

CHAPTER I

INTRODUCTION

This first chapter explains the background of the study, the problem statement, the objectives of the study, the significance of the study, the scope of the study, the research methods, the underlying theory, and the definition of term.

A. Background of the Study

“No” is a very simple word that can be used to refuse a request or an order but is there anyone whose face is being threatened with that word? On the one hand, refusal, as one of the speech acts occurs when a speaker directly or indirectly says no to a request or an order and on the other hand, it may threaten the hearer’s positive face because it means that what the hearer wants is not approved by the speaker.

Refusal belongs to the illocutionary act of commissive just like promising, threatening, swearing, etc. Every language has this kind of speech acts but it is certainly delivered differently. One might feel uncomfortable and consider that *no* is so rude in a certain context but for others it might be acceptable in a different situation. That is why refusal is considered as a face threatening act.

The use of FTAs is also influenced by three social factors, which are power, distance, and ranking of imposition (Brown and Levinson, 1987: 74-77). For example, “*Aku tidak bisa melakukannya. Aku menyesal* (I can’t do it. I am so

sorry)” and “*Itu tidak mungkin* (That’s impossible)” are utterances said by the same person but the strategies used are different depending on whom he is talking to (the hearer), how far the distance between the speaker and the hearer is, and where the conversation takes place.

There are two kinds of face threatening acts (hereafter FTAs). Those are acts which threaten negative face of the hearer such as orders and request, suggestion, advice, reminders, threats, warnings, dares, offers, promises, compliments, and expression of strong negative emotions towards the hearer like hatred and anger; and acts which threaten the positive face of the hearer such as disagreements or contradiction, criticism, contempt or ridicule, complaints and reprimands, accusation, insults, disapproval, challenges, and so forth (Brown and Levinson, 1987:65).

A specific strategy is needed to mitigate or to minimize FTAs. According to Brown and Levinson (1987: 60 and 74-77), politeness strategies are developed in order to save the hearers' face. Face refers to the respect that an individual has for him or herself, and to maintain that "self-esteem" in public or in private situations. There are five types of politeness strategies; (1) Bald on record strategy, (2) Negative politeness strategy, (3) Positive politeness strategy, (4) Off record strategy, and (5) Don't do the FTAs. The use of FTAs is also influenced by three social factors, which are power, distance, and ranking of imposition.

Besides, the politeness strategy, there is also politeness principle presented by Leech (1993: 206-207). Leech defines politeness as forms of behaviour and the ability of participants in a social interaction to maintain the communication in

order to get a harmony atmosphere. There are six maxims for politeness principle: tact maxim, generosity maxim, approbation maxim, modesty maxim, agreement maxim, and sympathy maxim.

There are also refusal strategies provided by Beebe and Takahashi (1990: 72-73 in Nguyen, 2006:30). They classify the refusal using a sequence of semantic formula. The classification consists of direct strategy, indirect strategy, and adjuncts to refusals strategy.

Speech acts are included in the pragmatic study just like deixis, (at least in part), implicature, presupposition, and aspects of discourse structure (Gazdar, 1979 in Nadar, 2009:5). Besides context, pragmatics covers another aspects of act—the speaker, the hearer (interlocutor), the purpose of utterance, the utterances as the form of action, and the utterance as the product of verbal action (Leech, 1991 in Nadar, 2009:7).

Speech acts are necessary for effective communication in any language. Yule (1996: 47 and 57) defines speech act as the actions performed via utterance. Phonetically, an utterance is a unit of speech bounded by silence. Linguists sometimes use utterance simply to refer to a unit of speech under study (glossary of linguistic terms).

Austin (1955:12) states that “to say something is to do something; or in which by saying or in saying something we are doing something.” This theory is called Speech Act which is classified into locutionary act—the literal meaning of the utterance (the act of saying something), illocutionary act—the function that the utterance performs in the social context (the act of doing something), and

perlocutionary act (the impact of the utterance which the speaker said to the listener in one of speech event).

Searle (1975 in Trosborg 1994:14) classifies speech act into five major classes, namely representatives (e.g. acts of stating, asserting, denying, and confessing), directives (e.g. requesting, suggesting, and advising), commissive (e.g. promising, offering), expressive (e.g. thanking, congratulating, and welcoming), and declaration (e.g. appointing, resigning, surrendering).

The purpose of the representatives speech act is that the speaker wants the hearer to believe that his/her utterance is true. Directives speech act tries to get someone do something as uttered by the speaker. By performing commissive speech act, the speaker commits him/herself to a future action. The purpose of expressive speech act is to express the speaker's psychological state of mind. And, using declarations speech act, there will be a change in the institutional state of affairs: the speaker changes the world via the words.

Studies of politeness of refusals have been done particularly by those who concern with spoken face to face interaction related to the cultural differences of expectations, imposition, and politeness concerning this speech act in the two languages, or politeness related to the cross-cultural communication. Among others are (1) a study done by Nguyen, Thi Minh Phuong titled "Cross-Cultural Pragmatics: Refusals of Requests By Australian Native Speakers of English and Vietnamese Learners of English", (2) a study done by Saad Ali W. Al-Kahtani titled "Refusals Realizations in Three Different Cultures: A Speech Act Theoretically-based Cross-cultural Study", (3) a study done by Ji Hyun Kim and

friend titled “Pragmatic Transfer in Refusals: A Comparative Study of Korean and English”, and (4) a study done by Anchalee Wannaruk titled “Pragmatic Transfer in Thai EFL Refusals.”

Since the studies mentioned before were done based on the spoken interaction, the writer is interested in studying the act of refusals in a novel.

The writer chose a novel entitled *Ayat-ayat Cinta* written by Habiburrahman El Shirazy with certain thoughts which are:

1. It is a best seller novel,
2. It involves two different cultural backgrounds, Indonesian and Egyptian (because the choice of refusal strategies may vary across languages and cultures).
3. It comprises the values of principle and of social in different culture.

B. Problem Statement

Based on the background of this study, the writer wants to find out the realization of the speech act of refusals in the novel, the refusal strategies used in it, and the realization of speech acts of refusals according to power relation.

The writer limits the description of power relation based on gender, age, and levels of education of the refusers as stated by Fraser (1990; Smith 1998 in Wannaruk, 2008).

C. Objectives of the Study

Related to the problem statements, the objectives of the study are:

1. To describe the realization of speech act of refusals in the novel.
2. To describe the refusals strategies used in the novel.
3. To describe the realization of speech acts of refusal according to power relation.

D. Significance of the Study

The study is hoped to be significant theoretically and practically.

1. Theoretically, this study would give such contribution to the study of pragmatics specially the analysis of refusal acts and become reference for other studies of the same topic.
2. Practically, this study would be useful for those who are interested in understanding the effectiveness of refusal strategy in order to get good interaction between the speaker and the hearer and to gain the purpose of the communication.

E. Scope of the Study

The scopes of the study are as follows.

1. This study analyzes the language use in a novel entitled *Ayat-ayat Cinta*.
2. The data are all utterances containing refusal responses toward directive speech acts found in the novel.

3. The data analysis will use the classification of refusals strategies by Beebe and Takahashi (1990: 72-73 in Nguyen, 2006: 30-31) and the performative verb hypothesis.

F. Research Methods

This study used a pragmatic approach because it focuses on the language use for communication in a certain situation. The language meaning is defined in its relation to the speaker or the language user.

Based on the objectives and the data collection, this is a descriptive research because it describes what is. It involves the description, recording, analysis, and interpretation of conditions that exist. It involves some type of comparison or contrast and attempts to discover relationships between existing non-manipulated variables (Best, 1981:25).

Based on the data analysis procedure, this is a qualitative study, because the data collected are in the form of words, pictures, not numbers. The study report will consist of data quotations to give the description of the report presentation (Moleong <http://www.scribd.com/doc/53171929>).

The detailed explanation about the research method will be presented in chapter III.

G. Underlying Theory

Pragmatics is the study of how language is used for communication (Parker, 1986:11 in Nadar, 2009:4).

Pragmatics is the study of those relations between language and context that are grammaticalized, or encoded in the structure of language. Such a scope for pragmatics would include the study of deixis, including honorifics and the like, and probably the study of presupposition, and speech acts (Levinson, 1983:9).

Actions performed via utterances are called speech acts such as apology, complaint, compliment, invitation, promise, or request. These descriptive terms for different kinds of speech acts apply to the speaker's communicative intention in producing an utterance. The speaker normally expects that his or her communicative intention will be recognized by the hearer. Both speaker and hearer are usually helped in this process by the circumstances surrounding the utterance. These circumstances, including other utterances, are called the speech event (Yule, 1996:47).

The concept and theory used to analyze the data of this study is the theory of speech act, the directive speech act, the acts of refusal, the face threatening acts (FTAs), the theory of politeness strategy, the refusal strategy, and the Illocutionary Force Indicating Device (IFIDs).

The detailed explanation about the underlying theory will be presented in chapter II.

H. Definition of Term

The definitions of terms in this study are:

1. Directive speech act (DSA) is an act which is done by the speaker in order to get the hearer do something as uttered by the speaker.
2. A Refusal is a negative response to an offer, request, invitation, suggestion, etc. Vandervaken (1990:185) defines the speech act of refusal as follows: "The negative counterparts to acceptances and consents are rejections and refusals. A refusal is the illocutionary denegation of the acceptance of a request.
3. Face threatening acts are acts that infringe on the hearers' need to maintain his/her self-esteem, and be respected.
4. Politenes strategies are strategies developed in order to save the hearers' "face." Face refers to the respect that an individual has for him or herself, and maintain that "self-esteem" in public or in private situations.

CHAPTER II

REVIEW OF LITERATURES

This second chapter explains the related previous study, the theories underlying the study; the theory of speech act, the directive speech act, the acts of refusal, the face threatening acts (FTAs), the politeness strategy, the refusal strategy, and the Illocutionary Force Indicating Device (IFIDs).

A. Previous Study

This part provides studies which have been done related to the study of pragmatics particularly acts of refusal in relation to the politeness strategy, cultural differences, cross-cultural study. Among others are:

1. “The Cross-Cultural Pragmatics: Refusals of Requests by Australian Native Speakers of English and Vietnamese Learners of English” by Nguyen, Thi Minh Phuong (Dissertation: TESOL Studies 2006).

The study was done to investigate similarities and differences in refusals of requests between Australian native speakers of English (AEs) and Vietnamese learners of English (VEs) using a modified version of the discourse completion task (DCT).

The result showed that the frequency of use of speech acts of refusals (SARs) by AEs was different from that by VEs, though they did share some similarities. While AEs shared the same number of SARs when they

communicated with their interlocutors, VEs were more sensitive to the social power relation and the social distance of the requesters. In addition, and related to differences in culture, AEs and VEs also differed in the ways they say “NO” to their conversational partners. VEs were apt to express refusals more elaborately. They used more statements of regret, more statements of sympathy, more addressing terms and more reason/excuse/explanations in their refusals than AEs. The excuse/reason/explanations given by VEs revealed their reluctance to express their disinclination to comply, in contrast to the AEs.

2. “The Refusals Realizations in Three Different Cultures: A Speech Act Theoretically-based Cross-cultural Study” by Saad Ali W. Al-Kahtani (*Journal of Language and Translation*, Vol. 18, J. King Saud University, published 2005).

The study aimed to investigate speech acts of refusals in different cultures and problems posed to L2 learners when performing refusals in the target language.

The findings showed that the subjects were different in the ways they perform refusals, but not across all situations. There were circumstances in which they tended to react in the same way (e.g. the request situations). The study recommends second language teachers to help learners enhance their knowledge or competence of appropriate use of speech acts in the target language. The enhanced sociolinguistic competence was necessary for not only avoiding communication errors, but also for establishing a fertile

ground for increased interaction between native speakers of English and their non-native interlocutors

3. “The Pragmatic Transfer in Refusals: A Comparative Study of Korean and English” by Ji Hyun Kim and Eun Young Kwon (Keimyung University; Department of English Education 2800, Dalgubeoldaero, Dalseo-Gu, Daegu, 704-701, Korea 2010).

The study aimed to examine the practice of pragmatic transfer by Korean learners of English. Interlanguage pragmatic studies had contributed a great deal of evidence which suggests that the pragmatic knowledge of first language (L1) of the second language (L2) learners had a significant impact on their pragmatic performance in the L2. Among other speech acts, a refusal could be pragmatically challenging for L2 learners since it included face-threatening act and this resulted that learners often used L1 strategies to deal with this uncomfortable situation. Koreans had been known to use overt strategies in refusals. The current study examined how such strategies are transferred to their L2 (English).

The study found that Koreans and Americans shared the same range of refusal communicative strategies, while they differed in the frequency and the content of pragmatic strategies. Evidence of pragmatic transfer in refusals was found in both the frequency and the content of pragmatic strategies, as well as in unique expressions and perceptions which were directly translated from pragmatic strategies in Korean. The outcomes also revealed that high proficiency Korean learners of English showed a greater

tendency to use their L1 pragmatic strategies in L2. This study suggested the importance of instruction for appropriate pragmatic strategies.

4. “The Pragmatic Transfer in Thai EFL Refusals” by Anchalee Wannaruk (School of English, Suranaree University of Technology Nakhon Ratchasima, Thailand; *Regional Language Centre Journal* 39.3 © 2008 SAGE Publications, Los Angeles, London, New Delhi, Singapore and Washington DC).

This study investigated similarities and differences between refusals in American English and Thai and incidences of pragmatic transfer by Thai EFL learners when making refusals. The participants of the study included Thai and American native speakers and EFL learners. All of them were graduate students.

The results indicated that overall all three groups shared most of the refusal strategies and that pragmatic transfer existed in the choice and content of refusal strategies. Awareness of a person of a higher power relation and the characteristics of being modest in L1 culture motivated pragmatic transfer. Language proficiency was also an important factor in pragmatic transfer. In making refusals, EFL learners with lower English proficiency translated from L1 to L2 because of their lack of L2 pragmatic knowledge.

B. Underlying Theory

The concept and theory used to analyze the data of this study is the theory of speech act, the directive speech act, the acts of refusal, the face threatening acts (FTAs), the theory of politeness strategy, the refusal strategy, and the Illocutionary Force Indicating Device (IFIDs).

1. Theory of Speech Act

Leech (1983:11) mentions that Pragmatics is the study of linguistics communication based on conversational principles and it studies meaning in relation to speech situation, reference to one or more of the following aspects:

1. Addressers and addressees

This will be shorthand for speaker(s)/writer(s) and hearer(s)/reader(s). The use of the abbreviations *s* and *h* does not restrict pragmatics to the spoken language. A significant distinction can be made between a receiver (a person who receives and interprets the message) and an addressee (a person who is an intended receiver of the message).

2. The context of an utterance

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

3. The goal of an utterance

A goal or a function of an utterance is a talking about its intended meaning, or someone's intention in uttering it.

4. The utterance as a form of act or activity: speech act

5. The utterance as a product of a verbal act

John L. Austin proposes the concept of speech acts in his book entitled *How to Do Things with Words* (1955:5-6). He mentions that there are two kinds of utterances in communication. They are performative and constative utterances. A performative utterance is an utterance which is used to form an action, for example "I swear I won't cheat". Whereas, a constative utterance is an utterance which the verb is expressing something and the truth of the utterance can be proved by using the knowledge of the world, for example "The world is round".

Austin (1955:120) distinguished three kinds of acts related to the utterances. They are locutionary, illocutionary, and perlocutionary act.

(1) Locutionary Act

A locutionary act is an act of how a person produces the utterance or to produce a meaningful linguistic expression. For example when someone says "*It's too noisy*", that is an act of the speaker in using his organ of speech to produce utterances. The motive and the purpose of the utterance are not problematic.

(2) Illocutionary Act

This act is performed via the communicative force of an utterance. The forms for this act are inviting, promising, ordering, advising, excusing, and apologising. The utterance “*It’s too noisy*” is not merely a statement. It may be uttered to inform the hearer that the sound of which he is doing is too noisy.

(3) Perlocutionary Act

Perlocutionary act is the impact of the utterance which the speaker said to the hearer in one of speech event. The impact of an indirect speech act “*It’s too noisy*” uttered by a speaker to the hearer may be to stop making the noise or to turn down something which produces the loud noise.

To indicate the illocutionary force, there is a device which is called IFID (*Illocutionary Force Indicating Device*). It is indicated by the presence of verbs, which are classified as performative verbs.

Searle (1969) classifies the speech act into five types, representatives, directives, expressives, commissives, and declarations. Levinson (1983:240) explains them as follows:

a. Representative

These are acts which commit the speaker to the truth of the expressed proposition, such as stating, asserting, concluding, describing, insisting, predicting, retelling, etc, for example “*There are five big islands in Indonesia which are Java, Sumatera, Kalimantan, Sulawesi, and Irian*

Jaya". The speaker tries to describe five big islands in Indonesia through his utterance.

b. Directive

These are acts which are attempts by the speaker to get the addressee to do something, such as requesting, questioning, commanding, inviting, forbidding, suggesting, etc, for example "*Be quiet, please!*", "*You'd better see a doctor*" Those utterances are acts of commanding which the speaker wants the listener to be silent and of suggesting which the speaker suggests the listener to see a doctor.

c. Expressive

These are acts which express a psychological state of the speaker, such as apologizing, welcoming, thanking, praising, congratulating, regretting, etc, for example "*I really do apologize for my son's impoliteness*". That is an act of apologizing, which is uttered by a father whose son has been impolite to his guest.

d. Commissive

These are acts which commit the speaker to some future course of action, such as promising, offering, threatening, refusing, vowing, and volunteering, etc, for example "*If you pass the test, I promise to give you a new bicycle*". That is an act of promising which is uttered by a father to his daughter. The father will do the action in the future soon after his daughter passes the test.

e. Declaration

These are acts which effect immediate changes in the institutional state of affairs and which tend to rely on elaborate extra-linguistic institution, such as ‘declaring war, excommunicating, firing, resigning, etc, for example “*I declare you husband and wife*”. There is a change of power relation after the priest uttered that act.

Parker (1986) mentions that speech act can be in the form of direct and indirect, literal and non literal. For example, an utterance “*Bring me my coat*” is an illocutionary act of begging and it can be categorized as a direct speech act. While, the utterance “*Could you bring me my coat?*” is different from the former one. The mood of that illocutionary act is questioning but the function is requesting. The utterance is categorized as an indirect speech act. (in Nadar, 2009:17-19).

The direct and indirect speech acts can be identified from the syntactic form. Nadar explains it as follows:

- (1) *The world is round*; the mood of the utterance is a declarative sentence which functions to give information.
- (2) *What time is it?* The mood of the utterance is an interrogative sentence which functions to ask about something.
- (3) *Get off my foot!* The mood of the utterance is an imperative sentence which functions to ask someone to do something.

Therefore, the utterance of the direct speech act corresponds with the mood of the sentence.

Since the indirect speech act is an utterance which is different from the sentence mood, the purpose or the intention of the indirect speech act may be different depending on the context. For example:

- (4) “*Can you move forward?*” is an indirect speech act. The mood of the utterance is an interrogative sentence but the purpose is to ask someone to do something.
- (5) “*I don’t have anyone to go with*”. The mood of the utterance is a declarative sentence but the purpose is to ask for someone to go together with the speaker.

2. Directive Speech Act

One of the speech acts classified by Searle (1969) is directive. Yule (1996:54) explains directive as a kind of speech act that speakers use to get someone else to do something. They express what the speakers want. They are commands, orders, requests, suggestions, etc. In using a directive, the speakers attempt to make the world fit the words and the listener is responsible for the realization of the changes.

The directive speech act uses not only imperative structure but also integrative and declarative ones, for example: (1) *Could you please sign this paper?*, (2) *You had better take a taxi*, (3) *Wash your hands!* The mood of utterance (1) is an interrogative sentence but its function is requesting, the mood of utterance (2) is a declarative sentence but its function is suggesting, and the mood of utterance (3) is an imperative sentence but its function is warning. The purpose

of the three utterances is asking the listener to do something which are *sign the paper, take a taxi, and wash hands*.

3. Acts of Refusal

Refusing is included in the illocutionary act of commissive, just like rejecting, promising, committing, threatening, etc. Vandervaken (1990:185) defines the speech act of refusal as follows: the negative counterparts to acceptances and consents are rejections and refusals. A refusal is the illocutionary denegation of the acceptance of a request while rejection is the illocutionary denegation of acceptance of an offer.

Al Kahtani, (2005:37) considered that refusal is a face-threatening act among the speech acts for it threatens the face wants of the speaker and the hearer by running contrary to their face wants. The face of the speaker or listener is risked when a refusal is called for or carried out. Consequently, refusals, as sensitive and high-risk, can provide much insight into speaker's pragmatics. To perform refusals is highly indicative of one's non-native pragmatic competence. In many cultures, how one says "no" is probably more important than the answer itself. Therefore, sending and receiving a message of "no" is a task that needs special skill. The interlocutor must know when to use the appropriate form and its function depending on each group and their cultural-linguistic values.

Refusals are complicated because they are influenced by several social factors including gender, age, levels of education, power, and social distance (Fraser 1990; Smith 1998 in Wannaruk, 2008).

4. Face Threatening Acts (FTAs)

Goffman in Brown and Levinson (1987:61) defines face as something that is emotionally invested, and that can be lost, maintained, or enhanced and must be constantly attended to in interaction.

Brown and Levinson (1987:61) state that face is the public self-image that every member wants to claim for himself. It consists of two related aspects:

- (1) Negative face: the basic claim to territories, personal preserves, rights to non-distraction—i.e. to freedom of action and freedom from imposition.
- (2) Positive face: the positive consistent self-image or “personality” (crucially including the desire that self-image be appreciated and approved of) claimed by interactants.

According to Goffman (1967 in Nguyen), there may be several reasons why people want to save their face. They may have become attached to the value on which this face has been built, they may be enjoying the results and the power that their face has created, or they may be nursing higher social aspirations for which they will need this face. Goffman also defines “face work”, the way in which people maintain their face. This is done by presenting a consistent image to other people. And one can gain or lose face by improving or spoiling this image. The better that image, the more likely one will be appreciated. People also have to make sure that in the efforts to keep their own face, they do not in any way damage the others’ face.

There are two kinds of face threatening acts, those are acts which threaten negative face of the hearer such as orders and request, suggestion, advice,

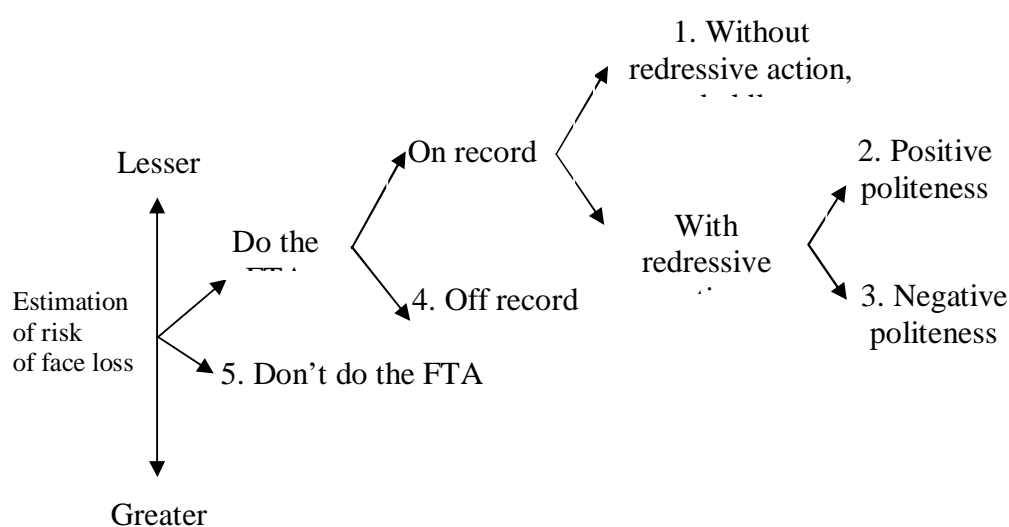
reminding, threats, warnings, dares, offers, promises, compliments, and expression of strong negative emotions towards the hearer like hatred and anger; and acts which threaten the positive face of the hearer such as disagreements or contradiction, critics, contempt or ridicule, complaints and reprimands, accusation, insults, disapproval, challenges, and so forth (Brown and Levinson, 1987:65).

Brown and Levinson (1987: 74-77) also explains that in its use the FTAs are influenced by three social factors, they are: social distance, relative power, and absolute ranking. The explanation of the three factors is as follows:

1. Distance is a symmetric social dimensions of similarity or difference within which speaker and hearer stand for the purpose of this act. An important part of the assessment of distance will be usually measures of social distance based on the stable social attributes. The reflex of social closeness is, generally, the reciprocal giving and receiving of positive face.
2. Power is an asymmetric social dimension of relative power. That power (speaker and hearer) is the degree to which hearer can improve his own plans and his own self-evaluation (face) at the expense of the speaker's plans and self-evaluation.
3. Ranking is a culturally and situationally defined ranking of imposition by the degree to which they are considered to interfere with the agents wants of self-determination or of approval (his negative- and profitif- face wants).

5. Politeness Strategy.

Brown and Levinson (1987:60) classify the politeness strategies into five namely **bald on record strategy, positive politeness strategy, negative politeness strategy, off record strategy, don't do the FTAs**. The following figure shows strategies that are chosen when a speaker does an FTA to a listener according to Brown and Levinson (1987:69).



a. Bald on Record Strategy

Doing an act baldly, without redress, involves doing it in the most direct, clear, unambiguous and concise way possible (e.g. for doing a request, saying “Do X!”). Normally, an FTA will be done in this way only if the speaker does not fear retribution from the addressee, for example, in circumstances where (a) speaker and hearer both tacitly agree that the relevance of face demands may be suspended in the interest of urgency or efficiency; (b) where the danger to hearer’s face is very small, as in offers, requests, suggestions that are clearly in hearer’s interest and do not require great sacrifices of speaker (e.g. “Come in” or “Do sit down”);

and (c) where speaker is vastly superior in power to hearer, or can enlist audience support to destroy hearer's face without losing his own (Brown and Levinson,1987:69).

b. Positive Politeness Strategy

Positive politeness is oriented toward the positive face of hearer, the positive self-image that he claims for himself. Positive politeness is approach based; it "anoints" the face of the addressee by indicating that in some respects, speaker wants hearer's wants (e.g. by treating him as a member of an in group, a friend, a person whose wants and personality traits are known and liked).

c. Negative Politeness Strategy

Negative politeness is oriented mainly toward partially satisfying (redressing) hearer's negative face, his basic want to maintain claims of territory and self determination. Negative Politeness, thus, is essentially avoidance based, and realizations of negative politeness strategies consist in assurance that the speaker recognizes and respect the addressee's negative face wants and will not (or will only minimally) interfere with the addressee's freedom of action (Brown and Levinson 1987:70).

d. Off Record Strategy

A communication is done off record if it is done in such a way that it is not possible to attribute only one clear communication intention to the 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.

Such off record utterances are essentially indirect uses of language: to construct an off record utterance one says something that is either more general (contain less information in the sense that it rules out fewer possible states of affair) or actually different from what one means (intends to be understood). In either case, hearer must make some interference to recover what was in fact intended (Brown and Levinson 1987:211).

e. Don't do the FTA

Don't do the FTA means that speaker avoids offending hearer at all with this particular FTA. Of course the speaker also fails to achieve his desired communication (Brown and Levinson 1987:72). In short, Don't do the FTA means giving up refusing.

6. Refusal Strategy

Beebe and Takahashi carried out the research on the refusal speech act using some refusal strategies they provided (1990: 72-73 in Nguyen, 2006:30). The classification of the refusal strategy which uses a sequence of semantic formula consists of direct strategy with two sub-strategies, indirect strategy with eleven sub-strategies, and adjuncts to refusals strategy with five sub-strategies.

According to Fraser (1981 in Sattar, 2011:6), the terms “semantic formula” and “strategy” have been used interchangeably in the literature of cross-

cultural pragmatics to refer to the same concept. A semantic formula may consist of a word, a phrase, or a sentence that meets a given semantic criterion or strategy.

The following is the classification of semantic formula proposed by Beebe (in Nguyen, 2006:30).

I. Direct

1. "No"

In this strategy, the refuser uses a flat "no" which is an FTA. It is usually followed by language softeners, except in a few cases, when people are extremely direct.

2. Statement of unwillingness/inability

This strategy uses some expressions which contain negations such as by using the negative particle "Not", or by using any word that semantically negates a proposition.

For example: *"I don't need your money."*

II. Indirect

1. Statement of regret

The words "sorry" or "regret" is used when someone has made a mistake and feels bad about that.

For example: *"I'm sorry for waking you up so early."*

2. Statement of wish

In this strategy, the refuser indirectly refuses the request by indicating a wish. For example: *"I wish I could come to the meeting."*

3. Excuse/reason/explanation

The refuser indirectly refuses the request by indicating some reasons, which may be general or specific.

For example: *"I am rather busy this week"*.

4. Statement of alternative

In this strategy, the refuser suggests an alternative so that the request can be fulfilled.

For example: *"I don't have much time today, how about tomorrow?"*

5. Set condition for future or past acceptance

In this strategy the refuser uses a reason which aims to direct the refusal to a situation when it is better if the requester has asked in advance.

For example: *"I would be able to correct the paper if I had a day off."*

6. Promise of future acceptance

In this situation, the refuser makes a promise that the requests will be accomplished later, when there is a chance to complete it.

For example: *"I'll treat you next time."*

7. Statement of principle

In this strategy, the refuser sticks to a statement or a rule which has been followed for a long time. Disobeying it means violating the principle.

For example: *"I will never tell a lie."*

8. Attempts to dissuade the interlocutor

a. Threat/statement of negative consequences

In this strategy, the refuser tries to discourage the requester by making some threats that may have a negative impact on the the requester.

For example: *“I will never see you again if you hurt me.”*

b. Criticize the request/requester, etc.

In this strategy, the refuser criticizes the requester of what has been said or done.

For example: *“Don’t call me a chicken!”*

c. Request for help, empathy, and assistance by dropping or holding the request.

For example: *“Well, I’ll try to think about it.”*

d. Let the interlocutor off the hook

For example: *“Don’t worry! It’ll be fine.”*

e. Self defence

For example: *“I’ve tried hard to get the information but he keeps silent.”*

9. Acceptance that functions as a refusal

For example: *“Sure, I’ll visit you someday when I am free.”*

10. Unspecific or indefinite reply

For example: *“I’ll see what I can do.”*

11. Avoidance:

a. Nonverbal, silence, hesitation, physical departure

For example: *“I’m so sorry (sobbing)”*.

b. Verbal

- Topic switch
- Joke

- Repetition of part of request

III. Adjuncts to Refusals

These strategies include adjuncts which function as extra modifications to protect the speaker's positive face.

1. Statement of positive opinion/feeling or agreement

For example: "*I'd love to help.*"

2. Gratitude/appreciation

For example: "*Thanks!*"

3. Pause filler

For example: "*Well, let see what I can do,*"

4. Statement of caution

For example: "*You'd better not smoke.*"

5. Addressing terms

For example: "I am really sorry, *Sir!*"

7. Illocutionary Force Indicating Device (IFIDs)

Illocutionary Force Indicating Devices (IFIDs) is used to indicate the characteristics of illocutionary acts. It is indicated by the presence of verbs, which are classified as performative verbs.

Searle (1969:98) states that "These are supposed to be elements, or aspects of linguistic devices which indicate either (dependent on which conceptions of 'illocutionary force' and 'illocutionary act' are adopted) that the utterance is made

with certain illocutionary force, or else that it constitutes the performance of a certain illocutionary act.”

Yule (1996:50) points out, “Most of the time, however, there is no performative verb mentioned. Other IFIDs which can be identified are word order, stress, and intonation”.

The act of refusal must be regarded as the speaker’s inability and unwillingness to perform the request uttered by the requester for some reasons, regardless of whether it is expressed sincerely or insincerely. The conditions include the preparatory condition [P], sincerity condition [S], and illocutionary intention [I]. The act of refusal can thus be defined as an utterance in which:

[P] S is unable and/or unwilling to do A

[I] S intends that U be a reason for H to believe that S is unable or unwilling to do A

[I] S reflexively-intends that H take U to be a reason to believe that S is unable or unwilling to do A.

A performative verb is one which designates a specific speech act and which, if used appropriately, counts as the performance of the speech act. In his later work, Austin dropped this distinction in favor of a distinction between explicit performatives (like *I promise it will never happen again*) and primary or implicit performatives (like *It will never happen again*, functioning as promise). A performative verb in a performative use can typically be accompanied by *hereby* (Azis, 2012).

The responses could be separated between the head acts and the supportive

moves. A head act is that part of the sequence of [responses] which might serve to realise [a particular] act independently of other elements. The other elements which can occur either before or after a head act are called supportive moves. In Indonesian, an explicit refusal is always marked by the negator *tidak* 'no' or its (non-standard) variants such as *nggak*, *ndak*, *ogah*, etc., followed by other supportive moves such as modal auxiliaries *mau* 'want', *bisa* 'can', *mungkin* 'maybe', etc. (Blum-Kulka 1989: 17 in Azis 2012).

Refusals can be seen as a series of the following sequences.

1. Pre-refusal strategies: these strategies prepare the addressee for an upcoming refusal
2. Main refusal (Head Act): this strategy expresses the main refusal.
3. Post-refusal strategies: these strategies follow the head act and tend to emphasize, justify, mitigate, or conclude the refusal response.

CHAPTER III

RESEARCH METHODS

This chapter presents the research method which aims to explain how this research is carried out. In particular, this chapter shows the research method, technique on the data collection and data analysis.

A. Research Method

This is a field research and the data taken is all utterances in the novel of *Ayat-ayat Cinta* written by Habiburrahman El Shirazy.

As stated in chapter II, this study used a pragmatic approach because it focused on the language use for communication in a certain situation. The language meaning was defined in its relation to the speaker or the language user. The subjects discussed were in line with the characteristics of pragmatic study: text, context, and meaning. The writer emphasized the analysis on the use of refusal strategy in responding to the directive speech act of request, question, suggestion, order, and invitation. The focus of this study was the speech acts of refusals (SARs).

Based on the objectives and the data collection, this is a qualitative descriptive research. Best states:

A descriptive research describes what is. It involves the description, recording, analysis, and interpretation of conditions that exist. It involves some type of comparison or contrast and attempts to discover relationships

between existing nonmanipulated variables. The description of observations is not expressed in quantitative terms. It is not suggested that numerical measures are never used, but that other means of description are emphasized (Best, 1981:25 and 156).

B. Data and Data Source

The source of the data in this study is a novel entitled *Ayat-ayat Cinta* written by Habiburrahman El Shirazy. It was written in 2003 and became a best seller novel in 2006.

The novel consists of 413 pages in thirty three chapters. The writer analyzed all the chapters to get the data of directive speech acts, and then the data were classified into the utterance of request, question, suggestion, order, and invitation.

The data consisted of utterances containing refusal responses to request, question, suggestion, order, and invitation. The data were prepared in line with the analysis technique that would be done by the researcher.

C. Data Collection Method

The data collection method used in this study is *simak* method. The writer read and paid attention to the language use of the novel as stated by Sudaryanto (1993:133). The *simak* method was then continued by *simak bebas libat cakap* technique since the writer was not involved in the dialogue or conversation.

D. Instrument

Since the researcher used a *simak* (observation) method and was continued by *simak bebas libat cakap* technique, so the instrument used in this technique was the writer him/herself. Next, the writer used note technique on data sheet and was continued by classification (Sudaryanto 1993:135-136).

E. Data Analysis Technique

Having collected the data of directive acts, the researcher did the analysis based on the aim of the study. She did these four steps; coding, classification, description, and interpretation/explanation. The followings are the explanation of the four steps.

1. Coding

The focus of this study was the speech acts of refusals (SARs). The semantic formula obtained from the data was identified into different SARs. Each SAR was then given a code to ease the process of analysis.

If in the process of coding, some of the semantic formula provided by Beebe and Takahashi (1990 in Nguyen, 2006) were not found in the data gathered, they would be removed from the list of semantic formula.

The classification of refusals proposed by Beebe and Takahashi (1990 in Nguyen, 2006:30-31) was as follows:

- I. Direct:
 - A. Performative
 - B. Non-performative statement
 - 1. "No"
 - 2. Negative willingness ability/statement of unwillingness

II. Indirect

- A. Statement of regret
- B. Wish
- C. Excuse/reason/explanation
- D. Statement of alternative
 - 1. I can do X instead of Y
 - 2. Why don't you do X instead of Y
- E. Set condition for future or past acceptance
- F. Promise of future acceptance
- G. Statement of principle
- H. Statement of philosophy
- I. Attempt to dissuade interlocutor
 - 1. Threat/statement of negative consequences to the requester
 - 2. Guilt trip
 - 3. Criticize the request/requester, etc.
 - 4. Request for help, empathy, and assistance by dropping or holding the request.
 - 5. Let interlocutor off the hook
 - 6. Self defence
- J. Acceptance that functions as a refusal
 - 1. Unspecific or indefinite reply
 - 2. Lack of enthusiasm
- K. Avoidance
 - 1. Nonverbal
 - 2. Verbal
 - a. Topic switch
 - b. Joke
 - c. Repetition of part of request, etc.
 - d. Postponement
 - e. Hedging
 - f. Ellipsis
 - g. Hint

III. Adjuncts to Refusals

- 1. Statement of positive opinion/feeling or agreement
- 2. Statement of empathy
- 3. Gratitude/appreciation

Table 1 shows the number of SARs which were found in the data and had been given codes.

Table 1: List of Code of SARs

Speech Acts of Refusals		Code
Direct	1. No	IA
	2. Statement of unwillingness	IB
Indirect	1. Statement of regret	IIA
	2. Wish	IIB
	3. Excuse/reason/explanation	IIC
	4. Statement of alternative	IID
	5. Set condition for future or past acceptance	IIE
	6. Promise of future acceptance	IIF
	7. Statement of principle	IIG
	8. Attempt to dissuade interlocutor	IIH
	a. Threat/statement of negative consequences to the requester	IIH1
	b. Criticize the request/requester, etc.	IIH2
	c. Request for help, empathy, and assistance	IIH3
	d. Let interlocutor off the hook	IIH4
	e. Self defence	IIH5
	9. Acceptance that functions as a refusal	III
	10. Unspecific or indefinite reply	IIJ
	11. Avoidance	IIK
	a. Nonverbal	IIK1
b. Verbal	IIK2	
a. Topic switch	IIK21	
b. Joke	IIK22	
c. Repetition of part of request	IIK23	
Adjuncts to Refusal	1. Statement of positive opinion/feeling or agreement	IIIA
	2. Gratitude/appreciation	IIIB
	3. Pause filler	IIIC
	4. Statement of caution	IIID
	5. Addressing term	IIIE

2. Classification

After all the data were given codes, the next step was classification. The data were classified for the semantic formula based on the refusal taxonomy offered by Beebe, Takahashi, and Uliss-Weltz (1990: 72-73 in Nguyen,

2006:30-31). A semantic formula refers to a word, phrase, or sentence that meets a particular semantic criterion or strategy.

Responses provided by hearers (interlocutors) would be categorized as refusals if the head act of the sequence of the response or the illocutionary point of the response indicated the speaker's unwillingness to fulfil the request, order, or suggestion addressed to him/her. The head act could, for instance, be realized explicitly by using performative utterances and preceded or followed by supportive moves.

For example, one might produce three separate speech acts of refusals in one response: [regret] + [statement of unwillingness] + [statement of principle] + [wish];

"Maafkan aku Maria. Maksudku aku tidak mungkin bisa melakukannya. Ajaran Al-Qur'an dan Sunnah melarang aku bersentuhan dengan perempuan kecuali dia isteri atau mahramku. Kuharap kau mengerti dan tidak kecewa!" (AAC:133)

"I am sorry, Maria. I mean, I can't do that. The Holy Quran and the Sunnah forbid me to touch other women but my wife or my-mahram. I hope you understand and are not dissapointed."

AAC stands for *Ayat-ayat Cinta*. AAC: 133 means that the data is taken from the novel of *Ayat-ayat Cinta* page 133. The followings are the examples of unclassified data. The data of inviting acts would be classified based on the code list of SARs (see table 1).

No.	Page	Utterances
1.	46	Fahri: <i>"Kebetulan saat ini saya sedang menuju masjid Abu Bakar Ash-Shiddiq untuk talaqqi. Kalau ada yang mau ikut menjumpai Syaikh Utsman boleh menyertai saya."</i> <i>"Fortunately, I am on the way to Abu Bakar Ash-Shiddiq mosque for talaqqi. If there's anyone of you wants to meet Syaikh Utsman, you may come with me."</i>

		<p>Passenger: <i>“Maafkan kelancangan kami, Orang Indonesia. Tapi perempuan bercadar ini tidak pantas dibela. Ia telah melakukan tindakan bodoh!”</i></p> <p>“Sorry for my being sassy, Indonesian. But, this veiled lady is not worth defending. She’s done stupid thing.”</p>
2.	103	<p>Aisha: <i>“Di rumahnya banyak buku-buku karangan Syaikh An-Nursi.”</i></p> <p>“There are many books by Syaikh An-Nursi in his house.”</p> <p>Fahri: <i>“Ya. Suatu saat aku akan ke sana jika aku perlu data tambahan.”</i></p> <p>“Well. Someday I’ll be there when I need more data.”</p>
3.	117-118	<p>Yousef: <i>“Mama ingin membuat pesta ulang tahun kami berdua di sebuah Villa di Alexandria. Kalian satu rumah kami undang. Semua ongkos perjalanan jangan dipikirkan, Mama sudah siapkan.”</i></p> <p>“Mother wants to make a birthday party for both of us. You are all invited. Don’t worry about the fare. Mother has prepared that.”</p> <p>Fahri: <i>“Kurasa teman-teman bisa ikut. Tapi mohon maaf, saya tidak bisa. Sebab jadwal saya padat sekali. Terus terang saya sedang menyelesaikan proyek terjemahan dan sedang menggarap proposal tesis. Sampaikan hal ini pada Mama ya?”</i></p> <p>“I guess my friends can go. But, I am sorry, I can’t. My schedule is so full. Frankly to say, I am doing translation project and thesis proposal. Tell this to your mother, will you?”</p>

The data of which the SARs had been classified then were calculated and ranked. The result would be presented as follows.

Rank	SARs	Code	Total
1	Excuse/reason/explanation	IIC	4
2	Addressing term	IIIE	3
3	Statement of regret	IIA	2
4	Statement of alternative	IID	1
5	Request for help, empathy, and assistance	IIH3	1
6	Acceptance that functions as a refusal	III	1

The number of SARs for each act was calculated in order to compare the differences in refusal strategies across the other directive acts. For example, the researcher counted the number of excuse/reason/explanation used in each directive act to see which act used excuse/reason/explanation the most.

After all the data were classified using the refusal strategy by Beebe and Takahashi, the writer then described the response which indicated the speaker's unwillingness to fulfil the request, order, or suggestion by stating the performative utterance. For example:

Aisha:	<i>"Suamiku, izinkanlah aku melakukan sesuatu untukmu!"</i>		
Fahri:	Response	Refusal-sequences	Strategy
	<i>Lebih baik aku mati daripada kau melakukan itu</i>	Head act	Indirect refusal
	<i>Jadi, kumohon isteriku jangan kau lakukan itu</i>	Post-refusal	Caution
	<i>Aku tidak rela, demi Allah, aku tidak rela</i>	Post-refusal	Unwillingness

The indirect refusal of the utterance above functioned as the head act or the illocutionary point. The others function to mitigate the effect of the refusal to the hearer. The performative verb used was "threaten."

The implicit performative: *Lebih baik aku mati daripada kau melakukan itu*

I'd rather die than let you do that.

The explicit performative: I hereby threaten you that I'd rather die than let you do that.

3. Description

The next step of the analysis was the description of the data classified. The data were described according to situation/context found in the novel including the power relation of the refusers and the refusal strategies used by them.

For example, why were the SAR of excuse/reason/explanation (IIC) used the most in all acts. Giving an excuse/reason/explanation was probably the most commonly used as a refusal strategy in response to requests, questions, suggestions, orders, and invitations.

4. Interpretation/explanation

The last step was interpretation. To be able to answer the questions of the study, the refusal strategies gathered in response to request, question, suggestion, order, and invitation were explained with some possible reasons based on the related concept and theory.

CHAPTER IV

FINDINGS AND DISCUSSION

As stated in the previous chapters, this study will find out the refusal realization in the novel of *Ayat-ayat Cinta* by Habiburrahman El Shirazy based on the criteria of refusal strategy by Beebe and Takahashi (1990). This chapter will explain the findings of refusal strategy used in response to directive speech act.

The result of the analysis will be described in four sub-chapters. The first sub-chapter will explain the realization of speech act of refusals (hereafter SARs) in the novel. The second sub-chapter will explain the refusal strategies used in the speech acts of requesting, questioning, offering, ordering, and inviting based on the classification of the refusal responses Beebe et al. (1990). The third sub-chapter will explain the realization of speech acts of refusals according to power relation of the refusers, and the fourth sub-chapter will explain the use of performative verbs in the utterances containing refusal response.

A. The Realization of Speech Act of Refusals (SARs)

All the utterances containing refusal responses in the novel were analyzed. And the result of the analysis is that there are four major kinds of speech acts which have refusal responses. They are the directive speech act (requesting, questioning, suggesting, ordering, and inviting), commissive speech act (offering, threatening, promising, and committing), expressive speech act (protesting), and representative

speech act (telling, accusing, admitting, and assuring). Table 2 shows the overall distribution of speech act with refusal response found in the novel.

Table 2: Distribution of Speech Acts with Refusal Responses

No.	Kind of Speech Acts	Number of Acts	
1.	Directive	Request	27
		Question	27
		Suggestion	8
		Order	7
		Invitation	3
2.	Commissive	Offer	5
		Threaten	1
		Promise	1
		Commit	1
3.	Expressive	Protest	3
4.	Representative	Correct	1
		Guess	2
		Predict	1
		Tell	7
		Accuse	1
		Admit	2
		Assure	1

As stated in the previous chapters, the acts that will be analyzed in this study are the directive speech acts of requesting, questioning, suggesting, ordering, and inviting.

The table shows that there are twenty seven acts of requesting, twenty seven acts of questioning, eight acts of suggesting, seven acts of ordering, and three acts of inviting.

Each act describes different relation, context, and refusal strategy used. For example, there are twenty seven acts of requesting with four kinds of relation

between the requesters and the refusers which are (1) housemates, (2) friends, (3) husband and wife, and (4) neighbours. Those acts happen in eight different contexts which are (1) having dinner, (2) sending SMS (short message service), (3) telephoning, (4) on a metro, (5), at a hospital, (6) at a police station, (7) at the apartment. While the refusal strategy used is seventy five ones. Table 3 summarizes the number of acts, relations, context, and refusal strategies used.

Table 3: Summary of Refusal Strategies

Kind of Speech Acts		Number of acts	Number of relations	Number of contexts	Number of refusal strategies
Directive	Request	27	4	7	75
	Question	27	7	9	87
	Suggestion	8	5	6	43
	Order	7	6	7	23
	Invitation	3	3	3	12

The use of SARs varies from one relation to the others as well as the context does. They vary according to the power relation of the requester and the refuser. The followings are examples of how relation and context produce different SARs in refusing a request.

- (1) Fahri and Ustadz Jalal are friends but Fahri's power relation is lower than Ustadz Jalal. He is a lecturer and also Nurul's uncle who is surely older than Fahri is, so the strategy used by Fahri is indirect refusal. The semantic formula used is [non verbal action] + [wish] + [statement of principle].

Non verbal Wish
(Sobbing) I wish I could turn back the time.

Statement of principle
It is no use crying over spilt milk.

Page	Relation/power relation	Context	Utterances
230-231	Friends (Ustadz Jalal is Nurul's uncle)/lower	Fahri's apartment	<p>Ustadz Jalal: "<i>Bagaimana, kau bisa membantu Nurul bukan?</i>"</p> <p>"Well, you can help Nurul, can't you?"</p> <p>Fahri: <i>Dengan terisak-isak kukatakan pada Ustadz Jalal dan Ustadzah Maemunah, "Oh, andaikan waktu bisa diputar kembali. It is no use crying over spilt milk. Tak ada gunanya menangisi susu yang telah tumpah!"</i></p> <p>(sobbing) "I wish I could turn back the time. It is no use crying over spilt milk".</p>

- (2) Fahri and Maria are closed friends and are also neighbours. They have equal power relation but Fahri uses indirect strategy. The semantic formula used is [joke] + [statement of caution].

Joke	Statement of caution
The price is zero, zero, zero pound.	Do not need to be paid

Page	Relation/power relation	Context	Utterances
64	Friends/ equal	Telephoning	<p>Maria: "<i>Uangnya kok tidak diambil, kenapa?</i>"</p> <p>"Why didn't you take the money?"</p> <p>Fahri: "<i>Harganya zero, zero, zero pound. Jadi tak perlu dibayar.</i>"</p> <p>"The price is zero, zero, zero pound. Do not need to be paid."</p>

- (3) The relation between the requester and the refuser are neighbours but the refuser has lower power relation than the requester. Madame Nahed is Maria's mother and she is a doctor. The strategy used by Fahri is indirect refusal [wish] + [addressing term] and followed by [statement of unwillingness].

Wish Addressing term Statement of unwillingness
I wish I could Madame, I can't do it."

Page	Relation/power relation	Context	Utterances
375	Neighbour/ lower	Hospital	Madame Nahed: " <i>Lakukanlah seperti yang diminta dokter. Tolong.</i> " "Do as the doctor said. Please!" Fahri: " <i>Andai aku bisa Madame, aku tak bisa melakukannya.</i> " "I wish I could Madame, I can't do it."

- (4) Aisha and Fahri are husband and wife. The strategy used is direct refusal because Fahri has a higher power relation. Fahri does not use a specific addressing term but simply call her wife by her name.

The semantic formula used is [flat no] + [addressing term] + [flat no] + [statement of unwillingness].

No Addressing term No Statement of unwillingness
No Aisha, No! I can't

Page	Relation/power relation	Context	Utterances
376	Husband- wife/equal	Hospital	Aisha " <i>Fahri, menikahlah dengan Maria. Aku ikhlas.</i> " "Fahri, marry Maria. I am sincere." Fahri: " <i>Tidak Aisha, tidak! Aku tidak bisa.</i> " "No Aisha, No! I can't."

Examples (1) to (4) show that Fahri uses different refusal strategies to his requester. He uses either directly or indirectly refusal strategies. In examples (1) and (2), he refuses Ustadz Jalal's request by a wish, a statement of principle, and a non verbal action. Meanwhile, he refuses Maria's request by a joke and a statement of caution. The power relation difference among Fahri, Aisha, Ustadz Jalal, and Maria causes the different strategies used.

B. The Use of Refusal Strategy

According to the data in table 2, each act describes different relation, context, and refusal strategy. There are seventy five SARs from twenty seven acts of requesting, eighty seven SARs from twenty seven acts of questioning, and forty three SARs from eight acts of suggesting, twenty three SARs from seven acts of ordering, and thirteen SARs from three acts of inviting.

This section will explore what SARs are used in each act. The number of each SAR in the act of requesting, questioning, suggesting, ordering, and inviting are calculated and are paid attention to the difference or significant use of SARs. The result is presented in the table based on its rank. The followings are the description of the use of SARs in each act.

1. The Speech Act of Refusal in Response to Request

There are twenty seven speech acts of requests in the data. Having classified them, it is found out that there are seventy four of SARs used. A distinguishing feature

in refusing a request is the number of SARs of excuse/reason/explanation. Table 4 shows the summary use of SARs in response to requests.

Table 4: Summary of SARs in Response to Request

Rank	SARs	Code	Total
1	Excuse/reason/explanation	IIC	19
2	Statement of unwillingness	IB	11
3	Addressing term	IIIE	10
4	No	IA	6
5	Statement of regret	IIA	6
6	Wish	IIB	5
7	Statement of principle	IIG	5
8	Threat/statement of negative consequences	IIH1	2
9	Nonverbal	IIK1	2
10	Statement of positive opinion/feeling or agreement	IIIA	1
11	Statement of alternative	IID	1
12	Promise of future acceptance	IIF	1
13	Request for help, empathy, and assistance	IIH3	1
14	Self defence	IIH5	1
15	Acceptance that functions as a refusal	III	1
16	Joke	IIK22	1
17	Repetition of part of request	IIK23	1
18	Gratitude/appreciation	IIIB	1

Table 4 shows that the highest number of SAR in response to requests is the indirect SAR of excuse/reason/explanation (IIC). Based on the data, the use of explanation is usually preceded by statement of unwillingness (IB), statement of regret (IIA), or promise for future acceptance (IIF) and followed by statement of alternative, statement of principle, statement of positive opinion, acceptance that functions as a refusal, joke, or wish. The followings are some of the examples of indirect SARs of explanations:

- (5) Fahri: “*Apa kau tidak tergerak untuk menolongnya.*” (AAC: 75)
 “Aren’t you encouraged to help her?”

Maria: “*Tergerak. Tapi itu tidak mungkin.*”
 “*Si Hitam Bahadur bisa melakukan apa saja. Ayahku tidak mau berurusan dengannya.*”

Repetition Statement of unwillingness
 “I am encouraged. But, that’s impossible.”

Explanation Explanation
 “The black Bahadur can do anything. My father doesn’t want to deal with him.

Maria and Fahri are friends and they have equal power relation. Because Maria is younger than Fahri, she uses indirect SARs of repetition (encouraged) and statement of unwillingness (But that’s impossible) to refuse the request to help Noura in example (5). Eventhough this conversation happens via short message service (SMS), Maria tries to mitigate the FTA by giving explanations.

- (6) Maria: “*Sama, aku juga tidak bisa. Kita belajar bersama pelan-pelan. Mari kita coba!* (AAC: 133)

“It’s just the same. I can’t either. We’ll learn together slowly. Let’s try!”

Fahri: “*Maafkan aku Maria. Maksudku aku tidak mungkin bisa melakukannya. Ajaran Al-Qur’an dan Sunnah melarang aku bersentuhan dengan perempuan kecuali dia isteri atau mahramku. Kuharap kau mengerti dan tidak kecewa!*” terangku tegas.

Statement of regret statement of unwillingness
 “I am sorry, Maria. I mean, I can’t do that.

Statement of principle
 The Holy Quran and the Sunnah forbid me to touch other women but my wife or my-mahram.

Wish
 I hope you understand and are not disappointed.”

In example (6), Fahri uses the indirect SARs of statement of regret before the explanation to refuse the request. Maria is his friend and she is younger than

Fahri is but Fahri tries to mitigate the FTA by adding statement of principle and wish. By giving a wish, he hopes that the requester will not be disappointed.

(7) Aisha: “*Sayang, Dhab Mashrinya dicoba yuk!*” (AAC: 294)
 “Honey, let’s try the *Dhab Mashr*, shall we!”

Fahri: “*Dhab Mashrinya tidak kubawa. Aku takut menjelma jadi kadal.*”

Explanation

“I didn’t bring the *Dhab Mashr*.”

Joke

I am afraid of becoming a lizard.”

When refusing Aisha (7), Fahri uses indirect SARs of explanation and joke. Since they are new husband and wife and are having honey moon, joke will make the situation more passionate. Moreover, what they are talking about (*Dhab Mashr*) is a kind of Egyptian remedy for husband and wife. By joking, the requester’s face is saved and will not be insulted.

(8) Saiful: “*Kalau ini bukan makan nasi lauk ayam. Ini makan ayam lauk nasi. Nasinya dikit sekali. Mbok ditambah dikit.*” (AAC: 71)

“This is not eating rice with chicken but eating chicken with rice. The rice is so little. Give some more.”

Hamdi: “*Tujuannya memang kita makan ayam bakar. Nasi pelengkap saja untuk melestarikan budaya Indonesia. Bagi yang mau tambah nasi ambil saja sendiri. Benar nggak Mas?*”

Explanation

“The purpose is eating grilled chicken. Rice is just a complement to preserve the Indonesian culture.

Explanation

Statement of alternative

Anyone who wants some more rice just gets it yourself.

Request for assistance

Isn’t it right, *Mas?*”

Hamdi and Saiful are Fahri's housemates. Indirect SARs of explanations initiate the refusal in example (8). But, not to disappoint the requester, Hamdi gives an alternative and asks for assistance from the other housemate (Fahri) for his comfort.

The refusers realize that their refusal will threaten the face of the requesters. The use of explanation is aimed to mitigate the refusal and to emphasize that the requesters are not objected to it.

Another SAR in response to request is an indirect statement of unwillingness. It includes some expressions which contain negations. Negation can be expressed by the negative particle "Not", or by using any word that semantically negates a proposition. The position of statement of unwillingness is mostly closed to explanation, wish, and regret.

But, there are three uses of statement of unwillingness without any other SARs. The refuser (Maria) does this because the context is late at night and they are talking via SMS. Besides, her father will not like it in case he knows it. They are as follows:

- (9) Fahri: "*Tidak bisakah kau ajak dia ke kamarmu?*" (AAC: 75)
"Can you take her to your bedroom?"

Maria: "*Aku kuatir Bahadur tahu.*"
"I'm worried if Bahadur knows this."

- (10) Fahri: "*Kau lebih memungkinkan daripada kami.*"
"You are more possible than we are."

Maria: "*Sangat susah kulakukan!*"
"It's very hard to do."

- (11) Fahri: "*Tidakkah kau bisa turun dan menyeka air matanya. Kasihan Noura. Dia perlu seseorang yang menguatkan hatinya.*"
"Can you come down and wipe her tears. Poor Noura! She

needs someone to brace her heart.”

Maria: “*Itu tidak mungkin.*”
 “That’s impossible!”

In example (9) to (11), Maria shows her refusal using direct SARs of statement of unwillingness. There is not any partikel *no* but she uses words which semantically negate the propositions such as “*I’m worried if Bahadur knows this*”, “*it’s very hard to do*”, and “*that’s impossible.*”

The use of addressing terms is different depending on the power relation of the refuser. There are respectful addressing terms used by the refusers such as **Kak**, **Mas**, and **Madame** and the rest of the refusers use name to address the requester such as Nur, Maria, and Aisha. **Kak** is used to address a male or female who is older than the speaker, **Mas** is used to address a male who is older than the speaker, and **Madame** is a respectful term of address to a woman. Example (12) and (13) show the use of SARs of adjuncts of addressing terms **Madame** and **Kak**.

(12) Madame Nahed: “*Lakukanlah seperti yang diminta dokter.Tolong.*” (AAC:375)
 “Do as the doctor said. Please!”

Fahri: “*Andai aku bisa Madame, aku tak bisa melakukannya.*”
 “I wish I could *Madame*, I can’t do it.”

(13) Fahri: “*Oh aku paham. Kau tutup saja telponmu. Biar aku yang telpon.*”(AAC: 120)
 “Oh, I understand. You hang up your phone. Let me call back.”

Nurul: “*Bukan pulsa masalahnya Kak.*”
 “It’s not about the pulse, *Kak.*”

A direct SAR in response to requests is flat *no*. It is a direct way of refusal and is an FTA. In its use it is sometimes followed by language softener but in a

few cases, the refusers are extremely direct. In the data, **no** is followed by statement of principle and statement of unwillingness to emphasize that the refusers are objected to the request. The reason of the objection is something that is so principle. Example (14) and (15) show how direct **no** is followed by statement of principle and statement of unwillingness.

- (14) Madame Nahed: “*Hanya kau yang bisa menolongnya Anaku. Nyawa Maria ada di tanganmu.*” (AAC: 375)
 “You are the only one who can help her, my son. Maria’s life is in your hands.”

Fahri: “*Bukan aku. Tapi Tuhan.*”

Flat no	Statement of principle
“Not me.	But the God.”

- (15) Aisha: “*Fahri, menikahlah dengan Maria. Aku ikhlas.*” (AAC: 376)
 “Fahri, please marry to Maria. I am sincere.”

Fahri: “*Tidak Aisha, tidak! Aku tidak bisa.*”

Flat no	Statement of unwillingness
“No, Aisha, no! I can’t.”	

2. The Refusal Strategy in Response to Question

There are twenty seven speech acts of requests in the data. They consist of eighty seven of SARs. Table 5 shows the summary use of SARs in response to questions.

Table 5: Summary of SARs in Response to Question

Rank	SARs	Code	Total
1	Excuse/reason/explanation	IIC	24
2	Addressing term	IIIE	16
3	Statement of unwillingness	IB	5
4	Promise of future acceptance	IIF	5
5	Self defence	IIH5	5
6	Statement of alternative	IID	4
7	Statement of principle	IIG	4
8	Statement of caution	IIID	3
9	Criticize the request/requester, etc.	IIH2	3
10	Wish	IIB	2
11	Threat/statement of negative consequences to the requester	IIH1	2
12	Request for help, empathy, and assistance	IIH3	2
13	Let interlocutor off the hook	IIH4	2
14	Unspecific or indefinite reply	IIJ	2
15	Statement of positive opinion/feeling or agreement	IIIA	2
16	Pause filler	IIIC	2
17	No	IA	1
18	Statement of regret	IIA	1
19	Acceptance that functions as a refusal	III	1
20	Joke	IIK22	1

Table 5 shows that the highest number of SAR in response to question is excuse/reason/explanation (IIC). Based on the data, the use of explanation is preceded by statement of regret (IIA), statement of principle (IIG), criticize the requester (IIH2), let the interlocutor off the hook (IIH4), or self defence (IIH5) and followed by statement of alternative (IID), statement of principle (IIG), statement of unwillingness (IB), self defence (IIH5) or criticize the requester (IIH2). The followings are the examples of SARs of explanations which are

preceeded or are followed by criticize the requester (IIH2) and self defence (IIH5).

- (16) Metro passenger: *“Apa salah jika kami sedikit saja mengungkapkan kejengkelan kami dengan memberi pelajaran sedikit saja pada orang-orang Amerika itu?!”*
(AAC: 48)

“Is it wrong if we express our annoyance by giving those Americans a little lesson?!”

Fahri: *“Kita semua tidak menyukai tindak kezhaliman yang dilakukan siapa saja. Termasuk yang dilakukan Amerika. Tapi tindakan kalian seperti itu tidak benar dan jauh dari tuntunan ajaran baginda Nabi yang indah.”*

Explanation

“We all don’t like the violation done by anyone.

Explanation

Including what’s been done by America.

Criticize the requester

But, what you’ve done is not right and is far from the beautiful lesson of the Prophet.”

Example (16) shows how the refusal is initiated by indirect SAR of excuse/reason/explanations and followed by criticize the questioner. Eventhough Fahri is talking to a stranger whom he has just known on a metro, he is dare to criticize him. Fahri needs to remind him that what he has done is wrong.

- (17) Haj Rashed: *“Kau suka menonton film Amerika juga rupanya?”*
(AAC: 339)

“You apparently like watching the American films, don’t you?”

Fahri: *“Sebenarnya tidak juga. Aku menonton film itu karena penasaran pada analisa Profesor Akbar S. Ahmad dalam karyanya Postmodernism and Islam. Dan memang seperti itu ironi yang dibangun Spielberg dalam film ET.*

Self defence

Reason/Explanation

“Not really. I watched the film because I was curious on the analysis of Professor Akbar S, Ahmad in his

Postmodernism and Islam.

Statement of positive opinion

And indeed, that was such an irony built by Spielberg in the film of ET.”

Example (17) shows how the refuser defend himself from a cynical statement of Haj Rashed, his cellmate. Then he explains why he watched the film followed by his statement of positive opinion. Fahri tries to mitigate the FTA by giving reason that Fahri is not pro America.

(18) Aisha: “*Apa yang ditulisnya sampai kau menangis?*” (AAC: 289)
“What did she write till you cried?”

Fahri: “*Ah tidak apa-apa. Isinya nasihat. Agar aku menjagamu dengan baik...*”

Let the interlocutor off the hook

Explanation

“It’s nothing.
well...”

It’s an advice to take care if you

Example (18) shows that a question doesn’t always get the answer needed. Fahri lets the interlocutor off the hook by not giving the specific answer. He tries to save her wife’s face because if she knows the content of the letter she will feel bad.

There are sixteen addressing terms used in the SARs in response to question. Four of them are using names as the addressing—Noura, Fahri, Bahadur, Aisha. There is one term of address using the job position of the requester *Kapten* (captain) because the situation takes place in a police office.

Another term of address which is found in the data of SARs in response to question is *kalian* (you) and *akhi*. *Kalian* is a term of address that is directed to more than one interlocutor. *Akhi* is the Arabic address of term for my brother (see example 19).

A promise of future acceptance is also used as a SAR. The refuser can not do what is asked at the time of speaking but he will accomplish it at later time.

The followings are the examples of promises for future acceptance.

- (19) Rudi: “*Untuk siapa ini Mas? Sudah punya calon rupanya?*” (AAC: 110)
 “Who is it for *Mas*? You’ve got the candidate, haven’t you?”
 Fahri: “*Sudahlah Akhi. Aku lagi capek sekali. Nanti habis maghrib aku jelaskan semua.*”
 Addressing term Explanation Promise for future action
 “Come on *Akhi*. I am so tired. I’ll tell you all after maghrib...”
- (20) Police: “*Bagaimana orang Indonesia? Kau mau mengakui perbuatanmu?*” (AAC: 316)
 “How is it Indonesian? Will you admit what you’ve done?”
 Fahri: “*Aku tidak berubah pikiran. Aku tidak melakukan perbuatan dosa itu. Bagaimana mungkin aku akan mengakuinya. Aku akan buktikan bahwa aku tidak bersalah!*”
 Statement of unwillingness Self defense
 “I won’t change my mind. I didn’t do that sin.”
 Statement of unwillingness Promise for future acceptance
 How can I admit it? I will prove it that I am not guilty.”

Example (21) show how the refuser uses adjuncts to refusal of statement of a caution but then he gives an alternative so that he can mitigate the FTA and have chance to save the requester’s face.

- (21) Rudi: “*Nurul dkk. diundang nggak Mas?*” (AAC: 224)
 “Are Nurul and friends invited, Mas?”
 Fahri: “*Untuk akadnya tidak usah. Tapi walimahnya ya.*”
 Statement of caution Statement of alternative
 “Not for the *akad*. But for the reception it’s oke.”

3. The Refusal Strategy in Response to Suggestion

In two previous speech acts (request and question), the indirect SAR of excuse/reason/explanation has the highest rank. While in the act of suggestion, the highest rank of SAR is the use of addressing terms. Table 6 will show the summary use of SARs in response to suggestion.

Table 6: Summary of SARs in Response to Suggestion

Rank	SARs	Code	Total
1	Addressing term	IIIE	12
2	Excuse/reason/explanation	IIC	8
3	Statement of alternative	IID	3
4	Request for help, empathy, and assistance	IIH3	3
5	Statement of positive opinion/feeling or agreement	IIIA	3
6	Statement of unwillingness	IB	2
7	Statement of principle	IIG	2
8	Let interlocutor off the hook	IIH4	2
9	Self defence	IIH5	2
10	Acceptance that functions as a refusal	III	2
11	Wish	IIB	1
12	Set condition for future or past acceptance	IIE	1
13	Promise of future acceptance	IIF	1
14	Statement of caution	IIID	1

In the SARs in response to the suggestion, there are also addressing terms by using names such as Fahri and Rud. Another addressing terms are *kamu* and *kau* (you), *kita* (inclusive we), *kalian* (2nd person plural), and *kapten* (captain).

The followings are the use of other addressing terms which are rather different.

- (22) Fahri: “*Semestinya memang begitu Syaikh. Tapi saya harus komitmen dengan jadwal. Jadwal adalah janji. Janji pada diri sendiri dan janji pada Syaikh Utsman untuk datang.*” (AAC: 31)

“It should have been like that *Syaikh*. But, I must commit to the schedule. It’s a promise. Promise to myself and promise to *Syaikh* Utsman to come.

- (23) Aisha: “*Sudah kuduga. Kau akan mengatakan demikian. Suamiku, seandainya bukan ibuku yang membeli flat ini...*” (AAC: 270)
 “I’ve thought that you will say that. *My husband*, if only my mother hadn’t bought this apartment...”

Syaikh (also spelled *Sheik*, *Shaikh*, and *Sheikh*) is a respected man of more than fifty years of age (example 22). The title *Syaikh* is especially borne by heads of religious orders, heads of colleges, such as Al-Azhar University in Cairo, etc. It is also applied to learned men, especially members of the class of *ulamas* (theologians), and has been applied to anyone who has memorized the whole Qur’an, how young he might be.

Example (23) uses *Suamiku* as an addressing term to a husband. This term is common in the culture of Indonesia but it is probably not in other cultures, like American or English. *My darling*, *honey* or *baby* is used instead of my husband.

The SAR of excuse/reason/explanation (IIC) in response to suggestion is preceded by let the interlocutor off the hook (IIH4), statement of alternative (IID), acceptance that functions as a refusal (III), or request for empathy (IIH3) and followed by statement of alternative (IID), statement of unwillingness (IB), self defence (IIH5), wish (IIB), or request for empathy (IIH3). The followings are the examples of SARs of explanation which is preceded by request for empathy/help, acceptance that functions as a refusal, statement of alternative and statement of unwillingness and followed by statement of positive opinion and statement of caution.

- (24) Fahri: “*Bagaimana dengan saudara atau kenalan kalian?*”
(AAC: 82)
“What about your relatives or friends?”

Tuan Boutros: “*Fahri, mohon kau mengerti posisi kami. Sungguh kami ingin menolong Noura. Tapi menempatkan Noura di rumah kami, atau rumah saudara dan kenalan kami itu tidak mungkin kami lakukan. Karena ini akan menambah masalah.*”

Request for empathy

“Fahri, can you understand our position, please.

Acceptance that functions as a refusal

We really want to help Noura.

Statement of unwillingness

But, placing her in our house or in our relatives’ or friends’ is impossible for us to do.

Explanation

Because it may cause more problems.”

Tuan Boutros initiates the refusal using indirect SAR of request for empathy and acceptance that functions as a refusal before using the direct SAR of statement of unwillingness (example 24). As his refusal may disappoint Fahri, Tuan Boutros gives excuse/reason/explanation.

- (25) Fahri: “*Bagaimana Madame, kalau calonnya Maria?*”
(AAC: 143)
“What if the candidate is Maria, *Madame?*”

Madame Nahed: “*Boleh saja. Tapi kusarankan tidak sama dia, dia gadis yang kaku. Beda dengan dirimu yang kulihat bisa romantis, bisa membuat kejutan-kejutan yang menyenangkan...Kulihat kau pemuda yang sangat berkarakter dan kuat memegang prinsip namun penuh toleransi. Kau jangan sembarangan memilih pasangan hidup, itu saran dari Madame.*”

Acceptance that functions as a refusal

“It’s oke.

Statement of alternative

But, I suggest you not, she is a stiff girl.

Explanation

She’s different from you who can be romantic, are able to give nice surprises...”

Statement of a good opinion/feeling

I see you as a young man who has a good character, a strong principle but so tolerant.

Statement of caution

You must be careful in choosing your spouse, that's a suggestion from *Madame*."

Different from *Tuan Boutros*, *Madame Nahed* (his wife) prefers to use indirect SARs (example 25). She initiates the refusal by using an acceptance that functions as a refusal then she gives an alternative. Explanation followed by a statement of good opinion and a statement of caution is used to mitigate the disappointment of *Fahri* for her refusal.

4. The Refusal Strategy in Response to Order

Table 7 shows that SARs of excuse/reason/explanation (IIC) in response to order has the highest rank followed by addressing term and statement of caution.

Table 7: Summary of SARs in Response to Order

Rank	SARs	Code	Total
1	Excuse/reason/explanation	IIC	7
2	Addressing term	IIIE	4
3	Statement of caution	IIID	3
4	Statement of unwillingness	IB	2
5	Statement of positive opinion/feeling or agreement	IIIA	2
6	Statement of regret	IIA	1
7	Statement of alternative	IID	1
8	Criticize the request/requester, etc.	IIH2	1
9	Self defence	IIH5	1
10	Nonverbal	IIK1	1

The SARs of excuse/reason/explanation (IIC) in response to order are preceded by statement of caution (IID), statement of unwillingness (IB), statement of regret (IIA), and statement of alternative (IID) and followed by self defence (IIH5), statement of positive opinion (IIIA), statement of caution (IID). The followings are the examples of those SARs.

- (26) A stranger: “... *Sudah kau diam saja, belajar baik-baik selama di sini dan jangan ikut campur urusan kami!*” (AAC: 45)
 “...Shut up, just study well as long as you are here and stay away from our business!”

Ashraf: “*Kapten, kau tidak boleh berkata seperti itu. Orang Indonesia ini sudah menyelesaikan licence-nya di Al Azhar. Sekarang dia sedang menempuh program magisternya. Walau bagaimana pun, dia seorang Azhari. Kau tidak boleh mengecilkan dia. Dia hafal Al-Qur’an. Dia murid Syaikh Utsman Abdul Fattah yang terkenal itu.*”

Statement of caution

Explanation

“Captain, you musn’t say that. This Indonesian has finished his licence at Al Azhar.

Explanation

Now, he is taking his magister.

Statement of positive opinion

Nonetheless, he is an *Azhari*.

Statement of caution

Statement of positive opinion

You can’t underestimate him. He can memorize Al-Qur’an.

Explanation

He is a student of the famous Syaikh Utsman Abdul Fattah.

The indirect SARs and adjuncts to refusals used in example (26) are so long and consist of two statements of caution, three explanations, and two statements of good opinion. Ashraf, the refuser, is trying to defend Fahri his new

friend who has been insulted by a stranger on a metro. He intends to save Fahri's face by giving long talks.

(27) Tuan Boutros: "*Fahri, kau ikut aku!*" (AAC: 124)
"Fahri, you come with me!"

Madame Nahed: "*Ya, kau naik sini Fahri!*"
"Yes, you get in here Fahri!"

Fahri: "*Maaf Madame, boleh saya duduk di depan. Saya ingin berbincang-bincang dengan Tuan Boutros selama dalam perjalanan.*"

Statement of regret	Statement of alternative
"I am sorry Madame, can I sit at the front.	

Explanation	
I want to have a talk with Mr. Boutros along the journey."	

Fahri really respects his neighbour, Tuan Boutros and Madame Nahed (example 27). He does not want to disappoint them because they are so kind eventhough they come from different religion. Not to insult them, he shows his regret and gives alternative and explanation.

(28) Police: "*Ayo ikut kami!*" (AAC: 304)
"Come with me!"

Fahri: "*Ini tidak mungkin! Ini pasti ada kesalahan. Saya tidak mau ditangkap!*"

Statement of unwillingness	Explanation
"This is impossible.	There must be a mistake.
Self defence	
I don't want to be arrested!"	

Since Fahri knows that he is not guilty, he refuses by using indirect SAR of statement of unwillingness, explanation, and self defence. He does not think of mitigating the FTA eventhough he has lower power relation than the police because the police himself acts so rudely.

The SARs of addressing terms in response to order are not much different

from other acts (request, question, and suggestion). There is one term— *Azhari* that is not addressed to the speaker but is mentioned in the refuser’s explanation (...Nonetheless, he is an *Azhari*...). *Azhari* is an addressing term for the graduation of the University of Al Azhar (see example 26).

5. The Refusal Strategy in Response to Invitation

Based on the data, there are only three acts of invitations. The highest number of SAR used is excuse/reason/explanation. Table 8 shows the summary of SARs in response to invitations.

Table 8: Summary of SARs in Response to Invitation

Rank	SARs	Code	Total
1	Excuse/reason/explanation	IIC	4
2	Addressing term	IIIE	3
3	Statement of regret	IIA	2
4	Statement of alternative	IID	1
5	Request for help, empathy, and assistance	IIH3	1
6	Acceptance that functions as a refusal	III	1

The SARs of excuse/reason/explanation in response to invitation are preceded by statement of unwillingness (IB), statement of regret (IIA), or statement of alternative (IID) and followed by request for help/assistance (IIH3). The followings are all the three acts of invitation with the SARs.

- (29) Fahri: “*Kebetulan saat ini saya sedang menuju masjid Abu Bakar Ash-Shiddiq untuk talaqqi. Kalau ada yang mau ikut menjumpai Syaikh Utsman boleh menyertai saya.*”
(AAC: 46)

“Fortunately, I am on the way to Abu Bakar Ash-Shiddiq mosque for talaqqi. If there’s anyone of you wants to meet

Syaikh Utsman, you may come with me.”

Passenger: “*Maafkan kelancangan kami, Orang Indonesia. Tapi perempuan bercadar ini tidak pantas dibela. Ia telah melakukan tindakan bodoh!*”

Statement of regret

“Sorry for my being sassy, Indonesian.

Explanation

But, this veiled lady is not worth defending. She’s done stupid thing.”

A passenger of a metro who has insulted Fahri is invited by him to come together to Bakar Ash-Shiddiq mosque. The passenger refuses using indirect SAR of statement of regret for having hurt him. Then his regret is followed by explanation. From that example (29), it is clear that the passenger tries to maintain faces of Fahri and himself.

(30) Aisha: “*Di rumahnya banyak buku-buku karangan Syaikh An-Nursi.*” (AAC: 103)
 “There are many books by Syaikh An-Nursi in his house.”

Fahri: “*Ya. Suatu saat aku akan ke sana jika aku perlu data tambahan.*”

Acceptance that functions as a refusal

“Well. Someday I’ll be there when I need more data.”

Fahri refuses Aisha’s indirect invitation using indirect SAR of acceptance that functions as a refusal. It also can be said as a promise for future acceptance (example 30). He realizes that the inviter wants to maintain the relationship by inviting him to visit his uncle’s house.

(31) Yousef: “*Mama ingin membuat pesta ulang tahun kami berdua di sebuah Villa di Alexandria. Kalian satu rumah kami undang. Semua ongkos perjalanan jangan dipikirkan, Mama sudah siapkan.*” (AAC: 117)

“Mother wants to make a birthday party for both of us.

You are all invited. Don't worry about the fare. Mother has prepared that.

Fahri: *"Kurasa teman-teman bisa ikut. Tapi mohon maaf, saya tidak bisa. Sebab jadwal saya padat sekali. Terus terang saya sedang menyelesaikan proyek terjemahan dan sedang menggarap proposal tesis. Sampaikan hal ini pada Mama ya?"*

Statement of alternative

Statement of regret

"I guess my friends can go. But, I am sorry, I can't.

Explanation

My schedule is so full. Frankly to say, I am doing translation project and thesis proposal.

Request for help

Tell this to your mother, will you?"

As a spokesman for his friends, Fahri uses indirect SARs of alternative that his friends will accept the invitation but not him (example 31). He also refuses by statement of regret to lessen the inviter's disappointment by giving explanation.

C. The Realization of Refusals according to Power Relation

The use of SARs varies according to context and relationship or power relation of the speaker and the hearer (interlocutor). This section describes the SARs in response to the acts of request, question, suggestion, order, and invitation according to the power relation of the refusers. The variable of the power relation is analyzed with three levels—higher, equal, and lower.

Based on the data, there are some differences in the use of SARs according to the refusers' power relation. Each act has different variables of power relation. For example, the act of request, the act of order, and the act of invitation do not

have refusers who are higher in power relation than the requester (see appendix). The followings are the explanation of the use of SARs according to the refusers' power relation. Table 9 shows the summary of SARs in response to the acts of requests, questions, suggestions, orders, and invitations according to the refusers' power relation.

Table 9: Summary of SARs by Power Relation (by interlocutors)

Speech Acts of Refusals	Code	Refusers' Power Relation		
		Higher	Equal	Lower
No	IA	-	6	1
Statement of unwillingness	IB	1	14	5
Statement of regret	IIA	-	6	4
Wish	IIB	-	6	3
Excuse/reason/explanation	IIC	13	40	9
Statement of alternative	IID	2	6	1
Set condition for future or past acceptance	IIE	-	1	-
Promise of future acceptance	IIF	-	3	4
Statement of principle	IIG	3	4	4
Threat/statement of negative consequences	IIH1	1	1	2
Criticize the request/requester, etc.	IIH2	3	1	-
Request for help, empathy, and assistance	IIH3	2	3	1
Let interlocutor off the hook	IIH4	-	4	-
Self defence	IIH5	-	2	7
Acceptance that functions as a refusal	III	2	3	-
Unspecific or indefinite reply	IIJ	2	-	-
Nonverbal	IIK1	-	1	2
Topic switch	IIK21	-	-	-
Joke	IIK22	-	2	-
Repetition of part of request	IIK23	-	1	-
Statement of positive opinion/feeling or agreement	IIIA	1	5	2
Gratitude/appreciation	IIIB	-	1	-
Pause filler	IIIC	1	1	-
Statement of caution	IIID	1	6	-
Addressing term	IIIE	11	25	10

1. The use of SARs by Refusers of Higher Power relation

Based on the data, refusers from higher power relation do not use direct strategies like “no” because it may insult the others (requesters) whoever they are. Excuse/reason/explanations are used to soften the threatening power of refusals. There is one direct SAR of negative unwillingness in the data but to save the face of both speaker and interlocutor, it is combined with other SARs. The following is the use of direct SAR of statement of unwillingness.

- (32) Fahri: “*Bagaimana dengan saudara atau kenalan kalian?*”
 (AAC: 82)
 “What about your relatives or friends?”

Tuan Boutros: “*Fahri, mohon kau mengertilah posisi kami. Sungguh kami ingin menolong Noura. Tapi menempatkan Noura di rumah kami, atau rumah saudara dan kenalan kami itu tidak mungkin kami lakukan. Karena ini akan menambah masalah.*”

Request for empathy

“Fahri, can you understand our position, please.

Acceptance that functions as a refusal

We really want to help Noura.

Statement of unwillingness

But, placing her in our house or in our relatives’ or friends’ is impossible for us to do.

Explanation

Because it may cause more problems.”

Example (32) shows that the refuser asks for the empathy of the requester and shows his concern with the request before refusing by statement of unwillingness. To emphasize his refusal, the refuser gives reason/explanation.

Comparing with the others (equal and lower), refusers from higher power relation use more indirect SARs of criticize the request or requester doubled with statement of principle. The followings are the examples of them.

- (33) Metro passenger: *“Apa salah jika kami sedikit saja mengungkapkan kejengkelan kami dengan memberi pelajaran sedikit saja pada orang-orang Amerika itu?!”* (AAC: 48)

“Is it wrong if we express our annoyance by giving those Americans a little lesson?!”

Fahri: *“Kita semua tidak menyukai tindak kezhaliman yang dilakukan siapa saja. Termasuk yang dilakukan Amerika. Tapi tindakan kalian seperti itu tidak benar dan jauh dari tuntunan ajaran baginda Nabi yang indah.”*

Explanation

“We all don’t like the violation done by anyone.

Explanation

Including what’s been done by America.

Criticize the requester

But, what you’ve done is not right and is far from the beautiful lesson of the Prophet.”

- (34) Passenger: *“Lalu kami harus berbuat apa dan bagaimana? Ini mumpung ada orang Amerika. Mumpung ada kesempatan. Dengan sedikit pelajaran mereka akan tahu bahwa kami tidak menyukai kezhaliman mereka. Biar nanti kalau pulang ke negaranya mereka bercerita pada tetangganya bagaimana tidak sukanya kami pada mereka!”*

“So, what should we do and how? Here are the Americans. We have chance. By giving a little lesson they will understand that we don’t like their violation. When they come back to their country they will tell their neighbours how we don’t like them!”

Fahri: *“Justru tindakan kalian yang tidak dewasa seperti anak-anak ini akan menguatkan opini media massa Amerika yang selama ini beranggapan orang Islam kasar dan tidak punya perikemanusiaan. Padahal baginda Rasul mengajarkan kita menghormati tamu. Apakah kalian lupa, beliau bersabda, siapa yang beriman kepada Allah dan hari akhir maka hormatilah tamunya. Mereka bertiga adalah tamu di bumi*

Kinayah ini. Harus dihormati sebaik-baiknya. Itu jika kalian merasa beriman kepada Allah dan hari akhir. Jika tidak, ya terserah!

Criticize

“But your childish actions will strengthen the opinion of American mass media which consider Islamic people are rude and inhumanity.

Explanation

Whereas, the Prophet teaches us to honour guest.

Statement of principle

Did you all forget that the prophet said, anyone who believes in Allah and the last day must honour his guest.

Explanation

The three of them are guest here. They must be respected well.

Threat

And that if you feel you believe in Allah and the last day. And if is not, it's up to you.

Example (33) and (34) show that the refuser has a higher power relation (a magister student of Al Azhar University) and has more knowledge than the speaker so that the refuser has more power to express the SARs. Besides, the speaker and the hearer have the same background of religion (they are all moeslems) so the FTAs can be minimize because they all believe in the truth of it.

Example (35) and (36) below show rather different SARs. The refuser uses the SAR of unspecific or indefinite reply. The refuser realizes that it is nothing worth responding since the requester (who is also his neighbour) always makes trouble. The refuser does not want to go any further into the problem.

- (35) Bahadur: “*Di mana Noura kau sembunyikan, Boutros!*”
(AAC: 125)
“Where did you hide Noura, Boutros?”

Tuan Boutros: “*Apa saya tidak memiliki urusan yang lebih penting dari mengurus anakmu, heh?*”

Unspecific/indefinite reply

“Do you think I don’t have more important business than taking care of your daughter, *heh?*”

(36) Bahadur: “*Kau pasti tahu di mana Noura berada?*” (AAC: 125)

“You must know where Noura is?”

Tuan Boutros: “*Siapa yang peduli dengan anakmu?*”

Unspecific/indefinite reply

“Who cares with your daughter?”

There is a use of adjuncts to refusals of addressing term “*kalian*” to refuse by higher power relation refuser. *Kalian* is an addressing term which is directed to more than one person. In English *kalian* is translated into *you* but in Indonesian *kalian* are synonymous with *kamu sekalian*, *Anda sekalian*. That address of term is never used by lower power relation or young people to older people or the employer but it may happen otherwise (see example 34).

2. The use of SARs by Refusers of Equal Power relation

The data on table 9 shows that equal power relation refusers use the direct SAR of No the most. The use of “No” is combined with the indirect statement of regret and excuse/reason/explanation. To shows that the refuser is really unwilling to say No, the refusal is combined with the SAR of indirect non verbal. The followings are the examples of the use of “No.”

(37) Aisha: “*Ja. Herr ,haben Sie zeit?*” —Tuan, apakah kau punya

waktu? “Sir, do you have time?” (AAC: 90)

Fahri: “*Heute?*” —Hari ini?

“Today?”

Aisha: “*Ja. Heute, ba’da shalat el ashr.*”⁶⁰—Ya. Hari ini setelah shalat ashar.

“Yes, today, after *shalat ashar*?”

Fahri: “*Nein danke, heute ba’da shalat el ashr habe ich leider keine Zeit! Ich habe schon eine verabredung!*” — *Tidak, terima kasih, sayang aku tidak ada waktu selepas shalat ashar! Aku punya janji. Maksudku adalah janji pada jadwal untuk menerjemah.*

Flat No gratitude statement of regret

“No, thank you, I’m sorry I don’t have time after *shalat ashar*!”

Explanation

I have an appointment. I mean an appointment with the schedule of translation.”

(38) Maria: “*Fahri, mau coba berdansa denganku? Ini kali pertama aku mencoba berdansa.*” (AAC: 132)

“Fahri, do you want to try dancing with me? This is the first time I dance.”

Fahri: “*Maaf aku tidak bisa.*” (*Tersenyum dan menangkupkan dua tangan di depan dada*)

Statement of regret Flat No Non verbal action

“I’m sorry, I can’t.” (Smiling and clasping both hands across his chest)

Example (37) shows a unique refusal where the refuser overuses the indirect SAR of explanation by saying “I have an appointment. I mean an appointment with the schedule of translation”. Someone usually has an appointment with other people not with a schedule. An indirect non verbal is shown in example (38). The refuser softens his direct SAR of refusal *no* by indirect SAR of non verbal (smiling and clasping both hands across his chest).

Just like others, refusal by equal power relation employs the SARs of excuse/reason/explanation the most. The indirect excuse/reason/explanation may initiate or end up the refusal. The followings are the examples of the use of excuse/reason/explanation.

- (39) Saiful: “*Kalau ini bukan makan nasi lauk ayam. Ini makan ayam lauk nasi. Nasinya dikit sekali. Mbok ditambah dikit.*” (AAC: 71)

“This is not eating rice with chicken but esting chicken with rice. The rice is so little. Give some more.”

Hamdi: “*Tujuannya memang kita makan ayam bakar. Nasi pelengkap saja untuk melestarikan budaya Indonesia. Bagi yang mau tambah nasi ambil saja sendiri. Benar nggak Mas?*”

Explanation

Explanation

“The purpose is eating grilled chicken. Rice is just a complement to preserve the Indonesian culture.

Statement of alternative

Anyone who wants some more rice just gets it yourself.

Request for help/empathy/assistance

Isn't it right, *Mas*?”

- (40) Fahri: “*Apa kau tidak tergerak untuk menolongnya.*” (AAC: 75)

“Aren't you encouraged to help her?”

Maria: “*Tergerak. Tapi itu tidak mungkin.*”

“*Si Hitam Bahadur bisa melakukan apa saja. Ayahku tidak mau berurusan dengannya.*”

Repetition

Statement of unwillingness

“I am. But, that's impossible.”

Explanation

Explanation

“The black Bahadur can do anything. My father doesn't want to deal with him.

The indirect SAR of explanations initiates the refusal and followed by indirect statement of alternative and request for assistance in example (38). Without saying no, the requester understands that he is being refused. While example (39) shows the indirect SAR of explanations ends the refusal and is preceded by indirect repetition and statement of unwillingness.

The adjuncts of addressing term used in the SARs by equal refusers are terms which show friendliness such as *kak, mas, akhi, suamiku, mama*, or by their names such as *Fahri, Maria, Aisha, Rud*, etc.

3. The use of SARs by Refusers of Lower Power relation

Based on the data, the direct SARs used by refusers of lower power relation are flat no and statement of unwillingness. Considering that the refusers have lower power relation than the requesters, this direct refusal of course will cause displeasure to the requester. To lessen the displeasure, the refusers apply the indirect SARs of statement of regret, statement of principle, and self defence in order to save the other faces.

The followings are the examples of the use of direct *no* and *statement of unwillingness*.

- (41) Madame Nahed: "*Hanya kau yang bisa menolongnya Anaku. Nyawa Maria ada di tanganmu.*" (AAC: 375)
 "You are the only one who can help her, my son. Maria's life is in your hands."

Fahri: "*Bukan aku. Tapi Tuhan.*"

Flat no	Statement of principle
"Not me.	But the God."

- (42) Madame Nahed: "*Tolonglah, lakukan itu untuk merangsang syarafnya dan membuatnya sadar...*" (AAC: 368)
 "Please, do it to stimulate her nerve and to wake her..."
 Fahri: "*Aku tidak bisa melakukannya. Aku menyesal.*"

Statement of unwillingness	Statement of regret
"I can't do it.	I am sorry."

- (43) Police: "*Bagaimana orang Indonesia? Kau mau mengakui perbuatanmu?*" (AAC: 316)
 "How is it Indonesian? Will you admit what you've done?"
 Fahri: "*Aku tidak berubah pikiran. Aku tidak melakukan perbuatan dosa itu. Bagaimana mungkin aku akan mengakuinya. Aku akan buktikan bahwa aku tidak bersalah!*"

Statement of unwillingness	Self defence
"I won't change my mind. I didn't do that sin.	

Statement of unwillingness	Promise for future acceptance
How can I admit it?	I will prove it that I am not guilty.”

The direct SAR of *no* in example (41) is used by lower power relation refusal to higher power relation requester which is not common. The refuser wants to correct the perception of Madame Nahed which is not right. In the examples (42) and (43), the same refuser uses direct SAR of statement of unwillingness to the higher power relation of requester. The indirect SAR of statement of regret is used to soften the refusal (42) and the self defence and promise for future acceptance are used to prove that the refuser is innocent (43).

The use of indirect SAR of self defence by lower power relation refuser is the most comparing to the higher (-) and the equal (2). It makes sense that when someone refuses a request from a higher power relation requester specially when there is also a pressure on him, he defends himself. For example:

(44) Police: “*Kenapa kau tidak memilih mengakuinya dan kita tutup kasus ini diam-diam. Kita buat kesepakatan-kesepakatan dengan keluarga Noura sekarang.*” (AAC: 309)

“Why don’t you admit it and we’ll close this case secretly?
We’ll make deals with Noura’s family now.”

Fahri: “Aku bukan pelaku pemerkosaan itu Kapten! Aku akan buktikan bahwa aku tidak bersalah!”

Self defence	Promise for future acceptance
“I’m not the rapist, Captain! innocent!”	I’ll prove it that I’m

Example (43) and (44) show how a lower power relation refuser defends himself before the pressure of a police who is considered higher in power relation. No matter how high the power relation is, the refuser tries to defend himself for his guiltless.

D. Performative Utterance

Based on the responses given by the interlocutors, they could be categorized as refusals because the head acts of the sequence of the response or the illocutionary point of the response indicated the speaker's unwillingness to fulfil the request, order, or suggestion addressed to him/her.

The followings are the performative verbs used in the utterances containing refusal responses. By observing the head acts, there are six performative verbs found in the data. They are "tell, ask, threaten, promise, request, inform, forbid, and beg".

The speech act of refusals performed via utterances in examples (45) to (50) have clauses containing performative verbs which make the illocutionary force explicit. The format of the clause is **I (hereby) Vp you (that) U**. The followings are some examples of them. The head acts can be preceded or followed by the supportive moves.

Maria:	<i>"Sama, aku juga tidak bisa. Kita belajar bersama pelan-pelan. Mari kita coba!"</i>		
Fahri:	Response	Refusal-sequences	Strategy
	<i>Maafkan aku Maria</i>	Pre-refusal	Regret
	<i>Maksudku aku tidak mungkin bisa melakukannya</i>	Head act	Indirect refusal
	<i>Ajaran Al-Qur'an dan Sunnah melarang aku bersentuhan dengan perempuan kecuali dia isteri atau mahramku</i>	Post-refusal	Reason/explanation
	<i>Kuharap kau mengerti dan tidak kecewa</i>	Post-refusal	Wish

In example (45), the head act is preceded by a pre-refusal (statement of regret) and followed by post-refusals (reason and wish). The head act of it is a

direct refusal (statement of unwillingness). The performative verb used is “tell.”

- The implicit performative: *Maksudku aku tidak mungkin bisa melakukannya* (I mean it’s impossible for me to do it)
- The explicit performative: I hereby tell you that it’s impossible for me to do it.

Rudi :	“ <i>Kalau ada telpon dari Nurul bagaimana?</i> ”		
Fahri:	Response	Refusal-sequences	Strategy
	<i>Sudah jangan terus menggoda</i>	Head act	Indirect refusal

In example (46), there is only one utterance that function as a head act. The refuser uses an indirect refusal (statement of caution). The performative verb used is “ask.”

- The implicit performative: *Sudah jangan terus menggoda* (Stop teasing me!)
- The explicit performative: I hereby ask you to stop teasing me.

Aisha:	“ <i>Suamiku, izinkanlah aku melakukan sesuatu untukmu!</i> ”		
Fahri:	Response	Refusal-sequences	Strategy
	<i>Lebih baik aku mati daripada kau melakukan itu</i>	Head act	Indirect refusal
	<i>Jadi, kumohon isteriku jangan kau lakukan itu</i>	Post-refusal	Caution
	<i>Aku tidak rela, demi Allah, aku tidak rela</i>	Post-refusal	Unwillingness

In example (47), the head act is followed by two post-refusals. The illocutionary point used is an indirect refusal (threat) while the others (caution and statement of unwillingness) function to mitigate the effect of the refusal to the hearer. The performative verb used is “threaten.”

- The implicit performative: *Lebih baik aku mati daripada kau melakukan itu*

(I'd rather die than let you do that)

- The explicit performative: I hereby threaten you that I'd rather die than let you do that.

Police:	<i>"Bagaimana orang Indonesia? Kau mau mengakui perbuatanmu?"</i>		
Fahri:	Response	Refusal-sequences	Strategy
	<i>Aku tidak berubah pikiran</i>	Pre-refusal	Unwillingness
	<i>Aku tidak melakukan perbuatan dosa itu</i>	Pre-refusal	Self defence
	<i>Bagaimana mungkin aku akan mengakuinya</i>	Pre-refusal	Self defence
	<i>Aku akan buktikan bahwa aku tidak bersalah</i>	Head act	Indirect refusal

In example (48), head act is preceded by three pre-refusals. The illocutionary point used is an indirect refusal (promise) while the others (statement of unwillingness and statement of self defence) function to bring the questioner for an upcoming refusal. The performative verb used is "promise."

- The implicit performative: *Aku akan buktikan bahwa aku tidak bersalah* (I will prove it that I'm not guilty)
- The explicit performative: I hereby promise you to prove it that I'm not guilty.

Tuan Boutros:	<i>"Fahri, kau ikut aku!"</i>		
Fahri:	Response	Refusal-sequences	Strategy
	<i>Maaf Madame</i>	Pre-refusal	Apology
	<i>Boleh saya duduk di depan</i>	Head act	Indirect refusal
	<i>Saya ingin berbincang-bincang dengan Tuan Boutros selama dalam perjalanan</i>	Post-refusal	Reason/explanation

In example (49), head act is preceded by a pre-refusals and followed by a post refusal. The illocutionary point used is an indirect refusal (statement of alternative) while the others (apology and reason) function to bring the requester for an upcoming refusal and to mitigate the FTA. The performative verb used is “request.”

- The implicit performative: *Boleh saya duduk di depan?* (Can I sit at the front?)
- The explicit performative: I hereby request you that I want to sit at the front.

Fahri:	<i>“Bagaimana dengan saudara atau kenalan kalian?”</i>		
Tuan Boutros:	Response	Refusal-sequences	Strategy
	<i>Fahri, mohon kau mengertilah posisi kami</i>	Pre-refusal	Request for empathy
	<i>Sungguh kami ingin menolong Noura</i>	Pre-refusal	Acceptance that functions as a refusal
	<i>Tapi menempatkan Noura di rumah kami, atau rumah saudara dan kenalan kami itu tidak mungkin kami lakukan</i>	Head act	Indirect refusal
	<i>Karena ini akan menambah masalah</i>	Post-refusal	Reason/explanation

In example (50), head act is preceded by two pre-refusals and followed by a post refusal. The illocutionary point used is a direct refusal (statement of unwillingness) while the others (request for empathy, acceptance that functions as a refusal, and reason) function to bring the requester for an upcoming refusal and to mitigate the FTA. The performative verb used is “beg.”

- The implicit performative: *Tapi menempatkan Noura di rumah kami, atau rumah saudara dan kenalan kami itu tidak mungkin kami lakukan* (But,

placing Noura in our house or our relative's and friend's is impossible for us to do)

- The explicit performative: I hereby beg you that I don't want to place Noura in our house or our relative's and friend's.

Based on the choice of refusal strategies by the characters of the novel, it can be seen that:

- (1) Fahri as the main character always used polite and appropriate form of refusals in every context by considering who the speaker or the hearer was. When he refused a higher power relation (an older or a higher education level person) he tended to use indirect strategy. He even mostly used indirect strategies even though he refused a lower power interlocutor.
- (2) Another character who also used polite form of refusal was Aisha. She was a rich and educated woman. She could have used direct strategy when refusing but she did not. She placed herself in a lower power relation since she was a woman and a wife who had to obey her husband.
- (3) Almost all characters realized the situation who they were talking to so that the choice of refusal strategy were always appropriate with the **s**, **h**, and **context**.
- (4) There were other characters who were not polite and did not use appropriate form of refusals. It happened because the speaker and the hearer were strangers who did not know each other well and they were involved in such a situation with full of emotion and anger. For example, a passenger on a metro who

happened to misunderstand things or a police captain who was proudly interrogated Fahri to admit an action that Fahri never did.

The use of refusal strategy by interlocutors in this study was in line with the result of previous studies of Nguyen (2006) and Wannaruk (2008). Direct strategy of 'no' was hardly employed by any of the three power relations. Excuse/reason/explanation was frequently used by all interlocutors. The position of excuse/reason/explanation might be preceded by other strategies such as statement of regret or gratitude or be followed by statement of alternative, statement of unwillingness, or statement of positive opinion.

The power relation of the interlocutors and the situation (context) are factors which influenced the refusal strategy. It is in line with the previous studies of Al Kahtani (2005) who stated that the refusers are different in the ways they perform refusals, but not across all situations. There are circumstances in which they tend to react in the same way (e.g. the request situations) and of Ji Hyun Kim's study (2010) who found that Koreans' sensitivity to the status of their interlocutors was distinctively mirrored in their employment of different pragmatic strategies when practicing refusals. It is widely acknowledged that in Korea there exists a strict order or separation of power in relationships between superiors-subordinates, the old-the young, and parents-children.

CHAPTER V

CONCLUSION AND SUGGESTION

This study has tried to describe the realization of speech acts of refusals (SARs) in refusing requests, questions, suggestions, orders, and invitations in the novel of *Ayat-ayat Cinta* by Habiburrahman El Shirazy. It observes the speech acts of refusals based on the semantic formula provided by Beebe and Takahashi (1990). Besides, it also observes the SARs by different power relation of refusers—higher, equal, and lower.

A. Conclusion

Based on the data analysis, it may be concluded as follows.

1. The use of SARs really depends on different relation/power relation and context. The use of SARs varies from one relation to the others as well as the context does. They vary according to the power relation of the requester and the refuser.
2. The study shows that the refusers prefer to use *indirect speech acts of refusals*. The refusers realize that they have to maintain faces of both refusers and requesters when they are interacting. In order to avoid the face threatening acts, the refusers give many kinds of indirect SARs of *excuses/reasons/explanations*. By giving *explanations*, it is hoped that the requesters will accept and understand the refusal.

3. Many adjuncts to refusals-*addressing terms* are also employed by the refusers. Some of them address the requesters by their names such as *Fahri, Aisha, Maria*, some others address the requesters by their profession such as *Captain, Syaikh, Ustadz, and Professor*, and the rest of them address the requesters by the pronoun such as the 2nd person singular *kamu* (you) and the 2nd person plural *kalian* (you all). By using addressing term, the refusers show that they care and know the requesters well.
4. Sometimes the use of direct SARs of flat *no* or *statement of unwillingness* can not be avoided in refusing. To lessen the requesters' disappointment when their requests are rejected, the refusers made *statements of regrets, statement of principles, statements of alternatives, or promises of future acceptance*.
5. The different power relation of refusers influences the choice of SARs a little. The refusers from higher and lower power relation avoid using direct SARs of flat *no* and *statement of unwillingness* because it may be insulted to the others. In fact, the refusers from equal power relation mostly use direct SARs of flat *no* and *statement of unwillingness* by using *tidak* (no) and *tidak bisa* (can't). It might be caused by the familiarity factors among the refusers and the requesters. They already know that their refusal may not threaten their face. The performative verbs used in the refusal utterances are "tell, ask, threaten, promise, request, inform, forbid, and beg".

B. Suggestion

Finally, this study has not yet achieved a maximum result as stated in the objectives but the researcher hopes that this thesis will be useful for other students who are interested in studying pragmatics, especially the study of speech act refusal or refusal strategy.

In case, there will be a further research on the speech act of refusal of a novel which contains cultural diversity, it will be better if the study also discuss other possible social variables such as age, gender, and pragmatic transfer. By observing the pragmatic transfer, it will be able to investigate the similarities and differences of refusals strategies taken by the people in the different cultures and to describe how the people apply rules from one culture to the others.

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APPENDICES

1. The Summary of Refusals Strategies (SARs)
 - A. Refusals of requests
 - B. Refusals of questions
 - C. Refusals of suggestions
 - D. Refusals of order
 - E. Refusals of invitation
2. Distribution of Speech Acts of Refusals
3. Distribution of SARs by Power Relation (by interlocutors)
 - A. in Response to Request
 - B. in Response to Question
 - C. in Response to Suggestion
 - D. in RSars in Response to Order
 - E. in Response to Invitation
4. Summary of SARs by Power Relation
5. Summary of Refusal Strategies by Rank
6. Synopsis of *Ayat-ayat Cinta*