

# SPEECH ACT ANALYSIS OF ZAKIR NAIK'S SPEECH "ISLAM AND 21<sup>ST</sup> CENTURY"

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## Abstract

*Pragmatics and 21<sup>st</sup> Century craft people mind to be more critical and scientific oriented. It means people need a solid news, information, innovation, particularly guidance. Even they mostly concern about the development of science and technologies, they cannot deny about the inner needs, the spiritual one. Zakir Naik, one of the phenomenal Islamic Scholars nowadays, with his speech in Oxford Union Debate, "Islam and 21<sup>st</sup> Century" brings the people out from the misconceptions of Islam and the eligibility of Holy Qur'an to each era of this globe till this millennial time. This study focuses on the Speech Act the Searle's theory. Therefore, the outcome of this work is the interpretation of Mr. Naik utterances related to the theory and the millennial phenomena. Consequently, this study is descriptive qualitative research methodology. There are 5 major speech act categories are found in this study; Expressive, Assertive, Commissive, Directive and Excersitive. Each category has its own sub-dimensional type. There are 2 important segments of discussion as well, the distinctive feature of Mr. Naik's speech from other common speech and the flow of speech act used by him which make his speech performance very solid. This research is constructively developing the study of linguistics, particularly in speech act matter.*

**Keywords:** *Speech Act, Zakir Naik, Islam & 21<sup>st</sup> Century*

## INTRODUCTION

Pragmatics in 21<sup>st</sup> century interests in the three major field, intercultural, cognitive, and social pragmatics. It covers the studies of morphology; procedural meaning; types of discourse (professional, academic, political, religious, humor, etc.); politeness and relational work divers setting and communication; language aggression and conflict; expression and processing of emotions; figure of speech; interlanguage pragmatics development; translating and interpreting; online versus offline communication and discourse; instructional pragmatics and methodological proposal for

pragmatics teaching; as the IX International Symposium on Intercultural, Cognitive and Social Pragmatic in Spain, May 2020.

Reasonably, the scope of pragmatics issues above become the focus of the discussion among the linguists because the flow of communication in this era is unlike from the previous. Apart from the influence of sophisticated technology that effect how easy and fast the information is exchanged as known as industrial revolutionary, recently there lots of element faze the interlocutors' linguistics performance such as the various background of people across the countries (today it is known as a global community),

higher standard of daily needs, personal branding and development, massive migration and do intermarrying, elite global policies and global trade. Those influence the people way of delivering the ideas, opinions, critics verbally. As a field that study of the way in which language is used to express what something means in particular situation or in another words as a study of what the speaker means, pragmatics obviously reveal the actual and purpose of communication. Richard and Schmidt (2010, p.449), pragmatics is the study of the use of language in communication, particularly the relationships between sentences and the contexts and situations in which they are used. Pragmatics includes the study of: (a) how the interpretation and use of utterances depends on knowledge of the real-world; (b) how speakers use and understand speech acts; (c) how the structure of sentences is influenced by the relationship between the speaker and the hearer.

Related to this study, Pakaya (2017, p.30) in his dissertation, there are three proposition elements that always becoming the goals of the speaker or writer means and differ each part of their utterance belong to, (1) the background knowledge, (2) foreground, and (3) digression.

Deeper, background knowledge can be indicated by several scientific proves, academic references, latest studies/news/science, and humanity phenomena when it comes up to tighten the argument. The main theme or the topic/idea of

speech, discussion, even each sub-point of the content when the speaker of writer delivers the utterances in spoken or written form becomes the foreground. Then digression means when the utterances depart from the main subject or each references the speaker or writer used.

Speech Act is one of the pragmatics' branches of study and it is concern to the production or issuance of a sentence token under certain conditions. Speech act is the basic or minimal units of linguistic communication as well. The speech act or acts perform in the utterance of a sentence are in general function of the meaning of the sentence. The meaning of a sentence does not in all cases uniquely determine what speech act is performed in a given utterance of that sentence, for a speaker may mean more than what he/she actually says, but it is always in principle possible for him to say exactly what he means. Therefore, it is in principle possible for every speech act one performs or can perform to be uniquely determined by giving sentence (or set of sentences), giving the assumptions that the speaker is speaking literally, and that the context is appropriate.

*"I welcome all of you with the Islamic greeting, "Asslamu'alaikum waarhmatullahi wabarakatuh", may peace, mercy, and blessing of Allah SWT of almighty God be on all of you."*

This example shows the Commissive, it commits the speakers to some future action as Searle's theory. In this utterances, Mr. Zakir Naik would like to gather every

person/audience in that event to feel overwhelming blessed by Islamic greeting which cover all human being, also in order to unite them all feel close to the further content of his speech. The people may feel the linguistics tendency is used by him in the opening section of that seminar.

Zakir Naik is known as a Muslim modern scholar or lecturer which linguistically comprehend the Arabic, Urdu, English, and Sanskrit, means he well studied the Holy Qur'an, Bible, and Veda. This research finds his appropriateness to fit in, by considering he can deliver and transfer the content/information of his speeches in every different topic to a big number and multicultural audiences that most attend in his seminar/event across the nations understandably, where for another speaker or even a scholar generally is challenging and difficult moreover if the topics relate to the belief. "Islam and 21<sup>st</sup> Century", the title of his speech that has been delivering in the performance or the show that happened because of collaboration between Peace TV (his own tv station which present Islamic way of life programs) and Oxford United Union, United Kingdom (world widely) become the source of data of this research. This speech is uploaded in YouTube platform on December 13, 2014. The content of his speech most about the correlation of Holy Qur'an and modern scientific proof. Considering the unique and eligible linguistics performance of Mr. Naik in his speech "Islam and 21<sup>st</sup> Century" the speech

act analysis of his speech is needed to be conducted.

## THEORETICAL REVIEW

### Pragmatics

Cruse (2000, p.16) in his book, *Meaning in Language, An Introduction to Semantics and Pragmatics*, he says that pragmatics can be taken to be concerned with aspects of information (in the widest sense) conveyed through language which (a) are not encoded by generally accepted convention in the linguistic forms used, but which (b) none the less arise naturally out of and depend on the meanings conventionally encoded in the linguistic forms used, taken in conjunction with the context in which the forms are used. Standing with him, Kroeger (2018, p.4-7) in his book, *Analyzing Meaning, An Introduction of Semantics and Pragmatics*, he argues that pragmatics is concerned with those aspects of meaning that depend on or derive from the way in which the words and sentences are used. He also adds that when someone defines semantics as "the study of meaning", or pragmatics as "the study of meanings derived from usage", they are defining one English word in terms of other English words. In generally, people may know that if semantics is the study of what the sentences mean, so the pragmatics is the study of what the speaker mean.

### Speech Act

Austin (1962, p.94-108) in his book *How to Do Things with Words*, he categorizes the speech act into three categories.

### 1. Locutionary Act (*the act of saying something*)

Examples: (the speech transcription, *Islam and 21<sup>st</sup> Century*)

- "The topic of my talk today is, "Islam and the 21<sup>st</sup> Century".
- "The religion of Islam is based on the teachings of the Glorious Qur'an which came into existence 49 years back"

Means: Both examples are informing something (the title of the speech and the fundamental of Islamic teaching), without any tendencies and it easy to identify.

### 2. Illocutionary Act (*the act of doing something*)

Examples:

- *Honourable, Mr. President of the Oxford Union, Mr. James Langman, The honourable, members of the Oxford Union, The respected elders, and honourable brothers and sisters, I welcome all of you with the Islamic greeting, "Asslamu'alaikum waarhmatullahi wabarakatuh", may peace, mercy, and blessing of Allah SWT of almighty God be an all of you.*

Means: Zakir Naik's utterances could say from speaker to hearer to do something (to encourage the audiences or viewers that Islam is giving the peace, mercy, and blessing for all human being moreover he tries to unite the audience to feel close to the further content of his speech). The utterances have tendencies.

It is for **informing, ordering, warning, undertaking.**

### 3. Perlocutionary act (*the act of affecting someone*)

Examples:

- *The Glorious Qur'an is the proclamation to the humanity. It is the fountain of mercy and wisdom. It is guide to the erring, it is warning to the heedless, it is an assurance 2.000 out, it's astonished to the suffering, and it is that hope to those in despair.*

Means: Mr. Naik's persuades the audiences at that minute. Giving them the guarantee of Glorious Qur'an if they believe in it. He puts every problem solving in each problem in very good tone of speech.

The utterances above need context from both speaker and hearer.

It is for **inspiring, persuading or deterring.**

Speech act analysis asks not what form the utterance takes but what it does. Another example, saying "*I now pronounce you man and wife*" enacts a marriage. Studying speech acts such as complimenting allows pragmatics analysis to ask what counts as a compliment, who gives compliments to whom, and what other function they can serve.

As Austin's great student, Searle (1970) in his book, *Speech Act: An Essay in the Philosophy of Language*, he believes that the core of speech act is illocutionary act. Therefore, he divides his own theory of speech act based on the illocutionary act into five form of acts which has its communicative function.

### 1. Assertive

This category commits the speaker to the truth of the express proposition/suggestion. It is for stating, suggesting, boasting, complaining, claiming, and reporting.

### 2. Directive

This category has the intention of producing some sort of action on the part of the hearer. It can be happened in ordering, commanding, requesting, begging, beseeching, advising, warning, recommending, and asking.

### 3. Commissive

This category commits the speaker to some future action. The characteristics are promising, vowing, offering, undertaking, contracting, threatening.

### 4. Expressive

Expressive reveals the speaker's psychological attitude to a presupposed state of events. The distinctive features are thanking, congratulating, condoling, blaming, forgiving, and pardoning.

### 5. Declarative

This type is said to bring a change in reality. The world condition is in some way no longer the same after they have been said. In another words, the speaker creates the new situation regarding to utterance they produce. It is for resigning, dismissing, divorcing, christening, opening, excommunicating, sentencing (in court), consecrating, bidding (in auction), and declaring.

Another theory of speech act delivers by Jaszcolt (2002) in her book, *Semantic and Pragmatics: Meaning in Language and Discourse*. She divides speech act into 2 types, they are:

#### 1. Verdictive

Verdictive is the act of finding the fundamental prove or reason to assess/measure a fact/content of topic. It relates for predicting, evaluating, and describing. On the other hand,

#### 2. Excersitive

This category is an act of creating decision. The characteristics are asking, pointing, and suggesting.

### Text

According to Oxford Advanced Learner's Dictionary, text is (a) The main printed part of a book or magazine, advertisements, slogan, proverb, (b) Any form of written material, (c) the written form of a speech, a play, an article, (d) A book, play, etc, especially one studied for an exam: a literary text, (e) A piece of writing that you have to answer questions, (f) A sentence or a short passage. Dirven and Verspoor in Togia (2018) text are the linguistic expressions used in communication, both oral and written, and the interpretation the hearer or reader makes of them.

## METHODOLGY OF RESEARCH

### Method

This study used qualitative method in order to get and to analyze the data. By using this method, the speech by Zakir Naik,

comprehensively elaborates till the detail part of the speech act content which is reflected in the utterances that have been categorizing to the specific kind of act as its theoretical said. Qualitative method enlightens the works such as in this linguistics field of research to come up by the strong remarkable individual or community in linguistic used, like Zakir Naik, to his performance to be studied in order to enlarge the treasure of linguistics research or investigation.

### **Data and Source Data**

The data is the sentence/utterance that categorized speech act. The source of data is the video transcription of Zakir Naik speech's "Islam and 21<sup>st</sup> century".

### **Technique of Collecting the Data**

This study uses documentation (video) on YouTube. Considering the data source is the oral perform (speech), thus creating video transcription is the very first place step to do. Furthermore, technique of data collecting moves to the library research phase which thinks over and relevant to the references and theories. Deeply, the correlation among the utterances and the Speech Act theories of Searle becoming the core to divide the data and non-data. Then when it moves to the analyzing part, can be seen to the next sub-dimension of this chapter.

### **Technique of Analyzing the Data**

The data analyzed by several steps. The first is detail reading (the video transcription) starts the analyzing process. The second, is identifying the data and non-data. After getting

those data, the next step is categorizing data per each focus of research (which one belongs to speech act) according to the theoretical review particularly Searle's as the focus of this study. It is followed by the describing and interpreting the data. in this step, the book "An Interpretation of the Qur'an, English Translation of the Meanings" by Majid Fakhry becomes another important reference for linking the utterances of Zakir Naik – the Searle's speech act theory – and the final interpretation of the author to the data, regarding and considering the speech of Zakir Naik "Islam and 21<sup>st</sup> Century" (it talks about the Science development and the legitimacy of what it is written in Moslem's Holy Book) and most the argument as shows in its utterances contain the Chapters and Verses of the Holy Qur'an.

## **FINDINGS AND DISCUSSION**

### **A. Speech and Zakir Naik's Speech**

This study finds out the differences in major parts between speech used by common people/speaker and Zakir Naik's speech. In the very beginning, *Speech* is the formal talk that person gives to the audiences, the ability to speak, and the way in which a particular person speaks (Oxford, 2003). In another words, standing for the terminology, Webster (1828) defined speech as the communication or expression of thought in spoken words or the power of expressing or communicating thought by speaking. Commonly, the speech is divided into 3 parts, which are opening, body/content, and closing.



In the Opening, the speaker gathers the audiences before going further to the main issue like it will be elaborated in the Body/Content's part. Then, goes to the Body/Content, the speaker explains deeply the topic of his speech performance while also brings the example or several relatable reverences. Usually, in this part, the speaker creates some sections, it depends on how many points will be delivered. After that, in Closing

part, the speaker synthesizes his/her speech to audiences in order to create a bunch of simply complete information from its issue/topic.

On the other hand, in Zakir Naik's speech, it shows another additional part, thus the speech is divided into 5 parts, i.e., prayer and greeting, opening, body/ content, closing, and prayer. Prayer and greeting section create the big differences form the common pattern on speech organization.

Utterance(s)	Time	Duration
<p><i>“Alhamdulillah wasshalaatu wassalam ala rasulillah wa’alaa alihi wasabihi ajma’in amma ba’du, a’uzubillahi minasyaitoni rrojim bismillahirrahmanirrahhim Yā ayyuhan-nāsu innā khalaqnākum min zakariw wa unsā wa ja’alnākum syu’ūbaw wa qabā’ila lita’ārafū, inna akramakum ’indallāhi atqākum, innallāha ’alīmun khabīr Robbi Sohri Sodri Waya Sirli Amri Wahlul Udatal Milisani Yafkohu Kaouli.”</i></p>	05:20-05:46	00:26

The meaning:

*“All praises be to Allah; peace and salutation be upon Muhammad-the Messenger of Allah, to his family, companion and all the true followers. I protect myself to Allah from the condemned/cursed evil. In the Name of Allah, the Most Gracious, the Most Merciful. [O mankind, indeed, We have created you from male and female and made you people and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted – Holi Qur’an Surah Al-Hujurat Chapter 49, Verse 13]. [Moses’ PBUH prayer-O My Lord, Open form me my chest (grant me self-confidence, contentment, and boldness); Easy my task for me; and remove the impediment from my speech, so they may understand what I say –*

*Qur’an Surah Ta Ha Chapter 20, Verse 25-28]”*

The needs to the audiences, these utterances are very strong to bring and show them about the Islamic speech ethic. Mr. Zakir Naik combine 4 elements in this segment, it consists of (1) gratitude to Al Mighty God, (2) honoring the Prophet Muhammad Peace Be Upon Him (PBUH), (3) Quoting one of *Surah* or Chapter and Verse from Holy Qur’an related to the God’s Creation to human being in different tribes, ethnics, and countries (4) Quoting the *Du’a* or Prayer of Moses PBUH that he said before preaching *Fir’awn* or Pharaoh (inviting him to Islam) that Al Mighty God put in Holy Qur’an. Another important point here is about the Islamic way in sharing the comprehensively content that should start

by structural method that have deep meaning to connect each other value or aspects such as the value of divinity (human – Al Mighty God relationship), loyalty (follower – Messenger of God relationship), humanity (human – human relationship).

The functions, from this part, (1) audiences/people should be a grateful human being which in very factual circumstances, the Most Gracious God still give us alive healthy, could breathe nicely without medical supporting equipment, could think logically-critically, could feel what actually happened around the environment locally globally, have a freedom under the law (human rights) to do/follow/belief/apply something (that legal under the law) without any disturbances; (2) as the followers of the Teaching of Muhammad PBUH, the Muslims, should not only salute the Last Messenger of God but also follow his path consistently, gradually, patiently without any doubt from Holy Qur'an and Authentic Hadith (all the script collections of Prophet Muhammad statement, speeches, expressions, acts, thoughts, behavior, and responds about somethings); (3) audiences/people should belief that the differences brings more interactions to study one another, not to strength the gap and arrogantly dishonor

another group/tribes/ethnics/countries just because of they do not have similar entity and ideology with us. It because God always acknowledge and glorify those who are the most righteous among people; (4) and the last, audiences should understand how have no power every individual in Islam before doing anything, before praying. In Islam, the absolute power is only God. Moreover, Al Mighty God can strengthen and disable those who intended. The value of Creator and Creature tries to be transferred in this section. Deep down to the historic essence of Prophet Moses' prayer that eternalized in Holy Qur'an quoted by Mr. Zakir Naik is as the Messenger of God in his era, he must face to face the *Fir'awn* or Pharaoh which already claimed himself (Pharaoh) as God (that could take people's live ruthlessly) in order to inviting him to Peace Religion in very polite way. Even though Prophet Moses PBUH knew himself was the most brilliant person and Messenger of God at that time, before he met the Pharaoh, he uttered the prayer to Al Mighty God in very humble way.

In the end of Mr. Zakir Naik speech, prayer part as well noticeable form his utterances.

Utterance(s)	Time	Duration
<i>And thank you very much, wa'akhiruda'wahu walhamdulillahirobbil'aalamin.</i>	1:21:46-1:21:49	00:05

The meaning:

*“And I end my speech/sermon by saying all praises be to Al Mighty*

*God, the Most Cherisher and Sustainer”*



The lines above indicate that the flow pattern of Islamic speech which start by prayer that combine the value of divinity (human – Al Mighty God relationship), loyalty (follower – Messenger of God relationship), humanity (human – human relationship); and end by the prayer as well. When people recognize, it is not only will happen in the preaching speech but also in all activities daily of Muslims. Generally, the teaching of Muhammad wonders all Muslims to start their activities by saying,

*Al Basmalah*  
*“Bismillahirrohmanirrohim”*,

which means *“In the name of Allah Al Mighty God, the Most Gracious and the Most Merciful”*, and end the activities by saying,

*Al Hamdalah*  
*“Alhamdulillahil’aalmiin”*,

means *“All praises be to Al Mighty God, the Most Cherisher and Sustainer”*. This is a form of worshiping in very small and simply way that all Muslims can do and directly-indirectly it sharps the faithful of every single follower of Muhammad PBUH that all the things happened, happening, and will happen are always under the control of Al Mighty God.

It is very notable that those functions always become big part in every speech performance. When the speaker, sharply in this study, Mr. Zakir Naik speak at a public rally, the speech telecast event that cooperatively between Peace Tv and Oxford Union Debate Society - in the title *“Islam and 21<sup>st</sup> Century”*, he is trying to build the solidarity at the global

level, he is also speaking as the individual to construct particular identity, disseminate information, to argue for/against certain viewpoints, and seek social change in their community (by persuading people to stand with him). Bringing the remarkable topic, having the personal brand across the globe as one of the Islamic modern scholars, comprehending variety Holy books and development of science; this study notice that these elements cover up macro and micro function of the speech and Speech act is more than valuable to elaborate and explore the linguistic tendency in his speech performance. It can reveal linguistically how his speech can be vary grounded, understandable, undebatable, logic, and accepted.

The Opening, Body/Content and the Closing elaborate in the following further sections. It provides the analysis of each category of the speech act as well in the format of each meaning, function and need.

### 1. Expressive

Expressive reveals the speaker’s psychological attitude to a presupposed state of events. The distinctive features are thanking, congratulating, condoling, blaming, forgiving, and pardoning.

- a. **Thanking** defined as a reaction to a past act, it mostly carried out by hearer/audiences/distinguish person or people which the speaker considers that has been beneficial to him (Searle, 1969).

Utterance(s)	Time	Duration	Category
<i>Honourable, Mr. President of the Oxford Union, Mr. James Langman, The honourable, member of the Oxford Union, The respected elders, and honourable brothers and sisters.</i>	04:39-04:49	00:10	Thanking

**2. Commissive**

This category commits the speaker to some future action. The characteristics are promising, vowing, offering, undertaking, contracting, threatening (Searle, 1970). In addition, in using a commissive, the speaker undertakes to make the world fit the words (Yule, 1996).

a. **Promising**, Searle distinguishes the promising into two, direct and indirect promise. The direct promise utters by “*I promise that...*”, in the other hand, indirect promise utters by evasive, satirical, and conditional, “*The deceitfulness will cause the People Power*”.

Utterance(s)	Time	Duration	Category
<i>The Glorious Qur’an is the proclamation to the humanity. It is the fountain of mercy and wisdom. It is guide to the erring, it is warning to the heedless, it is an assurance 2.000 out, it’s astonished to the suffering, and it is that hope to those in despair.</i>	07:09-07:26	00:17	Promising (Conditional promise)

The meaning and its function;  
The speaker holds his utterances in some particular words to represent the result or consequences of them (the words) into some conditions. He elaborates the words “*The Glorious Qur’an*” into several types of guaranties. The lines “*proclamation to the humanity*” and “*fountain of mercy and wisdom*” are direct form from the word “*Qur’an*.”

The other verbs content of the Commissive types of Illocutionary act, as their literal function meaning are covered by Oxford (2000). **Vowing** is a formal or serious promise, especially a religious one to do something or a formal statement that is true. For example: when a president says, “*I never to attend the G-20 conference.*”

Utterance(s)	Time	Duration	Category
<i>I’m talking about one of the pillars of Islam that is Salah (Sholat) which is the prayer and a beloved Prophet Muhammad peace be upon him, said that when you stand for prayer, you should stand shoulder to shoulder, irrespective whether</i>	26:00-26:27	00:27	Vowing

<p><i>the person standing next to you is black or white, rich or poor, king or papah. When you stand for prayer, we have to stand shoulder to shoulder. This demonstrates the universal breath about every day minimum five times a day</i></p>			
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The meaning and its function;  
 The speaker is giving the audiences the further worship religion activity that will they do if they are a Moslem, it called Salah (*Sholat*), one of the five pillars of Islam.

*“... when you stand for prayer, you should stand shoulder to shoulder, irrespective whether the person standing next to you is black or white, rich or poor, king or papah...”*

The word “*prayer*” means “*Salat*” or “*Sholat*”. According to Shuaib Ally (2015), The word “*Salat*” carries closely related but has different meaning to “*Prayer*” therefore does not have a single clean English equivalent. Although usually accurately rendered as “*prayer*”. It can sometimes refer to something else, largely determined by context and the actor. Generally speaking, “*prayer*” (*salat*) from Almighty God to His servant carries meaning of sending blessing, mercy, forgiveness, prise and veneration to them. The generally “*prayer*” (*salat*) is recognized act of worshipping that contains bowing and prostrating because major parts of it containing act of supplication as the original meaning of the word. The majority of Qur’anic

usage of *salat* as the veneration to Almighty God.

Moving to the words “*you should stand shoulder to shoulder*” it is one of the rules in doing “*prayer*” (*salat*). This veneration will not be accepted as requirement says if the person or people do not do by this way.

*...irrespective whether the person standing next to you is black or white, rich or poor, king or papah..*

Moreover, this utterance strengthens the words “*prayer*” and “*shoulder to shoulder*” to be outstanding because it submits a heavy value inside this worshipping activity. The word “*irrespective*” does not only show the sincerity of the Islamic followers in doing the worshipping but also in respecting other human being, put the other honour for living in equality of life. The next clause “*whether the person standing next to you is black or white, rich or poor, king or papah*” enlighten the audiences that Islam has no racism, it belongs to the words “*black or white*”; social distance, it represents by “*rich and poor*”; and social cluster which goes to the words “*king or papah*”. Those inequality

circumstances have big no part in Islam.

Then the speaker does the repetition of this words, “*when you stand for prayer, you should stand shoulder to shoulder*” in order to emphasize and vow the audiences around the globe that every single Moslem is equal and has the same honour. The one and only thing that make them different one another is the quality of *Taqwa*, the spiritual quality in doing not only worshiping but also a harmony daily life with other people.

*“This demonstrates the universal breath about everyday minimum five times a day”*

This closing utterance encourage the audience willing for thinking more about one of the pillars of Islam, “*prayer*”. The word “*This demonstrates the universal breath*” specifically “*universal*”, the speaker put a big hope and willing for having a big acceptance about his depiction of future action regarding to the previous clause “*irrespective whether the person standing next to you is black or white, rich or poor, king or papah*” and “*... shoulder to shoulder...*”. This utterance pretty much shows the

vowing of commissive, illocutionary act.

When the speaker says “*five times a day*” it vows that how this religion treats the follower in order to frequently meet other people, socialize him/herself, understands other’s condition, be grateful, be kind and be sensitive to the environment. It is impossible for the followers to do not improve themselves every day because this kind of worshiping happen every single day. It stimulates the audience mind, if it (*prayer*) did by every individual of Moslem correctly, therefore how much blessing, forgiveness, mercy, price, etc will they get in every second of their life? This effect of the utterance is splendid to be discovered by the audiences.

### 3. Assertive

This category commits the speaker to the truth of the express proposition/suggestion. It is for stating, suggesting, boasting, complaining, claiming, and reporting.

- a. **Reporting** is a part of assertive utterances when the speaker tries to show his/her idea based on believes or to give information to the hearers or audiences about something they do not know yet.

Utterance(s)	Time	Duration	Category
<i>Islam comes from the root word “salam” which means “peace”.</i>	05:31-05:54	00:23	Reporting

<p><i>It also derived from the Arabic word, "salm" which means "to submit you're will to Almighty God". Islam in short means, "Peace acquired by submitting your will to Almighty God". And any person who submit his will to almighty God, his called as Moslem.</i></p>			
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The speaker has big desire to give the best definition of a Moslem to audiences as its terminological concept. Why? Because this study believes the speaker realized not all the audience have similar perspective of this concept, in this case the correlation of terminology and the fact in field such as the news, the media, majority people's thought which can be different one another. This is truly

concept that must be put as fundamental aspect before its speech content and performance delivered to the audiences publicly and globally.

b. **Complaining** is a reflects the suffering and heartache or unhappy about a statement or condition applied. This category commits the speaker to the truth of the express proposition as Searle's thought.

Utterance(s)	Time	Duration	Category
<p><i>Many people who misconception that Islam is a new religion which claim into existence 1.400 years ago. And Prophet Muhammad (Peach Be Upon Him) PBUH is the founder of this religion. In fact, Islam is there since time immemorial, since man set foot in this earth. And Prophet Muhammad PBUH is not the founder of this religion, but he is the last and final Messenger of Almighty God. The religion of Islam is based on the teachings of the Glorious Qur'an which came into existence 1,400 years back.</i></p>	05:56-06:35	00:39	Complaining

The utterances meaning and function; Mr. Zakir Naik uses the transition of the opening and body of speech content by giving rebuttal to the people's misperception about the Islam. It is very fundamental aspect well said in delivering the content of the speech considering the background

knowledge of every participant or audience in that event different and variative which mostly thought as Mr. Naik said.

*"The religion of Islam is based on the teachings of the Glorious Qur'an which came into existence 1,400 years back"*

The question will be, If the Glorious Qur'an exist 1.400 years back from Almighty God to Prophet Muhammad for the last teaching of Islam, then are there any Glorious Books of Islam revealed before it for the previous Messengers of God? He wonders the audiences to have questions and ask him later; then he will give very solid answers for them based on his expertise and knowledge.

Dr. Naik puts this basic starting information for grounding the audiences' focus to further points and subpoints of his speech content. It is

like he erases the paper that already written then write a new information. The complaining data from the speaker is perfectly package

**4. Directive**

This category has the intention of producing some sort of action on the part of the hearer. It can be happened in ordering, commanding, requesting, begging, beseeching, advising, warning, recommending, and asking.

- a. **Warning** is something that make someone understand there is a possible danger or problem, especially one in the future.

Utterance(s)	Time	Duration	Category
<i>For any book to claim that it is a word of God, for any book to prove that it is revelation from almighty God. It should stand the test of time.</i>	07:36-07:46	00:10	Warning

The meaning and the function:

These utterances warn the audiences and it is very bold. The speaker standardizes the holy books in strong words.

*“...for any book to prove that it is revelation from almighty God. It should stand the test of Time”*

The word “time” is one of the best measurements to assess something valuable and beyond the usual things whether it qualify or do not. If the people trigged by this utterance and believing that Mr. Naik challenge the other holy books to the Glorious Holy Qur'an, this study positively admits

that he would like to ask the audiences to think scientifically and critically the proper guidance incomparable to the elements of science like *time* and *space*. It is not only stop in that point, but there are also many periods in length of time. Each period tells, discovers, claims, argues different phenomena and come up with various problems. If the book genuine from God like when it sent to His Messenger, then travel time to time till this 21<sup>st</sup> century and still – will still fit or suitable even more can describe what was, what is, what will happen, and there are not any changes in every



other part of it, conclusively it is authentic to believe in.

In addition, humanly, no one will intentionally put him/herself into the danger, difficult problem, the anxiousness, the frustration; ambiguousness; everybody needs peace, harmony of live, credible reference as guidance of way of life, balance, good environment physically

and psychologically and astonishing life goals. This data has power to knock everyone’s mind and heart to rethink and reconsider something very prestigious in life beyond the wealth and property, gently and empirically.

b. **Begging** is to ask somebody something special in an anxious way because the speaker want or need it very much.

Utterance(s)	Time	Duration	Category
<i>I hope shortly, once the exclusion order is reversed, I would like to personally come to the Oxford Union and meet the members of the Oxford Union.</i>	1:21:38-1:21:45	00:07	Begging

The meaning and its function of these utterances,

*“I hope shortly, once the exclusion order is reversed, ...”*

It explains the audiences about the speaker’s real condition that do not be allowed to enter several countries because of political policies in in terms of some political groups of people still assume that Dr. Naik spread the hate and promote the extremist of Islam, but in the fact, this research stand for him as a peace Muslim Scholar agent.

*“... I would like to personally come to the Oxford Union and meet the members of the Oxford Union”*

The speaker has a willing to visit and have more talks and discussions

directly with the president and member of Oxford Union. The word “*personally*” reflects his desire to have closer relationship to the people in Europe particularly England, Oxford. Besides that, he believes of his speech can be run nicely in such place or academic institution like Oxford Union because the academicians have bigger perspective and views of knowledge and acceptance as long as the talks or discussion hold tightly the empirical ethic.

**5. Excersitive**

This category is an act of creating decision. The characteristics are asking, pointing, and suggesting. Pointing is a thing that somebody says in giving opinion or stating a fact.

Utterance(s)	Time	Duration	Category
<p><i>Is it possible that today the humanity at large in this 21<sup>st</sup> century can gain guidance how life should be led from a book which is 1.400 years old? But naturally, the answer obviously no if this book is written by human being. But the Glorious Qur'an is the last and final revelation of almighty God, which where revealed to the last and final Messenger, Prophet Muhammad PBUH.</i></p>	06:38-07:06	00:28	Pointing

The meaning and its function;

The question that utters by the speaker is encouraging while pointing and implicitly suggesting the audiences to discover the eligibility, quality, and applicability of a Holy Book in guiding global society in 21<sup>st</sup> century where there are too many millennial problems which impossible written by human.

*“Is it possible that today the humanity at large in this 21<sup>st</sup> century can gain guidance how life should be led from a book which is 1.400 years old?”*

If it is written by human in the 1.400 years back, how can it contains many scientific proven, prediction of future, and variety valid solution of millennial/digital era like nowadays.

*“...the Glorious Qur'an is the last and final revelation of almighty God, which were revealed to the last and final Messenger, Prophet Muhammad PBUH”*

It strengthens the qualification of the Book of Life that should be handed and comprehended by people.

Becoming one of the parts in pragmatics studies, speech act always uniquely come up with the comprehension which guide the works not only to observe and elaborate the utterances barely but also to strength the strong entities of speaker or interlocutor related to the topics, social phenomena, belief(s), common knowledge, background knowledge, scientific prove(s), development of way of thinking, standard of truth, and acknowledgement(s) linguistically. It is downright, reflects from the Zakir Naik’s speech, “Islam and 21<sup>st</sup> Century”; a notable telecast conference in very sensitive issues openly to the public in order to inform and spread the genuine form of eligible knowledge and information about a religion and the millennial matters.

By the differences from the common speech performance, Mr. Naik’s speech shows the Islamic cultural ethic for having the *prayer* section in the very beginning segment and when he ends his speech. Saluting the Last Messenger of God, his family, and companions; Quoting the prays for the Holy Qur’an; are showing kind of values that need to be realized properly how the speech

**CONCLUSION**

performing package the religion purity to respect one another. He does not forget state the gratitude to the Almighty God in terms of the actual circumstances he gets in that momentous historical event as representative of Islamic Scholar as well.

Deeper to the speech act, the use of *Expressive* in thanking. It addresses to Oxford Union as the organizer and all the audience around the globe as part of the performing; *Commissive* in promising and vowing. He delivers the guarantee to the Qur'anic believer about the millennial problems, the eligibility of his performance live broadcast when other group of people still do many manipulations of his speech performance digitally, and the scope his speech contents also the equality of people in Islam which shows in 5 Islamic pillars; *Assertive* in reporting, complaining, and claiming. He utters in elaborating several terminologies of Islam, clarify some misconceptions of this religion and persuade his comprehension about the issue; *Directive* in warning and begging. Mr. Naik standardizes the real measurement of Holy Book(s) and mention the actual issue of himself in international political views; and *Excursive* in pointing. He breaks down the applicability and legitimacy knowable of the Holy Book.

Furthermore, the offer flow or pattern of the speech act used by Zakir Naik is too stunning to be missed from this exploration. Generally, it is structured by *Prayer – Opening – Body/Content – Closing – Prayer*. In *prayer*, it shows the Directive speech act. Then, goes

to *opening*, the collaboration of Expressive, Deciding and Assertive are touching one another. After that, in *body/content*, it is divided into several subtopics that constructs by Assertive, Excursive, Commissive, Redundancy and Directive which makes his point of utterances solid.

Overall, the result of this study is about the speech act, strongly relates to the utterances scripted; the speech act theory from Searle; and the function, meaning, or even need of each datum for each category; in order to expand the one of historical speech performances in this millennial era, from the phenomenal Islamic Scholar of this century, and about the fascinating topic.

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