Speech Pattern of Rasulullah Muhammad SAW Toward His Disciples in The Book of Hadith Bukhari: A Pragmatic Study

Wilda Zaki Alhamidi[1], Dwi Purnanto[2], Djatmika[3]

[1,2,3] Program Studi S2 Linguistik, Pascasarjana Universitas Sebelas Maret,
Jl. Ir. Sutami no 36 Kentingan Surakarta

[1]zakidimik12@gmail.com, [2]dwi.purnanto@yahoo.com, [3]djatmika@staff.uns.ac.id

Abstract: *This research aims to find the language patterns of prophet Muhammad saw when talking to his disciples through speech acts and politeness strategies used in the book of hadith Bukhari. The data used in this research are the speeches of prophet Muhammad saw in the conversations towards his disciples in the book of hadith Bukhari. This research is qualitative study and to analyze the data is used heuristics method and means-end method. The result shows that from 66 hadith, found 208 speeches of prophet Muhammad saw to his disciples. The dominance of speech act is directive speech act with 122 speeches and assertive speech act with 61 speeches and the rest containing to others. Moreover, the most dominant politeness that arises is Bald on Record. The directive speech acts dominate the speech of the prophet Muhammad saw because Muhammad received orders from God to teach Islam for humans being, in function to ask hearer to do something. Regarding to the politeness, the strategy of Bald on Record is dominantly used by prophet Muhammad saw because the speeches must be clear delivered without causing ambiguity.*

Keywords: *Speech Act, Politeness Strategy, Rasulullah Muhammad, Hadith Bukhari, Disciples*

Abstrak: Penelitian ini bertujuan untuk menemukan pola bahasa Rasul Muhammad saw ketika bertutur kepada para sahabatnya melalui tindak tutur dan strategi kesantunan yang digunakan dalam kitab hadis Bukhari. Data yang digunakan ialah tuturan-tuturan percakapan rasul Muhammad saw kepada para sahabatnya dalam kitab Bukhari. Penelitian ini berjeniskan penelitian kualitatif. Metode analisis yang digunakan ialah metode analisis heuristik dan metode *means-end*. Dari 66 data hadis dalam kitab hadis Bukhari, ditemukan 208 tindak tutur Rasulullah saw kepada para sahabatnya. Dominasi tindak tutur yang muncul ialah tindak tutur direktif sebanyak 122 dan asertif sebanyak 61, dan yang lainnya ialah komisif, rogatif, dan ekspresif. Adapun penggunaan strategi kesantunan yang dominan ialah kesantunan Bald on Record. Tindak tutur direktif mendominasi tindak tutur Rasulullah Muhammad saw karena beliau mendapatkan perintah dari Tuhan untuk mengajarkan ajaran Islam kepada manusia, sehingga tuturan-tuturan beliau berupa tuturan direktif, yaitu meminta mitra tutur (MT) atau para sahabat untuk melakukan sesuatu. Berkaitan dengan kesantunan, kesantunan Bald on Record menjadi kesantunan yang sering digunakan karena informasi-informasi yang dituturkan bersumber dari Tuhan sehingga tuturannya harus jelas tanpa menimbulkan ambiguitas.

Kata kunci: Tindak Tutur, Strategi Kesantunan, Hadis Bukhari, Sahabat

1. INTRODUCTION

Prophet Muhammad is believed to be a role model by its people because he becomes a good pilot figure (*uswatun hasanah*) in carrying out religious life and community life, even people outside of Islam approve of it. He was crowned as the number one influential figure in human life. Michael H. Hart said *he was the only man in history who was supremely successful on both the religious and secular levels*, which was launched in 100 Influential People in the World. The increasing number of disciples from time to time, shows that the Muhammad and his interaction with them succeeded. The disciples of the Prophet Muhammad were addressed by people who believed in the prophet and followed his teachings, even willing to sacrifice everything for him, when the prophet was still alive.

It is very interesting if the hadith becomes the object of study to see the exemplary attitude used by Prophet Muhammad. To uncover the hadith content comprehensively, a pragmatic approach is used because pragmatics is a branch of linguistics that examines the structure of a language that involves context. Fathurrosyid argued that if this theory is applied to the hadith, then the understanding is more flexible and more humanistic because it is more nuanced in context than the text that was born several centuries ago. Leech argued that pragmatics is the study of meaning in relation to word situations (Leech, 1993: 8). In line with this, Edi Subroto argued that pragmatics examines the intention of speech which is bound by context (Subroto, 2011: 10). This study tries to describe a pattern of language in the hadith through a pragmatic approach, which focuses on the study of speech acts and politeness strategies used by Prophet Muhammad when talking to his disciples in the collection of Bukhari.

The speech act theory used in this study is based on Leech's speech act theory. The Leech classification is almost the same as the Searle dealing, that speech acts are divided into five types, namely assertive, directive, commissive, expressive, and declarative. Assertive speech acts are speech acts in which the speaker (S) is committed to the truth of what is said, while directive speech acts are speech acts that make the hearer (H) does something or the speech act that expresses the wish of the speaker, then the hearer does something. The commissive is a type of speech act in which the speaker is committed to an action, while expressive is a type of speech act that expresses the attitude of the statement or psychological action of the S. The last is declarative which is the type of speech act that results in a direct change to the existing conditions. Leech does not include declarative speech acts in its classification, but includes rogative speech acts that serve to indicate the doubts of the speaker about a matter.

Regarding to the politeness, this research uses the principles of Brown and Levinson politeness. Politeness theory starts from the awareness of the experts that in communication practices people are not enough just to pursue the effectiveness of communication. What is also very important in communicating is the maintenance of politeness values. Brown and Levinson stated that the face is prone to threats arising from certain acts of speech. It means that there is a speech act causes the face to be threatened for its content or method of disclosure. This speech act is referred to FTA (Face Threatening Act). The existence of this FTA causes S to choose strategy to maintain and protect the face of the H. Brown and Levinson offered a number of strategies, namely as follows.

1) On Record without Redersive Action/Bald on Record

The prime reason for bald-on-record usage may be stated simply: in general, whenever S wants to do the FTA with maximum efficiency *more than* he wants to satisfy H's face, even to any degree, he will choose the bald-on-record strategy (Brown, 1987:95)

2) On Record Plus Positive Politeness

Positive politeness is redress directed to the addressee's positive face, his perennial desire that his wants (or the actions/acquisitions/values resulting from them) should be thought of as desirable. Redress consists in partially satisfying that desire by communicating that one's own wants (or some of them) are in some respects similar to the addressee's wants (Brown, 1987:101).

3) On Record Plus Negative Politeness

Negative politeness is redressive action addressed to the addressee's negative face; his want to have his freedom of action unhindered and his attention unimpeded. It is the heart of respect behaviour, just as positive politeness is the kernel of 'familiar' and 'joking' behaviour. Negative politeness corresponds to Durkheim's 'negative rites',

rituals of avoidance. Where positive politenessls free-ranging, negative politeness is specific and focused; it performs the function of minimizing the particular imposition that the FTA unavoidably effects (Brown, 1987:129).

4) Off The Record

A communicative act is done with off record strategy if it is done in such a way that it is not possible to attribute only one clear communicative intention to the act. In other words, the actor leaves himself an 'out' by providing himself with a number of defensible interpretations; he cannot be held to have committed himself to just one particular interpretation of his act. Thus, if a speaker wants to do an FTA, but wants to avoid the responsibility for doing it, he can do it off record and leave it up to the addressee to decide how to interpret it (Brown, 1987: 211).
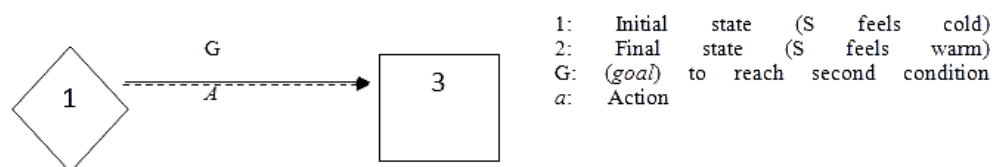
5) Don't do the FTA.

Gunarwan told this strategy a strategy to speak to himself. This strategy occurs when the threat to the face of H is very high in order to avoid something unpleasant on H. This means that the S desire for H cannot be communicated because it is only buried in the heart.

The sequence of strategies 1-5 is hierarchical, that is, the higher the number, the higher the level of threat. For example, when using the fifth strategy, the threat is very high.

2. RESEARCH METHODS

Banister et. al. in Haris Herdiansyah (2012) stated that qualitative research is a method for capturing and giving a picture, exploring phenomena, and providing an explanation of a phenomenon under study (Herdiansyah, 2012: 8). In general, the data in this research are the form of dialogues or conversations containing speech acts of the Prophet Muhammad when speaking to his disciples in the book of Hadith Bukhari. The dialogues are the conversation in the form of utterances between speaker and hearer with the context of speech that includes the conversation. The source for the data is a book of hadith Bukhari through the application Lidwa Pusaka i-software - Book 9 Imam Hadith (www.lidwapusaka.com).

This study uses several analytical methods, namely Means and Goal methods and Heuristics techniques. The Means and Goal Strategy is a problem-solving strategy based on H. This analysis represents a problem and its solution in the form of an image that shows the initial and final state. The description of the Means and Goal method is contained in the following scheme.

1: Initial state (S feels cold)
2: Final state (S feels warm)
G: *(goal)* to reach second condition
a: Action

(Adapted from Leech, 1983:55)

This is a simple model for Means and Goal strategy. It can be interpreted that 1 is the initial state which S means that H understands power (P) through speech (Sp), then 2 is the final state, that is H understands S through Sp, G is the goal to reach 2 (second condition), and the symbol *a* is the act of saying Sp. In addition to Means and Goal strategy are heuristic strategies. This technique is a pragmatics analysis method initiated by Leech. Solving the problems faced by H in interpreting a speech can be called heuristic strategies. Heuristic

strategies try to identify pragmatics power of a measure by formulating hypotheses and then testing them based on existing data.

3. RESULTS AND DISCUSSIONS

3.1. Findings

In this study, 66 hadiths were used as data samples for analysis and found 208 utterances of the Prophet Muhammad to his disciples. The frequency of speech acts and politeness used by the Prophet Muhammad is illustrated in the following table.

Speech Acts	Politeness Classification				Amount
	Bald On Record	**Positive**	**Negative**	**Off The Record**	
Directive	64	14	13	31	**122**
Assertive	54	1	3	3	**61**
Commissive	4	3	0	0	**7**
Rogative	6	0	0	0	**6**
Expressive	8	1	0	3	**12**
Amount	**136**	**19**	**16**	**37**	**208**

From this table, directive and assertive speech acts are found as dominant speech acts in the speeches of the Prophet Muhammad to his disciples. The directive speech act has a percentage of 58.65% and the assertive speech act is 29.32%. The politeness that dominates the speech is the Bald on Record, which is 65.38%, exceeding half the speech.

3.2. Discussion

To describe clearly the utterances of Prophet Muhammad, the following two examples of hadith analysis are presented.

Hadith 1
Context
Ka'ab (disciple of the Prophet Muhammad) was collecting debts from Abu Hadrad. Ka'ab did not leave Abu Hadrad or continue to collect the debt and finally both spoke in a loud voice. This was heard by the Prophet Muhammad so he broke up both of them.
Utterance
ضَعْ مِنْ دَيْنِكَ هَذَا وَأَوْمَأَ إِلَيْهِ أَيْ الشَّطْرَ قَالَ لَقَدْ فَعَلْتُ يَا رَسُولَ اللَّهِ قَالَ قُمْ فَاقْضِهِ
Meaning: "Reduce this debt from your receivables like this!" Then he gave a sign that the meaning is half. He said, "I have done it, O Messenger of Allah." He said, "Stand and pay it" (Hadith. 457)

From the hadith above, there are two utterances spoken by the Prophet Muhammad to his disciples which will be explained as follows.

Data 1
ضَعْ مِنْ دَيْنِكَ هَذَا
[1] Reduce this debt from your receivables like this. (H.1/1)

This utterance is directive type with command subtype. In this utterance there is the word ضَعْ /release it/ which is the verb command or imperative verb (*fi'il amar*). The point is that the prophet ordered Ka'ab to reduce part of his debt rights to Abu Hadrad by using the kind of sign which is indicated half of his debt.

As for the politeness strategy used, this speech is Bald on Record because the utterance is stated clearly, straightforwardly, concisely, unambiguously, and without face rescue. This utterance does not give other options to the hearer besides doing what is said. This strategy is used because speaker places importance on effective communication. In addition, the level of threatening the face of the heareris very low. Rasulullah Muhammad instructed the H, Ka'ab, directly and straightforwardly to reduce the amount of Abu Hadrad's debt from him. It is clearly happened because the prophet is someone who has much higher power than his H. In this context, Muhammad has a status as an apostle or leader of the people

Data 2

قُمْ فَاقْضِهِ

[2] "Stand up and pay it!" (H.1/2)

This speech falls under the directive speech act which has a function to order. In this speech, there is the word قُمْ /stand up/ which is the imperative word or verb of the command. The meaning is that the prophet told Abu Hadrad to take action immediately. The act in question is the word فَاقْضِهِ /then pay the debt/. There is the word فَ as a sequential conjunction. It means that the sequence is from the verb "stand up" to the order verb "pay".

In terms of politeness, this speech is a kind of the Bald on Record politeness because it is presented in a clear, concise, and unambiguous way. At this point, the prophet Muhammad ordered his disciple directly and straightforwardly to pay his debt to the Ka'ab which had reduced the amount of the debt. This is happened because of the hadith context that Prophet Muhammad has much higher power than his H, namely the apostle or the leader of the people.

Hadith 2

Context:

Harith bin Hisham's best friend asked the Prophet about the nature of the revelations revealed to him. The Prophet explained that the way revelations vary, namely like the sound of bells and sometimes an angel who resembles a man. The fall of the revelations to the Prophet Muhammad was very heavy and the most severe was when the revelations came like the sound of a bell.

Utterance:

أحيانا يأتيني مثل صلصلة الجرس وهو أشده علي فيفصم عني وقد وعيت عنه ما قال وأحيانا يتمثل لي الملك رجلا فيكلمني فأعي ما يقول

Sometimes it comes to me like the sound of bells and this method is the hardest for me, then stops so that I can understand what is being said. And sometimes angels come like a man and then talk to me so I follow what he says. (Hadith 2)

In this hadith there are 3 utterances of the prophet to his disciples, which are as follows.

Data 1

أَحْيَانًا يَأْتِينِي مِثْلَ صَلْصَلَةِ

[20] Sometimes it comes to me like the sound of bells (H. 6/1)

There are no markers forbidding or asking in this statement. This speech is a type of assertive speech act with its function of providing information. That means the Prophet Muhammad informed about how the revelation of the Qur'an, which is like the clatter of bells.

Based on politeness strategy, this speech uses Bald on Record because the utterance is stated clearly, straightforwardly, concisely, unambiguously, without further face rescue. The use of this strategy shows that the speaker concerned with effective communication. Besides, the level of face threatement for hearer is very low. The Prophet Muhammad gave clear information about the revelation brought to him.

Data 2

وَهُوَ أَشَدُّهُ عَلَيَّ فَيُفْصَمُ عَنِّي وَقَدْ وَعَيْتُ عَنْهُ مَا قَالَ

[21] and this method is the hardest for me, then stopped so that i can understand what is said. (H. 6/2)

There are no markers forbidding or asking about this statement. This speech is a type of assertive speech act with its function of providing information. In this utterance Prophet Muhammad informs us that the way of revelation of the Qur'an in the form of clattering of bells is very heavy. This can be seen with the use of the word أَشَدُّهُ which is a superlative form. From this speech, it can be said that the revelation to the Prophet Muhammad is a heavy thing, but the way of revelation such as jingling bells becomes the hardest thing.

In connection with politeness, this speech uses the Bald on Record because the utterance is stated clearly, straightforwardly, concisely, and unambiguously. This strategy is used because the speaker emphasizes effective communication and the level of the face threatement to the hearer is very low.

Data 3

وَأَحْيَانًا يَتَمَثَّلُ لِي الْمَلَكُ رَجُلًا فَيُكَلِّمُنِي فَأَعِي مَا يَقُولُ

[22] Sometimes the angel resembles a man and speaks to me and i follow what he says (H. 6/3)

There is the word وَ as a function of adding an earlier event, which is the resemblance of an angel like a man who came and taught him a revelation. There is no prohibition mark or question mark in this speech. This is a type of asertive with the function to give information. This means that the Prophet Muhammad announced another way of descending the revelation of the Qur'an.

Regarding to the politeness strategy, it uses the Bald on Record as a clear, concise, concise, ambiguous speech, and without face-saving. This strategy shows that the speakere mphasizes effective communication so that the intention of the speech can be well understood, namely that the Prophet Muhammad provided clear information on the question about the descending of revelation. In addition, the level of H's face threatement is very low because the speaker is leader for H.

The directive speech act is very dominant because this speech can make hearer does what is spoken by S. This is very relevant because Rasulullah Muhammad is the leader for all Muslims, including his disciples, who must obey all commands and must stay away from all his prohibitions. In addition, the speech of the Prophet Muhammad becomes a guide and source of teachings that must be obeyed and carried out after the Quran. Therefore, it is very natural that directive speech act is very dominant on the speeches that make hearer does what speaker said.

This is very reasonable because the hadith is a product of the speech of Prophet Muhammad in the form of teachings and laws that must be used as a guide in religion. Therefore, the dominance of the type of speech act is directive, which states the desire of the speaker to make the hearer does something. As this context, the listener has to do what the Messenger of Muhammad has spoken. This speech act aims to produce an effect in the form of actions taken by the H. The Directive speech acts were used by the Prophet Muhammad because the status of the Prophet Muhammad is a messenger from God whose duty is to invite all people to believe and worship the Islamic preaching.

In addition to directive speech act, the dominant type of speech act used is assertive speech act. Alhamidi argued that assertive speech act provided information or knowledge to H. Prophet Muhammad used an assertive speech type because he believed that the information he conveyed was truly believed and also the proposition or idea was a revelation

from God. Furthermore, the use of assertive is dominant in the hadith because the hadith contains information related to the teachings brought by the Prophet Muhammad and it has to convince his listeners. Because the intention of this speech is to persuade his listeners, the speaker which is Rasulullah Muhammad must first believe his speech that brought from God.

Regarding politeness, the dominance of Bald on Record strategy can be seen in the speech. In fact, almost half of the utterances use Bald on Record strategy. This is very reasonable because the directive speech has consequences for hearer to do something from the speaker. It must be clearly explained, so that the actions carried out by the H are not wrong because of a misunderstanding of the purpose of the speeches. In addition, the speech of the Prophet Muhammad contains important information from God. Therefore, the use of the Bald on Record which delivers speech straightforwardly and clearly, without any ambiguity can avoid distortions of meaning that will disrupt the understanding of the disciples, then effective communication occured in the speech situation.

The Bald on Record strategy is a widely choosed because the Prophet Muhammad as a speaker has a higher social status than the hearer. Rasulullah both for Muslims, and for non-Muslims at that time was a leader of the country. He is a head of government that has a higher social status so that he can take actions that threaten the hearer's face without making the hearer being offended. Another reason for using the Bald on Record startegy is because the intention of the speech refers to the interests of the hearer, not to the speaker. The purpose of interests here are things that are beneficial and advantageous for hearers. This interest is seen in the Prophet Muhammad's hope that he builds upon his people will be safe in the world and in the hereafter by following all the teachings he gave. In addition, the benefits and advantageous for the speaker are to avoid the bad things and the punishments.

4. CONCLUSION

The disciples as the speakers in this study were people who believed in prophet Muhammad, so that the utterances of the Messenger of Allah to them would be believed and done like the prophet said. Thus, the actions that dominate the Prophet Muhammad's speech acts were directive and asertive. This is because he received a command from God to teach and propagate the teachings of Islam to all people. In one side, prophet Muhammad's speeches were directive to make a hearer to do something. The dominance of directive and asertive speech acts was relevant because the Prophet Muhammad as a speaker was the leader for all Muslims including his disciples. As a result, the implication that must be done is they have to obey all orders and have to abstain from all restrictions. On the other hand, assertive speech act provides information or knowledge to H. Prophet Muhammad used an assertive speech act because he believed that the information he conveyed was truly believed since the propositions or ideas are the revelation from God.

Based on politeness strategies, Bald on Record's dominance is seen in the utterances of hadith. Even half of the speaker speeches use Bald on Record strategy. This is very natural because the speeches of prophet Muhammad contain the teaching and information from God that must be clearly spoken. Consequently, the deeds that relate to hadith were done clearly without any mistakes by the hearers because of misunderstandings the utterance's intention. Therefore, the use of the Bald on Record strategy which provides a clear and concise speech, and also without ambiguity can avoid the distortion of meaning that will disrupt the understanding of the disciples. Another reason, Bald on Record strategy was dominant in prophet's utterances because Muhammad as speaker has higher social status than hearer. Prophet Muhammad was a leader of the government and head of state at that time. He was a high-level head of government so he could take actions that threatened hearer without

causing offended. In addition, why Bald on Record is used because the intentions for the utterances are not referring to the speaker, but to the hearer. The point of interests here is the useful and profitable for hearers. This interests are reflected in the hope of the Prophet Muhammad to keep his people safe, both in the world and in the hereafter by following all the teachings he has given to them. Moreover, the interests for these utterances are not only benefits and profits for hearers, but also avoidances from bad things.

BIBLIOGRAPHY

Alhamidi, Wilda Zaki, Dwi Purnanto, Djatmika. Speech Act And Politeness Strategy Of Rasulullah Muhammad Saw On The Book Of Hadith Bukhari. 3rd English Language And Literature International Conference (Ellic) Proceedings 3, 334-342.

Brown, Penelope and Levinson, Stephen C. 1987. *Politeness: Some Universals in Language Usage*. New York: Cambridge University Press.

Fathurrosyid. 2012. Tindak Tutur Dalam Hadits-Hadits Etika (Studi Analitik-Pragmatik). Okara, 20 (I).

Geoofrey Leech, Partana, Oka [penerjemah]. 1993. *Prinsip-Prinsip Pragmatik*. Jakarta: Universitas Indonesia Press.

Herdiansyah, Haris. 2012. *Metodologi Penelitian Kualitatif untuk Ilmu-Ilmu Sosial (Ed III)*. Jakarta: Salemba Humanika.

Lidwa Pusaka i-software - Kitab 9 Imam Hadith (www.lidwapusaka.com). accessed on 2018-2019.

Hart, B. M. H., Einstein, A., Caesar, A., Watt, J., Marx, K., & Wright, O. (n.d.). The 100: A Ranking of the Most Influential Persons in History By Michael H. Hart, (1), 1–8.

Santosa, Riyadi. 2017. *Metode Penelitian Kualitatif Kebahasaan*. Surakarta: UNS Press.

Subroto, Edi. 2011. *Pengantar Studi Semantik dan Pragmatik: Buku 1 Pengantar Studi Semantik*. Surakarta: Cakrawala Media.

Sudaryanto. 2015. *Metode dan Aneka Teknik Analisis Bahasa.* Yogyakarta: Sanata Dharma University Press.