The Effect of Speech Act of Promising in Communication in Jouf University - A Case Study

Halemeh Bani-Abdo[1]* and Malini Ganapathy[1]

[1]*School of Languages, Literacies and Translation, University Sains Malaysia*

ABSTRACT

The present study dealt with the realization of the promising speech act in Saudi Arabia in southern region. It is a qualitative study; it is applied in Jouf University. The study has chosen 8 female Saudi students and conducted two focus group discussions (hereafter FGD). The sessions of the FGD were conducted orally and audio- recorded. The population of the study were chosen randomly from the 3rd and the 4th year- 5th, 6th,7th and 8th level from English Department in Jouf University in Tabarjal. Further, the collected data was transcribed by using NVivo software-12 version. Then, thematic analysis was used to analysed data collected. Mainly, the study discussed the different replies to each question provided by each respondent. The functions of speech acts were highlighted. The cultural communicative theory was applied as a scale to judge the different replies. A highlight was spot on the impact of the Islamic culture on promising. Briefly, the analysis has shown that Saudis opt for various functions when issuing their pledges. The cultural communicative theory effected on using linguistic forms of promising.

Keywords: Cultural Communicative Theory, Speech Act Theory, Promising, Promising Function.

1. INTRODUCTION

To begin with, communication is a means of transferring information from one person to another (Keyton, 2011 cited in Lunenburg, 2010). It is also a social interaction that builds on different means, such as speech, gestures and texts (Cornelissn *et al*., 2015). In other words, communication is considered as a dynamic process that takes place around us all the time to focus on studying how we create meaning in our lives (Wood, 2009). The focus of the current study was on communication, in particular on cultural communicative theory. Cultural communication was worth highlighting because it was adopted in the current study to determine the response of the Saudis to their promise's speech acts at Jouf University.

Various theories can be applied to speech act which help determine how it is performed. In particular, the researcher in this study adopted the communication theory, in particular the theory of cultural communication, to determine the promises' effects on communication among Saudis. The focus was on understanding the impact of cultural communication when tertiary students of the Saudi EFL issued their promises either explicitly or implicitly. Focusing on cultural communication allowed the researcher to understand how the respondents' responses were influenced by their Islamic culture and how to properly analyse the data collected. It was presumed that the use of the norms of cultural communication allowed researchers to discover the functions which were recommended by (Al-Dwairi, 2008) of promising speech acts. Briefly, the use of the theory of cultural communication in this study was important for the analysis of data.

Primarily, this study exposed the impact of a promising speech act on communication in Saudi Arabia. One of the basic issues of this study was to highlight the cultural communication of the kingdom of Saudi Arabia's (hereafter KSA) promising. Also, the current study aimed at enhancing the study results based on the research questions below. While doing so, this study dealt with analysing thematically the answer of FGD's questions in terms of the impact of the communicative culture theory. It tackled with a various number of speech acts functions followed by the respondents to build the pledge of Saudi English learners based on cultural communication, and enrich Saudi EFL tertiary students as well as researchers with regard to interaction on the development of encouraging responses by Saudi EFL tertiary students at Jouf University.

2. PROBLEM STATEMENT

In the current study, two problems were identified. These problems encompassed (1) lack of recognising the function behind issuing promising (Al-Dwairi, 2008; Al-Omari & Abu Melhim, 2013) and (2) limited findings related to analysing the effect of culture communication on speech acts (Al-Khateeb, 2009) especially on issuing promising. Considering the importance of the issues to be addressed, this study aimed to fill the gap in the literature as no study has investigated the effectiveness of speech act of promising among Saudi EFL tertiary students.

2.1 Research Question

This study has provided two research questions such as: What were the speech act's functions employed by Saudi EFL tertiary students at Jouf University, when issuing their promise? And how were the Saudi EFL tertiary students affected by the cultural communications' theory, when responding to the promised responses?

2.2 Main Objective

The basic objective of the current study was to investigate the functions of the promising speech act in the KSA complying with the cultural communication. This study exposed the effect of a promising speech act on communication in Saudi Arabia to forge the promise of Saudi students and bridge cultural communicative gaps.

2.3 Research Objectives (hereafter RO)

a) To identify the functions of promising speech act employed by the Saudi EFL tertiary students, at Jouf university.
b) To examine how Saudi tertiary students were affected by the theory of cultural communication when responding to the promised responses.

2.4 Hypotheses

In this study, the researcher selected the descriptive and correlational research in which it is statistical research describing the data and characteristics of what is being studied, which is a highly accurate type of research. this particular study was qualitative in nature and ethnographic in design in which the researcher collected data by conducted two sessions of the focus group discussions recorded with audio materials. In details, a focus group discussion was prepared by adapting its four questions from the study of Abbood (2016). The 8 participants were divided to 2 groups, each one included 4 participants from two different levels of study. A thematic analysis was used after transcribing data collected from the FGD. Transcribing data was conducted by NVivo software- 12 version. Then, the data collected was divided thematically compiled with the research objectives of this study.

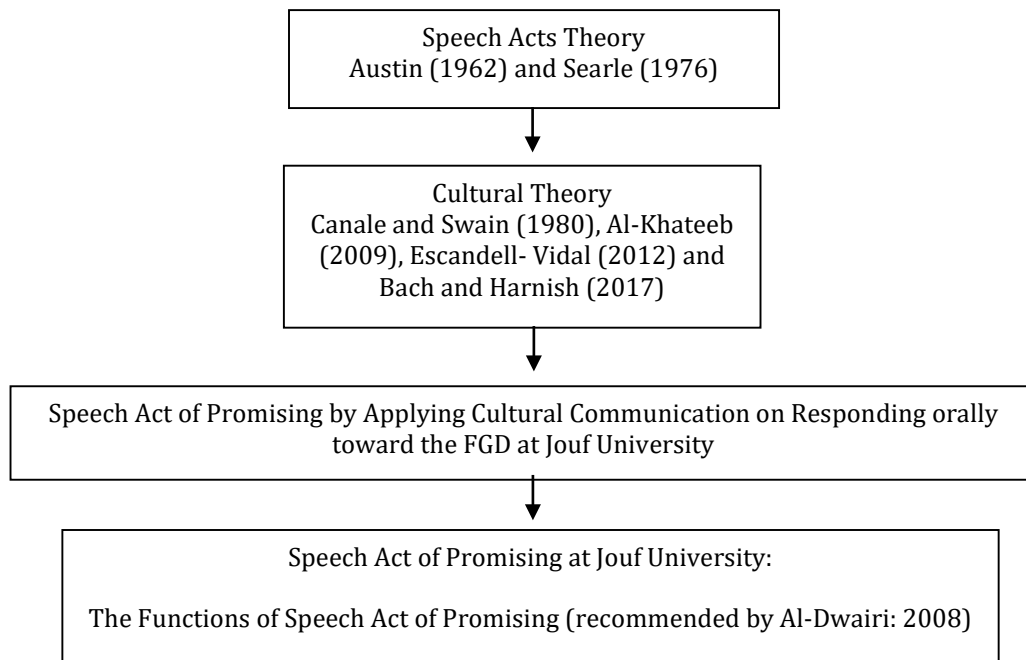**2.5   Framework of the Study**

Figure 1. Research conceptual framework.

Figure 1 shows the conceptual framework of this study. In the current study, the speech act theory of promising was studied by focusing on the effect of cultural communication theory especially the Islamic culture on it. A focus was spotted on the promising functions when the respondents issued their promises. Meanwhile, FGD was conducted among 8 female Saudi students. The participants were divided into two groups; four participants in each group. An audio recorder was used to record and collect data by conducting two sessions.

2.6   Significant of the Study

The present study was a contribution to linguistics because it dealt generally with the act of speech and dealt in particular with the act of speech of promise by identifying the effects of a promising speech act on communication in Saudi Arabia. A great deal of attention was paid to the prominent functions and cultural communicative functions of the promising speech act. To the researcher's knowledge, no study has yet examined the promising speech act at KSA-Jouf University with a view to exploring the cultural communication of the promised response of tertiary students of the Saudi EFL. It was therefore a contribution to literature and a reference to tertiary students of the Saudi EFL as well as researchers in the same field.

3. METHODOLOGY

This study is a qualitative study.

3.1   Population, Sample of Respondent and Sampling Technique

The total number of the whole population of the study is about 700 students studying at the Department of English language at the Jouf University. Out of this total number, 8 students doing their bachelor in English Language were randomly chosen as participants for this qualitative study selected from level 5, 6, 7 or 8. To conduct the FGD, the eight students were divided into

two groups; each one included four participants. Basically, the size of the sample was also limited by gender (female only), age (19-25) and level of education (5th, 6th, 7th and 8th). The sample selected for this study has been representative since the participants studied at Jouf University in KSA. This therefore reflected the participants' effects of the culture, community, religious beliefs, customs and traditions (Commins; 2015) of the targeted region in their responses to their promises.

Table 1 Samples for Main Study

University	Population	Sample Group	Students' Major
Jouf University	700 Students	8 Students	English Language and Literature

3.2 Location of Study

All of the female Saudi students were chosen from the southern region. Specifically, this study was applied in Jouf University in English Language.

3.3 Data Collection Procedure

With respect to the qualitative data of the discussions, on January, 2021 of the second semester, the researcher assigned a session to perform the FGD. Initially, permission was obtained from Jouf University to start collecting data. The questions of the two sessions of the FGD adapted by the researcher from Abbood's (2016) were conducted orally and recorded by audio recorder. After that, a meeting between the two groups took place around half to one hour in the session. After preparing everything for the discussions, in particular the discussion questions, participants were introduced to the subject of the study in order to familiarise them with the field of study after fixing the time of the discussion. The FGD were mainly conducted by a mediator. The lack of a researcher during the discussion was important in order to avoid bias and to achieve the ethical consideration of the study.

3.4 Instrument

This study uses a self-build instrument with two sections. Section A is the demographic information of informants and Section B is the four questions of the FGD to enhance the research objectives.

3.5 Data Analysis

After conducting the FGD, data collected were transcribed by using NVivo software- 12 version to elicit data from the 2 groups discussions. Then, data were thematically analysed by dividing the data to different themes compiled with the research objectives of the study to ease the discussion. The adapted analytical technique used to analyse the qualitative data in this study was the thematic analysis in which the data collected from the FGD's sessions were analysed.

4. FINDINGS

The finding of this study is divided into two parts. The first part is the demographic profiles of the respondents participated in the FGD. Besides, the second part is the four questions conducted to meet the two research objectives.

4.1 The Demographic Profiles of the Respondents participated in the FGD

This section presents the demographic profile of eight respondents who participated in the focus group discussions. As listed in Table 4.1 the actual name of each session has been replaced with the pseudonym 'FGD' followed by the number from 1 or 2 to indicate that there are two focus group discussions. Then, in each session there are four respondents in which the actual name of the respondents in each session has been replaced with the pseudonym 'R' followed by the number of their discussion session or known as the 'nth'. For instance, this study addressed the first focus group discussion participants as FGD1-R1 and the second participants in same group as FGD1-R2. A similar concept is applicable for the other session and its respondents. The rationale for using this approach is to secure the anonymity of the respondents, as stated in the informed consent form distributed before the focus group discussion session begin.

As shown in Table 2, all participants of this study are female aged from 19 to 25 years old and chosen from Jouf University-year three and four. Their level of education ranges from 5 to 8 (2 focus group discussions; 4 participants in each were chosen randomly from each level). For each level, 2 participants are chosen. Their major course of study is English. All of them are also non-native English speaker.

Table 2 Demographic Profiles of the Participants of the FGD

Session	Respondent	Gender	Age	Level of Education	University Major	Proficiency in English Language
FGD1	R1	Female	21	5	English	Non-native
	R2		19	5		
	R3		20	6		
	R4		21	6		
FGD2	R1	Female	23	7	English	Non-native
	R2		22	7		
	R3		25	8		
	R4		24	8		

4.2 RO 1: The Functions of Promising Speech Acts Employed by the Saudi EFL Tertiary Students

The first research objective of this study was '*to identify the functions of promising speech acts employed by the Saudi EFL tertiary students at Jouf university*.' Thus, this study conducted two focus group discussions by asking two related questions in meeting this objective. These questions are '*Do you think you adapt different function when issuing promises?*' and '*What are the various function that you resolve to?*'.

4.2.1 Adapting Different Function When Issuing Promises (Q1 to meet RO1)

The first question was, 'Do you think you adapt different function when issuing promises?' the two groups admitted their adaptation to different function when giving promises. In addressing this question, the respondents of FGD1 agreed on resorting to the various function when they promised. FGD1-R4 mentioned, '*Age effects on my promising choices and pushes me to adapt various function. For instance, when you address a young child is not the same way as to address an elder person. The* way *of speaking, the choice of word and the amount of respect are totally different.*' Further, FGD1-R1 elaborated, '*Yes indeed we resort to different function. Surely, we cannot keep on using the same function in all cases because many reasons effect on our choices as my colleague say*

the age. Besides, the relationship, the situation and let me say the culture and the society effect on our choices of promising ways.' Then, FGD1-R3said, '*yes, this is the answer of your question. But, let me get benefit from my colleague's opinion and elaborate on it by saying that society imposes restrictions on our behavior and speech. Accordingly, when we promise we should give priority to our society and culture, i.e., our customs and traditions. It is not an easy task to promise out of our customs and traditions we should be caution and restricted to them. Referring back to the hypothetical situation in which you are in foreign country, how to promise your father to adhere your customs and traditions. Indeed, I think I have no choice because our Arab society and Islamic culture impose no choices to refuse adhering our customs and traditions. So, when I promise I said, 'I will accept it. Of course, I will adhere to my tradition [...] Yes, I will keep mine (custom and tradition*).' Next, FGD1-R2 stated, '*Maybe to delay. Maybe to make excuses, and it depends on the emotions (i.e., emotional state) at that time.*' However, there were no further elaborations regarding these reasons presented by the respondent, R2.

Similar to FGD1, respondents of FGD2 stated directly that promising requires different function. For further illustration, FGD2-R1 asked, '*let me start discussion please if my* colleagues *do not mind.*' All respondents said '*you have the floor your opinion will be feedback for us.*' FGD2-R1 said, '*yes, we resort to utilizing various function when we promise.*' She further explained, '*for me authority, yes authority is essential. Let me refer back to the hypothetical situations when I will promise my doctor in the university not to be late again or my manager in the company to replace the position of my coworker because s/he is absent... compare to the hypothetical situation when I will promise my brother to iron his dress. In my opinion, in the first two situations you should be serious and caution before you promise because they have the power and the authority. Not all replies will suit them as to reject, to be impolite or to joke with them as maybe replying your brother. Indeed, having the power effect on your choice and push you to show more respect. Thank you dear.*' Then, FGD2-R2 said with no elaboration, '*yes I agree with you that we resort to different function when we promise as the authority effect on our promise choices.*' Next, FGD2-R3 explained, '*I think ...ahhh... I adapt different function when I promise since from my viewpoint* t*he situation matters when you want someone to promise you something suppress feelings like I am not annoyed to do that or to sure that or to make something impossible. Sure, I will do. It depends on the situation that is happening to me. Everything affects me. And the relationship between the speaker and the reliance.*' Lastly, FGD2-R4 narrated, '*yes when I issue promising I resort to various function. Indeed, I want to highlight the point that the situation and the relationship between the person to whom promises are made oblige me to resort to the different function.*'

4.2.2   Resolving Various Function (Q2 to meet RO1)

The second question was, '*What are the various function that you resolve to?*' This study attained various answers from the two groups in addressing this question and highlighted different functions compile with various examples. To begin, all respondents of the FGD1 suggested different functions such as motivating, encouraging, postponing, delaying, rejecting, threating and placating. For example, FGD1-R1 stated, '*In my opinion, motivating and encouraging are the main function shown when we issue our promises. For instance, in the case of the fifth hypothetical situation in which the mother will bring an iPad if her child study well as stated. 'Your mother asks you to study hard, and if you score high marks, she will bring iPad for you. How would you promise her to do so?'. Thus, the sense of encouragement and motivation appeared clearly from the speaker who promise to bring iPad as a way to encourage and motivate her little child to study hard.*' Then, FGD1-R2 mentioned, '*delaying is a function that can be resolved to avoid direct rejection. For instance, when someone seeks a promise from me to drop him/ her urgently by my car and I promise to drop him/ her by my car afternoon. Accordingly, postponing or delaying a promise is a polit way to reject or tell others that I cannot.*' Further, FGD1-R4 elaborated, '*motivating, encouraging, postponing or delaying, all of these are functions as my colleagues mentioned. Let me add direct rejection as a function we resort to avoid breaking promises because we are Muslims and our religion imposes on us the sense of commitment and Allah forbids us to break our promises as*

mentioned in the holy Qur'an (An-Nahil- verse 68). So, when I reject promising I commit to my religion by not breaking the promise.' Then, FGD1-R3 confirmed, *'there are various function that we resolve to as threating. For instance, when the mother says to her son 'I promise you that I will hit you if you don't get high scores in your final exams. This is a promise which takes the sense of threating in order to prevent the listener to commit something make the speaker or let me say the person who issue his/ her promise angry. Let us imagine the situation [....] I think the listener will try to issue his or her promise in a way to avoid the anger of the speaker and to calm and placate the speaker, as well as in other situations to calm and placate the listener.'* Further, FGD1-R2 elaborated on the point suggested by FGD1-R3 by illustrating that *'The hypothetical situation number 17 which is 'Suppose you are a manager of the Nutrition Department in a public hospital and one of the patients complain that meals served to patients and their companions are bad. How would you promise him to improve these meals?' supported your point, to calm and placate the listener because the patients complain that meals served to patients and their companions are bad. So, she is angry and you as a responsible person will issue your promise in a way to placate her anger.'*

Other than that, FGD2 confirmed that there are different promising functions. To begin, FGD2-R1 assured, *'Adhering and committing are the most important promising functions especially when the promising related to Islamic culture. In this case these two functions should be utilised to show our adhering and commitment to the Islamic guidelines.'* Next, FGD2-R4 listed, *'These are all promising functions that the person who promises resolved to, such as avoiding, respecting, motivating, encouraging, comforting or rejecting.'* Then, FGD2-R2 mentioned, *'There are different functions, but I prefer to resort to either commitment or direct rejection. Oh, do not forget that promise is a promise so I issue my promise or reject to issue my promise... There is no case in between.'* Meanwhile, FGD2-R3 narrated, *'Maybe delay maybe threat, maybe avoid or maybe reject. For more illustration, when I promise I resolved to threat especially with younger persons hhhhh who I have a power over them. I used threat when I promise my little brother and sister. For instance, 'I promise to kill you is you tell my mother,' 'I will take your money; I promise' or sometimes I said, 'I will break your toy I promise if you do not keep silent.' In many cases, I promise by using threat. Otherwise, I used different promising function as encouraging, delaying, comforting and rejecting'.*

4.3 RO 2: How Saudi Tertiary Students are Affected by the Theory of Cultural Communication when Responding to the Promised Responses?

The second research objective of this study was '*to examine how Saudi tertiary students are affected by the theory of cultural communication when responding to the promised responses.*' This study conducted two sessions of focus group discussions by asking two questions to the respondents in attaining the answers for this objective. The two questions were: '*Do you think your promising choices are affected by cultural communication, especially urban Islamic culture*?' and '*Are all function you resolve depends on the Islamic culture?'.*

4.3.1 Cultural Communication Affecting Promising Choice (Q1 to meet RO2)

The first question was, 'Do you think your promising choices are affected by cultural communication, especially urban Islamic culture?' All respondents in the two groups agreed that the promising decisions are influenced by cultural communication, especially Islamic. For instance, FGD1 was approved on Islamic influence towards promising. FGD1- R2 expressed, '*I will say that 100% promising is affected by cultural communication, especially Islamic. So, we certainly have to know about the background before making a promising. We should follow the culture and the Islamic instructions. Let me say that Islam confirm on the idea that if you promised you should keep your promise and fulfil it under any circumstance else avoid promising. Accordingly, as Muslim when we promise we should take in our account this idea.*' Then, FGD1- R1 explained, '*I agree with you in the point that Islam forbid us to break our promise mentioned clearly in the Holy Qur'an. So, as a Muslim I should only promise when I feel that I can fulfil it. Let me say if I face a promise related*

to Islamic instructions. As a good Muslim I should follow these instructions. For instance, when my mother in the hypothetical situations (10) asks me to promise her to keep on performing the five daily prayers and read morning and evening Supplications. Returning to the background of this example, this promise relates directly to the Islamic instructions so as a good Muslim we should not exceed these instructions and take them in our consideration. So, I can issue my promise as saying 'I promise you dear mom obey and obedience.' Then, FGD1- R4 stated, '*without hesitation I can say promising is affected by Islamic cultural communication because in our Arab community we cannot separate culture from Islam. Let me talk about culture; culture should be transmitted when we issue our promises and try to take what suits it. Much concern should be highlighted on traditions, customs and viewpoints in our community when we pledge.*' Further, in this regard, FGD1- R3 added, '*Surly, cultural communication, especially Islamic effect on our choices of promises. For example, regarding the hypothetical situation "Suppose that you are married and your neighbour wants your husband to transport her to the hospital at midnight for the sake of conducting some important tests. How would you promise her to do so?" it is difficult to decide on either to accept or refuse. However, we used to in our community to help each other and the situation is urgent because our neighbor wants to go hospital. The big problem in our Islamic culture to permit my neighbor to go alone with my husband, because it is forbidden according to our Islamic instructions. So, as a solution the Islamic cultural background should be taken in my account when I promise her by saying, 'Ok dear prepare yourself we will be ready to drop you to the hospital, I will come with you.' By this way, I keep the cultural viewpoints by helping her and keep the Islamic instructions by going with them.*'

Meanwhile, in answering the question, all the respondents of the FGD2 confirmed on the effect of cultural communication especially Islamic one on issuing promising. FGD2- R2 illustrated, '*Promising is a characteristic of Islam. So, you should follow the Islamic instructions carefully as if you don't follow the promise, you are hypocrites. It is forbidden in Islam to say something and do another thing. Certainly, this will be reflected on our choices of promises.*' Also, FGD2- R3 added the importance of fulfilling the promises. She stated, '*It is true when assuring promising. I can't promise if I can't fulfil the promise. So, keeping a promise is noble, especially in our community. For instance, it is not preferable to use the promising phrase 'Insha'Allah' in a bad connotation to indicate that 99% I will refuse promising. In my opinion, it is better to say directly 'no I cannot,' or 'sorry it is impossible to fulfil my promise' rather than saying 'Insha'Allah' in which I deceive the listener because I refuse promising in my inner.*' In this regard, FGD2- R4 supported this statement, she highlighted the necessity to fulfil the promises in Islamic culture. She narrated, '*Yes, it is important to keep a promise in Islamic culture, especially in our community. A promise is important in our life. You must do what you say. You cannot break what you say.*' FGD2- R1 stated, '*My choice of a promise in most times is affected by the Islamic cultural communication. Really, I cannot exceed it. If I have a specific condition required promising I have to refer back to the background of the situation and let it compile with the Islamic cultural communication.*'

4.3.2   Resolving All Function and Islam Culture (Q2 to meet RO2)

The second question was, '*Are all function you resolve depends on the Islamic culture?'.* The two groups agreed that the function resolved was reliant on the Islamic culture. However, each group possessed a different resolving level. For instance, FGD1 depends on the Islamic culture most of the time, but FGD2 sometimes depends on Islamic culture.

In answering the question, all the respondents of FGD1 said that promising depends on the Islamic culture most of the time. FGD1- R1 stated, '*Islamic culture has a great impact on our Arab communities and cultures. Most of the time, Islamic culture has a great effect on our promises. So, as a Muslim, I should keep on the Islamic instructions and shouldn't break the promise.*' Then, FGD1- R3 elaborated, 'Yes, I can answer your question as yes in most cases promises affected by *Islamic culture. But, let me added one point that although I should give priority to Islamic culture, the other reasons and variables should be taken in consideration when I promise.' Next,* FGD1- R4 explained, '*In my opinion yes most of the cases promises are affected by Islamic culture. Let me say when I*

promise the priority should be given to Islamic culture, because, as Muslims, our behaviors, customs, traditions and viewpoints compile with to our Islam.' FGD1- R2 narrated, '*Yes I agreed with my colleagues that most of the time promises depend on the Islamic culture.*'

Meanwhile, all respondents of FGD2 focused on the point that promising sometimes depends on Islamic culture. To begin, FGD2-R4 initiated the session by saying, 'Sometimes it is. But sometimes it is not. I sometimes understand the promise that I make. Maybe my sister can do it. My neighbour can do it. So, I can see that we do it nearly the same. And I can say that it is because of the culture. Also, I am affected by Islamic culture because I won't promise something that I cannot fulfil. Because promising is a big deal in Islam. We need to be cautious when making promising. You have to respect your promise. The prophet Muhammad says. We have to respect the promise.' Next, FGD2-R1 agreed with her colleague and elaborated, 'Yes, we need to be cautious when we promise by only issuing a promise that we can fulfil it. So, the sense of commitment appears clearly when we promise. When I promise, I should respect my promise and fulfil it in any way.' Then, FGD2-R3 explained, 'Religion places a great part on our daily life, so surely it places a great part on promising. Sometimes promising is affected by Islamic culture, but sometimes it is not depending on the effect of other variables. For instance, financial status effects on promising. As when my son in the sixth hypothetical situation asks me to take him to an amusement park if he memorizes Surat Al-Tariq, I face a big problem in issuing my promise which is the financial status because I have no money so I should refuse or delay the promise instead of not fulfilling my promise. I promise him by saying, 'dear son surely I will take you but later' or 'I promise to take you but I am busy these days.' Further, FGD2-R2 with no elaborations said, 'Sometimes promising is affected by Islamic culture, but sometimes it is not.

4.4 Limitation of the Study

Due to the nature of the research method, many limitations were encountered in the current study:

a) The sample size was too small as the number of undergraduate students in the third and fourth year in the female section was limited.
b) The results were affected by the failure to include the male section in the study, due to religious reasons related to the selected regions; different findings might be reached if they participated in the study.

5. CONCLUSION AND RECOMMENDATION

In conclusion, this study managed to fulfil all research objectives. This study has fulfilled research objective one which was 'to identify the functions of promising speech acts employed by the Saudi EFL tertiary students at Jouf university.' Indeed, the respondents have different reasons in issuing and assuring promises as well as in adapting and resolving various function. To sum up, there are different promising functions, such as: placating the listener (and the speaker), (2) comforting the person in a situation being angry, (3) encouraging others to achieve more in work or study, (4) adhering to Islamic instructions and avoiding hypocrisy, (5) providing excuses- apologises and avoiding direct rejection, (6) using power and threating. (7) delaying doing something and postponing it. (8) Showing respect, (9) showing commitment.

This study has also fulfilled research objective two which was 'to examine how Saudi tertiary students are affected by the theory of cultural communication when responding to the promised responses.' Majority of the respondents agreed cultural communication especially Islam influenced their promising decision and in resolving all function. They made promises if they experienced the hypothetical situations asked.

Further studies were recommended to be conducted in the function of the speech acts in general and promising in special. More light should be shed on the promising's functions and the effect of cultural-communitive theory and its effects on the various speech acts.

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