55 = E

Ketua,

Hj. Lenny Marzulina, M.Pd.  
NIP. 19710131 201101 2 001

Palembang, 20 Juni 2017  
Panitia Ujian Komprehensif  
Fakultas Ilmu Tarbiyah dan Keguruan  
Sekretaris

M. Holandiyah, M.Pd.  
NIP. 197405072011011001



Universitas Islam Negeri Raden Fatah Palembang

Fakultas Tarbiyah dan Keguruan

Jln. Prof. KH Zaenal Abidin Fikri KM 3,5

Telp. (0711) 353347. Fax (0711) 354668. Website: <http://radenfatah.ac.id>, Email: [tarbiyah@radenfatah.ac.id](mailto:tarbiyah@radenfatah.ac.id)

### THESIS CONSULTATION CARD

NAME : Eka Dwi Putri  
 STUDENT NUMBER : 12250035  
 FACULTY : Tarbiyah  
 ADVISOR 2 : Nova Lingga Pitaloka, M.Pd  
 THESIS TITLE : An Analysis of Illocutionary Acts in Abunawas  
 and His Impossible Missions Short Stories by  
 Sugeng Hariyanto

No	Date	Aspect Consulted	Comment	Signature
1	Jan. 10 <sup>th</sup> 2017	Ch. 1	Revise as suggested	<i>[Signature]</i>
2	Jan. 12 <sup>th</sup> 2017	Ch. 1	Revise as suggested.	<i>[Signature]</i>
3	Jan. 17 <sup>th</sup> 2017	Ch. 1	Acc.	<i>[Signature]</i>
4	Jan. 24 <sup>th</sup> 2017	Ch. 2	Revise as suggested	<i>[Signature]</i>
5	Feb. 7 <sup>th</sup> 2017	Ch. 2	Revise as suggested	<i>[Signature]</i>

No	Date	Aspect Consulted	Comment	Signature
6	Feb. 16 <sup>th</sup> 2017	Ch. 2	Acc.	dtH
7	Feb. 21 <sup>st</sup> 2017	Ch. 3	Revise as suggested	dtH
8	March 2 <sup>nd</sup> 2017	Ch. 3	Revise as suggested	dtH
9	March 6 <sup>th</sup> 2017	Ch. 3	Revise as suggested	dtH
10	March 31 <sup>st</sup> 2017	Ch. 1-3	Acc. You can join seminar on research proposal	dtH
11	May 22 <sup>nd</sup> 17	Ch. 4	Revise as suggested	dtH
12	May 22 <sup>nd</sup> 17	Ch. 4	Acc.	dtH
13	Sept. 4, 17	Ch. 5	Revise	dtH
14	Sept. 11, 17	Ch. 5	Acc.	dtH
15	Sept 18, 17	Ch. 1-5	Acc.	dtH

Palembang, January 2017

Advisor 2

dtH

Nova Lingga Pitaloka, M.Pd



Universitas Islam Negeri Raden Fatah Palembang

Fakultas Tarbiyah dan Keguruan

Jln. Prof. KH Zaenal Abidin Fikri KM 3,5






Telp. (0711) 353347. Fax (0711) 354668. Website: <http://radenfatah.ac.id>, Email: [tarbiyah@radenfatah.ac.id](mailto:tarbiyah@radenfatah.ac.id)

### THESIS CONSULTATION CARD


NAME : Eka Dwi Putri  
 STUDENT NUMBER : 12250035  
 FACULTY : Tarbiyah  
 ADVISOR I : Hj. Lenny Marzulina, M.Pd  
 THESIS TITLE : An Analysis of Illocutionary Acts in Abunawas  
 and His Impossible Missions Short Stories by  
 Sugeng Hariyanto

No	Date	Aspect Consulted	Comment	Signature
1.	17/1/17	Chapter 1	Azc	
2.	16/2/17	Chapter 2	Revise	
3	17/2/17	Chapter 2	Azc	
4.	31/3/17	Chapter 3	Revise	
5.	3/4/17	Chapter 3	Revise	
6.	10/4/17	Chapter 3	Azc!	



No	Date	Aspect Consulted	Comment	Signature
7	29/5.17	Chapter 4	Revise	
8	30/5.17	Chapter 4	Azc	
9	18/9.17	Chapter 5	Revise	
10	19/9.17	Chapter 5	Revise	
11	20/9.17	Chapter 5	Azc! Repare per Munaqasah	

Palembang, ~~January~~ <sup>Sept</sup> 2017  
 Advisor I

  
 Hj. Lenny Marzulina, M.Pd



Prof. K. H. Zainal Abidin Fikry No. 1 Km. 3,5 Palembang 30126 Telp. : (0711) 553276, website : www.radenlatifah.ac.id

**FORMULIR  
KONSULTASI REVISI SKRIPSI**

Nama  
NIM  
Jurusan  
Fakultas  
Judul

Eka Dwi Putri  
12250035  
Pendidikan Bahasa Inggris  
Tarbiyah dan Keguruan  
An Analysis of Illocutionary acts in Abunawas and his  
Impossible missions short stories by Sugeng Hariyanto  
M. Holandiyah, M. Pd

**penguji**

[illegible]

Palembang, ...  
Dosen Penguj





KEMENTERIAN AGAMA RI  
UNIVERSITAS ISLAM NEGERI (UIN)  
RADEN FATAH PALEMBANG  
FAKULTAS ILMU TARBIYAH DAN KEGURUAN

Dr. H. H. Zainal Abidin Fikry No. 1 Km. 3.5 Palembang 30126 Telp. : (0711) 353276 website : [www.radenfatah.ac.id](http://www.radenfatah.ac.id)

## FORMULIR KONSULTASI REVISI SKRIPSI

Nama : Eka Dwi Putri  
NIM : 12250035  
Jurusan : Pendidikan Bahasa Inggris  
Fakultas : Tarbiyah dan Keguruan  
Judul : An Analysis of Illocutionary Acts in Abenawa and His Impossible Missions Short Stories by Sugeng Hartanto  
Pengui : Dalilan, M.Hum

[illegible]

Palembang, 5-12-2012

**Dosen Penguji**


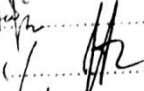




Dalilan M. Huan





**UNIVERSITAS ISLAM NEGERI (UIN)  
RADEN FATAH PALEMBANG  
FAKULTAS ILMU TARBIYAH DAN KEGURUAN**

**HASIL UJIAN SKRIPSI/MAKALAH**

Hari	: Rabu
Tanggal	: 25 Oktober 2017
Nama	: Eka Dwi Putri
NIM	: 12250035
Jurusan	: PBI
Program Studi	: S-1 Reguler
Judul Skripsi	: <i>An Analysis of Illocutionary Acts in Abunawas and His Impossible missions short stories by Sugeng Hariyanto</i>
Ketua Penguji	: Dr. Annisa Astrid, S.T., M.Pd. 
Sekretaris Penguji	: Drs. Herizal, M.A. 
Pembimbing I	: Hj. Lenny Marzulina, M.Pd. 
Pembimbing II	: Nova Lingga Pitaloka, M.Pd. 
Penguji I/Penilai I	: M. Holandiyah, M.Pd. 
Penguji II/Penilai II	: Dalilan, M hum 
Nilai Ujian	: 76,75 (B)      IPK : 3,07

Setelah disidangkan, maka skripsi/makalah yang bersangkutan :

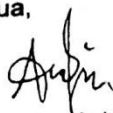
.....) dapat diterima tanpa perbaikan

.....) dapat diterima dengan tanpa perbaikan kecil


.....) dapat diterima dengan tanpa perbaikan besar


.....) belum dapat diterima

Ketua,

  
Dr. Annisa Astrid, S.T., M.Pd.  
NIP. 19801123 200801 2 013

Palembang, 25 Oktober 2017  
Sekretaris

  
Drs. Herizal, M.A.  
NIP. 19651021 199407 1 001

	<b>FORMULIR KONSULTASI REVISI SKRIPSI</b>	<b>GUGUS PENJAMINAN MUTU PENDIDIKAN FAKULTAS TARBIYAH UIN RADEN FATAH PALEMBANG</b>  <b>KODE: GPMPFT.SUKET.01/R0</b>
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Setelah melalui proses koreksi dan bimbingan, maka terhadap skripsi mahasiswa

NIM : 12250035


Nama : Eka Dwi Putri

Jurusan : Pendidikan Bahasa Inggris

Judul skripsi : *An Analysis Of Illocutionary Acts in Abunawag and His  
Impossible Missions Short Stories By Sugeng Hariyanto*

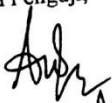
Maka skripsi mahasiswa tersebut disetujui untuk dijilid hardcover dan diperbanyak sesuai kebutuhan. Demikian surat keterangan ini dibuat dengan sebenarnya, atas perhatian nya diucapkan terima kasih.

Sekretaris Penguji

  
(Drs. Herizal, M.A.)  
NIP: 19651021 199407 1 001

Palembang, 16 Jan 2018

Ketua Penguji,

  
(Dr. Annisa Astrid, S.T., M.Pd.)  
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